

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.

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Original Poetry.

For the Church.
THE ASHES OF WICLIFF.

"In obedience to the order of the Council of Constance, Richard Fleming, Bishop of Lincoln, Diocesan of Lutterworth, sent his officers (vultures with a quick scent at a dead carcase) to ungrave him. Accordingly to Lutterworth they came.—Summer—Commissary—Official—Chancellor—Proctors—Doctors, and their servants—take what was left out of the grave, and burn them to ashes and cast them into Swift, a neighbouring brook running hard by. Thus this brook has conveyed his ashes into Aon—Ayon into Severn—Severn into the narrow seas—then into the main ocean—and thus the ashes of Wicliff are the emblem of his doctrine, which now is dispersed all the world over."—Fuller's Church History.

Where doth our first Reformer sleep—
What does his high heart cover—
What shrine did the dust of the Mighty keep
When his task on earth was over?
Point out the hallow'd spot
In its holy splendour dress'd,
Where the Pilgrim mused in solemn thought
On his Faith's first Teacher's rest—
Shew us his grave!—'twas his to stand
First of the great Apostle-band,
The Spirit-conqueror, whose might
The earliest streak of Gospel light
On Britain shed abroad—
Who rent thy chain, Imperial Rome—
Who turn'd from death, our island home
To Liberty and God!

They laid his dust in Lutterworth,
A quiet home of common earth;
Amid the flock the Shepherd slept,
Familiar eyes his parting wept,
And years—long years roll'd by,
And greener liv'd his word and name,
And many a thousand blessings came
To gild his memory;
And Vice and Fraud their triumph sung
When death had hush'd his burning tongue,
And Priests of haughty mould,
Girt by dark Rome's imperial power,
Felt chill'd and awed the startling hour
That Wicliff's name was told!
E'en when his bones to dust were turn'd,
Beyond the grave their vengeance burn'd,
His warnings fill'd their guilty ear,
They saw his awful Phantom near,
And sent their mandate forth—
"Go—tear the Accursed from the grave,
Scatter his dust o'er stream and wave,
"Yield he his place on earth!"

They lay the charnel's secrets bare,
The awful dust unmask,
Priest—Summer—Eriar—are marshall'd there
To bless the godless task;
They tear the relics from the shroud,
High springs the flame's red glow,
Anathema and curse ring loud,
As they tramp on their Mighty Foe:
"You brook will bear him to the deep,
"Far as our deadliest curse can sweep
"Cast out his poisonous clay!"
The scatter'd dust the mensial life,
And down the waves of the dancing Swift
His ashes float away!
And Swift to Avon's broader tide
Its flashing brooklet's stream doth guide—
And Avon sweeps thro' vale and wood
To melt in Severn's kingly flood—
And Severn, calm and free,
Sweeps downward on his lordly wave
The holy freight that Avon gave
Triumphant to the sea!

Where doth our first Reformer sleep—
Ask of the wild waves—where?
Search where the winds of heaven may sweep,
Seek his bright ashes there—
Where'er high Truth's immortal light
Bursts the thick gloom of error's night,
Where Reason wings her eagle flight,
Where breathe Religion's notes,
Where Godlike Freedom's mighty voice
Bids the weak heart of slaves rejoice,
Where human worth a home may claim,
Where Genius soars on earth's plain,
Our first Reformer's glorious name
Like boldest music floats:
The chain's waves of ocean trace,
Follow the rushing river—
Each Altar marks his burial place,
There Wicliff lives for ever!

ZADIG.

Toronto, April, 1841.

