

modified by the nature of the site, and the conditions imposed upon the architect. Some persons appear to grudge every shilling expended upon the House of God, while they are lavish in adorning their own dwellings, and in providing for their own comfort and gratification, and to think that we may offer to Him the refuse which is not good enough for ourselves. But surely true love will always desire to give of its best, to honor Him who is its object with its richest offerings. And we have little reason to fear any excess in the value of the offerings thus presented, provided only care be taken, that the style of decoration shall be in all respects suitable to a sacred edifice. Money expended, as it sometimes is, in providing luxurious accommodation for the congregation, is worse than wasted; that which is appropriate and beautiful in a drawing-room, may be altogether out of place, and a disfigurement, in the House of Prayer. The architecture, and all the decorations of a Church, should be so distinctive and peculiar that, wherever the eye may turn, it may light on something to recall the wandering mind to the object proposed in going there.

And I would make a marked distinction between the adornment of the Building, and the decoration of the person of the Minister, as the latter is much more liable to abuse than the former. We can understand that some persons feel very strongly the force of the arguments, used to prove that the ministers of the Lord, when engaged in their official duties, should be clad in beautiful garments, and a symbolical meaning is attached to the several portions of the garb which some of the Ministers of our Church have lately assumed; but these extreme ritualists of whom we have heard are, upon their own private judgment, adopting practices, and assuming dresses, unauthorised by the Church of which they are Ministers, and giving occasion to reproach, by apparently bestowing undue attention upon things unimportant in themselves, which may attract, but are scarcely likely to edify, the multitudes whose eyes are dazzled by the spectacle. I will not detain you with any discussion of the meaning of the rubric* to which they

* The Committee of Privy Council decided, in the case of *Liddell v. Westerton*, that "all the several articles used in the performance of the services and rites of the Church are ornaments," and that the word in the rubric is confined to those articles, the use of which in the services and ministrations of the Church, is prescribed by the first Prayer Book of Edward VI.

The rubric in that Prayer Book appoints, for the Priest celebrating the Holy Communion, "a white alb plain with a vestment or cope," and for the assistants "albes with tunicles."