

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

TORONTO, UPPER CANADA, SATURDAY, NOVEMBER 28, 1840.

[NUMBER 21.]

VOLUME IV.]

Original Poetry.

THE MISSIONARY CHURCH.

"By the Word of Truth—by the Power of God—by the Armour of Righteousness."—2 Corinth.

Go forth and conquer!—sound the trump—spread the bright banner free—
Grasp the broad shield—gird on the sword and flashing panoply;
Send forth the tidings of your might o'er realms and wave abroad,
"Room for the Champions of the Cross—place for the Hosts of God!"

Grasp firm the sword—your strife is dark—ye cope with giant foes:
Sin and his legions—Famine—Death—Earth's storms of fire and snow—
Hear Faith's glad voice—"Behold our Chief, the Everlasting One;
"Press on, the waves of light divide, the Victory is won!"

Where is your field of deadly strife? The cold Pine Forest shivers
Where the Britons' lonely hearth-fires gleam along the West's
dark rivers;
Fierce noon on India's sickly plains, on Africa's burning soil;
And the tempest rinds the tropic Isles—there must the Soldier
toil.

Names of lost Heroes round ye float; Bards, let your harp-strings
tell
How strove the Champions of the Truth—in what proud fields
they fell;
Let triumph light the solemn dirge for Heber's parting breath,
That tells how Martyr's spirit passed, how Stewart smil'd in death.

Speed on your path—the fires are dim on Brahma's trembling
sine;
Pale the vain Koran's doubting Priests—stern Vishnu's bloody
line;
Hark! thro' the quivering Idol-fanes deep words are swelling free,
From the solemn march of the Pilgrims borne—"Judgment—
Eternity!"

Whose glory shall the triumph swell? The Victor's kingly throne
Towers o'er the blue magnificence of Heaven's illumin'd zone;
But where the instrument on earth? Who of man's feeble line
Struck the live waters from the rock? Britain—the hand was
thine!

Thine, Christian-Champion, Warrior, Sage;—Thou crown'd one of
the Isles,
Darling of Nations—Home of Faith—where Truth securely smiles;
High o'er thy blaze of martial deeds—o'er earth best triumphs
bright,
Floats the rich flash of Christian worth—fair Heaven's reflected
light.

Speed on; long centuries of gloom beheld thy holy Ark
Battling her rear and stormy path thro' waves and tempests dark;
Wild pour'd the blast, the breakers howl'd, swept high the blinding
foam,
And phantoms flash'd athwart the gloom—the vengeful slaves of
Rome.

The storm is pass'd—the Ark is moor'd—the promis'd haven's
found;
Floats heavenward, from the gladden'd land, the sweet Thanks-
giving's sound;
And o'er the Pagan earth abroad pour down the chrysal hills,
That gush beneath the Altar-seat—high on the holy hills.

On strive the Warriors of the Cross—thro' lonely wilds afar,
Led on by Faith's enduring light—their fair and holy star—
And new-born Christians, snatch'd from sin, bless with their
latest prayer,
The Soldiers and their Heavenly Chief that sent them warring
there.

Speed thy bright course—our glorious Home!—Till waning time
is gray,
Earth's hands shall kindle at thy deeds—shall sing thy Christian
sway;
Down Time's dark streams thy fame shall float, a spell of noble
power,
To name, when Heaven's pure light burns low, in Freedom's
struggling hour!

Toronto, November, 1840. ZADIG.

THE ENGLISH LAYMAN.

NO. XXIII.

THE CHURCH OF ENGLAND IN 1840.

"In justice to the Established Clergy of the realm, I cannot but remark the great advance in piety and diligence which they have exhibited during the last half century. They have gone forth in numbers, kindling by the lamp of heavenly truth, where before it had burned with a dim and sickly ray;—they have explored and cultivated many a neglected spot, into which other labourers could not (for divers reasons) gain admission with equal facilities of influence; and far be it from any of their dissenting brethren to regard their success with any but a godly jealousy, a holy emulation."—ROBERT HALL, Baptist Minister.

"Those whom God honours, let us delight to honour. I must profess my opinion that the increase of vital piety in the Established Church, within the last thirty or forty years, has been proportionately, and comparing the measure of advantages, greater than among us [the Dissenters]. In this we rejoice, yes, and will rejoice."—DR. PYE SMITH, Dissenting Minister.