THE STORY OF THE NAG'S HEAD CONSECRATION EXAMINED.*

Mr. Ward, after a romantic account of the shifts queen Elizabeth's first bishops were put to, to get themselves consecrated by Dr. Cragh, Archbishop of Armagh, and a great deal more such stuff as this, which has no foundation either in history, or indeed in common sense, proceeds to assert the old ridiculous baffled tale of the Nag's Head consecration. His words are these:

"Parker and his fellows being thus balked of their expectations, and now therefore out of all farther hopes or prospect of ever receiving consecration from the hands of any Catholic bishop, resolved to make the best of a bad market, and to content themselves with what sort of consecration they could have from the Protestant superintendents, who supplied the places of bishops in the days of king Edward VI. Hereupon, Parker applied himself to John Scory, one who had been ordained a priest truly in the Catholic Church, and turning over to Protestantism, had been by king Edward's appointment preferred to a bishopric, but without Episcopal consecration, by any known form. This Scory undertook the office, and consecrated Parker and the rest, not by Catholic form, (for this was contrary to his principle,) nor by king Edward's form, (for this was by the queen designedly left remaining, unlawful, and unrestored, after queen Mary's repeal of it, as is said,) but by a new extemporary form of his own devising." Thus far the legend.

When men have lost all sense of shame, they are then capable of any crime, much greater, if possible, than that

of a misrepresentation; this, I fear, was poor Mr. Ward's case; but, it is a misfortune with him, in common with all others of the same temper, to want a good memory. In the 15th page, Barlow is made principal consecrator, but here, in the 38th, Scory alone undertakes the office; how this can be reconciled, I know not, but I leave it to those who believe transubstantiation, to do it for me.

As to what he saith of Scory's not being consecrated, the reader must consult the first chapter, where he will find the matter of fact plainly proved, that he was, though very much to Mr. Ward's discredit, I own, whom you'll find there to be guilty of a very gross misrepresentation of an act of parliament, in denying that there was any form in being when bishop Scory was supposed to be consecrated.

Another very strange piece of history in this passage is, that Scory consecrated Parker and the rest not by the Catholic form, nor by king Edward's, but by an extemporary form of his own. Here is another instance of that talent, which seems to have been Mr. Ward's master-piece. But there is a fatal instance in the case of bishop Bonner, that sets the advances of the argument in a very wretched, contemptible light; and that is one of Bonner's pleas, to disqualify Horn as the proper minister of the oath of allegiance, which is this: that Horn being consecrated by king Edward's form, which form being abolished by queen Mary, and not being established in terms by the act of the 1st of Elizabeth, which established the Common Prayer; and consequently that Horn was no legal bishop of Winchester, and so no proper administrator of the oaths tendered to him by Horn or his chancellor.

Now this plea doth suppose Horn consecrated by these forms, otherwise the plea had been ridiculous; and according to the Nag's Head legend, Parker, Horn, and Jewel, and several others, were ordained together by Scory, by a new extemporary form of his own devising.

The statute of the eighth of queen Elizabeth, farther shows the manifest untruth of the Romish emissary's assertions, that Scory consecrated Parker, and the rest, at the Nag's Head, by a form of his own devising. The words of the statute are, "That the queen had, by her supreme authority, at divers times from the beginning of her majesty's reign, caused divers and sundry grave and learned men to be elected, made, and consecrated archbishops and bishops, of divers archbishoprics and bishoprics within this realm, and other her majesty's dominions and countries, according to such order and form, and with such ceremonies in and about their consecrations, as were allowed and set forth by the said acts, statutes, and orders annexed to the said book of Common Prayer before mentioned."

Now these words plainly refer to no other orders and ceremonies, but what are annexed to the Common Prayer; and I leave every body to judge what forms of ordination those were which were used from the beginning of that queen's reign. By this you may easily guess what is become of bishop Scory's extemporary form, at the Nag's Head, and even the story of the Nag's Head itself.

As to what Mr. Ward says, of queen Elizabeth's not restoring king Edward's form of ordination, till the eighth year of her reign; this you see is buried in the same grave with bishop Scory's form, and the Nag's Head legend; and he that will not be satisfied with the testimony of the lords and commons of England, in a matter of fact which happened in their own times, but will prefer the empty ridiculous surmises of those who can believe purgatory and transubstantiation, before such evidence; these, I say, must be abandoned, as past conviction; they must be looked upon as given up to the weak passions of their own minds, and no more to be regarded, in what they say, than a man would do the words of them who lodge in the best house in Moorfields.

