

A. No!

Q. At what period do we hear of vestments being used in the early Church?

A. In the early part of the fifth century, such are plainly mentioned.

Q. On what grounds do we retain those above mentioned?

A. As in keeping with St. Paul's injunction "Let all things be done decently and in order" and also as making a proper and seemly distinction between persons and things sacred and persons and things secular, and as suitable badges of holy offices.

Q. How are we to regard those vestments worn by Popish Priests and imitated by the party called Ritualists?

A. As being in their character and object fitting symbols of what they teach in their doctrine, namely that their ministry are sacrificing Priests.

Q. Are such habits allowed by the laws or doctrines of the Church of England?

A. By no means.

Q. Who of the Continental Reformers assisted in compiling our Book of Common Prayer?

A. Martin Bucer and Peter Martyr.

Q. By whose invitation?

A. That of Archbishop Cranmer.

Q. What did the early Puritans object to in our Book of Common Prayer?

A. That extemporaneous prayer was not at all allowed, or provided for?

Q. Did they entirely object to set forms of Prayer?

A. No! Baxter wished to have a form adopted by the Church of England which he himself had composed.

Q. What was the uninterrupted practice of the whole Christian Church for the first sixteen hundred years?

A. That of worship by the use of pre-composed, set forms of Prayer.

Q. What important testimony can be adduced from the actual results of such practice?