

light on other systems, and roll in their appointed orbits far beyond our mortal ken!

But, manifestly, this perfect and triumphant Church is not that of which the Scriptures generally speak. It cannot be that Church—at least that condition of the Church—which is liable to persecution and vexation; which is to be us "the pillar and ground of truth," which we are hidden to hear, and warned that we despise not nor vex by schism.

The visible Church of Christ upon earth will be best discerned by viewing its origin and history. The formation of the Christian Church, and its progress down to the present time, are plain historical events. Our Lord commissioned his Apostles to preach the Gospel to all mankind, and as many as believed were admitted to His Church by Baptism, and thereby became entitled to all those privileges, upon the right use of which their eventual salvation depended. "By one Spirit [says St. Paul] are we baptized into one body" [1 Cor. xii. 13.]

In order to admit continually new members to the Church, and to minister to them in holy things, the Apostles instituted a threefold order of priesthood, each having its various functions for the edification of the Christian body.

Such was the simple constitution of the Apostolic Church of Christ. It was an organized society of brotherhood, endowed with great and glorious privileges, consisting of duly baptized Christians and duly ordained ministers. Such it has continued from the time of the Apostles to the present; and such, we doubt not, it will continue [for we have God's own promise] even to the end of the world.

Of this associated and visible body we speak when we profess our belief in "one Catholic and Apostolic Church." It is called "one," because it is essentially indivisible; "Catholic or universal," because it embraces, or desires to embrace, the whole world; "Apostolic," because it was founded by the Apostles, retains the Apostolic succession of ministers, and continues in the Apostles' doctrine and fellowship. It is also called in the Apostles' creed "holy;" not on account of its absolute holiness, but because it has received many great and holy privileges, even as Jerusalem was called the "holy city," notwithstanding the sinfulness of many of its inhabitants. In truth, the visible Church upon earth is a net, which incloses all manner of fishes, both good and bad; or a field, in which the wheat and the tares grow together, and are not to be separated till the great day of harvest.

It is one of the fundamental principles in the Gospel, that there must be no schism or division in the body of the Church. No crime is more reprehended in Scripture than the sin of rending the body of the Church. And this, no doubt, is the reason why we find so prominent a place occupied in the ancient creeds by the doctrine of the "one Catholic and Apostolic Church."

It is clear and obvious. Does the testimony of the ancient Church confirm this view?

HERBERT.—It does most strictly. For several centuries a perfect unity was preserved in the Church, and all who caused division were excommunicated.

But, it appears to me, that the account given in the Acts of the Apostles is so perfectly clear and convincing, that if I were arguing with one who doubted the doctrine, I should be contented to rest the case solely on Scripture. And with regard to yourself, I would prefer that you should direct your mind to the scriptural account of the formation of the Church; and I have not the least doubt that you will be convinced that the description which I have given you is correct.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 13, 1841.

The European news of the week must be as gratifying to the lovers of peace throughout the world, as it is honourable to Great Britain and creditable to her naval and military sons. A few months ago, it was impossible to contemplate the aspect of affairs in the Old World without apprehension, and almost dismay. In every quarter there appeared a combination against the principle of subordination and order, and the league seemed to be general for the degradation, and if possible, the ruin of England. One of the degenerate few whom, despite the avowal of his traitorous principles, she still owns as a son,—a too-indulgent mother, it is to be feared, towards a faithless and unnatural child,—loudly proclaimed his hope that French and Mahometans combined would be successful in crippling the strength of England, and placing her in that weak and uneasy position which would allow her traitorous children to mock her infirmity and prosecute their revolutionary schemes with impunity. It is almost needless to say that we allude to that great apostle of treason, Mr. Daniel O'Connell, who urges his plans for the dismemberment of the Empire under the customary and convenient plea of "justice to Ireland!"