Mr. Ward farther proceeds in the history of the Nag's Head consecration, out of Dr. Champney's book of the vocation of ministers, whose words it seems are these: "At the Nag's Head tavern in Cheapside, by accorded appointment, met all those who were nominated for bishoprics, vacant either by death, as was that of Canterbury only, or by unjust deposition, as were all the rest. Thither came also the old bishop of Landaff, to make them bishops. Which thing being known to Dr. Bonner, bishop of London, then prisoner, he sent to the bishop of Landaff, forbidding him, under pain of excommunication, to exercise any such power within his diocese, as to order those men. Wherewith the old bishop being terrified, and also moved in his own conscience, refused to proceed in this action, alledging chiefly, for reason of his forbearance, his want of sight, as is said before. Which excuse they interpreting to be but an evasion, were much moved against the old man; and whereas hitherto they had used him with all courtesy and respect, they then turned their copy, and reviled him, and called him doating fool, and the like; some of them saying, this old fool thinks we cannot be bishops unless we be greased, to the disgrace as well of him, as to the Catholic manner of consecration. Being, notwithstanding, thus deceived in their expectation, and having no other means to come to their desire, they resolved to use Mr. Scory's help, who having borne the name of bishop in king Edward's time, was thought to have sufficient power to perform that office, especially in such a great necessity; he having cast off, together with his religious habit, (for he had been a religious man,) all scruple of conscience, willingly went about the matter, which he performed in this sort: having the Bible in his hand, and they all kneeling before him, he laid it upon every one of their heads or shoulders, saying 'Take thou authority to preach the word of God sincerely,' and so they rose up bishops."

"This whole relation, (says he) I myself had from the venerable priest, Mr. Thomas Bluet, a grave, learned, and prudent man, who has often assured me, that he had heard it from Mr. Neal, a man of great probity and learning, formerly professor of the Hebrew tongue, in the University of Oxford; and then, when that happened, belonged to the family of bishop Bonner, who sent him to the bishop of Landaff, to prohibit and charge him, under pain of excommunication, not to meddle in that sacrilegious consecration; and he said also, that the bishop ordered him to remain there to see what the matter would at last come to, and what would be its issue: so that he was an eye witness of all that happened in that matter. And of this relation, there are as many witnesses, as there are priests now living, who were prisoners for the faith, together with the said Mr. Bluet, in Wisbich Castle, in which place I also have heard the same from him."

Mr. Ward brings Christopher Sacrobosco, Fitz-Simons, and others, to assert this story; but as they have nothing more than what you find in this account, unless it be

the testimony of old Stow, who Fitz-Simons says, "had diligently examined after all the circumstances of it," (though he durst not give the relation of it in his chronicles,) has testified the same thing; and therefore, for my reader's ease, I shall omit the rest, since all that they say, with respect to this matter, is comprehended in this account of Champney's.

The first thing observable in this account, is the place they choose for their consecration, which we find is the Nag's Head in Cheapside. This appears, at first view, to be so like an old woman's gossiping story, that men of sense must needs reject it. For what need had they to be consecrated at a tavern, when all the churches in England, at that time, were at their command? Besides, if the consecration was to have been clandestine, they would never have chosen so public a place as a tavern for such a purpose; and we may suppose the bishop of Landaff, who was to have been their consecrator, had so much of the good Catholic remaining in him, as not to have been persuaded to perform such a ceremony in such a place.

The next thing is, that bishop Bonner should send his chaplain, Neal, to threaten the bishop of Landaff with excommunication, if he should offer to ordain within his diocese.

