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JANUARY, 1852.

GAVAZZI.

THE LIFE OF FATHER A. GAVAZZI, &c. With Three of his Orations, delivered in Three of the Principal Towns of Scotland. 1851.

ORATIONS. By FATHER GAVAZZI. Decade the First. 1851.

WE open the first page of "the Life of Father A. Gavazzi, Chief Chaplain to the Roman Army of Independence. By G. B. Nicolini of Rome, &c. &c." We commence at the first line. The biographer states, "I am a political man. In writing a short memoir of the mighty orator, who from Scotch pulpits and platforms fulminates his powerful anathemas against the corruptions and tyranny of the court of Rome, it is not my intention to enter into any theological question, or to discuss any particular point of faith." We turn over the leaf, and on the very next page we find the writer impetuously entering into the theological question, and emphatically deciding in the affirmative, that his friend Gavazzi "became the cherished apostle of the religion of Christ, in a country where was to be found only the religion of men."

But let us proceed a little further in our scrutiny of the writer's professions, and his fulfilment of them. He appears to conceive that the following points also are utterly excluded from the category of "theological questions" and "particular points of faith;" —— "if you want to introduce reformation

into Italy, you must first persuade the Italians that the religion of the Gospel has nothing, absolutely nothing, to do with the religion of their priests," (p. 6)—or his censure upon the Pope for demanding, as a particular point of faith, a belief in his being "the vicegerent of Christ," &c. &c. (p. 17.)

We ask G. B. Nicolini, of Rome, whether he considers these subjects as "theological questions," and "particular points of faith," or not? If he considers that they are, his professions of not intending to enter into them are a sham and delusion. If he considers that they are not, he is distinctly, diametrically, thoroughly, totally opposed to the paraded principles and avowed professions of the orator of whom he is the biographer. We will presume that he does not desire to recant his proposed thesis. Is it possible for him to frame anything approaching to an explanation of what he says and means? Assuredly not. Here is a man who stalks on the stage, professing to advocate broad "civil and religious liberty" (p. 3) principles, yet instantly defining and limiting, dogmatising and condemning, ridiculing and anathematizing, the principles of others from whom he differs.

However, let us take his assertion, and inscribe it on his banner:—"No entering into any theological question! No discussing any particular point of faith!" And surely this particular disclaimer must, in all fairness, be considered as applicable to the general principles of Nicolini and his party, or it is, indeed, a disclaimer otiose and nugatory wherewith to preface the "Life of Gavazzi." Who enrolls himself as the first patriot under the banner? Gavazzi! He, too, "belongs to a party which thinks that liberty and independence can be achieved only at the cost of one's own blood," (p. 20.) What liberty and independence? A liberty and independence which has no connection with "theological questions" and "points of faith?" A secular and political liberty and independence? No such thing, replies Gavazzi. Such is not the liberty and independence for which I will shed my blood. "No one who enters the service of God should mix himself up with secular matters. So that the priest who does so—and, above all, if he engages in political affairs—cannot but be a bad priest."—(*Oration at St Andrews.*) Bearing this in mind, we beg Gavazzi to inform us what liberty and independence it is which his biographer declares, in the name of "a party," "can be achieved only at the cost of one's own blood?" It is not, he solemnly assures us, secular and political: what other liberty and independence remains but religious liberty and indepen-

dence? Can words express more plainly that this Father proposes to "shed his blood" in "the wars which the Popes wage against liberty of conscience?" (*Oration at Edinburgh.*) Now, although his words admit of no other meaning, we ask him if he really can mean this?

We ask Father Gavazzi whether he proposes to shed his blood for "secular" and "political" liberty and independence, or for liberty and independence connected with "theological questions" and "points of faith?" If for the "secular" and "political," "he cannot but be a bad priest." If for that connected with "theological questions" and "points of faith," he is distinctly, diametrically, thoroughly, totally opposed to what appear to be the vital principles and avowed professions of his biographer, his fellow-soldier, his fellow-patriot, his fellow-reformer.

But what if, after all this unreserved, unequivocal declaration, Gavazzi should assure us that he does *not* think it right that blood should be shed *at all* in the furtherance of the liberty and independence, be it what it may, which he and his party advocate! It might seem incredible, did not the words from his own lips force themselves upon us:—"Let preparations be made for the fight," but "do not kill." "Christians must not shed the blood of their brethren!"—(*Oration at St Andrews.*) We literally pause for want of words wherewith to express our feelings, on bringing into one focus all these declarations of war to the knife, and deprecations of the knife to the lamb; and exhortations to arms, and lamentations over bloodshed; and Nicolini not meddling with religion, and Gavazzi not meddling with politics; and both banding together in one common cause, and heading an "army of independence," "both preacher and audience swearing to die for their country."—(*Life of Gavazzi*, p. 10.)

The real truth, as will be seen presently, is, that Gavazzi, like Nicolini, is "a political man." He comes forward concealed in a motley, patch-work garb of religion, with the badge of the Cross, but he is simply and solely a political man. He "belongs to a party" which, in the very outset, *disclaims* "theological questions and points of faith." (*Life*, p. 3, 20.) We take this avowal as a lamp, by the light of which to read what he means when he declaims upon "freedom and independence" (*Life*, p. 5); "the blessing of liberty" (p. 11); "to free our country, or to die" (p. 12); "our regeneration" (p. 14); "our young republic" (p. 18); civil and religious liberty;" "the political aspect of Popery;" "an independent and free nation" (*Oration at Edinburgh*); "the foes of civilisation and

freedom" (*Oration* 1); "a free and independent Italy" (*Oration* 3); "you dared to have a country" (*Oration* 6); "the onward march of civilisation;" "a clog to progress" (*Oration* 6); &c. &c. &c.

We have endeavoured thus far merely to dash off the rough bold outlines of the two figures, Father A. Gavazzi, and G. B. Nicolini, his biographer. It is of course the former with whom we have to deal at the present moment, and we will therefore now proceed to colour and fill in the character of the orator, using the materials which he and his biographer supply.

Our readers will already be fully prepared to discover in the *Orations*, a wholesale system of inconsistency, contradiction, and fallacy. The little we have already adduced is more than enough to illustrate the real character of the speaker. But let us go and hear him speak for himself. Already the gathering crowd of deep-heaving, steady-bearing Protestantism is setting in towards the Mechanic's Hall, Aberdeen. How their surcharged bosoms boil and swell with unsuspicious ecstacies in anticipation of the extemporaneous, heterogeneous, conglomeration of sentences scattered forth in "a language not understanded of the people." What an eruption of volcanic eloquence shall roll down its rhetorical lava from those burning lips upon the slumbering Papacy! But, alas! for such credulous hopes. Full surely the same fiery torrent which is to overwhelm the Papacy must, at one and the same moment, scathe the pleasant retreats of Presbyterianism also. Gavazzi is a bold uncompromising man. Doubtless we shall hear from him the same consuming dogmas and fierce denunciations which abound in his lectures already delivered in England. He would not do at Rome as Rome did. How should he do in Scotland as Scotland does? What then will his audience think, when they hear him give vent to such withering truths as these——"in the Pope, deprived of his usurped sceptre, I recognise the bishop, though I repudiate the king?" (*Orat.* 5.) "The Christian Episcopacy derives its functions and its rights directly from God?" "The Church originally elected its own bishops throughout all Christendom?" "Is it not to the body of the Episcopate that the promise of Christ belongs, that He will be with *them* to the consummation of all things?" (*Orat.* 7.) "Scriptural records are not merely silent . . . . . not only are the three hierarchical ranks of bishop, presbyter, and deacon, expressly set forth, but the form of appointment, and the nature of their functions." (*Orat.* 9.) Alas! for the legalised sect when such Sisyphœan rocks roll back upon their labouring spirits. It will needs be with them as it was with

the Dissenters of England, who lately went in a body to hear "their own Bishop," as they styled Bishop Hampden, and received from him a stern and salutary lecture on the sin of—schism.

But we have arrived. All is hushed. There he is. He rises. He stands erect. He opens his lips. "Me ne mece fallunt aures?" What does he say? "All priests are equal." Yes. Men of Scotland! Sons of the Kirk! What want we with a Pope? What want we with any order above the priesthood. "All priests are equal, all are shepherds of souls, all must work in the vineyard of the Lord. We have but One chief." *(Orat. at Aberdeen.)* And so he proceeds to infer, "It is on this account that we do not need any visible chief." The legitimate deduction in full from such premises being, that we need no visible chiefs, no visible Church polity. Not but that in England too he was wary enough to deal out a sop for the rabid latitudinarian, and a sop for the sounder Churchman. He could assure the latter that the institution of the Episcopate "during the first four centuries formed the rule throughout Christendom;" while to the former he could make it "the boast of his ministry" that "in a free land, and a free pulpit," he could "untrammelled raise a free-man's voice" in the concert-room of the Princess's Theatre, London; in meeting-houses, in Mechanics' and Music Halls, and in Kirk assemblies. (*Orat.* 9, 3.)

"All priests are equal." We need not a Gavazzi to teach us that all bishops are priests, we would teach him, but that, as we have already shown, he has learnt and taught, that all priests are not bishops. We desire to know whether he means anything or nothing; and if anything, what? We appeal from Gavazzi in Scotland to Gavazzi in London. We ask, is this the teaching of those two, whom he holds out as guides and examples to us, "the great Gregory, and the monk Austin?" Is this their "religion," which we are to "hail as of old?" (*Orat.* 1.) What was Gregory's answer to Eulogius? "If you give more to me than is due to me, you rob yourself of what is due to you." What was S. Augustine's reason, among others, for branding the heretic Aërius? "Because he said there ought to be no difference between priests and bishops;" (*dicebat enim presbyterum ab Episcopo nulla differentia debere discerni.*)

"The monk Austin" having been singled out as an embodied ideal of the Church of the future, we proceed to search for a remark on monasteries and nunneries. Here it is;—"a revival of sound Christian feeling was the concomitant of their first

appearance in Europe." The concomitant of what? Of that, replies Gavazzi, one page farther on, which theoretically, abstractedly, absolutely, was "not an emanation of Christ's Gospel," and "repugnant to the freedom of rational homage, alone worthy of God." (*Orat.* 8.) And yet these institutions, thus stigmatized as abominations, were "called for by the outrageous scandals of the clergy, rioting in ignorance and mundanity!" "They are now a manifest *hors-d' œuvre*—a foul anachronism in our days." It would seem then that there are no outrageous scandals of the clergy, no rioting in ignorance and mundanity in our days. We turn our eyes to the very page which faces this *rationale* of the demand and supply as regards monasteries, and we read a vivid description of the scandals of the Romish clergy in our days;—"the ambition of cardinals, profanities, intrigues, and traffickings, &c., &c., with the whole machinery and mockery of courtiership." (*Orat.* 7.) Against the corruption of the clergy were monasteries "called for"—and "a revival of sound Christian feeling" attended their introduction—but "your glorious Knox once said, when speaking of monasteries, 'Down with these crow-nests, else the crows will *big* in them again.'" (*Life*, p. 21.)

We leave our readers to their own reflections when they examine the component parts which constitute this ethical and logical nest of Father Gavazzi.

And what remedy does Father Gavazzi propound for these evils? This—"they would all fall to pieces the very day on which Science and true Philosophy should spread among men." (*Oration at Edinburgh.*) "The world is like a wheel of fortune, the people most advanced in civilization are at the top, while the less they are civilised the lower they are in the *marche:* we Italians, without Popes, were for ages at the summit of the wheel, but the weight of Popery sent us to the bottom." (*Ibid.*) In a few words—"We asked for, and we had, Science and true Philosophy as our omnipotent antidote against Popery —Popery came—and down went Science and true Philosophy to the bottom—and pulled us together with itself—and there we lie, waiting for Science and true Philosophy to pull us up again!" Father Gavazzi! excuse us if we say that we think these arguments and hopes very unscientific, and very unphilosophic.

We will now proceed to trace the spirit, as exhibited practically, which Gavazzi is of; and the consequent similar effect which he produces on his auditors. His biographer assures us that, "true to his apostolic mission, he never spoke without appealing to the religious feelings of his auditors, and incul-

cating the duty of always following the sublime dictates of the Gospel." (*Life*, p. 12.) Compare with this a few other statements elsewhere;—"We were almost in a state of delirium." "The exultation of the people amounted almost to madness." "His audience were inflamed to madness." (*Life*, p. 8, 10, 18.) What kind of madness shall we suppose this to have been? "secular" and "political," with G. B. Nicolini? Or that of religious enthusiasm, and spiritual zeal, with Father Gavazzi? Religious, of course; surely Father Gavazzi is leading a religious host in a religious cause, "the elect people from the bondage of slavery condemned by the holy Gospel." (*Life*, p. 10.) But what says his biographer on the very next page, in staring characters? "His voice was listened to only by *a few* noble patriots. The *rest*, (the contingent sent from Naples) were but lazzaroni clad in the soldier garb, who uttered *imprecations* against the intrepid preacher; and but for his firmness Gavazzi would have been *put to death*." (P. 11.) All this must needs have been very distressing to the meek and gentle champion of peace. But from whence could they have derived those lessons of lingual artillery? We seem to recollect having met with elsewhere such phrases as "cursing with a wail of unutterable woe." "I devote to the merited execration of Europe." (*Orat.* 4. 6.) &c., &c. Had Gavazzi been "put to death" we presume he would have been murdered. And yet, he appears to have taught his audience at S. Andrews to view assassination in a very different light. He does indeed beg the men of Scotland, "should the Pope send any more Beatons, do not kill them." (*Orat. at S. Andrews.*) But, on glancing to the first lines on the very same page, mark in what terms he refers to the cold-blooded assassination of Cardinal Beaton? "The blood-thirsty Beaton did not long enjoy *his* triumph over the martyrs whom he had caused to be burned at the stake. The point of James Melville's sword, thrice passed through his body, was the avenger of the innocent blood. Beware Pio Nono. The Italians are ready to *renew* the struggle. *Thy* cup of crime is filled to the brim. *Thou* hast been judged, and God will be with *us*. God is always with the oppressed."

In the next paragraph he proceeds thus—"Scotchmen! your glorious Knox, whose pulpit I have to-day beheld with feelings of veneration, when asked by Queen Mary whether he thought that, according to the law of God, the people were justified in revolting from their sovereign, answered, 'Madam, when kings exceed the limits assigned to them, the people may—nay they ought to resist.'" How now! Gavazzi, thou "bold and intrepid asserter of civil and religious liberty" (*Life*, p. 3); thou hast

not pronounced but half the panegyric on the glorious Knox. "Ought to *resist!*" Is this all which your venerated friend could teach? We must go to his Presbyterian eulogist, Dr M'Crie, to supply the rest. "The truth is, he held the opinion that persons who, according to the law of God, and the just laws of society, had forfeited their lives, by the commission of flagrant crimes, such as notorious murderers and tyrants, might warrantably be *put to death* by private individuals." Why, your glorious Knox styled Beaton's murder "a *godly* deed." He exulted in it with such uncontrolled ecstacy that the infidel historian himself narrates the fact as "very horrid, but at the same time somewhat amusing." Father Gavazzi, by a very opportune oblivion of historical truths, forgets that the assassins were not only not thought the worse of, but were actually rewarded. They received the price of blood. Fox chronicles their deeds as of avengers "stirred up by the Lord." But Gavazzi not only defrauds them of their due by keeping back half of their deeds and words, but finishes up with entreating Scotchmen not to walk in their footsteps. "Christians must not shed the blood of their brethren." And why this apologetic condemnation of the deed you approve of at heart? Did you not, meek orator, yourself assure us, that it was the martyr's "dying voice, *inspired by God Himself, dooms thee* to thy fate, thou cruel and sanguinary priest?" and did you not hold up Beaton as an exact type of what Pio Nono is, while "destroying thousands?" And yet you pathetically denounce Knox's and Melville's deeds, and exclaim, "leave us our Beccaria, who was the first to proscribe capital punishment, thus proving himself a better Christian than the very vicars of Christ themselves!" (*Oration at Edinburgh.*) And who can glance over Gavazzi's *Life*, and not feel astounded at such incredible duplicity and impudence?

Thus we were told of Gavazzi's invariable practice of "appealing to the religious feelings of his auditors, and inculcating the duty of always following the sublime dictates of the Gospel." Will our readers credit it, when we say that there is scarcely a single text of Holy Scripture to be found severally throughout each abstract of Gavazzi's Orations? And this in his addresses to the people who are clamouring for "the Bible and the Bible only." This from the Orator who rants and raves to the mob on the "crime" which it is considered in Rome to possess "a copy of the Bible." (*Oration at Edinburgh.*) We said that "scarcely a single text is to be found." How many texts are there in the first Oration? Just exactly—*one*. One in one Oration. *Ex uno disce omnes*. But this is not all.

Not only is there scarcely an allusion to Holy Scripture, but there is scarcely a single text which is not most grossly misquoted, or misapplied. And indeed this is one of the most painful features in these Orations, since it speaks too plainly to us of the real character of this leader of the blind. We will devote a short space to this sad task of exposing his shocking ignorance of the most common-place passages of Holy Writ.

To commence with the third Oration;—we ask, who is "the stone, cut out without hands?" (Dan. ii. 34.) We all know, of course. But what is this Father's we may say appalling application of the text? It represents "Public opinion," and "the People!" Let him speak for himself. "Where is the 'stone cut out without human hand' that is to smite this infernal image of priestly predominance, &c., &c.? *Public opinion alone* can cope with it; it is the ally and accomplice of priests and kings. To the unassisted *People* belongs the task of its demolition, and wherever of late it has been crippled or cloven down, the brawny arm of the *Public* has alone been instrumental in its downfall." Surely it is a fearful thing to see this glorious prophecy of the Head Corner-Stone applied by way of fulfilment to the "Public opinion," and "the People." If this be not deifying the people, deifying man, we know not, in solemn truth, what is. Very terribly significant rises up the text, "It is the voice of a god, and not of a man." We see now the full extent of his biographer's assertion, "no power on earth was capable of moderating them. From every part of Italy a cry arose, a cry universal, irrepressible, *powerful as the Voice of God*, calling for arms." (P. 9.) And we have arrived at a due estimate of the dogma, "Vox populi, vox Dei." The beautiful lamentation of Israel's sweet Psalmist (2 Sam. i. 23) over Saul and Jonathan is applied with ribald buffoonery in connection with a reference to "Austrian foot-pads," "the Friar Tuck of Italy," "that wretched Russian flunkey," &c., &c. (*Orat.* 6.)

A little further on, we come to a text which, the orator declares, "*annihilates* the claim, &c. &c.;" and from what part of Holy Scripture does he extract this "annihilating" passage? Hear it, ye genuine Protestants, ye jealous guardians of Holy Writ;—he annihilates with the Apocrypha! With those writings which, as we pen these words, we know to have been branded with such hatred, that only a few weeks back a priest of the English Church denounced them as blasphemous, and declared that he must secede, rather than read them to his flock! Then we come to a passage where modern monks,

anxious to lose the blessings of railroads and electric telegraphs, are compared to "Jacob wrestling with the Angel of Light," anxious to gain a blessing! (*Oration* 8.) Then we are told of the woman of Samaria (St John iv.), that "she was unwilling to receive Christ's instructions," and that Christ was "sorrowful with her—grieved that she had not listened to Him!" And the following is the manner in which Gavazzi quotes St Mark xvi. 16: "Whosoever believeth... shall be saved; whosoever believeth not, shall be condemned." And the inference pretended to be drawn therefrom is, "*so* that God has left to man, in the choice of his religion, and in the profession of his faith, his free will and election!" Here is first a mutilation, a garbling, an erasure of God's own Word; and then, accordingly, a deliberately false interpretation propounded of the passage. On the next page stands with unblushing effrontery such a passage as this: "Do you prefer the Word of God, *as contained in* the Bible, to the word of the Popes?" And, a little further on, in reference to the Romish version of the Scriptures, "Is it the *faithful* version of the original text?" (*Oration at Aberdeen.*) To the glorious Resurrection of the Redeemer is compared (*Oration* 4), in minute application of the Sepulchre, the guards, &c. &c., the resurrection of Italy, "at the uprising of her independence:" in full explanation of which, we must remind our readers that, if we are to take the colouring of events which is given by Gavazzi's biographer, we must look on the whole scene as strictly political, without "entering into any theological questions, or discussing any particular point of faith." And, with painful repugnance, we will quote two passages, fearfully sufficient to prove this wretched man guilty of ill-modified scepticism and unqualified blasphemy. "He denounced the inquisitorial horrors as a Christian, and not in the spirit of Voltaire, though he *fully felt* what amount of *justification* the scoffers of all Christianity *found* in the abundant abuses of the Papacy." (*Oration* 4.) "A pleasant arrangement, much like going to law with a *horned potentate in the infernal courts.*" (*Oration* 7.)

It will be sufficient merely to state, although, if our limits permitted, we should like to remark upon some few such points as the following:—Pio Nono cannot be the successor of St Peter, because he does wear shoes and stockings, which St Peter did not (says Gavazzi, but "went barefooted."—St Mark vi. 9 contradicts this), and does not "wear a plain and ragged cloak," which St Peter did. Cannot be the successor of him whose occupation was that of catching fish, because he sometimes catches beasts in hunting. (*Oration at Aberdeen.*) The

Inquisition is the sole prop of Popery; "without it, Spain, France, and Italy would at this hour have been Protestant." "If Rome were to return to her primitive republican origin, there would be an end to all those abuses which," &c. &c. (*Oration at Edinburgh.*) He argues, from the divisions in the Romish Church, that its teaching cannot be infallible (*Oration at Aberdeen*); and in the divisions of Protestant dissenters, sees the only hope of truth flourishing in the earth (*Oration* 1.)

Such is the man who comes hither to invite us of Scotland, as he has invited our brethren of England, to demolish the Papacy. "I belong not to the English Church, but I wish it triumphant AT PRESENT. In its endurance, and that of OTHER *dissenting* creeds, I see the only hope and chance of a thorough reform of the Christianity of Italy." (*Oration* 1.) "God has left to man, in the choice of his religion, his free-will and election." "If you impose upon him the thoughts of others, he descends from the elevated region of the philosopher into the depths of mere brutishness." (*Oration at Edinburgh.*) "They must have a creed *worthy* of the *manhood*," &c. "The Church of the future must *adapt itself* to the future developement of the Italian mind, *and* the coming redemption of our country" (*Oration* 5.) With a loathing which we dare not repress, we apply to Gavazzi his own interrogation put to another—"How can he expect to be looked upon in any other light than as a sneaking interloper, only waiting the fulness of time to cast off appearances, and stand revealed in his true character?" (*Oration* 4.)

Our space compels us to draw to a close many crowding thoughts which press upon us on reading the 'Orations,' and 'the Life of Father Gavazzi.' We have, however, already seen enough to mark out distinctly the character of the man, and his followers, and their aims. It certainly happens that religion is attached as an inseparable accident to the Papal Government, but it is too sadly and palpably evident that this is not the real ground of their opposition to the Papacy. They come among us without any visible semblance or profession of religion. They condescend to wish well to a branch of God's Holy Church—for the present. They bid God-speed to dissent and schism. They exhort their auditors to keep aloof from them and their assemblings together for the present; but to join them in their attack on the Popedom. Their speech betrays them of insincerity and want of truth. They are of this world, and they speak of this world. "Destruction and unhappiness is in their ways; and the way of peace have they not known."

LETTERS ON CHURCH MATTERS. By D. C. L. Reprinted from the *Morning Chronicle.* Vol. II. J. Ridgway. London, 1851.

WITH the same feelings with which the spectators from the watch-towers of Mahanaim observed the approach of Ahimaaz, do we welcome and open the second volume of the letters in which D. C. L., the eloquent and Catholic-hearted correspondent of the *Morning Chronicle,* has set the sentiments of an honest and courageous mind before the world;—"He is a good man, and cometh with good tidings."

We have before this had occasion to characterize D. C. L. as "the 'Junius' of our Ecclesiastical Literature." This many of our readers, no doubt, thought was high praise: time has convinced us that it was fitly and rightly bestowed. The uncompromising fearlessness of tone, the polished eloquence, the fluent and yet harmonious style, suggest the comparison; and to these D. C. L. adds a depth of religious earnestness and a church-like sincerity which are peculiarly his own. If this second volume seem to some not so stirring, so altogether spirit-rousing as the first was, they must remember that the circumstances of the times and of the Church, notwithstanding Gawthorn letters and Brasted outrages, are now changed; that then the danger was more imminent, the clamour of dissent more loud and violent, the Berserker phase of Protestantism more intensely wild and fierce than now it is. The Walpurgis night, with its fantastic combination of the ludicrous and the horrible, is over, at least as far as its dizzying yells and its undistinguishable and reeling tumult go: the evil effects, the mischiefs that are to follow, are of a slower, a quieter, and better-considered sort. "The madness of the people,"—the highly respectable of the people, we mean,—has had its time. Churchmen in England have now the machinations of cool-headed and collectedly malignant statesmen, the weakness—and would it were only the weakness and not the crime!—of Bishops and Archbishops in the Church of GOD, who deny, and that contemptuously, their high, their sacred Office, and willingly and gladly, for the sake of a miserable and perishable popularity, become the mouth-pieces of a faction, and the official preachers of Erastianism and Premierolatry. The intrigues of these have to be watched, and exposed, and met. The earnest have to be put upon their guard, and the waverers are to be warned and cheered; and if there be not on these subjects the same room for the eloquence of passion, which is afforded by seasons

of more boisterous danger; at least there is enough of scope for a man of an earnest and yet penetrating intellect to direct the attention of Churchmen to the evils which are waiting them, and also to the means of escape. Every man's style, we know, has in some degree an analogy with his subject; simplicity combined with force, we should say, peculiarly distinguishes the letters now lying before us. Let us look at some of them more particularly.

The first which especially attract our notice are those on the Episcopal Declaration, the Paper by which, last Spring, the united Episcopal bench of England attempted to quiet the popular mind, to "satisfy the public" in its anti-religious caprice, to vindicate the divine authority of the Church, and the holy and sacred dignity of the Bishops as the Church's guides and rulers. Which of all these did the Episcopal paper do? Let us see what advice D. C. L. gave them, before we answer:

"If ever manliness was needed in any at any time, it is now needed in the Episcopate of the English Church. Let them learn before it is too late, that their friends are new, and their foes are new,—their foes the growing mass of infidelity, of red democracy, of Pantheism,—the Ledru Rollins, the Gavazzis, the Harriet Martineaus—their friends the daily increasing phalanx of believers in the Church of England, not as the State Establishment, but as an offshoot of the One True Church, with which *One* Friend abides 'always, even to the end of the world.'

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The world is hurrying on to a final conflict. Old Masks, and Names, and secondary objects are crumbling away. Establishmentarian checks, govermental persecutions, religions minted by the State, are vanishing, with now and then a convulsive recoil, a melancholy spectacle of judicial blindness, afflicting great and intellectual nations to teach them the emptiness of their greatness and the folly of their intellect,—to make good men pause, and adversaries rejoice. But in the face of all this the inevitable movement goes on. Conscience and private judgment will have their own; they are rapidly marshalling the two great armies,—the Catholic Church, purified, we hope, and undivided,—and the forces which will gather against it from every quarter.

At such a time, with such a struggle, will the Bishops of England continue to falter, and to compromise between light and darkness—to accommodate Truth and its negative—to battle at Ecclesiastical Commission Boards, and to top Lydian meetings with Delphic manifestoes?

Why not at last, for once,—once only, in these days—be men? 'Nec cauponautes bellum, sed belligerantes!' For once be Bishops of the Universal Church, not lords of Parliament, or assistant Public Worship Commissioners! If ever there was a great and glorious

opening for heroic men, it is the opening now patent to the Bishops of the English Church,—Bishops of the reformed Catholic Church of the world-encompassing Saxon Race,—dispensers of Truth, who can, if they will, earn a resplendent name as benefactors to the entire human race. Such is one side of the picture. The other is, a contemptuous rejection of providential opportunities, a feeble inability to comprehend a great and noble position,—meddling with trifles, legislating about straws, dogmatizing about cobwebs, in a gigantic Era."

There is a lesson here, stern indeed, but yet grand, for other Bishops than the Prelates of England. But this by the way. The Manifesto came; need we say which side of D. C. L's. alternative the Episcopate of England took? How can we characterize it? Of a flat sterility, in comparison with which the sand-levels of Sahara would shew like verdant undulations, —dry with a dryness, which by contrast might make the apples of Gomorrah juicy,—useless and unprofitable, as concessions to a Dissenter,—the manifesto came out, was glanced at, and laid aside.

It was a compromise—a sham compromise, and it met the fate of all compromises, and shared their tomb. Could any heroic-minded and yet anxious parish priest look to it for a resolution of his perplexities, and a guide to his conscience? Would any hostile Protestant or meddling Dissenter abide by its letter, and consent that his interfering spirit of mischief should be overruled by its fiat? It was not to be expected. It went of course to the tomb of all the compromises that ever have been or ever will be made. D. C. L. alone, in a not unfilial spirit, has embalmed the lifeless limbs with somewhat of decent care: they who wish to know what it was like, will find in his pages all that remains to satisfy their curiosity.

But do we then ridicule or despise the Episcopal Order? Do we seriously consider that oblivion is the proper doom, and "space" the fit receptacle, for an authoritative document which emanates from the successors of the Apostles, and which bears the real stamp of Episcopal power and Grace! Then, were we not Catholics, but vilest schismatics, to be placed beneath the footstools of the Mormonite and the Shaker. But we do not any such-like thing. We hold by the Apostolic Order; and by repudiating whatever is mean, whatever is sham, whatever is inconsistent, whatever is unworthy of Apostolic grace, and beneath Apostolic dignity, we in deed and in truth confess and establish the Episcopate. The fault was in the men: the Office is reverend and holy. The Bishops of England, by a guilty and heretical subservience to the Premier and to the Protestant mob, had brought their fate upon themselves. Let us see from D. C. L. how:—

"My eyes happened to light upon the first three names appended to the paper—J. B. Cantuar, T. Ebor, C. J. London—and I could not but think of a certain affair in which, little more than twelve months back, these three prelates were engaged—a certain judgment in which they were concerned, to which the first two assented, and from which the third dissented, believing it to be contrary to the plain teaching of ours and of the universal Church on the subject of the Sacraments. When I saw these three names heading this paper, I could not but say to myself, Is it possible that the Bishop of London can expect or can desire any clergyman or any layman to go out of his way to seek the advice—or if it be thrust upon him, to care for the advice—of two chief pastors who have, under the pressure of a most solemn responsibility, contradicted—as *he has formally asserted* —the teaching of the universal Church touching Sacramental grace? On the other hand, can these two chief pastors for an instant conclude that the followers of Mr Gorham will think of submitting their difficulties to one whom they must look upon, in their peculiar phraseology, so 'carnal' and so 'legal' as the Bishop of London? If these Bishops think that the Gorham judgment is forgotten, they are mistaken: *never will it be forgotten till it is atoned for.*"

Nothing can be added to these words of fire. Oh that they could be rung in the ears and branded in upon the soul of every occupant of the Episcopal seat in England!—"*Never will the Gorham judgment be forgotten till it is atoned for.*"

We would, to pass on, direct the attention of our English brethren to the question of Synods, as treated of by D. C. L. We feel sure that English Churchmen *must* have them. It is the great, nay, it is the only remedy for the evil position in which things now are. But respecting the form and nature of Synodical meetings there is place for consideration and counsel: whether they should be thoroughly and strictly Ecclesiastical, as the diocesan Synods and the old provincial and national Councils of England, or whether the Convocation should rather be again called into action, are points admitting of discussion. Convocation is, as our English readers know, part and parcel of the English constitution. It is coeval with Parliament; rather it is part of Parliament in its original constitution. It is the Sovereign's Ecclesiastical council, as the modern Parliament is her Temporal council; its destruction would be the breaking up of the constitution; and cannot, by any now existing power, be legally done. Its machinery is all ready for action, and is only waiting to be used. But then Convocation has in it somewhat of secularity; it is under the control of the Crown, that is, of the minister of the day. It needs great reforms, before it can do the Church's work. Synods, on the other hand, cannot be interfered with, except

indirectly, by external and secular power; they are more in accordance with the Spiritual nature and divine Mission and Office of the Church; and their authority—no unimportant consideration—would be purely Spiritual, and their influence purely moral, instead of partaking of the *semi-legal* nature of an act of Convocation.

Synodical action of some kind it is certain that the English Church requires. Her existence almost depends upon its not being long delayed; and few of those who were present at the meeting held at Derby in October last, or who have since perused the forcible and eloquent address in which Conon Trevor embodied his views of its necessity and its use, will venture to deny the fact. All will agree with him that it is equally an anomaly and a crime that the final appeal of the English Church on questions of Ritual or Faith should be to a mob of thieves and respectables mingled indistinguishably; or, as a last resort, to the police magistrate. English Churchmen, we can assure our readers, feel deeply the disgrace of this; and the events of every day—whether the scene of them be in the purlieus of Holiwell Street, in the palace of Lambeth, or in the Chancel of the Parish Church of Brasted—confirm their convictions and strengthen their determination that a remedy shall be had, and that this remedy shall be synodical action of some kind.

The questions connected with the mission of the teachers of those religious bodies, who are separated from the Church by the want of the Apostolic succession, which was mooted at length during the residence of some of the foreign *Pasteurs* in England, at the time of the Exhibition, is handled with D. C. L's. usual sense and conciseness. The quibbling of the English Dissenters, who, under a pretended zeal for the honour of the foreigners, were earnest to get their own (self-supposed) orders recognized and allowed, is put down in a moment :—

"For answer, I can only state a fact, that *any Bishop, Roman or Eastern*, by a simple subscription becomes *a Bishop of the English Church;* 2. That *any Priest, Roman or Eastern*, by a simple subscription becomes *a Priest of the English Church;* 3. That *any Deacon, Roman or Eastern*, by a simple subscription, becomes a Deacon of the English Church; 4. That any *Lutheran minister, or Swiss pasteur*, by all the subscriptions in the world, becomes *a layman of the English Church*. This fact, unrefuted and irrefragable, I leave my opponents to wriggle out of."

Of course this can admit of no answer; that we affirm: but we would suggest a question bearing on the subject, and of interest to all those who are connected with, or who sympathize

with, the movement which is now being made, for bringing back the Nestorian and Eutychian churches of the East to the communion of the True Universal Church; and it is this,—supposing a Bishop, Priest or Deacon of those ancient but uncatholic bodies, whose doctrine has been of old condemned, but of the purity of whose succession there is no doubt, to join our own Church, to renounce his errors and to subscribe to our confessions of Faith, in what character should he be received? Are his Orders at once to be recognized? or is he to be considered a mere layman, like a German minister or Scottish Presbyterian teacher. This question we have never had satisfactorily answered. We imagine that the practice of the Latin, and especially of the Greek churches, should be followed, but what that practice is, we are not able at this moment definitely to state.

One letter we must give our readers entire. It is on a subject which is, or ought to be, *the* subject of the Day for its mere political importance; but it is a subject too which calls on all who read the Gospel as the Saviour spoke it and the Apostles believed it, for their thought and care, with the tone as of an Archangel, not loud, but mighty, even to the waking of the dead. It is the subject of *The Church's* POOR. The Church of England, since the Reformation, has not acted christianly by the working Poor; we bring this charge against her solemnly, before GOD and man. Bit by bit the poor man's rights have been filched away; inch by inch the poor man's place in CHRIST'S house has been narrowed, till it is scarcely found. Once the Church's funds were the funds too of the Poor: the idea of private property, in that intense sense in which it now exists, did not attach to them. They were plundered by a tyrant, and divided by an oligarchy of protestant gentry; and the Poor man's claim on what was taken, and what was left, was thrust aside; and in the same proportion his other rights as a Catholic, and as a Christian, were despised and ignored too. "Will not GOD visit for these things?" Truly to a discerning mind much of the deadness, the infidelity, the schismatic spirit, the so called Evangelicalism—Dysangelicalism to the poor it too often is—of England is traceable to this very cause. They are the sins of the Church—and not the least, her sin in acquiescing in this—which are, and cause her misfortunes, long and afar off, yet not the less certainly. The seed of a sin is the sprouting of a sorrow; as in the old Rabbinical lore, the tradition told how, that on the day in which Jeroboam set up the golden calves at Dan and Bethel, on that self-same day did Romulus and

Remus lay the foundation-stone of that Rome which was in a coming time to lay Jerusalem even with the ground.

We do not say that the Catholic party in our land have done all they should have done, or even the tythe of what they should have done, in this matter of the condition and state of the Poor; but they have done somewhat—they have made some approaches that way; and we believe they would have made more if they had not been checked and thwarted by the jealousy of those who opposed them. We put it to the consciences of men of the world, whether there was not something more than mere antipathy to Catholicity of ritual in the outcry raised against St Barnabas' Church, and its earnest Priest: we think there was an antipathy to the spirit of brotherhood and equality, which was as prominent a characteristic of the divine worship in that Church as its beauty of Ritual. But to return; a proposal had been made, which met in certain quarters with approbation, for confiscating free seats in churches by act of Parliament, by way of "Church Extension." Other plans, as for the selling, buying and bartering of various cures of Souls, and the temporalities attached thereto, and thus positively and authoritatively setting a seal and sanction to that simony which is so foul a stain upon the Spiritual character of the English Church, were also among the features of the Act; but the proposal to do away with the free sittings was the most startling. D. C. L. thus deals with it:—

"In my last letter I briefly alluded to the anti-free-seat portion of the new Church Building Bill. An anecdote has since come to my knowledge which so appositely illustrates its probable working, that I cannot refrain from communicating it to you. It is already in print, in a little pamphlet entitled, 'A Plea for more Bishops,' from which I extract it. As you see, all localities and names are suppressed; these have, however, been supplied to me by the individual to whom I owe it, and who has the means nf knowing the perfect truth of the allegations:—

'Not long since a church was built in a large manufacturing town. Its first promoters intended it to be a free church, but, in concession to the wish of the Bishop (who is joint patron with the Crown), and the solicitation of the incumbent, the committee who had undertaken to build it conceded certain sittings to be for the incumbent's benefit, upon the distinct condition that such sittings should not all be selected from the bests parts af the church, to the exclusion of the Poor. With this condition made, and with plans before them in which it was carried out, the committee built their church. Now, mark what followed. After the consecration, and when the power of redress had passed from the Church Commissioners to the Bishop, it was made known that the incumbent, by the aid of the Bishop, had secretly

procured an alteration of the allotted seats by the Church Commissioners, and deprived the Poor of the more eligible of the seats intended for them. These facts—viz.,-the original condition, and the secrecy with which the violation of it was accomplished—were respectfully and fully stated to the Bishop, but failed to procure from him any inquiry into the truth, much less any redress of the wrong.'

I have heard that the Bishop's plea for non-interference was, that in a rural parish with which he was acquainted the Poor were shy of taking conspicuous places, and so the matter rests.

The proposal for confiscating free seats—I trust it may never be more than a proposal—indicates very strongly the ignorance of human nature which, as I have endeavoured to show, has been a distinguishing feature of much of the Church Extension machinery. We have so long kept our Poor out of church, especially in towns, by absolute and irritating prohibition—by a practical carrying out of the axiom that 'to the Poor the Gospel is not preached'—that at last they have forgotten that the Church exists, and the fact has to be recreated in their minds in its abstracted form, before it can come to be a question with them whether they are to avail themselves of it or not. Of course, living as we do in this transition epoch, we see how, as the phrase goes, it works. Common-sense would assume that free seats are so obviously the right thing, that their not working must be the result of some extraneous causes—of the novelty of their introduction, of the inconvenient hours of service, and so forth. But, as I have before shown, an artificial pressure of Church Extension, in the almost sole shape of parochial subdivision, having been created, all things must be cut down to this Procrustean bed; and the very proof of the crying need of a free Gospel—the Spiritual deadness created by its obscuration—is brought in as an argument to demonstrate its fallacy. The Poor have not yet learned to go to church in some parish of a large town. 'Church Extension!' becomes the cry there. We then give them three thousand free seats in three or four churches, all at cross purposes in their hours of service—no money to pay the perpetual curates—no co-operation between them—no system—hardly acquaintance; though all the while two thousand free seats in two churches, and a wider range of church opportunities, would have done the work needed, and for less money than has been spent. And now, it seems, to set all straight, the ill-adjusted hours are to be retained, and the three or four perpetual curates kept as isolated as before—only the Poor are to find their free seats taken away from them, because they have not yet learned to use them.

With such a spectacle before them—a boon proffered, and then withdrawn, before those for whom it was destined could in the course of things have really availed themselves of it—we could not be much surprised if the Church did not make way in that place.

Where will those whom you have thus driven from church, by the most effectual method you could devise to wound the poor man—an injury with an insult—where will they retire to, supposing them not

to be unhinged in all their religious notions? To the neat and commodious 'Independent' or 'Baptist Chapel?' No, but to the fanatical teaching of illiterate Antinomianism—the 'Primitive Methodist,' or the 'Calvinistic Baptist meeting;' or as may be most probable now, to the delusions of the new Mahomet, Joseph Smith, whose followers—'Latter-day Saints,' as they term themselves—were able to fill Freemasons Hall, the other day, with what I may designate their 'mumeries of superstition:'—this is the 'precipice' to whose 'verge' you drive the Poor of the Christian Church by church exclusion.

I understand that an authority no less respectable and well-informed than the solicitor of the 'Three Denominations'—i.e., the Independents, Baptists, and Presbyterians—told a member of the House of Commons the other day, in answer to a question put to him while under examination at a committee, how far the pew-rents system which pervaded those denominations affected the attendance of their poorer members at religious worship, that in truth they had not many poor—that their ranks included chiefly the middle class.

This, you observe, is not my assertion, nor the assertion of any Churchman, but of the embodied law—the man of business of the three principal dissenting sects, speaking under circumstances which made accuracy most needful. These three sects, with all their claims to liberalism, have, according to their mouthpiece, become a simple oligarchy of the most exclusive description; an oligarchy of men all on a level, and all well to do in the world, closely compacted together without adequate religious duties to those beneath them—the Poor, that necessary ingredient of a Christian community. Their offerings to God are simply the rent which procures them the return of a comfortable pew, in which they sit, as in their arm chairs at home, under the minister of their own choice. The Poor, then, cannot find a resting-place there. Wesleyanism is in the same category, I believe. So then the choice rests between the Church of England, the Church of Rome, some fanatical representations of the Christian Faith, and infidelity. How any man can believe that, without co-operation and system, and energy withal, either the co-operation of Rome or the *vivida vis* of fanaticism can be met, puzzles me; and it puzzles me still more to see that in the district-church and perpetual-curate manufacture going on throughout our large towns, any one can dream of securing co-operation, perfecting system, or maintaining energy. Under that regime, the services of the Church cannot be really carried out. Parochial schools are almost an impossibility; and the minister is driven either to be content with the cold plausibility of former failures, or with some hazardous experiment of curate innovation.

The remedy, of course, is for the system of the Church to be fully carried out. Let her services—not lumped together to suit the convenience of the one pastor and the one clerk—be dealt with as they are, each perfect in itself, and having its own meaning and object. Let the early Communion, the Morning Prayer, the Litany, the Evensong, with or without the sermon, the Catechism—let each come at its own

time and its own way; the Church doors always open; the poor man invited to come when and as he can; his attendance not obligatory on one occasion, because he finds that he can give it, and does give it, at another. This I say is common-sense, and this is true Church Extension; it is the extension of the services of the Church of England to the limits intended by those who moulded them into their present shape—while through them, and along with them, it is the extension of visiting of schools and of almsgiving.

With this system compare the 'district' one: so many churches, just as many ministers in each, at one and the same hour, the one and the same long process of all the services lumped together—till the labouring man, tired out by his week's toil, absolutely dares not face them, even in idea. In at eleven, out at one. In at half-past three, —and when the Prayers are over, compelled to stay the sermon—not allowed to go out after the one, nor enter to the other. How can we wonder that Mormon mummeries, and Mormon promises, and the thorough rant of the Primitive Methodist, have their charms, against which the Church, so worked, cannot stand in the sight of men not trained to theological argument?

On behalf, then, of these victims—actual or possible—of gross fanaticism, I plead for the free Gospel—for the services of the Englfsh Church, as we find them in our Prayer-books, and not as in the practice of the eighteenth century—performed in churches where the unchristian traffic in seats, making the temple a house of merchandise, does not prevail.

Of the free Gospel, High Churchmen have been the foremost champions. They it is who have been among the first and boldest leaders in the warfare against pews, which has already done so much—they it is who have opened their churches at all hours—they it is who strive to make the most of the religious machinery which the Church gives them in her appointed Services. For this they have endured much obloquy; but, conscious of their own integrity, they have stood their ground, and the fruit of their perseverance is already manifest.—The principle of their schemes of Church Extension is, 'To the poor the Gospel is preached.'"

The English Church, in her allowing the appointment of Bishops for secular reasons and political interest, in her simoniacal trafficking in 'livings,' as the Cures of Souls are called, in her curacy-mongering, and in the whole curate system as it is now worked in England, has long been showing a wavering in her allegiance between GOD and Mammon. Such a step as the one which D. C. L. deprecates above, would be a direct and positive avowal of holding to the one and despising the Other. She has not taken heed respecting the despising of CHRIST'S little ones. Let her take that heed in future, and fear.

There is in England a party, and it is not a small nor

uninfluential one, whose sole rule of faith is abusive dislike and hatred of what they call "forms," under which name they include Sacraments, sacramental rites, and all Catholic ritual. Real sins, and real antichristian "forms" and lies, and practical "shams," they show no distaste at all for. They inveigh bitterly against the Chancel screen, as making a distinction between priest and people—a real distinction, according to the teaching of the Catholic Church; they are very staunch advocates for the hasped door of the secluded pew, which is a barrier at once between the opulent and the Poor—between whom the Catholic Church acknowledges no distinction at all. An embroidered Altar-cloth is an abomination in their sight, while they recline like Epicurus' gods on downy cushions and luxurious hassocks. They cannot understand the principle on which a clergyman would furnish his church with a credence or a piscina, while at the same time he would desire to abolish the private fireplace and mantelpiece in the aristocratic partition, to make room for which the workman and the poor are thrust to the wall, or banished altogether. And in the same way with grosser abuses or more deadly forms still of the sin of mammon, their ideas are still *Protestant;* with them whatever is *not* Catholic is right and good. The way that these men have spoken and do speak of those who wish to restore in England the real inner life as well as the external form of the Christian faith, is too well known to need repetition here. They affix to all such efforts the epithet of *tractarian,* and that word, in this present superficial and Mammon-worshipping age, is sufficient to render nugatory much zeal, much piety, and much patience. In that one word lies the one argument they possess: it is, shame to be said, almost the only one their followers can understand. For these men we have a rebuke, a bitter and scathing one it is; but it is not of our framing. It is this. In England there is a cheap periodical conducted on avowed antitheistic principles, called *The Reasoner.* The following passage from its columns we commend to the Protestant opponents of Catholicity in England. We can claim nothing from it for ourselves, but it is a withering note indeed upon the charitableness of those who oppose us:—

"'As to priestcraft,' says our author, 'there is such a thing: go to Rome, to Romanists, and to *Romanizers,*'—for be it understood that our author is one of the extreme Low Church party, and classes together 'Romanists, *Tractarians,* and all other worldly ministers;' and in another passage of his discourse, laments over 'the existence and prevalence of infidels, and scoffers, and blasphemers, of Socinians, Papists, and *Tractarians;*' thus not sparing a large body of the most

active, sincere, and well-intentioned ministers of his own church, merely on account of their differing with him, and with his party, on some minor points of doctrine and discipline. After such an instance of feelings promoted by evangelical faith even within the fold of the Church, what treatment can we outcasts and rebels expect?"

We love not to return railing for railing—to meet fierce and scornful words with words of the like sort. In this war, in which both alike suffer in loss of love and faith, we would not be; but if men still will rend the Church, still will harass those whose hearts are yearning for her unity and perfection, then—we leave them to the *Atheist's* rebuke. C.

THE MISSIONARY CHARACTER OF THE CHURCH.

THE remedial measures which we would adopt for the cure of the ills that afflict the Church it is more difficult to state, than to make known the ills themselves. In all these questions we are met by the startling fact which the isolated position of the Church in this country forces upon us, that we cannot secure that ultimate appeal which the Church Catholic alone supplies. Were our organisation perfect—as it is far, very far, from being—even within the limits of our own country, we have still no appeal beyond, even to those who are in communion with us. We know of no power that could assemble together the Bishops of England, Scotland, Ireland, the Colonies, and America, to deliberate upon any question. The dogma of the perfect equality of the Episcopate is all very well to talk of, but it is mightily inconvenient; and certainly there never was a greater innovation made upon primitive practice than the sending forth Bishops into America without demanding of them some token whereby they should acknowledge that they derive their Episcopacy from us. The Article about General Councils speaks only of the consent of Princes being required for such an assemblage. However, we apprehend some ecclesiastical authority which Prelates in every State would recognise must initiate the summons, and that the concurrence of the temporal power would only be required in cases where the government is Christian. Were the President of the United States asked to allow the Bishops of the Union to repair to some place beyond the seas to confer about matters affecting the welfare of their Communion, we can fancy his smile of contempt as he told them they might if they pleased stay away altogether, and the country would be well

quit of them. But even if all Bishops in communion with us could be collected, we have not yet got the consensus of the Church Catholic, against which alone the gates of hell, it is promised, shall not prevail.

The lack of unity in the Church has brought us to this sad pass, and has cut off from us Christ's promise. Till the Church is one we must pay the penalty of our sins, and in the absence of universal canons we must frame the best we can for ourselves, and hope and pray that we be not tempted to yield one jot or one tittle of the true Faith, because we cannot be called to account by the Church universal.