"Optant, ut carere maculis Ecclesie cunctis;
Præsentia vita negat, vita futura dabit."
"O Gracious Lord, look down in mercy upon this Church at this time. Provide it with faithful labourers, such as shall have a true compassion for the souls committed to their care, and a knowledge and zeal answerable to the account they are to give."
—BISHOP WILSON'S "Sacra Privata."

An Englishman, returning to his native country after an absence of eight or ten years, finds much cause for the purest patriotic exultation, in the wonderfully altered and improved state of religion. Evidences of this holy and advancing change are equally visible in the public transactions of the day, and in the retired walks of private life. The State may as yet have made no attempts to atone for the sacrilege which, under its unrighteous sanction, was committed at the Reformation; but the great Church Societies, which may fairly be regarded as the representatives of the Churchmen of the Kingdom, are making unparalleled and successful efforts to repair the neglect and apathy of the Government, while younger Associations are rising up by their side, with a command of resources inadequate though they be to the means of the rich and the wants of the poor, yet enabling them to send forth duly commissioned ministers of salvation into the howling wastes of spiritual desolation. Overwhelmed, too, as the Church is, with the daily multiplying necessities of her own home population, she is far more alive than at any former period, to those claims which her Colonies, old and new, and the numerous scattered groups of her children, brought up in her pale, but residing in foreign lands destitute of her ordinances, must ever retain upon her, the spiritual mother of them all. The Clergy, as a body, have attained a much higher standard, than heretofore, of personal piety and theological learning; greater attainments of every description are required of candidates for Holy Orders; and we of the present generation, may reasonably hope to witness the establishment of diocesan

institutions, in which those destined for the ministry, may, after the completion of their academical career, devote themselves to a preparation for the due discharge of their sacred functions; obtaining, also, in these "schools of the prophets," a knowledge of those secondary parts of a pastoral education, so necessary to enable the Parish Priest to add practical utility to piety and learning. Or at all events, if this plan be deemed inadvisable, there can be no doubt that Theology, already lifting up its reviving head, will in all its branches, once more become the most important and most honoured study at our venerable Universities; and that great improvements and additions will enter into the course of clerical education.

Perhaps to him, who thus revisits the scene of his earlier years, and who belongs not to that cosmopolitan itinerant tribe to whom all the world is equally a home, no objects are so touching, by none are so many long-silent chords of memory made vocal, as the antique spires and towers of the Parish Churches of England. No apology need be offered for the big warm tears which the gladdened and overcharged heart sends up into his eyes, as he sees the village fane peeping through leafy screen, or topping the neighbouring hill. Cold and quite eartheny must be the heart of him, who, having become familiar with the woods of Canada, and lingered week after week in the depths of their scarce-broken solitudes, without hearing a bell knoll to worship, or seeing a church hallow the landscape, can tread again his native soil, and refrain from thanking the Almighty Ruler of Empires for the establishment and maintenance of the National Church! But little susceptible of the softer influences and of the poetry of religion must be the man, who melts not with gratitude at being again permitted to rekindle his feeble devotion at the altars of his country,—who can wander amid Church-yards, where even mortality looks cheerful and beautiful in a robe of verdure, and not desire that his solemn joy were shared by those from whom the Atlantic has so recently parted him! Smile not, reader, that the thought of friends should enter into a Church-yard meditation. Poor, and unworthy of immortal beings, is that friendship which does not look for a continuance beyond the grave!

Truly these are deep and salutary pleasures, which well repay the wayfarer for his past expatriation; but they are not all that Providence has in store for him. In almost every hamlet, and in almost every town and city, in which population has overflowed its banks, and inundated the neighbourhood with excess of labour, the new-built Church or Chapel of ease, gladdens the eyes of the returning Churchman, and testifies to the growth of that righteousness which exalteth a nation. Elevating and cheering, also, as it is, to perceive that so much has already been done to redeem the sloth and laxity of two centuries, the future may be regarded with even greater satisfaction than the present. Taking a broad and expansive view of ecclesiastical affairs in England, one cannot but pronounce the Church to be as yet, but merely in the dawn of a better and brighter era. It is no impetuous, no suddenly conceived zeal that spurs her into a momentary and supernatural exhibition of strength, to be succeeded by a proportionate degree of languor; but the spirit which actuates her, has descended softly as the evening dew, and its reviving influence has penetrated deeply and universally. The energy she is putting forth assumes more and more a system, and an organization; and, proceeding as it does from the most exalted of motives, it is no great exercise of faith to expect that it will be crowned with the blessing of Heaven, and directed by that wisdom which is from above.—Generation after generation has sluggishly acquiesced in the state of things as they were, and we in reason cannot hope that men will spring up from a long religious lethargy, with garments girt tight about them, with minds prepared for immediate and strenuous action. The change, to be lasting, must be gradual. Much good has already been done: much more is being done: one example of liberal zeal produces many parallels: they again produce others in increasing proportion; and thus, throughout the breadth and length of the land, there is a progression of zeal, munificence, and practical piety.