If we consider, that Bonner is supposed to be in prison at this juncture, and therefore consequently it is not probable, that a man in his circumstances should keep a chaplain, and that if he did, that the bishop of Landaff should be frightened by the threats of a man, who may reasonably be supposed to be almost in the lowest condition of life; for all men well know that the thunder of excommunication is of little force, when not armed with power, at least when it has for its object a person so complying with the times as the bishop of Landaff is described to be; and supposing all this, yet if we consider that the consecrator, and the persons to be consecrated, were not absolutely confined, either to the Nag's Head, or even to the diocese of London, if we must strain reason so far as to suppose that Bonner, in his then circumstances, had any power in that district, yet was not Lambeth chapel, or any other place not within that jurisdiction, near enough, to avoid any resentments of this nature that could be feared from him?

These are objections strong enough to destroy the credit of this part of the story, yet greater still remain; for by such an obstruction as this both Bonner and Neal ran themselves into the guilt and penalties of a perjury, established by a statute already referred to, in Henry VIII's time, and established and confirmed by queen Elizabeth before the time that this ridiculous story is supposed to be acted. But we do not find that either Bonner or Neal were ever sued upon this statute, which nobody could suppose but that the persons offended would have readily put in execution, if this had been the case; and therefore we may safely conclude this to be one (among many more) of the Roman forgeries.

Another thing to be observed, is the manner of Scory's consecrating them, by laying the Bible on their heads, or shoulders, saying, "Take thou authority to preach the word of God sincerely," and so they rose up bishops.

There is one circumstance in this very remarkable, and it is, that Scory should invent no other form than this, which only gives authority to preach the word of God, which authority they had before, by Popish ordination, as priests; whereas one would think, that he would either have used king Edward's form, which was that he himself was consecrated by; or else, if Scory must make a form of his own, he would have used one more to the purpose of Episcopal ordination than this is.

Another strange thing is, that Mr. Neal, who was the eyewitness of all this, could not distinguish whether the Bible was laid upon the head or shoulder, (for you see the legend leaves that uncertain,) it is wonderful that he should not strictly observe the only ceremony then used, especially since he was commanded by his diocesan and lord to be there, to observe all things that were done, it is a sign that he was but a very careless spectator; and what is still more wonderful is, that Bonner himself, whom we must suppose fully informed of this matter, did not put this odd consecration into his plea, instead of that by king Edward's form; it had been much more to his purpose, if it had been matter of fact, for this would have effectually destroyed Horn's consecration, with respect to the legitimacy of it, being a very disputable point, to urge the illegality of the consecration because he was consecrated by king Edward's forms; especially because it was not founded upon matter of fact, if Horn was consecrated, as aforesaid, by Scory.

I have already observed, that sometimes, when these men are in the humour, they make Barlow the consecrator; but here they make Scory to be the man. What shall a man say to such contradictions?

We are farther told, that this story was handed down by a Popish tradition, by one Bluet, and this Bluet had it from Neal, the eye witness; but you see this eye witness could have no other account of the only ceremony used at this consecration; but what was very uncertain, that it was either this ceremony or that, he could not tell which. A very proper witness indeed, to attest a matter of fact, especially when he was sent thither on purpose, to see and give an account of what was done. Besides, it is strange that he should not inform Bonner of this matter, who was the very person that sent him; if he had, Bonner would never have grounded his plea upon a falsehood, which was, that Horn was consecrated by king Edward's liturgy; whereas if this story be true, bishop Bonner's plea was false, and therefore either this Catholic bishop's veracity before a court of justice, when all this must have been fresh in memory, must be called in question, or else this relation must fall to the ground.

We are farther told, that there are as many witnesses of this relation, as there were priests then living, who were prisoners with Bluet in Wisbich castle. I shall not inquire into their numbers now, but I shall only observe, that all terminates in the credibility of Neal, for he is said to have told it to Bluet, and he to all the rest. But you see what sort of a witness Neal was, who could not inform his own master, who sent him to know what was done; and therefore I rather conclude this to be an invention of about forty years afterwards, and that Neal knew nothing of this matter as I shall prove in the next chapter.