We cannot say how we have been shocked by the self-gratulatory tone of some of the Episcopal charges in this country since the Gorham decision. Instead of weeping and wailing that the circumstances of a neighbouring Church had compelled her to endure so shocking a humiliation, the line in one or two cases has been to institute comparisons, and to show how the less shackled condition of the Scotch Church rendered her free from the risk of such a contingency. Tempted as the English Church has been—silenced and humbled as she has been—would the Scotch Church have done better? We fear not. This Pharisaic spirit does not give us much hope. In fact, nothing but the reintroduction of the ancient canon law, and its steady and impartial carrying out in courts properly constituted, will give us confidence. If we cannot have new universal canons, we can have at any rate the old ones; and as they are not in all cases sufficiently specific, let us have such a code of provincial canons—borrowing from modern sources—as will at any rate let us know what we are at. The present canons would not work in any properly constituted court.

This, then, is our first want. Though we respect the Bishops in their office as the Church's highest servants, we feel bound to demur to their decisions, when they make laws out of their own heads for the nonce, and then laud their own ingenuity and impartiality by the name "paternal government," and say that it is best suited to the circumstances of the Scottish Church. Primitive Bishops could not be safely entrusted with such a power. Saints whose names are enrolled in the calendar were not beyond the infirmities of human passion, nor the possibility of being influenced in a wrong direction. Hence canon law became enacted, and the whole machinery of Synods having both legislative and judicial functions, was provided, because no one man, however exalted, and no body of men, having those common interests which equality of rank necessarily implies, might safely be left to judge where the existence of

practices so frequently resulting from doctrinal teaching, might call forth all that *odium Theologicum*, of which we now have such abundance on all sides, and that thus justice is perverted. And so the Bishop was invested with Synodical authority to judge in ordinary cases, with an appeal to the Synod of the Diocese, and with a further appeal to that of the Province, and later still to the Patriarchate, and ultimately to a General Council. The most flagrant heresies which have afflicted the Church went through all these stages. To suppose that Man, whose wants all this complicated machinery was adopted to meet, should be contented in Scotland with the mere dictum of seven fallible Bishops, not sitting to judge according to any form of law, except that embodied in the Scottish Canons—not invested, as the Pope is, with all the majesty which the canon law of the whole West gives to him, its mouth-piece, by a system firmly compacted, and built up stone upon stone until it finds in him its appropriate key-stone—to imagine all this, and to put forth a pastoral by implication saying all this, shows one thing most clearly, how little able our Bishops are to appreciate the difficulties of their position, and how little fitted by education to fill the offices, the duties of which they so greatly misunderstand.

The plea of "Paternal government" comes with a bad grace from those who wish to destroy the really paternal character of the Episcopate. It will be acknowledged that in the earliest times, when Bishops were supreme each in his own Diocese, this character was the best suited to the circumstances of the Church; but it is evident that this form at once ceased when Bishops met together in Synods and managed each his own Diocese with the concurrence of his brethren. Synods are not Paternal but Legal assemblies. Abraham was a Patriarch, and his government of his family Paternal, and so that of each of his sons. But the rule of the family ceased to be paternal when the twelve tribes met in common to deliberate on the common weal. Then it became legal, the twelve tribes together forming a nation, not ruled each by its own chief except in subordination to the Majesty of a Common law.

Let us for an instant see these officers of God's Church in action. We will remember that they claim to rule after primitive custom—though a vainer claim was never made; understanding, thereby that their decision is finally interpretive, and irreversible. Now we will go so far with the Bishops as to allow that formal canon law did not provide for half the cases that arose requiring settlement. To what then did they appeal? —to tradition. Τα ἀρχαια ἐθη κρατειτω was the maxim of the Nicene

Fathers, and it was the rule that prevailed throughout the Church. Apostolic tradition, ascertained to be such by general consent, had all the force of unwritten law, when written law was silent. Now the Episcopal Synod has proceeded to censure the oldest Bishop on the bench—whose knowledge of the traditions of the Church may be supposed more exact than that of any of his brethren,—on the ground that within his own Diocese he has put forth a book embodying the usages of the Scottish Church! For preferring the ancient customs of the Church to which he has pertinaciously adhered, whilst his juniors have swerved from their strictness, is this aged prelate exposed to all the odium which an adverse majority have had it in their power to excite against him. They have brought forward as condemning him a paper which binds the individual to conform to the decision of the majority in matters of ritual, apparently forgetful that they individually are the innovators who have each of them swerved from the strictness of that rule, which they would now bind so fast around the neck of their more consistent brother!

And who are they that have done this? The leader is an Englishman, the seconder an Englishman, and their favourers, the one an amiable prelate of whom one would not say a syllable that is harsh, the other known to fame for his share in a ritual case, which should have secured his support to the Bishop of St Andrews. It had been better that our Right Rev. Fathers should have specified the innovations of the Bishop of St Andrews, before they strove to condemn him; because, if he has done nothing more than collect the customs which prevail in Scotland without the censure of the Bishops who are bound to drive away all strange customs, he is evidently not guilty of any breach of promise, *quantum valeat*, beyond the liberty which the Church allows. If, however, they consider the book itself the crux, we must confess we cannot see wherein the allowance given by letter, or word of mouth, differs from the same liberty when printed and circulated with the imprimatur of the Diocesan.

The matter now stands thus—we have in Scotland a body of customs, all of them tending in a certain direction—all of them rooted firmly in the affections of the poorer members of the Church in the northern Dioceses. These traditions, on the maintenance of which the popularity of the Church depends, we are called on to give up in order to secure a visionary uniformity, which would be worse than useless, if it were possible. And who are they that thus call on us to abandon our peculiarities? Englishmen, aliens to the spirit of the Scotch Church,

and Scotchmen who have succeeded to the pastorate of the old qualified chapels, or of old Scotch congregations from whence temporizing Bishops have expelled the usages! We say it for ourselves, and for all who think with us, that rather than abandon those Catholic customs, of which the Church is the depository, at the dictation of these and such as these, we will starve on bread and water, our families shall be beggars, and if we cannot conquer our oppressors by the powers of this world, we will by endurance. We are not fighting for a shadow, but for the cause of God and His Church.

As in England, the Bishops in Scotland are diligently employed in maintaining the standard of the Church at the level of dull mediocrity, which has ruled in it since the admission of the rich Hanoverian chapels. As in England, they stifle zeal, play up to the popular sentiment which in this country happens to prevail among the rich, and show their weakness by oppressing the weak. The Church is only slowly recovering its tone of authority. The Bishops have only of late years assumed the titles of their proper sees. Fifteen years ago, they were as reluctant to be styled Bishop of A. or B. or C., at they now are to be addressed by the title "My Lord." The Journal which professes to speak the sentiments of the majority of the bench, has formally decided that that title is not to be given, and this in spite of the custom of eighteen centuries! We are thankful to say it, however, some of the Bishops are now beginning to admit of the titles being applied to them, and these also sign themselves by the names of those places from which they are derived. No longer are they M. *N. of* A. or B., but M. A. or B. Any indication of the rightful assumption of authority is valuable, because, if once they take their right position, we may hope that the Bishops will cease all petty persecution of those placed by God in their power, and will use their diligence to put down that unrighteous system, which does more to cripple the Church than any thing else—we mean the Trustee or Vestry system.

Owing to the Church here not having been held in the eye of the law a body corporate, she has not till lately possessed property so as to be impleaded or to implead. Her property is mostly held in trust by other parties, for the purposes mentioned in the trustrdeeds. At the time of the admission of the Hanoverian chapels, many of these trust-deeds were allowed to pass muster which ought to have been most carefully sifted. In fact, so loose is the hold of the Bishops upon these chapels, that some of them—as, for example, Sir William Dunbar's in Aberdeen, and Mr Miles's in Glasgow, and they are not the

only ones—have again lapsed into schism. The Scotch Church at that time held scarcely any buildings worthy of the name of churches. These, too, were necessarily in private hands, for the service of the Church, though the terms were much more satisfactory than in the Hanoverian chapels, the trustees of which managed things with a high hand, indeed much in the same way as Anderson, in his History of the Colonial Church, shows things to have gone on in Virginia, owing to the want of Bishops to overlook. The clergyman was put into the power of the body of trustees, under the name of the Vestry, who delighted, as most men do, to exercise discipline upon the unfortunate man who might be subject to them. This system was adopted wholesale into the Church, and with the very worst effect. We never heard of any clergyman who had been subject to it, who did not complain most bitterly of the bondage. It is the Vestry system of England, with these additional evils, that the Vestry are the paymasters, and that, by virtue of their trust-deeds, they can snap their fingers at the Bishop if he refuses to act with them in oppressing their priest. The system has been somewhat modified in a few of its harsher features in churches recently erected; still, in its essence, it is the system of the Scottish Church. In the country places the lairds are the trustees, and it has been their great aim to prevent the clergyman starting schools, or doing the work of an evangelist; because they feel that the burthen of support must ultimately fall upon them, and they do not feel disposed to be compelled by law to keep up the Kirk schools, and, by prescription, those of the Church. English readers will scarce credit the fact, that in Aberdeenshire, one of the oldest and most respected clergymen was prevented having a house built for him by the laird, a liberal-minded and most intelligent Churchman, because the Vestry, in this case mostly farmers, felt that if he received any thing except from them, he might be with difficulty got rid of should he displease them. They would accept the house in trust for the clergyman of that church in perpetuity, but they would not hear of the charge and the house being held by a different tenure. The laird was determined not to yield, and at length was successful; and to his firmness and right principle does the clergyman owe it that he is by so much independent of his Vestry.

We know not whether it is to this interference of the "Vestry" that we are to attribute another anomaly in practice, to which we have now to allude, and which affords a striking proof of the want of law that pervades the Church. A few years ago two clergymen were, for unsoundness of faith, suspended from

their respective charges. They both subsequently recanted and submitted, and then they found their cures occupied by others, irregularly instituted to the pastoral charge by the bishop. Now, most people when they speak of suspension, have a very definite notion of what it means, viz., that a clergyman in this condition, though he may enjoy a portion of the temporalities of his benefice, is prohibited from clerical duty. In this case however, suspension really meant deprivation; and certainly any court in England would have given such a case against the Bishop, and have fined him heavily. Persons in the condition of these two having a stigma affixed upon them, have of course literally no chance of being reinstated in a Church where there exists neither patronage nor curacies. Whether this be receiving back an erring brother in the spirit of meekness, we leave our readers to judge. Fear is the abundant source of cruelty.

Such, then, is the Church in this country, maintaining a doctrinal standard higher as a whole than that maintained in the English Church, rejecting the Calvinistic heresy, which cannot find a resting-place for the sole of its foot within her borders; yet inconsistently with this rejecting also a ritua lexhibition of her catholic doctrines, and striving on all occasions to slink into corners to avoid observation; hating Presbyterianism, yet endeavouring to conciliate it; putting forth a claim to teach by Divine authority, and yet alarmed when she sees any one act in accordance with such claim; believing the doctrine of the Divine Presence in the Holy Eucharist, yet flinging away the Liturgy, which renders the belief of it incumbent upon all who partake at her altars! Such is the Church in this country—bold in words, weak in act, and, like all weak people or things, instituting invidious comparisons between herself and others!

Let us fairly face these facts; it is useless to deny them; for though denied in the whole as we have strung them together, yet will they all be acknowledged piecemeal by persons of competent information. With such internal difficulties, what is the nature of those external ones which she is called on to oppose?

It would be a great mistake to suppose that the Church in this country has only the difficulty of her sister in England, of dealing with a certain number of sects. She has not this to do simply. She has a strong *system* opposing her progress, and that system in one of its main parts supported by the State with all the power it possesses. Presbyterianism is not the production of mere fanaticism, as so many of the sects in England are. In its origin it was the elaboration of an argu-

ment deduced from antiquity, and difficult to rebut, from its taking refuge in a period when direct historical testimony is scarcely to be had. The statement is direct, the argument in reply to it is indirect, or by implication.

Shortly stated, the Presbyterian view is this. Bishop and Priest are convertible terms. St John styles himself an Elder or Presbyter. St Paul, in writing to Timothy, speaks of Bishops and Deacons only, meaning thereby Presbyters and Deacons. The setting of one Presbyter over another is a corruption of primitive practice, analogous to that of raising the Pope as head over Bishops, or making Deans or Archdeacons, and giving them an authority over their fellows. No one is so loud as St Jerome in opposing the claim of Bishops in his day, and he must be allowed to be a competent judge. In the Presbyterian view, therefore, Prelacy and Popery are, the one a higher, the other a lower manifestation of the same error. They, therefore, consistently enough class them together, and treat them as branches proceeding from the same trunk.

The practical working of the system devised by Calvin, has been like all others which have a considerable amount of primitive discipline intelligently applied, successful in a wonderful degree in making men zealous in maintaining it. However much they may quarrel among themselves, they will still earnestly contend for the principle itself, or what they believe to be so. Whatever be the effect of Presbyterianism on the character, it is a fact, that, as it exists in Scotland, the discipline to which its subjects have been contented to submit puts to shame the Church which is nearly devoid of it. We have not yet forgot Mr Palmer's Appeal on the question of passive communion, nor the treatment it received in the different synods, nor the Warden of Trinity's line in opposing it, which seemed to be acquiesced in by the majority of the Church. This may serve to prove that the Church has so far lost the desire of a better discipline, that she is now contented to do without it. Herein the Church does present a remarkable contrast to Presbyterianism, which has in every Kirk Session a court before which misdemeanours come, and by which those who do not submit themselves are subjected to "Kirk censure," and put out of communion, *excommunicatione minori*. The ministers themselves are subject to the Presbytery, and are sometimes even degraded by the General Assembly. No one throughout the whole range of Presbyterian sects can receive communion without presenting his "lines" from the last place at which he communicated, given by the minister of the parish or con-

gregation to which he was attached. Presbyterians at any rate don't hold any tradition about passive communion.

Then again, in doctrine the Kirk is as dogmatic as can be. She has never thought of hiding her light, such as it is, under a bushel. Her confession of faith embodies her doctrines, and is the standard to which appeal is made in case of presumed heterodoxy. Her dogmatic statements are revered, and have deeply penetrated the minds of the Scottish people, and it is this fact that in a great measure prevents the ministers, who are made to feel the falsity of the system in many ways, from making a declaration of their disbelief in it.

The zeal, too, of the Kirk in extending and maintaining her system is very unlike that of the ordinary English sects. The educational system is very complete in its lower and middle departments; and even in its higher it is very well adapted to the ordinary worldly estimate of a useful education. If under it few *learned* men are produced, yet the great mass would be pronounced men of competent knowledge and well-educated. In the Highland parishes every minister can preach both in Gaelic and English, and in all the towns where Highlanders congregate there is a Gaelic chapel—in this presenting a marked contrast to the Church, which places in the remote islands men knowing no other living language than English, and which has not even in Glasgow a Gaelic chapel; through which defect hundreds every year are lost to the Church, Highlanders very naturally going where they can hear their own language. So little, indeed, does the Bishop of Argyll understand the condition of his Diocese, that in a late application to the Society for a grant of Gaelic prayer books, he expressed his belief that it would be the last request of the kind he would have to make! Gaelic will continue for hundreds of years yet to be the spoken language of the Highlands.

The Kirk has done what the Church has failed to do in Ireland and in Wales. It has retained its influence over a people of a different language from that of its founders, by a sense of the benefits it has imparted to them. Nay, it has done more. It has gained a people naturally averse to it, whilst the Church in the two countries just named has lost her hold upon a people well prepared to adhere to her. This is greatly attributable to her desire to put down the native language; not in the right way by giving a good education in both the native language and in English, but by neglecting, or more properly, despising that on which the affections of the people were set. The Kirk had identified herself with the people—the Church with the rich, and by a most righteous

retribution she is now suffering at their hands a well-deserved punishment.

Such, then, is the Church's opponent in this country. An ecclesiastical system wanting but the life-giving Spirit of which the Church is the depository, to be most influential. And owing to the absence of discipline in that body, which ought most especially to show it, putting forth a sign which tells with the world infinitely more than true doctrine.

A *system* strong against a *system* weak; a form of *polity* weak as being of this world against the strongest polity that man has ever seen, as being divine, it is not difficult to predict the final issue of the conflict though the success may be indefinitely postponed till our *system* is rendered more vital, by the supply of what is lacking, and by the strengthening of what remains.

The subject has seemed to expand so greatly under our pen, that we have not redeemed the promise made at the end of our last article, to furnish some remarks upon the subject of Education, for we have scarcely done more than allude to it. We now renew our engagement; and will further promise after then to drop this series of papers, at any rate for the present.

THE RELATIONS OF THE CHURCHES OF GREAT BRITAIN WITH THE NON-EPISCOPAL COMMUNITIES ABROAD.

THE following paper has been sent to us for publication, in order to extend its circulation. The subject on which it treats is one of momentous importance, and deserves the most serious consideration of every sincere Christian. It puts before us a subject to which the mind of the true Churchman must be continually directed, and in behalf of which his prayers must be unceasingly offered up—the re-union of Christendom in one fold, under the One Shepherd and Bishop of our souls. We warmly sympathise with the feeling which dictated the proposal; but want of space compels us to defer to another number the remarks we wished to make upon it. Meanwhile, we give the paper entire for the consideration of our readers.

TO THE MEMBERS OF THE CHURCH OF ENGLAND.

THE attention of the members of the Church has been of late much directed to the condition of the non-episcopal com-

munities of Christians upon the continent of Europe, and to the relations of the Church of England towards them, in consequence of circumstances arising out of the visit of various foreign pastors to this country, and the correspondences which have ensued upon it. The Archbishop of Canterbury, in a letter lately published, has stated that "episcopal government, and therefore that episcopal ordination, is most agreeable to Scripture, most in accordance with primitive practice, and is in itself 'the more excellent way.'"

The Bishop of London again, in his Three Sermons on the Church, preached in Lent 1842, which (as he has recently expressed) he wishes should be accepted as declaring his unchanged opinions, lays it down that—

"I have shewn that the Church is a spiritual society founded by Jesus Christ, a mystical body of which he is the Head: that it was built up by the Apostles, acting with his authority, under the guidance of the Holy Spirit; and that it was so built up according to a certain form and constitution, which were preserved in every branch of the Universal Church for more than fifteen centuries.

"It appears that, in the execution of the solemn trust so confided to them, the Apostles constituted a certain form of Church government; and committed to the rulers of the churches which they had founded the power and the duty of ordaining and sending forth labourers into the Lord's vineyard; that *they* transmitted the sacred deposit to *others;* and that, from the time of the Apostles, for fifteen hundred years, every branch of the Catholic Church was governed by bishops, in regular spiritual descent from the Apostles themselves; and that every act of the Church, specially that of ordaining ministers, was under their care and conduct.

"If then the episcopal form of Church-Government be undoubtedly apostolical in its origin and authority; if the right and the duty of preaching the word of truth and dispensing the sacraments of grace have been transmitted through that channel from the holy Apostles themselves, to the ministers of episcopal Churches; it cannot be otherwise than presumptuous and hazardous for men to turn away their eyes from that pattern, and to separate themselves, or to live in a state of separation, from a Church which can exhibit these credentials of its spiritual authority; and against which none of those charges can be brought which alone justify separation.

"I wish to point out the difference which exists, as to the bearings of this subject, between those persons who separate themselves from a national Church, which is, beyond question, in all essentials, a branch of the Church Catholic—for instance, our own—and those who are members of national Churches, or congregations, not under episcopal government—as, for example, the inhabitants of those countries on the continent of Europe where the Reformed religion

prevails as to doctrine, but where the government of the Church is not, as we believe, apostolical.

"Their own Church may not be in that perfect communion with the Catholic Church which would subsist if there were a unity of discipline as well as of doctrine; it may be the duty of their Church to desire that unity, and to take steps for its restoration; and it may be the duty of individual members of that Church to promote that happy consummation by all prudent and peaceable methods; but in the meantime, not thoroughly knowing what may be the impediments which block up the way to Catholic unity, and of necessity render the progress therein tedious and difficult, I dare not pronounce that Church to be cut off altogether from the mystical body of Christ; and I am sure that none of its members are chargeable with the guilt of schism who do not thwart and impede the efforts of the Church itself to assimilate its government and discipline to the apostolical model."

Under these circumstances, the attention of members of the second and third orders of the clergy, and of the laity of England, Scotland and the United States, is earnestly requested to the charitable obligation which the course of events has imposed upon them, to use their best endeavours to establish, as far as may be compatible with the strict maintenance of the distinctive doctrines of our Church, friendly relations with members of these communities extending over so large a portion of Northern Europe. The object of this friendly intercourse will be to pave the way towards the restoration—either to those communities themselves, or to such congregations formed out of them as may be willing, from their belief in its Catholic obligation, to adopt the primitive polity of the Universal Church —of full communion with ourselves, on the only basis upnn which it can be established—viz., an unhesitating confession of the Catholic and apostolic faith "once delivered to the saints," and a recovery of the apostolic ministry of the threefold orders of bishops, priests, and deacons, upon the distinct understanding that, in accepting it, they do so as conveying blessings of which in their present condition they are destitute, but without fettering them to identify these with the ceremonies or minor organization of another country.

This appeal is, at present, made exclusively to the second and third orders of the clergy and to the laity, because they will be able to place themselves in a position of mediation which the Episcopate could not so readily adopt. Their endeavours, moreover, being voluntary, will not compromise either party in any formal manner.

Viewing the momentous interests at stake in such an undertaking, and the dangers either of the admission of false or questionable doctrine arising out of too speedy a settlement, or of misapprehensions and ill-feeling being engendered by un-

digested endeavours hastily frustrated or repudiated—it is, in the first instance, proposed to confine the exertions of those interested in the scheme to the collection and propagation of information on either side, and the cultivation of private intercourse. It is trusted that such an enterprise, if entered upon with the single desire of the good of the Christian Church, cannot wholly fail. At the same time it must be steadily borne in mind, that it would be ridiculous, if not presumptuous, to expect (humanly speaking) any sudden or startling success. The evils which it is sought to rectify are too wide spreading and inveterate to admit of easy or speedy reformation.

With the view of bringing the matter into practical bearing, several members of the Church of England have provisionally combined to collect and publish information upon the religious condition of the Continent—having in their eye the furtherance of the undertaking which has been briefly and incompletely sketched forth in this paper. It will be a principal study with them to bring the matter under the attention of the members of the Churches in full communion with ourselves, existing in Scotland and the United States. Those Churches, existing independent of the State, will, in a case like the present, be competent to act unfettered by those difficulties of a political description which might embarrass the Bishops of the Established Churches of England and Ireland in the gift of the Apostolic succession to communities who, although henceforward of the same communion with ourselves, would be of different nations and of varying rites.

Those interested in the scheme are desirous, as a further fulfilment of their endeavours to restore Christian unity, to bring, as opportunities present themselves, the true Catholic and orthodox aspect of the English communion before the eyes of members of the Greek and Roman communions. They likewise wish, as the occasion presents itself, to use persuasion with those ancient and wide-spreading Churches of the East, which have so long been separated from Catholic communion, to recover their lost position, by a distinct repudiation of the errors of Nestorius and Eutyches, for their participation in which—whether at present real or only supposed—they have been for so many ages alienated from the rest of Christendom.

Those who may feel interested in the above proposition are requested to address their communications (if intended for publication) either to Y. Z., care of Messrs Rivington, Waterloo-place, or to *The Morning Chronicle* newspaper; and if of a private description, to the former address.

Reviews.

Mixed Poems. By A. Clergyman. London: Hope & Co. 1851.
Marican, and other Poems. By Henry Inglis. Edinburgh: W. Blackwood and Sons. 1851.

Monopoly is now a term of History—a technicality which in a few years will find its way into the glossary of the world's obsolete terms, and puzzle future etymologists for a definition intelligible to modern ears and feelings. Pedants will write treatises upon it, as they do about the Agrarian Laws, and we ourselves may look on Peel, Cobden, Bright and D'Israeli as Niebuhr did on Cassius, and devote pages of future Numbers of the Churchman's Review to criticism on their conduct and endeavours to unravel the mystery of a policy which common sense will seek in vain to solve. But while all men probably own the hopelessness of ever resuscitating the system of monopoly, few have paused to consider the effect which the advent of the free system of Commerce is calculated to produce on the character and circumstances of our age and of mankind; and as the principle of Free Trade has been carried not only into the policy of States, but has insensibly crept into the Republic of Letters, the influence of the change must be deeply felt, and the sphere of its operation be widely extended. Already, indeed, if we would but look around us, we perceive the effects of the system making themselves felt in every direction. It is an universal remark, that it is now impossible to realize the vast fortunes which, some years ago, were wont to crown the efforts of enterprise and energy; but the remark is equally widely made that competence is more readily acquired, and that while luxury may less frequently wave its gaudy and gilded festoons around the brow of wealth, comfort more generally rewards toil with its genial blossoms, and gives joy to a thousand hearts where formerly but one bounded with the exultation of success. Fortunes are less frequent; but failure is less general, than was the case in the "good old times;" we have less magnificence—but more comfort; less grandeur—but more plenty; less superfluity—but less famine; less champagne—but more sherry; fewer pictures—but more painting; less plate—but more plating. Luxury, wealth, gold, are becoming rarified and extended when relieved of the fictitious pressure of exclusiveness, and according to the universal rule of Nature, the intensity diminishes as the distribution increases.

And not in the world of Mammon only is this the case, but, as already observed, in that of mind also are these effects perceptible. We have not now Giants of Literature who look down on their fellow-men as an inferior race of mortals; for the wide dissemination of literature and letters has raised the standard of popular acquirements, and has necessarily diminished the distance between learning and education. The last quarter of a century indeed has repealed the Monopoly of literature and science, and has opened the markets of learning to the intellectual commerce of the world. Such a man as Johnson, or Parr, or Porson is now as much out of the question as wheat at 100s. a quarter; both are facts of history, which make men gape with wonder like the Massacre of St Bartholomew, or the Monster Bull of Nineveh. We may, indeed, have fewer learned men—but we have more learning; fewer poets—but more poetry; fewer works—but more books; fewer pedants—but more scholars. The hothouse plants of an exclusive learning have faded when their fictitious nourishment has been withdrawn; but their place has been well supplied by strong, vigorous and healthy plants which may bear less brilliant blossoms, but will yield a richer increase and a better fruit.

In no branch of literature has this been more fully exemplified than in poetry; our modern press groans with exertion in pouring forth streams of poems of every sort and on every subject; and if of the volumes that yearly take their place in the firmament of literature, most glimmer but momentarily, and but few shine forth to give men light and guidance in their course—the only wonder is, that so many do present any features worthy of admiration, and that amid so vast a Babel of confusion and discord, any intelligible sound should be heard, or any voice be recognised. It is easy, as many critics do, to speak of vapid, senseless, drivelling versification, and to characterise modern poetry as unworthy of the name, and not fit stand for a moment in comparison with the grand efforts of earlier genius; but it is unjust to our own age to disregard the fact, that where fifty or a hundred years ago one line of poetry was written—hundreds are now printed and published; and in estimating the poetry of our own day we ought always to keep in view that what is wanting in excellence is compensated for by quantity. To many this may seem absurd, but it in reality embodies a great principle. That age is not always—if ever—the most religious which produces the greatest Saints; a higher character of public morals may subsist

in an age which has handed down but few brilliant examples of private piety; and so that may in reality be a more poetical era which produces many poets of indifferent merit, than that which gives birth to a few splendid examples of poetic genius, whose very brightness perhaps is in some degree enhanced by the darkness which surrounds them.

The authors of the works at the head of this article will hardly, perhaps, thank us for prefacing our remarks on their publications with these observations; poets are notoriously a vain race, and while dedicating their verses in tones of the utmost humility, and disparagement, wish them to be regarded, as in fact they regard them themselves, as magnificent efforts of genius, and elegant specimens of poetry. We should hardly, however, think that either of the authors now at our bar regard themselves as first-rate poets; we should hope that they look on themselves rather as scholars in the school of poetry than masters of the art; and in this view we gladly own their works to be worthy of the utmost commendation; but if it is wished that the author of "Mixed Poems," or of "Marican," should be crowned in the Capitol of Criticism with the garland of true poetry, we really cannot further their wishes without compromising our character as fair and impartial critics.

Our readers must not, however, judge too slightingly of the works to which we now introduce them; we by no means wish to be understood as in any degree disparaging either the authors or the books; they are not, we repeat, first class specimens of poetic genius, but they possess many highly admirable features, and breathe more perhaps of true poetry than many works which have made greater pretensions and have gained more general applause. The following passages selected from one of the "Mixed Poems," styled "Thoughts in a ruined Church," will be highly admired by many of our readers:—

"Our Saxon land hath wealth and power,
  Gifts of the *world*, at will;
Extensive towns and cities rise,
  The plains and valleys fill.
Far o'er the ocean, where the sun
  Conceals his crimson ray,
And where he pours his fiercest beam,
  Thousands confess her sway.
The might of intellect, the stores
  Of science, rich and vast
The force of vigour that pursues

Gigantic plans with haste,
Exalting her upon a throne,
Submissively have crowned
Her the sole conqueror, the queen
Of all the nations round."

"Oh! it is saddening to reflect
How many, day by day,
In this fair land, are wearing fast
Their precious souls away.
For what? to make the lofty rich
Prouder and richer still;
And break, with Egypt's bricks and straw,
The uncomplaining will.
Nor is the fettered English Church
The poor man's refuge now;
Her altars do not soothe his heart,
Nor smooth his care-worn brow.
These ruined walls, these mossy stones,
The poor man's sacred home,
Where once his pious footsteps strayed,
Declare a tale of gloom.
Behold, the thorn and bramble hide
The throne of mercy, where
The gracious Saviour loved to come
And His own Feast prepare,
The spiral grass waves in the wind,
And seems to heave a sigh,
While many holy monuments
Defaced and shattered lie."

The following lines by the same author on "Marius in the Ruins of Carthage" are excellent; we regret we cannot find room for the whole poem:—

"Shades of the dead, that haply wail around,
In or above these spacious ruins, hear,
If ye can, the voice of him who was and is
Your enemy. Aged Marius speaks,—
Marius, who, like an eagle, soared in power
When the fiery brand of horror gleamed,
A fearful meteor, o'er your fertile land.
His ancient might is weak now, therefore pierce
His heart with your empoisoned shafts of pain;
Let loose the vengeful Furies with their whips,
And all the torments keen revenge inspires
Or hatred urges,—even a sea of woe.
Pale is my cheek and withered is my form;
But the disdainful smile of scorn shall speak

My fearless heart's unbroken fortitude.
Shades of the dead, arise! behold the might
Of Time remorseless, with his friend Decay,
Holding their feast upon the last remains
Of your magnificence. Your noble fanes,
Your lofty towers, fortresses, and walls
Are broken down; their stones lie scattered round
In wild confusion. Time's hand alone
Hath not been here. The exile now rejoices.
My mind recurs with triumph to the hour
When fierce destruction, like a whirlwind, blew,
Mine armies' flaunting standards to this shore.
How oft the midnight skies with lurid fires
Blazed,—reflections from the monstrous piles,—
Funeral pyres of mighty city, and
Of human beings an unnumbered throng!
How often echoed the loud wails and shrieks
Of timid matrons and fair virgins, and
The husband's and the lover's last farewell,—
The groan within, the burning ruins, and the crash,
Like earthquakes, of the falling roofs around,
Mixed with the victor's deafening shouts!
The sounds seem making music in my ears,
Whilst I recall my ancient glory's might."

Of a very different character, though equally admirable, are the following lines by the same author:—

"Ellen, my dearest, the bright moon is rising,
The star of the evening is seen in the west,
The dying winds seem as if sweetly enticing
The waves of the lake to the stillness of rest.
Come forth from thy bower, the daylight is fleeting,
The time of our trysting is fast going by,
Forget not your promise of this happy meeting,
O Ellen, my dearest, sweet balm of my sigh.

Ellen, my dearest, come forth from thy bower:
Is the magic that once lay hid in my song,
To thrill in thy bosom, beguiled of its power?
For you said you could listen all the day long.
Come forth from thy bower, my light bark is floating
Upon the calm waters, 'tis waiting for thee!
Good angels are near, and tenderly noting,
O Ellen, my dearest, our heart's melody.

The history of the aboriginal inhabitants of that magnificent land of the far west, which lured the stately Spaniard from his oriental ease, to wrest from its swarthy owners the riches which has proved

the ruin of Spain, and the curse of the descendants of the bold adventurers, who first dared their lives for its attainment, has ever been a favourite subject with sentimental historians. The marvellous rapidity with which the advancing invaders effaced every record of the ancient people whom they subverted, has left but slight traces on which an enterprising age can form an historical system, and that uncertainty which is the fruitful mother of romance, has in a peculiar degree attended the researches of those who have endeavoured to investigate the true history and the actual political state of that strange race which held the dominion of Central America, when their treacherous foes the Spaniards first set foot on its fertile soil. Mr Inglis evidently participates in this romantic feeling, and although he does not introduce us to the time-worn subject of the first invasion of Peru and Brazil, we find the heroes and heroines of "Marican" amid the exquisitely natural life of the aboriginal inhabitants, and are led through all the gorgeous scenery of the rich and glowing land which they so bravely defended against superior might and deeper treachery.

Of Marican, as a poem, we cannot speak, indeed, very highly; we have read it twice over in order if possible to understand the plot and to follow the narrative; but we have risen from our task with a very vague idea that a copper coloured gentleman of rather a variable disposition, with a young lady to match, of amphibious habits, are the hero and heroine, but beyond that simple fact we cannot progress. To a person at all desirous to comprehend the author's meaning this would be rather a disadvantage; but as Mr Inglis does not appear to have been at all particular on the point of meaning, this indefiniteness may be regarded as one of the striking and rather effective peculiarities of his book. When next Mr Inglis feels the divine *afflatus* of the Parnassian God stirring up his poetic soul, we would earnestly recommend him to sketch out the narrative of his poem before he commences, and not to leave so important a point as the plot and the arrangement of the plan to mere chance and casual suggestion, as has been too obviously the case with "Marican."

There are passages in Marican, however, which evince the very highest poetic talent—talent which if less irregular and less impatient of restraint, would secure to Mr Inglis no mean place among the poets of our age. Here, for instance, is a description of sunrise on the Andes, which is one of the finest passages of poetry we ever read.

"There is defined against the eastern sky
Near and distinct, a cloudy panoply
Solemn and clear,—
Pity it is that such a glorious show
Of airy mountain and eternal snow
Should disappear!
So think we, while the lofty sky line grows
Clearer and clearer still,
Until, at last, the gathering azure shows
In mound and pinnacle;
And, clad in mantle of unfathomed snows,
The Andes resting in unknown repose.

The sun o'ertops the Andes, and his glance
Lightens the inconceivable expanse
With dazzling fire—
And hark! the frozen wilderness on high
Acknowledgeth the Monarch of the sky
As kings desire;
Iceberg and Avalanche, asunder riven
Salute the sun
In thunder which reverberates to heaven;
While clouds of dun
And seething mist upon the valleys lie—
The fitting smoke of such artillery.

Athwart the Cordillera's glittering mass
Bright changing lines in quick succession pass,
Gold, rose, and amethyst;
And here and there, down in the valleys low,
The capitals of palms and cedars shew
Above the woolly mist.
Up floats the fleecy veil, and, for a while
Dims the bright lamp of day,
Until it rests upon the topmost pile
In canopy of grey;—
Then is withdrawn the curtain of the night,
And all is joyous life and sunny light!"

There is music in every line, and the colouring of life in every expression of this passage. No painter could depict the scene which the poet here describes so exquisitely and so fully as every reader must realise it in his own mind who yields his imagination to the poet's guidance, and follows the context, not with his eyes only, but with his soul as well; it is the triumph of poetry to enlist all the soul in its service—and here imagination leads not only our vision to watch the orient ray gilding the unapproachable snows of the lofty peaks

with its rosy light—but our ears are deafened with the roar of the loosened ice and the avalanche, and our senses are enraptured by the scene that gradually unfolds itself as the misty curtain of morning rolls upwards. Hardly less picturesque, though certainly less dramatic in effect, are the following lines by the author of "Mixed Poems," descriptive of a sunset, which we quote as a fitting counterpart to Mr Inglis's beautiful sunrise :—

"The evening sun's magnificent array
Engilds the home whereto he wends his way.
Behold, the various tints blend with the blue,
So pure and deep, pervading all the sky ;
And mark, the clouds' soft edges gain a hue
Of glowing fire, mocking the daring eye.
Mass upon mass of burning layers beam,
Like scales of burnished gold upon the breast
Of some mailed warrior ; and there seem,
Like other suns, far in the distant west,
Some spots, intensely bright, sailing away,
As if towards another world and brighter day.
Behold, the early sunset fades away,
Rich purple colours flaunt the radiant skies :
Imagination may trace here a bay,
And there some flashing islands rise,
While golden waves seem heaving on their shores,
A fiery shower from their gorgeous floors ;
And, with the varying of the atmosphere,
The molten waves and isles together clash,
And shapes fantastic to the zenith rear
Their dazzling lustre, like the lightning's flash."

In conclusion, we can only say, that the authors of both the works we have now so briefly glanced at, will not do well, if they allow those to be their last, as they obviously have been their first, contributions to the poetical literature of our age. We shall be, indeed, greatly disappointed if we have not soon again the pleasure of introducing another work by each of these gentlemen to the favourable notice of our readers.

The Christian Life, &c. By Robert Montgomery, M.A. London: F. & J. Rivington. 1851.

This is a new Edition of a work in which sound principles are enforced with much poetic beauty. We hope to draw attention to it at greater length in an early number.

Devotions for those who remain during the Communion, but do not Communicate. Edinburgh: R. Lendrum & Co. Pp. 12. 1851.

As a rule we cannot approve of Communicants remaining who do not Communicate. But there are circumstances under which it may be justified, such as in the case of Cathedral Choirs, and in the case of individuals under discipline, when prohibited by their Confessor from actual Communion, yet allowed to be present, to increase their desire to regain the forfeited blessing (see Bishop Jolly), and to such this little manual for spiritual Communion may be very useful. It is, however, equally adapted for those who do Communicate, by omitting certain portions put within Brackets.

Things to be Remembered; arranged as supplementary to the Church Catechism. By a PRIEST. Edinburgh: R. Lendrum & Co. 1851.

This little Catechism, to which we originally gave a place on account of our high estimate of its value, has since been published in a cheap form for extensive circulation; and it has been favourably noticed by the *Ecclesiastic*, *Critic*, and other periodicals since its separate publication. It is adapted from a Catechism of St. Augustinus Hunnæus generally printed at the end of the summa of St. Thomas Aquinus. Were the Catechism introduced into all our schools, and the children made well acquainted with its contents, it would enable them, in after life, to listen to the teaching of the Church with intelligence and profit. For though it is very brief, it explains many theological terms and subjects but little understood by the great mass of the people, and by many who would be offended were they not to be reckoned among the educated.

Truth. Edinburgh: R. Lendrum & Co. Pp. 16.

This is a small tract enforcing the duty of speaking the truth, addressed equally to children, parents and teachers. It may be very useful in urging and assisting the latter to form in the young this precious habit of always, and under all circumstances, speaking the truth. It ought to be extensively circulated, and if so could not fail by God's blessing to do much good. It was prepared at the suggestion of a since departed friend, a relative of the writer, and may be considered as a memorial of departed worth.

Mr Scott of Gala has put forth a statement under the title of "*The Prospects of the Scottish Episcopal Church.*" There is some inaccuracy in the statements it contains, and with some of the sentiments we cannot, as sincere churchmen, agree; but the main object of it is good, and we wish him God-speed. He asks Scottish Churchmen "to join in a movement whereby each Bishop may be paid from £500 to £800 a year. We ask you to establish a sustentation fund, in other words to increase the funds of the Church Society, so that the smallest income realized by any of the priesthood of our Church may amount to £150." And he tells us that one congregation of the Free Kirk in Edinburgh contributes more to their funds than the whole aristocracy of Scotland contribute to the funds of the Church.

Intriots, &c. London: J. Masters, Aldersgate Street. 1851.

The Intriots were appointed in the first book of Edward the Sixth to be sung before the Holy Communion, while the priest approached the Altar, a custom followed in the Church service since the days of St. Jerome, and always considered as tending to edification. It is again becoming a common practice, and this led the compiler of this index to the Introits to undertake his task. It will be found very useful by Choirs and Congregations where the practice is followed, and we trust the Compiler may be rewarded by an extensive sale.

The Catechumen's Instructor, &c. By the Rev. Samuel Fox, M.A. London: J. & C. Mosley, Paternoster Row. 1851. Pp. 87.

This is a new Edition of a very excellent little work, which all who are anxious to perform the duties of a Catechist well, will find useful; and to Catechumens wishing to understand clearly the Belief, the Lord's Prayer, and the Ten Commandments, it is invaluable. We can most fully recommend it as containing much valuable matter on those subjects, and at the same time very simply and clearly put together.

The Dream that was really Dreamt. London: J. Masters. 1851.

The public have had lately a large store of allegories and parabolical visions on religious subjects, some of great power and truthfulness, and others of but medium merit. We have here, the writer assures us, a "dream that was *really* dreamt." To many readers this fact will add to its interest. The dream is prettily written, the

descriptions are well drawn, and display ease and beauty of language, but of course the writer is somewhat hampered with having to adhere to the strict narration of what he truly and really did dream. As it is, he tells his dream in such a way that we can listen to it with pleasure, and even profit. The little volume is very nicely got up, and reflects credit on the taste of its well-known publisher.

The Churchman's Diary: an Almanack and Directory for the Celebration of the Services of the Church. London: J. Masters. 1852.

We know of no book which in 36 pages contains so much matter that is useful to the parish priest as this little Diary. Moreover, it is matter which cannot be found in any other book whatever, and is the result of a careful and exact study of the English Services by a mind that has thoroughly realised what the true value of Christian worship is, and has brought to bear on the subject in hand a great amount of very varied learning. Our clergy, it is notorious, have no professional training; and it seems quite a chance what views any individual candidate for Orders may take up. Certainly our most accomplished priests have been compelled to gain their information by slow degrees and through many errors. Now, however, we may say, that any clergyman who fails to be acquainted with the external duties of his office, has only himself to blame. Taking this "Diary" as his guide, he will, at the end of his diaconate, be much more fit (we speak, of course, only of external qualifications) to enter upon the priesthood than the generality of those who have grown grey in the service.

Christian Duties, as essentially conducive to progress in the Spiritual Life. London: J. Masters. 1851.

This little treatise, as the preface informs us, does not profess to be an original work, but the substance of a work written during the seventeenth century, and adapted to modern requirements. It is strictly of a practical character, and, if read with seriousness, cannot be read without profit. An idea may be gathered of the general contents of the little volume from the synopsis of its subjects which is placed at the beginning, among which are to be found, 'On regulation of the mind,'—'On humility,'—'On conversation,'—'On trivial sins,'—'Of judging our neighbours,'—'Of discharging faithfully the

duties of our respective relations in life,'—'On daily self-examination,' &c. Short devotions are appended severally to each of the above chapters, condensing the respective reflections into the burning focus of zealous, earnest prayer. Much credit is due to the editor for the labour expended in pruning and training into present shape and form the quaint expressions and allusions of a bye-gone day, without impairing their innate force and freshness. We perceive that the little book has already reached a second edition, and we heartily commend it to our readers, with the same hope which the editor expresses in the preface, that it "may contribute to induce serious reflection and progress in holiness." We had almost forgotten to add, that the object in publishing the first edition was to contribute towards the fund for building a Church; the profits of this second edition are to be devoted towards an endowment for the same, it having been already built.

Ecclesiastical Intelligence.

DIOCESE OF ABERDEEN.

St Ternans, Banchory.—Two days after our last number was printed, we received a very interesting report of the consecration of this beautiful little Church, of which we were enabled to give only a very brief notice. Passing over the details of the consecration, which were briefly given in our last, we have pleasure in transcribing the following description of the Church, and history of the saint whom it commemorates, from the MS. then sent to us.

Notwithstanding the lateness of the season, the Church was abundantly decorated with evergreens and bright flowers, provided by A. F. Irvine, Esq., younger of Drum, their brilliant hues and glowing colours contributing not a little to its festive appearance.

The Church has been erected mainly through the exertions and liberality of John Mitchell, Esq. of Forcett and Glassel. The patronage is vested solely in the Bishop of Aberdeen and his successors. It is in the new village of Banchory, and is not only an interesting feature, but very ornamental. The style is early pointed, with Lancet windows. It consists of a nave, 44 feet by 22; a chancel, 18 ft. by 15; a south porch and sacristy. The roof is framed, open, and boarded diagonally, with moulded corbels at the foot of the rafters. The pulpit is on the north side, and is entered directly from the sacristy. There are stalls on the north and south sides of the chancel with carved ends. The nave is seated for 120 persons, with plain open benches. The whole of the woodwork is stained dark oak, and varnished, the chamfers on the rafters of the chancel roof being picked out with white. The

Altar is formed of four stone slabs, three upright and one horizontal, built into the wall, within the sacrarium on the Credence table on the north, the Sedilia on the south. The Font is of Caen stone, octagonal, and having the side panels filled with foliage. The porch and nave are laid with plain tiles, the chancel and sacrarium with figured and encaustic tiling, by Messrs Minton, Stoke-upon-Trent. At the east end there is a triple light, on the south single lancets, on the north double, which are at present filled with plain glass. Externally the masonry is of random work of blue primary limestone, with dressings of red granite. The west gable has a belfry and bell, the others are surmounted by foliated crosses. On ground attached to the Church it is contemplated to erect a parsonage and school. The Font is the gift of Mr Mitchell of Forcett. The altar-cover and frontal were worked and presented by Mrs. Mitchell, who also provided the Altar given. The Pede cloth was worked and presented by Miss Farquharson of Haughton; and the Alms-dish is a donation from the late Mrs Farquharson. The pulpit frontal was worked and given by Mrs Grieve of Adderstone, Surrey, and the Alms-bags by Miss Grieve. There are also other donations which are anonymous,—as a chalice-veil, &c. The books for the stalls, Altar, Lectern, and Litany-desk, are a grant from the Society for Propagating Christian Knowledge. There are daily prayers in the Church, both morning and evening.

The writer of this notice is but slightly acquainted with the history of the holy Ternon, or Ternan (as he is sometimes called), whose blessed life is commemorated in Banchory Church. He only knows that he was baptized and ordained by St Palladius in the middle of the fifth century. The date ascribed to him by Bishop Keith is 455. He was, according to some, educated at the Monastery of St Serf at Culross; and after a life devoted to missionary labours, he went to his rest, and was probably buried in the village which bears his name. His festival was held on the 12th of June, for which day we find in the Arbuthnot Missal a collect and lesson appointed, together with a Latin hymn. A fair is still held at Banchory at that season, and his well still bears his name. We would, however, humbly commend him to "J. J. D.," the author of the "Brief Notices of Scottish Saints," which have appeared in the *Scottish Magazine*. We hope that as he is well skilled in ancient lore, he will enter upon this labour of love, and bring the deeds of holy Ternan to light. But to do this effectually, he should stand, as we have, upon the consecrated ground where stood, of yore the cruciform Church which bore St Ternan's name. Let him look on those hills around, and think of those wild, untutored men to whom St Ternan and his holy brethren and successors brought the glorious tidings of salvation. Let him look on the dismantled village cross which now leans towards the ground, and that ancient house whose thick walls have withstood the changes of time, and still tells, with its vaulted crypt and arched doors, of the holy men and children, "the fair choir which lived for God within." The little town, now in

ruins, which clustered round the cross and house of God—the well tilled soil and smiling meads beyond, all bear witness to the arts of civilization and the works of social progress, which those holy fathers brought, together with their blessed teaching. May we not hope that as the cross again lifts its head, those people, more hard and wild than their forefathers, will again worship the Lord in the beauty of holiness, and once more, at the call of St Ternan's bell, the "fair choir within" may ever raise its joyous celestial song.

DIOCESE OF ST ANDREWS.

ST NINIAN'S CATHEDRAL.—The Festival of the Commemoration of this, now the Mother Church of St Andrews, Dunkeld and Dunblane, was celebrated on the 11th ulto., and seven following days. There was sermon every day during the Octave, both morning and evening. The very Rev. the Dean of the Cathedral delivered an introductory lecture on the eve of the Festival, and again preached at the morning service of the Festival. In the evening the Rev. J. B. Pratt of Cruden gave the sermon. On Friday the Rev. A. Lendrum of Muthill and Crieff, and the Rev. T. Erskine of Stonehaven, respectively preached in the morning and evening. The Rev. —— Jackson and the Rev. the Chancellor of the Cathedral preached on Saturday; and on Sunday, the very Rev. the Dean of St Andrews, &c., preached in the morning, and the Lord Bishop of Moray and Ross in the evening.

The following clergymen, besides the officials of the Cathedral, fulfilled the office of preachers during the remainder of the Octave:—The Revs. P. Cheyne, Aberdeen, J. J. Douglas, Kirriemuir, —— Burton, Blairgowrie; Rev. J. Comper of Crieff; Rev. R. K. Thom of Drumlithie.

The services were all very beautiful, and no one could be there without feeling that a real work is going on which must, ere long, tell most favourably upon the position and prospects of the Scottish Church.

DIOCESE OF GLASGOW.

The Lord Bishop of Glasgow has intimated to his colleagues the necessity of his resignation of his Diocese unless he is permitted to reside ten months of the year in England, the remaining two months to be spent in his Diocese.

The circumstances which have given rise to this proposal are to be lamented; but notwithstanding, only one course is open to the Episcopal College or the Bishop of Glasgow.

The Rev. C. F. R. Smith has resigned the pastoral charge of Christ Church, Glasgow, in order to give his services to the Church in Australia.

The arrangement, which we rather prematurely noticed, in reference to the incumbency of St. John's, Anderston, is now completed. The

Rev. W. C. Ridley, M.A., has been instituted to the Senior Incumbency, while the Rev. A. J. D. D'Orsey retains the Junior Incumbency.

CHURCH SOCIETY.

The Church Society held its Annual General Meeting in the Hopetoun Rooms, Edinburgh, on Wednesday the 3d ulto., after service in St Paul's, York Place. In the presence of a goodly number of its supporters, the report was read (which will soon be published for general circulation), and a variety of speeches were made. The partizanship of its officials prevents our being able to give a fuller report of the proceedings.