The usurper of Syria was backed by a revolutionary and reckless cabinet of France, headed by M. Thiers; native princes in India were assuming a bolder and more hostile attitude against the power which held them in wholesome subjection; China, trusting to its millions, was seeking to cripple England in one of the attributes of her strength, her free and universal commerce; and a nation here at our doors, only seemed to wait a fitting opportunity to shew themselves on the arena of conflict and unite in the combination to humble, if not to overturn, the envied might of the mistress of the seas. It was a perilous and a critical moment: the combustible piles, gathered hither and thither in every clime, were ready for ignition; and the torch once applied, fierce and universal would have been the conflagration, and the dove of peace would have taken her flight for many a long and weary year from a harassed and disordered world.

One after another, these angry signs of the times have disappeared, and these anxious forebodings have been quieted. The better genius of France maintained its supremacy, and the advocates of war were banished ignominiously from her councils. Syria was speedily wrested from the usurper's hands and delivered over to its lawful sovereign. The commotions in India have been subdued, with little difficulty, by British enterprise and valour, and the most potent of its rebellious chieftains has become a voluntary supplicant of the victor's clemency. And to crown all, the vast empire of China, computed to contain three hundred millions of inhabitants, which had violated the rights of men and the rules of civilization in regard to British subjects and British interests, is brought to submission by a few ships of war and a few thousand gallant British soldiers. The emperor of that immense country is compelled to disavow the lawless acts of his servants, to restore to British subjects the usual privileges of trade, and to indemnify our country for the expenses of the war.

These are extraordinary results to fall out in the space of a few months; and posterity will mark with wonder this page in the history of our beloved country. And to what are we to ascribe this speedy and complete success? British Christians, with every grateful acknowledgment to their fellow-countrymen who shared in the toil and peril of achieving these glorious results, are better taught in the rule of faith and duty than to withhold from the Supreme Disposer of events the thankful confession that He alone has given victory to our arms and restored to our country the boon of peace. England for some years has been rousing herself from the spiritual slumber in which, from a variety of adverse influences, the nation had been enshrouded and paralyzed. Since peril has menaced her constitution, and since

the walls of her Zion, especially, have been assailed by ruthless foes, she has awakened manfully to the defensive conflict. Nobly she has risen, in the might of her Christian strength, to the duty of providing for her vast and increasing population the means of worshipping God after the manner of their fathers; and nobly, in the erection of additional churches and in a provision for additional ministers, is she realizing this fairest trait in the character of a Christian people,— "to the poor the Gospel is preached." She is not content that the wealthy of her towns and cities should have the ministrations of the blessed and sanctifying religion of Jesus; but the "beautiful feet" of her messengers of peace are traversing every remote hamlet and every rural spot to plant, and fix to the most distant generations, amongst their humblest inhabitants, the unsearchable riches of Christ. Her prayers and her alms may be said, then, to have come up as a memorial before God: the blessing of the poor destitute has risen, in unison with the supplications of her better-provided children, to the throne of grace; and the answer has been vouchsafed in success to her arms abroad, and a better tranquillity within her own borders.

We have some threatenings of an interruption to this reign of gentle peace on this New Continent; but we apprehend little else beyond the idle gasconading of a rabble multitude,—clamorous and fierce when their adversary is thought to be entangled in a multiplicity of foreign conflicts, but whose tone will be moderated into something more sober and rational, when they see the fleets and armies lately occupied in Syria, India, and China, returning triumphantly home, and as ready to vindicate the honour and the rights of England in the West as in the East. We must, however, be just enough to say that it is the uncontrollable will of the rabble, not the deliberate act of the Executive, which retains a British subject in prison within that land, on pretences the most absurd and unjustifiable; and it is melancholy to think that in this advanced stage of civilization of the world, a people should be found so enfeebled in government, so lost to right feeling, and so poorly grounded in high moral principle, as to exhibit this degraded position in the eyes of Christendom. It is said in the most infallible of records, that when "there was no king in Israel, every man did that which was right in his own eyes;"—an imputation, we should observe, for which there would have been no room had that people consented to be governed by the direct authority of Almighty God; but the jurisdiction of neither the one nor the other is publicly recognized by the government of the United States. While we have there the anarchy of a pure democracy, we have no acknowledgment, in a national religion, of Him who ruleth in the kingdoms of men,—no admission, but too positive a rejection, of the principle, that the State should be built upon the foundation of the Gospel.—We advocate no sudden changes in the body-politic of that people; but we heartily wish success to the advances, so recently manifested, of the more conservative in opposition to the fiercer democratic party; and sincerely do we hope that the late triumph of the better-educated and the better-principled will be followed up by a prompt vindication of whatsoever of honour is left to their government, in the discharge of one who is held in unjust bonds, and detained in violation of the law of nations.

