

tion as shall be requisite ; and they shall have upon them likewise the vestures appointed for their ministry, that is to say, albs with tunicles." That seems very clear. These (in brief) are the ornaments of the second year of King Edward VI, as far as the minister is concerned ; and the law of the Prayer Book to-day, says " they are to be retained and to be in use." It did not strike any one that there was much ambiguity as to their meaning, whatever difficulty there might be in their application, until, in a judgment founded, according to the Lord-Chief Baron of England, " not upon law but upon policy," and given to please a persecuting society of Protestants, a Lord Chancellor of England told a wondering world that the phrase " to be retained and to be in use," means " *not* to be retained or to be used." He invoked the force of a regulation of " the Star Chamber " to prevent other members of his Court from expressing their dissent from his strikingly original interpretation. That judgment having been treated with the contempt which it deserved, there can be no doubt about the law—certainly not in countries like this, where Privy Council " judgments " pronounced by Lord Chancellors have no force, but where the law of the Prayer Book is unchanged.

The law of the Prayer Book then being plain, what has been the practice? Owing, partly to Puritan prejudice, ignorance, and violence, and partly to sloth and unfaithfulness, on the part of the authorities, while hardly one in a hundred of the clergy has kept the Church of England's law as to the *frequency* of celebration, not one at all until recent years has kept her laws as to the *mode* of its ministrations. But the law has not been repealed by disuse, and thirty years ago, the late Bishop of Exeter declared, that if any congregation would provide the legal vestments for the Holy Communion, he would require the Clergyman to wear them.