BRIEF NOTICES OF SCOTTISH SAINTS.

ST ADAMNAN, ABBOT.

Commemorated September 23.

He was the eighth in descent from the great Nial or O'Neal, king of Ireland, and from Conal the Great, ancestor of St Columskille. His parents were eminent for their rank and virtue. He was born about the year 626, at Rathboth, now called Raphoe, in the County of Donegal, and embraced a monastic life with great humility and fervour, in the monastery which had been founded there by his kinsman, St Columba. Afterward following the steps of his holy kinsman, he left Ireland, and retired to the celebrated monastery of Iona, of which he became the fifth abbot. His character is thus summed up by Venerable Bede: "he was a good and wise man, and *remarkably learned* in Holy Scripture." In 701 he was employed by Longsech, king of Ireland, on an embassy to Alfred, king of the Northern Saxons, to demand of the latter a reparation of the injuries committed by his subjects on the province of Meath, and carrying off the effects of the inhabitants before the troops of the Irish could arrive to chastise those invaders. Adamnan succeeded happily in this negotiation: he was favourably received by the Saxon monarch, and obtained full satisfaction for all the damages done to his countrymen in the foregoing year.

While he continued in England, an important change took place in his mind with regard to the observance of Easter. St Bede says that the "Saint made some stay" in England, observing the canonical rites of the Church, and was earnestly admonished by many, who were more learned than himself, not to presume to live contrary to the universal custom of the Church, either in relation to the observance of Easter, or any

other decrees whatsoever, considering the small number of his followers, seated in so distant a corner of the world. In consequence of this he changed his mind, and readily preferred those things which he had seen and heard in the English Churches, to the customs which he and his people had hitherto followed.

Concerning the observance of Easter, there is the following important note in Dr Giles' translation of Venerable Bede's Ecclesiastical Hist.—"It has been erroneously supposed that the dispute between the British and Saxon clergy respecting the Easter festival was the same as that which disturbed the peace of the Church in the time of Polycarp; and, consequently, it has been assumed that the former were *Quarto decimani*, who observed it at the Jewish passover, the 14th day of Nisan. But this was never the case, except when that day happened to fall on a Sunday. It was owing to the disturbed state of Britain in the fifth century, that the Irish and British clergy were unacquainted with the improved cycle of nineteen years observed at Rome in the time of Pope Honorius (A. D. 643); but continued to use the ancient but incorrect cycle of eighty-four years. Dr Smith, in his appendix to Bede (No ix.), observes, "that it ought to be particularly borne in mind, that those who think that the Britons were taught the paschal rite by the Orientals, or Eastern Church, and not by the Roman or Western Church, give way to a very great error."

It is a matter of fact, that the Britons differed as much from the Easterns as they did from the Roman Christians. This seems to refute Dr Wordsworth's statements in Theophilus Anglicanus, to which the reader is referred.—See chap. ii. page 155.

To return to our Saint. "Adamnam upon his return home," says St Bede, "used his utmost endeavours to bring his own people that were in the Isle of Hii, or that were subject to that monastery, into the way of the truth; but in this he could not prevail. He then sailed into Ireland, his native country, and there preached to the people, and by modestly declaring the true time of Easter, brought almost the whole island to a conformity with the Universal Church in that point of discipline. Returning to his island home, after having celebrated the canonical Easter in Ireland, he most earnestly inculcated the observance of the Catholic time of Easter in his monastery, yet without being able to prevail—nor did he succeed before his death, which happened in 705.

However, he left among them a judicious treatise on the right time of keeping Easter, which disposed them some time after to forsake their erroneous computation.

St Adamnan wrote the life of St Columba; he also wrote certain canons, and a curious description of the Holy Land, as that country stood in his time. His authority, from whom he procured his information, was Arculf, a French Bishop, who had gone to Jerusalem for the sake of making a pilgrimage to the holy places. Adamnan had a personal interview with him, and wrote down from his mouth an account of all that Arculf said he had seen remarkable in the holy places. St Bede gives us some curious and interesting particulars of its contents. He mentions the Cave of the Nativity, the great Church of St Mary, the Churches of the Martyrdom, and Ascension; he also mentions a large silver cross, with a great brazen wheel hanging over it surrounded with lamps, and altars covered with linen cloths, on which stand beautiful lights, the figure of Him who is the Light of the world.—See Bv. c. 16, 17.

J. J. D.

Miscellaneous.

GOD'S TEMPLE.

When we behold the reverence which Christ both himself paid, and required to be paid by others, to that Temple of the Jews, which was so soon to be destroyed, can we help perceiving the inference, which naturally follows, as to the duty of paying all just respect to the houses of prayer in our own land, dedicated as they are to the service of a faith which is never to pass away unto the end of the world? Let not him boast the name of Christ's follower, who neglects the outward tokens of respect within these sacred walls, even when prayers are not celebrating, or who devotes the place of the Lord's name to profane and unworthy uses, even when the altar is empty of its mysteries. But what shall be said of those who, in the very hour of prayer, and when two or three are gathered together in the name of the Lord, and when, if they believe the Gospel, the Lord himself is personally present in the midst of them, will, before that awful presence, indulge in sleep, or irreverent postures of the body, or idle talk, or wandering and wicked thoughts; (all thoughts must be wicked which have no relation to the solemn business of the hour, —how much more those which are in themselves offensive to God!) who come hither with their heads and fancies full of secular cares, or the cares of the week, or the lusts of the eye; and fear not, or care not, that the angel of death may seize on them as he did on Eutychus, (Acts xx. 9), in the time of their slumbering, or that Christ himself may, perhaps, return in an hour of which they are not aware, to cast out of His temple such as do offend, and all who work iniquity, to that outer darkness where shall be weeping and gnashing of teeth?

Bishop Heber.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

FEBRUARY, 1852.

YEAST: A PROBLEM.

Reprinted from *Fraser's Magazine*. London: J. W. Parker. 1851.

SOCIETY! What a prominent place has not that little word taken in men's deliberations of late years! From the time of the first French Revolution it has been bandied about—now for praise, now for blame. The young, the ardent, the men of progress have generally abused it, because it offered a dead-weight to all their endeavours to progress. The old, the cool, the conservative men, have bandied it because of this very dead-weight. It was their only safeguard, they said, against all kinds of revolutions, social, political, and religious. To the former, the failure of revolutions to effect their object presented only the idea of another and more effective trial; to the latter, of no change at all, since it might lead to a similar failure. But yet the great lesson was read to mankind, and remains on record both for our instruction and warning. Society—the old irreligious state of society—which, however imposing from without, was in heart uncatholic and dead—was doomed to pass away; and He who rules all things aright, permitted men who had helped to make it what it was, also to share in its ruin—permitted a mighty drama to be acted before the nations, in order that those who had eyes to see, might see what His kingdom should be on earth, and should not be;

and might prove how utterly vain and futile are all attempts to govern God's earth in man's way. Since then, all reflecting minds must see that existing states of society received a shock from which they will never recover; that in the most advanced European nations a leaven is at work, the results of which we can only conjecture yet, but which must have this result—the remodelling in some way or other of our social relations. We have called into our service an elementary power—steam—which before had not worked man's work—and it has changed the face of society. We have also called into our service a power hitherto inert, but far more mighty than steam—the opinions of the masses—the People; and now we are to see the changes that that power will make in the world. Mighty changes they will be: may they be Right and True! For these reasons we, as Catholic Churchmen, take up with considerable interest works like the present. It may be that, standing as watchers apart from the fermentation of society, we are anxious to see what comes to the surface, and are better able to perceive the working of great ideas as they develope themselves, now in books, and now in action. Not that we shall ever be content to take up with any substitute for reality and truth in either politics or religion. No! we have had too much of this kind of storm and whirlwind seed sown already; and we therefore demand in all social steps that they shall be in the right direction—that they shall at least aim at being Catholic and perfect as far as they go; and for the remainder, that they shall not substitute shams, but leave the next steps to His Providence who has brought us thus far in safety.

And now for this book, which bears the significant name of *Yeast: a Problem.* It was written before Mr Kingsley's *Alton Locke,* and we may therefore expect a certain degree of that hesitation about it which men show when they have not quite made up their minds as to what is about to turn out. The hero, Lancelot Smith, is a fair type of many of the men who, at the publication of these papers in "Fraser," were supposed to be representatives of a new school in politics. We recognize a Young Englander at once, though not one of a satisfactory character. He comes to us as one jaded and unenergised, by having reasoned out High Church principles rather than carried them out, which latter alone makes them reasonable, because it is their life. We are introduced to him in the first chapter at a fox cover, and many marks of such a mind are touched off with skill; for instance, the notion that benevolence, &c. depend on the state of the weather. After a splendidly graphic description of a fox-hunt, we find Lancelot in a quiet

churchyard, encountering the heroine of the story, Argemone. We confess we are not satisfied with Argemone. Beautiful young ladies there are many; pure-minded, very, very many; but we can scarcely find one among all our acquaintance of whom we could say that Argemone was such an one exaggerated. We can imagine that, uncompromising as the stern self-denial of sound Churchmanship is, little room as it leaves for the exercise of romantic feelings, and least of all for the caprices of fashion, it may be just possible for it to be a *fashionable* thing for *some* minds, but not for such minds as Mr Kingsley has drawn Argemone's. There is a purity, a depth, and an earnestness about her developed in the course of the story, which are quite incompatible with her fancies and manias at the beginning. His purpose is no doubt to show how restless are some of the best minds in this age, and how great ideas in some qualities of mind produce this restlessness; how, like *yeast*, they work up to the surface.

Lancelot gets thrown from his horse, and is carried to Squire Lavington's, where, contrary to the usual course in novel literature—but according to the course of fact in well-regulated families,—Argemone does *not* nurse him. Indeed, though she has made a deep impression upon him, he has made none upon her. It is only when he comes down halting upon a broken limb, and she becomes acquainted with the singular strength of his mind, that she gets interested in him. Then with considerable skill Mr Kingsley shows us how between two gifted but eccentric spirits a kind of interchange of mind takes place: both seemed to be conquered—the one by the other—but in truth both had become blended. Lancelot was conquered by the grace and purity of Argemone's mind—she by the strength and solidity of his. His strength and her grace become common to them—the one gilding and beautifying the other. We *sometimes* see this in life, but not often—for bodies more frequently love than minds. In many of the ideas thrown up in these and other chapters we have no sympathy at all; some call for grave reproof: the apology for these, we conceive, is, that the book is, as some of Plato's dialogues are, peirastic, not dogmatic; yeast for fermentation, not bread for nourishment.

We will not anticipate the reader in the mere details of the story, which are well told and interesting in that point of view merely; but pass on to analyze some of the characters which Mr Kingsley has introduced. The "Vicar of the Parish" is, one may hope, without a parallel, and most grossly exaggerated. The hold he attempts to gain upon Argemone's mind, the

means by which he carries on his attempts, the opposition he offers to the natural direction of her affections, are all not only inexcusable, but unlikely. A pattern Jesuit has long been in existence, and very serviceable the French novelists have found him. Mr Kingsley has made up, without his usual skill, a clumsy compound—half French Jesuit—half straightforward English clergyman—and the vicar is the result. One feels about him that if he knew the consequences of what he was doing, he must be dishonest, and, if not, imbecile. The author has no sympathy for the feelings of those who have fancied themselves driven out of our Church, but represents this man and the bewildered curate Lancelot's cousin as following a train of reasoning and action, which, if they were even gifted with *less* than the average intelligence of English clergymen, they must have seen could only end in Rome. If he intended to make these characters the types of those earnest and upright men who still uphold, amid much discouragement, the real principles of the Catholic Church in England, he has acted with much unfairness.

Then, again, why put in opposition to these Tregarva the Methodist? Noble as the character is, and truthfully as it is drawn in other particulars, it fails in this, in being a Methodist. Whoever has had much to do with that body, must know that truthfulness is not their characteristic. That there are exceptions, one knows, and many one hopes, but here are a Tractarian vicar and curate doing what Tractarians as a body do not do; and Tregarva, a Methodist, likewise, doing what Methodists as a body do not do. We can only conclude that neither can be meant for class portraits, but only sketches of individuals. And yet Tregarva's is a noble character. He is a Cornish man, in the employ of Squire Lavington as a gamekeeper, and the sincerity of his mind is set off by the delicacy of it. With a touch of the liberty, equality, and fraternity of nature, with which we are far from quarrelling—a kind of unconscious love has sprung up between this noble Cornish man, with his gentleman's mind, in a massive but beautifully proportioned body, and Miss Honoria, the second daughter of the squire. And yet he seems to love her not for her mind, for of that little is said, nor yet for her appearance, which is represented as not striking, but for her goodness—for her visits to the poor—her constant and unwearied benevolence and love to all around her. This, again, is as it should be: goodness should love goodness—and the rough practical benevolence of the man should be gilded by the tender assiduity of the woman, and they twain should become one flesh. If genius be allowed its

patent of nobility, and the hero be fitting match for the high-born and the beautiful, we know not why goodness should not have its patent, and why there should not be equality and fraternity between such. But in this man Tregarva's heart, as a deep and holy feeling, there burns a love for the Poor—those who were in every sense his brethren. From the time of Moses downward, the meek and good men have sorrowed for the oppression of their brethren—because in it they have seen the curse of the Fall assuming a shape most difficult to deal with. The laws of nature are by it put in force for evil, not for good. Follow up a course of oppression with a class of men, and they pretty generally become worthless. The nobility is squeezed out of them, if one may be allowed so vulgar an expression. They are mean, cheating, money-loving, equivocating, suspicious of every effort made for their improvement; and men come to the task of raising them from their condition with more disadvantages then they could have beforehand reckoned upon. They have to labour for the improvement of those, who think they want no improvement. They have to love those who have so much in them to repel love. Their own chivalry, and delicacy, and tenderness, will be continually offended; and yet without these they can make no impression upon the poor. For these reasons they must be Christians—and the higher their own mental powers are, the higher must be their holiness—for mere genius would start aside from the task disgusted.

Let us have one extract, in which we may see something more of the tone of the book:—

"Tregarva talked to Lancelot of leaving his place and going out to seek his fortune; but some spell, which he did not explain, seemed to chain him to the Priory. Lancelot thought it was the want of money, and offered to lend him ten pounds whenever he liked: but Tregarva shook his head.

'You have treated me, Sir, as no one else has done—like a man and a friend; but I am not going to make a market of your generosity. I will owe no man anything, save to love one another.'

'But how do you intend to live?' asked Lancelot as they stood together in the cloisters.

'There is enough of me, Sir, to make a good navigator, if all trades fail.'

'Nonsense! You must not throw yourself away so.'

'Oh, Sir, there is good to be done, believe me, among those poor fellows. They wander up and down the land like hogs and heathens, and no one tells them that they have a soul to be saved. Not one parson in a thousand gives a thought to them. They can manage old folks and little children, Sir, but somehow, they never

can get hold of the young men—just those who want them most. There's a talk about ragged schools now. Why don't they try ragged churches, Sir, and a ragged service?'

'What do you mean?'

'Why, Sir, the parsons are ready enough to save souls, but it must be only according to rule and regulation. Before the Gospel can be preached, there must be three thousand pounds got together for a church, and a thousand for an endowment, not to mention the thousand pounds that the clergyman's education costs. I don't think of his own keep, Sir; that's little enough, often; and those that work hardest get least pay, it seems to me. But after all that expense, when they've built the church, it's the tradesmen, and the gentry, and the old folk that fill it, and the working-men never come near it from one year's end to another.'

'What's the cause, do you think?' asked Lancelot, who had himself remarked the same thing more than once.

'Half of the reason, Sir, I do believe, is that Prayer-book. Not that the Prayer-book ain't a fine book enough, and a true one; but, don't you see, Sir, to understand the virtue of it, the poor fellows ought to be already just what you want to make them.'

'You mean that they ought to be thorough Christians already, to appreciate the spirituality of the Liturgy?'

'You've hit it, Sir. And see what comes of the present plan; how a navvy drops into a church by accident, and there he has to sit like a fish out of water; through that hour's service, staring or sleeping, before he can hear a word that he understands; and, Sir, when the sermon does come at last, it's not many of them can make much out of those fine book-words and long sentences. Why don't they have a short simple service, here and there, that might catch the ears of the roughs and the blowens, without tiring out the poor thoughtless creatures' patience, as they do now?'

'Because,' said Lancelot—'because—I really don't know why.—But I think there is a simpler plan than even a ragged service.'

'What then, Sir?'

'Field-preaching. If the mountain won't come to Mahomet, let Mahomet go the mountain.'

'Right, Sir; right you are. "Go out into the highways and hedges, and compel them to come in." And why are they to speak to them only one by one? Why not by the dozen and the hundred? We Wesleyans know, Sir—for the matter of that, every soldier knows—what virtue there is in getting a lot of men together; how good and evil spread like wildfire through a crowd; and one man, of you can stir him up, will become leaven to leaven the whole lump. Oh why, Sir, are they so afraid of field-preaching? Was not their Master and mine the Prince of all field-preachers? Think, if the apostles had waited to collect subscriptions for a church before they spoke to the poor heathens, where should we have been now?'"

Like all noble and earnest Christian minds, Tregarva gives

out light and heat which kindle all proper fuel around it. His simple and, we had almost said, massive eloquence makes a deep impression upon Lancelot's mind. It gives him, indeed, what many such minds want—a purpose—and they are restless till they get the purpose for which the "ten talents" were given. His eyes are opened to the condition of the labouring poor—and he soon sees how totally inefficient are the means generally employed for their reformation. Two characters are here judiciously brought—not so much into contrast, as into sight at the same time. Lord Minchampstead is a shrewd practical man of the world—one who has lived among the masses, and knows them—*socially*. He sprung from the people, made his money out of the people, and is consequently a new man. Lord Vieuxbois, on the other hand, is a good, and kind, and amiable man—has an ancient peerage, is a clever and earnest man—a man of taste—but one who really knows little of the People. If shrewdness could reform them, and a proper direction of worldly means, Lord Minchampstead would be the man. If generosity and the education of their tastes and feeling, Lord Vieuxbois would be the man. The one makes every thing pay—his social improvements all somehow increase the value of his estate—and yet they are most judicious; the other relieves distress, and of course finds plenty to relieve—and yet his charities are not judicious. Mr Kingsley indicates, rather than says, that neither of these is *the* way. And every reader of reflection would come to the same conclusion.

But then what is the way?—and we halt our company of personages, or rather briefly dismiss them, by saying that Argemone dies. Lancelot is ruined, and under the auspices of a singular personage, who reminds us forcibly of the Wandering Jew, begins life afresh. Argemone's sister, Honoria, now heiress of the house of Lavington, falls ill of a vague, incurable disease, and is left by the story in the active exercise of all Christian virtues; whilst Lancelot and Tregarva go off to see some supposed model Christian and Catholic society—the dominions, in short, of the famous Prester John, which we more than half suspect are to be described as a Christian republic, when Lancelot and Tregarva come back—viz., when Mr Kingsley shall have another book ready. The squire's death leaves his widow to marry the good-humoured Irish popular preacher, the Rev. Panurgus O'Blareoway, the height of whose ambition had formerly been a London proprietary chapel at the West End, where he "flattered himself that he was the boy to shute the Gospel to the aristocracy." A character not unreal, though exaggerated, as all the author's characters

are, and who is dismissed at the conclusion to wealth and luxury. What, we repeat, is the way to reform the masses? Politicians meet together either in the press or in society, and each one has his psalm or his doctrine. Remedies are tried every year, and fail—from the establishment of prisons down to ragged schools and soup kitchens. Some begin at the mind, and some at the body; now one remedy is in fashion, now another—and still things don't improve: they who are in a position to judge, say, indeed, that they get worse. Is the often-quoted saying of doom in truth coming to pass for us too—"Nec vitia nec remedia pati possumus?"

Yet one feels that something *must* be done, and that quickly. The awful deterioration of the great mass of our rural population in all parts of Great Britain is almost beyond belief. We believe that a return of all the illegitimate persons in the kingdom would be one of the most startling facts of the age. And yet on all hands that evil is acknowledged to be on the increase. Then, again, the significant fact, that several times since the Peace, the army has been obliged to lower its standard of height for recruits, tells us how vice and misery are causing the physical deterioration of the people. We care not that the country is increasing in wealth; the happiness, the well-being of the People, both in this world and the next, should be, if we have any belief in the Gospel at all, our first care. Wealth will not effect this. It is a powerful means no doubt, properly used, but then it seldom is properly used. The disproportion between the employer's profits and the workman's remuneration is so great in almost all occupations, that our accumulation of wealth does harm instead of good. It tempts the employer to make haste to get rich—not without sin; it sours the temper, and goads almost to madness the ill-paid workman. In towns the starving occupants of reeking cellars and garret ssee villas bought, and fortunes made, rapidly out of their work; in the country, wretched labourers upon 7s. a-week see farmers living even now in the style of gentlemen. A thousand heads are planning, a thousand hearts beating for the Poor—but how are they to be benefited? Philanthropists cannot turn farmers as a body, and properly feed and properly employ the rural population—nor can they turn manufacturers, and forego the villas for the sake of humanity. One looks to the State, and despairs of ever seeing mere statesmen wise enough to see any remedy, or bold enough to carry it out. Indeed one half turns away despairingly from what one feels is the only whole measure for the cure of our social evils, and sighs over it as men do over pictures of the golden age—as a

thing possible, indeed, but—to speak foolishly, and as men speak—scarcely within range of the remotest probability.

There lies the worse than chaos of human crime, and ignorance, covetousness, cruelty, brutality; and the Christian philanthropist feels that as at the beginning, so now, there is but One Spirit who out of disorder can bring harmony, out of strife peace, and that His moving over the waters in these latter days is in the kingdom of the Lord and His Christ. The Holy Catholic Church is the only true Republic where liberty, equality, and fraternity can be realized. She presents the only true monarchy, where kings and queens can find their right places as vicegerents of the King of all. She teaches the only true social system, where the things of this world can always be put to their proper use. Even maimed and distorted as the English branch of the Church is, one sees how she would prevent many of the evils under which we groan, if she were *allowed* to do God's work here upon earth. We know drunkenness, and whoredom, blasphemy, cruelty to wives and to children, to be offences, and in the English Church the Canons provide for their punishment; but no one ever presents the offenders to the Bishop: the machinery of the Ecclesiastical courts has become so corrupt or so expensive as to be useless, and all parties concerned in the preservation of order—clergymen, churchwardens, and Bishop—shrink from setting such complicated and expensive machinery to work. The Church's voice is practically silent—the Church's laws in effect a dead letter. Priests ask themselves whether they took upon them the office of the ministry to preach sermons which people meet together to criticise, but seldom dream of practising; to administer sacraments from which we have had no power of expelling the unholy; to pronounce the Church's blessing at the marriage of notorious evil-livers, one of whom bears the evidence of her shame with her; to repeat powerless remonstrances against sins which are scarcely regarded as such, so common are they; in short, to be little more than kind relieving officers, as far as the social wants and crimes of their brethren are concerned. And so, feeling all these things, and seeing the failure of one scheme after another, now because it is not in the right direction, nor using the right means, now because it is not high enough in its aim, holy enough in its end, we come to know that the Church, as comprehending all in her great social system, "high and low, rich and poor, one with another," in the one assembly of the called, though made to wait whilst these abortive experiments are being tried, yet is only *waiting* her time. At any rate Catholic Churchmen must

feel this, and must feel too that, compared with the neglect of the people's Eternal interests, the dangers which creedless politicians prophesy about, in the ascendancy of the Church, are trivial and illusory, are falsehoods which must perish as such. Indeed if that be true which they say, "this would be to set up an *imperium in imperio*,"—not the less should *we* strive for it, preach for it, even agitate for it; for do we not pray for it?—"Thy Kingdom come, Thy will be done, as in heaven, so on earth." And what is God's Kingdom but His universal Church on earth?—with kings and queens not for Her tyrants, but her nursing fathers and nursing mothers; and the poor and the suffering for "the children whom CHRIST hath given Her."

J. S.

THE MISSIONARY CHARACTER OF THE CHURCH.

LEST we should be again led away by the many subjects that start up from the point of the pen in discussing so large a question as that to which our present series of papers is devoted, we shall in the first place redeem our promise of giving some attention to the subject of Education, so essential, in this country especially so, to the advancement of the Church.

Now there are four classes of schools in existence in the Church, and to these we shall devote our first attention. These are—1*st*, Ragged or non-paying schools. 2*d*, Parochial, in certain instances endowed. 3*d*, Middle schools. 4*th*, The school at Trinity College, designed for the education of the Rich. To these we may perhaps add the Training School lately commenced at Edinburgh, which is in a secondary sense Missionary, as preparing masters, one important part of whose duty it will be to make known the principles of the Church abroad.

1. Now of Ragged Schools there are, we believe, two in Edinburgh, one in Glasgow, another in Perth, one at Dalmahoy, (a free boarding school), one at Montrose, and one or two others. We consider these most valuable. We know that hundreds of children are thus brought within the range of Christian teaching, who but for such provision would go to swell the ranks of thieves and prostitutes. Such schools are better than the best police. They are, too, a great evidence of the faithfulness of the Church, whose special vocation it is to preach the gospel to the Poor. And here let us not withhold our meed of praise from the Church Society, which encourages their foundation.

And for so doing it will receive its reward. We believe we shall hereafter have to count amongst the firmest members of our Communion those who have been rescued thus from vice, and animated with Christian hopes.

We would not have it forgotten, either, how important a medium such schools are of communication with the parents. We could mention very many instances of the effects produced by kindness even upon the apparently most worthless class of the population; how, access once gained through the children, the clergyman has been enabled to present himself in his true character of the friend of the sinner, and has thus been enabled to preach Him who sought out the publicans and harlots, to make them meet for the kingdom He came to establish. We have ourselves seen those who, thus won, have first become more cleanly in their persons, neat in their houses, and, from slatternly habits and disorder, have grown into patterns of neatness and order. And the outward signs were significant of the change within. By all means, then, multiply Poor schools. This is beginning at the right end.

2. The Parochial schools, too, are most valuable auxiliaries—in fact, numerically, they far surpass all others together. These are springing up on every side, and prosper, notwithstanding the tremendous odds against them. All the sects in Scotland must exhibit themselves as educating bodies—in this presenting a great contrast to the English Sectaries, whose efforts, under the much more favourable circumstances of that country, are comparatively trifling. The zeal in Scotland has been kept alive by the endowed parochial schools of the Kirk, which are, from the fact of their endowment, upon the whole efficiently conducted. In England no endowment from public sources has been ever accorded; and the Church has, to her credit be it spoken, sought, and with a very large measure of success, to meet the evil of the State's indifference, and has made her system sufficiently extensive and important to excite the desire on the part of the Government to deprive her of those very schools which she has laboured so hard to render efficient. The Church in this country has of late begun to labour no less diligently in the same field, and has now under instruction a very large number of the poorer class of her Communion, whom it will be her peculiar care to bring up as zealous and consistent Churchmen. The Church need fear no competition; for great as it is, and wonderfully struck as every one coming direct from England must be by the innumerable schools which he finds in every lane, and at the corner of every street; still, as we say, the Church schools do make their way surprisingly.

Nor is this fact difficult to account for. Discipline, by which term we mean not mere application of the cane, but moral culture, is not recognized in the majority of Establishment schools as a proper subject of education. The consequence of this is rudeness, boorishness, and, in after life, servility veiling itself under the transparent covering of assumed independence. In the Church schools the clergyman is a constant visitant, and the influence of a cultivated mind upon rough natures tells much with the Poor. In some instances Church schools have very seriously damaged those of the Establishment, and other sects.

We would here make a remark, of which the limited experience already derived from Ragged schools will, we believe, be found to confirm the truth—that, by beginning with a non-paying school, we are laying the surest foundation for one of that class which we have denominated Parochial. We have heard clergymen object to opening a Parochial school, because, they say, they have no members of the class which such a school is designed to benefit. This may be true, but the Ragged school will be found the feeder of the Parochial in every instance. There is no difficulty in getting children of the poor and neglected population in towns, and throughout the manufacturing and mining districts, if you take them for nothing. Through them, as before said, you get at the parents, and by degrees influence them for good. It is found that such persons, when recovering their respectability, wish to give their children superior advantages, and would readily pay something out of their earnings to secure so desirable an object. Upon this feeling you build your hopes of raising a self-supporting school. We are quite sure that where prejudice is so strong as to forbid the expectation of founding such a school in the first place, there will be no further difficulty when you can be supported by an under-current of feeling such as we have described. Men are not stones, and if they see the advantages resulting from your system under circumstances of greater difficulty, they will not be slow to join with you in carrying out your scheme in a higher sphere where evils of less magnitude are to be encountered.

The Parochial schools then in connection with the Church are of very great promise; of so much, indeed, that it has been deemed advisable to purchase in Edinburgh premises in which to accommodate a Training Institution for the education of masters to take charge of schools of this class. This is a step in the right direction. We must leave it to other times, we suppose, to impart something more of Ritual knowledge to those, one of whose offices it will be to explain the meaning of our

services to a people to whom such observances are new. Hitherto, our schoolmasters have been derived from Presbyterian places of education, even as, till lately, our clergy have mostly been. Latterly, some of the clergy, feeling how unsatisfactory this state of things was, have employed themselves in preparing the more promising of the pupils in their schools for masters. Not the least successful in this way has been the Rev. J. C. Chambers at Perth, one of whose pupil teachers we have been told has just now entered at Trinity College, and another is on the point of doing so. Having some interest in the matter, during a recent visit paid to the school there, we ascertained that there are at present three youths undergoing a preparation apparently as complete as that of those two, of the extent of whose acquirements we have given sufficient proof in what we have stated concerning them. With these remarks, we will pass on to the consideration of the next class of schools.

3. Middle Schools. We need say little on this point. With the exception of St Ninian's and Cumbrae, there are not, we believe, any Middle schools that can be said to belong to the Church. There are some managed by clergymen with both skill and success, but these are private ventures. We consider it very desirable to multiply these both in the form of day and boarding-schools. The formation of character, as it is the most important point in education, so is it the most neglected throughout the entire range of Presbyterian education. Hence the keenness, the selfishness, and the lack of trustfulness and high dealing, which is ascribed, with much truth, to Presbyterian traders. If the character be not well fortified with good principles, it is impossible, in a trading community, to resist temptations to such vices as are perpetually offered in the course of business. St Ninian's seems designed, as stated in the Appeal lately put forth, to bring up youths for employment in the world. Cumbrae, on the contrary, seems to take the sons of the middle class to train for the service of the Church. We heartily wish both success in the cause in which they are embarked, and both do indeed seem to have attained as much success as one could have hoped in the short time during which they have been in operation.

4. Trinity College has been so fully made known through the medium of the press, that few of our readers will need to be informed of what it proposes to do. Its objects are two: first, to give classical and mathematical instruction to the children of the higher classes; secondly, to instruct those who are candidates for the ministry in theology, and in so much of

classical literature as can be imparted during the term of their residence. Thus we have combined in the same building two dissimilar elements—a school, and a theological seminary. With respect to the first of these objects, the Bishop of Brechin has rendered it unnecessary for us to say anything, by publicly announcing that, on acting as visitor, he found the tone and ἦθος to be much that prevailing in the time-honoured institutions of England, which have a similar object in view. Whether or not this be the first thing to aim at, all must allow it to be a great thing to have attained in the course of a few years. Nor are we sorry that being, as it is, under the direct government of the Bishops of the Church, with others of her most earnest members, Trinity College will always be a sort of test of the state of feeling in those quarters. As it is now the fashion to look to England for all things in religion and education, this is the prevailing aspect of affairs in that place.

We know that we are on such tender ground in speaking of Trinity College, that we must at once say that, if we demur to the unqualified approbation which has been expressed, as appears to us so immoderately, of every thing belonging to it, we are not blind to the great advantages likely to arise to this country from its establishment. The schooling is really well done, and there is a healthy tone about the boys which promises abundant good.

Our chief concern is, however, with the theological department. This we consider open to very grave question. The number of students seems to be limited to twelve, a limitation of which we cannot understand the philosophy. Supposing the classes to be always full, and the course of two years' duration, this will allow six per annum to supply the Church. The vacancies to be supplied were reckoned, when the arrangement was made, at about three per annum; now, owing to the increased number of charges, they may be perhaps four. This leaves two per annum to begin new missions. Now we cannot conceive why the matter should not have been left to regulate itself by the very commonplace law of supply and demand. The lower school is unlimited, and we presume accommodation will not be wanting to any extent that may be required. What does this prove but that the school is made the principal part of the scheme, and that the theological department is a sort of after-thought, which will never, we may venture to predict, cohere with the other, or fulfil the expectations formed of it? We have heard several men of experience wonder what could induce a man of Mr Wordsworth's experience to attempt such a coalition of inconsistent elements.* Even with the strict

* We do not consider Mr Wordsworth responsible for this arrangement,

discipline of the Roman Catholic colleges, it is necessity alone that induces the authorities to endure the evil. The two classes require treatment so very dissimilar—the boys are so very apt to follow the habits of the young men—and the young men are so prone to spoil the boys, that few, we should think, would like to have the two classes mixed together, except it were impossible to have them separate. It may perhaps be said that Trinity College has not yet had an opportunity of proving what it can do, but certainly facts which are notorious would seem to suggest grave doubts. The opinion of some of the clergy, whose words are worthy of attention, incline us to think that the system is not adapted to the circumstances of the Scottish Church. The style of living, the comfort and luxury, the careful cultivation of the gentlemanly tone for its own sake and for the weight it gives men in society—in a word, that type of the monastic system prevailing in English colleges, does not seem quite the thing for men who are to go forth as mendicant friars.

It is frequently urged against the English system, that it unfits men for the work they have to do in English parishes. With how much more justice may such an objection be made where the Church is altogether in a missionary position, as in this country? If men have triumphed over the difficulties of their education in England, and are showing that, though nurtured in luxury, they can lay these things aside for God's sake and the Church's good, still no one will say that they would not have found the task easier, and that the examples of such self-denial would not have been more numerous, had the system under which they have been brought up made the trials less severe. The greater the trial, the greater no doubt the merit. But any one must see that we have no right to impose artificial trials, which in effect we do, when we make our educational system so little accord with that position for which it professes to fit those for whom it is designed.

We are certain also that one great evil, to which all small Societies are exposed, cannot be effectually guarded against at Trinity College—we mean conceit. In Roman Catholic colleges the Confessional does for the students what the levelling produced by intercourse with numbers does in the Universities—it knocks the conceit out of men. Under the one system we have the polish and ease of the well-bred man under the other the simplicity of innocence—both, certainly, preferable to stiffness and coxcombry.

which was a part of the original plan of the College, suggested by the inability, as it was thought, to establish two separate and distinct foundations.—(Editor Scot. Mag.)

It is our candid opinion that Trinity College, in this part of its designed work, will not prove satisfactory, indeed we are sure it will not. And we think it a most fortunate circumstance that no General Synod has pledged itself to constitute it, as the Bishops wish, the only recognized place of education for the ministry in Scotland. Trinity College not yet having any canonical status, it will be as well to see how it works before altering the Canons in its favour. Most people will think it rather a questionable application of the principle of Protection, to be narrowing the door of entrance into the ministry just at the time when the Church is putting forth her greatest efforts. For even supposing that those educated there are the properest persons to have charge of the Cures now existing, what are they to do in missions where not only must meat be a rarity, but hard work be done in laying the foundation of a school till sufficient is made of it to keep a master? Many of the existing clergy have had to do this, and many, even now, are doing so. It is not sufficient to bring up a clergy to associate with the Lairds. This is not the object of the Church, else would our Lord have chosen the polished and refined exclusively as the preachers of His religion. He chose the Poor, rich in faith only, and He conquered society by beginning with the dregs. So must the Church here do if she is to fulfil her mission. She must alter her 39th Canon in accordance with its spirit and intention, to suit the new order of things. That Canon shows her wish to increase the number of her congregations, but it expresses that wish in language which seems to ignore her missionary duties. She must send men out willing to spend and be spent in the laborious work of gathering in the lame, the halt, and the blind, then will she have earned immunity from the dictation of Lairds and Vestries. There is no doubt of the Rich coming in at last; the only difference will be, that they will come in on the Church's terms, and not prescribing their own.

In England the Bishops are breaking down the long-existing privileges of the Universities, and are ordaining from St Bees, Lampeter, Birkenhead, King's College, and from University College, London, in some cases. Even literates are not uncommon, and the Bishop of Exeter is now admitting many of the schoolmasters of his Diocese to the Diaconate. The Scottish Bishops, at the same time, are contracting the sphere from which they draw their supplies; and that, too, when we are certain a hundred additional clergyman could be usefully employed, and would obtain what would keep body and soul together amongst the Poor, who are ready enough to welcome them,

for on all hands they are falling away from the Free Kirk and the Establishment, and are seeking direction, not of the Roman Catholics, but of us.

We do think it is worth while considering whether the Church is not in a fit condition to establish in Edinburgh a College for the faculty of Divinity. If the authorities do not grudge the purchase of premises in the Metropolis to accommodate eight pupils of the Training School, surely the twelve who are preparing for holy orders would seem to demand equal care, instead of being stuck on as a sort of make-weight to Trinity College! We mention Edinburgh, both because of its university, where we think it quite possible that the students might derive advantage from attending the university course, and, indeed, might graduate on condition of the non-enforcement of tests, which we do not think the Establishment would make compulsory, if representations were made from the proper quarter; and also because there lives the Pantonian Professor, whose office is now a sinecure. To this it may be objected that the course necessary for a degree would require a longer residence than most of those at Trinity would be inclined or able to devote to it. We must, however, remember that, according to the practice of the Bishops, and the spirit of the Canons now existing, a degree is ordinarily considered necessary. Why, then, should it be no longer demanded? The sumptuary laws of the College we would make most stringent, and, as it would assist most materially to reduce the expense to individuals if the greatest possible number were admitted, we should be inclined to receive into the same house those preparing to graduate in the other faculties besides arts. Why the embryo doctors should run wild, and imbibe all sorts of infidel principles in Edinburgh, we know not. Certain it is that the style of living amongst them is worse by a very great deal than in London. To English parents the very name of Edinburgh as a nursery for their children, who are bringing up to the medical profession, is one of horror. It ought to be the object of the Church to strengthen herself, particularly in those points which constitute the weakness of the Presbyterian system; and certainly that of careful superintendence of the young is one of the most useful, and at the same time the least offensive ways in which she can make herself felt. We fancy the cheap halls at Durham, and the proposed one at Oxford, might be the models of such a one in Edinburgh.

We have not yet spoken of female education, which we, nevertheless, consider of the first interest. In this, too, the Presbyterian system can be greatly improved upon. It is a

new thing to English eyes to see great girls of fifteen and sixteen hastening about the towns with books under their arms to some of the numerous classes (which they not unfrequently attend with boys of the same age,) and then rushing out again at the end of the hour like so many students at College. The effect of this is to rob the female character of one of its greatest charms—retirement and avoidance of observation. The practice to which we have adverted is no less prevalent among the higher than among the middle, and with the needful exceptions among the lower classes. Mixed schools of boys and girls are what generally exist. There are belonging to the Church one or two exclusively female schools for the lower class, and one, St Margaret's College, Crieff, for the upper ranks. This last is admirably conducted, and promises to be abundantly successful. It will tend to strengthen the Church in many ways. 1*st*, In bringing up obedient daughters, who will in after life, either as wives or as single ladies, spread the influence of the Church in quarters where the clergyman's voice would never be heard, or if heard, not heeded. 2*dly*, By showing in strong contrast our care for the young as opposed to Presbyterian laxity. 3*dly*, In cultivating a friendly feeling on the part of English girls for the Church in Scotland, which too many Englishwomen, in their annual tour, completely overlook, and think to show their liberality towards the Kirk, by acting just as the Queen does. It will, we hope, more than satisfy the projector.

Besides those schools which are already in operation, there are two other educational plans on the eve of being carried into execution. These are a sort of Agricultural College, designed to keep the children of the labourers under the charge of the clergyman, for a longer period than the parents are either disposed or perhaps able to keep them, before sending them out into the world; and a sort of Orphans' Home, for the reception of the children of some distressed members of the Church suddenly snatched away by fever. From this germ we trust to see ere long a flourishing institution arise.

There is no doubt that the Educational machinery of the Church is that on which she has cause to look with the greatest complacency. In no respect, except in universality, is she inferior to her neighbours. What she wants in this department is a more distinct recognition of the necessity of self-denial in those whom she is bringing up to her service, and some means of making more of the Gaelic-speaking portion of the inhabitants of Scotland, than she now does.

Cumbrae seems to us, both by its situation and by the solemnity of its ritual, to be most suitable for Highlanders; and we feel sure that the noble founder of that institution would gladly favour any project undertaken for the benefit of the Church.

Let us also most carefully avoid that rock upon which so many promising institutions of England are splitting. Even St Mark's, Chelsea, begun in so good a spirit, threatens to go to pieces, from the insinuating evil of Anglicanism—the gentleman-like heresy. The young men are for bettering themselves, getting a position, and marrying wives with money. Self-renunciation seems never to be thought of. Do not let us be mistaken;—we do think it most desirable that our clergy should be gentlemen, and that our schoolmasters should know how to behave themselves in their position. What we object so much to is, that false estimate of its importance which makes manner the chief thing in place of goodness, and which leads young men to strive after a position, valuable if accorded to worth, but infinitely worse than useless if attained by effort. Those who have seen the youths whom Mr Monro turns out from Harrow Weald will understand what we mean. We will undertake to say there will be fewer failures among them than among an equal number of others trained on any other existing system in our Communion.

We had hoped to have had space to say a few words on the question of endowment, but we find we must hurry to a conclusion. Let it suffice to say that it is of no use multiplying Missions, if they are to be allowed to die away for lack of means. The Irvingites in this country have established the principle of tithes; the Roman Catholics, of compulsory payment; the Church is entirely supported by the voluntary system, and has therefore died out in some districts, and is in danger of the same fate in other quarters. The having the rich constituting so large a portion of our members, is, we know, the great obstacle to any decisive measures being taken amongst us; for we truly feel that they are very difficult to manage. And, again, the clergy, to a man, feel so awkward and shy in demanding support from those whom they feed with the milk of the Word. However, something must be done to mitigate the evil of which we complain, for otherwise Missions will be of no service; but, on the contrary, will only add other congregations to the Church, which will be a further drag upon the funds of the Society. It is no very great sign of faith when a society, constituted to attend upon the tables of the Church, by its united voice throws cold water upon Missions, by which

alone the Church can hope to make herself co-extensive with the sphere within which she professes to act. But it is so. The making up of the stipends of the ministers to a comfortable sum ought not to be the chief concern of the managers of the funds. We do not deny that this is a most important matter; but we certainly do not think it *the* most important at this juncture, nor, indeed, do we think this ought to be done at all through the agency of any society. Let the Church adopt a system of taxing her members as other Communions do. This is one of the most effectual methods of preaching the Gospel. It is hopeless to think of ever making her permanent by a centralizing board, who are to afford or deny support from year to year by a mere arbitrary scratch of the pen.

As Missions, however, are essential to the existence of the Church, she ought to bestir herself to provide some fund out of which her Clergy may be enabled to live, till they can draw together a sufficient congregation to support them. We have heard that Diocesan Boards have been proposed, nor do we think any better plan could be devised. If the Bishop had such a fund to fall back upon, it would render him much more independent of the rich, who now are too well aware of the necessity of their adherence to any plan for the constitution of a charge to make it either beneficial to themselves or to the Church at large.

We had hoped to have said a few words on Ritual, and of the high estimate we entertain of it as a means of impressing people generally with the depth and solemnity of our services. Wherever it has been attempted, it has succeeded both in drawing on it the hatred of the world and the love of the religiously-minded—great proofs of its Heavenly origin. It is the most mistaken notion to suppose that men, whatever be their religious belief, will prefer to see a Liturgical service, framed and designed to make Ritual a medium for conveying religious impressions, robbed of all those things which serve to express its meaning and to enchain the soul. If we are to have a plain service, by all means let us go back to extempore prayers, long sermons, and tailed coats. If we are to pray from a book, let us attend to its spirit, attire ourselves becomingly, and strive here on earth to copy in some measure the ceaseless harmony of the Heavenly choir.

To do a thing badly, for the sake of conciliating one or two, is very mistaken policy ; such prudence will be understood to be coldness. We cannot hope to cope with Presbyterians in the energy of their prayers, and the high Calvinistic flights indulged in in their sermons. Let us then try if we cannot

render the continued repetition of the same prayers not wearisome, but a delight, and we will pledge ourselves converts will not fail to result.

It requires but the energetic application of true principles to reconquer Scotland to the Church. The mass is heaving; Free Kirk, Secession, Relief, have not given peace to the conscience. Will the Church have faith enough in her system to try whether she can?

THE PRESENTATION OF CHRIST IN THE TEMPLE.

ALL RELIGIOUS SERVICES, AND SPECIALLY DEDICATION FESTIVALS, PREPARATORY TO THE GREAT DEDICATION OF THE TEMPLE OF GOD, AND PRESENTATION OF THE CHURCH TO HIM AT THE END OF THE WORLD. *

"BLESSED is the man whom Thou choosest, and receiveth unto Thee: He shall dwell in Thy courts, and shall be satisfied with the pleasure of Thy House, even of Thy Holy Temple. Thou shalt shew us wonderful things in Thy righteousness, O God of our salvation: Thou that art the hope of all the ends of the earth, and of them that *remain in the broad sea*," Psalm lxv. 4, 5.

If the earth be taken, as it often is in the Holy Scriptures, for the promised land and its inhabitants, the unquiet "sea" may betoken the Gentiles that knew not God; and the text will then be parallel with the words of Simeon, acknowledging the Lord as the "light of the Gentles" as well as the "glory of Israel." Little was there of what is "wonderful" to the eyes of sense, when a lowly Infant was presented in the Temple with the offering of the poor; but this was that "received" by God of His "chosen" One, that manifestation of His salvation, that visitation of His Temple by the Lord, whereof the prophets spoke. And it was "wonderfully" wrought—the "Righteousness" of God, that God should "in very deed dwell with man;" not merely in the Temple made with hands, but in the substance of our flesh, in the Temple of His Body; and it was appointed for our salvation that he should so be presented, that we might be also presented by Him pure and clean, as it is written, "CHRIST the first fruits, afterwards they that are CHRIST'S at His coming."

* Extracted, with some alteration, from a Sermon preached at the Cathedral Church of S. Ninian, Perth, in the first anniversary—dedication festival—advent 1851.

The Lord came again, to be received in His Temple, to be in His Father's house, and to learn there as a lowly child the prophecies of His own Spirit. Again He came, and "showed wonders in justice," when He cast forth the polluters from the sanctuary. Oftentimes afterward did He go into the courts of the Lord; so often, that He might be said to dwell there, and there He taught the Holy gospel of righteousness and salvation, and made the sanctuary a place of working miracles of salvation and mercy. After that He had offered Himself for our salvation, and was risen again; and had been received up to dwell for ever in the courts on high, and to offer there the eternal offering of His own Body and Blood, that perfects our else empty sacrifice upon earth. CHRIST JESUS sent forth thence His Holy Spirit, and consecrated to Himself that Temple, not mode with hands, but built up of living stones by Himself the living Word, even the *Holy Catholic and Apostolic Church;* placing salvation in Sion now no more only for Israel after the flesh, but for all whom the Lord shall call from the ends of the earth to be of His Israel.

"Glorious things are spoken of the City of God." In Herself she is but *Sion,* a heap of stones; even as our house of prayer was once but a building of man; but in the might of GOD'S presence, she is *Salem,* the abode of peace; even as our churches are holy by the Lord's acceptance and solemn benediction and continual abiding. In foresight of this spiritual House, wherein they that are "blessed" with holy privileges, so "blessed" as to "have the Lord for their God," are "received" to "dwell" with Him, their bodies in His earthly courts, their hearts resting in his Heavenly Habitation, the Psalmist wrote, "Praise waiteth for Thee, O God, in Sion: and unto Thee shall the vow be performed in Jerusalem." As all thank-offerings were sacrificed in Sion of old, and all vows performed in the Temple of Jerusalem, so now, since at Jerusalem was performed the vow of the Lord JESUS, "Lo, I come, to do thy will, O God," and since the call of the Gentiles to come near unto God, hath the Christian Church been God's City and Temple. Here we offer the commemorative sacrifice of praise, and here we pay (while we continually renew) the vows of our Baptism, wherein the Lord "received" us, as His "chosen," to "dwell in," yea, and *to be* His House. Here He sheweth forth the wonders of His salvation. Here He "satisfieth" those that "hunger and thirst after *righteousness.*" Now that we *desire, at least,* so to hunger and thirst, we daily profess in all the holy offices of the Church; for what else mean our vows, our creeds, our psalms,

and our prayers? It is a great thing to profess, but we may not profess less, unless we will profess, on the other hand, to renounce our Baptism. But while we profess, we must see that we also practise. This we must say to all that "profess, and call themselves Christians"—but if you in truth do more than this, if, as Christians, you sincerely desire to perform the vows that are upon you, then, what is seasonable for you to remember is this: that all the services of the Church—and especially the more solemn—are preparatory for the great Advent, the great Epiphany, of the Lord our Righteousness, the great Resurrection of CHRIST mystical, and the great presentation; the great dedication of that glorious Temple that shall endure for ever.

When a house of God is to be builded with hands (where all that is right can be duly observed), first of all, the foundation is laid with great solemnity in the Holy NAME of the FATHER, THE SON, AND THE HOLY GHOST. Then upon that Stone other stones are built up, costly stones and fair, hewn with great labour and skill, and each of them placed in due order, to fulfil the design of the Architect; and all this to the intent that the Building may be, when finished, solemnly consecrated and dedicated to God, and that He may come and take it for His Habitation until the end of all things; so that, from its dedication day to that great day, salvation may abide therein, and be wonderfully ministered to men in all the mysteries and ministrations of God's holy service; and that there the Faithful received in His courts may continually offer unto Him adoration and the sacrifice of praise.