Returning from this pleasant strain of thought, to mere matters of fact, it may be remarked, that another sign of the times, most pregnant with encouragement to the Christian observer, is the extraordinary demand for religious publications, and the existence of various projects, some already completed, for reprinting at a cheap and accessible price, the treasures of English Theology. The noble monuments of sanctified learning, bequeathed to us by the Fathers of Primitive Christianity, and, after a long interval of ignorance and error, by the Cranmers, Jewels, Lauds, Ushers, and Halls, of our purified Church, were only to be met with, till the present time, in huge folios, and in a type and fashion repelling the perusal of those ordinary readers, whose curiosity or piety might lead to the ancient libraries, in which these authors lay generally covered with dust. These human champions of our faith and church, are now again exercising that influence, of which no lapse of time can ever permanently deprive such standards of orthodoxy and truth. In the complete edition, or in the detached treatise, they are restored to light; and where Dissent or Heterodoxy commit their one volume to the press, an habitual perusal of the advertisements of the day, will unquestionably show that the Church issues her *hundred*. Of course, the bias and tendency of these various publications, re-printed and original, is, to a certain extent, in many respects different: yet, in the object and effect of attaching and recalling the people to the Establishment, and above all, in the inculcation of pure and practical Christianity, they almost invariably concur.

Such are some of the public manifestations of the fact, that the people of England are awakening to a sense of their religious responsibilities. And if we look to what passes in the Sanctuaries of home, and judge by the state of domestic habits, we have no less cause for gratification and thankfulness. Family worship, formerly the exception, is now the general rule; and its non-observance, whether as an outrageous vice, or as a concealed and refined sensuality, is greatly on the wane. Conversation is rarely polluted with an oath, and, at a confirmed swearer, every one turns round and stares in astonishment. The increase in longevity, an invariable result of virtuous habits, adds strength to the welcome truth, that a divine spirit is brooding over that great sea, the universal mind of England; and, what perhaps may speak as forcible a language as any one of the instances already stated, is the circumstance, that that general proscription which banished religion from the topics of common conversation, is beginning to know some relaxation.—Neither ought I to omit the remark, that the diminished

and diminishing frequency of duelling, and a growing abhorrence of that unchristian and absurd practice, is another streak of light in the moral sky.

It were useless and disingenuous to deny that all this good is unalloyed with evil, or that these bright colours are without a speck of gloom. In the relative position of the Church Societies, there is some little jealousy, some little jarring of interests, some important diversity of opinion. But these are drawbacks incident to combinations of fallible men, and long after the evil is forgotten, the good will be remembered, and produce healthy and self-multiplying fruit. Indeed it has frequently occurred to me that the different parties within the Church, paradoxical as the reflection may seem, are over-ruled by Providence to the promotion of unity. The Church in all its purity of faith, doctrine, and discipline, is of too bright a lustre for many a weak or doubting soul; and those associations that present her to their particular supporters, still as the Church, but with a veil cast over and intercepting her full effulgence, though not to be justified, may yet be instruments for the prevention of schism; they may take in various peculiarities of religious opinion, which the more orthodox societies could not hope to keep within their pale; and thus, all these associations, whether more or less orthodox, may prove but the scaffolding to that glorious building, at unity in itself, which the Church ought to be. It is a noble contemplation, to ascend the spiritual Pisgah, and to dwell on the Christian splendours of that era, in which the Church of Christ, divinely planted and humanly established in England, shall put on its beautiful garments, speak authoritatively and be listened to reverentially,—when it shall not act through this society, or that,—but concentrating all its scattered rays into one focus, shall promote Christian knowledge, propagate the Gospel in foreign parts, build and endow Churches, and send forth ministers, not as a society of mere men, but as THE CHURCH commissioned by the ascending Redeemer to be his representative upon earth.