The fifteenth session of the MIDLAND CLERICAL ASSOCIATION was held at Darlington, at the residence of the Rev. T. S. Kennedy, on Wednesday and Thursday, the 3d and 4th of February, instant. The business of the Association was properly commenced on the evening of Tuesday the 2d instant, when divine service was held in the Church at Bowmanville, and a valuable sermon on the duty of Propagating the Gospel in destitute places was preached by the Rev. T. Fidler.—The two following days were spent in those exercises which usually form the employment of the assembled brethren on such occasions; and then members who were present did not separate without a general expression of the satisfaction and edification they derived from this mutual converse on subjects calculated to strengthen their hands and comfort their hearts under public difficulties and private trials. Divine Service was performed in the same Church on the evening of Wednesday; when an excellent sermon was preached by the Rev. J. Deacon, from Proverbs vii. 29, on the Twenty-second Article of the Church.

On the evening of Thursday the 4th instant, pursuant to notice, a public meeting was held in the same sacred edifice, for the advocacy of the claims of the Society for Promoting Christian Knowledge, and in order to form a Branch of that excellent Institution on the spot, in immediate connexion with the Newcastle District Committee. The chair was taken by the Rev. C. T. Wade, who very eloquently addressed the numerous and respectable assemblage before him on the object for which they were called together, and spoke with much earnestness and effect of the peculiar claims of this great and flourishing Society to their hearty patronage and support, in preference to any other Association formed for similar purposes.—The same view was assumed and forcibly dwelt upon by other gentlemen present; and every effort was made to impress the audience with the advantage, to members of the Church of England especially, of forming District Branches of a Society distinctly recognized by the Church in preference to a connexion with Associations which are supported by a combination of sects and parties, essentially differing in many of their views of Christian doctrine and discipline, and who must necessarily cause their religious rivalry to bear injuriously even upon such works of benevolent enterprise as the present.

Whatever may be the ostensible advantage of such union for the dissemination of the Holy Scriptures, it is impossible, as Churchmen, to shut our eyes to the fact that it involves a recognition of the harmlessness of schism and dissent, and even the parity of every section of the great Christian family,—however erroneous their standard of ecclesiastical polity confessedly be,—to the Church as constituted by the Apostles, and subsequently maintained in a standing and unalterable Episcopal succession.

There might be some excuse for a participation on the part of Churchmen in such a species of religious union, if it were a thing ascertained to be morally impossible that the Church could circulate the Scriptures, single-handed, in any degree proportionate to the wants of her members at home, or of those in foreign lands who should be converted to Christianity through her instrumentality. We are not aware that this is an impossibility which any one has even attempted to demonstrate; and if any thing like a show of reason could be established in favour of that position, it must derive its main strength from the fact that churchmen are throwing into other and extraneous channels that bounty which ought to be limited to their own communion.—In other words, if the Church should prove to be at all crippled in her means of diffusing the Holy Scriptures to the full extent of the reasonable and natural claims upon her, it must arise from a want of zeal or a want of combination on the part of her own children to carry out that noble end. Very sure we are that such an ef-

fort, evincing both unanimity and zeal, would leave no cause of complaint on this ground against the Church, and prove that she was capable of fulfilling every obligation resting upon her in her missionary capacity. It is, to say the least, unfair to charge the Church with supineness and inefficiency, and at the same moment to transfer to some sectarian association the very means which she is steadily soliciting in order to be enabled to wipe away that reproach.