And so it is with the Church of the Living God—"Her Foundations are upon the Holy Hills." The "rocks were rent" with the digging thereof on "the day of the Preparation:" Easter day continued the work, and Ascension day, and on the day of Pentecost was the first Stone laid, as it is written, "Behold I lay in Sion a Chief Corner Stone, Elect, Precious, and he that believeth in Him shall not be confounded." That same day also were laid thereon the "Twelve Foundations, which are the twelve Apostles of the Lamb." That day also was the Church begun to be built upon St Peter, and thousands of living stones were built up on the sure Foundation of CHRIST. That same day also first of all we read in Holy Scripture of "the Church" as a thing actually existing. This Church of God is "holy," because God dwells therein. He who condescended to be born in a stable underground, disdains not to dwell in His House all incomplete as it is; for the Church *is* incomplete: He who laid the foundation,

and who is the Foundation of the house, and also the Dweller there, blessed for ever, is daily building up his Church; as it is written again, "Unto Him, coming as unto a Living Stone, ye also, as lively stones, are built up a spiritual house," and "in Him the whole building, fitly framed together, groweth unto an holy temple of the Lord, an habitation of God through the Spirit."

The stones are costly, for they are bought "with the Blood of God." They are wrought and fitted by the wonderful Providence and Holy Spirit of the All-Wise. The blessed sacrament of Baptism made us stones of the Temple, and *living* stones (whereas without it we were but dead stones of the wilderness, like those whereof the holy Baptist said, that of such God could, if He pleased, make children of Abraham.) In Confirmation the "Seven Eyes" of the Holy Spirit, one in person, sevenfold in operation, are fixed to seal the living stones, to stablish, strengthen, and settle them.

And now God worketh to make us meet for the place He willeth for us. By spiritual aid, and by causing us to feel our need; by joy, and by sorrow; by rest, and by labour; by holy sacraments and ordinances and ceremonies, and by inward motions; by fast, and by festival; by what is plain, and by what is mysterious—*God is working upon us;* and our end in coming, with prepared hearts, to holy assemblies, and holy sacraments, and holy solemnities, is *to work together with God.*

Both ministers and people are to work together with God. The ministers are, in the marvellous working of God, at once stones themselves in the Temple (some the "Pillars," some the pavement), and also builders up of others, labourers with God in this. But all Christians also are to work with God—all are to see that their coming together at holy seasons in God's House be, as is meant, "to aedifying" or building up. The solemnities of the earthly Church are intended as foretastes of the occupations of the Heavenly: and (if we rightly improve the opportunities) "it is good for us" to be much in the Mount of God. But our service of God in His Church must be very *sincere;* and the good resolutions which we are led to form, whilst seeing in solemn services the *fair side* of religion on earth, must not be mere wishings or fancyings, but real and earnest vows, and steadfast purposings; for only so shall we receive God's blessings to make our holy seasons and holy offices to be, indeed, seasons and offices of true anticipation, because of true preparation for the enjoyments of the solemnities that shall never be concluded, the "pleasures" of His Holy House, eternal in the Heavens.

The whole building of a Church is with a view to its dedication. When the Church is finished, the Patron or Founder, at whose cost it is erected, comes humbly to the Bishop, and beseeches him, as the representative of God, to receive the work, and, as God's minister, to present it to him, and also solemnly to consecrate it to the Lord, and take possession of it in His Holy Name; that it may be His, and that He may dwell there until the end of the world. And all this is done.

Now our PATRON, the FOUNDER of the Holy Church, at whose cost we are built up therein, is the LORD JESUS CHRIST; and He is also the BISHOP of all souls, the Mediator between us and the Father. HE, therefore, in the day when earthly Temples are all dissolved, presents unto HIMSELF all whom HE then finds firmly built up in the Spiritual House which that day is finished. HE receives them Himself, both as GOD'S "Minister," and as GOD,—as GOD accepts them Himself, and as Mediator presents them to the Father; and His powerful benediction so hallows and consecrates them that they shall be the Lord's for ever; the Holy Temple of the Holy God shall never more be destroyed or defiled. "Blessed" are they whom God that day "receives to dwell for ever in His Courts."

We are wont, however, to think of that day as a very fearful day. And very fearful it is for the world, fearful beyond speech or thought. "Alas, alas for that great city Babylon, for in one hour is her judgment come, and she is made desolate!" But, "Rejoice, O ye heavens, and ye holy Apostles and Prophets!" We have chosen, as we trust, our portion in Zion not in Babylon, and for Zion that is a joyful day, in the expectation whereof we even now "sing the Lord's song as in a strange land,"—Alleluiah for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give glory to God, for the Marriage of the Lamb is come, and His Bride hath made herself ready."

What shall be all the solemnities of that day we know not, but they shall infinitely transcend all our services now. That day there shall be songs of praise such as we cannot utter now. We read not that that day there shall be any reading of the Scriptures, but all the Holy Scriptures which we now read shall that day be fulfilled. We read not that there shall be any Sacrament then, but there shall be the Eternal Marriage Feast. We read not that there shall then be any preaching of the Word, but the Living Word shall come to be with us for ever. We read not that that day there shall be any holy Prayers, such as we make now in the Church, but that day shall all holy prayers be accomplished. Then shall we see "our Father which is in Heaven." Then shall His Holy

"Name" be for ever "hallowed," and severed from all pollution in the world, and especially in us. Then shall His "Kingdom have come," and we have entered thereinto. Then shall His "Will be so done" in us that are of "earth," that we shall be made equal with those by whom it is "done in Heaven." Then shall we no more need to cry for "Bread," for we shall "hunger no more, neither thirst any more." Then shall all "trespasses" be for ever done away. Then shall "temptation" be ended for ever, and the servants of God "freed from evil." Then shall every creature of God acknowledge that His, for ever is "the Kingdom, and the Power, and the Glory."

Our great work in the world is to labour, that in that day we may, each one of us, be "presented unto God"—but we must remember that the Church must be presented as a Body, and that Body is the Body of CHRIST, His Bride that is made one flesh with Himself. We are to seek that we may each be accepted and hallowed as a living stone, but the Temple is to be consecrated as a whole. And to remind us of this perhaps, and that we should the less marvel at the holy Catholic Church being called at once His Body and His Temple, did CHRIST make mention of His natural Body under the name of a Temple. Part of the use of all our services now is to fit ourselves to be found in that day worthy of being presented to God; and their chief use is to anticipate that day, by rendering even now to God the glory due unto His Name; but partly also their use is for the benefit of the whole Church, to further the day of her completion and of her eternal dedication. Can we hinder it? No. We may try: but our labour shall be lost:—"They shall be confounded and turned back as many as have evil will at Sion." Can we let it alone? We may; but it is at our peril: Deliverance shall arise from another place, but thou shalt be destroyed. But can we further it? Yes, we may, God be thanked: Every holy Psalm, every holy Prayer, every spiritual Rite, and every good work, every deed of piety, every bodily alms-deed, and especially every spiritual alms-deed, is so much of working together with God for the completion of His Building; and when completed, there shall be no delay of its dedication and inhabiting.

Nor shall any true working together with God to that end fail of its due effect; for the labour shall not be in vain that is wrought in the LORD. C. T. E.

STRICTURES UPON CERTAIN STATEMENTS RECENTLY PUT FORTH AS AGAINST THE "*MORNING CHRONICLE.*"

IT is perhaps an evil inseparable from all controversies arising on subjects even remotely connected with religion, that many of the worst passions of human nature should be called into action. Religion is, under one aspect, in a peculiar degree a personal concern—it touches upon a man's most inmost thoughts, those which may be said to be especially his own; and accordingly it happens that a man feels most keenly those points of disagreement with another which, to the eye of the world, are least important. The presence of the *odium theologicum* is an indication of the mixed good and evil of our twofold nature. Of good, inasmuch as it manifests feeling on a point which the Gallios of the world think beneath their concernment—of evil, because it shews a want of Christian discipline where it ought to be most operative, in the very innermost soul and conscience. Our readers may perhaps judge, on reading the observations we shall have to make in reference to the subject we have in hand, that we stand self-condemned. Be it so. We claim no exemption from human infirmity. We only hope that others will make the same allowance for us as we are quite willing to make for them.

We shall have facts to state, but we are well aware what contrarient arguments facts are made to support. Therefore we do not ask our readers to place implicit confidence in our statement of them. We only ask them to bear them in mind, and to institute inquiries where it is practicable to do so, and, if this be impossible, to give us credit for good intentions, and for a desire to promote the cause of Truth, which is ever the highest Charity.

Many, perhaps most, of our readers, have seen in the December number of the *Scottish Ecclesiastical Journal* an article with the heading "*The 'Morning Chronicle' and the Church in Scotland,*" and from it they would gather in some sort the particulars of the controversy which has resulted in the letter addressed to our London contemporary by the Council of Trinity College. For the benefit of those who have not read the various articles and letters which have appeared in the *Morning Chronicle* and *Evening Journal* on the subject, we shall proceed to give a summary account of the matter.

The Warden of Trinity College, in a sermon published last

year in the parish Church of Kidderminster, and which he afterwards published with considerable additions, propounded certain views regarding National Christianity, which drew upon him a lengthened criticism in the *Morning Chronicle.** The writer in the *Scottish Ecclesiastical Journal* demurs to the title of *Review* as applied to this lengthened notice. He says of it, that "it neither fairly stated the Warden's scriptural argument, nor did it make any attempt to grapple with it, and far exceeding the extremest limits of a critic's license, it indulged in a gross caricature of the Warden's opinions." Of course those who will be at pains to read both the sermon and the review, will be able to judge for themselves how far this is true. The reviewer very distinctly, in more places than one, acquits Mr Wordsworth of any intention of acting out his own principles, and shews, what we suppose few will be found to deny, that the attempt to carry out such principles as he (correctly, we think) represents Mr Wordsworth's to be, by one in such position as Mr Wordsworth occupies, is fraught with danger to the Church in which he ministers. If any should think that the reviewer unjustly asperses Mr Wordsworth's character (though we have not been able to find one word which, by inference, however remote, can be said to do so), it is only fair to bear in mind that Mr Wordsworth was himself the first to commence the attack, by classing the reviewer and those of his sentiments with Hoadly and the Archbishop of Dublin. "They who play at bowls, must expect rubbers." If there be personal severity (though we do not think there is), Mr Wordsworth drew it upon himself. What the reviewer regards as his opinions are very unmercifully dealt with; but in no place do we see anything that can be said to transgress the limits of fair criticism and gentlemanly courtesy.

* This article has been reprinted in the form of a tract, entitled "Remarks on 'National Christianity, an article of the Christian Faith; a Sermon preached in the Parish Church of Kidderminster, by C. Wordsworth, M.A., Warden of Trinity College, Glenalmond.' London: J. Masters. Edinburgh: R. Lendrum & Co." The writer in the *Scottish Ecclesiastical Journal* complains of this reprint, which he says is put forth "evidently not on account of its argument, but in order to circulate in this country the reflection which it contains upon Trinity College." Surely this is both an unjust and ungenerous inference, especially as the Reviewer distinctly denied in a subsequent letter to the Editor of the *Morning Chronicle* that he entertained any other than high sentiments of respect for Mr Wordsworth, and deep interest in the welfare of the College over which he presides. Surely it must be uncharitable, of the many assignable motives for the republication, to assume that to be the true one which is most damaging to the character of an opponent! There is also an insinuation (we are sorry to say the article is full of them) that the republication is the work of Mr Wordsworth's Scotch (imaginary) foes. The order for the reprint came to Mr Lendrum through Mr Masters.

After showing how mischievous in their results Mr Wordsworth's views must be, if practically applied, and how large a body of Anglicisers in Scotland might be found to maintain them, to the utter destruction of the Scottish branch of the Church Catholic, the Reviewer, towards the end of his notice, makes the following remarks :—

"If any secondary consideration could weigh with him to show the danger of tampering with the free nationality of the Church of his adoption, it would be the undeniable zeal and energy which have so conspicuously distinguished that portion of it which any such revolution would most endanger. To omit minor instances, we would particularly call attention to two great works, both of them emphatically the offshoots of the national party—the Cathedral of St Ninian, at Perth, and the College at Cumbrae, in the Isle of Arran. Whatever advantage there is in our connection with the State, it is at least certain that in no large English country town could a few Churchmen band together, and in a short time rear a cathedral church, people it with a zealous and working chapter—connect with it educational establishments—and send it forth, so to speak, the Church and the throne of a missionary Episcopate, whose assessors' work it is to preach the faith among the squalid alleys of a thick civic population. Such undertakings as these, drawing their life from the attachment to Scottish nationality among her sons, exhibit better credentials for the present, and hold out brighter hopes for the future, than any which can be obtained by a forced conformity with the religious system of another country, whose condition cannot be transplanted as a whole, and if revived by shreds and patches, can only stifle the indigenous good, without leaving any adequate substitute to take its place."*

This passage immediately called forth an indignant letter from W. B. B., a near connexion of the Warden's, which, besides seeking to defend that gentleman's position about Hoadly, made a most unwarrantable attack upon the two institutions which had the misfortune to be mentioned in the same article with Trinity College. W. B. B. spoke of these two places as

* The passage above quoted will show that no direct comparison is here made between Trinity College and St Ninian's and Cumbrae, and how unfair therefore the representation in the *Journal* is, that the article in the *Chronicle* was designed to set up the schemes of St Ninian's, Perth, and Cumbrae as exhibiting better credentials, and "holding out brighter hopes than the institution over which Mr Wordworth presides." Trinity College notoriously owes its origin to the whole Church, and those denominated the National Party are amongst its most active supporters. All that the passage asserts is, that undertakings resulting from the national spirit must be more likely to be successful than exotics ; and it implies that, if the Warden's principles were acted upon, the system of the English Church would be transferred wholesale into an atmosphere in which it would not live, presenting thus a marked contrast to the vigorous plants indigenous to the soil.

being regarded with great anxiety by all sober-minded Churchmen. It is not to be wondered at that, such a gauntlet having been thrown down, it should have been picked up forthwith. Two indignant replies followed, one signed Χαρις και ειρηνη, and the other E. M., which has called forth the rejoinder of the Council of the College. W. B. B. replied to these two letters, and then the editor stopped the correspondence. The line adopted in the letter with the Greek signature was simply defensive. It required W. B. B. to mention what was done at these two places less consonant with sobriety than what was practised at Trinity. It stated that the sanction of the Bishops in whose dioceses the two Colleges were respectively situated, was a better guarantee for their orthodoxy than the mere muttered disapproval of sober-minded Churchmen; and it referred to the recent visit of the Bishop of Exeter to Cumbrae, and his blessing the clergy after inspecting all that went on there. The article next adverted to the source from which W. B. B. had probably derived his impression of those places, and ended by threatening an exposure of certain transactions relative to a Bishopric in a central district of Scotland. W. B. B.'s reply to all this was, that he had no doubt a considerable number of persons might be got to say they approved of St Ninian's and Cumbrae, even as a considerable number might be got to say they thought the Archbishop of Canterbury sound on the subject of Baptism; and that sober-minded being a term which could be used by people of differing views, in a sense according with those views, he should still maintain his assertion. He frankly confessed that he could not substantiate the charge, but he did not abandon it. *

* The *Scottish Ecclesiastical Journal* thus treats the unsupported charge of W. B. B.: "The distrust of which W. B. B. speaks had indeed causes enough in the earlier history of the Cathedral scheme; but St Ninian's is now placed under proper Diocesan rule, and the present Dean, we have good reason to hope, is thoroughly resolved that there shall be no longer any ground for anxiety either in the proceedings or tendencies of the place." To pass by the not very graceful distinction made between the Canons and the Dean, we do think that this mode of abandoning W. B. B.'s charge, by throwing it back to a past time, is not fair. If people had doubts of the tendency of St Ninian's before, were not those doubts then as unfounded as now? Has not the result proved that they were? The Warden himself could not have had doubts when he proposed the amalgamation of the two congregations in Perth; otherwise the proposition was unjustifiable. We cannot help thinking that this reference to a past time is one of those not unfrequent modes by which minds, not the most candid, strive to escape from a reference to facts by throwing the subject back into a period of obscurity. We have to say the same of the remark of St Ninian's being *now* under proper Diocesan rule. When was it otherwise? The first time the public ever heard of the scheme was by a letter from the Bishop, recommending it, and appointing a committee to carry out the design, and every step since has been taken with his lordship's fullest concurrence.

E. M., besides defending St Ninian's and Cumbrae, did more. He asserted that Trinity College had failed to satisfy the expectations formed of it: that though it had been now some years in operation, the boys did not amount to one-half the number that were expected to flock to it from Scotland, whilst a considerable number of the few now there are English. He accounted for this by the unpopularity of the Warden with the two great sections into which the Church is divided, the country gentry and the national party. The former, he said, the Warden had contrived to alienate by his conduct in the Jelf Sharp affair, which was so far from meeting with the approbation of the College Council, that they, though asked to do so, refused to give their approval,—the latter, by his concern in the Prayer-Book controversy, and by his attitude towards St Ninian's. To these allegations W. B. B. shortly replied, in a postscript to the letter above noticed, that they who knew the Warden would not think him chargeable with these indiscretions.*

The writer in the *Scottish Ecclesiastical Journal* does not, we observe, attempt to dispose of the facts here brought forward. There can be no doubt that the Jelf Sharp affair did alienate the country gentry, which could in itself have been of little consequence, had the Warden's conduct been free from the imputation of indiscretion.

As the matter has been again brought forward, it may be as well to mention a few facts connected with it, which may

We suppose we must have recourse to the "Call to Union" for an explanation of this questionable phrase: at page the sixth of that *brochure*, we read the following remark:—"The unhappy choice of a site under the peculiar circumstances of the place and of the diocese, is still more manifestly shown by the fact, that the meetings of those interested in the (Cathedral) scheme are *never held in Perth*; that no Diocesan authority is present to guide or assist them, &c. &c." The Dean of the Diocese was, however, present at the first meeting of the Bishop's committee, and it was owing to no fault of theirs that he did not preside at all subsequent ones (some of which were held in Perth.) If this passage does throw light upon the expression in the *Journal*, we beg our readers to observe the difference between "no Diocesan authority being present and assisting" a committee episcopally appointed, and the implication that at that time the scheme was not under any proper diocesan rule. To our mind the reference does not mend the case.

* The writer, in the *Journal*, deals in hard words: he speaks of the two letters signed χαρις και ειρηνη and E. M., as containing "the most scurrilous libels upon Mr Wordsworth's personal character." It is not a true account of either to say so. The former referred to his public conduct in the Prayer-Book controversy; of the temper displayed in which the public has already had the opportunity of judging, and to his sentiments, of which he makes no secret, regarding Scotch traditions, priests, and his own Bishop. The latter spoke of the equally notorious affair of Major Jelf Sharp, and of the Warden's conduct toward St Ninian's—all these are public property.

serve to give our readers some idea of the real circumstances. Major Jelf Sharp was rather dubious about his position in the then Independent Chapel of St John's. On the commencement of the new Mission in Perth, he felt this still more strongly, and did, in fact, for a few Sundays, attend the ministrations of the missionary in the Hall in Athole Street.* In a conversation upon the subject of the position of the St John's congregation in Perth, the Warden affirms that he told the gallant Major that his arguments for remaining in Schism would not hold water. But the general impression left upon Major J. Sharp's mind was, that the Warden did not regard him as out of the pale of Communion. And, indeed, he had some excuse for his mistake, seeing that a fellow-member of the St John's congregation was Honorary Secretary for the College. When Major J. Sharp presented himself at Communion, the Warden could of course only act as he did—the fault was in having left his opinion upon the peril of the position of those sacrilegiously receiving the sacraments in Schism a subject of doubt, when, as he admits, he had the opportunity of making his

* We were rather surprised to see the name of the Bishop of Edinburgh affixed to the letter to the *Morning Chronicle*, which says, "that the council refrained from interfering on the occasion alluded to (when the Jelf Sharp affair was before it), *not from any dissatisfaction with or want of confidence in the Warden*, &c." We remembered a charge of his Lordship's delivered in 1848, which was thought to have direct reference to the Jelf Sharp affair, in which it was remarked, "I can see nothing in it (xxth Canon) commanding the rejection of those who, not having been members of a Scottish Episcopal congregation, have no minister to whom they can apply for a certificate." Has his Lordship altered his views one way, whilst his Dean altered them in another?

His Lordship, in the Council's letter referring to that time, praises the Warden for the very act which he pointedly referred to, and condemned in a charge in 1848. Dean Ramsay, who did not refuse to admit the Duke of Argyll to communion after his excommunication in the Diocese of Glasgow, joins with the Bishop whose act he set at naught, and with his own Bishop who censured him for his laxity, in paying a compliment to the Warden for having had the boldness to repel Major Jelf Sharp. And the Bishop of Glasgow having gone through an intermediate step—that of lauding a clergyman who had knowingly placed himself in a state of formal Schism, (*vide*, Call to Union, p. 4), is now at the Warden's side upholding him in an act which, consistently with his altered views, he ought to have blamed him for! Alas! for consistency. We remember well the Warden's use of this passage in a letter of Major Jelf Sharp's, "That although it might be said he was doing evil that good might come, he had resolved to remain with the Schismatics for the purpose of bringing them round to the Church." Yet both the Bishop of Glasgow and the Warden praised Mr Wood for having done this identical thing, and under circumstances much less excusable, and in a clergyman infinitely more perilous. Thus one man is praised for doing what another is condemned for only saying! By the way, let us inquire why the names of the Bishops of Glasgow and Moray are affixed to the Council's letter; neither of them were present when the circumstance occurred, and they cannot, therefore, be witnesses?

sentiments known. It would have been better to say before what the Warden did say after he and Major J. S. had entered into an angry correspondence on the subject, that he (Major J. S.) was a notorious offender in the eyes of the Church. At such a time, however true the statement might be, it was not likely to gain acceptance. Nor, in taking this view of the matter, are we unsupported. Dr Jelf, no more upholding his brother's position than the Warden, yet felt that he had not been at all properly treated. And so then thought, and still think, a very large number of those cognizant of the facts. So, indeed, at one time felt the Bishop of Edinburgh.

It seems pretty clear that it was the Warden's desire to keep on friendly terms with the Lairds, many of whom attended this then schismatical, but now happily reunited, congregation, and the difficulty was how to do so with the principles he held. He did not bring out his real sentiments strongly, because he never expected to be placed in a position of such difficulty as the circumstance of Major J. Sharp's remaining to communicate involved him in. It was his hope that the chapel would shortly be reconciled, and that then he might shew himself their friend. This course he subsequently took, though he derived little advantage from it, because the country gentry had by that time become greatly offended at his conduct in the Jelf Sharp affair. The Warden, however, tried it in the celebrated "Call to Union," * referred to by E. M., in which he intimated that Mr Chambers's work was done because the object for which he

* Mr Wordsworth appears, in the first instance, to have been in ignorance of the Bishop's real meaning in sending Mr Chambers to revive an old congregation. There were originally in Perth two congregations, a Jacobite and a qualified one. In Bishop Watson's Episcopate, the Jacobite congregation failed to support its minister, and the people therefore attended the services in the qualified chapel, the minister of which put himself under the Bishop's authority, an act in which the congregation refused to acquiesce, and thereupon quarrelled with their minister, drove him away, and appointed another in his stead. The Jacobites having lost their distinct existence, continued to attend the ordinary service at St John's, communicating, however, exclusively with their own ministers, one of whom used to come occasionally for the purpose. The present Bishop offered afterwards to take under his charge the united congregation, but the Hanoverian party rejected his proposition, and preferred to remain in schism. Some of the old Jacobites, on Mr Chambers's coming to Perth, gathered round him, and many whose forefathers had been so, but who had fallen into dissent from neglect, having been diligently sought out by him, have been restored to the fold. The Cathedral, therefore, is the legitimate offspring of the old congregation; St John's of the Hanoverian party. The Warden, in the "Call to Union," lays very severe blame on Mr Skote, the late minister of St John's, while he glosses over the conduct of the chief members of the congregation. In reference to the late Rev. gentleman, he speaks of the "wound which had been gaping for so many years, inflicted and aggravated as it had been by the very physician whose duty it was to have healed it." We think the charity, of which a profession is made immediately before this passage, is marvellously one-sided.

had been sent was accomplished; and he recommended that all the money then collected for the building of the Cathedral should be united to about £1300 raised by the other congregation, and a new church built, of which Mr Wood, the minister of St John's, who had arrived in Perth from England some time subsequent to Mr Chambers, should have the charge.* If, however, a second minister were wanted, he recommended that Mr Chambers's portion of the united congregation should have the appointment, not of their then minister, however, but of any one else. "Mr Chambers himself looking to the public good of the Church, which he is well known to make his chief end," was recommended "to seek elsewhere for preferment, to which his zeal and disinterestedness would eminently entitle him." So that, in fact, the promoters of the Cathedral scheme were recommended to abandon it, to give the preeminence to a body up to a recent period obstinately schismatical—to debar themselves of the exclusive use of the Scottish forms—to pour three times the sum raised by the other congregation into a common fund, in order to build a good church, where an adverse majority were to be dominant. Surely E. M. was not over the mark when he said that the "Call to Union" had not "at all increased our opinion of the Warden's discretion or knowledge of men!" †

We are, then, quite sure that E. M. was correct when he said that the Warden's conduct in the Jelf Sharp affair had alienated the country gentry; and we are very sorry that he should have fallen into the mistake he has, and have called forth so very unnecessary a vote of confidence as has been tendered. We are persuaded it is not good either for the Church that its rulers should thus pledge themselves, nor for the indi-

* The saying of some of those closely connected with Trinity College is quoted, as shewing the feeling existing at Glenalmond, "We cannot afford to mix up Trinity College with the affairs of Perth," *i. e.* with Mr Chambers.

† The Warden's sensitiveness regarding this Perth congregation we cannot comprehend. There is a story current as to an observation of his at the last meeting of the Synod of St Andrew's, which will illustrate this. A casual remark was made respecting the terms of XXXIX Canon; and some one observed that St Ninian's had not complied with it, inasmuch as when a congregation already exists in any place, the Bishop is bound to consult his Presbyters before he assents to the formation of a second. Some one replied that St Ninian's was the first, St John's having been subsequently re-united. The Warden observed, as the report goes, "that is a very uncharitable way of stating it." We never before heard a plain statement of fact, without note or comment, and not displaying any peculiar animus, designated uncharitable. The article in the "Scottish Ecclesiastical Journal," whilst it tenderly glosses over the quondam position of St John's, plainly intimates that there was a time when St Ninian's was not under Diocesan rule. There are, we know, frames of mind which render the individual incapable of seeing facts as they really exist.

vidual thus exalted. The tone of unreality and stilted flattery in some of the letters published, though natural enough where men think injustice has been done, cannot be indulged in under any circumstances without harm resulting.* E. M.'s misstatement required a simple contradiction. The refutation will now be taken for more than it is worth, as answering the whole letter, whereas it does, in fact, merely answer one very small portion of it. The rest we think unanswerable.

It is by no means either true or generous in Mr Wordsworth's advocate to call the National party (for such a party does actually exist) "a few individuals." They are smaller perhaps, as in England, than the Erastians; but what they want in numbers they amply make up in activity. Indeed it was they, as represented by such men as Hon. John Talbot, Dr James Hope, Mr W. E. Gladstone, and by that excellent lady, no longer of us, the Marchioness of Lothian, who procured the appointment of Mr Wordsworth, against the wish of those entertaining that class of sentiments of which we suppose Dean Ramsay is a fair exponent. Trinity College, in its statutes, bears evidence of the contest in the union of the two communion offices. Dr Hope was set aside from the College council as an ultra-Tractarian, and afterwards seceded.

It was very soon discovered that the Nationality line was not the Warden's. All hopes of agreement on the subject of the Perth Mission, therefore, were at an end; but it is utterly ridiculous to say that this party had recourse to "cajolery and dictation!" How could they hope that such arts would be successful, if even they could have been applied to a person placed so entirely beyond the range within which they can be exercised? It has been the constant wish of this party to consider the Warden in every way. When the Cathedral scheme was brought forward, the committee was not thought complete till the Warden's name had been added; and it was hoped that by mutual good faith the Cathedral might have been saved from the violence of those side winds which have been more baffling to her in her course than all the head winds of Presbyterian opposition. But the Warden never

* Assuredly harm must ensue from these continual votes of confidence. It is not long since, on the occasion of the rejection of two candidates for holy orders, Mr Wordsworth resigned, and was induced to resume his post again at the request of the whole Council. We cannot here refrain from expressing our deep sorrow at the very questionable contradiction of the truth of a paragraph, in which the facts were true as far as the article went, which was previously made public in an English provincial journal. The two letters addressed to the *Guardian* on that subject not a little staggered us who were intimately acquainted with the facts.

would enter heartily into the scheme. He wished that the Bishop should reside at Trinity College, and to this wish the erection of a Cathedral opposed a bar. Then he objected to St Ninian's, because of such a point being made of the national Liturgy. On this subject some very important letters passed between the Warden and Lord Forbes. The correspondence was brought to a close by the truly venerable Bishop of St Andrew's, who penned one of those admirable letters on the subject, remarkable no less for its clearness than for the more uncommon quality of unflinching firmness. There were not wanting other indications of the Warden's feeling at this time. On the side of the friends of St Ninian's there was every desire to conciliate where possible; on the Warden's there was the demanding of things which could not be conceded. Such was Mr W's attitude towards St Ninian's up to the date of the foundation, at which ceremony, notwithstanding his previous objections, he was present, and made a donation of £100, having previously contributed a like sum to St John's. We can bear witness to the joy which the Warden's presence infused into the whole of the advocates of the Cathedral scheme. At length it was believed they were at an end of their troubles from that quarter. But no; that event was shortly followed by the publication of the "Call to Union," from which we have already so largely quoted. Next, when, a Middle School was spoken of, the Warden's fears were aroused, and a correspondence was entered into with him by a very warm supporter of the Cathedral scheme, and it was determined not to advertise the school until after the consecration, in order to leave time for explanations. And even then, out of deference to the Warden's feelings, the term "Collegiate School" was adopted in preference to College.* Neither the Warden, however, nor any of the masters were present at the consecration. Trinity kept aloof, except that, we believe, the students were allowed to be present, and that a College servant was confirmed in the evening. After diligent inquiry, we cannot learn that the Warden, though living within ten miles of Perth, and consequently frequently in the town, has ever so much as been inside the Cathedral, nor that he has called upon those of the Clergy associated with Mr Chambers as canons at the time of consecration. This is the more remarkable, because the Dean of St Ninian's has frequently taken the

* When the Clergy and Cathedral officials are included, the term College is used; when the school is referred to, the designation in the text is employed. St Ninian's has, of course, the same intrinsic right to the term, under the school idea, as Hurst-Pierpoint or Harrow Weald.

duty in Trinity Chapel to oblige the Warden, thus affording an example of reciprocity all on one side. When Trinity Chapel was consecrated, three of the St Ninian's clergy, all who could be away from their own service, were present.

This statement of facts will serve to illustrate the paragraph in the *Scottish Ecclesiastical Journal*, which runs thus:—"As to the alleged opposition of the Warden to the Cathedral scheme, it is well known that, on the contrary, he was a munificent contributor towards it, notwithstanding that the original design * of making *endowment* the first object, which the Warden preferred, was abandoned, and the Cathedral committee refused to form a junction † with the other congregation in Perth (at that time separated from the Church, but now united to it)—a result which Mr Wordsworth was anxiously and properly desirous of effecting."

We have not mentioned one tithe of what might be said on this fertile subject, but perhaps we have now said enough to justify E. M. in his assertion, that the Warden's "strenuous opposition to St Ninian's (so long as his opposition was dangerous,) * * * turned the confidence with which he was at first regarded by Churchmen of the National party into a very different feeling."

And next to say something on the other point brought forward; the Warden's "attack on his venerable Bishop, as if he were in his dotage," in the course of the Prayer-book controversy. ‡ Our readers must excuse a word or two in this place upon the general subject. The Warden has recently inserted a letter in the *Morning Post* in reference to this dispute, in which he says he did not enter into the controversy till the Book was condemned by the College of Bishops. This assertion, though possibly true literally,—if we understand by the term Controversy the correspondence in which he afterwards involved himself,—is calculated to lead to a very false impression of the Warden's real concern in the condemnation of the Book.

* This is not true. † Not fairly stated.

‡ The fact is notorious that the Warden did use words which directly implied this in no less public a print than the *Guardian* newspaper. The following method, which we cannot think ingenuous, is resorted to by the writer whose article we are criticising, of rebutting the charge. "E. M. accuses Mr Wordsworth of an "*attack* upon his venerable Diocesan." This is an allusion to the Warden's opposition last year to the introduction of a new Prayer-book—an opposition which was manly and constitutional, as it certainly was vigorous,—but how far it included an "attack" upon his Diocesan, let the terms in which that Diocesan, in his recent letter, writes of the Warden's character, bear testimony." It is too bad to have the Bishop's charity, forbearance, and forgiving disposition, thus cited to vindicate his attacker.

He himself says, in his second letter to the *Guardian*—"I sent it to the Bishop of Glasgow, with a request that he would examine the book, and would give to so momentous a matter the consideration it deserved. In this manner it was brought a few days after under the notice of the Bishops." And again, in replying to the objection raised, that the Synod of Bishops had exceeded their powers in entertaining a case which did not come before them by *appeal*, he answers—"I myself, a Presbyter of the Diocese, had referred the matter to the judgment of the Bishops." *

It is quite obvious that the Warden was the real mover in the whole matter. According to his own shewing, he instituted proceedings in the Episcopal Synod, by appealing against his Diocesan, though by the novel method of not appearing, nor stating his objections even to the Bishop who brought the matter forward.

And here, perhaps, our readers will pardon us for introducing an anecdote illustrative of the manner in which the condemnation of the book was procured in the Diocesan Synods. It has nothing to do with the matter in hand, we are aware, but it does throw such light on the subject, that we feel bound to relate it. The usages recorded and recommended in the book were known to prevail in the largest Diocese in the Church—Aberdeen,—more extensively than in any other in Scotland. Hence the part it should take in the matter was looked for with much interest by the Church at large. Now the rule of the Aberdeen Synod is this. All the proceedings are recorded by the clerk, who takes away the minutes, and entering them into his book, in his own language, reads them at a second Session of the Synod; and if objections are made to the wording, or if he have failed to catch the spirit of the

* It may very fairly be questioned whether, upon a strict examination of the Canon XXXV., the Warden was in the condition of an appellant. Appeals can only be received when any dispute arises between a clergyman and his Bishop. What dispute was there between the Bishop of St Andrew's and the Warden? Had the Bishop recommended the clergy to use the book? No; it was not yet published. Not one word had passed between the Warden and his own Bishop on the subject when the matter was brought before the Episcopal Synod. Indeed the Warden contradicts his own words in the preface to the collected letters, where he writes:—"My Diocesan * * * had incurred the censure of the Episcopal Synod, and had *disregarded it*, many weeks *before I took a single step* in the business—beyond writing to the Bishop of Brechin to inquire for information respecting the book—and beyond sending the copy of it, which I had obtained, to the Bishop of Glasgow, without *expressing any opinion whatever of its internal merits*, and only requesting him (with a view to the Episcopal Synod, then close at hand) to give the matter the attention which it appeared to demand." And yet Mr Wordsworth was an appellant!—*Vide*, pp. 12, 13, and 6 of the collected letters.

proceedings, the question is re-opened, and the discussion renewed. Until this has been done, the acts are not signed by the Bishop, and consequently are invalid. The morning after the first Session of the Aberdeen Synod, a report of the proceedings appeared in the *Aberdeen Journal*, containing a very serious misstatement not only of the result of the deliberations upon the Prayer-Book question, but also a misrepresentation of the sentiments of individual speakers. When, later in the day, the second Session took place, the speakers so misrepresented most strongly protested against this glaring irregularity, and insisted upon the minutes being altered, which was accordingly done.* But the trick was successful; the public were deceived, and one of the Clergy of the Diocese of St Andrew's immediately waited upon the Dean of Brechin, paper in hand, and read to him the sentiments, as there reported, of some of those who were known to hold most strongly by the Usages. The Dean gave way, and so the Book was condemned in that Diocese also, though the Bishop had refused to concur with his brethren on the point in the Episcopal Synod.

Whilst on this subject, we may as well refer to a statement in the *Journal* as to the attitude of the Cathedral towards the Prayer-Book. It speaks of the Dean of St Ninian's having "discarded" from the Cathedral "the new Prayer-Book, which gave rise to so much alarm in the Church." Now, of course, any one at all conversant with Cathedral statutes must be very well aware that no Dean possesses such power as is here attributed to the Dean of St Ninian's. If the Dean and Chapter had been so minded, it was, we suppose, fully in their power either to adopt the Bishop's recommendation or not. However, an occurrence which has been a good deal talked about since the last meeting of the Synod of St Andrew's, will represent this matter in a very different light. When the question of instituting proceedings against those who persisted in using the Prayer-Book, in accordance with a decision come to the year

* The expression of disapproval on the part of the Aberdeen Synod was confined to the title page of the Book, which asserted it to be according to the USE of the Church of Scotland. Use, in Ritual language, has a very definite meaning, and implies that it is of authority. It is a pity Usage, which would better have expressed the Bishop's meaning, had not been substituted. If the Synod of Bishops had not acted with such unbecoming haste in a matter which they esteemed of such importance—had cited the Bishop to appear before them, to hear his explanations, and had required him to give up the names of those who had assisted in the compilation, they could not have been charged with intemperate zeal, and they would have spared the Church the disgrace of seeing her chief officers issuing their united weighty censure against a very worthy man, but only an offender in a secondary sense—the publisher,—the first time a bookseller was ever so honoured.

before,* was being discussed, the Dean of St Ninian's, as we understand, stated that the Prayer-Book was not in use in the Cathedral; and to an objection raised, that copies had been handed to strangers by the officers of the Church, the Dean pledged himself that this should not be done for the future. This is the amount of discarding that the Dean has effected. We can ourselves testify that the book is scattered all over the Cathedral—the property of private individuals we are told.

Let us here speak with indignation of the attempt of the writer of the article under notice to sow strife among the Clergy of St Ninian's. We have already spoken more than once of this. There is throughout those passages which refer to the Dean a very marked silence respecting the Canons, with a covert allusion in one place to the indiscretion of one at least, who, as we have shewn, has had to bear a good deal from the Warden of Trinity College, and was, eighteen months ago, deprived of his accustomed stipend by a sub-committee of the Church Society, of which Mr Wordsworth is one of the members. Towards the end of the article the name of the Dean of St Ninian's is introduced without connection with his Cathedral, and apparently with the sole view of doing mischief. After the "cajolery and dictation" passage of which we have before spoken, these remarks are made:—"So it has fared with others besides him (the Warden), and so we venture to predict it will fare with the Dean of St Ninian's himself, as soon as there is no longer any hope that he will be a tool." Why the Dean of St Ninian's more than any other person? Why, but to separate him from those with whom he is identified, and to sow division in a camp which, though, as we truly believe, not hostile to Trinity College's Warden, is regarded by that gentleman as being so?

We have extended our notice of the original correspondence to so great a length, that we have little space left to notice its renewal. The *Morning Chronicle* declined inserting the letter of the Council, because it had been printed and issued before it reached the journal to which it was addressed. Mr Reid replies that it was not issued before being sent to him by whom it was to be made public. As ill-luck would have it, however, during the time these letters were passing and repassing from London

* We cannot tell—can any of those who were present enlighten us?—how the Synod came to act upon the decisions of the previous year, which were rendered invalid by the Bishop's refusal to affix his signature? That the fact was so we are certain, but how the collective wisdom of the Diocese of St Andrew's allowed such an illegal proceeding we cannot imagine. A writer in our pages complains of the want of a legal assessor at the meetings of the Church's Synods. This statement will, we think, shew that his complaint is not altogether without foundation.

to Edinburgh and back, the letter appeared with a private note addressed to the Editors of the *Guardian* and *English Churchman* respectively, bearing the identical date with that addressed to the editor of the *Morning Chronicle.* Mr Reid suppresses the letter of the editor of the *Morning Chronicle,* detailing this awkward fact, and, without leave asked, sends just so much of the correspondence to the newspapers as suits to give his own colouring to the case. We need make no remarks on Mr Reid's conduct—the *Morning Chronicle* has relieved us from the necessity, under the date of 6th January.

Meantime a letter from the Bishop of Brechin, intended to be an *εἰρηνικον*, appeared in the columns of our able London contemporary. His Lordship recommends peace between the two institutions, St Ninian's and Trinity College,* and pays a high compliment to the Warden on account of the excellent tone and *ἦθος* he found prevailing there, and with a less glowing pen speaks of the utility of the Middle School at St Ninian's. Because, however, he reserved himself on the point of the Warden's Theologico-political views, he has subjected himself to the most bitter insinuations from Mr Wordsworth's gallant defender. Nothing can justify at any time the imputation of Romanizing where a Bishop is concerned; and in these days especially such an insinuation is sufficient to sow distrust in the minds of a whole Diocese. Is it worth while to risk the peace of one great limb of this Church for the paltry pleasure of saying a sharp thing? We will leave the writer to settle this with his own conscience.

Then, again, it is insinuated that the reason why Lord Medwyn and the Bishop of Brechin declined signing the letter of the Council was because the letter of E. M. had proceeded from one of that family. We beg to say that the insinuation falls harmless as regards the individual glanced at, but it will not fail to convey a wrong impression in quarters which this

* The critic in the *Journal* is not very well pleased that his Lordship, like the *Morning Chronicle*, should have put St Ninian's first. Though the writer styles St Ninian's a Cathedral, he has evidently not yet embraced the Cathedral idea. The Cathedral in every Diocese takes precedence of all other institutions, however large they be, and however small it may be; as in this kingdom the Palace of Holyrood takes precedence of Dalkeith or Hamilton, because a royal residence, though not to be compared with either in magnificence and grandeur. Just so in the Bishop's *rich* or kingdom his Cathedral is the head over all institutions, however grand and imposing they may be. The Bishop of Ely of course gives precedence to his own Dean and Chapter over all the authorities of Cambridge; though this is not a parallel instance, because Cambridge is a peculiar, and in many respects exempt from Diocesan authority, whereas "the College of Bishops are of opinion that the clerical members of Trinity College must, in their clerical capacity, be subject to the Bishop of the Diocese of Dunkeld."

reply will not penetrate. Now we believe that both their Lordships would have signed the letter in question, had certain additions been made to it, which some of the Council who could be consulted did not object to, except that it would delay the publication of the refutation.* Surely this ought to have been stated by a writer evidently cognizant of all the facts, instead of an indulgence in insinuations most uncharitable and mischievous.

After the Bishop's letter appeared one from the Reviewer of the Sermon—the unexpected occasion of all this turmoil—reechoing the Bishop's peaceful sentiments, and declaring, what we can most readily believe, that the idea of injuring Trinity College was most remote from his intention. He had attacked fairly the Warden's published sentiments, and was ready to meet him at any time on that ground, and without having recourse to those personalities in which the unfortunate letter of W. B. B. had involved the matter. A second letter from E. M., apologising for the partial mistake in his first letter, closed the correspondence so far as it had to do with the *Morning Chronicle;* and we are not at present concerned to follow the question into the columns of the *Morning Post.*

We are well aware that the statements we have here made are weighty, and that many will be disposed to question the wisdom of stating or restating facts which open up old wounds. To this we answer, that if a wound has been closed, but not healed, skilful physicians think it the wisest way to reopen it. If the facts are true, and are truly stated, they ought to be known, and that extensively. The affairs of the Scottish Church have been managed too much on the principle of a

* This is, we think, a sufficient reason for the Council abstaining in future from this most fulsome and injurious mode of rebutting a misstatement. Whenever the Warden is attacked, the matter is treated as though the Church were in danger. If the Council do not make a stand, we can promise them they will have a good deal of the same kind of work to do for one who exposes himself to attack as the Warden does. The article in the *Journal* is headed "The 'Morning Chronicle' and the Church in Scotland;" that is to say, Trinity College, which is the College of the Church, "THE *Educational Institution for our native clergy,* which is under the government of our *entire Episcopate*," that is to say, the Warden thereof. It reminds us of the old story of the House that Jack Built, and so it comes to pass, by a similar mode of reaching a climax, that The "Morning Chronicle" and Mr Charles Wordsworth becomes converted into the title the article bears. By pursuing the inverse mode, the writer arrives at the satisfactory conclusion that St Ninian's and Cumbrae, not being institutions belonging to the whole Church, are to be regarded at the most as *Diocesan* schemes, possibly as mere *local* efforts, and most probably as only *individual* existences; so that though they "may be attacked to their own detriment, Trinity College cannot be unjustly assailed without fatal injury to the Church herself." Can special pleading go farther?

close corporation, and with very fatal effects to its efficiency. The Laity have been almost entirely precluded from taking any share in its properly public affairs, and consequently the only way of raising a public sentiment is through the medium of the press. The Church need never fear the truth. Let it be told, and told boldly, but not ill-naturedly, and we are content to leave the result in His hands who knoweth the secrets of all hearts, and will not have His work managed by the arts of human policy, nor with that want of straightforwardness common enough in the affairs of this world, and, would that we might say, confined to them.

NON-RESIDENCE OF THE BISHOP OF GLASGOW.

WE announced in our last number a fact then well known in Scotland—namely, that the Lord Bishop of Glasgow had offered the resignation of his Diocese, unless allowed to reside ten months of the year in England. Upon this we hazarded the remark, that but one course remained either for the Bishop of Glasgow or his colleagues. The announcement has given rise to various comments, and by a "contemporary" we have been charged with placing the matter in a "wholly wrong point of view." Yet our statement is wholly and in every particular corroborated by the fuller revelations of our *contemporary*.

We feel constrained to make a few remarks upon the proposal and arrangement. The Bishop of Glasgow seems to us to have acted with propriety under the circumstances in which he was placed, by putting himself entirely in the hands of his colleagues—offering his resignation if they should be pleased to accept it, or agreeing to retain his Diocese if they should concur in his non-residence. We are glad to be able to make this statement, because we most sincerely sympathize with the Bishop of Glasgow in his trying affliction, and should be grieved if anything we said could possibly be construed into the result of personal feeling. We have but one object in view, and that is the welfare of the Church.

The fact is avowed, and well known, that five Bishops concurred in the non-residence of the Bishop of Glasgow, and only one—the aged and venerable Bishop of St Andrews—refused his assent. With our views of the awful responsibility of the Episcopal office under any circumstances, more especially in the missionary position of the Scottish Church, we cannot see how such a proposal could ever have been made, much less

acceded to. In such a Diocese of Glasgow, where there are thousands of perishing souls, there is ample work for a hundred men of the most unbounded energies; and how one on whom rests the fearful responsibility of seeing all the sheep of the fold tended, and all the wanderers brought back, could reconcile it to his conscience to leave them to wander as sheep without a shepherd, we cannot understand. It is useless to talk of what has been done, or what may still be done, under the direction of the absent Bishop.

The most untiring energies of the most active and self-denying man are needed in such a portion of the Lord's vineyard. What gigantic scheme has yet been organiezd, and what can be expected, so long as the Bishop is at such a distance that he cannot hear the wailings of the perishing souls for whom he is responsible?

A few Missions have been opened, and these the Bishop has fostered and helped—but what is this compared with what ought to be done in such a field! The Bishop speaks of the embarrassments of the Church and Diocese; but of what moment is such embarrassment, compared with the loss of even a single soul, much less of thousands. God's providence is surely sufficient to secure what is best for his Church; and the issue might safely have been left in His hands. Be it ours to do what is right simply because it is right, and to have no fear for the consequences. The arrangement now made with reference to the See of Glasgow, as a mere matter of principle, is wrong, and ought not for a single moment to have been entertained. Nothing can justify, nothing excuse it. We can understand a Bishop, bound to his Diocese by so many sacred ties, being reluctant to give it up; we can understand the Clergy, attached to their Bishop by so many bonds of affection, being unwilling to accede to his resignation—but we cannot understand the Fathers of the Church sitting down gravely to deliberate on a question involving the most sacred interests of souls innumerable, and coming to such a decision as the one before us. For we lament to say the Bishop's absence is not of such a character as can with any propriety be called temporary. Had that been the case, we should have been the last to complain. But he has tried Scotland for three years under very distressing circumstances, and it has been found unsuited as a residence for a member of his family. It is on this ground that he is obliged to make his home in the south of England. Nor is there any human probability of his return during the life-time of the said individual, except in the temporary way now agreed upon. What then is this arrangement but a specu-

lation on the life of an individual!—"temporary" in the event of death, it may be, but permanent in the event of prolonged life. The very thought of such a speculation seems to us abhorrent to every idea of moral propriety. And against an arrangement involving so much that is injurious to the character and interests of the Church, we, in the name of that Church, most solemnly lift up our voice and protest. In God's name we entreat our Spiritual Fathers to reconsider the step they have so hastily and unhappily taken. We feel the arrangement cannot endure long, or woe indeed be to the Church. If she values the blood of perishing souls, whose cry will ascend to the throne of the Eternal against her, she must soon revoke an agreement which involves her in such a fearful responsibility, and which, if long persevered in, must produce grievous evils. Some men, we know, will laugh at our earnestness and anxiety, but they cannot in that case realize, as we do, the sad consequences of this arrangement, which as a precedent, if in no other sense, is most deplorable.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

To the Editor of the Scottish Magazine.

SIR,—Everything new, and at variance with established usage in Ecclesiastical matters how harmless soever in appearance; is objectionable, and ought to be carefully watched, and immediately checked; because, if not nipt in the bud, it may grow up into an evil, injurious to the character of the Church, and the strength of her position. Of this nature is the custom introduced, of late, of dating *Letters, Prefatory remarks,* and *Dedications* of Books, on the Feasts of Saints, for which our branch of the Church has no service. For example, "the Feast of St Augustine," "St Adamnan's Day," "Holy Cross Day," &c., are now in use. Now is not this a modern custom? Was it common even among Roman Catholics till lately? I find in the olden writers and historians of standard authority constant reference to all the great Festivals and Feasts, and to the Days of those Saints which are commemorated throughout the universal Church; but I do not recollect to have met with examples to authorize the practice of which I complain. There may, indeed, be some such examples, but certainly they are not common, and therefore, if we would stand firmly

on Catholic ground, in these times of trial and perplexity, we ought not—even in this simple matter—to adopt a novel and uncatholic custom. *Verbum sat.* I am, &c. X, Y, Z.