With reference also to the Clergy, it must be confessed with shame and mortification, that in one diocese where the extreme age of the Bishop has slackened the reins of discipline, and in some remote parts of the kingdom, where public opinion has not yet penetrated with any effect, there are some Clergymen "*scandalous*" in their lives, oftener found in the ball-room than in the haunts of poverty and ignorance,—more ready to gallop to the death of the fox or the hare, than to smooth the pillow of the dying with heavenly consolation,—more frequently to be seen with a gun in the fields, than with a book in the study. But from none more than from the most attached members of the Establishment, do these faithless Shepherds receive the severest condemnation. Public opinion is loudly denouncing and promptly abating this dreadful evil; the legislature has recently strengthened the hands of Episcopal discipline, enforced residence, and done much to check the iniquity of pluralities; while so many wholesome influences are at work that it cannot be long before such blind guides shall no longer be found within the Church, endangering the souls of themselves and of the people committed to their care.

While truth extorts this painful statement, it should not go forth unaccompanied by the qualifying remark, that the intermixture of private rights with Church-property, and the gift of so many livings being vested in lay and irresponsible hands, has wrought much of the evil complained of. Rarely, if ever, is it the case that benefices, at the disposal of the bishops, are unworthily occupied. These "*scandalous*" ministers are almost invariably persons who have purchased advowsons, or been presented to family livings. Over such anomalies the Church has hitherto possessed but little control, while she has been held amenable for all the obloquy resulting from them. Her union with the State, though scriptural in principle, and, as to practice, beneficial in the main, is not without some serious disadvantages; and to the State, instead of to the Church, may fairly be attributed many of the defects which have so long curtailed the efficiency of the latter.

Yet even after successive ameliorations may have almost obliterated every trace of this injurious and extraneous influence, it is impossible even then, that the wheat should be without its admixture of chaff. Out of a body of *Sixteen Thousand* Clergymen,—a body rapidly increasing every year,—it cannot be otherwise than that there will be some of them living as unfaithful ministers, and yet not coming within the range of human laws, or ecclesiastical discipline. There are many cases in which there is a sort of misconduct, or rather a deficiency of right conduct, which the laws of conscience alone can reach; and so, while man is tainted with original sin, will it ever be. But having granted to the assailants of the Establishment, that some disadvantages are incident to it as such, (*corruptio optima est pessima*), and that some few of its Clergy do dishonour to its name, the Churchman is the more entitled to credit when he asserts, that the Church is *now* in a tenfold degree more worthy of the encomiums which Robert Hall, and Dr. Pye Smith bestowed upon it several years ago. Innumerable and unobtrusive are the testimonies to the holy zeal and personal excellence of the Established Clergy, with which the press abounds, but not one of them embraces so wide a scope, or speaks so favourably for the clerical character, as the subjoined extract from a letter recently addressed to LORD ASHLEY by the Rev. JOHN SINCLAIR, Secretary of the National Society of Education:—

"A young man enters into the clerical profession, expecting to find a maintenance upon the divinely-established principle that *the labourer is worthy of his hire*. He accepts a curacy upon a moderate stipend, and is required to maintain a certain rank in society. But when he enters on his spiritual charge he often sees around him such educational destitution that he cannot refrain from giving, not out of his abundance, but of his want, to relieve it, rather than see the flock committed to him perish for lack of knowledge. A Curate of this description, and I believe there are many, has actually told me that his income of £100 a year, for the first two years he had given one half to repair a Church, and the other half to build a school. In another instance a Curate writes that he had 'put down his name for £30 out of his stipend as an example; but I am obliged to add, with shame, that he could not prevail upon the proprietors and capitalists of his parish to follow him. In numerous instances the incumbent builds up and maintains the school entirely at his own expense, and only applies for a master or mistress. The Rector of a small living writes, that he is ready to give £30 a year towards the maintenance of his school, adding, as a claim to aid, that he subscribes both to the National Society and to the Diocesan Board. A Curate in Wales offers £20 towards a school, and pledges his Vicar, almost as poor as himself, to give £20 more. Another Clergyman in the north of England, has raised £850 in subscriptions towards a building estimated at £1,800, and makes himself responsible for the deficiency. 'I do not think,' he says, 'my people would let me go to gaol; but there are many inconveniences short of that which it would be desirable to avoid.' Another in the south has paid out of