It is gratifying to us to perceive that so many who, in past times, have carelessly regarded this subject, are becoming more alive to the duty of sustaining the Institutions of the Church, and of withdrawing themselves from such as, by their very constitution, imply the most direct contradiction to the doctrine thus advanced in the preface to our Ordination Service:—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted therunto by lawful authority." We are glad to observe that Branches of the Society for Promoting Christian Knowledge are forming in every direction; and that there is so strong a probability that every congregation of the Church of England in this Diocese will, at no remote period, resolve itself into an Association for furthering the excellent objects of that Society.

The following are the Resolutions passed at the public meeting at Darlington on the evening of the 4th instant:—

I. That whereas there has been in existence during the last twelve years a Branch of the Society for Promoting Christian Knowledge, entitled the Newcastle District Committee, the principal depository of which is in the town of Cobourg, it is expedient that the several congregations of the Church of England in this District should co-operate with that Committee in furtherance of the general designs of the said Society.

II. That a Branch Association of the Newcastle District Committee of the Society for Promoting Christian Knowledge, be now established in connexion with the congregations of the Church of England in the townships of Darlington and Clark.

III. That the Darlington and Clark Branch Association of the Society for Promoting Christian Knowledge, be managed by a Committee, composed of the following gentlemen:—Rev. T. S. Kennedy, S. S. Wilmot, Esq., Dr. Cullitt, H. S. Reid, Esq., W. Warren, Esq., J. Lamb, Esq., Richard Jones, Esq., and J. Beavis, Esq., any three of whom shall form a quorum; and that the Rev. T. S. Kennedy do fill the office of Corresponding Secretary and Treasurer.

IV. That a Depository of the Darlington and Clark Branch of this Society be established in the village of Bowmanville, or elsewhere within the sphere of its operations, at the discretion of the Committee.

V. That the Congregations of the Church of England in the townships of Clark and Darlington be earnestly called upon, by annual donations and collections in Churches, to raise funds for the supply of the Depository now about to be established in the said townships.

VI. That this Meeting cordially unite with the Newcastle District Committee of the Society for Promoting Christian Knowledge, in the expression of their humble and fervent thanks to the Father of Mercies, that He has been graciously pleased to enable them to "continue unto this day," and to have been, as they humbly hope, instruments of benefit to thousands of their fellow Christians in this District.

Before the close of the meeting, a Collection was made towards the advancement of the object specified in the fifth resolution, and the sum of £5 16s. 5d. was contributed. This, it is confidently believed, will be immediately followed up by a general subscription amongst the members of the Church in those townships; and the result, we feel assured, will justify the formation of a respectable Depository of the Books circulated by the Society, as soon as the usual supply can be received from England during the ensuing summer.

On Tuesday last our city witnessed the Proclamation of the Union, an event which has been for a long time anxiously expected, and which will occupy a prominent position in the pages of our Colonial history from its eminent importance, and the great results of which it will be productive. The ceremony was conducted with little display, and attended with none of that popular enthusiasm which so public an occasion would have elicited, had not dark forebodings of evil quenched its impulse. We would gladly have beheld a commencement more auspicious and encouraging, yet we cannot yield to that depression which too many appear to cherish, nor suffer our hopes to be crushed by suspicious fears. The change in our political situation is now effected, and though it may not be, in many respects, a desirable one, yet it lies in our power to soften down many of its repulsive features. Our duty as Christians and Conservatives is simple and plain; we must not resign ourselves to sullen despair, but use every exertion to counteract any evil influence that the present measure may exert, relying upon the King of kings for support, and devoutly soliciting his unerring guidance in the approaching contest. If the Lord of Hosts lead us to the battle, victory over the most formidable efforts of our foes is certain.

