

us that, on this subject, the danger of error lies not on one side only ; we know, as an obvious fact, that men have erred respecting this matter by pushing their opinions towards opposite extremes. We know that spiritual worship, while it involves far more than any bodily service can possibly represent, is yet not to be attained by forgetting how Almighty God has constituted us, and by attempting, without the body, to worship aright the Creator of the body. We are, or ought to be, all of us prepared, as intelligent recipients of the teaching of Holy Scripture—as sincere members of the Church to which we belong, to acknowledge that the body has its appropriate—its indispensable—duties in the service of Almighty God.

Accordingly, if a difference of opinion subsists respecting the auxiliaries of divine service and the mode of conducting that service, between those who allow, on the one hand, that *spiritual* worship must be offered, and, on the other, that the body must take its part in the service, any such difference, important as it may be felt to be, may yet appear, at first sight, to be a difference not in respect of any *principle*, but rather in respect of the *application* of a principle admitted by both parties.

Some will say that it is a question only of degree between what is called sober ritual and