The Feast of the Epiphany, 1852.

[If we view the whole calendar as binding on Churchmen, the above question would be easily settled—but we refrain from giving any opinion, hoping that some one who has studied the subject fully, will put the matter in its true light before our readers.—EDITOR. SCOT. MAG.]

Ecclesiastical Intelligence.

DIOCESE OF ABERDEEN.

ON St Andrew's day, being also Advent Sunday, according to previous appointment of the Synod, the Jubilee of the Society for propagating the Gospel in foreign parts was celebrated throughout this Diocese, when the following offertories were made in its behalf :—

Aberdeen, St Andrew's,	£25	0	2
Do., St John's,	7	14	0
Woodhead, All Saints,	3	13	3
Old Meldrum, St Mathew's,	3	6	0
Forgue,	4	5	6
Monymusk,	2	8	0
Banchory Ternan, St Ternan's,	2	2	6
Inverury, St Mary's,	2	1	6
Lonmay,	1	8	0
Deer, St Drostane's,	3	1	2
Fraserburgh, St Peter's,	5	13	0
Longside,	7	12	9
Peterhead, St Peter's,	8	13	6
Banff, St. Andrew's,	2	15	6
Tillymorgan, St Thomas's,	1	6	9
Meiklefolla, St George's,	3	0	4
Portsoy, St John Baptist's,	2	17	6
Ellon,	5	5	0
Arradoul and Buckie,	1	14	0
Cruden, St James's,	4	9	7
Turriff, Holy Trinity,	3	1	0
In all,	£104	14	0

On the 17th of December, being Wednesday in Ember Week, the Lord Bishop of Aberdeen and Primus held an ordination in St

Andrew's Church there, when the Rev. Alexander Leslie, M.A., King's College, Aberdeen, and of Trinity College, Glenalmond; the Rev. Robert Walker, Literate; and the Rev. William Temple, M.A., King's College, Aberdeen, and of Trinity College, Glenalmond, were admitted to the holy order of priests; and Alexander Troup, M.A., Marischal College, Aberdeen, and of Trinity College, Glenalmond. The Rev. T. Wildman of Old Meldrum preached an excellent and appropriate sermon on the occasion, from 1 Cor. iv. 1, 2.

[N.B.—The foregoing intelligence reached us just one day too late for last number. We earnestly request that our friends, who kindly supply us with intelligence, would send it in good time.]

DIOCESE OF ST ANDREWS, DUNKELD, AND DUNBLANE.

In noticing the celebration of the commemoration festivals at the Cathedral of St Ninian's, we omitted to say that on the last day of the festival, Thursday the 18th, the Lord Bishop of Brechin, acting for the venerable Diocesan, held a confirmation in the Cathedral, when twenty-six candidates received that holy rite, the half of them being adult converts. Confirmations have, we believe, been held annually since the opening of the Mission, which has resulted in the Cathedral, and similar numbers have, on each occasion, been admitted to the full privileges of Christianity; showing, therefore, what may be done where the Church's Missionary character is fairly brought to bear upon the people. At the conclusion of the service, the whole congregation came up one by one, to receive the Bishop's benediction.

At St James's Church, Muthill, and at St Michael's Church, Crieff, the jubilee of the Propagation Society was celebrated on Advent Sunday, when an offertory was made in behalf of the funds of the Society, which amounted at the former church to £3, 4s. 6d; and at the latter, to £4, 8s.

DIOCESE OF GLASGOW AND GALLOWAY.

The Lord Bishop of this Diocese having intimated to his colleagues the necessity of his resignation, unless permitted to reside ten months of the year in England, five Bishops decided in favour of his non-residence, and only one—the venerable Bishop of St Andrews—refused to sanction an arrangement so inconsistent with the missionary position of the Scottish Church.

Greenock.—On the festival of the Circumcision, the Lord Bishop of Glasgow held a confirmation in the Church here, when 32 candidates received the "seal of the Lord," two of them having previously renounced the obedience of Rome. The Bishop expressed his great satisfaction with the deportment of the candidates.

The Lord Bishop of Glasgow visited Wigton on Friday the 23d ulto., and Galloway House, where he officiated on Sunday the 25th. The Rev. Edward Waylen has been licensed to the cure of Wigton.

Mr Waylen is in American orders, having been ordained a Deacon in 1837, by Bishop Griswold, the contemporary and friend of Bishop Lebury."

WIGTOWN.—The members of the church in this county town, numbering between forty and fifty, having long felt their need of the offices of their own communion, took the occasion, in the early part of the present winter, of the temporary residence of a clergyman attached to the diocese, to form themselves into a congregation and to secure regular ministrations; for which purpose the use of a large room, seating two hundred, was obligingly granted by the Magistrates and Town Council, and fitted up in a plain but church-like style. The Lord Bishop of Glasgow and Galloway has very readily responded to, and signified his warm concurrence in an application to come under his episcopal jurisdiction; accompanying his assent to the memorial by a donation of £5 (most of the congregation being in humble worldly circumstances) towards the attendant expenses. The prospect of usefulness is, we understand, highly encouraging; and it is hoped a movement so important in the long destitute region of Galloway, may, ere long, lead to the planting of a mission at Kirkcudbright, the other county town; as well as at Stranraer or Port-Patrick in the west of the province, where members of the Church abound. Amongst secondary matters, it is gratifying to add, that in the temporary chapel at Wigtown, the appointed music of the Catholic Church is properly executed and increasingly relished by attending strangers, who weekly increase in number. The furniture of the Sanctuary consists of Holy Table with cover, Lectern, Pulpit, Chairs, Altar railing, well finished silver plated Chalice, Offertory dish, &c., seats being politely supplied by the Town Council and School Committee. *Omnia ut speramus prospere procedent.*

The sacrament of the Holy Communion was solemnized for the first time—and, after its deprivation *for seventeen years*, to one aged and devout communicant—on the Festival of the Nativity by the Minister, the Rev. Edw. Waylen, formerly licensed to Largs in Ayrshire. The ancient parochial designation of ST MACHUTE has been resumed. The festival of this, one of the earliest British Saints, is marked in the English Calendar for November 15th; by a singular, though undesigned, coincidence the day on which the present missionary commenced his priestly duties. The parish of Wigtown was formerly a Rectory, repeatedly and richly endowed by James IV., who halted there on his frequent pilgrimages to and from the shrine of St Ninian at Whithorn.

The Bishop of Glasgow and Galloway, in the course of a visitation to the western and southern portions of his diocese, officiated at Girvan on Sunday the 28th December. His lordship spent the en-

suing week and following Sunday in Wigtonshire, where the presence of a Bishop is an event long unknown;—proceeding thence to Dumfries, where he performed episcopal acts in St Mary's Church on the 1st current.

DIOCESE OF EDINBURGH.

ORDINATION.—The Right Rev. the Lord Bishop of the Diocese held an ordination in St. Paul's Church on the day after Christmas, being St. Stephen's day, when Mr J. T. Boyle, of Trinity College, was admitted into Deacon's Orders.

ST. COLUMBA'S SCHOOL FEAST.—On Saturday, 27th ult. the children of this school had their usual Christmas entertainment, and were plentifully supplied with many of the good things of the season, provided for them by the Rev. J. Alexander, and some of the Members of his Church, who take great interest in the children attending the School. The children seemed highly delighted with the whole entertainment, but particularly so when the Christmas Tree was lighted, and placed in the middle of the school-room, it being very beautifully decorated by some of the Ladies for the occasion. It is also worthy of notice, that by the kind liberality of the same individuals, above sixty poor families of the more regular communicants were provided with a comfortable Christmas dinner.

TRINITY CHURCH SCHOOL.—We understand the children of this School were also entertained with the same liberality, but as we received no notice of the affair, we cannot give particulars.

CHRISTMAS SCHOOL FEAST—ST JAMES', LEITH.

The annual entertainment to the children attending St James' Sunday and day School, took place in the Assembly Rooms, Leith, on the evening of Monday the 29th December. The scholars, to the number of about 200, were plentifully regaled with tea, coffee, and fruit. Several hymns were sung, with much feeling and taste, appropriate to the holy season of Christmas-tide. A few suitable words were addressed to the children and parents, by the Rev. J. D. Ferguson of St James', Edinburgh, and the Incumbent, the Rev. J. A. White. The Room, which is handsome and commodious, was tastefully decorated with evergreens; and the evening's proceedings seemed to give great satisfaction both to old and young.

Amongst the many friends of the schools present on that occasion, we noticed the Rev. T. G. Suther; the Rev. John Alexander; the

Rev. F. Tonkin; Colonel Phillpotts; Robert Mowbray, Esq.; Mr and Mrs. Richard Raimes; Mrs Hutchinson; Mrs White; the Misses Mowbray; Miss Murdoch; the Misses Wilcox, &c. &c.

DIOCESE OF MORAY AND ROSS.

FORRES.—On the 17th December the Transepts and Apse of St John the Evangelist's Church here were consecrated by the Lord Bishop of Moray and Ross. The nave was built while Mr Ewing (now Lord Bishop of Argyle and the Isles) was incumbent, and was consecrated by Bishop Low, then the diocesan; and to complete the design, as well as provide accommodation for an increasing flock, the transepts and apse were added. The style is Italian, very unusual in this country, but internally especially imparting a very church-like appearance to the building. We like the apse much with the Bishop's chair in the centre of the circle elevated above the seats for the clergy who support him on either side. There is an excellent font also at the west door. The Bishop preached in the morning a most suitable and interesting sermon from 2 Chron. vii. 15. The sermon in the afternoon was by the Rev. Jas. Smith of Aberchirden.

DUFFUS.—The Church here, which has been closed for several years, has been re-opened by the Bishop of Moray, and is to be erected into a separate charge. There is a parsonage attached, the property of the Church. Holy Communion was again celebrated, after the re-opening, according to the national *use*, which is to be continued.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

MARCH, 1852.

MONTGOMERY'S 'CHRISTIAN LIFE,' AND 'LYRA CHRISTIANA.'

THE CHRISTIAN LIFE: A Manual of Sacred Verse. By ROBERT MONTGOMERY, M. A., Fourth Edition revised. London: Rivingtons. 1851.

LYRA CHRISTIANA: Poems on Christianity and the Church, Original, and Selected from the Works of R. MONTGOMERY, M. A. London: Bell. 1851.

THERE are two sets of men for whom we have no very high respect, the men who live entirely in the past, and the men who look only to the present. One of these classes is always looking back, admiring, just as they used to do in Horace's days, only what is old, confining their expressions of cautious approbation strictly to what has stood the test of time, appreciating only the ideas of men who were great in their day, but whose day is now over, and whose work is done. Mighty, indeed,—to exemplify what we mean by a simile—and awful in their long endurance, towering sublime in their victory over millenniums that are departed, are the pyramids by ancient Nile; who can refuse to feel this? but whatever was their significance, whatever the symbolic fact they realized to the men who toiled to rear them, it is now past and gone; to us, the men of this England in this nineteenth century they are but tombs, sepulchres in which a thought is buried, of which not one relic or one crumb is now remaining. So it is with many of the great works of the past; they are in truth grand shrines, but the idea which was within them once and hallowed them is dead. On the other hand, there are men, who are ever prating of the present time; who worship themselves and

their own day, as being all in all; who are lost in astonishment at what we are doing now, as if we had come to the *ne plus ultra* of improvement, and that our present generation, which is so given to mistaking stir for importance, and bustle and petty excitement for work, had exultingly arrived at the very goal of human progress, and had nothing more to do but to sit down and complacently con over the records of its triumphs. But we are a great way off from that, as yet. That world-long stadium is not so quickly run; we are, it may hap, scarcely at the turning point. In all the leading motives to action, in all the great questions of life, this is very apparent: in politics, in religion, in literature, in science, the one word "Progress"—not to be lightly or carelessly uttered—is the only key to our position. We are beset, overwhelmed, crushed with difficulties and anomalies and lies; the only explanation—and the true one—is, that we are in a transition epoch: that *this* must be gone through, and *that* has been, and *this other*, unknown as yet, must be; till man will have done his work, and the successive steps being accomplished by each successive age, the end will have come, which crowns the whole.

It is, then, in literature and in poetry with us now as it is in other things. All poetry is not, as some sciolists will have it, utterly extinct, and the art lost; neither has the present generation possest itself of *all* that is noble and beautiful, and so exhausted the fount of Helicon as to leave nothing for the thirst of those who are to come after it. Neither of these is the case. If our poets now have not the sweetness, the luxuriance, and the grandeur of those of the last age, whose names we surely need not recal, they have, we think, one quality by which they may particularly be distinguished and identified, and that is, a tone of reality, a belief in somewhat, a leading idea, which gives a life and energy and spirit of truthfulness which is peculiarly their own. They believe and therefore do they speak. Tennyson and Mackay are examples of what we mean. Their faith may be wrong, may be mistaken, but they have it. They have such a belief in such an idea of political truth, and they shew that they have it; their every line, almost their every word glows with their confidence and devotion to the idea to which they have consecrated their powers.

If, then, political and social Faith gives to poetry no small share of massiveness, and impressiveness, and dignity, what will not conviction in the reality of those higher and eternal truths, which are unveiled to us in the Revelation of GOD do for the poet's mind? Where the highest energy of human genius meets with a subject so grand, so sublime, so awful, so true, and exerts its energies upon it, we may expect a result

worthy of the union of the two. And so, the highest and the noblest poems have ever been religious poems. When the lovely thoughts and graceful words of poetry, "the daughters of men" were joined in spirit-wedlock to those high facts and things which are "The Sons of GOD," then the offspring of that union must be—as in the pages of Dante, of Milton, and of Klopstock; or, to speak with reverence, in a still more sacred page—"mighty and of great renown." The Sacred Epic is the noblest of man's works. There has, however, if we except some few bright examples from the middle ages, been reserved for our own century, and for our own country, a sphere of sacred poetry, and that is the Lyric. Until the present day the English Muse could boast of no sacred lyrics that were worthy of her name. Since the time when the harp responded to the inspired Parallelisms of the sweet singer of Israel in the courts of the Temple, it has been well-nigh silent—its notes have been all too feeble and too faint to bear worthy accompaniment to the high themes for which it was from the beginning designed to sound. Any attempts at sacred lyric poetry in England were always failures, until within our own memory. They were either tame and powerless—without feeling, without melody, without elevation; or they were inspired only by the *animus* of the conventicle, their glow was the heat of fanaticism, and their subject the peculiar dogmata of schism. What was the cause of this? It was the narrowness and individualizing spirit of Protestantism, afraid for one moment to lift its eyes from its own self-contemplation, and never venturous to associate itself in any way with what was diverse from its own narrow circle of opinions. It could not look to heaven with hope, because it would not look to earth with love: having no spirit of Catholic love for its brother whom it had seen, it was not able to aspire in spiritualized vision to CHRIST and to GOD, whom it had not seen. It had denied for itself *the Catholic Church;* by a divine Nemesis it was necessitated to deny *The Communion of Saints.* And, therefore, Protestantism was always solitary, anxious, and unloving; brooding over itself and its own morbid sensations, and avoiding a word or tone of sympathy with the rest of the creation of GOD as it would an act of sin. It was not from want of poetic power that Watts and Cowper failed in waking the sacred lyre to Christian melody, but from the want of the spirit of love and unity, from the fact that they were Sectarians and not Catholics. It was reserved for the great revival of Catholic truth in our own isles to fill up this long vacant place in sacred poesy. With the spirit of union and of love came at once the music and the song. The one sympathetic chord was struck, that Christian hearts had so

long pined to hear: its sound did not die unheeded or unfelt; it woke up again other harmonies, it associated itself with the beautiful things of heaven and earth; it spoke of a regenerate world; and all that was lovely, and glorious, and holy, and good, was blended by it in one choral melody, mimetic of the angelic antiphone, one while rapt and high-strung, chanting "Glory to GOD," another while breathing the soft undertone of "peace and good-will to men."

The first to lead Christians into this new province of Catholic lyric poetry was the author of *the Christian Year;* with what effect and influence it is not now necessary for us to state. It will be sufficient to say, that while *the Christian Year* is read, and conned over, and dwelt upon, with the pleasure and affection, with which it is now by tens of thousands of readers, the Catholic Faith can never perish out of our land.

Our more immediate duty is at present to bring before our readers another Catholic poet whose name is worthy to be associated with that of Keble, both for earnestness of purpose, catholicity of thought, and melody of verse—we mean Robert Montgomery. And even if he had not—as he most justly has—these claims upon us as Catholics and lovers of what is beautiful in poetry; he would yet be entitled to our gratitude for the part he has so generously taken in the controversy which has been raised in the Scottish Church by a few unhappy seceders from her Communion. When his own successor resolved to cast in his lot with Mr Drummond and his followers, Mr Montgomery used his influence to keep his former flock in the path of truth and soberness, by his correspondence and persuasions; and wrote an elaborate pamphlet, bringing forward facts and truths, which, among the more devout members of St Jude's (Glasgow) carried immense weight, and was the means, under God, of bringing a large number back to the Church, after Mr Miles's Schism became inveterate. He has since, in every possible way, advocated our Church's claims.

The two volumes of Montgomery's poems to which our attention is now turned, are *The Christian Life* and the *Lyra Christiana,* both filled with lyric poetry of a high order, and containing a deep recognition of that spiritual consciousness and mysterious idealism, which is the life and reality of Catholic poesy. In both, the symbolism of nature, the Sacramental power of the Church, and the inner life of the regenerate soul are prominently brought into view; and round these high and awe-exciting subjects, the poet has cast the gentleness and chasteness, and sublimity of poetry; adding to and heightening at one time, their stern and superhuman purity, at another, softening what they have of sorrowful or unearthly with the soothing

of human sympathy, and the tenderness and grace of mortal beauty,—as in some old church-yard one might train the ivy round the time-worn window-lights of the hallowed chancel, or might teach the primrose and the snow-drop to cluster beneath the cross which marks where one of CHRIST'S departed sleeps.

The peculiarities of Montgomery's style have been often canvassed, and are well known to all readers of British poetry; we shall not, therefore, now so much attempt a critical analysis of it, as enable our readers to judge for themselves, as to whether the praise which we feel it our duty to bestow on the volumes before us is just or not, by presenting them with such selections from them as our space will admit of.

The Christian Life seems to fall naturally into two parts: the first of which consists either of poetic musings on scenes from Holy Scripture, or else, dwells upon different thoughts and hopes which are likely to affect the Christian, and circumstances of Providence in which he may find himself placed.

The latter portion is called *My Prayer-Book*, and is devoted more particularly to evoking the hallowing spirit and sacramental tone which pervades the offices of the Catholic Church.

There is much severe beauty, and fitness for the present times in

REPENTANCE.

Wake, power divine, awake!
Arm of the Lord! arise,
And from our spirit take
The mist that round it lies;
Each blinding shade of self dispel
That veils the sin we love so well.

Stern preacher of the wild!
Enrobed with camel's hair,
Convince cold hearts defiled,
And melt them into prayer; [sent,
Through conscience be thy thunder
"Arise cold people, and repent!"

Bold lightnings of reproof
Through each dead conscience dart,
Till we no more aloof,
From heaven shall hide the heart!
E'en as of old Judea heard,
Be all our soul with anguish stirred.

Lift, brave Elijah, now
That voice of dauntless truth!
Till shame upon each brow
Of weeping age and youth,
Shall print the scarlet blush that tells
What pang in deep repentance dwells.

Thine axe, conviction, lay
Down to the roots of thought,
Until remorse shall pray
O'er all vile sin hath wrought:
For that which love doth not inspire
Must perish in GOD'S penal fire.

And let Repentance prove
Its vigour by the fruit.
That cannot spring from love
Which doth not bud and shoot,
And by a life of tears and prayers
Attest the change GOD'S will declares.

THY fan, oh SPIRIT! wield,
And purge the chaff-strewn floor,
Until the garner yield
Of wheat a precious store,
Baptized with fire so let us be,
And bid our hearts remember THEE.

"Repent ye!"—'tis the cry,
Thy conscience echoed back;
From earth and vaulted sky
Along our sin-worn track,
We hear its awful cadence roll
Like thunder, through our warned soul.

* * * * *

Repentance!—what is life
But matter fit for tears?
Since, all we are is rife
With worse than what appears:
If tried without, men are but sin;
Yet God doth weigh the heart within!

Repent we then,—yet when?
Not as Iscariot did;
But by the Cross in prayer
Be our deep anguish hid:
On JESUS gaze we, till the sight
Shall melt our hearts, and make them white.
* * * * *
The faintest sin defies
A universe to crush
The strength which in it lies;
And so 'twill madly rush,
Downward to face the infernal deep
Where blasted spirits burn and weep.

But oh! there is a power
This granite of the heart,
To soften in that hour
Ere conscience may depart,
Atoning love, through guilt forgiven,
The rescued heart can raise to heaven.

Such pure contrition springs
From mercy's bleeding charm,
Whose soft compulsion wrings
The soul with safe alarm;
And thus when wrought by CHRIST above
Repentance works by weeping Love.

Again, the following, though here and there there is a harsh line, has many beauties both of conception and of execution:—

THE BLESSED VIRGIN.

Ave Maria! blest o'er women all,
Who e'er on earth embodiment have found, [call
Maiden and mother, both in thee we
With peerless favour by JEHOVAH crowned.

Ave Maria! virgin meek and mild,
Unstained by passion's soul-polluting fires, [awful CHILD,
Faith cannot view thee with thine
Nor thrill with more than sentiment inspires.
* * * * *
Ave Maria! o'er the BABE divine
Bending with awe, maternally entranced, [heart of thine,
How must have throbbed that vestal
On JESUS' forehead when thy fond eyes glanced!

Here are the fountains of parental love
Whose depths of bliss ineffable remain;
Not the deep ravishment of lyres above
Could e'er attune it with too sweet a strain.

But thou, o'ershadowed with the SPIRIT'S power,
By heaven's bright angel hailed supremely blest, [sacred hour,
What hallowing mystery clothed that
When hung the GOD-CHILD on thy virgin breast!

Boundless eternity and breathing time
Blend in communion at thine awful bliss;
And bid us wonder in a trance sublime,
That earth was hallowed by a scene like this.

The purest image saintly Thought can see [combined,
Of maiden calm, with motherhood
Appears too earth-born, when compared with thee,
Nursing the Babe, Whose Blood redeemed mankind.

Well may the poet's harp, and painter's hue,
With all that Sculpture's marble dreams express, [view
Become ethereal, when they bring to
Outlines that hint thy solemn loveliness.

Yet, can chaste minds beyond al visual show [demands
Adumbrate much that reverence
Ave Maria! when our hearts o'erflow
To see the God-Babe in thy vestal hands.

Feeling and Faith, with poesy and prayer, [beauteous spell;
Mingle their charms to make one
And what no melodies, nor hues declare, [tell!
Our hush'd emotions unto Godhead

As we turned over the pages of *The Christian Life*, we marked many striking sentiments for quotation,—some for their great power and some for their exceeding beauty, but want of space compels us to omit them; and even some that we had in type we have for the same reason been reluctantly obliged to withdraw. "Silent Prayer" pleased us much; and "The First Soul in Heaven" indicates great originality of conception, as well as much poetic beauty. The poems on

the Beatitudes are very beautiful, and we earnestly commend them to our readers. For the concluding portion of "The Christian Life," under the genuine title of "My Prayer-Book," our regret is that want of space prevents us from giving such extracts as we should wish. The following, on "The Eucharist," will evidence the soundness of the author's views on that Holy Sacrament:—

THE EUCHARIST.

Banquet of bleeding love, by CHRIST prepared,
Feast of all feasts! we turn to thee,
Which dying Grace alone declared
Manna of immortality;
For, when the tomb-call must at length arrive, [alive.
The dead shall feel thee in their dust

There sacrifice and zeal in one combine,
With brotherhood of blissful love;
And faith-born feelings, most divine,
Alighting from their Source above:
Creeds and commands, and penitence and prayer,
With purity and pardon, mingle there.

And, who can celebrate the mystic rite,
Perfect and pure, predestin'd Lamb!
Nor feel the glory of delight,
Who realize the dread I AM,
And worship him with tender awe intense [dispense.
In the deep shade the words *do this*

List! now the pealing organ-swell is o'er,
And hymned chants dissolve away,
And through yon temple's arched door
Cold worldings seek the din of day,
Sublime the hush! as though the dead drew near [to hear.
On balanced wing, our beating hearts

Let the stoled priests their ordered station take,
The shrine of sacrifice and prayer;
Lord Jesus! thou wilt not forsake,
But be our felt atonement there;
Renew'd by faith, and realized in love,
While o'er thine altar broods the Mystic Dove.

Oh! rapt communion, which can raise the soul
To the clear heights of sin forgiven,
Scatter the spirit-clouds that roll,
And feed us with the food of heaven.
Thine is the hour, when dead and living meet
In blended homage at our Mercy Seat.

Who comes with cold or criticising heart,
The outward elements to scan,
In this high feast can have no part,
Where God comes down to sup with man;
Seeds of eternity within it lie, [sky.
Which bud on earth, to blossom in the

Though bread look bread, and water water seem
To carnal visions, dull and cold,
Yet sacraments out-soar the dream
Of those who nought but sense behold;
Faith is the eye by which believers view [true.
Christ in the tokens of His Presence

Thou nourishment for all baptismal souls,
A food high angels cannot share,
The vastness of thy charm controls
The hearts which palpitate with prayer [grace,
Into an awe profound,—but full of
For God incarnate, bleeding for our race.

Incorporate with Emmanuel's body all
By sacramental union grow,
Who Christ their resurrection call,
Though sinful dust they seem below; [men see,
Though accidents of flesh form all
Something beyond may living temples be.

Soul of all rites, mysteriously sublime,
By whom the fainting Church is fed,
Though veiled in garbs of sense and time, [bread,
We know him as he breaks the
When Christ dispenses that Almighty food— [Blood.
Receive my Body and partake my

Refreshment, pardon, and renewing grace
God's Eucharist to each imparts,
That prints a reverential trace
Of Jesus on their sainted hearts:

And, who are they who need no heavenly gift, [hearts to lift!
High o'er the world their sinking

Humility and hope this feast inspires,
Chastens the mind, and calms our fears;
And cools the uncontrolled fires
Of those who fancy heaven is near.
Dreaming, they stand on Zion's topmost place, [the base.
Long ere they learn to wind around

A green Oasis in this herbless life,
This desert lone of dreary hours!
When time foregoes each warring strife, [powers,—
And love renews her languid
Proves the blest Eucharist, to all who know [below.
The weight of this mysterious life

Thy strength'ning presence, Lord! we pilgrims need,
Sinful and oft with sadness worn;
For, here our bosom'd sorrows bleed,
Till even pleasures grow forlorn,
And hues sepulchral robe the world around, [clothes wound.
Which looks like Lazarus in his grave-

And, what a bulwark for the Church hath been
This feast of sacrificial love!
For time has no dark error seen,
The bread and wine could not remove; [and mind
CHRIST and the creatures, matter, grace
In these pure symbols meet to bless mankind.

Dove of the Church! Thou Paraclete! descend,
And such anointing grace impart,
That round thine altar each may bend
With chasten'd will and contrite heart,
Not with a conscience, such as earth-slaves feel,
But touched, like Peter, with impassion'd zeal.

Thus we adore Thee, Thou Almighty Priest!
Prophet of hope, salvation's King;
Here, where the lowest and the least
May learn the song of heaven to sing, [worlds to reign,
"Worthy the Lamb o'er men and
Who back to GOD redeem'd lost souls again."

We turn now to the other volume which lies before us, *The Lyra Christiana.* It does not consist entirely of original poems, but, in a great part, of selections from others of our author's poetical works, collected and arranged by himself, with the addition of several entirely new poems. It is a volume which cannot fail of being read with pleasure, as those scattered passages which were distinguished by their beauty or their power are here brought together, and placed at once under the reader's view. Among the original pieces we have noticed with pleasure "In Memoriam," "The Inward Solitude of CHRIST," "Baptismal Grace," "The Motherless," "The Church in Canada," "Infant Adoration," and one with which we shall present our readers, as coming to our own national feelings with peculiar interest:—

OUR SISTER CHURCH.

Sister of Scotland! lift thy grief-worn face,
Arise, courageous be; [trace
Not gloom alone, but glory marks the
Stern archives bear of thee; [been,
Of old, quiescence for thy strength has
But now, awake! and thrill the world's great scene.

Widowed of pomp, and shorn of stately power
Thy mitred fathers are! [power
But he who sealed with sanctifying
Their consecration prayer,
Still to the Church of Caledonia's clime
Grants the true wealth of apostolic time.

A creed of principle! that Christ-born thing,
A prowess calm and high,
Which baffles hate, and all harsh tyrants bring
Fierce zeal to crucify; [soul
True to God's Covenant, thy martyr'd
Faced the dead anguish, and absorbed the whole.

Thine was a trial worse than battle-shock,
Like what Culloden saw;
E'en the slow waste of man's consuming mock,
The ban and blight of law,
Whose with'ring cruelty of cold disdain
Frets a fine spirit more than martyr's chain.

For oh! when Persecution's rage appears
In faggot, blood, and fire, [tears
Religion watches through applauding
Faith's hero thus expire; [tone
His death is grandeur, and each dying
For truth, becomes an everlasting throne.

But Scotland's Church in silent meekness bore
Her pangs of buried grief;
Unlike false zeal which broke the field of yore,
And fought for stern relief;
Wearied and worn, in exile far away,
She wept and worshipped in that awful day.

Yet, not for her hath Poet struck the lyre,
Pure martyrdom to praise; [spire,
Battle and blood can pœans loud in-
But none could anguish raise,—
Voiceless, intense, when hearts with pangs were wrung,
By angels numbered, though by bards unsung.

Sister of Scotland! 'twas indeed an hour
Of agony and gloom:
Erastian hate, with Antichristian power,
Combined to dig thy tomb,
When Church, and Creed, and Sacramental rite, [night.
Should bear the blast of Presbyterian

Then was thy triumph: firm thy Prelates stood,
And dark their cup of woe;
Imprison'd, faint in widowhood,
Thou didst not faith forego,
But bind the cross still closer to thy breast, [pressed.
And follow paths a Saviour's feet had

For this, both time and truth shall laurel thee
With wreaths of more than glory;
And creedless legislation blush to see
The brand she wears in story—
Dreaming that mortal power a church can make, [falsehood shake.
And what Christ founded, impious

E'en soon may pilgrims from their southern home,
In glens of Scotland find,
Symbols and signs, where'er they haply roam,
Which brings that age to mind
When fierceness clad in Cameronian form [storm.
Yell'd in the fray, and led the bloody

Altar and temple plunder'd, rent, defiled;
The scatter'd flock no more,
Bann'd from their soil, went husband, wife, and child,
To seek an alien shore; [of heaven
While oft beneath the cutting winds
Some infant to the Saviour's Cross was given.

"Cast down but not destroyed!" thou still art left,
Shrine of the saintly past! [bereft,
Changeless in creed, though of power
By persecution's blast!
And time-worn prayer-books by the tear-marks tell, [them well.
The hearts they solaced learn'd to love

When Christian Albion in thick darkness lay,
Cover'd with Pagan cloud, [ray
Thy sea-girt convent sent the prismal
Which broke Northumbria's strand;
O'er Dane and Saxon poured celestial light, [night.
And saved half Europe from sepulchral

The wave-rocked nursling of the Hebrides,
Whence thy first Abbot came,
Hath islanded with grace the northern sea,
And filled with more than fame,
The sacred gloom of that monastic shrine, [is thine.
Where still some halo from the past

Like wrecks of glory, mute and mournful fade
Cathedral tower and spire;
And calm dejection haunt each cloistered glade,
When rose the pealing quire:
Asking dead ages, still there abbeys stand,
Whose very ruins consecrate a land!

Then shame to England! if her recreant priest
Thy unity profane,
Blast his own vow, or violate the least
Of what to these pertain.
Of Rites enclosing sacramental truth
And breathing tones of apostolic youth.

Sister of Scotland! lift thy grief-worn face,
For Christ victorious be; [the trace
Not gloom alone, but glory marks
Stern archives bear of thee;
Bid temples rise, and shrines of prayer abound [hath borne.
Still Scotland's faith her ancient home

Upon no subject in the "Lyra Christiana" do we find tenderer or more touching verse than on that of Infancy; but can find room for no more than one extract:—

MYSTERIOUSNESS OF INFANCY.

Sinless in fact, untempted babes depart, [thou art.
To where, Oh Christ! inspher'd in bliss
And, ere time's language to their lips is known [throne.
They learn the Cross before salvation's

And, who remembers not some deep-eyed child,
Unearthly, pale, and exquisitely mild,
Purer than chisell'd alabaster shines
When sculptured poesy hath traced its line.

But 'tis not beauty, delicate and bright,
Nor limbs elastic as incarnate light,
Nor that seraphic grace of brow and cheek, [speak.
More eloquent of mind than words can

'Tis something finer than all beauty far, [star,
Tender as dreams beneath a twilight
A heaven-like stamp of saintliness which glows, [repose.
O'er each calm feature in its chaste

And, who denies, prophetic babes may see [eternity—
Secrets, and shapes which throng
Visions of glory, such as elder man
Has never imaged in the course he ran.

A wordless infant, in some mystic hour,
May have the Spirit in His deeper power, [hold
Converse with angels, and in God be-
Truths which heroic saints have never told.

The tearful radiance of a baby's eye,
The pealing music of its pensive sigh,
The looks which seem so spiritually deep, [weep,
Turned on beholders till they almost

May be the symbols of a faded heaven,
To infants in angelic slumbers given,
Which leaves them when they face the world again,
In dim remembrance, and in dawning pain.

And none can tell, but hov'ring babes above [of love,
To babes on earth may whisper tones
Melodious fragments of cherubic song,
On glory's breeze for ever borne along.

It is a matter of consolation to all true lovers of the Church to find that, even in these dull-hearted days of "light without love," such poetry as we have been noticing is popular, which unites high truths and sound and church-like teaching with beauty of style and melody of versification, where, through all the gracefulness of language and ornament of words, as through the embroidered veils and silver columns of the tent of Shiloh, there shines the Divine and ineffable Shekinah of the Catholic Faith.

B.

THE FUNCTIONS OF LAYMEN IN THE CHURCH.

A LETTER to the RIGHT REV. WILLIAM SKINNER, D.D., Bishop of Aberdeen and Primus. By the RIGHT HON. W. E. GLADSTONE, M.P. for the University of Oxford. London: Murray. 1852.

WE approach the consideration of the subject-matter of this letter with feelings of no ordinary character. The vital importance of the subject; the vast consequences which range themselves behind it; the difficulties by which it is surrounded; the dangers by which it is encompassed; all its bearings, characteristics and tendencies, combine to warn us that while as journalists we must not shrink from our task, that task is rendered most difficult—our duty in the present instance most trying. We bring to the consideration of the subject, however, the most entire and single desire to meet all the difficulties boldly—to weigh all the circumstances and to view all the dangers of the question, as ultimately they must be weighed and viewed—calmly, fearlessly and dispassionately, and to aid our readers in forming for themselves a definite judgment on a subject that must now be definitely decided, and in determining a question that brooks no delay in its solution.

It certainly does not diminish from the difficulty of our task, that in whatever manner it may be stated, this question must suggest itself to many minds in the light of a threatened innovation on the established system of the Catholic Church; and in proceeding to discuss it, we have therefore to deprecate not merely the judgment of those who may dissent from our view of the subject, but the opinion of those who may consider any discussion of the question as in itself treasonable to the cause of a pure Catholicity and tending to the introduction of a spurious element into the constitution of the Christian Church. These, however, are not days for shirking such questions as that now proposed for our consideration; and, however much we may dislike to encourage speculative discussion on subjects which are irritating without being practical, we cannot pass from the consideration of this subject, or allow a matter of such deep importance to be broached, without directing the attention of our readers most earnestly to its study.

Yet one other word of introduction. In the views which we are about to state and to advocate, many of our readers doubtless will find reason for cavil and ground for distrust. There are perhaps few subjects within the general scope of our peculiar

department which we would approach with a greater certainty of differing in opinion from many of those whose judgment in most matters we are happy to think coincides with our own. To such persons we can merely say that the regret with which we find ourselves placed in opposition to their views is diminished by the consideration that their candour, their kindness, and their justice, will not refuse to accord to us their approval of our conduct in maintaining our independence of opinion even at the risk of differing with many of those with whom it is our pleasure in general to concur.

A History of the Laity of the Church, would be a treatise at once most interesting and instructive; it would be a commentary on the history of the Human race since the promulgation of Christianity, and would exhibit no less the successive developments of the Christian Church than the successive phases of political progress. But the question,—what are now the proper functions of Laymen in the Church? is less one of precedent than of principle, and has now to be argued rather as a problematical than a systematic point. The proposition of Mr Gladstone, and the views of almost all of those who in England and in the Colonies have of late been endeavouring to resuscitate the Church judicatories and assemblies, is to admit the Laity to a deliberative voice, and to what may be styled a parliamentary influence in the administration of ecclesiastical affairs. Now whatever relation this proposition may bear to the earlier history of the Church, there can be no doubt that to the Church of the West in its later organization and to the Churches of the Anglican Communion on this side of the Atlantic, this suggestion is novel—the proposition is an innovation. It unquestionably does present itself to public consideration rather as an expedient, than a desirable measure, rather as a sop to be thrown to the hungry laity gaping for power, than a boon generously bestowed or a gift spontaneously granted. But whether in reality it is such—whether it is not rather a right of which either circumstances have hitherto prevented the assertion, or necesssity has only now demonstrated the advantage, is a question which it is becoming should be answered with caution and charity, more especially when we have regard to the character and position of those who now bring the matter under our observation.

In order to sift the matter to the bottom and to place it on its proper footing and in its proper light—it is essential to consider it not merely in its relation to the past history of the Church and to the authority of ancient days—but in respect also to the position of the Church in the present and its altered

relations and circumstances. As it appears to us, *four* questions have to be answered; *first*, whether in THEORY such a proposition is consistent with the principles of the Christian Faith and with the constitution of the Catholic Church? *second*, whether it is sanctioned by the practice or AUTHORITY of the Primitive Church? *third*, whether, if in Theory consistent with the Catholic system, and sanctioned by ancient Tradition, it is, with reference to the present circumstances of the Church, justifiable as a matter of EXPEDIENCY? and, *fourth*, whether, if at once proper, authorized, and expedient, it is at present and in this Church practicable as a matter of EXPERIENCE? We shall proceed to consider these questions individually:—

First. Is the admission of the laity to a voice and vote in the administration of Ecclesiastical affairs consistent with the system of the Church?

There are two characters in which the Church must be viewed if we would form a just appreciation of its position in the world; *first*, as the vehicle which conveys God's grace to our souls and lifts up our souls to God, governing our conduct here in our spiritual relations; and, *second*, as a society of individuals constituted in a particular manner, and subject to particular regulations. It is in this latter aspect alone of course that our present argument applies; the spiritual machinery of the Church—its sacraments—ordinances and whole spiritual organization are necessarily under the peculiar governance of those who are divinely accredited to administer the spiritual functions of its system; but viewed as a society, divinely constituted no doubt, yet still a society in the broadest sense of the term, all the members of the Church have distinct rights as such, and duties to perform relatively to each other which are precisely those which in every society are inherent in, and required from its constituent members. Now it is the fundamental principle of every society that the laws by which it is governed shall have either directly or indirectly the sanction and approval of those who are to yield them obedience; in that largest example of society—a Nation—the whole force of law proceeds from the consent of the people in whatever manner the particular constitution of each nation may convey that assent; the single voice of the despot and the unanimous acclamation of a people are in this respect the same; they are merely different methods of expressing the same public assent and acquiescence—the same national approval of the laws which they ratify. Hooker, with a liberality of thought rarely found in the political writers or thinkers of his age, appreciated this fact very fully, and in

words no less energetic than elegant thus conveys his opinion. "For of this thing no man doubteth that in all societies, companies and corporations, what severally each shall be bound unto, it must be, with all their assents, ratified. Against all equity it were that a man should suffer detriment at the hands of men for not observing that which he never did, either by himself or by others, mediately or immediately agree unto; . . . . in this case therefore that vulgar axiom is of force, Quod ommes tangit ab omnibus tractari et approbari debet."

It may however be argued, as by some it has been urged, that the society of the Church differs from other societies in this respect that the clergy have a distinct and definite mission and office which they alone are qualified to perform, and which they alone are entitled to exercise. But this argument assumes two positions which are neither urged nor maintained by the Advocates of the Lay element; it is not denied by them that the Church must necessarily be governed by rules not in all respects consistent with those which may be essential to the proper guidance of other societies less anomalous in their constitution and character; neither is it denied that the clergy have their peculiar offices and mission with which it would be sacrilege to interfere; what is maintained by them is that, while the purely clerical functions are to be left to those who alone are qualified to exercise them—there are functions of administration and government which neither have nor require to have any mission from on high other than that heartfelt inspiration which is poured out alike on all the members of the Church who seek for it or desire it. That, in short, while viewed as a vehicle of grace and the Temple of God, the priests alone may tread the courts of the Church, viewed as the congregation of God's faithful people, all who are entitled to that character ought to participate in the government of that Community.

We are unable to perceive in this statement anything inconsistent with a sound Catholicity; the view certainly does recommend itself as at once consistent with the due preservation of the integrity of the Clerical functions and with the proper method of an Ecclesiastical system. But the important question still remains—admitting this distinction between the purely priestly and the merely administrative character of the Church—are the laity qualified or entitled to participate in the functions of government?

Nothing tends more to error in the consideration of all questions of this nature than the mistaken ideas which many men maintain on the true principles of government; they seem to consider it essential that the line of demarcation between the governors and the governed should be marked with a breadth

and depth, which would make the offices of government not the stamp and ensign of the sovereign sanction of the people, but the symbols of an inherent and independent superiority on the part of the officers. We shall not pause to demonstrate the dangerous character of this doctrine when carried into the world of temporal politics, or its pernicious consequences as a principle of political ethics; it is sufficient for us at present to combat it as a principle of government, applicable to the society of the Church, and to exhibit the fallacy it contains as an element in the constitutional philosophy of ecclesiastical politics. In the Church, if no where else in the wide world of God's creations, man stands side by side with his fellow-man, untrammelled by the formalities of worldly distinction, and enfranchised as a citizen of that mighty city, whose foundations are fixed on the Rock of Ages, and whose walls give equal shelter to all who are admitted within the gates. Within this city, therefore, no distinctions can exist, other than those which have been sanctioned and chartered by the King, who constituted the corporation; nor can the offices so constituted be stretched beyond the precise limits prescribed for their exercise. There may be officers to perform separate duties or functions, and governors to execute the laws, and viceregents to give consent to or to utter their veto in their Royal Master's name against the laws passed or proposed by the legislative body, the senate of the city; but there can be no power in any individual citizen or in any separate class to pass laws for the government of the community, because, in so doing, they would usurp the power of the King himself, and arrogate to themselves that power which has been conferred on the entire community.

Now, applying this plain analogy to the Church, we need not pause to prove that while Christ has laid down the broad principles of government to his Church, he has left the details of its administration to the subsequent enactments of its members. The canons and the decrees of the councils all demonstrate this; for whoever may have passed these canons or attended these councils, the fact that they were passed and were attended is sufficient to shew that the universal consent of Christendom admits that the system of ecclesiastical policy was not definitely settled by our blessed Lord, but stood in need of subsequent development and adjustment as the Church progressed in importance and errors, and dangers had to be met or avoided. If the system had been complete as it fell from the lips of our Lord, a Bishop would have been equally guilty of sacrilege as a Layman in attempting to alter or add to it.

It by no means follows, however, that because, according to our analogy, all may participate in the functions of government, all may do so in an equal degree or in the same manner. No one who has ever studied the constitution of the Christian Church, will for a moment deny that on the Bishops large and important powers were conferred, apart altogether from their purely spiritual functions. But it is a mistake to look to the Apostolic era for precedents as to the ultimate position which either Bishops, clergy, or laity should hold in the constitution of the Church when normally constituted. It is no argument, that while the inspiration of the Holy Spirit was still acting, visibly and on individuals, these favoured ministers of the Eternal wielded in His name the powers of despotic rulers; they were divinely commissioned for a specific and temporary purpose, and with themselves their office and commission expired. In judging of the question, therefore, which we are now considering, it is erroneous to proceed on the precedents of the Apostolic age. While the whole spiritual functions of the Apostles, and their powers as Chief Priests of the Christian Church, descended to their successors, their peculiar and exclusive powers of administration and legislation were not and could not consistently have been transmitted, because these rested exclusively on the miraculous effusion of Pentecost, while only the ordinary gifts of the spirit flowed through the ordinary channels of grace.

What then is the proper sphere of the Bishops in the constitution of the Church? We reply at once, that to them belongs exclusively the custody and the declaration of the *doctrine* of the Church; we say exclusively, because we much doubt whether it can be successfully maintained that the inferior clergy—the presbyters—have any right to determine on matters of Faith. They certainly had not in early times, and their sole right now, if right it may be called, we conceive to arise from the circumstance of the paucity of Bishops in modern times, in comparison with ancient. Apart from this single but most important prerogative, the Bishops do not appear to us to have any singular privileges; the general superintendence and control of their clergy—their powers as ordinaries and governors in their respective dioceses, are rather official duties than peculiar prerogatives, and for the due and proper exercise of these, they are responsible, (on earth,) not to any Archbishop or Metropolitan, which is a spurious and modern innovation, but to the Church in its large sense. They may pass and lay down the Canons of Faith; but in the general administration of their office, and in all questions as to the legality or

illegality, the orthodoxy or heterodoxy of their acts or doctrine, as measured and judged by these Canons, they are answerable to the Church, and must plead before its established judicatories. Having enacted a rule of Faith, established a Canon of Christian belief, they are, so far as their exclusive privileges extend,—*functi;* they are *paramount* so far as enactment is concerned, but they are responsible to the Church for consistency and obedience to the very laws which they themselves enact.

By keeping this material privilege of the Bishops carefully in our view, we shall find in our inquiries under the second of our questions, that much which at first sight seems inexplicable in the earlier history of the Church, or at any rate irreconcileable with our theory, becomes plain and simple. The attention of the Church was necessarily directed, during the earlier period of its existence, to the elucidation, and enactment, and embodiment of articles of Faith; and at first, therefore, the task and privileges of Legislation fell almost exclusively to the Bishops. But in our day, the Canon of Faith is probably complete; the creeds stand—the record of the dogmatic faith of whole eras of Christianity, and, so far as we are concerned, the peculiar office of the Bishops is, in this respect, probably well nigh exhausted.

Having thus endeavoured to define the sphere of the Bishops, and having found that it is not consistent with the theory of the constitution of the Church that they should be in all matters paramount, we have yet to consider who may, consistently with that constitution, participate with them in the functions of administration and legislation. We assume that there is no one who will maintain that, if the Bishops are not exclusively paramount, either of the other orders in the Church is so;—we say either, for in this discussion there are only two left—the Clergy—Presbyters—and the Laity, among whom are reckoned the Deacons. The simple question, therefore, comes to be, whether, in the ordinary administration of ecclesiastical affairs, apart from the questions of Faith, presbyters have any prerogative to co-operate with the Bishops, to the exclusion of the laity.

Now, we admit, and we have admitted, that it may require some argument, and some appeal to abstract reasoning to shake the paramount position which is claimed by some for the Episcopal office. Bishops are unquestionably governors in the Church; and it becomes sometimes not a little difficult to distinguish between their executive government and absolute power. There is, however, a distinction which it is easy to appreciate in

principle, though difficult perhaps to distinguish, and often impossible to explain clearly, in practical terms. But in regard to presbyters and their claim to exclude the laity from a participation, along with themselves, in the government of the Church, we are unable to discover any argument or principle which will stand the test of the slightest logic. Under what department of their office do they claim this exclusive privilege? They are priests—but the priestly office infers no administrative prerogative; it infers boundless responsibility, but confers no power beyond those awful powers which are beyond, and independent of, all earthly administration. The position of the presbyters in the Church is essentially *official;* they have duties to perform; functions of spiritual mission to discharge; but nowhere are they entrusted with any governmental prerogative; in no respect are they charged with any functions of legislation. They are to the Bishops what nobles are to a Prince; men well versed in the theory of government, and intimately acquainted with the circumstances of the Church—men with whom the Bishops may take private counsel, whose advice may be sought, without the formality and publicity of regular discussion and enactment; but yet, with all these advantages, and all these peculiar qualifications, they are still only citizens of the Church, and, so far as any claim to exclusive government is concerned, as little entitled to insist on such a claim as the meanest layman. A government by Bishops would be a despotism, but it would be an intelligible and consistent system of administration; a government by Bishops and presbyters would be an oligarchy, open to all the many evils to which that most exceptionable form of government is liable; a government by Bishops, clergy, and laity is, alone, entitled to the name of a constitutional and rational system of administration.

Briefly, then, to sum up this branch of our argument; we maintain that it is not consistent with the system of the Catholic Church, to require the submission of any one to laws which he has not either mediately or immediately ratified; that, while the Bishops have probably the exclusive right of predicating on matters of Faith, they have no right to sway absolutely over the "Heritage of the Lord;" and, lastly, that in selecting those who are to participate with them in the functions of government and administration, it is impossible to discriminate between the claims and rights of the clergy and those of the laity, so as to exclude the latter from any voice in the legislation of the Church.

But how does the practice of antiquity, and the authority of the ancient Church, tally with this argument?

THE SCOTTISH PRAYER BOOK AND THE SCOTTISH CANONS.

