

and afflicted your Grace. I take the plea which Bishop Jenner (now Bishop of Dunedin) has put forward for himself, as his qualification for the office of bishop. He boasts that he is faithful to Ritualistic observance. In other words, a clergyman in your Grace's diocese, enjoined by yourself and your predecessor to abstain from these unseemly practices, affirms that he has defied your authority, has violated the order of his church, and that, in the face of law and decorum, he continues the practices which all the bishops have condemned.

Can it be argued that such clergymen (and the letter of Mr. Macrorie shews that this is the modern colonial type), when raised to the Colonial Episcopate, are to decide at their pleasure the faith and fortunes of our clergy? or that the English laity would send their sons to incumbencies abroad, where Bishops Gray and Jenner, with Bishops Tozer and Twells are to interpret the Articles and declare the laws of our church?

Such a system, reprehensible in our colonies, and producing extreme scandals there, would be unjustifiable even in England, where the posts of bishops have been hitherto filled, we rejoice to think, by men of high repute. On this point let me submit to your Grace a few illustrations.

I. But first let me deal with a question which is collateral, but which, in consequence of a recent decision, disturbs the minds of earnest churchmen. Some of our clergy, loyal and attached to our church, have been led, by a recent judgment of the Final Court of Appeal, to question whether the Queen's Supremacy, and the Jurisdiction which is connected with it, are desirable and safe. This is far too wide a question for these hasty remarks. Those who seek information will find it in the learned Charge of the Archdeacon of London. But there is one remark which I may venture to present to candid minds. The supremacy of the English Crown over the Church of England, is a mode of securing to the English people their right to the possession of a church of fixed order and definite truth. It secures to the clergy a freehold right to discharge their office of ministering to the people, safely, so long as they conform to the order of the Church; and it secures to the laity their right to have a rational service reformed from Roman ceremonies, and pure doctrine opposed to Roman error. In the case of questions arising between any of these parties, the Crown secures to the disputants, after they have escaped from the hideous labyrinth of the Ecclesiastical Courts, a judicial tribunal, on which the three highest dignitaries of the Church sit alongside of judges, the most impartial that can be found in England, who, after a long life passed in the practice of their profession, bring the mellowness of age and the maturity of experience to guide them in their decisions. No doubt there may be lapses in the judgment of this or any tribunal; but such cases can be corrected by a more careful choice of the judges, and time is sure to redress the infirmities or the blunders of a brief generation.

The evil of our judicial system lies in a direction the opposite to that to which the fears of the clergy point. It is the process in the Courts below, complicated by the Canon law, by the prejudice, and, I regret to