Poor old Stow is brought in by head and shoulders, as another witness to this Nag's Head business. The syllogism runs thus: John Stow taketh no notice of archbishop Parker's consecration. But he does take notice of Cardinal Pool's consecration, therefore archbishop Parker was ordained, as aforesaid, at the Nag's

Head. This, my reader will think is very nicely concluded; but I beg leave to draw up one syllogism myself. John Stow takes no notice of the consecration of any archbishop from Augustine's time down to Cardinal Pool's; but he does take notice of Cardinal Pool's. Therefore, there was never any archbishop in England besides Cardinal Pool.

I appeal to the reader, if my conclusion is not as fairly drawn as his, from John Stow's silence; and I further appeal to the readers of his book, whether I have done him any injustice in the first syllogism, which I have drawn up for him, and whether it contains not the whole of his argument.

Raphael Hollingshed's silence is made another evidence of the Nag's Head consecration. But then his silence proves more than Stow's doth, for he taketh no notice even of Cardinal Pool's consecration, so that if this be a proof, it proves too much, even that we never had any archbishop consecrated.

But the truth is, Stow and Hollingshed, and other civil historians, have little regarded consecrations, and such other particular parts of ecclesiastical history. And when they do say any thing of church affairs, it is only something general, and which has some dependence upon civil transactions; and therefore, he that draws such conclusions from such premises, must have a very strong inclination to defend a cause at a rate.

We are further told out of the author of "The Nullity of the Protestant Clergy of England," that one father Faircloth being showed the public registers by archbishop Abbot, told the archbishop, "that his father was a Protestant and kept a shop in Cheapside, and that he assured him that he was present at Parker's and the first Protestant bishop's consecration at the Nag's Head in Cheapside."

I presume in a hundred years more, we shall have more evidences of the same nature brought against us, for here is a new witness brought. At first Neal was the man, and the only man of that party, as far as I can find, that was present; I suppose we shall have affidavits of the presence of other witnesses, printed upon us ere it be long. The testimonies of Rome are endless, and no doubt of it they are as infallible in these as they are in their other determinations in controversy.

But the true history of this matter is this: Fitzherbert, in a book of his published about the year 1614, desired that some learned men of the Roman Catholic party might have the perusal of our public registers, in order to be satisfied of their being authentic. This request was soon complied with, and some Romish priests then in prison, Faircloth being one, were sent for, and had the full perusal of those records, in the presence of several of our bishops, viz. the bishops of London, Durham, Ely, Bath and Wells, Lincoln, and Rochester. For these are men not to be trusted alone with such things, because they are as great enemies to true records, as they are friends to those that are false, and probably without such caution and care as was then used, they would have defaced them. I say they had a liberty to peruse them as much as they pleased, and owned themselves satisfied of their being authentic, which thing the archbishop desired them to signify by a letter to father Fitzherbert, who was the man that caused this examination. If they afterwards repented of this conviction, that is a case of conscience to be reconciled by some Romish casuist, who will tell you very gravely, without blushing, that to tell a lie, to advance the Catholic religion, *alias* the religion of Rome, is a duty, and no sin.

But as to the business in hand: there was not a word spoken by Faircloth, of his father's being present at the Nag's Head consecration; nor did Champney, who at that time raised some objections against this examination, say a word of any such passage, between Faircloth and the archbishop, which no doubt of it he would have done if there had been any truth in it; for he could say nothing so much to his purpose as this is. This was a story afterwards invented by the author of the "Nullity of the Protestant Clergy," when Mr. Mason was dead, who was acquainted with this affair, and gives us an history of it.

PRESENT POSITION AND POLICY OF THE CHURCH.

From a recent Charge of the Very Rev. Dr. Chandler, Dean of Chester.