In resuming our remarks on this subject, we would observe that, as the Scottish Episcopal clergy never sign a declaration of their adherence to the English Book of Common Prayer, (which we have already shown), and as the Scottish Canons only recognise certain portions of that book, but not that book as a whole; and as the Scotch Bishops never sought to recommend it for the use of the American clergy when they consecrated Bishop Seabury, and instructed him what kind of uniformity they wished, it would seem hardly to require proof further, that the English Book has no authority, as a standard, or rule of uniformity, on this side the Tweed.

But, it may be asked, is it possible that the Primitive Communion of the Scottish Episcopate never had a Service Book of her own till 1850—never had a document to which she could even affect to appeal as exhibiting her practice, till Bishop Torry put forth his Prayer Book? Do you mean to assert, that in the eighteenth and nineteenth centuries, any portion of the Church of Christ actually subsisted without a written liturgy, or a definitely printed book of services, and had nothing, or little but oral tradition to guide her? Just so. At this present moment we defy the Anglicising bishops and clergy, if they continue to repudiate Bishop Torry's Prayer Book, to put any volume into our hands which fairly represents the use of the Scottish Episcopal Community. Produce any book from the archives of the Episcopal chest, if you can, which embodies the additions and subtractions made by the Canons to the English Prayer Book,—we beg pardon—which exhibits their abrogation of the Church's law, and we will confess ourselves beaten. Present us with any such volume, which is acknowledged as the use of the Scottish Episcopate, according to the literal injunctions of the Canons—even in your own view of them—and we will confess we have been mistaken from our childhood till now; we will allow Bishop Torry to possess his mendacity, Bishop Jolly to have been a Jesuit, and Bishop Macfarlane to have been a corrupter of rubrics, and a breaker of the law of this Church. It was said, not very respectfully, to Bishop Torry, that because he had not inserted the English Communion Office in his Prayer Book, every one who followed his recommendation had "*a lie in his right hand*"—The lie was said to consist in this, that the Bishop's

Prayer Book professed on its title-page to be "according to the use of the Church of Scotland." Everybody knew that this was a mere skilful application of words; everybody knew that the patriarchal Bishop had been asked by a requisition of his clergy, as the most fitting person, to stereotype what had been the use of the Scottish Church, before the English Office had been tolerated to become a wedge to drive out non-juring excrescences. And, as those usages still continued the inheritance and birth-right of every Scottish Churchman, and as that book was likely to be convenient for the clergy and laity of the National party, who had hitherto followed and were entitled to follow, the oral tradition of Gadderar, Rattray, and Jolly, his Reverence recommended it for their use, that when he was no longer alive to testify to the practice of the Church, this might be their sure warrant and authority. Nevertheless, they held "a lie in their right hand." "All men are liars," but the National party infamous above all, for their mendacity. Good Bishop Torry, at the close of a long and honourable Episcopate, is to die—we see no signs of penitence—with a lie in his right hand. Nay, worse than all, with the reflection of having taught others to run riot in a like degree of fraud and imposture. This is what was said, and, for aught we know, is still said, by those who would bear down the stubbornness of facts by the impudence of vituperation—What then? When, under the old regime, after the sermon was over "little bookies" were handed round, with this title—"The Communion Office, according to the use of the Church of Scotland," was this nothing more than a handing about of lies in right hands, because the English Office was not bound up with them? Was it not rather well understood what was meant, and why should our Anglicist at all the more quibble about the title of Bishop Torry's prayer book, in order to have the pleasing satisfaction of informing his Reverence, with all the respect due from a Presbyter to a Bishop, that he had a lie in his right hand? Did it ever occur to him and others, that to give away English prayer books, as though our service and that of the English Church were uniform, was much more mendacious? Or that, to bind up the English prayer book with the Scotch office, without altering the title page, was far more definitely a lie and a sham? But here steps in a would-be liturgist and shakes his head—He never heard of a Church worth the name, living upon oral tradition—What! not the Primitive Church?—We had supposed most people knew, that the Catholic Church for near four centuries had no written tradition of its liturgies. When we were students of theology, we

remember a book by one Dr Brett, enlarging very much upon this very peculiarity of the early ecclesiastical system. Besides, there is nothing so very incredible, we put the question with all humility to Oxford men, is there? in the fact that our Church had to gradually win her way against the prejudices of our people, and so could have no fixed law all at once for her services, as unalterable as the laws of the Medes and Persians. Or that our very poverty hindered our orthodox fathers from printing a sufficient number of prayer books, according to the use of the Scottish Church, as Bishop Torry has been enabled to do now? Englishmen who are able to start journals to propagate their misconceptions, and denationalise and erastianise our Church, may ridicule the idea of our past poverty preventing our raising capital sufficient for such a purpose. But we suppose Robert Nelson judged otherwise, or he would not have exported to Scotland such a quantity of English prayer books. We don't really give him credit for wishing to overwhelm the 1st book of Edward VI. with the mixed tongue of the Elizabethan, though we could point to some now-a-days, who in this mind would imitate his generosity. This much, then, we would say as to those prejudications of the question which we feel bound to resist. They owe their origin entirely to ignorance, excusable enough in itself, on the part of English Churchmen, as such. They are such as would naturally arise in the mind of one accustomed to argue from rubrics, and service books, and statute laws, like the act of uniformity, but they are utterly baseless and delusive so far as our Church is concerned. We have never, like the American Church, put forth a Prayer book, with all the weight of a general Synod. Had this been done, there would have been ground for anathematising Bishop Torry as a schismatic and heretic. But it is really too bad of Bishops to condemn his book when they have nothing to give us in its place. It was said against Tom Paine, that the cruelty of his infidel system hinged on this, that he took away all the comfort people had in their religion, without being able even to give them an equivalent. Without wishing at all to press the comparison to an odious extent, we must say that the conduct of the four recusant Bishops reminds us very forcibly of that argument. None but those who belong to the national party appreciate the uncomfortableness of the changing about from the English Book to the Scottish Communion Office. It is really a practical inconvenience to us. It creates an extra expense—no mean argument in the eyes of poor clergy or laity. It gives the impression that, somehow or other, our bishops are only puppets pulled by Lord John

Russell with a Lambeth string. No wonder ci-devant *English* Episcopalians are rife—No wonder they object to Scottish Episcopacy—No wonder when you talk of "the English Chapel," and give away English Books of Common Prayer! But we would rest upon the simple matters of convenience, and appeal to the better feelings of our oppressors—You, we would say, accept the English Book—it suits you. You do not care though it be conceived that Archbishop Sumner is your chief. We have long ago conceded to you to have your own way. We have ceased to interfere with your peculiar usages. Do not, we ask it as men who have been trampled on, whose sympathies have been bruised, and whose traditions have been scouted—do not meddle with ours. We are one third *now* of the Scottish Church. We have not forgotten by what means we have been thus reduced in members—but let that pass. We are a minority *now*, and we ask you to tolerate us as we once tolerated you. And that toleration will not meet our necessities if we are to be tied hand and foot to the unauthorised English Book of Common Prayer, if we are to be denied the use of the only written document which represents our traditions and usages, of the only book which suits our convenience, which puts our Church in her proper position of independence, and which clears us from the charge of wishing to keep up the face of an Erastian Establishment with an Apostolical heart.

And suffer us to whisper it into your ears—You know the Bishop of St Andrew's has right on his side. You know that he has broken no law of the Church. You know that there is nothing in the book which does not rest upon certain and notorious tradition. You know that he has palmed off nothing of his own whims and fancies for the prescript service of the Church. Else why did the four Bishops not point it out? Why, when they condemned a book did they merely repudiate its authority, instead of anathematising its contents? Because they could do the one—they could not do the other. They could deny that they countenanced the publication of the acts of the Church, but they could not deny that such acts were the practice once of the whole, then of a majority, now of no despicable minority of the Church. What can be so utterly beneath what we look for from straighforward men as to condemn *the publishing* of practices and usages, which they cannot ignore and cannot prohibit. Is it that they are failings and infirmities of erring brethren over which they would piously cast a veil? Is Bishop Torry the accursed Ham who has exposed the inebriated nudity of his fathers in the faith, of

Alexander, of Abernethy Drummond, and of Jolly, and they the reverential Shems and Japhets of the Scottish Episcopate? Show us, then, any authoritative document beyond your own *ipse dixit*, which shall convict Bishop Torry of misrepresenting the practice of the Scottish Episcopal Communion. Take any one thing in his edition of the Prayer Book, and weigh it in the balance of the Canons, and point out its defect and faultiness. And, in the meantime, we stare and marvel, while you anathematise publisher and book, and write circular letters to every Protestant bishop that you, the four apostles of theological soundness, repudiate a publication whose contents you know cannot be severally condemned. Miserable criminal—brought to the bar of an ecclesiastical tribunal—acquitted on every count, but found guilty on the whole! Aged prelate, now numbering nearly his ninety winters, maligned as a bringer-in of strange and unauthorised usages, and an abettor of Puseyite innovators! *Moriturus vos salutat.*

Again, it was urged as an argument against the Bishop's imprimature to his Prayer Book, that he thereby put the English-office clergy into a difficulty, inasmuch as, with an earnest wish even to anticipate the requests of their venerable diocesan, they found themselves unable to use the book he had recommended. This was a most painful position for them to be put in, as they alleged. Everybody who is acquainted with the united dioceses of St Andrew's, Dunkeld, and Dunblane, will agree with us in opining that this was as broad a piece of satire as could be imagined. Clerical gossip lets out occasionally some sharp raps on the knuckles which Bishop Torry is obliged to administer to some of his loving clergy, who, in the Prayer Book documents, express their sorrow and pain at being unable to follow the least expression of his wishes. We should like to have a peep at their Synod book, and contemplate in that mirror of presbyteral love the proofs of their affectionate and confiding correspondence. His Reverence is known to have a great preference for old Jacobite Chapels over English qualified and their representatives. We happen to have a record of some public acts of the clergy of that united diocese. There was a consecration of a new Church at Crieff, (*Scotch* Office) in 1847, where Bishop Torry himself was present. Near about *half* his clergy came to meet him, *the rest absented themselves.* In 1848, Bishop Russell, acting for Bishop Torry, consecrated a new Church at Cupar-Angus, *(English).* *None* of the clergy were *absent* on that occasion. In 1850, St Ninian's Cathedral, Perth, *(Scotch)* was consecrated, the undertaking

nearest the Bishop's heart. Only *three* of his clergy came to that solemnity. In 1851, St John's, Perth, *(English)* was consecrated by the Bishop of Edinburgh. *All the clergy* were present on that occasion. At least, none who were invited were absent through *party* motives. Does this review of the last five years look as if the English Office party were so very anxious to attend to their diocesan's smallest recommendations? The pretence is so flimsy and transparent that we have not patience to unfold it further. They could not plead the hardship of being forced to use a book they disliked. And as they wanted to shew cause for acting like dogs in the manger, they produced this *mal-apropos* affectionate ground of opposition. But we have one evidence of the fact that the Bishop's opponents did not really regard his publishing an edition of the Book of Common Prayer, according to the use of the Church of Scotland, in itself as sinful or immoral, however much they wished his particular edition to be considered as a corruption of the Church's standards of uniformity. Their Choregus, the Warden of Trinity College, stated in his *Guardian* letters, that he had asked the Bishop whether his Reverence would sanction his publishing an edition of the Prayer Book. Now, we can understand a person taking his stand upon the English Act of Uniformity, and professing a consistent Anglo-office-olatry. But we cannot comprehend how a person wishing to put forth, himself, an edition of the Prayer Book, can reasonably object to a similar "tampering with the Church's Law" on the part of his own Bishop.

Lastly, we would remind our readers that one great reason why the Bishop of St Andrew's has so little been supported by some High Churchmen is, that he adhered too rigidly to the traditions he had received. Had he really innovated; had he really attempted to change the customs which his forefathers in the faith delivered, some of those who stood aloof, ridiculing the whole affair, would have been his supporters. Had he extended reservation of the sacrament for purposes of adoration; had he added Bishop Jolly's usage of anointing the sick; had he introduced chrism at confirmation, after some nonjuring authorities; had he ordered the sign of the cross to be made at celebration of the Eucharist; had he, in fact, encouraged mediœval tendencies; had he been a Romaniser, we will engage that he would have had warm support in quarters where the cold shoulder was applied. His Reverence has shared the fate of all moderate men, of all honest middle-way theologians. He is a warning to all primitive Apostolicals,

that nothing goes down in a Scotch Episcopal Synod, but Calvin, Erastus, or Bellarmine.

The last vantage ground against Rome is indeed abandoned, when to reserve for the sick has been numbered among the abominations of the seven hills, by the English Media-Viarians.

UNION WITH FOREIGN CHURCHES.

AMONG the many signs of increasing life and energy which the Oxford revival has thrown out throughout the length and breadth of the Anglican Communion, one not the least satisfactory and encouraging is the growing yearning for the unity of Christendom. Catholic principles have revealed the anomalous condition into which the suspension of Communion of East and West, and the manifold sub-divisions of the West have thrown the Church of Christ. Refusing the hard Roman theory of unity which, though more exact, sacrifices, as a holy doctor of our Communion has well said, a great portion of the Church which "throughout all the world acknowledges" the one LORD of the Church. Churchmen must feel that the existing condition of the Catholic Church, as recognized by ourselves, comes painfully short of the Scriptural statement of her unity, as that statement was embodied in the fact of her united existence, with but occasional and temporary interruptions, for the first thousand years. In the belief of the possibility of an internal apart from an outward, an actual short of a *formal* unity, and in the manifold, accumulated, and at present, as it seems, insuperable, difficulties in the way of the restoration of formal and perfect Communion; we do accept our present position as *provisionally* tenable, yet clearly it is not one to be rejoiced in, to be regarded with satisfaction or even quiescence. We can no longer, thank God, boast of our pure and Apostolic Church as the model for Christendom to copy. The vaunt that the British Churches alone, *in toto terrarum orbe*, have retained the fulness of Apostolic order, conjoined with the simplicity and severity of Evangelical truth, is happily now rare; and, when ventured on, is felt by all to be unreal and fictitious, something as if a starving man should boast of his leanness, or one perishing from cold, of his freedom from unnecessary and costly clothing.

The patristic studies of our clergy have revealed a vision of a Christian Church, as discovered in the *actuality* of the ancient community, which the filmed eye of the last generation

never reached. While the greater activity and vigour of the last twenty years has elicited and laid bare the anomalies and morbid excrescences, as well as deficiencies, of the post reformation Church with greater force than it has yet tended to remove the one and supply the other. Yet, if to know one's disease is a long step towards the cure, much has been gained. So we believe the Gorham case, the rabble and episcopal persecution attendant on the papal aggression, the memorable Gawthorn correspondence will, if used aright, prove decided gains to the English, and other Churches of her Communion. The era of restoration to Synodical freedom seems evidently advancing, impelled clearly by the urgency created by State oppression, and time-serving episcopal timidity. Reverent usages in the celebration of the Divine offices which were scouted as innovations, are now, after an unsuccessful effort of mobs, Bishops, and Archdeacons to expel them, discovering themselves even to the popular mind to be no other than very *ipsissima* portions of the *lex Scripta* of the Church herself.

But of all the cheering symptoms of a return to a healthier existence of our own maimed portion of the Catholic body, none is perhaps more encouraging than the yearning after fuller communion with other outwardly separated portions of Christ's Body; and of all the advantages which have resulted from the memorable crisis of the past year, the actual embodiment of this desire in a tangible combined effort, after the unity it desiderates, may, by God's good blessing, bear the richest fruit. A statement of this object, and the principles on which the effort is based was published in our last January number.

The object itself is so manifestly one which must command the whole sympathies of every Catholic heart, that we feel nothing needs be said in its commendation. The objection, if any, taken to it, will probably be in the present age, which is not particularly distinguished by the spirit of chivalry or self-sacrifice, its supposed impracticability. But such as refuse to begin an enterprize ere they can, to a mathematical exactness, count the result, or take the first step ere they discern where the last will land them, are not the most effectual adjutors, and the cause in hand may (probably) more safely spare than accept such promoters. But to such as feel the solemn duty and importance of Catholic unity, and the sin and misery of Schism, who have a real faith in Christ's promises to His Church, and in the soundness of the claim of their own Communion to a part in those promises, we do earnestly commend the undertaking. Whether it be permitted to its projectors to see any definite successful result or not, it is clearly a work in which

the blessing of the God of unity may be looked for, both on the individuals and on the Church of their allegiance. It is the acting out of faith in the reality of the gifts we claim, and the surest way of winning an increase of those gifts. If the sympathies and combined exertions of British, American, and Colonial Churchmen generally, can be joined, it is impossible to calculate the extent of the result. Who knows but it may be the first step of a movement by which God may answer the prayers of His servants, for the restoration of unity to His divided and desolated Church. If we engage in it with an earnestness, judgment, and humility worthy of the object, other churches cannot look on with indifference—the earnest-minded of all communions must give us their sympathy, and, we may hope, their prayers. That the feeling which has generated the movement is not confined to us or to other branches of the Catholic Church, but is shared also by Protestant dissenters, the "Evangelical Alliance" is a proof. What we have to fear is the indifference, the timidity, and doubtfulness of many, to whom, from their position and principles, we have a right to look for aid. Every movement which has borne any large results, has ever arisen from the combination of a few earnest minds, working with singleness of intention, and in an undoubting faith in the goodness, and eventual success of their cause. Others stood by, spoke of the cause as good, but romantic, and visionary, and its promoters as men whose zeal was stronger than their judgment. But they persevered, gathered strength from defeat, success from failure, mists cleared away, prejudices vanished, and the timid gathered courage, the indifferent caught their zeal, the aliens became partisans, and the movement triumphed. This, we venture to predict, will be the history of the present movement, if, only, its promoters estimate aright the unspeakable importance of the object, and conduct themselves in a manner worthy of so great a cause.

It will be seen, from the manifesto of our January number, that the object proposed is primarily the restoration to Catholic unity of the Protestant non-episcopal communities in northern Europe. This proposal involves two conditions, the impartation of the gift of the Apostolic succession of the ministry, and the acceptance on their part, and unhesitating confession of the Catholic and Apostolic faith once delivered to the saints. Hence, we have satisfactory proof that the promoters of the scheme do not share what we fear is a somewhat prevalent feeling among many Churchmen, viz., that the Apostolic succession *is, of itself*, an effectual and sure safeguard of

Catholic life. Of course, the Nestorian, Eutychian, and other heretical bodies of the East are a case in point, and exclusively establish the negative of such a notion. And here we would take leave to answer an inquiry made by a writer in the January number of our magazine, as to the practice of the Catholic Church in the admission to her Communion of ministers of heretical bodies whose succession is undoubted. It has, we believe, been clearly ruled that the ministrations of such men, performed in heresy or schism, are invalid and ineffectual, yet, on their submission to the Church, their reconciliation gives life to the torpid but *actual* ordination of which they are possessed. We have been satisfactorily informed that in the case of the Monophysite and Nestorian Bishops and priests conforming to the Roman Church no *new* ordination is required, *e.g.*, there is at present an Archbishop of Damascus who was so reconciled; also the reconciled Armenians. The Uniate Greeks too, *upon the Roman view of the Greek Church*, are a case in point. Negociations moreover, we are informed, are pending to reconcile the hitherto independent Armenians with the orthodox Greek Church. These, in such case, would be received *as* a Church, their orders being admitted.

We can only just point to the declaration as one worthy of very careful consideration, which is contained at the close of the published manifesto, viz., that those interested in the scheme are desirous, as a further fulfilment of their endeavour, to restore Christian unity, to bring, as opportunities present themselves, the true Catholic and orthodox aspect of the English Communion before the eyes of the members of the Greek and Roman Communions. Perhaps in no way will the object of the movement be better furthered than in this. We have reason to complain, no doubt, of the unfair way in which Roman Catholics often regard and speak of us; but it is a question, we may well consider how far their view of us is justified by the Protestant and Puritanical garb in which we too often exhibit ourselves to the world. And how damaging to our Catholicity have been our doings in relation to the East, let the Jerusalem Bishopric and the subsequent schismatical intrusion and interference among the flocks of the Oriental patriarchs testify. We are clearly passing through a crisis of no ordinary results; let Churchmen adequately meet it, and we doubt not a brighter vision for the future is dawning upon us.

DEAN OF EXETER'S SERMON.

A SERMON preached in the Cathedral Church of Exeter, on Christmas Day, 1851; with a Preface, containing some observations on a Letter addressed to the Author, by Five of the City Clergy: By THOMAS HILL LOWE, Dean of Exeter. London: Rivington.

Some REMARKS on the Preface to the Sermon preached by the Dean in the Cathedral Church of Exeter, on Christmas Day, 1851, and since published by him. By the Clergymen referred to in the Preface. London: Masters.

THE circumstances which have given rise to the controversy which has brought these two pamphlets before the public, are shortly stated in the accompanying letter :—

January 5th, 1852.

VERY REVEREND AND DEAR SIR,

It is with great pain that we feel constrained to address you, in consequence of a report which has been widely circulated in this City, touching a Sermon preached by you on Christmas day, in the Cathedral, and which, unfortunately, is believed by very many.

It is stated that, on that occasion, you said, or used words to this effect, "That we did not meet here to anathematise those who differed from us by over-precise or presumptuous definitions of doctrine, made by fallible men;" and also, "It would have been wiser, and better for the Church, if the Athanasian Creed, instead of commencing with its present declaration, had begun by saying, Whosoever will be saved, before all things it is necessary that he lead a good life."

Certain it is, that an extensive impression among those who heard your Sermon was, that it impugned the teaching of the Athanasian Creed, and was listened to with equal surprise and concern as coming from you.

Knowing, as many of us do, by experience, how much Sermons, when preached, are liable to an unintentional misrepresentation, we think it but due to you to bring this subject before you, in the hope that you will empower us publicly to contradict a report, so injurious to yourself and the Church.

We need scarcely assure you that, in making this communication, we disclaim all intention of assuming authority, and are influenced by no other desire than that of counteracting the ill effects to which the existing impression has given rise.

With every sentiment of respect and regard, we remain, very Rev. and dear Sir, your faithful servants,

SACKVILLE LEE,
CH. CH. BARTHOLOMEW,
JOSEPH T. TOYE,
C. R. ROPER,
J. LINCOLN GALTON.

Two of those who signed this paper waited upon the Dean, and were received courteously by him. He thanked them for the course they had taken, read the passages which had been dissevered from the context, conveying thereby, he said, an erroneous impression of what was intended by him; and he therefore concluded, as the best means of correcting the misapprehension, to publish the sermon entire. We can only attribute to the Dean's having been influenced by some evil counsellor in the meanwhile, the change of feeling exhibited towards those whom he had formerly thanked in the preface, which he unfortunately determined to prefix to the discourse. He therein concludes, that the five clergymen are amongst those who charged him with having impugned the teaching of the Athanasian Creed, and he taunts them with not having told him wherein he had done so. Considering the kind terms in which their letter is couched, we must say, we scarcely think the citation of the passage from Ecclesiasticus neither merited nor applicable to the case, "Blame not before thou hast examined the truth; understand first, and then rebuke."

Now we are far from saying that the five clergymen, though they asked for liberty to contradict, did not, in a sense, believe the report which came to their ears; at any rate, so far as this, that they felt sure that some terms had been employed in reference to the Athanasian Creed which were open to misconstruction. Any one who will be at the pains to compare the report with the words actually preached, will think that their fear was only too well grounded. Our contemporary, the *Ecclesiastic*, has contrasted the present sermon with those published by the Dean in 1841, and shows what a lowering of tone is perceptible. Indeed it cannot be otherwise, considering the line which the Dean has deemed it right to pursue. One whose every conviction is with churchmen and church principles to be yet led continually, in practice, by the wretched traditions that rule in the Hebdomadal Bond of Oxford, must retrograde. Principles cannot live as principles. They must become practices. It is not enough that Dean Lowe agrees with his Bishop in theory and then deserts him whenever his

support would be valuable. Let him work as hard in defence of the Nicene Faith as the Bishop has, and then people will not doubt his readiness to defend that of Athanasias even should he use such questionable expressions as he has most unfortunately indulged in in his Christmas day sermon. Let him seek the approval of his conscience, and then he will rest less upon that of the ten incumbents of Exeter who have since guaranteed his orthodoxy.

As sincere well-wishers to a man who has made his Cathedral in its services a model amongst those of England, we use these words. And we should, indeed, be rejoiced if our feeble words could induce the Dean of Exeter to make his actions, and, now we may add, his words, more generally consistent with his belief.

Since we penned the above observations, the Dean of Exeter has published a second edition of his sermon, with a second preface, containing an answer to the "Remarks" and to the article in the *Ecclesiastic*. As regards the discourtesy practised towards the five clergymen, he explains it by saying that he gave these clergymen credit for sincerity, when they professed not to believe the reports in circulation, and to be actuated by motives of kindness towards him; but that he learned afterwards from undoubted testimony that one of these gentlemen had, both publicly and privately, expressed his indignation at the manner in which the Dean had, as he phrased it, parodied the Athanasian Creed. Now it must at once be apparent that the Dean had no right to involve the whole five in the offence of one, even supposing the fact was as reported to him. And, again, the clergyman alluded to had as much right to presume that the account he had heard of the Dean's sermon was correct, as the Dean had that the expressions used by the clergyman in reference to it were so. Mr Bartholomew, the clergyman alluded to, has since, in a letter to the editor of the *Exeter and Plymouth Gazette*, replied to the Dean's remarks by saying that he characterized the report as conveyed to him as containing propositions most dangerous. He could not say that the Dean had uttered these words because he did not know that he had; but he believed that some such had been used which would be qualified by the context. He discredited the accuracy of the report and wished the Dean to have an opportunity of disowning the questionable teaching which his words seemed to convey.

The Dean's reply to the *Ecclesiastic* does not grapple with the accusation. He asserts his belief in the Essentials of the

Manhood and Divinity of our Lord, but says nothing to the point (as indeed how can he?) of the weighty accusation which lies against him of siding with the cant of the day, in speaking lightly of a Creed against which popular laxity is known to rebel.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

BLACK LETTER SAINTS.

To the Editor of the Scottish Magazine.

S. AGATHA, 1852.

DEAR SIR,—A correspondent of yours, who seems to assume that the Black Letter Days are inserted in the Calendar for no purpose, (which I can hardly think to be the case, even if the purpose be now uncertain), objects to letters, &c. being dated as on such days. Of course, the use of dating a letter is to shew on what day it was written. In writing therefore to a *Dissenter* it would be a silly affectation to use a date not conveying to him any meaning. But Churchmen are supposed to know the Calendar of the Church. If (as many think, for I do not offer any opinion of my own) these days are meant to be observed by the faithful by special private devotions, then, of course, they ought to be known. And if they be put in the Calendar for some other reason, there is still a good deal of authority or precedent for their use in dating, even in worldly matters.

It may be sufficient to refer to the practice of the English Courts of Law, in whose records and writs the Ecclesiastical dates are still used; and to the common practice of the world, appointing terms and fairs by the names of Martinmas, Hilary, Pall'dy, &c., as well as Andrewmas, Hallowmas, and Candlemas. If these ancient dates are used by the world, without meaning, but without scandal, there can surely be no harm in the members of the Church admonishing one another to remember the holy men of old, who were "the choice vessels of Divine grace, and the lights of the world, in their several generations." There are several useful little works, giving an account of the Saints of the English Calendar,—a sort of supplement, doing the same, in a compendious form, for the

additional names in the Calendar of *King Charles the Martyr*, is much to be desired.—Yours faithfully,

Εψιλον.

(To the Editor of the Scottish Magazine.)

February 1852.

DEAR SIR,—I think the proposition, in your February No., of a *Church-College* or *Hall*, providing *Domestic Collegiate Discipline* for undergraduates of *Edinburgh*, as well as a Faculty of sound Divinity, ought to be brought more prominently before the members of the Church.* You have mentioned, as a sort of example, the New Halls at Durham, and the projected one at Oxford. More nearly, perhaps, to the purpose, is the Hall determined on at Newcastle, in conjunction with the School of Medicine in that borough, and with the University of Durham.

The evils consequent on the residence of a multitude of young students in the large, idle, and dissolute city of Edinburgh, can hardly be exaggerated, except by representing them as irremediable. They are alleviated, certainly, by the attention paid by the Edinburgh clergy to such young men as are particularly brought under their notice, and by their pulpit instructions, often specially intended for the benefit of students. But a *remedy* is wanted, and the remedy cannot be by removing the place of instruction. It is too late, were it desirable, to substitute any other place of *Medical*, and especially of *Legal* education, for the celebrated school of Edinburgh. The Faculty of Arts there, also, seems to be fast recovering from Barbarism, and may, perhaps, emulate the fame of the Southern universities.

Many of our clergy have studied and graduated in Edinburgh, and have, in spite of the defective classical instruction, and want of system, become, through their own diligence, sound and elegant scholars. There is no difficulty now, that I am aware of, in a Churchman graduating there in Arts, Medicine, or Laws (and, as has been shewn in your early Nos., Edinburgene degrees have been recognised by Oxford). If the means were forthcoming (and I do not believe they would be wanting), there would be little difficulty in opening a Hall within a reasonable distance of King James's College, either

*If, which GOD forbid, we are to have, according to Mr Gladstone's notion, a body of lay Ephors over our Ecclesiastical superiors, at least let our laity be educated to know what the Church is.

under the direct sanction, which would not be refused, of the Academic and Civic authorities, or on the footing (relative to them) of a common boarding-house; which Hall should be under the spiritual authority of the Lord Bishop of Edinburgh, and under superintendence of a Master or President, appointed by the Episcopal College, who should carry out the Church system fully, and maintain due discipline, being assisted by as many tutors as should be found necessary, who might also give lectures subsidiary to those of the Professors of the University. The students might be required to produce certificates of confirmation, or such other tests might be required as were thought needful,—attendance being of course required at Mattins and Evensong seven days in the week. With regard to Divinity, it would hardly be desirable that our candidates for holy orders should graduate in Theology in an heretical University whose seal would carry no weight in the Church. Neither in all probability would the dominant sect permit it (nor ought they).

But the Master might lecture, with the assistance of the tutors, and would probably be admitted by the patrons to the status of a professor. Two courses would be needed,—an elementary course for all junior students, to be obligatory on them, so arranged as not to interfere with their secular studies; and a higher course, for candidates for orders, who might attend during their third and fourth years of Arts (when they have but little to do if well grounded), at the end of which they might be examined, and receive such a Testimonial as is given at Cambridge, Durham, and Dublin. The Master or Professor might be recognised by the Church, by the Pantorian Professorship being divided between him and the Warden of Trinity (both having seats in the National Synod), and compensation being given to the present holder. There is no need for such an institution to supersede the Theological department at Glenalmond. There is room for both, and the best would be best attended,—the present number of studentships being always sure of being filled up from the school below. In Edinburgh the first expense would be all; in a few years the Hall would be self-supporting, even including bursaries. And if it were found so there, it might be imitated in Glasgow, Aberdeen, and St Andrews, and ultimately the universities might be fast recovered to the Church—while in our own time the Church would be greatly benefitted.—I remain, yours very truly,

ALUMMIS ACAD. EDINBURGENSE.

To the Editor of the Scottish Magazine.

Bishop Seabury.

Mr Editor,—You are correct in calling the venerable Bishop Griswold a "contemporary" of the Scoto-American Prelate, Seabury, as the former exercised the functions of his ministry in Seabury's diocese, and received his priestly commission at his hands, and his "friend" he certainly was—as appears in Bishop Griswold's Memoirs. But the late presiding Bishop of the American Church was, more properly, the *contemporary*, in his Apostolic office, of *Claygett*, *Jarvis*, and *White*—honoured names in the episcopal annals of that country. The latter died seven years only before Griswold. The mitre of the former, which he always wore (as did Seabury) when performing episcopal acts—is preserved in his diocese of Maryland. The writer has seen it. The external material is white silk; the cloven termination (beautifully symbolical of the Tongues of Fire which represented that Gift bestowed on the first Bishops of the Christian Church) very simply decorated, and the workmanship throughout extremely perfect. W. R. M.

BRIEF NOTICES OF SCOTTISH SAINTS.

St. Cuthbert, Confessor.—Bishop of Lindisfarne.

Commemorated on the 20th March.

When the Northumbrians, under the pious king Oswald, had, with great fervour, embraced the Christian Faith, the holy Bishop S. Aidan founded two monasteries, that of Melrose or Mailros, on the bank of the Tweed, and another in the isle of Lindisfarne, afterwards called Holy Island, four miles distant from Berwick. In both he established the rule of St. Columba, and usually resided himself in the latter. St. Cuthbert was born not very far from Melrose, and in his youth was much edified by the devout deportment of the holy inhabitants of that house, whose fervour in the service of God, and the discharge of the duties of a religious life, he piously endeavoured to imitate, on the mountains where he kept his father's sheep.

It is related that one night, whilst he was watching in prayer near his flock, according to his custom, he saw the soul of St. Aidan carried up to heaven by angels, at the very instant that holy man departed this life in the isle of Lindisfarne. Seriously reflecting on the happiness of such a death, the pious youth repaired without delay, to Melrose, where he put on the religious habit, whilst Eata was Abbot, and St. Boisil Prior. He studied the *Holy Scriptures* under the latter, and in fervour surpassed his brethren in every holy exercise. Eata being called to govern the new monastry of Ripon, founded by king Alcfrid, he took with him St. Cuthbert, and committed to him the care of "entertaining strangers," a most scriptural charge, but one which is usually the most dangerous in a religious state. Cuthbert washed the feet of others, and performed all the works of mercy as they are enumerated in St. Paul's account 1 Tim. v. 10, with humility and meekness, remembering that Christ Himself is served in His members. And he was careful that the functions of Martha should never impair his spirit of recollection. When St. Wilfrid was made Abbot of Ripon, St. Cuthbert returned with Eata to Mailros; and St. Boisil dying of the great pestilence in 664, he was chosen provost, or prior, in his place. In this station, not content by word and example to form his monks to perfect piety, he laboured assiduously among the people to put down several heathenish customs and superstitious practices which still obtained among them. For this purpose, says our venerable historian, the sainted Bede, he often went out to preach the holy Gospel to such as were gone astray. Parochial churches being at this time very scarce in the country, it was the custom for country people to flock about a Priest or ecclesiastical person, when he came into any village, for the sake of his instructions; hearkening willingly to his words, and more willingly practising the good lessons he taught them. St. Cuthbert was a most excellent and moving preacher, and his ardent love for Christ seemed to impart a peculiar brightness to his face, when he announced the Word of Life. After St. Cuthbert had lived many years at Melrose, St Eata, abbot also of Lindisfarne, removed him thither, and appointed him prior of that large monastery. Here he attained to an eminent spirit of contemplation and prayer. Being full of the Spirit of Christ, he was much addicted to compunction, and so inflamed with love for Christ crucified, that he could never offer the adorable Sacrifice of the altar without shedding abundance of tears. He often moved penitents, who confessed to him their sins, to plen-

tiful signs of sorrow, by the torrents of his own tears which he shed for them. His zeal in correcting sinners was always sweetened with tender charity and sweetness. Thus was he a bright example to all Priests of Christ's Church. The Saint had governed the monastery of Lindisfarne, under his abbot, several years, when, earnestly aspiring to a closer walk with God, he retired, with his abbot's consent, into the little island of Farne, nine miles from Lindisfarne, there to lead a more angelic life, or to copy more closely the example of the ancient prophets of God, who retired into the solitude of mountains and forests there to find the God of their hearts. Here Cuthbert built himself a hut with a wall and trench about it, and, by his prayers, obtained a well of water in his own cell. This close solitude was to our saint an uninterrupted exercise of divine love, praise, and compunction, in which he enjoyed a paradise of heavenly delights, unknown to the world.

In a Synod of Bishops, held by St. Theodorus at Twiford, on the river Alne, in the kingdom of Northumberland, it was resolved that Cuthbert should be raised to the episcopal see of Lindisfarne. But as neither letters nor messengers were of force to obtain his consent to undertake the charge, King Egfrid, who had been present at the council, and the holy Bishop Trumwin, with many others, sailed over to his island, and conjured him not to refuse his labours, which might be attended with so much advantage to souls. Their remonstrances were so pressing, that the Saint could not refuse going with them, at least to the council; but, weeping most bitterly, he received the episcopal consecration at York, the Easter following, from the hands of St Theodorus, assisted by six other bishops. In this new dignity, the Saint continued his former manner of life; but remembering what he owed to his neighbour, he went about preaching and instructing with incredible fruit, and without any intermission. He made it everywhere his particular care to exhort, feed, and protect the poor. When we read the words of our blessed Lord, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father,"—we need not be surprised that miracles are ascribed to this holy man, insomuch that he was called the Thanknaturgus of Britain. But the most wonderful of his miracles was that which grace wrought in him, by the perfect victory which it gave him over his passions. His zeal for justice was most ardent; but nothing seemed ever to disturb the peace and serenity of his mind. His attention to, and clear view of God by faith, in all

events, and in all his actions, arose from the most tender and sweet love, which was in his soul a constant source of overflowing joy. Prayer was his centre. His brethren discovered that sometimes he spent whole nights in that heavenly exercise, allowing himself little or no sleep. When St Ebba, the royal virgin, sister to the holy King Oswald, invited him to edify, by his exhortations, the house of which she was Abbess, he complied, and stayed there some days. In the night, whilst others were asleep, he stole out to his devotions, according to his custom in other places. One of the monks, who watched and followed him one night, found that the Saint, going down to the sea-shore, went into the water, and there sung praises to God. In this manner he passed the silent time of the night. Before the dawn of day he came out, and having prayed a while on the sands, returned to the monastery, and was ready to join in the morning lauds—

"Aurora lucem provelict:
Cum luce nobis prodeat
In Patre totus Filius,
Et totus in Verbo Pater.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito
Nunc, et per omne sæculum."
Amen. *Ancient Hymn.*

St Cuthbert, forseeing his death to draw nigh, resigned his bishopric, which he had held two years, and retired to his beloved solitude in Farne Island, to prepare himself for his last hour. Two months after he fell sick, and permitted Herefrid, the Abbot of Lindisfarne, who came to visit him, to leave two of his monks to attend him in his last moments. He received the Viaticum of the Body and Blood of Christ, at the hour of midnight prayer, and immediately lifting up his eyes and stretching out his hands, sweetly slept in Christ, on the 20th day of March, 687. He died in his little lonely isle; but according to his desire, his body was buried in the monastery of Saint Peter, in Lindisfarne, on the right side of the Altar, where his sacred relics remained in peace till the Reformation.

J. J. D.

THE ORDINANCE OF CONFESSION. By WILLIAM GRESLEY, M.A., Prebendary of Lichfield. London: MASTERS. Lichfield: LOMAX. 1851.

Mr Gresley is not one of those who have incurred the charge of being extreme, and upon whom it is the fashion to bestow the title of "Romanizers,"—an epithet too often, we fear, applied by those who should know better, as if for diverting the hostility of the ultra-protestant party from themselves, and such persons and institutions as they uphold, and pointing it on those whose work being, beyond all others, characterized by earnest devotedness, offers a more conspicuous object of attack. It is, therefore, with feelings of unmixed satisfaction, that we welcome him as the advocate of a practice which we regard as the last hope of the Church, as the only means by which she can venture to cope with the heathenism which abounds among us, but which will, if she do not bestir herself, be changed from a heathenism of ignorance and indifference to one of active infidelity.

And, for the very reason that it is so formidable a weapon on the side of the Lord, it is a special object of the enmity of Satan, who ceases not to attack it on all sides; now raising the suspicion of the really good, though mistaken, Christian, now exciting the jealousy of the worldly minded with the bugbear of "priestcraft;" and, above all, sowing around the holy ordinance itself a two-fold measure of those temptations and dangers with which the way of the Lord is beset on every side, and from which no ordinance, not even prayer, nor preaching, nor reading of holy scripture, is free, since these all may be, and have been, abused and wrested to our destruction.

Confession is a practice too often regarded as exclusively Romish, spitè of the plain declarations of our own branch of the Church, in which the duty is clearly upheld. A question may arise as to its frequency, but, as to its lawfulness, we should have thought, none. The catend of post-reformation divines, given by Mr Gresley in its support, is overwhelming, and includes the names of Cranmer, Latimer, Ridley, Jewell, Hooker, Jeremy Taylor, Overrall, Ussher, Wake, Sharpe, Downe, Heylin, Bingham, Kerr, Combe, Sparrow, and Tomline, to whom he might have added, besides others, Bishop Wilson, respected even among "evangelicals."

But many who do recognize the lawfulness of the practice,

demur to its habitual use, and even stigmatize as "Romanizers" those whose judgment leads them to make a more frequent use than themselves of a practice which they themselves allow. A shadow of an argument may be raised by these objectors on the words of the prayer-book, which *seem* to indicate exceptional cases only for special confession. But, to take the instance of invitation to confession as preparatory to the reception of the holy Eucharist, and consider the circumstances under which it is made; to the thousands and tens of thousands who never approach the Lord's table, who know not the name of the Lord, save in a curse or an oath; to the careless man, who, not living in flagrant immorality, yet, for that very reason, oftentimes finds repentance harder than the wretched being who, like the publican of holy writ, knowing his sad state, cries "God be merciful to me a sinner." These are the objects of the invitation:—

"How many of these poor sinners," says Mr Gresley, "could by any means, without help, bring themselves to that state of faith and repentance which is required of those who would approach it worthily? Would any one forbid those unhappy persons, if God should touch their hearts with compunction, to go to God's minister and open their griefs? Why, if all those who were unfit to communicate, and could not rightly prepare themselves, were to repair, as they are invited, to God's minister, I suppose, in many parishes, his doors would be besieged by penitents for weeks before the celebration." . . . . pp. 18, 19.

But not to these only, but to the regular communicant, the pious Christian, is the invitation given. Do we not all say of our sins, "the remembrance of them is grievous unto us, the burden of them is intolerable," and, if this be not a solemn mockery, but our real heart-felt sorrow, shall we despise the offer of assistance, so mercifully tendered to lighten the burden which weighs us down? The body, indeed, may be whole, and need no physician, but the soul never can. But rather, to quote our author—

"It is certain, that persons living in a state of grace often feel more scruple of conscience, and are more distressed in mind, on account of some comparatively trivial fault, than others do who have committed the most grievous sins. The greatest saints ever acknowledge themselves the greatest sinners." . . . . p. 127.

The following extract from Mr Gresley's work, indicates a

rule for the guidance of both priest and penitent in regulating the frequency of confession:—

"In regard to frequent confession, it is manifest that, if a sinner, after repentance and confession, relapses into his former sin, he is in a worse case than before, and more in need of spiritual aid, though of different treatment. Suppose a man burdened with the guilt of some habitual sin which he thoroughly abhors, and desires to subdue, but hitherto without success. He has confessed with much apparent contrition, and obtained absolution, and, for a short time, all has gone on well. But presently, notwithstanding his resolutions and prayers, or possibly from relaxation in one of these particulars, he falls again into the same sin. It is recommended by all persons conversant with the subject, that such a person should again and again resort to his spiritual adviser. It is like a medical case that requires constant watching. The very knowledge that he will have to confess his shameful falls is found to be one of the best preservatives. Many instances are recorded of persons who have been saved from grievous sins by this repeated confession." . . . . . p. 126.

The subject of confession is not, we admit, without serious difficulties. It is undeniable that the confessional has been abused, though we believe the number of these abuses to have been much exaggerated. But what good thing has not been, at some time or other, turned to evil? The real cause of its unpopularity among ourselves lies, we conceive, in the intense dread of "priestcraft," which is a characteristic of an Englishman's religion, and which was the real moving impulse (where any existed at all, beyond love of mischief and riot) which prompted the insane rabble, who disgraced the nation by the riots of last year, to follow the lead of a few better instructed, but more evil minded demagogues. Little knew, and less cared, the multitude who attacked S. Barnabas, and threatened its devoted pastor with violence, even to loss of life, for surplice or gown, for song or say; no! it was a vague idea that such men as he would obtain an influence and a power over them, a power which, as they knew, they had nought to urge a reason against its holy might, they must resist by brute violence. Poor misguided men! you would not—no! you were too proud and independent for that—be led to holiness by a priest, but you gave yourselves blindly, like the merest machines, into the hands of the agents of wrath. The same spirit is "at the bottom of the jealousy which exists in the country on the subject."

We refer our readers to Mr Gresley himself for a full state-

ment and refutation of objections to the ordinance of confession, (and for practical remarks on its use), and will close our notice of this valuable and timely little treatise, by a view of what, in our opinion, is the chief benefit we may hope to derive from the re-introduction of the practice.

We have spoken of infidelity as of the enemy we have most to dread in these days. But there is a fell malady of the soul, which, more widely spread among ourselves, perhaps, than among any other nation professing a Christian piety, is silently but most surely preparing the soil for the admission of the tempter. We refer to the sin of impurity. It is, emphatically, the sin of the nation. "The people of this country," writes Mr Woodard, in a recently published letter, and his words cannot be for one instant denied, "have a very undeserved reputation for charity; when, notoriously, the whole land is drenched in the sin of uncleanness, and most of our youth grow into life, familiarized and reconciled to living in the most deadly sin." Sad to confess, but, alas! too true. It is to combat this vice, especially in the young who are not yet hardened in sin, that the practice of confession is peculiarly adapted. For this, the earnest minded clergyman, whose words we have just quoted, in the schools which he is founding in the south of England, and which are, we do not hesitate to say the most practical and hopeful efforts yet made against the coming dangers, establishes in each a *chaplain*, who, not having anything to do with teaching and punishing, may be the spiritual adviser of the boys, their confessor, their comforter, and their guide. For well does Mr Woodard know that our only chance is to train up the rising generation in purity and faith, and rightly has he discerned the only mode of doing so effectually. God grant it be not too late for even this! But Mr Woodard's own words on the matter are worth giving :—

"I believe our public schools would have been far less immoral and that our country squires would have entertained feelings towards the Church and their neighbours far different from what many of them now do, had these schools possessed conscientious and devoted chaplains. And that such is the general belief, I gather from the fact, that there is no public school man, whether clergyman or layman, to whom I mention our plan of appointing chaplains, but exclaims 'What a mercy it would have been to us, if it had been so in our day.' And one of the most eminent noblemen of this county, whose piety all respect, but whose sympathies are certainly not with the High Church party, confessed to me that he considered this the strongest and best part of our plan."

It is, then, one of the confessor's most sacred, as well as

most hopeful duties, to watch and thwart the attacks of the devil, in the spirit of uncleanness, upon the young. No master, no friend, nay, no parent can do this, but he only who is all three, and more than all three—God's ambassador, commissioned for that very purpose. To him will the young penitent fly in his hour of darkness, and from him will he receive the comfort of absolution if he have, unhappily, already fallen, and the safeguards of his advice and assistance against future temptation. He will fall again and again, it may be, and again and again he will pour out his soul in penitence to the priest, and surely, at last, shall the labours of the spiritual physician be, by God's grace, effectual for the soul, even as those of the earthly physician are permitted to be for the body. God only knows. Even this hope may fail us, but O! let it be tried. Never was a time when more earnestness was felt by all religious men to bring up the young righteously. In God's name we beseech them not to neglect His ordinance of confession, the only one which, we believe, can be effectual in subduing that fatal sin which makes all their efforts of no avail.

Reviews.

A Letter to the Congregation of St John—the Evangelist's, Aberdeen. By the Rev. P Cheyne, the Incumbent. Aberdeen: A. Brown & Co. 1852.

This letter has been written and published for the purpose of explaining the ritual observances of the Church, and the foundation on which they rest. It is the most able, plain, and lucid statement we have ever read on the subject, and were it carefully perused and studied by every member of the Church, it would do incalculable good. We do hope that few earnest minded members of this Church, will neglect to peruse it with attention. We expect to return to it and its subject in an early number.

Stories and Catechisings in Illustration of the Collects, &c. Edited by the Rev. William Jackson, M. A., Oxon. London: J. & C. Mozley. 1852.

This excellent little work is now in progress. It is writtten in an

interesting style to attract the attention of the young, for whom it is chiefly intended; but it will be read with profit by many who are beyond the years of boyhood. We have great pleasure in recommending it as a work calculated to deepen the religious principles of the young Christian, and to lead him to walk in the fear of God, under the teaching of the Church.

SHORT PRAYERS FOR MORNING AND NIGHT. For the Use of the Faithful Children of the Church in Scotland. By A PRIEST. Edinburgh: R. Lendrum & Co. 1852.

THESE are among the best and soundest prayers for children we have met with. They are, however, but indifferently brought out. We mean, the rubrical directions are printed in the same type as the acts of devotion, and often without beginning a new line, which must, in the mind of a child, occasion no small confusion.

When another edition is required, which, we trust, will soon be the case, this defect will no doubt be remedied.

THE MONTHLY PACKET OF EVENING READINGS. For Younger Members of the English Church. London: J. & C. Mozley.

THIS is an admirable and cheap monthly visitor, containing a great variety of valuable reading for the young Churchman; and ought certainly to have a place in every parochial lending library. For it mingles sound Church teaching, with entertainment suited to the young, and those who have not time for heavy reading.

THE MAGAZINE FOR THE YOUNG, by the same publishers, equally deserves encouragement, and our commendation, both for its cheapness and its excellence. It will pass an hour very agreeably and profitably every month to those who wish to mingle instruction with amusement. It is meant, as its title indicates, for the young.

"A RITUAL AND ILLUSTRATIONS OF FREE MASONRY," &c. &c. Published and Sold by S. Thorne, Shebbear, Devon. Pp. 259.

