

the consideration of a Synod of the Church, as reasons for adopting a certain form of religious service. They had seen an old picture, they had seen ancient statues and monumental brasses produced in the Arches Court to support that interpretation of the rubric which justifies the usage of vestments, such as the chasuble, albe, cope, and tunicle, known, perhaps, to antiquaries, but which had never been seen in use by living man. The amendment, he repeated, did not abrogate the rubric, but it said that there was a Canon of the year 1603 which defined the meaning of this disputed rubric. That Canon was clear and unmistakable. It might perhaps be necessary to make some additions to it, as for example to provide for the use of bands for the clergy; but it must be remembered that bands at that time were no peculiar part of a clergyman's dress, but were worn by all gentlemen. They were still part of the dress of lawyers and were even to be seen worn by every London charity boy. For his part he would be sorry to see bands given up; but he conceived they were of too trifling consequence for the Synod gravely to discuss their merits. Whilst he had been familiar with the black gown in the pulpit, and the surplice in the reading desk and communion rails, as long as he could remember the mode of conducting the services of the Church, and believed that both had been used from the Reformation downward; yet if the abandonment of the academic gown would be any inducement to those who incline to the novelties or revivals which are occasioning so great offence, to abandon them, it might be a reasonable compromise to give up the black gown and take the surplice as the fitting dress of the clergy, which could not be mistaken as the garb of Rome. These matters of dress were unobjectionable as soon as they ceased to be badges of objectionable doctrines. Dress in his opinion was in itself an indifferent thing, and it only became objectionable when it indicated those extreme doctrines which pointed to a revival of the Mass or something like it, to protest against which our fathers died at the stake. It was when men saw that with these garments were associated strange postures, genuflexions, turnings of the back upon the people by the minister, and other things which seemed to approximate to the Church of Rome, that they rose up against vestments which they could not help thinking unbecoming the simplicity of their own worship; but which were chiefly complained of as imitations of the vestments of another Church from which the Fathers of the Church of England dissented at the Reformation. It was for that reason they utterly repudiated them. The ceremonial church of the Old Testament was typical and symbolical. It was so in dress and practices. With her, therefore, a ceremonial vestment was a fitting thing. The priest was a sacrificing priest offering up the sacrificial lamb, that