One painful circumstance is particularly lamented, the loss of our excellent Lieutenant Governor. His administration, of course, no longer exists, and his departure from Canada is nigh at hand. We need not say that the memory of Sir George Arthur, and the recollection of his mild and successful rule will be cherished by every loyal heart with the fondest solicitude. And well does our estimable Lieutenant Governor merit this tribute of respectful affection! He visited us in the most critical period of our Colonial existence; treason was rampant in the land, and sedition displayed its terrors before him, and strewn his path with snares. His was no enviable duty, and on him devolved no trifling responsibility. But moving undauntedly onward in an unobscured course of resolute integrity, he triumphed over every difficulty, removed every obstacle, and succeeded in extinguishing the flaming torch of discord. Loyalty, by him, was always rewarded, but disaffection shrunk abashed from his presence, and withered before his steps. In short, he is a striking example of the good that may be effected by virtuous principle and Christian piety, combined with untiring assiduity. When released from the harassing cares of government, he retires to seek in the peaceful serenity of private life that grateful calm which was banished by the storms of his political existence, may he enjoy that pure satisfaction which an approving conscience, and the cheering conviction of having faithfully performed his laborious task, can so joyously impart!

The dinner to which Sir George Arthur had been invited took place on the evening of Wednesday last.—The greatest harmony and good-feeling were manifested, and, we understand, that the occasion was very gratifying indeed. We refer our readers to the proper head for a summary of these interesting items of Colonial intelligence.

Our New Brunswick contemporaries notice the opening of the Legislature of that Province by Sir John Harvey. The character of the Lieutenant Governor's speech is very encouraging, and the addresses of both branches of the Legislature exhibit that confidence in

the head of their administration, and that laudable good-feeling and unanimity which constitute the best defence of national prosperity. With reference to the Boundary question His Excellency remarks:—

"I regret that I have it not in my power as yet to communicate to you any definite arrangement of the Boundary Line. Explorations have been made on either side, preparatory to the final settlement of that important question; and I see no reason to apprehend that the result can be otherwise than favourable to British interests, as well as to the continuance of that good understanding with the neighbouring States, which it is the true interest, and I am convinced, the sincere desire of both nations cordially to promote."

We regret that we are unable to furnish our readers with the speech of our Lieutenant Governor to the Executive Council, our hopes of procuring a copy having been disappointed.

COMMUNICATION.

For the Church.

ON SOME SUPPOSED DISABILITIES OF COLONIAL CLERGYMEN.

The Catholic Church has always deemed it a matter of prime importance, that the limits of her respective dioceses should be religiously respected, and that no clerical person should pass over them without the knowledge and consent of the proper ecclesiastical authorities. After the times of the apostles, bishops, in the discharge of their functions, were required to restrict themselves to their own dioceses, except in certain cases of positive necessity; and in like manner presbyters were not to shift their position without the direction and permission of those who were set over them. As permission was first to be obtained before they could leave their abode, so was the appropriation of the prolate into whose spiritual territory they were about to migrate necessary, before it became lawful for them in any way there to exercise the priestly office. The xvth of that early code of Canons, generally called The Apostolical, gives the following direction:—"A bishop may not leave his own diocese and go over to another, even though he be urged by many, unless there be some reasonable cause which compels him to do this."* And again the xvth says:—"If any presbyter, deacon, or other clerk, forsake his own diocese and go to another, and there continue, without the consent of his own bishop, he shall be deemed such as one shall no longer minister as a clerk (especially if after admonition he refuse to return), but only be admitted to communicate as a layman; and if the bishop to whom they repair, will entertain them in the quality of clerymen, he shall be excommunicated as a master of disorder."† And again the xth says:—"No strange bishops, presbyters, or deacons shall be received unless they bring commendatory letters with them; but, without them, they shall only be provided of necessities, and not be admitted to communicate, because many things are surreptitiously obtained."‡ Whenever there was a real propriety or necessity in the case, no serious difficulty presented itself to a clergyman who wished to pass beyond the boundaries of his own allotted sphere. He had but to procure the letters above referred to (*littere systaticae sive formate*), and he was immediately received every where, and permitted to exercise the sacred offices. All clerks who, after receiving holy orders, chose to wander without respect to the will of a bishop, were prohibited from officiating lawfully in any diocese, or at all communicating with the church. "A presbyter or deacon," said one of the early councils, "that rambles about without the letters of his bishop, shall not be admitted to communion by any other."§