THE above work is causing a deal of stir among the Masonic

Fraternities, as well it may, inasmuch as *it dissolves all the arcana of the Craft*, and as it is one of the boldest attempts ever made in the way of *moral courage*. We gather the following remarks from the preface of the wonderful book. "I renounce masonry because of its *blasphemous perversions of the Holy Scriptures—the insults offered to Heaven in the profligate mockery of Prayer—the horrifying abuse of Oaths*, and BECAUSE OF ITS OPPOSING MY BAPTISMAL VOWS. I do this the more unhesitatingly because *the nefarious Oaths* were administered to me when blindfolded and on my knees, compelling my "*free agency*." I was *prompted* to pronounce the dreadful vows, as they were dictated to me, sentence by sentence, each one outstripping the preceding in the terrific fearfulness of its imprecations. It would be impossible to put together language more awful and terrible, than that with which every one (who allows his *curiosity* to outdo his *judgment*) is made to *invoke upon himself the wrath of God and every evil, infamy present and eternal*, if he should infringe in any degree the requirements of the various Oaths in the various Degrees, to which one must submit, in an unsuspecting dependence upon others, blindfolded both in body and mind. There are many Free Masons who are under the same convictions with myself as to the shuddering character of Free Masonry, and who heartily repent their folly in having thoughtlessly, and, for gratifying an overpowering curiosity, sought admission into it; but who, imagining themselves, as I for many years did, irretrievably bound by the fetters of its Oaths, submit to the impious bondage in silence." There is a pamphlet entitled "JACHIN AND BOAZ" which discloses the secrets of two or three of the Masonic degrees, and which the "Brethren" make use of; but the volume under review, in addition to full letter press, gives engraved illustrations, drawn from life, of "Lodge of Entered Apprentice, Fellow Craft, and Master Mason,—Mark Master's Degree,—Royal Arch,—various Knighthoods;" together with the divulgement of the equally profane Associations of "Odd Fellows" and "Orangemen."

Sad to say, many in Holy orders have been obliged to swear the awful Oaths of Masonry, and who even now hold the *unchristian* office of "*chaplain*" to their various Lodges, having to call upon God in prayer, as they are present at the several meetings, and to TAKE GOD'S NAME IN VAIN by doing so!! Surely, after reading this volume, and pondering its sensible arguments, they will

be induced to pause ere they again call upon God for such DERISION. This book will give Masonic Fraternities a terrific blow, as none of the same kind was ever before known to disclose so fully this mystery of iniquity. It has reached the sixth thousand.

Ecclesiastical Intelligence.

DIOCESE OF ST ANDREWS.

THE following was omitted in the last number:—

KIRRIEMUIR—ST MARY'S CHURCH.—A Confirmation was held in this Church, by the Lord Bishop of Brechin, (acting for the aged Diocesan), when twelve persons, including several adults and one convert received that holy ordinance. The Bishop delivered a touching and beautiful address to the confirmed. After the service, according to an ancient custom, several persons came up to the altar, to receive the Episcopal benediction.

His Lordship also held a confirmation at St John's, Forfar, in this Diocese, when seventeen candidates received this seal of the Lord.

DIOCESE OF ARGYLE AND THE ISLES.

At a meeting of the Committee of the Society for promoting Christian Knowledge, held in the Society's rooms in January last, a letter was read from the Bishop of Argyle and the Isles, requesting aid towards the erection of churches at Rothsay and Oban. He said,

"The congregation at Rothsay might be large, but owing to the insufficient accommodation it is not so. Divine Service has been performed for nearly eleven years in a large room, above a spirit cellar, no other accommodation having presented itself. Rothsay is a place of large resort to invalids suffering from diseases of the chest, than who, few more require spiritual aid. Less than £1000 will not erect a sufficient edifice, and of this sum one-half is not as yet available.

"Oban is a place of considerable resort for young men from the Universities during the vacation. There is no place erected to which they may betake themselves on the Lord's-Day, for Divine Service. It is estimated that from £1500 to £2000 will be required to provide a sufficient structure; of this £300 have not as yet been obtained."

It was agreed that £50 be granted towards each of the churches, provided that adequate funds be raised within three years.

DIOCESE OF GLASGOW.

We omitted last month to state that the Rev. Alexander Allan, M.A., has been licensed to the cure of St Columba's, Largs, at the recommendation of the Honourable G. F. Boyle, Patron, who has, with his usual generosity, guaranteed a certain fixed income.

NOTICE.

We have received a communication from the Synod Clerk of the Diocese of Aberdeen, calling our attention to some inaccuracy in the statement relative to the publication of the minute of that Synod, at pp. 90 and 91 of our last number, and which seems to implicate him. We have the greatest possible pleasure in assuring him and our readers that such was not our intention, and would desire to express our regret that we should so have expressed ourselves as to give the slightest ground for such a supposition. We are also sorry that by an inadvertency on our part, there was an inaccuracy as to the time of the Session of Synod, and the publication of excerpt minute. The facts we believe are simply these:—

The Bishops, by a Majority of four to one, at this celebrated Synod of February 1850, came to, what we must call, the hasty and ill-advised resolution of trying to suppress the Prayer Book, then just published by the Bishop of St Andrews, and with this view pronounced a sentence of condemnation on the *publisher*! This sentence was irregularly sent, not to the Bishops, but to the Synod Clerks of the several Dioceses, to stir them up to pronounce a like sentence while yet ignorant of the merits of the question. In May following, a special Diocesan Synod was held at Aberdeen, on account of the Baptismal question then in agitation; at which the Episcopal remit was taken up and discussed. In this the Synod were strongly urged to concur; but not having seen the book till it was handed about among them for inspection, they were unprepared to take any decided step, for or against it. They, however, agreed to express their regret that the *title* should have been adopted; and a resolution, acknowledging the remit, and expressive of their objection to the title, was agreed to. In July, an extract from the minutes appeared in the Aberdeen Journal, as from authority. The following month the regular annual Synod was held, when the publication of the minute was noticed, and strong opinions expressed as to the impro-

priety of publishing without permission from the Synod minutes which were then common property. The irregularity was admitted, and, as was understood by the members of Synod, a pledge was given that it should not be a precedent. It was complained also that the minute was not *correct*, that it contained expressions which were never used, and conveyed a meaning which was never intended, and some alteration was accordingly made. Again, at the Synod of 1851, it was found when the minutes of former Synod were read, that no notice was taken of its discussion about the publication of the minutes, nor of the pledges that it should not be a precedent. A somewhat stormy debate followed, which ended in a resolution that no part of the minutes should hereafter be published without the authority of the Synod.—The Synod Clerk, we are aware, had nothing to do with the publication in question, and for any inaccuracy in the minutes he can, with no degree of fairness, be held responsible. The fault rests with the Synod, whose mode of doing business is not such as to insure an accurate expression of their sentiments. Notes merely are taken at the meeting, and the minute is extended afterwards, and generally within about a week submitted to the Chairman. The extended minutes are read at next meeting, and corrections made, if necessary. And not till this is done can they, with any truth, be said to be the minutes of Synod. The facts which we wished to notice in our former article, viz., the publication before the final *Authentication* of the minute, by the Signature of the Bishop in presence of the Synod, and the *Alteration* of the minute when it was read, are unquestionable: and it is equally unquestionable, that the inaccurate minute thus irregularly published, was made use of to influence the decision of the Brechin Synod. But we repeat that we had no intention of inculpating the Synod Clerk, and regret very much that our words should have been capable of such a construction.

We have just seen the remarks of the *Journal* on our "Strictures," which, finding unanswerable, it has met by *unworthy and disingenuous* insinuations against ourselves. As we have no wish to compete with our rival at this kind of controversy, and are quite satisfied to let him have the last word, we here drop the subject—a subject which was forced upon us. No one laments more than ourselves the necessity for controversial writing which the rashness of some in high places has of late rendered unavoidable. We lament equally the evil consequences and the bad feeling which has been the unavoidable result. For "the truth" we must contend, but most earnestly do we desire to live in peace with all men.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

APRIL, 1852.

THE TWO CURATES.

THE sun shone fiercely upon the top of Winscombe hill, and the short, half parched grass told pretty plainly that he always did shine there as long as he was above the horizon. There were no flowers among the grass, nor on the bank beneath the hedge, which was here short and stunted, though this was that flower-decked month of June, of which poets sing so rapturously. The hedge-row ran along down the side of the hill on one side, and on the other was a small coppice, and perhaps down the hedge-row might be found some green nooks, in which some fair vestal flowers had hidden themselves; or deep in the coppice your eye might detect little glades in which dwelt the beautiful orchises, some of them almost confined to this locality. But generally, when people got up to the stile at the top of Winscombe-hill, their eyes were too busy, first in looking back at the way they had come, and then round upon the landscape, to care much about flowers. They were too blown, and tired too, to go much out of their way in search of them, but nestled as closely under the little coppice as possible to get out of the way of the sunshine, and left their search after flowers till they came to some shadier spot. This did the travellers who came up now, and taking off their hats began to fan themselves with their handkerchiefs; first wiping off the perspiration from their faces. Both were young men. I suppose I ought to say both were handsome, as they are to be

my heroes, but one so seldom meets with good-looking men, that I should give my tale an air of improbability if I placed two good-looking men on the same stile in one day. One was thin, and pale, and almost unprepossessing; the other ruddy, with a clear open countenance, well cast features, broad chest and strong limbs, and moderately tall in stature. A connoisseur in such matters, and I suppose there are such, might have remarked, however, that his neck was too large, and that his lips were large and loose, and apt to be drawn up in the middle in the way men distort them when they cant. His forehead too, though not deficient in height, denoted no grasp of mind. It gave you at once the idea of quickness without strength, fancy without judgement. His companion, on the other hand, had a mighty forehead; a still, bright eye, which you never could see to the bottom of; an ugly, grim look about the mouth and chin; and a forward bend of the head which said almost audibly to you, "Come let us try again!"

His name was Algin, the other's Bovin.

"I tell you what," said Bovin, "we shall punish Medway's wine for him to-day. His dinner Sherry will find itself in my tumbler pretty often, with the delicious iced soda water the dear fellow gets for us this hot weather. What rare dinners he gives, doesn't he?"

"Yes! one generally finds the company so well selected for each other; always some one, either from the neighbourhood, or Oxford, who does not mind talking to young men. I always come away wiser, at least I think so, for it is so difficult to know what is wisdom now-a-days."

"Oh, a fig for his wise men! I don't mean to include *them* in capital dinners. What a fellow you are! I meant his superb claret, his excellent cookery, the taste with which he manages that every one shall find what the dear observant fellow has seen him most partial to—that is, if the thing is in season, for he never offends in that respect, of course. What do you think? His valet told my mother's maid once, when Medway was stopping with us, that his master keeps a registry of his friends' names, and puts opposite each, what he has observed each to like best, so as to get even after years have passed what he may have observed them take to. Now that's what I call genius in giving dinners. Medway does everything well; but he does that kind of thing better than any man I ever knew. My dear fellow! now do notice all these things a little! You ought to treasure up "each wise saw and modern instance" of this kind, against the time you marry a rich wife, and set up giving dinners. It is a science I assure you; and

one worth the consideration of any man of taste and judgment.

"But, Bovin, I don't think I ever shall marry a rich wife, in the first place; and then, if such should be my lot, I don't think I should give dinners. I don't mean to say it is wrong to do so, but I am inclined to think that, as Burke tells us, the reign of chivalry is past, and another—isn't it Carlyle? says the age of ruins is past; so, we youngsters may be permitted to say, that the age of dinners is past. Stern, serious work is in store for us—if we read the signs of the times rightly!"

"Nonsense, my dear Algin! you croakers are always ringing that in our ears. The world jogs on very pleasantly for those who will strive to do their duty as well as they are able, and enjoy themselves as much as they can, innocently of course. It is not good for us to be diving too much into God's designs. "All things will work together for good" you know. We are but instruments in God's hands, and cannot add one cubit to our stature. Why then should we be casting hither and thither, prophesying this thing and that, and seeking to bear the troubles of our children; we, who can scarcely bear our own?

"Ah, your old fallacies, Bovin! your spiritual Epicureanism peeping out. It is just this which makes me so dissatisfied with the practice of the good men in the Church, and so anxious to hear and know what men who arrogate to themselves the title of *the* Churchmen, write and say about such things. *Can* we do as you say?—that's all about it. To me, for instance, the present seems the least part of time, it is ever changing into the past. Where are the last ten minutes? gone, carrying with them what cannot be amended, our evil thoughts perhaps. We can only live a moment at a time, we have only in our possession at once the least conceivable period of time. To us all, eternity, with the exception of that moment, is either past or future: and yet, you talk about enjoying the present, about doing our duty in the present, and not diving into the future. Why, my dear fellow, we can't keep out of the future! The habits we formed in the past have influenced the present moments; the thoughts we think now will perhaps influence us to-morrow or the next day.

"Oh ay, of course. I didn't mean to say we should never think about the future, because there is death and judgemen; but, that we should not make ourselves so uneasy about how the world will go on when we are gone."

"No, that won't do either Bovin. You mean to say that

we should, in the first place, try to save our own souls, and, if we are clergymen, those of the people committed to our charge; but I begin to suspect that something more than the attempt will be required of us, namely, that we shall be judged too for *how* we have tried to do this."

"Oh, of course we must do this as the Bible directs, not, as our friend down in the valley there thinks, as St. Augustine directs."

"Nor as our friend, the Plymouth brother, gathers from the Bible—eh, Bovin?"

"Oh I don't know, *he* is a good man, and I for one cannot refuse the right hand of fellowship to such, just because he differs from us about a few carnal ceremonies."

"But how about his system? Suppose we are to be judged for the manner in which we have endeavoured to save our souls?"

"Oh, but I don't think we are."

"Then, every 'man may be saved by the law or sect he professes:' what says the article about that?"

"Oh no, I don't mean that; the article is right no doubt. The article is right."

"But how about his system?"

"Why, he professes Christ, and Him crucified; and that's enough."

"So do the Papists."

"But he goes by the Bible."

"So does our friend below."

"Ay, but he misinterprets the Bible."

"Who being judge?"

"Oh, any man who can read the Bible."

"Who would be likely to condemn Simeon perhaps, as well as St. Augustine."

"Well, I don't know! let's make haste, or we shall be too late for dinner."

"But *I* know, that in spite of what S. and C. and the other men whose characters I respect, say, that I am not quite satisfied with this every-man-his-own-law-giver system. Suppose I died to-morrow with the fact of an authority-claiming Church, and my mind in this state of doubt about her claims, whose fault would it be if I were judged for not believing in her, with the other articles of the creed?"

"Well, don't bother yourself about it now, my dear fellow. You will carry that gloomy brow into Medway's drawing-room if you do not mind."

"Well, I suppose you are right, Bovin, as the world goes;

put off these things to a more convenient season, and put on your pumps for dinner! An anxious inquirer in silk stockings—what a farce!

CHAPTER 2.—*The Dinner, and who were there.*

MEDWAY *had* a capital notion of giving a dinner, no doubt—and, if any thing can make a man forget his anxieties, it is a well ordered dinner party. When one enters the drawing room, there is a kind of mystery to be solved, as to who will be there, and how they will look, and what they will have to say. Then, as couple after couple file off to the dining room, there is another mystery, as to what lady will fall to one's lot. Who will take in that nice girl in the pink muslin, who has been talking so energetically about the sayings and doings of the poor, and has listened so eagerly to a new plan for clothing-club tickets? Whether that tall young lady with the soft eyes, which lightened up so suddenly when some one quoted a rich passage of Tennyson's, might not be placed near one; or whether one shall be tied by a soup-fish-and-meat bond to that pert lady, who thinks this, and that, and the other; and who, with her turned up nose, and sharp face, seems fitted to wedge her private judgement into every thing. Would that such judgements were kept private!

But all such mysteries are solved in time, and into the cool dining room they file two by two. The doors, looking upon the lawn, are open, and let in the perfumed air from beds of mignionette, and borders of roses. And there stand the servants of the company, some of them looking as though they had been laughing. I should like to know, by the bye, what they talk about before we come in, subjects not very complimentary to us I suspect. The company are seated, and, deep in the discussion of their soup, give us an opportunity of describing them. On the right hand of the hostess, duly honoured as he should be, sits "our friend down in the valley." His pale, delicate forehead has something girlish about it—but most spiritual withal. His blue eyes are deep-set, quick, and, though beautiful, their restlessness contradicts the spiritual repose of the brow. His nose is large and long; and, alas for his taste! the nostrils are not curved. His mouth and chin are feminine in their expression, and have that genuine air of benevolence which we at once look for in them, if it be wanting in the eyes. The word 'gentleman' meets you at every look, and speaks from every tone of his voice. You love him

at once. You would tell him your troubles if you met him in the back woods of America, much more in his vestry or study. Such men do not want learning; their quick minds, and heaven-illuminated intellects anticipate the conclusions of philosophy. You feel about them, that generally they are guided into all truth they may have need for. And, although they may be often wrong, as the world deems right and wrong, yet they are right in the proper sense of the word.

Next to him sits a lady with a red face and no particular character that her friends could ever arrive at, though her servants had been more successful. Next to her, a neighbouring squire, very fond of poultry and bees. Next to him a lady, who, on the strength of being related to a rich family, had presented her husband with nine girls in succession. Next to her our friend Algin, who had succeeded in leading in the lady with the soft eyes. Then came the host. Then, the wife of our friend in the valley, fit wife for such a man; with more of general reading than he had, more knowledge of the world, more skill in dealing with it, more English in her character, and yet, coupled with an apparent brusqueness of manners, a beautiful feminine gracefulness that made one feel proud to be reminded, by some of her skilfully put questions, that one was misjudging, or overstating, or rashly generalizing. To the readers of Macauley I cannot convey a better idea of her character, than by calling her a female Halifax. Next to her sat Bovin, then the young lady in the pink muslin, who, with her dark hair and eyes, and clear pale face, looked very beautiful, and was very good. She had not quite got through her universal history yet, and had paid very little attention to theology, as a science, which most young ladies think necessary now; and besides, she rode her pony, and chose her dresses, and was learned in balls and bachelors, so she was not badly placed near Bovin. Next to her was a clergyman who loved to do his duty, and eat his dinner, neither of which an enemy could charge him with neglecting. To ordinary observers, he was a jolly looking, sensible, practical man, with a large parish in good order; a man whom a romantic young lady would as soon have thought of asking for his opinion of the last new poem, as of asking an oyster for a song. Yet some who had more penetration, knew that his mind had grace as well as strength, and saw, rolled up in the man who managed the savings bank so well, the tenderness of a pure minded girl. Next him sat a lady who had three ideas, and didn't believe in the existence of any other. The first was, that blood was every thing. The second, that every thing

else was Chartism. The third, that the church was meant for the aristocracy. Next her sat a droll clergyman—a mass of incongruities, a high churchman who would dance on a Friday, who decorated his altar and built up pews, put up crosses in his churchyard and turned his cows in, subscribed to the S. P. G., and the Bible Society, &c., &c., &c.

Such was the company. The Indians don't tell you what Mr Smith says, but what Big-nose, or Swift-foot, or Eagle's-eye says and does. And so I must describe my characters by their characteristics, logically—not nominally. Thus my readers will understand at once who the lady with the bright eyes is, who the savings bank clergyman is, and who the lady with three ideas is. Much of their conversation I must pass over as foreign to our subject, and of the usual staple, only reporting what was likely to influence the opinions and future lives of my heroes.

"Weren't you delighted to hear that Lord —— got the Bishopric the other day, Mr Turtwell?" said the lady of three ideas to him of the savings bank.

"Why, not particularly, for I think I have heard you say he is such an eccentric man, and one feels it painful to have to laugh at a Bishop's oddities."

"Oh, but then we have no right to laugh at those above us, surely you as a clergyman would tell us that."

"Well, perhaps I should; but I should also tell you that such laughable people have no business to be placed above us."

"Why, Mr Turtwell! I declare you are turning radical. Who so fit to rule the church as those who are born rulers."

"Oh no, pray don't say that, at any rate about church matters; to be a Lord only requires that a man should be born one; to be a Bishop requires other qualifications, at least so Scripture says."

"Well, dear me, what will become of the country? Now you are the last person I should have expected to hear defending that horrid levelling principle which makes the Aristocracy no better than other people."

"Why, I suspect, Mrs Alldust, that the levellers to whom you refer, and whom I for one don't sympathize with, wouldn't thank me for putting the Aristocracy on such a footing. They say that they are much worse than other people. I only say, that they are neither better nor worse than their neighbours."

"Better than their neighbours would be, placed in the same circumstances," said Mr Austin (our friend in the valley), who had been listening across the table.

"Try us," said the droll clergyman, who was suspected of flavouring his somewhat insipid Whiggism by a dash of Radicalism now and then.

"Well, I think you have had your trials often enough. Where shall we begin? Wolsey, Cromwell, Judge Jefferys, Law Lords, Bishops, Prime Ministers, which line will you take?"

"Oh, they were isolated individuals, tied down by bad masters, a bad bench of bishops, or a corrupt administration."

"An excuse for corruption, but none for being corrupt. Those heroes who are to teach a corrupt aristocracy, ought to have courage to resist bad practices, not make their disciples' vices an excuse for their own. Power either over money or men is likely to be abused, no matter by whom wielded."

"Ay, we must give these masters of ours less power then. A great many fish go to make up a shark, so we must keep out of their way, or send them sword-fish to govern."

"That is, keep the government among ourselves; eh, Grinley," said the host.

"Yes! you and I are quite as capable of it as some we know."

"Well, suppose we try. I'll govern your church, and you shall govern my stable."

"No, no, I am as much at home in church matters as you."

"Witness that organ of yours."

"Well, it only blows without making a note sometimes, but your horse blows always, and would never make you a note, except one of admiration."

"Alison's opinion about the Aristocracy;" said Mr Austin, who could not help laughing at the grimace with which Mr Grinley helped out his witticism "has done much good among us. We had office and station, were acknowledged the leaders of society, found our wealth would purchase every thing almost that men of a few years back valued in this world, and that it was easily replenished by some means or other when it failed; and so we had little occasion to exert ourselves. But now the case is altered. We have to exert ourselves to hold our own, and to show that if we aspire to office, we will honestly contest the race with the tradesman's son; and, if we beat him, it will be because we have as much talent, as much energy, and superior advantages, which we have properly used. I for one have no fear for the order."

"But suppose the prejudice against the order should operate to turn you into the governed, as in France?" suggested Mr Turtwell.

"Well then, surely we can work to overcome this difficulty.

If the quick mind will emancipate itself from the counter, and, *sans* fire, *sans* food, *sans* every thing almost, win its owner a place among princes, overcoming such mighty prejudices; we must take our turn at rising through every thing. And the bare possibility of this being the case should make us more anxious now to put down all prejudice, both against the aristocracy among the lower orders, and against the lower orders among the aristocracy."

"Where's your instrument for effecting this," asked Mr Grinley.

"Why, look around you, whatever institution there exists in the country for presenting gradations of rank, which shall be focal points, and not points of superiority, where the highest shall be the servants of all, *this* will be our instrument. The sun, king among the planets, yet wheels them all round, and gives them heat, and light, and vegetation. And if there be one planet larger than another, depend upon it, it has some smaller one to take care of. We may be a long while before we get this system to bear upon society; but when we do, and feel its effects, we shall hear few complaints of a lazy aristocracy, for the post of honour will also be the post of self-denial and toil; nor shall we hear many complaints of an ill-fed, discontented, cruel minded mob."

This part of the conversation at the upper-end of the table was attentively listened to by Algin and the lady who sat near to him, at the lower; for in so small a party the conversation could easily become general.

But, just at this moment, the footman of the house was in the act of reaching over with a side dish, when Bovin slightly pushed his chair back and destroyed the man's balance. In his eagerness to save the dish, he gave it an impetus forward, and smashed the splendid silver mounted glass vase that, full of rich exotics, stood near. An ominous frown from his master and mistress, in spite of their well known equanimity, spoke volumes. The poor fellow looked at Bovin, no doubt expecting that he would take it upon himself; but no, he valued himself upon never committing any blunder; and he undervalued his host so much as to think that he would not invite him again if he knew it was his fault. So, he allowed the confusion to be cleared away, and even joined in the complaints about the carelessness of servants, when the poor fellow went out of the room. How short-sighted we are not to see, that our little faults often bring as severe a punishment upon us as our great ones. The exhibition of strict principle on this occasion, might have saved poor Bovin a world of trouble. But I must not anticipate.

THE RITUAL OBSERVANCES OF THE CHURCH.

A LETTER to the CONGREGATION of ST JOHN the EVANGELIST'S, ABERDEEN. By the REV. P. CHEYNE, the Incumbent. Aberdeen: A. BROWN and Co. 1852. Pp. 43.

WHY is it, said a clergyman to David Garrick, that while we treat of things which are allowed to be real, no body attends to us; while every body attends to you, while you treat of things which you yourself allow to be fictions? Because, replied the son of Thespis, you treat realities as if they were fictions, while I treat fictions as if they were realities. Now, here we have in a few words the very principle on which *ritual* is important. Look at it in itself, and what can be more insignificant and puerile? What matters it how a man is drest, whether he stands erect or bows his head? But consider these as indicative of a great system of faith or unbelief, of devotion or irreverence, and they ally themselves with some of the deepest principles of our nature, and largely affect the interests of man. You may say it is not the scarlet robe which makes the difference between the judge on the bench and the prisoner in the dock, who stands trembling before him. But it is the wisdom of natural law which has assigned such external regulations as may guide the current of men's thoughts. Vain as these things are in themselves, their omission would be the height of impolicy. They are like the garniture of the poet:—

> "Vilibus in scopis, in mappis, in scobe, quantus
> Consistit sumptus? neglectis, flagitium ingens."

The truth is, that the outcry raised against ritual observance has been essentially dishonest. Men have professed at once to laugh at them for their frivolity, and to dread them for their importance. Those who use them are at one time treated like children, who deserve a cap and bells for their folly, and then like Jesuits who deserve to be burnt at an *auto da fe* for their crimes. Some part of this diversity has, no doubt, arisen from the different complainants. Men view things through their own spectacles: their very anger smacks of their natures. Hence, the sapient Bishop of Worcester denounces men as fools, at the very moment when Mr Drummond's butler assaults them as fanatics. In part, too, we must admit that the outcry against ritual may have arisen from the absurdity of those who have attached importance to it in itself, irrespective of its meaning. No doubt, nothing can be more preposterous than

to look at the ritual of the Church of Christ as a mere question of æsthetics, and to suppose that things which affect the destiny of man depend on the same principle as the tricks of the dancing school. We feel no wonder, then, that a stiff observance of forms, by those who profess that nothing is contained in them, should move the disgust of sensible men. It is because Catholic forms are significant and appropriate, and because the truths taught by them are momentous, that we are disposed to do battle for the Church's ritual. And the opposition which they have encountered shews that the importance of the question is understood. Satan does not call his legions together for nothing: when he brings forth his batteries, we may be sure that some post of importance is disputed. The advance in reverence and devotion which has taken place during the last twenty years among ourselves, as well as in England, the belief in the unseen realities of the Divine Economy to which that change bears witness, the united progress in doctrine and discipline is well fitted to excite the hostility of those who hate the Church, and the fears of those who dread it.

We are glad, then, to greet the present pamphlet, and to see Mr Cheyne come forth in so manly, open, intelligible a manner in defence of our common faith. We hear, with especial satisfaction, of the support which he receives from the poorer members of his congregation.

"An offering of £54, 14s., was recently made at the Holy Communion, enclosed in the following paper, bearing the signatures of 130 persons, who, with very few exceptions, are communicants in the Church:—

In token of thankfulness to Almighty God for the blessings vouchsafed to them through the ministry of the Reverend Patrick Cheyne, who, during a period of thirty-three years, has, with steadfast zeal and untiring devotion, given himself wholly to the service of God, in His Holy Church:

Bearing in grateful remembrance Mr Cheyne's patient endeavours to instruct them in the faith once delivered, and to guide them in the good ways of the Church:

More especially at this time desiring to commemorate his work of love, in carrying to full accomplishment their efforts for rearing a House to be dedicated to God's glory, and now happily consecrated to His service for ever; and his good will in enabling them therein to serve and worship God according to the Order of the Church, and with the best their means permit:

But withal acknowledging how unworthy they have often proved themselves of so great blessings:—

The undersigned reverently make this offering towards the expense of completing the Chancel of this Church, to the honour and glory of

God; Humbly praying Him to accept this tribute which they present with willing hearts, however poorly endowed many of them may be in worldly goods."

It has sometimes been urged against our Scottish Communion, that it is not sufficiently the Church of the poor. If the charge has any truth, we cannot but attribute it to the somewhat undue estimation which has been paid among us to a cold respectability. This has interfered, perhaps, with that warmth and naturalness, which alone can conciliate the affections of our poorer brethren. The *High and Dry* atmosphere of a fashionable Chapel is not that to which the *kindly Scot* of the wynds is likely to attach himself. Mr Cheyne has succeeded better, it seems, by appealing to the sympathies of all. If he has lost some respectable patronage, we believe that the number of his communicants has not, on the whole, been impaired by the reality which he has introduced into the Church's services. We must say that for ourselves we are greatly taken by the honesty with which he comes forward to avow the meaning, and to justify the purposes with which he has led his people from the confines of Presbyterianism to the richer pastures of the Church Catholic. He puts us in mind of another countryman who bore the same patronymic; we should not wonder if he is akin in blood, as he is in resolution, to the Squire of old Elspeth's ballad :—

> "If I were Glenallan's Earl to-day,
> And you were Roland Cheyne,
> The spur should be in my horse's side,
> And the bridle upon his mane."

But to be serious. Our author gives a very just and luminous account of the different parts of the Church's ritual, and shows the relations which ought to prevail between common worship and the place in which it is solemnized. He begins by referring to those odious desecrations which took place under the auspices of Somerset, in the reign of Edward VIth; and to which it is painful to remember that Bishop Ridley lent his assistance. He shows how these things led by inevitable steps to that oblivion of all true doctrine, which eat so fearfully into the heart of the Church of England in the days of Elizabeth. He then traces the restoration of faith and practice under Laud. But what is still more valuable is the narrative of his own experience during above thirty years, together with notices of that state of things which had preceded it. He reminds his hearers of the persecuted state of the Church in Scotland

during the last century. He shows how this led to the "*preaching house*" system in the beginning of the present :—

"When more peaceful times came, and the people of the generation before our own began to build chapels apart from the private dwelling of the Priest, the model adopted was that of the "*preaching-house.*" On entering one of them the most conspicuous object which met the eye was a lofty pile, consisting of three wooden boxes, rising one above another, often to within a few feet of the roof. These were the precentor's desk or *lathron*, the reading desk, as it was called, and the pulpit. After looking about for some time one might possibly descry, in front of these, a small square space railed off, and within it a low table directly under the *lathron*—the table very commonly of deal, covered with a cloth, in rare cases it might be of velvet, but more generally of coarse cloth, red, blue, black, or green, as taste or fancy might dictate. This was the Altar."

No wonder that with such arrangements it was impossible to imitate even the decent order of the English ritual. Every Chapel had in fact its own traditions. "The late Bishop Gleig complained, in one of his charges, that he could not officiate in any Chapel of his Diocese without first receiving a lesson from the Incumbent how to conduct the service," p. 16. At length a check was given to this irregularity by the Canon of 1811, and in a still more effectual measure by that of 1838, which enjoined "that, in the performance of Morning and Evening Service, the words and rubrical directions of the English Liturgy shall be strictly adhered to," p. 17. Mr Cheyne having been himself concerned in moving this resolution, gives his testimony that it was meant to be literally obeyed.

But while thus vindicating the more formal part of the Church's system, our author enters deeply into the great principles from which it originates. His remarks on the subject of the Antiphonal system of worship, and his defence of its musical performance, and of the employment of a Choir, are both just and effective, p. 28–32. The Service of the Church, he says, "cannot be performed by one man without a fiction; neither is it a dialogue between Priest and Clerk, as it commonly was under the box system," p. 28. When he passes to the Chancel and its peculiar Services, he grows more impassioned : "I approach with awe the most holy Service which is performed in the Church on earth, and would wish to use as few words as may be. Many, indeed, are not required. I have remarked, with thankfulness, a growing reverence in the people's demeanour at the Holy Communion, which I humbly trust indicates a deeper feeling of its transcendent greatness—a more confirmed and conscious faith that their Saviour is

there present to be received," p. 33. This may well be believed, for it is obvious that our author himself believes what he preaches, and acts as if the sacred rites which he ministers were realities. And, when this is the case, the effect must needs tell upon those to whom he ministers. "Si vis me flere, dolendum est primum tibi ipsi." Unless a Priest is fully satisfied of the reality of the transactions with which he is conversant, and believes that Christ our Lord is truly present in the ministrations of His worship, everything which he does will be like a dream. Here is the principle of success: here is the condition of a sound ritualism. It should be designed to be a bridge, by which the realities which are present in the mind of the Priest, as a matter of intellectual conviction, may be conveyed as a matter of practical feeling into the hearts of his people. The following, perhaps, will show how confidently Mr Cheyne can appeal to his hearers as to his soundness in this leading particular :—

"I am persuaded that you, my friends, will bear me witness, that I have never dwelt upon ceremonies of any sort for their own sakes, or considered apart from that system. I have asserted again and again, that there can be no empty ceremonies under the Gospel,—that they must be either the actual instruments of our union with Christ, as the Sacraments are, or channels through which supernatural graces flow forth upon us, or aids and opportunities for the exercise of the high privileges we have in the "communion of saints," or means of keeping up the consciousness of a Divine Presence among us, or, finally, as the safeguards or developements of great doctrines. I have taught uniformly, and in many varied forms, that in the Church Christ is all in all,—the only real Temple, the only real Priest, the only real Sacrifice; that there is no truth nor reality in anything but as it is filled with His Spirit. But I have not stopped there, as if it followed that there could be no proper temple, priest, or sacrifice since Christ came. I have taught that the very essence of the Church's gifts, by which she is distinguished from the ancient shadows of the law, consists in this very thing, that she is filled with the Spirit, dwelt in and animated by Him, so far as she has any life in her, as the body is dwelt in and animated by the soul. The Spirit does not rest upon the head of our Great High Priest alone. It descended first upon him without measure, but, like the sacred ointment, (the visible type of it) on the head of Aaron, it flowed down even to the border of His garments, to the very extremities, the least and lowest parts of His Mystical Body, even to that which might be called ornamental, as were the borders of the priestly robe; so that in the Church all things are spiritual, all things full of truth and reality, all things full of Christ. Our temples are the symbols of His presence, Whose Body was the true

Temple of God, our priests are His representatives, our Sacrifice is His Sacrifice mystically offered. The corresponding things under the law, though called by the same names, were not real and true, because He was not in them; they were but "shadows of good things to come." Under the Gospel they are real and true, because He is in and with them. Through His Incarnation He has been and done all those things which were represented by the old shadows, and He has made them "new" by communicating to them of His own fulness."

This view of our Lord's Incarnation, as the cardinal point of his system, naturally leads to that which we rejoice to observe in Mr Cheyne, a conviction that we have not yet advanced as a Church to that term which our own principles and the practice of the Primitive Church present to us. He rightly observes that the Daily Sacrifice means not our Matins and Evening Prayers, but the Holy Eucharist. "We shall not see the full extent of our privileges till the Daily Sacrifice shall be again offered up. We speak figuratively when we call the daily prayers by the name of the 'daily sacrifice.' The only real and true Sacrifice of the Church is the Holy Eucharist, which brings into action the functions of our great High Priest in Heaven," p. 12. We are satisfied that Mr Cheyne is quite right in his views on this subject, and we bid him *God Speed* in his attempts to restore the Church's true Service in S. John's, Aberdeen.

But we must say a word on what appears to us to be the only hindrance. It is one of those *idola fori*, (as Lord Bacon would phrase it) or in this case perhaps we should say *idola ecclesiæ*, which have been framed by the prejudices or misunderstandings of a past age. The restoration of the Daily Eucharist is practically obstructed by the idea that the communicants may not take part in the Sacrifice, if they happen to be hindered from partaking on the same occasion in the Sacrament. It is obvious, as a matter of practice, that the Holy Eucharist can never be daily, or, indeed, to any large extent even weekly, solemnized, unless this prejudice is removed. The great mass of communicants, except during times of peculiar religious fervour, like the days of persecution, will never live in such a state of abstinence from worldly cares and pursuits, as would fit them for the profitable use of such a privilege. No doubt it were well if they would so live; but when did, or when will they? So that the practical alternative is found to be the prevalence of a custom, which Mr Neale in his learned History of the Eastern Church (p. 715) very properly designates as "a simple corruption," namely, the "Missa Sicca,

neither consecration nor communion, but a mere sham rite; which most unfortunately is retained in our own Church, whenever actual celebration does not take place."

Those who reprobate the Daily Sacrifice as Popish, ought to remember therefore that our custom is Popish also: the only distinction is, that the Missa Sicca, which we have imitated, is a Popish corruption, justly stigmatized by many writers in their own communion; while the Daily Sacrifice is one of those usages which, like the Holy Scriptures, and the Doctrine of the Trinity, have come down from Primitive Times. For nothing can be more wholly unfounded than the notion, that our custom in this matter has any sanction from antiquity. There is no example in any ancient service, nor any notice in any ancient writer, of such a custom, as that persons, who were in full communion, were dismissed before the oblation had been offered, and the sacrament partaken. We find complaints, indeed, in the Fathers, that individuals stole away. S. Chrysostom regrets it was not usual to lock the doors, and S. Cæsarius of Arles actually did so. But none were allowed to go, as our congregations are, except Catechumens who were not baptized, and those who were excommunicated. When the Deacon proclaimed μηδεὶς ἀκοινώνητος, he did not mean "let those depart who do not mean to communicate," but "those who are not of the Church's communion." And here we must stop to observe, that we conclude that this is all which is designed by the rubric of the admirable Service Book of 1849. That book has sanctioned an English Rubric of great importance, by which the use of the Cope at the Holy Eucharist is authorized. This is not an immaterial thing, for nothing would more conduce to give its due pre-eminence to the Holy Sacrifice, than that a particular vestment was employed in its celebration. But it must be remembered that the English Rubrics do not forbid any one to remain during the Sacrifice, because he is not prepared to communicate: such a prohibition was inserted by the Puritans in the 2d Book of King Edward, but was happily withdrawn at the next review. The only thing which interferes at present is the stringency of a modern tradition. We hope and understand then that the Rubric after the Sermon in the Prayer Book of 1849 is not intended to abridge this liberty, but merely to preclude the unseemly practice of sanctioning such a thing as the departure of the congregation, *re infecta*, by a benediction. In this we are confirmed by the fact, that the Office allows the Eucharistic Sacrifice to be offered, although but one person be prepared to communicate with the Priest. But we cannot help fancying that the words, "let those who

are not in Communion depart," would have been a more exact rendering of the ancient usage.

It is true, indeed, that while the earnestness of ancient times continued, the number of those who drew near to receive the Lord's Body was far greater than it came to be subsequently. At first, doubtless, all were in the habit of frequently receiving. But when it is remembered that from the first there were times when married people gave themselves up to peculiar devotion, it is not likely that the practice of receiving every day should ever have been usual with every one. Compare 1 Cor. vii. 5, with Exodus xix. 15 and 1 Samuel xxi. 4. The question is, then, whether there existed any prohibition against taking part in the Sacrifice, if those who were in full Communion with the Church were precluded at the moment from taking part in the Sacrament. Looking at the theory abstractedly, there seems no reason why men should not profit by one privilege because they cannot profit by another. Those who will not communicate at present see no harm in partaking in the *Missa Sicca*. Now, certainly, some rules are brought forward on this subject, which would seem to imply that to take part in the Sacrifice, without participating in the Sacrament, was forbidden. But without adverting to the fact that the "*Missa Sicca*," as practised among ourselves, would have been much more strongly forbidden, it will be found that the restrictions alleged are generally inapplicable. For instance, a passage in the Canon law is often quoted. "Peracta consecratione, omnes communicent, qui voluerint Ecclesiasticis carere liminibus." De Consecratione, Distinctio ii. 10. This looks decisive enough no doubt; but strange to say, it is part of the spurious Decretals which were passed at a time when it is admitted on all hands, that it was usual to take part in the Sacrifice without participating on every occasion in the Sacrament. And on looking to the Epistle of Anacletus, from which it is taken, it becomes obvious that it referred only to the officiating clergy, not to the congregation at large.

Here, then, we have a principle, which would be found, had we space to carry out the inquiry, to suggest the real interpretation of the passages, which are adduced from antiquity. No doubt the constant participation in the Sacrament was recommended and urged upon the people. S. Chrysostom presses all to communicate in the Sacrament, while yet it is obvious that he did not exclude those who declined to do so from the Sacrifice. But the clergy were subjected to a stricter rule. The first Council of Toledo, A.D. 400, requires the clergy to attend the Daily Sacrifice, under pain of expulsion from their order, Canon

5, while in respect to the congregation at large it is content to say, that those shall be excluded who *never* communicate, Canon 13. And this we take to supply the explanation of those rules, which are found both among the Decrees of the Council of Antioch, and among the Canons of the Apostles. The 8th Canon of the Apostles orders the clergy to communicate when the sacrifice is offered, unless they assign a reason to the contrary: the 9th desires the laity to communicate, but without specifying that it must be done every time, or stating that it was incumbent upon them to give an account of their occasional defalcations. It is probable that both rules were introduced to meet the case of those schismatical parties, who joined in the Church's ritual, while they had some closer and more valued communion in private. But it is to put great force on ancient documents to understand them as designed to compel any parties to partake daily in the sacred elements. [So the thing is understood by the Greek Commentators, who may be found in Beveridge's Pandecta Canonum.] Much less can such rules be quoted as an authority for the use of the *Missa Sicca*, which, practically, is found to be the real alternative. Had such a custom prevailed in ancient times, it is obvious that since the Eucharistic Office was the main daily ritual, some form would have been provided for the dismissal of those who were to depart.

We have thrown out these remarks on a momentous subject, which cannot, we feel sure, be left in better hands than Mr Cheyne's. Let him continue to shew that *Doctrine* and *Ritual* must go together.

We will close, with declaring our agreement with his own expression—"unless we can recover and realize the essential matters of doctrine and worship; externals, though important in their degree, will do us no good."

A FEW REMARKS ON THE OBSERVANCE OF LENT.

WHEN the writers of the Oxford Tracts first called people's attention to the observance of the Fasts and Festivals of the church, it was but a small modicum that they dared to recommend. When the 18th of that series appeared, though the very holy writer did not blink the question of the church's recommendation, yet he more than once rather presses upon the fact of her having not *enjoined* the practice, and through-

out that and also the other Tract—No. 66, supplementary to the former one, he makes no distinction between fasting and abstinence. He reckons among the "instances of calm judgment" in the reformers of our Prayer-Book, the cutting off the abuses which before prevailed, the vain distinctions of meats, the luxurious abstinences. "They omitted that" he says, "which might be a snare to men's consciences, they left it to every man's christian prudence and experience, *how* he would fast." In the 66th Tract, he mentions that "The Fellows of one of the most respected Colleges in Oxford have for years made it a rule neither to accept nor to give any dinner invitations on the Wednesdays and Fridays in Lent." And he goes on to show how those, whose bodies had become so accustomed to a certain way of life as to prevent their *fasting*, may yet punish the flesh in other ways "*as by laborious postures in prayer*, journeys on foot, sufferance of cold, &c., &c."

Perhaps no one now, with the experience gathered from the observance of the stated vigils and days of humiliation since these words were written, would more readily admit than the saintly writer the advantages of a rule, both as to meats, and as to the method of observing a day of abstinence as opposed to a Fast. Indeed, in the preface to his "Guide for passing Advent Holily," he quotes the rule of the Roman Church in this country in force twenty years previously as a "sort of guide as to what our frames will at all events bear;" and in his "Guide for passing Lent," with the same view, he cites the present annual Roman mitigation of the strict rule. Nothing can possibly be more precise and formal than these rules as far as regards *fasting*. But no one, we suppose, will at this day maintain that the days of abstinence need be the subjects of such minute direction.

We have quoted from "the Tracts," by no means with a view of censuring, by the slightest breath, writings so eminently practical and excellent, but to show what a great and rapid advance was made in a few years. For, whereas so late as 1839, Dr Pusey, following the logically consistent language of our Calendar, which could not make a distinction between days of abstinence and of fasting, the church having herself in her homilies implicitly abandoned it,—inclines to think that we need make no such difference: in 1844 he quotes as affording guidance, particulars as minute as possible. And now we suppose there are few in our communion who have endeavoured to observe, however imperfectly, the fasts and festivals of our church, who have not learnt to realize the difference between fasting and abstaining.

This, then, we say is a clear gain, for it shows very distinctly the reality of the work that has been going on. What the church abandoned in an evil time, when her very surfeit of privileges had taught her to undervalue them, and when, not unnaturally, distinctions now found to have an important bearing upon the spiritual growth of souls, were overlooked because abuses had obscured their value, she can only regain together with that appreciation of the advantage accruing from them which was the primary cause of their being made. And what can be more evident than this,—that the distinction which even our almanacks now make between the two has been called for by the longing that christian souls have felt, to do something more than merely abstain during seasons and on days of more than ordinary solemnity? Who could bear simply to abstain on Good Friday and to observe it only as they do the weekly day of commemoration of the Lord's Death? Who would keep Ash Wednesday as he might do the weekly return of the day of his Lord's betrayal? And who feels within him that necessity for observing what was called the third Lent, *i. e.*, from Pentecost to St John's Day, which does doubtless urge him to keep the time of our Lord's humiliation with great watchfulness?

Indeed, the almost universal abandonment of those other two Lents, Advent and Pentecost, which were never generally observed, will serve very well to illustrate our point. Doubtless the natural rebellion of the human heart against restraint is sufficient to account for the relinquishment of any religious custom, but this does not suffice to explain the cause why, when other seasons of humiliation have been given up, Lent has retained its hold. There is a fitness for fasting then, which no other season of the Christian year has or can have; and this shews that men acknowledge times to have an important influence upon their spiritual state, and that they make a difference in the mode of their observance corresponding with the supposed amount of influence which these different seasons exercise.

The distinction, then, between fasting and abstinence which has grown up of late years, very fully declares that with us the real work of spiritual communing has been going on. Increase in spiritual growth has demanded and received more of that food which is the support of spiritual life. The "hungering and thirsting after righteousness" has taught men that difficult lesson which even the Son of Man condescended to learn during His fast, that "man does not live by bread alone." The facts of their human nature are not summed up

in the brief formula that on such a day a certain one was born, and that on such another he departed this life, having lived creditably and died decently. There is a great mass of facts, indeed *the* great, great mass, which this formula does not touch;—facts, like every other, which cannot perish but must continue and have certain effects both positive and relative. The conditions of a man's mortal life are certain, and the preservation of that life depends upon the minute observance of certain laws, in a word, upon minute distinctions. These must have something corresponding in the spiritual life. If it be true that policy and all those wise drawn distinctions and fine shades of diplomacy which regulate the mutual relation of states are necessary for political existence; if it be no less true that a very great deal of care, and avoidance of things detrimental be needful for the health and continued existence of the body, it is but reasonable to suppose that care and thoughtfulness for what is fitting for the soul will be correspondingly rewarded in procuring its healthy action. Men may talk of the folly of supposing, that the condition of the soul in another life will in anywise depend upon the individual's observance of a fast or a day of abstinence, or on the appreciation of the difference between the two; but if it does matter very greatly whether we take a few grains of calomel more or less, so that, in fact, the continued existence of the body depends upon it, and if a confusion between the strength of laudanum and of black drop would be attended with fatal results, certainly we have a class of facts which would seem to be analogously applicable to the soul. The curative power of medicines depends upon their applicability to the requirements of the body; and we contend that the human appreciation of certain spiritual medicines, as adapted to produce a healthy action of the soul, is in fact a very strong indication that they are designed for this end. The facts of the mortal and of the divine life are, apart from revelation, equally matters of discovery; and as men put confidence in a physician so far as to intrust their lives in his hands, so it would seem only reasonable that they should be content to be dieted, and have that medicine applied to their souls, which the certificated practitioner shall deem most suitable.

These remarks, however, will apply more fully to individual guidance than to public direction. They are, however, intended to show, that all remedies which are efficacious are discoverable by careful observers to be so, and that the general acquiescence of men in a certain mode of treatment is a strong evidence of its suitableness to produce a cure. And this is

equally true whether the recommendation be addressed to a body of men or to an individual. If a plague is devastating a country, minute directions are issued for the purpose of preventing its spreading, or for treating it at the first stage of its attack. No body quarrels with these directions because minute: rather, do they not grumble if they be not sufficiently explicit? Wherein differ minute directions for the observance of Lent as regards the soul? If directions are to be followed they must be explicit. Hence then we say that the desire for direction as to how to keep the Lent fast is a most healthy sign: it shews that at any rate men are no less concerned in minutely studying the diagnosis of the maladies which afflict the soul than of those that attack the body, and that they are prepared to adopt remedies in the one case as well as in the other.

No common instructions, however, will compensate for individual guidance. A public observance implies general directions; but that which imparts vitality to the written rule, is the personal application. Laws demand lawyers: the science of medicine requires the services of Physicians; no less does Theology demand Divines. No rule so strong as that which binds the individual man. No where is there such urgent need of an expositor, as where the signs are so pregnant with consequences, and so multifarious. No public directions as to the observance of Lent, then, can possibly supersede the necessity of a director. Great numbers, in the recent revival of feeling in the Church, on the subject of fasting, have either permanently or temporarily injured their health. There is very great danger of strengthening self-will instead of subduing it, even when we persuade ourselves that we are most narrowly observing the directions of the Church. Masters of Casuistical science warn all penitents to avoid resting in any practices, however devotional. "J'en ai connu une qui faisait des austérités étonnantes, et sur qui son confesseur ne put jamais gagner qu'élle en retranchât une partie," says Michel-Ange Marin; and he adds, "voila l'amour propre!" And St John of the Cross declares that those, "who do penitential works contrary to obedience, advance much more in vice than in virtue." Many of our readers will be able to call before their memory some whom the following advice of Surin in his *Guide Spirituelle* would greatly benefit, part v. cap. 1 § 2. "Let a man take care that in practising mortifications he does not weaken his bodily powers, but that he give to his body what is fitting to enable it to do the work which his state requires. Many seeing the beauty of abstinence, persuade themselves into the

endurance of excessive austerities, and by little and little weaken the brain and dry up the juices of their frame, so that they become enfeebled and altogether impotent. Let each ask guidance of God in this matter, that they be not rendered incapable of discharging the duties of their station, be it study or manual labour. And if a man should inadvertently have so reduced his strength as to have at once destroyed both his vigour and complexion, and should wisely determine to restore both by taking sufficient nourishment, that which in another would be a debauch (désordre) would in his case be true discretion; for then he would be acting in conformity with the Spirit of Grace, since through obedience, and for his necessities, he takes only sufficient though abundant nourishment. His need may indeed be so great, that one ignorant of the circumstance might wonder that a man making profession of Godliness should take so much; nevertheless, the weak state of his health being considered, it would be true wisdom to act so; and those who have thus diminished their powers may without presumtion believe, that God permits his children, who have through indiscretion injured their health in seeking to please Him, to do some things which the ordinary laws of godliness do not appear to permit."

