

NOTE A.

“The revival of Rural Deaneries affords the means of organization immediately connected with the Church, and, as it were, incorporated in its general system. The establishment of associations, corresponding with those ecclesiastical divisions, which might bring the Clergy together at stated times, and afford opportunities of personal intercourse and consultation on matters of interest to the Church, such as the administration of their Parishes, the conduct of Schools for the Poor, the relief of Clergymen disabled by infirmity, and their Widows and Orphans, has been recommended by high authorities in the Church, and, under good regulation, would, I believe, be exceedingly useful. It would give me pleasure to see them established in this Diocese.”—The Archbishop of Canterbury’s Charge, 1844.—His Grace adds a seasonable caution on the necessity of avoiding subjects of fruitless dispute, of making the meetings of the Clergy as practical as possible, and that “no publication of proceedings be allowed. The emanation of public resolutions or acts from such meetings would lead to the disturbance of order in the Church, and too probably multiply, instead of healing divisions.”

NOTE B.

On a subject so much gainsayed I deem it not superfluous to add a short Note, shewing the judgment of two Bishops of the English Church, separated from each other by an interval of a century, one of whom took an active part in compiling the Prayer Book, the other was equally zealous in defending and revising it, and was the author of one of its most excellent prayers: Archbishop Cranmer and Bishop Sanderson. The Archbishop’s judgment is the more remarkable, because, at an earlier period, he had seemed inclinable to more loose and Erastian opinions, and because this judgment preceded, only by one year, the Preface to the Ordination Service to which I have above referred.—In his Catechism of 1548, he says:—“Wherefore, good children, to the intent you may steadfastly believe all things which God by his Ministers doth teach and promise unto you, and so be saved by your faith, learn diligently, I pray you, by what words our Lord Jesus Christ gave this commission and commandment to his Ministers, and rehearse them here, word for word, that so you may print them in their memories, and recite them the better when you come home. The words of Christ be these—“Our Lord Jesus breathed on his Apostles, and said, Receive the Holy Ghost: whose sins ye forgive, they are forgiven unto them; and whose sins you reserve, they are reserved.” Now, good children, that you may the better understand these words of our Saviour Christ, you shall know that our Lord Jesus Christ, when he began to preach, he did call and choose his twelve Apostles; and afterwards, besides those twelve, he sent forth three score and ten Disciples, and gave them authority to preach the Gospel. And a little before his death and passion he made his prayer to his heavenly Father for them, and for all those that should believe through their preaching, as it is declared in the Gospel of Saint John. Now it is not to be doubted but that Christ’s prayer was heard of his heavenly Father: wherefore it followeth, that as many as believed the preaching of Christ’s disciples were as surely saved as if they had heard and believed Christ himself. And after Christ’s ascension the Apostles gave authority to other