We are now prepared to consider the regulations which our holy mother, the Church of England, has laid down for the guidance of her clerical children in the respects illuderted above. The Anglican Church, of all churches perhaps since the time when the Church of Christ was one, and Christians every where thought it their bounden duty to observe all things which their Master had taught touching polity as well as doctrine, rules, or at least exercises no small influence, at this moment, over the most extensive ramifications of herself throughout this globe; and she has deemed it right, as in other respects, so in this, to adhere to primitive practice, which rested doubtless on apostolic injunction, in regard to the observance of the boundaries of dioceses. Her canons have made it necessary that the high officers of the church should be ever privy to the movements of the inferior clergy. "No curate or minister," says the 48th canon, "shall be permitted to serve in any place without examination and admission of the bishop of the diocese or ordinary of the place, having episcopal jurisdiction, in writing under his hand and seal, having respect to the greatness of the cure, and meetness of the party. And the said curates and ministers, if they remove from one diocese to another, shall not be by any means admitted to serve without testimony of the bishop of the diocese or ordinary of the place, as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the ecclesiastical laws of the Church of England."¶ Again the 37th canon declares:—"No licensed, or as is aforesaid, to preach, read lecture, or catechize, or otherwise to reside in any diocese, shall be permitted there to preach, read lecture, catechize, or minister the sacraments, or to execute any other ecclesiastical function, by what authority soever he be thereto admitted, unless he first consent and subscribe to the Three Articles before mentioned, in the presence of the bishop of the diocese, wherein he is to preach," &c. The letter of these laws requires that even to officiate temporarily in a strange diocese, the approbation of the bishop is necessary. Usage, it is true, has relaxed somewhat of the strictness of this regulation as it regards the dioceses of England, Scotland, and Ireland; but it obtains in full force as it regards the clergy of dioceses beyond the seas. Had every private presbyter the power of granting permission indiscriminately to these to discharge the divine offices, experience too sadly proves that many an imposition would be successfully practised. It is right therefore that the privilege should be dispensed, after due investigation, and in a more formal manner than at the hands of a presbyter. And not only are the Canons in full force with respect to clerks from beyond the seas, but laws enacted by the civil power of England expressly define the circumstances under which such extraneous clergy, notwithstanding their relation to the Church of England, can be permitted to officiate. The Act of the 59th Geo. III. c. 60, § 3, declares "that from and after the passing of this Act, no person who shall have been admitted into holy orders by the Bishops of Quebec, Nova Scotia, or Calcutta, or by any other bishop or archbishop than those of England or Ireland, shall be capable of officiating in any Church or Chapel of England or Ireland, without special permission from the Archbishop of the province in which he proposes to officiate."§

Partially to lay a restrictive or distinctive yoke upon any class of bishops or presbyters in the same Church would seem to militate against the Catholic character of that Church. Coin that is genuine, an opponent might say, circulates everywhere with full acknowledgment; and in like manner, valid bishops and presbyters, notwithstanding their consecration to local churches, have ever been received and honoured by the orthodox as bishops and presbyters of the Church Catholic. Indeed, many members of the Church of Rome have charged it as a reproach on the various American branches of the Anglican Church that their pres-

* See these Canons in Bingham's Christian Antiquities, vol. ii, p. 180, Straker's ed. 1839; or in "The Voice of the Church," vol. ii, p. 182.

† Bingham, Ch. Antiq. vol. ii, p. 183.

