

or ministering the sacrament, that we know it was frequently preached by some of our most eminent Reformers at St. Paul's Cross, and it can hardly be supposed that the surplice was worn on such occasions.—The true state of the case I take to be that you are directed to use the surplice only when reading Divine service or administering the sacraments. You then appear in your proper character of priest or deacon, appointed to minister in holy things, but when you preach you assume the character of a teacher, and as such your proper habit (if indeed proper or improper be fit words for a matter so utterly insignificant) is your academical gown, with a hood denoting your degree at the university.

"I have thus attempted to prove that it is a mistaken notion to suppose that the surplice is the proper dress for you to wear in the pulpit. If I have not convinced you I think that you must all admit that, under the circumstances which I have stated to you, it is at best a doubtful question; and in any doubtful question I feel sure that you would obey the apostle's direction, which ought to have much more authority with you than anything which I can say, and 'follow after the things which make for peace.'"

"Another change which has of late years been attempted in our Church service is the reading of the prayer for the Church militant, which, if originally intended to form part of the Church service, had been almost universally discontinued in our parochial churches, and even in many of our Cathedrals. Upon this point the rubrics are certainly inconsistent. In that which immediately precedes that prayer the following words occur:—"And *when there is a communion*, the priest shall place upon the table so much bread and wine as he shall think sufficient. After which done, the priest shall say—"Let us pray for the whole state of Christ's Church militant on earth." Did this rubric stand alone there could be no doubt that the prayer for the Church militant was to be read only when the sacrament was about to be administered, but another rubric occurs inconsistent with the above at the conclusion of the communion service, when we read "That upon Sundays and holidays, if there be no communion, shall be said all that is appointed at the communion until the end of the general prayer for the whole state of Christ's Church militant here on earth." It is difficult to account for these two contrary rubrics, which appear to have been inserted at the same time, that is, at the second revision of the Prayer Book, in the reign of Edward VI.; but, as they do exist, it is not extraordinary that their clergy should have felt themselves at liberty to observe which they pleased, and partly on account of the length of the service, so distressing to those who are in advanced years, and partly on account of the awkwardness of being obliged again to exchange the gown for the surplice, this prayer became gradually discontinued.

"The only other point to which I think it necessary to call your especial attention on the present occasion is, the use of the offertory and the collecting of the alms from the congregation on every Lord's day. There is no doubt that originally this collection was intended as a substitute for the alms which used to be given at the doors of convents, and as it is still continued in Scotland and the Isle of Man, where no poor rates exist, we may reasonably conclude that it would never have been discontinued in this country if the poor had not been otherwise provided for by a rate levied on all the parishioners. The custom then became almost universal that it should only be used at the administration of the Lord's Supper. Attempts, however, have of late years been made by some of the Clergy to renew the practice of reading the offertory; and making collections every Sunday for the purpose of procuring contributions towards the support of our Church societies; and where this can be done without offence to the congregation it is impossible to object to a practice which, while it encourages the charitable feelings of the congregation, might if extensively adopted materially aid those most valuable institutions. The consent, however, of the congregation is a material element in the propriety of adopting such a practice; for we have no right to force upon a congregation without their consent what is not strictly legal; and I have always been intimately convinced that no collections can be legally made in a Church during the reading of the offertory, except for the benefit of the poor residing in the parish, and where the Church is situated, or under the authority of a Queen's letter. The phrase of the poor man's box which occurs in the rubrics can have reference only to that box which