I cannot help observing, as among the signs of the times the most encouraging, not only increased exertions among our own body to maintain ourselves as an establishment, but also a manifest demonstration of an improved understanding on the true nature of the Church of Christ. There can be no question that low views respecting the character and constitution of the Church too long prevailed among us. Neither would it be a difficult task to trace at length the causes which so lowered our views. But the fewest words may suffice. After the termination of the tremendous contests respecting Church doctrine and Church discipline, which, mixing themselves up with political questions, had embroiled the nation in civil war, the parties sought repose in quiet and inactivity. Then followed a time occupying the close of the seventeenth, and the greater part of the last century, when the standard of public opinion, and the general principles of men who were invested with authority, and gave the caste and colour to their age, were lamentably debased; and the Church, in close harmony with the State, was low in principle, low in its tone both of doctrine and discipline. One by one she saw, and saw without a struggle, her rights and privileges abridged,—the terms on which she united herself with the State violated,—and herself reduced to be little more than a mere instrument and engine of civil government. If, during this period, a few notes of a higher sound were occasionally uttered, they were lost on ears little accustomed to hear and understand them. The first movement went to revive some of the peculiar and distinguishing doctrines of our holy faith, which had been too much left out of sight, by a system of teaching, which had well nigh substituted ethics for theology, Seneca and Epictetus for Christ in our pulpits. But in matters which concerned the visible constitution of the Church, she still slumbered on, under the benumbing influence of friendly governments, till she began almost to forget herself and her heavenly origin. When this friendship was at length withdrawn from her, she at first felt herself astonished and bewildered. The props on which she had so long leaned being withdrawn, she hardly knew for a while how to use her own limbs. But by degrees she recovered herself. She learned to feel her own strength, and to look to her own resources. She became sensible, that however desirous to act in unison with the State, however gratified for any kindness rendered her by the State, she could boast of an independent origin, and could, as she had before done, exist in a state of independence.

This change of feeling, this mighty movement in the minds of Churchmen, was the natural and spontaneous effect of the altered circumstances in which they were placed. I should be sorry to connect it, even in idea, with any particular publications of the day, because this would mix us up with all the doctrines and opinions therein maintained. On many of those questions we may

entertain sentiments variously modified; and yet there shall remain certain cardinal truths, on which, as Churchmen, we now can hardly differ, although they have arisen, of late, almost as novelties to our consideration. We have learned to look more steadily to the Divine Head of the Church, and to its foundation on a rock from which it shall never be dislodged. We have learned to look more closely to the origin of our own branch of the Catholic Church, and finding that it was founded on primitive usage, before the corruptions of Romanism had taken effect, we assert more boldly its independence and its antiquity, as well as its purity and its consonance with Scripture. We have learned better to value and more firmly maintain the dignity of our orders derived from the bishops, who are themselves descended in an unbroken and uninterrupted succession from the Apostles; and we have learned to insist more strenuously on the virtue and efficacy of the holy sacraments, administered by those to whom the office of imparting them has been duly communicated.

These are grand, fundamental, essential points, common to us with every other true branch of the Holy Catholic Church of Christ; and to any who will insist in resuscitating them in our minds, and fixing them in our attention, we owe our grateful thanks. But together with these more universal truths, there seems also to have been a considerable revival of some others of a more national and local character, and I may say, more immediately and visibly practical in their nature. Among other things, it has been brought more forcibly than heretofore to our recollection, that there are certain rites and ordinances of our Church, which we are bound to keep,—certain rubrics which we are sworn to observe,—certain canons, which if they want the sanction of parliamentary authority to bind the people at large, are obligatory, at least upon the Clergy. Now, if I admit that there is such a thing as virtual legislation, and that regulations, which have long fallen into disuse, and ceased to be enforced by those to whom that authority is committed, may be considered as tacitly abrogated, I must add that this doctrine should be propounded and received with extreme caution, and with serious misgivings as to the dangerous consequences to which it may lead. On the other hand, I am ready, without the slightest hesitation or reservation, to admit that usages, which have long ceased to be practised, should not be revived without a due consideration of the feelings of the people. Still there are many points which no desuetude can justify us in considering as altogether obsolete, and with respect to which there can be no reason why they should not again be brought into practice. I will specify a few; and when I mention, first, a strict adherence to the rubrical directions of our Prayer Book, I mention a point which may be urged without any qualification, without any allowance of caution or delay, where it is not already in use. Let me next remind you that our Church has a Morning and Evening Service, which she requires to be performed in every one of her holy temples; and, although it may be true that this daily repetition of prayer might impose on the clergy a burden little likely to be repaid by the number of persons who would attend, (particularly where there is a cathedral in which the service is duly performed,) I still cannot see why it may not be given once or twice in the intervals between Sunday and Sunday, for the sake of those to whom the choral service is less acceptable; and, at all events, there can be no reason why the ancient usage of observing the days set apart for the commemoration of the Saints and Martyrs should not be maintained, or, if neglected, revived. With respect also to the Sacrament, I am satisfied that the most beneficial results would be visible if the parochial clergy, especially in the smaller parishes; where it may be more conveniently done, would administer baptism in the face of the congregation, after the second Lesson; and as little am I doubtful that the best consequences would ensue if the Sacrament of the Lord's Supper were, if not every Sunday, yet more frequently administered.