‡ The following remarks from "A Practical Arrangement of Ecclesiastical Law, by F. N. Rogers Esq. Barrister at Law, London, 1840," may here be beneficial: "But a license is never necessary for a Clergyman rendering occasional assistance, the Canon applying only to Curates, who are engaged to take charge of parishes, either altogether or in part, for a continued time, and who are to be 'examined and admitted by the Diocesan'; a different construction of the Canon would be highly inconvenient to the Clergy, and might not unfrequently occasion parishioners to be deprived altogether of the Church service. Still the 36th and 37th Canons of 1603 show that a clerk cannot perform any Divine Service without permission of the bishop of the Diocese. Therefore, where it appeared that a Clergyman had no license from any bishop, or from either University, and where he did not appear to be a graduate, he was admonished not to do duty again without a license; for his orders of deacon and priest put him in a capacity to be authorized, but do not authorize him. By a Constitution of Archbishop Reynolds, no person shall be permitted to officiate until proof shall first be made of his good life and learning." To this extract from Rogers, may be added the following from Archbishop Wake's Letter to the Bishops of his Province, in the 2nd year of Geo. I. "That you do not by any means admit of any minister, who removes from another diocese, to serve as a Curate in the peculiar jurisdiction from whence he comes, in writing, of his honesty, ability, and conformity to the ecclesiastical laws of the Church of England."

§ See the Act at length in "Hodgson's Instructions to the Clergy," p. lvii. ed. 1838.

byters are not recognized at the fountain-head of their orders. And we believe some misapprehension prevails on this point even among our own people. We have heard of one person who was so far astray as to assert that clerks whose orders were only colonial were laymen in England. These ideas are manifestly most erroneous. No doubt is for a moment thrown upon orders received in the Colonial dependencies of England: those orders are fully and instantly recognized at their source. Many most prudent reasons have notwithstanding induced the State, with the consent of the Church, to lay certain restrictions upon the exercise of the sacred functions within the limits of the parent-land. Not only did general principles, but the circumstances of the case, demand such restrictions. It is a rule derived from Scripture that we are not to wander from our place; that it is our part to do our duty, whether as clergy or laity, within the bounds of the habitation which God has appointed us. And there is, no doubt, a much greater incongruity in individuals seeking to shift themselves from far-distant and ill-stocked dioceses to the well-supplied regions of the home country, than there is in the permutations and interchanges which take place within the closely-lying dioceses of England. Not to speak of the positive necessity which exists that the tide should be flowing the other way; that the circles should be continually evolving from the centre, and not retreating back to it; and it is plain that this is a process which must be going on until the whole world is overspread with Apostolic truth. Moreover the dependencies of England embrace people of various tongues and complexions; and consequently the Church, which earnestly desires to be commensurate with those dependencies, must or will number among its bishops and presbyters, men of various aspects and languages. It is not seemly that these should be transplanted from the circumference to the centre, or allowed to officiate, not to officiate among the brethren of the parent state. However it may be the practice (a practice derived from quarters without the Church) to create sensations by exhibiting persons whose appearance or tongue is strange, it is doubtful whether it be sanctioned by Scripture or primitive usage. Moreover there ever will be instances of laborious men who most adequately and successfully discharge the Ministerial office among humble or remote congregations whose attainments would not at all enable them to officiate usefully to churches of a different character. Religion, we well know, is not to be propagated by man's wisdom: we do however but honour religion when we throw around it and devote to it the highest refinements of the mind. We are not miraculously fitted for our office as the fishermen of Galilee were. We have need of every acquired accomplishment to aid us; and then we come not up to that miraculous fitness which in the Apostolic times was attained without labour. While this is the case, it would not surely be right that the less elaborately-equipped servants of the outskirts of the Church should be, for any light cause, transferred to where, from the prevalence of different habits, higher tastes, and expectations, and various hereditary advantages, a simplicity would most probably fail to command respect.

These and similar considerations have had sufficient weight with the authorities at the head of the Church of England to induce them to lay certain restrictions upon the clergy coming from parts beyond the seas. And no calmly-judging man wishes to see those restrictions removed. On the contrary, our holy mother should be venerated for consenting thus to guard the dignity of the visible kingdom of Christ. By referring again to the Parliamentary enactment above spoken of, (59 Geo. III. c. 60.) we may observe that the Protestant Clergy of these American Colonies stand on the same footing as the Protestant Clergy of the Indian dioceses and the other dependencies of England.¶ None are absolutely shut out from officiating or even holding cures or livings in the parent country, but all are restricted to certain circumstances under which it becomes lawful for them to do so. And these circumstances are most natural and reasonable. No person whom it would be right to permit to officiate is restrained from doing so.