his own pocket £250 for the site of a school. A third writes—'I have expended more than £500, which amounts to nearly three years' clear profits of my living.' Others write that they have advanced £100; or that they have 'taxed their own means to the utmost; or that they have contributed till they are quite exhausted; or that they have made themselves responsible for the whole expense of the undertaking.' The incumbent of a district Church states that he has only '£50 a-year; and yet that 'with a family of eight children,' he has incurred liabilities to the amount of £80, exclusive of fittings up. In some instances a Clergyman asks for aid in establishing a day school, of which he himself, or some members of his family, are to be the daily teachers."

Are not these comfortable tidings to every Churchman, nay, to every lover of Christianity,—comfortable, not of course, as exhibiting such awful spiritual destitution, which the laity, when compared with the Clergy, do but little to relieve,—but comfortable as evincing the faithfulness of the over-burdened and ill-requited labourers in God's vineyard? And do they not prepare us to receive with an implicit belief the observations which they suggest, albeit penned by Mr. Sinclair himself, a most deeply-interested party:—

"During the twelve months that I have held my present office I have received nearly 5,000 letters, chiefly from Clergymen in all quarters of the kingdom, upon different subjects connected with the business of the Society; and I may be allowed to say, that the strong feelings of affectionate admiration produced by the perusal dwell continually in my recollection, and gain force instead of being weakened by time and repetition. I discover daily more and more the intrinsic worth of the Clerical character; the fitness of these excellent men for the all-important and difficult station which they occupy; not merely their high mental cultivation, but their truly Christian zeal, their judicious activity, and readiness on all occasions to make any sacrifice of time, of labour, and of pecuniary means, for the benefit of the souls committed to their charge."

It would require a treatise to set forth satisfactorily the various undertakings in which the Church is engaged, or to furnish even a concise outline of the wonderful improvement in all things relating to religion that she has effected within the last few years. Though the Christian Patriot cannot shut his eyes to much that is threatening in the horizon of his country's sky, or look round the manufacturing districts and their crowded cities, without a shudder at the physical and moral diseases festering in fetid alleys, and threatening to eat out the very heart of the nation,—he may yet hope, under God, for a gradual removal of these evils, inasmuch as they are no longer concealed and unknown, but are exposed in all their revolting enormity. In the unparalleled efforts that the Church is making to "*excavate*" these masses of misery and crime, and sweeten and purify them by exposure to Gospel light;—in her widely extending plans for the diffusion of education based upon religion;—in her closer adherence to apostolic ordinances, and her return to primitive and higher notions of the Sacraments, regarding them not simply as signs, but means, and channels, and communications of the Holy Spirit;—in these labours and these views of the Church,—and by the Church I do not mean the Clergy alone, but Clergy and Laity combined,—in all these brightening prospects, the Christian Patriot may look for the surest alleviation of his fears, and it is through these that he can only hope for a continuance of those national blessings which the Almighty Ruler of the universe has, through many centuries, so pre-eminently vouchsafed to England.

ALAN FAIRFORD.

Highclere, 5th October, 1840.

