

opportunity, if I wished, of disavowing certain opinions, previously to the Hebdomadal Board proceeding further against me. The questions I was asked accordingly were these:—1. Whether I wished to disavow the authorship of the above mentioned work; secondly, whether I wished to disavow the sentiments contained in certain propositions, selected from it, which were then read to me. My answer was that in a matter so important to myself, I wished to take no step whatever without the advantage of consulting with my friends, and taking, if necessary, legal advice. Accordingly I asked to postpone my answer until to-day. You replied that nothing could be more reasonable than such a request, and kindly suggested that even a later day might be preferable, an offer, however, of which I did not wish to avail myself. On appearing before you to-day, I stated that, acting under legal advice, I must decline answering any questions whatever, until I should know more definitely the course which it was intended to adopt against me. From this statement it will appear, I think, that I have adopted no unworthy subterfuge, but rather proceeded on the acknowledged principles of justice. Whenever I am authoritatively informed of the *whole* method of proceeding which it is intended to pursue against me, there shall be no want of perfect openness on my side also; but nothing, surely, could be more unreasonable than to expect that, so long as strict *secrecy* is preserved on that head, I should volunteer any statement, however unimportant, or make any admission, however apparently insignificant. I should not do justice to my own feelings if I did not conclude by expressing my strong sense of the courtesy with which I was treated on each occasion of appearing before you. I remain, Mr. Vice-Chancellor, your faithful servant, W. G. WARD.—OXFORD, Dec. 4.—Yesterday the Rev. Mr. Ward again appeared before the University authorities, and positively refused to admit himself to be the author of the “Ideal Church,” or to entertain the principles and opinions contained in it. A committee of the Hebdomadal Board is now sitting, with a view to further proceedings.

THE OFFERTORY AND THE SURPLICE.—From a Pastoral of the Bishop of Exeter:—I advise a very cautious and forbearing tone in all that respects the duty of the laity as laid down in the rubric. For instance—you are bound to read, at least, one sentence of the offertory whenever the communion service shall be read. But it is left to your discretion whether you shall read more—in other words, whether you shall enforce a collection. Now, in every church in which the congregation in general is prepared to regard the

collection as the exercise of a high Christian privilege—the privilege of offering to God—of giving to him of his own—there I advise that a collection be always made. But wherever the pervading tone and feeling is not yet of this high order, be patient, strive, but strive gently, and with prayer to God, to raise your people to a better mind; and till they have attained to it, shock not their prejudices, irritate not their selfishness, it may be their worldly mindedness. Only let them not deceive themselves; let them see and feel that you “seek not theirs, but them.” Tell them the truth in love, and leave the rest to God. There is one “diversity,” “for the quieting and appeasing of which,” I will now “take order.”—This I feel myself called upon to do, because, unhappily, the “diversity” to which I refer is regarded by many of the people as exhibiting the badges of party, on one side at least, if not on both. It cannot, therefore, too soon be settled. I refer to the use of the surplice in preaching; a matter so inconsiderable, that it could not, of itself, excite any strong feeling in any reasonable man. But the more unimportant it is in itself, the more manifest is the necessity of stripping it of that factitious importance which is given to it by its being made the symbol of disunion. This can be done only by requiring that there be no longer any “diversity;” that all either use or disuse the surplice when they preach. If there were no law, one way or the other, there might be difficulty in deciding which to require. But the law, on due investigation, is clear; however complicated may be the inquiry which is necessary to ascertain it. The law, beyond all question which can now arise, requires that the surplice be always used in the sermon, which is part of the communion service; and as to all other times, whenever a sermon is part of the ministration of the parochial clergy, there is so little reason for question, that I resolve the doubt, by requiring (as it was required in the diocese in which my own ministerial life was passed, the diocese of Durham, and there by the order of one of its most distinguished prelates, and of our most eminent ritualists—Bishop Cosin) that the surplice be always used.

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THE ASSOCIATION
FOR THE
PROPAGATION OF THE FAITH.

“The earth is filled with the knowledge of the Lord, as the covering waters of the sea. In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious. And it shall come to