

we desire most to be imparted. Wherever this service was used, it met with acceptance among the people, and appeared to be a help to reverence and devotion. In doing so, I only pursued the plan universally adopted in all primitive Churches, and partially and frequently pursued in our own Church in England, and amongst ourselves, that *on special occasions* the Bishop of each Church is authorized by his office to assist the devotions of the faithful by special prayers. This is a truly Catholic principle, which I am not prepared to surrender. If it had not been recognized every where, we should have had no Liturgy at all, and specially no Litany. On every occasion of general humiliation or general thanksgiving, I have drawn up similar forms of Prayer, which have been used in all our Churches without hesitation, though neither ratified by our Statutes nor found in our Prayer Book, and the objection comes too late. The practice has already grown into a usage, and that usage is universal; for in England every Bishop draws up similar prayers on special occasions, and not only does every Bishop use a form of Consecration not recognized by the Act of Uniformity, nor found in the Book of Common Prayer, but every Bishop uses his own special form by virtue of the Apostolic power inherent in his office. I am aware that a Statute of this Province has been appealed to, which inflicts the grave penalty of deprivation on all who use any other service than that found in the Prayer Book. But it is no disrespect to the framers of the Statute who adopted the clauses from the Act of Uniformity, to say, that it was made when no Bishop had been consecrated here or was contemplated, and that it never could have been intended to deprive the Church of those privileges which the possession of a Bishop confers upon the people at large.

In those very early days, Confirmations were hardly to be obtained, Consecrations of Churches were hardly known, Church Assemblies could not be expected, and the only notion that prevailed was to restrain men by severe penalties from falling into entire anarchy. Now that we have a regular order of Church government, the construction of such Statutes must not be pressed too closely. For there is not a Church in the Province (and they are more than a hundred in number), nor in any of the other Provinces, which has not been consecrated in the teeth of the Statute; the Service used is not provided for by the Prayer Book; has proper Psalms, Lessons, and Collects of its own; and as you have all taken part in such Services, and some of you will be again calling for them, you ought all at this moment to have been deprived, and be as if you were dead. My wonder is, that intelligent persons who desire that all possible life and vigour should be imparted to the Church, consistently with an orderly manner of devotion, should not see that an occasional depart-