SACRILEGIOUS VIOLATION OF THE CATHEDRALS BY THE REBELS, 1642.*

But for the church [Winchester Cathedral]—though it was not the first example of their Reformation, according to the practice of the Huguenot-French, the Scottish, and the Belgie zealots,—yet fared it worse in some respects than the other cathedrals, because it fell into the hands of those who, by the Scottish English, to do execution. For they not only broke the organs in pieces, and defaced the carved work of the quire, containing the story of the Old and New Testament, in most excellent imagery; but threw down the communion-table, and broke down the rails, (which they burnt afterwards in an ale-house), and strewed the pavements of the quire with the torn leaves and fragments of the Common Prayer Books. Next, they proceeded to the spoiling of the tombs and monuments, erected to the memory of some eminent prelates, which had been formerly both an ornament and an honour to it; as namely, that of Cardinal Beaufort, a principal benefactor to the Church and Hospital of St. Cross, neighbouring near unto the city; and that of William Waynflete, the magnificent and sole founder of Magdalen College in Oxon. And, whereas the remains of the bodies of some Saxon Kings, and many Bishops of those times, had been gathered into several leaden chests, by Bishop Fox, who lived and flourished in the last times of King Henry VII.—the barbarous soldiers sacrilegiously threw down those chests, scattered the dust remaining of their bodies, before the wind, and threw their bones about the pavements of the church. They brake down as many of the glass windows as they could reach with swords and pikes; and at the rest, they threw the bones of the dead kings, or shot them down with their muskets; the spoil of which windows could not be repaired for one thousand pounds. After all this, they seized upon the communion plate, the surplices of the priests and quire-men, all the rich hangings, and large cushions of velvet, and the costly pulpit-cloths, some of which were of cloth of silver and others of gold. And finding two brazen statues of King James, and King Charles, at the first entrance of the quire, they brake off the two swords which were placed by their sides, and, with their own, mangled the crown upon the head of King Charles, swearing in scorn, that they would bring him back again to his Houses of Parliament.

This happened upon Thursday, the fifteenth of December; and the same month proved as calamitous to the Church of Chichester; which city had received some soldiers of his Majesty's party, who either were too few to keep it, or found it not tenable enough to make any resistance. Waller presents himself before it, and, without any great dispute, becomes master of it; by which the town got little, and the Church lost more. For, upon Innocent's Day, the soldiers forcibly brake into it, where they seized upon the vestments and ornaments of the church, together with the consecrated plate serving for the altar, not leaving so much as a cushion for the pulpit, or a chalice for the blessed Sacrament. But this rich spoil being committed by the Marshal and other officers, the rest was left unto the hands and weapons of the common soldiers, who, with their pole-axes, did not only break down the organs, but cut in pieces the communion-table, with the rail before it.—They defaced the two tables of the Law, at the east end of the quire, for fear they should rise up against them in the day of judgment; most miserably made havoc of the history of that church's foundation, which they found, on the one side of the south-cross aisle, portrayed in artificial manner, with the statues of the Kings of England; and, coming to the portraiture of King Edward VI., they picked out his eyes, saying in scorn, that all

* From Heylyn's History of the Presbyterians.

this mischief came from him, in establishing the Book of Common Prayer. Which, that it might not be officiated as in former times, they break open all the chests and cupboards in which the quire-men had laid up their singing-books, common-prayer books, gowns and surplices; strewing the pavements of the church with the leaves of the books, but turning the gowns and surplices into ready money. To all which acts of sacrilegious spoil and rapine, as Waller gave some countenance by his personal presence, and in that, somewhat worse than Nero, as the story tells us, *et jussit sceleris Nero, non spectavit*; Tacit: so Haslerig gave much more; by his voice and actions: for, forcing his way into the chapter-house, he did not only command the soldiers to break down the wainscot, but seized on all the rich plate which belonged to the church. And when it was desired, that they would leave one chalice only for the use of the Sacrament, answer was most profanely made by one of the Scots (of which nation the two Houses had employed too many), *That they might serve the turn with a wooden dish.* Nor were these Presbyterian zealots, in the city of Exeter, more favourable to their own cathedral, than the rude soldiers were to this; where, being incensed by some of their seditious preachers, they acted over all those outrages of spoil and rapine, which have been formerly recited, and add to them such prodigious and unheard irreverences, by turning the church into a jakes, and leaving their filth on and about the holy altar, as fill me with religious horror at the thinking of it.