In accordance with the above cited clause of the 59th of Geo. III. c. 60, application must be made by the colonial clergyman on his arrival in England, to the Primate, when various necessary documents, as letters of orders, testimonials, &c. should be enclosed. On the receipt of such documents, a special permission to officiate in England is speedily received in the shape of a document of the following description:—"We, William, by Divine Permission, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, do hereby under and by virtue of an Act of Parliament made and passed in the Fifty-ninth year of the reign of his late Majesty, King George the Third, grant Our special permission to the Reverend ———, Clerk, who has been admitted into Holy Orders by the Right Reverend the Lord Bishop of ———, that he may officiate in any Church or Chapel within our Province of Canterbury, on his obtaining the consent and approbation of the Bishop of the Diocese in which such Church or Chapel may be situated. Given under our hand this ——— day of ———, in the year of our Lord, one thousand, eight hundred, and ———." (Signed) W. CANTUAR.

On communicating this document, together with the above mentioned papers, to the Bishop of the Diocese into which the Clergyman wishes to enter, a similar permission will be returned. In like manner, a compliance with the requirements of the above Act immediately qualifies one whose orders are colonial for holding a cure in England. On this subject there are instances both in England and Ireland. On the satisfactory, a special permission to officiate in England is speedily received in the shape of a document of the following description:—"We, William, by Divine Permission, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, do hereby under and by virtue of an Act of Parliament made and passed in the Fifty-ninth year of the reign of his late Majesty, King George the Third, grant Our special permission to the Reverend ———, Clerk, who has been admitted into Holy Orders by the Right Reverend the Lord Bishop of ———, that he may officiate in any Church or Chapel within our Province of Canterbury, on his obtaining the consent and approbation of the Bishop of the Diocese in which such Church or Chapel may be situated. Given under our hand this ——— day of ———, in the year of our Lord, one thousand, eight hundred, and ———." (Signed) W. CANTUAR.

Doctors' Commons, Nov. 6, 1824.

Dr. L. was also asked: "Does the Statute 59 Geo. III. c. 60, make any difference in your opinion?"—to which query he replied: "That Statute makes no difference in the opinion I have given. Persons so ordained must have the consent of the Archbishop and Bishop of the Diocese, wherein the preferment may be, but such persons are qualified, which was the question put to me."

This Act distinguishes between persons ordained in England "for the colonies," and those ordained in the colonies, but virtually places both on the same footing, as soon as the former have complied with the specified legal requirements. The recent Act of Victoria, which received the royal assent July 23, 1840, does not admit the Episcopal Clergy of the United States and Scotland to the privileges which the Clergy of the colonial branches of the English Church enjoy. It does not qualify them to hold cures or livings in England, but only renders it lawful "for the bishop of any diocese in England or Ireland, if he shall think fit, on the application of any bishop of the Protestant Episcopal Church in Scotland [and, by a subsequent clause, the United States of America], or of any priest of such Church canonically ordained by any bishop thereof, residing and exercising at the time of such ordination episcopal jurisdiction within some district or place in Scotland [or the United States], to grant permission under his hand, and from time to time also under his hand to renew such permission, to any such bishop or priest to perform divine service, and to preach, and administer the sacrament, according to the rites and ceremonies of the United Church of England and Ireland, for any one day, or any two days, and no more, in any church or chapel within the diocese of the said bishop, where the liturgy of the said

¶ The term "Clergy" is here used in the sense which the laws of England, up to the year 1840, all along attached to the word. Mr. Rogers in the excellent work on Eccles. Law above referred to, thus speaks: "The word 'Clergy' in its present ordinary acceptation, comprehends all persons in holy orders and in ecclesiastical offices; viz. Archbishops, bishops, deans and chapters, Archdeacons, rural deans, persons (whether clerks or vicars), and Curates, and such other persons as may be employed in the discharge of such offices, in holy orders, or in any other way." † There are fees to the Secretaries of the Archbishop and Bishop for these documents.