

"The limits within which I must necessarily confine myself on an occasion like the present will not admit of my going into the various points which have of late been made the matter of so much unpleasant discussion; but it may be useful to you that I should dwell upon one or two with regard to which you may entertain doubts, and on which you will be compelled to make up your minds when you take possession of your respective curacies. And first, with regard to the habit which you ought to wear when instructing your people from the pulpit. This is a question which I consider so utterly unimportant that I have never hitherto thought it worth while to express any opinion on the subject. What however in itself insignificant acquires importance when it is considered as the badge of a party, and when, on this account, it becomes a stumbling block and an offence to others. On this ground I should be disposed to advise you to continue the practice which has so long prevailed of preaching in your academical habit, even though by so doing you deviated from the precise directions of the rubrick. For the sake of those, however, whose consciences are tender on this point, I have carefully considered the question, and I have satisfied myself, and I hope that I may satisfy you, that it never has been the custom since the Reformation for the clergy to preach in their surplices. The whole argument upon this point turns upon the sermon being a portion of the Communion Service. If, therefore, we can show that the sermon is not a part of that service, there will remain no longer the slightest ground for an innovation which though in itself indifferent, will be sure to shock the prejudices and excite the suspicion of your congregations.

"The 58th canon, which relates to this matter, is thus headed, "Ministers reading Divine Service and administering the sacraments to wear surplices;" and it directs that every minister saying the *public prayers*, or ministering the *sacraments*, or other rites of the Church, "shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish."—Now, can it be said that when we are preaching a sermon we are either saying public prayers or administering a sacrament? That we are not doing the former is self-evident, and I will proceed to show that the sermon, though introduced in the course of the Communion Service, forms no part of the proper sacramental service of the Lord's Supper. It is worthy of remark, that in the first Prayer Book of Edward VI, so little were the ten commandments, or the sermon considered a part of the sacramental service, that, after this portion of the service had been concluded, the following rubrick occurred—"Then so many as shall be partakers of the holy communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the holy communion) shall depart out of the quire, except the ministers and clerks." It is clear, therefore, that at that time, so far from the sermon forming part of the sacramental service, a complete interruption occurred after the sermon, during which those who did not mind to receive the holy communion are directed to retire, and then the proper sacramental service commences. This rubrick is, indeed, not repeated in the second Prayer Book of Edward VI, or in the Prayer Book which we now use; but it is clear that the like interruption of the service was contemplated, for immediately after the Nicene Creed, the curate is directed to declare unto the people what holidays or fasting days are to be observed in the week following, and all briefs, citations, and excommunications are directed to be read; and can these be said to form part of the sacramental service? "Then," the rubrick proceeds, "shall follow the sermon;" so that you perceive the preaching a sermon is classed with reading briefs, citations, and excommunications, which certainly, in the words of the 58th canon, can form no part either of Divine Service or of administering the sacrament, during which ministers are directed to wear a surplice.

"The inference which I have attempted to draw from the rubrick is further confirmed by the practice adopted at our two universities. It is well known that in no places is a regard for strict ritual observance more observed than in our universities; and yet so little is the sermon considered a part of the sacramental service, that it is preached in a different place and at a different time from the college chapels, where the sacraments are administered. Again, so far was the sermon from being considered as included in the reading of public prayers