But their first furies in this kind, broke out in the Cathedral Church of Canterbury, and that of Rochester, under the conduct and command of Colonel Sandys, one of the natives of that country; who, taking some forces with him to make sure of Canterbury, came thither in the end of August; and having got the keys of the cathedral into his possession, gave a free entrance to the rabble which attended on him; forcing their way into the quire, they overthrow the communion-table; tore the velvet cloth which they found about it; defaced the gilded screen, or tabernacle-work; violated the monuments of the dead; spoiled the organs; brake down the ancient rails and seats, with the brazen eagle which did support the Bible; forced open the cupboards of the singing-men; rent some of their surplices, gowns and Bibles, and carried away others; mangled all the service-books, and books of common-prayer, bestrewing the whole pavement with the leaves thereof. They also exercised their madness on the arras hangings, which adorned the quire, representing the whole story of our Saviour. And meeting with some of his figures among the rest, some of them swore that they would stab him; and others, that they would rip up his bowels; which they did accordingly, so far forth, at the least, as those figures in the arras hangings could be capable of it. And finding another statue of Christ, placed in the frontispiece of the south gate there, they discharged forty muskets at it, exceedingly triumphing when they hit him in the head or face. And it is thought they would have fallen upon the fabric, if at the humble suit of the mayor and citizens, they had not been restrained by their principal officers. Less spoil was made at Rochester, though too much in that; their follies being chiefly exercised in tearing the book of common-prayer; and breaking down the rails before the altar. Seson, a Scot, and one of some command in the army afterwards, took some displeasure at the organs, but his hands were tied; whether it were that Sandys repented of the outrages which were done at Canterbury, or else afraid of giving more scandal and offence to the Kentish gentry, I am not able to determine. But sure it is, that he enjoyed but little comfort in these first beginnings, receiving his death's wound about three weeks after, in the fight near Powick, of which, within few weeks more, he died at Worcester. But I am weary of reciting such spoils and ravages as were not acted by the Goths in the sack of Rome.

THE AUTHORITY OF BISHOPS.

[From a Sermon preached at St. Paul's Cross, in 1588, by Dr. Bancroft, afterwards Archbishop of Canterbury.]

The second cause why so many false prophets are gone into the world, I find to be ambition; or, as St. Augustine saith, "*desire of glory*;" or, as St. Gregory speaketh, "*desire of principality*;" not by such as are already advanced to any honour or authority, but rather by those who, accounting themselves nothing inferior to any of their superiors, do affect with greediness the like places and preferments, the which if they miss one way they labour to attain them by another.

This will appear very evidently unto those who shall consider the histories of Arius coveting the bishopric of Alexandria, of Donatus labouring to have been bishop of Carthage, of Novatus desiring a bishopric in Italy, and of Aerius contending with one Eustathius for a bishopric in Pontus. These men affecting these honourable rooms, by receiving their several foils, when through ambition they could not get the places they looked for in the Church, they sought to obtain them in their particular synagogues. But the history of Aerius, in the fourth century, is most of all pertinent to this purpose. Epiphanius doth report it thus in effect:—Aerius and Eustathius, being scholars together in Pontus, and profiting in learning with like commendation, at the last did sue one against another for a bishopric there. Eustathius obtained it: Aerius is greatly offended. The bishop seeking carefully how to content him, made him the master of a hospital.—But herewithal Aerius was not satisfied. The repulse he had taken, greatly tormenting him, upon a stomach [i. e. anger] he gave over his hospital, and began to devise how he might slander Eustathius, affirming him to be a proud man, and not the man he had been taken for: that now he abounded too much in wealth, and was declined to hoarding of money. Thereupon he entered into a schism, he departed from the Church, and having allured unto him a multitude of men and women, he fell into many absurdities. That he might, the rather (as he thought) pinch and vex Eustathius, as also for the advancement of his own credit, he affirmed himself (being but a priest) to be equal in honour and dignity with Eustathius, a Bishop; and that there was no difference, by the Word of God, betwixt a priest and a bishop. He used for proof of these his assertions, the very same arguments which now are used by those that maintain his opinions, as that the Apostles sometimes writing to priests and deacons, and sometimes to bishops and deacons, should thereby signify that a bishop and a priest is all one. "*Which is an assertion,*" says Epiphanius, "*full of folly.*" And thus you see what ambition, accompanied with emulation, wrought in Aerius. The course of which history I have the rather at large noted unto you, because Martin [Marprelate, the feigned name of a scurrilous writer, who, in Bancroft's day, impugned Episcopacy] would gladly have been as subtle to have deceived you, as he is malicious in depraving his superiors. Who taking upon him, with Aerius, to prove an equality in the ministry, and that there ought to be no difference betwixt a bishop and a priest, cometh at last to these words,—"*There was never any but anti-christian popes and popplings that ever claimed this authority (he meaneth the superiority which bishops have over their clergy); especially when the matter was gained, &c.*" Why, doth man's allowance or disallowance make a matter anti-christian or not anti-christian? Were they golly bishops which claimed this authority when it was not gained, and are they become anti-christian bishops for challenging the same, because some do mistake it? But that you may farther see Martin's [Marprelate's] boldness (I might say, either his malice or ignorance,) it may please you to understand what account was