

appeal as their guide, for it may suffice for us that, whatever its meaning may be, (and it must be admitted that in any case it does not sanction *all* the habits and ornaments lately introduced,) the custom of the Church for three hundred years ought to be regarded, and that with the exception of the Cope, which is still worn at Coronations, there does not appear to be any sanction in practice for the use of anything more than the Surplice and Stole, as the ordinary dress of the officiating Minister, with the addition for graduates of the University Hood. You are aware that the use of the black gown, when you are officiating, is as much unauthorised as any of the gorgeous vestments lately adopted, but your proper robe, the white linen betokening the righteousness of the saints, which you ought to wear at all times of your ministrations, is the emblem of purity, and is not to be surpassed by any gold or embroidery, however gorgeous it may be.

We have reason to believe that many of those, whose course we deplore in these respects, are actuated by good motives, their object being to attract the masses, in order that they may then teach them, a good result which may however be obtained at too great a cost; but we have reason to fear that many more, young men especially, have adopted the practices from a love of display, and are so much attracted by the gratification of their taste, that they attach to them a value far beyond their intrinsic importance. Indeed we cannot but be painfully struck with the evidences of a desire, in some of these young men, to imitate that branch of the Church, against whose corruptions we are bound to maintain a protest, and which by its many additions to the faith, more especially by its last new dogma, has caused its whole system to be regarded with a very justifiable suspicion. They go out of the way to use even its phrases and technical terms, as well as to give prominence to all the minutiae of its practices, and we cannot be surprised if many timid persons are driven in alarm to the opposite extreme.

I will not however waste words in warning you against practices which, I am satisfied, that none of *you* are inclined to adopt; but I would urge you all to follow the course, which will most surely keep you safe from either extreme. While you abstain from excess, take care also to guard against defect. Do not go beyond, and do not fall short of, that which is enjoined. This is the only