I would repeat my conviction, that even with the single view of winning the respect and support of the country, our wisest and surest course is to avoid any thing like a surrender, whether of our principles or of our rights;—a course by no means incompatible with personal courtesy, and gentleness, and charity. But, I must add, if we would act thus firmly, we must also act with united force, and with force regularly applied. Internal divisions and irregular action are the two surest processes to bring any society, sacred or secular, to ruin. On a calm review of the general state of our Church, I must express my hope and belief that some differences of opinion, which have too long prevailed among the Clergy, are now much on the decline. I am sure that they exhibit a greater disposition to conform themselves to the proper laws and regulations of our ecclesiastical system. I would then, as my most deliberate, most solemn, piece of advice, say, Persevere in this course; act with united and concentrated efforts; and that you may be able to proceed thus in concert, act conformably to rule and discipline. It has formerly been remarked, that there never probably was a religious body less in the habit of pursuing a regular and combined plan, than the Clergy of the Church of England. While the Romanists are under the strictest regulations; while the Protestant Dissenters of every denomination have their conferences and meetings, in which they have the opportunity of interchanging their ideas and combining their movements; we have been too apt to set in small platoons, in unsupported divisions; and to this unwise course of proceeding we may look, beyond almost any other cause, as a source of our past weakness. But although, in order to produce combined action, it seems desirable that the Clergy shall hold frequent and confidential intercourse among one another, I would, on the other hand, remark, that such intercourse should be properly ecclesiastical. The practice of particular individuals meeting together, merely because they may be attracted by the sympathy of personal habits and common opinions, seems to be calculated chiefly to rivet them in their prepossessions, to estrange them from the rest of their brethren, and to form them rather into religious partisans, than into Churchmen united by the profession of a common faith in one fellowship and communion. Whereas, if they meet together, according to ecclesiastical principles,—as clergymen, for instance, of the same archdeaconry, of the same rural deanery, of the same city or other congregations of parishes,—then, independently of the general advantages of observing order and rule, they all come together into friendly contact and communication; they learn better to understand and appreciate each other; they find that the differences which may once have seemed to separate them are less serious than was supposed; each may receive and communicate useful suggestions; and all these varying shades of opinion and practice are blended together into harmony, and beauty, and usefulness. And with this view, I cannot but rejoice that our Bishop has revived, in this diocese, the ancient office of the Rural Deans, as being calculated to afford advantages in many ways, but in none more than in bringing the Clergy together, in an authorized manner, to concert measures for their common advantage, in the discharge of the pastoral duties severally committed to their hands.

CHURCH BUILDING.

"Thy kingdom come."

The kingdom of God, for the coming of which we are to pray, is threefold—his kingdom and authority over the souls of all true believers, which we call his spiritual kingdom—his kingdom upon earth, or his church, which we call his visible kingdom, because all men may see it—his heavenly kingdom, which is to come after the resurrection, and which is to last for ever. With each of these three kingdoms we have all a great deal to do; but I purpose, as

* From a work entitled "The Succession of Protestant Bishops asserted; or, the regularity of the ordinations of the Church of England justified."