Now, if this is but one difficulty out of hundreds that men experience, or which they fail to experience because of the little trouble they give themselves about their real spiritual state, we do not suppose that many of our readers will hesitate to admit that Lent is a time of peculiar trials—of trial to those who are endeavouring to keep it, not in the letter only, but in the spirit,—of danger to formalists, and of double risk to those who reck not of it.

For we should wish our readers to observe a fact which the acute mind of Dr Newman has not failed to detect and point out. In remarking on a passage in an Evangelical Epistle of St Athanasius, "Library of the Fathers," No. 13, p. 7, in which the Saint recounts the evils which the Christians at Alexandria suffered from the Arian usurper Gregory, and adds as an aggravating circumstance, that all this happened during the holy season of Lent. The Editor says in a note, "Lent and Passion week was the season during which Justinus' persecution of St Ambrose took place, and the proceedings against St Chrysostom at Constantinople."

Now, seek to explain it as we may, few, we suppose, who have endeavoured to keep Lent, have failed to observe that which this passage seems designed to convey, *i. e.*, that Lent is not merely a time when we ourselves are most tried, but that

it is a season when the evil one seems more especially active in stirring up his own subjects to make war upon the faith. It will not be forgotten by our readers, that Lent 1850 witnessed the Privy Council's decision in the case of Gorham *v.* the Bishop of Exeter; nor that the 3rd Sunday in Lent 1848, is rendered notorious by the consecration of Dr Hampden to the See of Hereford; when, indeed, the rulers of this world did seem to have taken "counsel against the Lord and against His anointed," in violating the whole spirit of the law and the plainest maxims of equity.

People, though perhaps conscious of the greater power of Satan, both in tempting themselves, in stirring up others during Lent, and in involving ofttimes the unwary in his meshes, by representing the false as true, and cowardice as prudence, still can scarcely be said to have thought of his temptations much, except as they have a personal bearing. And yet a very little thought will enable them to verify what is here advanced.

Nor should we indeed expect it to be otherwise, if we will consider for a moment what the Church during Lent is endeavouring to do. She is striving to copy our Blessed Lord's example; with him to go out into the wilderness, under the guidance of the Spirit, to try her strength with the Evil One. Surely there cannot be a more open defiance of hell than this. It is virtually calling upon the Devil to try his strength. The Church defies her enemy openly and in the presence of those very beings whom he hopes to bring into subjection. No wonder that he fears for his kingdom and stirs up his instruments to oppose the Church, which annually in Lent celebrates Her Saviour's victory, and his own defeat and discomfiture. What Englishman likes the American celebration of the 4th of July? What Frenchman can sympathise with the firing of guns, the ringing of bells, and the other public rejoicings by which the English commemorate the victory of Waterloo? And can we suppose that the rage and hatred of Satan will fail to manifest themselves at the yearly celebration of her victory in Him who is her Lord, and the defiance that she hurls at her foe, confiding in the strength of her Hero? What heart so obdurate, but it must be melted by this touching remembrance of Him who for our sakes fasted forty days and forty nights, if Satan does not interpose a bar? And does not the Church make her chief gains then? Surely she does: the experience of every one will say so. It is no less true to say this than to state the opposite, that Satan is then most vigorous. But, indeed, our Lord would have triumphed to

little purpose, so far as we are concerned, had he not made us sharers of His triumph. It is mostly during Lent then, that her borders are enlarged and her children perfected. And what becomes of those devils, which having been cast out by prayer and fasting, have no longer a habitation? The miracle of the herd of swine may teach us their malice, and other passages will further tell us how great that malice is towards man, and how uneasy they are till they can be employed in giving vent to it.

It is no marvel then that we feel the evil one in Lent, not merely in and about ourselves, but that we see him then more distinctly marshalling his forces. If the Church suffers in Lent her most painful wounds, so by her faith she then gains her greatest victories.

The strictness of her Lent allures those who are best worth winning. Her painful endurance attracts to her pale those over whose spirits Easter joys pass lightly and are soon forgotten. Let all bear this well in mind, for it is to be feared that too many in Scotland fail to inculcate the duty from fear of the wealthy, of whom their congregations are mostly composed. But if we have justly weighed the importance of the Lenten season, their danger must be great who fail to observe it, and theirs must be infinitely greater who, being placed as watchmen upon the walls, fail to give notice of the approach and machinations of the enemy. It is to her lengthened and severe fasts, that Dr Smith attributes the continued preservation of the Eastern Church amid the horrors of Mahommedan persecution; and, certainly, we do not think that any seriously reflecting man will fail to see how important an element in our success hitherto, against the laxity around us, has been the comparative strictness of the Church. The most earnest among the Presbyterian ministers seeing this, have been this Lent preaching very openly about its observance. Let it not be said that we are less earnest than they in procuring obedience to the instructions of our own Service book. Let not the language of one most respected man fail to awaken an echo in congregations belonging to a different communion from that to which he addressed it.

"There are two days in the week to be especially observed—the Wednesday, because our Lord was on that day betrayed by Judas to the Chief Priests—the Friday, because on that day He was crucified; surely it ought to be enough for any Christian to feed on that day upon the flesh of His Saviour there suspended!"

ON THE OCCURRENCE AND CONCURRENCE OF FESTIVALS.

To the Editor of the Scottish Magazine.

SIR,—I have long intended to send you some observations upon the article on the Occurrence and Concurrence of Festivals, which you published in your number for February 1851. I trust the interval which has elapsed will not bar me from bringing before you some remarks upon a topic which is of equal interest for all times.

With the general purport of that most learned essay, viz., the necessity of applying the rules of the Western Church in solution of any ambiguity in our own rubrics, I most cordially agree. It is the only principle which can, to use a familiar phrase, "hold water." But while expressing this approbation I must be allowed to depart from some of the details, which the writer has contributed, of the method of their application. He deals with the festivals according to the somewhat minute and artificial classification of the modern Roman Calendar. What have *we* to do with the modern Roman Calendar—a document liable to, and continually undergoing change from the Congregation of Rites, to whose decisions, if we admit his positions, we bind ourselves? It is probably not generally known that the modern division of festivals into doubles of the first and second classes, doubles major and minor, doubles, and semi-doubles, to which your contributor refers was not in existence at the time of the Reformation, either in the Roman or the English Church. But even if it were in existence in the Roman Church, what then? Our present books were formed out of the old English books *ad usum Sarum*, and to these we must refer as our interpreters.

Well, then, in referring to the Sarum Calendar (the only one to which I have, at the present moment, reference is in Valentin's missal of 1554), we find the classification of *doubles*, (to confine ourselves to them) as follows:—(*a*) Festum principale duplex; such as Christmas day, &c. Minus duplex, such as the Circumcision, Epiphany, and S.S. Peter and Paul, which modern Rome has elevated into a double of the first. (*b*) Inferius duplex, comprising most festivals of the Apostles; and (*c*) duplex, such as the Conversion of S. Paul. S. Barnabas only appears with 'invitatorium triplex novem lectionum.' The calendar prefixed to an edition of the Roman Breviary of 1487, is still more simple, for there are there only two sorts of doubles, the *duplex majus* and the *duplex minus*,—the former class having a

range (to refer to those now observed in our Communion), from "the great festivals" to the nativity of S. John Baptist, and the feast of S.S. Peter and Paul, while among those to which Duplex minus is affixed, we find both the Conversion of S. Paul and S. Barnabas, along with other Apostles' days, proving that those in the Roman Church in 1487, were ranked as equal with Michaelmas Day, or S. Simon and S. Jude, which are found with the same appellative. The next class in this calendar is that of the semi-duplicia.

Under these circumstances, is the writer of the article in question justified in assuming that when, of the duplicia of Sarum, our Communion alone retained the Conversion of S. Paul, as also S. Barnabas, which is not even so entitled, she did not thereby mean to imply that she gave them rank equivalent to the other Apostles' days? I should say the case proved itself, especially as the erasure (why, it would be hard to tell!) of S. Paul out of her Calendar on the 29th of June affords a palpable reason for her care to retain the former day. It is surely mere antiquarianism to assume that she intended these two days to come in a skeleton class by themselves, especially as the contemporary authority of the new Roman Calendar—more simple than that of Sarum—told directly the contrary way—no proof, as I have said before, but a valuable corroborative evidence!

I have two more remarks which I must make ere I conclude:—

1. The writer lays it down that when a festival of a second class concurs with a Sunday of the first class, there is to be no "*commemoration*," or, to use the old English word "*memorial*, (for commemoration had, in the Sarum books, another signification) of the festival made. This is tantamount to saying that the festival is *pro hoc anno*, to be wiped out of our Church calender and absolutely annihilated. Why so? In compliance with one fragment of a liturgical system, which pre-supposed as its animating principle the transference of festivals! The Roman and unreformed books order in the case of such an "occurrence," that the Saint's day shall not be annihilated, but actually transferred, *because* the Sunday with which it occurs is of a so far higher class that it has the right to the preference, while, per contra, the festival is itself of too great an importance for it to be tolerable that it should be dealt with in the shape of only a memorial. *Therefore* it is, I repeat, transferred. I defy any one to disprove such being the spirit of the unreformed ritual, and yet, your contributor deals with one fragment only of this ritualism, to deprive those unfor-

tunate Saints' days of *even* the minor honours of a "memorial." I cannot believe that a clergyman in so dealing with them can be fulfilling the intention of our Communion.

The compliance with your correspondent's suggestion would, at the commencement of the actual Church year, have deprived the whole Anglican Communion of S. Andrew and S. Thomas, as it must ever do at recurring cycles of five and six years each! Granting to the utmost the peculiar dignity and character of Sundays in Advent, how is this vitiated by the simple memorial of the first called of the Apostles, or of him to whom especially the blessing of belief above sight was revealed? I would put this consideration even more strongly. Advent does not consist of Sundays only; and not, we must suppose, without a reason, has the Christian Church connected those two Apostles with Advent tide—then where is the plea for not allowing them a memorial upon Sundays in Advent?

2. My second observation relates to the doctrine of the non-use of the Athanasian Creed, when one of the days for which it is appointed occurs with a higher class Sunday for which it is not appointed. This canon is clearly founded upon the hypothesis that the Apostles' Creed, which is a "Commune," becomes a "Proprium" when falling upon a day of particular observance. If this assumption can be made good, so can the rule which is based upon it. If it cannot, the plain rule of the Church of England, which limits, and limiting, fixes, the use of it to the thirteen occasions throughout the year, must hold good for those thirteen occasions under all contingencies. —Yours truly,

ANGLICANUS.

THE SCOTTISH PRAYER BOOK AND THE SCOTTISH CANONS.

WE come at last to the grand offence of the Prayer Book of 1849—the Scotch Communion use. For we suppose we may talk of the Scotch Communion use without including the English Communion use under that nomenclature, though our brethren will not allow us to call the condemned Prayer Book the use of the Church of Scotland. Certainly it does strike one as very singular that people who object to the said book being entitled the use of the Scottish Church, mainly because it does not comprehend the English Communion Offices, should

yet not only admit but also themselves adopt the phrase Scotch Communion Office. For we suppose, in the strict parlance of our accurate brethren, there are two Scotch Communion Offices, two Communion Offices according to the use of the Church of Scotland. Why they persist in calling our National Liturgy the Communion Office, according to the use of the Church of Scotland, we cannot for the life of us divine, except through that unfortunate lapsus which always accompanies the maintainers of an untenable theory. However, that is their affair, not ours. We are not concerned to help their hobbling arguments.

There is, then, without controversy, a Communion Office, though there be no Prayer Book, according to the use of the Church of Scotland.

And the Scottish Canon calls this "*the* authorised Office"—"the Office of *Primary* authority." And now we would ask of our accurate liturgical friends, where is this authorised Office to be met with? Has the Episcopal Synod ever given its imprimatur to an edition of this Office of Primary Authority? On what grounds have you rashly concluded that the copies you use are really sanctioned by the Scottish Church? The learned Bishops and clergy, who put forth the Canon on the Eucharist, have not been good enough to supply you with such guarantees as such wise antiquaries and excellent ritualists might require. Where is your sealed Book? Not only has the copy you use received no Episcopal imprimatur, (except Bishop Torry's, which you reject with scorn) but not even that of J. Russell. You don't mean to say you have actually used an edition at random, taken upon trust—followed a mere tradition. We remember a man at College who laboured under the singular hallucination of never believing any thing that was told him, but swallowing it directly if he read it in a book. Is this the case with you? You accept a whole Communion Office, or nearly so, without more evidence than that on which you reject a few usages. For the Canon rather supposes—if it supposes at all—that the Communion Office in question is to be found in the 1637 Prayer Book of Charles the First. It says that out of respect to his authority, this Office is continued in use. And this edition was used by the Scottish non-juring clergy. We saw a copy the other day dated 1759. Yet one chief charge against the Scottish Church by the Zuinglian party is, that it has changed in the Communion Office those words of Charles the First's Book—"be unto us" into "become." There is nothing except a traditional consensus to prevent our using the Office as it stands in the Book of 1637.

With the exception of Bishop Torry, no Prelate of our Communion has cared to inform his Clergy by any official document what is the use referred to in the Canon. But it may be said that there is such a document. Mr Skinner, of Forfar, long ago published the use of the Scottish Church in this particular, as delivered by Bishop John Skinner to Bishop Horsley during the mooting of the repeal of Penal Statutes in 1792. Granted. And what do you find? With the exception of the Cæsaro-Papacy Prayers for the king, substituted for the Collect *Dirigere et sanctificare*, it is exactly the same edition as that in Bishop Torry's Prayer Book. And this slight difference may be accounted for by the fact, that it was very important at that crisis not to appear to omit Anglican respect for Hanoverian kingship. That this is the true explanation of this singular substitution is manifest, by the adoption of the Collect in Bishop Torry's Book by the American Bishops, who, as the Scottish consecrators of Bishop Seabury enjoined them to do, (particularly noted by a recent number of the *Scottish Ecclesiastical Journal*,) kept very close to the Scotch Communion use. But if you fall back on this for your authority in adopting a particular edition of the Communion Office, on what ground do you maintain the Rubrics affixed to the English Office? The Canon expressly mentions those *prefixed* to be attended to, thereby by implication excluding the others. Were it not for the Canon, those prefixed would have had no written authority. And so Bishop John Skinner's edition has neither prefixed nor affixed Rubrics. And here it is not the National party whose theory halts.

We may be miserable logicians, bad liturgists, ignorant scholars, but we have not put forth arguments, which a child might see were absurd. We take the consensus of Scottish tradition, and stand by it. We are willing to abide by the testimony of the eldest Prelate of our Communion, that what he has embodied in his edition has been the *quod semper, quod ubique, quod ab omnibus*, and not the irregular acts of a few stray clergy. To show how particular Bishop Torry has been in his edition, not to give the practice of even two bishops as the use of the Scottish Church, we would instance that custom during the mixture of reciting the words of S. John, which narrate the effusion of water and blood. This was the use of Bishops Jolly and M'Farlane, but not being generally received, Bishop Torry did not incorporate it. For the same reason he did not make many alterations, to which different congregations have been accustomed, such as commencing with the *Dominus Vobiscum*, and the like. But you who reject the traditional

consensus, on what do you rest? We understand the root and branch Anglicist. That is no stammering or faltering language. That is for repealing the Canons—binding us hand and foot to the Sumner and Gorham Communion—making us wretched Hoadleyites, and mere tools and creatures of the State, religious police. That is no unmistakeable line. But you semi-Anglicists, what are we to make of you? You who halt between two opinions—between Erastian Establishment, Arianism, and Apostolic order, between the English Act of Uniformity, and Scotch Canon breaches of it, who snub and oppose your diocesan, while you claim for the Episcopal Synod a pure ultramontane supremacy—what, we say, are we to make of you? Have you crossed the Tweed, or fraternized with such as have crossed the Tweed, only to tell us that till you came to instruct our untaught and rugged clergy, we were breaking the law of the Church, and throwing all law into disrepute? We have not forgotten, that if Arius was most pernicious, Eusebius was far more so. If you have the shadow of a plea, do tell us why, if you have accepted the unauthorized Scottish Communion Office, you have rejected the Scottish Eucharistic usages? Why do you accept Gadderar's use, but scout Gadderar's usages? Recollect how much you would gain by repentance in this respect—by retracing your steps to Eikon Basilike; or we would rather say to Eidolen Basilikon. There would be no prayers for the dead to disturb your semi-presbyterians; for you would ask them to pray for the Church militant. You would not have to "turn to the Altar," but "kneel at God's board." You would pray only that the Bread and Wine might "be to us," not "become" absolutely the Body and Blood of Christ. You would only "deliver the Bread," not "the Sacrament of the Body of Christ" to your communicants. All this you would gain by repenting of your lamentable errors in having so long used the traditional Scotch Communion Office, and by returning to that put forth by the authority of the Royal Martyr, in all affairs, as well ecclesiastical as civil, supreme. Then, we allow, you would be consistent in rejecting the mixture of the cup and reservation of the Sacrament for the sick, because by that same august supremacy your favourite post-communion Rubrics are sanctioned.

But do not commit—we say not the egregious solecism—but the gross imposture of following Scottish traditions in regard to our use, while you coolly set aside our usages. It is competent, of course, for a General Synod to anathematise these usages, and enjoin a particular use, whether Caroline or nonjuring; but it is surely a grievous wrong to the Church in which

you have come to serve, to separate the one from the other, both resting, as they do at present, on the same authority—the traditions we have received. It was said by the Warden of Trinity College that he felt it a hardship to be compelled in his lecture room to reconcile contradictary Rubrics. How, we would ask, is this worse than having to adjust conflicting theories of consecration? What does he say to his students about there being no *Eucharistic* prayer in the English consecration, no Oblation, no Invocation, no Altar, no Sacrifice? How does he persuade his pupils, that on one Sunday consecration is validly performed by the Anglo-Roman—the Popish—the mediœval recitation of the words of Institution: and that on the next Sunday the last Sunday's was imperfect? This is surely a greater difficulty than mere rubrical varieties. Or are doctrines at Glenalmond diaphorëtic, while Rubrics are *de fide?*

But how is it that an unauthorized Communion use is not condemned as well as an unauthorized Prayer Book? We remember when copies of the Scotch use were scarce, some zealous opponents of Zuinglianism were at the expense of printing a very well got up edition. But this was gravely complained of at the time, as a most injudicious proceeding, by people who professed to have no objection to the use. They hoped that the very holy and decent means adopted to extinguish the use of Primary Authority would succeed, and feared that if copies were cheap and plentiful, cheap English prayer books might not drive out the hated production of Rattray and his coadjutors.

The fact is, that if they had the same power to drive out the Office that they have had to suppress the Prayer Book, it would not be long a-going the same *facilis descensus.* For the usages are just in the same position that the Office was in ten years ago. It is as injudicious now to publish the Scotch usages, as it was then to reprint the Scotch Office. Perhaps a retrospect may sober our adversaries' *odium theologicum.* In the meantime, we beg to assure our brethren, on the authority of our own correspondent, that even if they succeed in expelling the Prayer Book, they will not convince the English Bishops of their Protestanism, nor persuade the English Parliament to relieve them from the Penal Statutes of 1782, which closed the highroad to the loaves and fishes of the English Establishment. One thing we must remark upon before dismissing this subject, of which we doubt not our readers are as heartily tired as ourselves. One complaint against reservation for the sick was made, that a certain Scotch Priest chose to send the Sacrament

by *post*. Whether the champion of truth and charity strictly adhered in so stating the fact, to his own principles, we do not know, owing to the sacred silence in which the said priest chose to envelope the matter. We believe that he did no such thing. We have understood he sent the Sacrament by a private hand, *i. e.*, a layman. So far from this being an argument against the Prayer Book—if it were one—it surely rather ought to be a ground of acceptance, seeing its Rubrics exclude laymen from such functions. But we are not so willing to accept the conclusion that the act was wrong in itself. If our readers will look in Johnson's Canons they will see authority for a layman's carrying the reserved Sacrament in cases of necessity. So that it is not so monstrous a delictum as it was triumphantly paraded. But it was thus that Bishop Torry's Book met with such hard measure. At one time liable to the procrustes of acts of parliament, at another, to the procrustes of vulgar prejudice, it certainly lay on the most uncomfortable bed poor Liturgy ever lay on. But of one thing we are convinced more and more, and that is, that no Church in the world can ignore its past existence, and pretend to be what it is not. If the Scottish Church pretends to be the Church of England in Scotland, it is enacting a very transparent sham. From the very restoration of Episcopacy she has protested against being considered a miserable echo of the English Establishment. She never did, as a Church, accept the Zuinglian Communion Office of the Church of England as her distinctive use. It is only that Englishmen, who have been called to minister at her altars, have undermined her practices and doctrines, that she presents anywhere an appearance which gives the lie to this assertion. *Usque quo Domine?* Shall that fragment of truth, which the fire and the sword, loss of goods and influence, prisons and hardships, could not touch, be ground to powder by the slow insidious mines of professing friends? We will not abandon, without a struggle, that good deposit committed to us by the fathers of the Scotch Episcopate. And if our opponents do succeed in that work which they have been for years secretly carrying on—the destruction of our distinctive usages, and conformity to English latitudinarianism, of this we are certain, that neither in this life nor in the life to come, will they be able to remember with pleasure the means they have used to crush us; the burning of Office books, the beggaring of Scotch Office clergy, and the rewarding of English Office clergy, and last but not least, the proscription of the only Book which agrees with the Canons of the Scottish Church, and with the traditions we received from our forefathers.

BRIEF NOTICES OF SCOTTISH SAINTS.

ST. VIMIN, OR VIVIAN, B.C.

Commemorated on 21st January. 615.

By the fervent practice of the evangelical councils in one of the famous abbeys in Fifeshire, he qualified himself to become, by word and example, a guide and director to many humble souls in the paths of the Cross of Christ. This appeared in the fruits of his zealous preaching and labours, when he was raised to the abbatial, and soon after to the episcopal dignity; for at that time, very few bishoprics being erected in Scotland, it was customary for learned and holy abbots of great monasteries to be often consecrated bishops, and to be attended by their monks in performing their functions, as Ven. Bede informs us, speaking of St. Aidan. (See Hist. 14, c. 17, &c.) St. Vimin, to shun the danger of vain glory, so perilous to the soul, to which the reputation of the power consequent on great holiness exposed him, removed to a more solitary place, and there founded the abbey of Holywood, called in Latin *Sacrum-boscum*, in succeeding ages famous for many learned men, particularly the great John à Sacro-boscum, in the thirteenth century. In this lonely place the Saint more perfectly fulfilled the end of his being, by loving, praising, and contemplating his Maker. About the year 615, he passed from these holy exercises to the abode of the Blessed, there to continue them through the ages of eternity.

ST. MARNAN, B.C.

Commemorated on 2d March. 620.

If we are to believe the Scriptures, the intercession of good men is very mighty before God. It need, therefore, excite no surprise, that to the holy prayers of St. Marnan, Adian, king of the Scots, ascribed a wonderful victory which he gained over Ethelfrid, the Pagan king of the Northumbrian English. By his counsels, Engenius IV., who succeeded his father Adian in the kingdom soon after this battle, treated all the prisoners with the utmost humanity and generosity, by which they were gained to the Christian faith. The Northumbrian princes, Oswald and Oswi, were instructed in our holy religion, and grounded in its spirit by St. Marnan, who died in Annandale in the year 620. His relics were kept in singular devotion at Moravia, and were carried in processions attended by the whole clan of the Innis's, which from the earliest times venerated the memory of this Saint. St. Marnan is titular Saint of the Church of Aberkerdure or Aberchirder upon the river Duvern.

ST. WASNULF, OR WASNON, C.

Patron of Conde.

The Scots from Ireland and North Britain, not content to plant the faith in the isles of Orkney, in the Hebrides or Western islands, travelled also into remote kingdoms, to carry thither the light of the gospel. Thence came St. Mansuetus, the first bishop of Tour in Lorraine, St. Rumold, patron of Mecklin, St. Colman, &c. Several Scottish monasteries were founded in Germany by eminent monks who came from this country, as at Vienna in Austria, at Strasburg, Constance, Cologne and Ratisbon. A few of these still remain in the hands of Scottish Benedictine monks.

In the seventh century St Vincent, Count of Hainault, invited many holy monks from Ireland and Scotland, then seminaries of Saints, into the Netherlands. Among these St. Wasnulf was the most renowned. He was a Scottish Priest and preacher, and finished his course about the year 651, at Conde, where, it is said, his remains repose in a Collegiate Church, endowed with twenty-four Canons.

St. John of the Cross frequently asked three things of God: 1*st*, That he might not pass one day of his life without suffering something; 2*ndly*, That he might not die superior; 3*rdly*, That he might end his life in humiliations and contempt. The very name of the sufferings of Christ, or sight of a representation of Him crucified, threw Him into raptures of sweet love, and made him melt into tears. The Passion of our Redeemer was the usual subject of his meditations, and he exceedingly recommends the same to others, in his writings. The members of our own portion of the Church would do well, during this holy season, to attend to his wholesome instructions. J. J. D.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

LANCE CORPORALS IN THE CHURCH.

To the Editor of the Scottish Magazine.

Dear Sir,—From the silence of your February number with respect to Mr Gladstone's pamphlet on Lay Eldership, I had hoped that you either considered it of no importance, or, differing from the opinions (if they may be called such) advanced in it, were willing to allow the noise of applause to pass, before

appealing to the sober judgment of the members of the Church. In the name of Common sense, and of Christian charity, why, of all times in the world, at this present season, when, as your March number has so well shewn, we are beginning to unlearn the evil lessons that taught us to *glory* in our isolation from the great body of Christendom, should a new subject be introduced which, more than anything else, would effectually preclude all hope or idea of reunion? In one point I entirely differ from the notice of this publication in your March number. In my view, it does *very much diminish any difficulty* in the consideration of the subject, that upon the face of it, the proposed plan is *an innovation on the* established system of the Catholick Church—a thing "which neither our fathers nor our fathers' fathers have known." In the same way, as much difficulty which might be raised in the minds of the simple on the Nestorian, Eutychian, or any other subtle heresy, is taken away by its plain condemnation in the Creeds, so any doubts as to whether it might not be expedient to adopt a grade of *lance corporals* into the discipline of the Christian army are with me settled at once, on finding from history that it is an idea *quod nunquam quod nusquam quod a nemine* has been received in the Churches of God. Not wishing to say much, especially when your article on the subject appears unfinished, I assent to the position, that on the subject of the admission of Lay Elders into the goverment of the Church, four things have to be considered. 1. Is it *consistent with* the Christian Faith, and *the Constitution of the Catholick Church?* 2. Is it *sanctioned by primitive* practice or *authority?* 3. Is it *expedient* at present? 4. Is it *practicable?* (*i.e.*, as I understand *practicable* without confusion or revolution, for almost all things are in a sense practicable.) If *any one* of these questions can be answered affirmatively, and the affirmation satisfactorily established, I for one will consent to the alteration, and having adopted one main feature of *Presbyterianism*, shall be ready to seek for good reasons why I should not conform to it altogether, and make interest for a comfortable Manse and Glebe *in "the Establishment."*

The application of the obsolete fiction of a *Social Compact* to matters Ecclesiastical is altogether ἄτοπον, for this simple reason, that the Church is a society not only *instituted* but *administered* by Almighty God; Who, as He founded the Church by the instrumentality of men (viz. the Apostles) endued with special gifts of grace for *that* purpose, now governs it by the instrumentality of men (viz. the Bishops and their counsellors, the Presbyters, and assessors, the Deacons, which last

can in no sense be considered as *laymen*) endued with those special gifts which are appropriate to *this* purpose.

I must utterly repudiate the sentiment, that "there are functions of (ecclesiastical) administration and government which neither have nor require any mission from on high, other than that Grace which is given to all who seek it." You will never find that the Church ever "called any to any office or administration" in the Body of Christ, without the bestowal of a special Divine gift of grace, appropriate to the work. Not only the twelve, the seventy, and the seven, and their successors to the present day, but all ecclesiastical officers and functionaries, Christian kings and their Consorts, as the protectors of the Church, sub-deacons, singers, &c., down to almost menial officers, as well as Abbots, Monks, and Virgins, were admitted to their posts with a sober consecration or benediction.* The example of the American Church is little to oppose to the general sense of Christendom. Her adoption, for a few years, of what may prove a temporary expedient, is no authority for our innovating on the practice of 1500 years. Seabury did as he was able with regard to the "then" present distress. S. Ninian did as he judged right, "as he had received of the Lord." Which shall we follow?—Yours faithfully. Ευιλον.

[We felt that a subject of such importance as this, brought under notice by a man of Mr Gladstone's position and earnestness, must necessarily occupy the attention of the Church, and be fully examined; and we wished to open our pages to the discussion on both sides. With this view we had intended appending a note to the concluding article of the review, which would have appeared in this number but for the severe illness of the author, to say that the editor did not consider himself or the magazine committed to his views, but that he would be ready to receive a careful and temperate statement of the sentiments of those who differed from Mr Gladstone and his reviewer.

We must not, in this discussion, lose sight of the fact that the Church is a society of Divine institution, and, as well expressed in the foregoing letter, still under the Divine government. The application, therefore, of the rules of human expediency is here inadmissible, however well they may be

* Even to leave the example of the Catholick Church, and look to the Sects whom Mr Gladstone commends as models for our imitation, their "elders" are "ordained" with a very solemn form; and Dr M'Crie, their historian, claims for them distinctly a Spiritual function, different from, but scarcely inferior to what he assigns to their ministers.

found to work in mere secular affairs. Unless it can be clearly shown that the laity have, by Divine Authority, as evidenced in the practice of the early Church, a right to a voice and vote in deciding on the doctrine and discipline of the Church, we are bound to reject the proposal as an innovation and corruption of this Divine system, no matter how plausible the arguments in its favour which rest merely on the ground of expediency. It does appear to us clear, from Church History, that the laity were never employed in the making of Canons, the settling of doctrine, or the decision of questions of discipline. It is not a question of fitness. Among the laity, no doubt, may be found men, at whose feet the Clergy might well sit as learners; and in such cases their advice and assistance would be most valuable. This is not the case generally: it is not the business of the laity to be conversant with such matters to such an extent as to be able to decide upon them with accuracy; and what guarantee can we have that only the competent would have a place in our Synods? But it is not, indeed, as we have already said, a question of *fitness* at all, but of *mission*. There can be no fitness without mission. Have the laity then this mission from God or have they not? This is *the* question, and it has always hitherto been decided by our Church in the negative. Those who have given this decision too have done it after deliberate investigation; and surely we ought not to set aside their judgment without very clear and convincing evidence.

As to the example of America, we do not think that any strong argument can be deduced from the practice there. In a letter before us from a learned and leading doctor of that Church, we find it stated that there is among sound Churchmen a growing feeling that the constitution of their Church is not in accordance with that of the ancient Catholic Body; that the laity occupy a position which they were never intended to fill; and that there must soon be some important change in their system to bring it into a nearer conformity with primitive practice. Nor can any one who has had an opportunity of making himself acquainted with the details and working of the American system ever wish to see it introduced into the Churches of this country.

But would we exclude the laity from all voice in Church matters whatever? Most assuredly not. Our system at present is undoubtedly very faulty. The holding of our courts with closed doors, to the utter exclusion of the laity, is certainly as unwise as it is contrary to primitive precedent. Two or three friends sitting together to decide a grave question of

Doctrine or Discipline, cannot realize their responsibility or their true position. Were they, on the contrary, sitting in open court, surrounded by their clergy and faithful laity, their individual character would become lost in their public responsibility; their decisions would then be felt to come with all the weight of authority. All irregularities would be checked at once through the legitimate influence of public opinion; a judgment given under such circumstances would be felt to have the Divine sanction, and to be according to the Divine will.

Nor, were there the means of obtaining such, do we think that there could be any objection to an assessor, well versed in Canon law, to assist the authorities, and to prevent them from giving judgments at variance either with national or Catholic Canons, so far as the latter are binding upon us. We have recognized the General Councils previous to the separation of the East and West; and therefore, their Canons bind us so far as they apply to the case in hand, and no sound decision can ever be given by those who are entirely ignorant of them.

But there is one other way in which we think the aid of the laity may be legitimately called into operation. Nothing can be more objectionable or more uncatholic than our present vestry system. The clergyman is made dependent, in things temporal, upon a number (more or fewer) of laymen, members of his congregation, who, in things spiritual, owe him submission and obedience.

This is a trial greater than either party can bear. The laity, in such circumstances, love often to lord it over their clergyman, and at times scruple not to usurp the Episcopal Office: and, if they meet not with a ready obedience, they hold the purse strings, and do not always consider the morality or honesty of their proceedings. The clergyman, on the other hand, is tempted, by his dependence, to fear man more than God, and to be unfaithful in the discharge of his ministerial duty. We could name a clergyman whose people have tried to starve out, whom, although put to the test, they could not charge with a single act, even of imprudence, and whose real fault was a greater zeal in extending the borders of the Church than they approved of. Surely these things ought not so to be. The clergyman ought not in any case to be dependent on those over whom he is set in the Lord. Another of the evils of this system is that most mischievous and sinful one of *seat rent*, under which the Gospel is sold by the square inch. *Our churches must be free, or the truth will never spread as it ought, and as we are bound to see that it do, under God.*

Now, what remedy would we provide for these glaring evils?

Our remedy is a very simple one. We would just return to primitive practice, so well suited to the circumstances of our Church; would abolish all seat rent; would teach the people that a portion of their goods belong of right to God; and appoint laymen—say churchwardens, to collect and bring it into a common treasury, in each Diocese, to be distributed by the Bishop, clergy, and one or two laymen selected from each congregation. We do not propose entering into any details, but we are convinced the Church will never be vigorous until some such plan is adopted. This would, we think, open up a door for the admission of a legitimate lay influence, without violating the Divine constitution of the Church. We know many will smile at the very broaching of such an idea, but we would ask them, nevertheless, to weigh it seriously, and to give us a reply to this question. If it answered well in the primitive Church, whose circumstances were not unlike those of our own, why should it not answer equally well now? We had, some time ago, an opportunity of laying this matter before one of our Bishops, whose judgment and ability none will dispute, and he entered warmly into the idea. The difficulty is to put it in operation; but a Gladstone and a Buccleuch acting in concert with the Episcopal College and the Clergy, may accomplish even a greater achievement than this. Here our space compels us to leave the subject for the present.]

ST CUTHBERT.

To the Editor of the Scottish Magazine.

SIR,—Will your correspondent J. J. D. permit me to correct one or two mistakes in his communication of last month? Before doing so, allow me to offer to him and to you my best thanks for the very valuable series of which the life of St Cuthbert forms one number. Their excellence rests upon a much deeper and more enduring foundation than mere historical accuracy. No one, I feel assured, however, has formed a higher estimate of the value of every jot and tittle of truth, and will therefore be more obliged to one who will undertake to furnish information which may enable him and others to arrive at it.

Some of the corrections I shall have to make are of little importance, others are quite needful to secure anything like accuracy.

The first paragraph upon which I shall remark is that which closes the notice. It is there said that St Cuthbert's body "was buried in the monastery of Saint Peter, in Lindisfarne,

on the right side of the Altar, where his sacred relics remained in peace till the Reformation." If this were true, then would the monks have disobeyed the dying injunction of the Saint, which, indeed, he made a condition of allowing his body to be interred at Lindisfarne rather than in his own chosen retirement, Farne. His words, as reported by Bede, were, "Know and remember that if necessity shall ever compel you, out of two misfortunes to choose one, I had much rather that you would dig up my bones from their grave, and, taking them with you, sojourn where God shall provide, than that you should on any account consent to the iniquity of Schismatics, and put your neck under their yoke."* The monks did most faithfully observe the Saint's directions; and it is owing to the migrations of his body that we now boast of the Cathedral of Durham, and of numerous other churches. Alban Butler, from whom J. J. D. seems to have derived the historical portion of his notice, though he does not mention Durham by name, yet says that "after several removals on the continent," *i.e.*, on the main land, as opposed to the Island of Lindisfarne, "settled with their treasure on a woody hill almost surrounded by the river Wear."

"And after weary wanderings past,
He fixed his lordly seat at last,
Where his Cathedral huge and vast
Looks down upon the Wear.
There, deep in Durham's Gothic shade,
His body is in secret laid,
And none may know the place,
Save of his chosen servants three,
Deep sworn in solemn secrecy,
Who share that wondrous grace."

The last words of this extract refer to a legend that three Benedictines alone knew the exact spot of the interment, and that when one dies another is let into the secret—a legend which, though still believed by many Roman Catholics, including I believe Cardinal Wiseman, was most effectually destroyed by the examination of the grave in 1827, which was just under the spot upon which the shrine had stood in older times.

* I may here express the surprise I felt in reading a well written passage, in a notice of St Cuthbert in last *Christian Remembrancer*, about the saint's holding to the Scotch tradition as to the observance of Easter. "The iniquity of Schismatics," of which he spoke as reported in the text, alluded to the uncatholic mode in which the British Church kept the greatest of Christian Festivals. There can be no doubt at all that though in early life he followed the custom of the British Church, he regarded it afterwards as a grievous heresy.—See *Bede, Vita S. Cuthberti, XXXII.*

Alban Butler, whilst he admits that the site of the grave was that occupied by the shrine, says that the position of the shrine itself is doubtful. A more gratuitous assumption was never ventured on. The body of the saint lies under a flat, blue stone, immediately behind the high altar, in what has always been known as St Cuthbert's vestry. The remnants of his robes, his pictorial cross, the comb, and portions of the Saxon coffin are in the Dean and Chapter's Library, having been removed at the time of the examination in 1827. Another legend was proved untrue at that time—the incorruptibility of the saint's body, the marks of fraud being manifest in the paste inserted in the sockets of the eyes to give the appearance of incorruptibility to the features, under the cloth with which Reginald tells us the face was covered. Gold wire served the purpose of hair, and the plentiful remains of decayed cloth and the absence of the least particle of human corruption showed that abundant swathings had been had recourse to, to keep up the story of the incorruptibility. Monsignor Eyre, whose work is reviewed in the last number of the 'Christian Remembrancer,' tries to uphold the old tradition, but unsuccessfully. His argument is that the body discovered in 1827 was a supposititious one, placed there for the express purpose of concealing the removal of that of the saint; in this, following an opinion of Dr Milne's, in 16th vol. of the Archæologia, p. 17. The fact is, that the body of St. Cuthbert, though buried in 687, at the right side of the altar at Lindisfarne, only rested in its grave till September 698, when, having been found uncorrupted, it was translated above ground and continued unburied, (being occasionally exposed for veneration) till an injunction of the commissioners of Edward VI., in 1542, again consigned it to the tomb, behind the high altar in Durham cathedral.

The other inaccuracies I shall notice in the order in which they occur. Holy Island is about *eleven* miles from Berwick instead of *four* as stated. There are very strong reasons for believing that St Cuthbert was of Irish descent, not of Scottish, as stated. It is certain that the monks believed their patron to be of Irish descent, for the subject of the painted windows along the E. Alley of the cloisters contained his history so representing him. Prior Wepington, 1416, believed him to be an Irishman, so did the author of a life, unpublished, preserved at York, so also the anonymous author of the "Descriptive or briefe Declaration of all the antient Monuments, Rites and Customs belonging to the Monastical Church of Durham," published by the Surti's Society,—and so I may add, thinks

Dr Todd and the principal Irish antiquaries. Nor do I think that the first of living antiquaries, the Rev. Jas. Raine, who on this subject is quite at home, is prepared to deny the conclusiveness of the evidence that can be adduced in favour of the Irish origin of this ancient saint.

J. J. D., after Butler, speaks of the rule of St Columba. There does not appear to have been any such rule. There was a rule of St. Columbanus on which all the Irish and Scottish monasteries were modelled.

Butler states that St. Cuthbert was consecrated to the See of Lindisfarne, which is not strictly correct. Eata was then Bishop of the Island, Cuthbert succeeding Tuorberch in the See of Hexham. An arrangement, ending in an exchange of Sees, was the same year effected, which made Eata Bishop of Hexham, and Cuthbert of Lindisfarne.

The dedication of the Church at Lindisfarne was St Peter *and St Paul.*

Most of the information I have here given is from *Raine's St Cuthbert,* a book of very great research, and which deserves to be better known than it is, being a repertory of information regarding early times, such as is seldom met with.—I am, sir, your obedient servant. HUMILIS.

Ecclesiastical Intelligence.

DIOCESE OF ST ANDREWS.

On the Saturday of Ember-week, being the 6th ult., the Lord Bishop of Brechin, acting for the Venerable Bishop of St Andrews, held an ordination in the Cathedral of the Diocese at Perth, when the Rev. John Comper, curate of Crieff, was admitted to the Holy order of Priests, and Charles M'Ghee Keith, Literate, to the order of Deacons; the candidates were presented by the Rev. J. C. Chambers.

The Very Rev. the Dean of St Ninian's preached an eloquent sermon on the occasion from Psalm xxx. 11. "Thou hast put off my sackcloth and girded me with gladness." The discourse, which was very impressive, drew a contrast between the joyous and high service in which they were then rejoicing with the gloom of the season in which it occurred. The preacher then dwelt upon the appropriateness of the season, which spoke of fasting and humiliation, when the condition of the church was taken into consideration, and he exhorted those to whom he now especially addressed himself ever to recal their Lenten admission into the respective offices of Priest and Deacon, and to consider it as an especial call to keep a perpetual Lent with the Lord in the wilderness. The Bishop (who was attended by the Rev. D. Greig as chaplain), and the whole Choir

went into the nave during the sermon. After the chanting of the Litany, the Bishop and officiating clergy approached the Altar. The Bishop was celebrant. The music was Tullis's Service in C. The anthem which followed the Nicene Creed was from Mendelssohn's St Paul "Now we are ambassadors," followed by "How lovely are the Messengers." The *Veni Creator* was sung to Tullis's melody. A considerable number communicated with the Bishop and clergy. The ordination was followed by a confirmation, when two members of the College were admitted into full communion by the laying on of hands. The Bishop and clergy afterwards partook of a Lenten refreshment in the hall of the College.

DIOCESE OF ARGYLE AND THE ISLES.

The Rev. A. C. Irvine has been obliged, from ill health, to resign the Curacy of Lochgilphead.

DIOCESE OF GLASGOW AND GALLOWAY.

The following address of condolence has been presented to the Lord Bishop of Glasgow and Galloway by his clergy :—

"To the Right Reverend Father in God, Walter John, by Divine permission Bishop of Glasgow and Galloway.

Right Reverend and Dear Father,—We, the undersigned, Incumbents and other officiating Clergy of the Diocese of Glasgow and Galloway, desire to express to your Reverence our heartfelt sympathy with you under the circumstances which for the present have occasioned the necessity of your residing, at least during a considerable portion of the year, at a distance from your Diocese.

We consider the tie which connects a Bishop with the Clergy and Laity of his Diocese, to be of so sacred a nature, that nothing short of the most imperative necessity can justify its severance; but, in the present instance, we can state, from our own knowledge, that the circumstances of the Diocese do not demand such a step; and therefore it was with the utmost satisfaction that we learned that the Episcopal College had almost unanimously declined to receive your proffered resignation.

We are fully alive to the great blessing of having our Bishop continuously resident among us; we have witnessed the conscientiousness and zeal with which you have devoted yourself to your Episcopal functions, as well as the lively interest you have taken in everything that concerns the welfare both of your own Diocese and of the Church at large, and we are deeply sensible of the paternal and affectionate kindness which characterises the whole of your intercourse with those over whom you are appointed to rule. We therefore contemplate with deep regret your withdrawal, however partial and temporary, from the scene of your labours; but we should have considered it a most painful bereavement to ourselves, and a most

serious loss to the Diocese and to the Church, had you, under existing circumstances, retired from your Episcopal charge.

We desire to unite our prayers to the Father of Mercies, that all cause for anxiety may be removed by the speedy restoration, if it be God's will, of Mrs Trower's health, and that your Reverence may be long preserved and permitted to retain your Episcopal superintendence over those who have the honour to subscribe themselves, with every mark of respect and affection, your faithful servants in Christ.

Glasgow, 9th March, 1852.

(Signed)

Wm. S. Wilson, M.A., Incumbent of Trinity Church, Ayr, and Chaplain to the Earl of Eglinton and Winton, Dean.
Alex. Henderson, M.A., Incumbent of St Mary's, Hamilton.
John Bell, B.A., Incumbent of Trinity Church, Helensburgh.
Charles Cole, B.D., Incumbent of St John's, Greenock.
J. F. S. Gordon, M.A., Incumbent of St Andrew's, Glasgow.
R. S. Oldham, M.A., Junior Incumbent of St Mary's, Glasgow.
James Stewart, Incumbent of Trinity Church, Paisley.
Henry Kennedy, A.B.T.C.D., Incumbent, Dumbarton.
D. W. Cameron, M.A., Girvan and Maybole.
Thomas P. Fenner, M.A., Cantab., Incumbent of Christ Church, Glasgow.
Charles S. Aitkin, B.A., St John's, Coatbridge, Deacon.
James W. Reid, St John's, Broadlees, Deacon.
J. T. Boyle, Curate of St Mary's, Glasgow, Deacon.
W. C. Ridley, M.A., Senior Incumbent of St John's, Anderston.
A. M'Ewen, M.A., Incumbent of St Mary's, Dumfries.
Herbert Randolph, M.A., Incumbent of Trinity Church, Melrose.
H. B. Cooke, LL.B., St John's, Annan.
Thomas Augustus Purdy, Galashiels, Deacon.
T. R. Wyre, M.A., St Peter's, Peebles.
Robert Campbell, M.A., Incumbent, Hawick.
W. Kell, B.D., Incumbent of St Andrew's, Kelso.
Arthur C. Tarbutt, M.A., Incumbent of St John's Church, Jedburgh.
R. Wildbore, B.A., Kilmarnock.
W. Rothery, B.A., Selkirk."

To this address his Lordship has made the following affectionate reply:—

"To the Very Rev. W. S. Wilson, Dean of Glasgow and Galloway, and the Rev. the Clergy of that Diocese.

Reverend and Beloved Brethren,—My first feeling, on reading the Address which I have just received, is one of thankfulness to

Almighty God, for that realisation of the sacred relation between a Bishop and his Clergy, which appears in every sentiment to which you have thus considerately and affectionately given expression. It is God alone who maketh men to be of one mind in an house. It is He only who has enabled me in any degree to gain your confidence and affection. To Him be glory for this and every instance of His undeserved goodness.

My next feeling is a grateful sense, not only of your sympathy under the domestic trial with which it has pleased God to visit me, but also of that disposition to take a favourable view of my humble services, which thus leads you to concur with my dear and Right Rev. Brethren in wishing me still to retain my sacred office, although unable, at present, to reside so constantly among you as at the time of my consecration I had hoped would be the case. You are well aware that I have endeavoured, by repeated and very costly trials, to effect this most desirable object; and I trust you are persuaded that I shall still do my best to be among you as often, and as much as is consistent with that consideration which I believe has always been allowed to enter into the question of a Clergyman's residence;—I mean, a due regard to the health, not only of himself, but of those who are united to him by the closest and most sacred ties.

No one, I think, can feel more deeply than I feel the evils of non-residence. It was on this account that instead of asking leave of absence from the Episcopal College, I sent in my absolute resignation. In the perplexing circumstances in which I was placed, I felt myself at liberty to adopt that alternative. I thought that it was for the Episcopal College (with due consideration for what might be the wishes of my clergy) to accept or decline that resignation. And on the supposition that my resignation might possibly be declined, I thought it delicate as well as wise to place the other alternative in the least favourable light, by limiting to two months the period during which I pledged myself to reside.

It was not that I thought my residence among you would really be limited to that period; but that I felt it necessary to be at liberty to consult the health of that member of my family who had suffered so much from residing in Scotland; and I therefore thought it best and safest to place before the Episcopal College the alternative of my non-resignation in the most unfavourable point of view.

Whether present or absent, I trust that my heart and affections, and my unworthy prayers, will ever be with yourselves and the flocks committed to your charge, and with that apostolic, though unendowed, branch of Christ's Holy Catholic Church, in which I can truly say, that I have ever thought the office of Bishop one of the noblest, worthiest, and happiest, in which a man can possibly be called to serve the Redeemer of mankind. I have still hope, by God's blessing, of being able to pass a considerable portion of every year in my Diocese; and while, I trust, you will always find me anxious to avail myself of every means of communication which in-

creased facilities afford, I can also assure you that whenever it shall appear to the Episcopal College, and also to my Clergy, that the degree of my non-residence would render my resignation desirable to the Church, I shall neither be surprised to receive an intimation to that effect, nor backward in acting upon it.

Commending you, individually, together with your several flocks, to the blessing of Almighty God, and thanking you for the gratification which has been afforded me in receiving your Address,—I am, Your affectionate brother and servant in Christ,

WALTER JOHN,

Bath, March 16th, 1852. Bishop of Glasgow and Galloway."

[We have great pleasure in availing ourselves of this opportunity of explaining a sentence in our article on the resignation of the Bishop of Glasgow, which has been, to our surprise, misunderstood. We had in strong and hearty terms expressed our sympathy with his Lordship, a sympathy which we really felt, and had also expressed our feeling that he had acted well in the matter. But we did not the less consider it our duty to condemn the decision of his colleagues, because the circumstances of the case did not appear to us to warrant their decision, and was in truth hardly dealing with his Lordship with that kindness which, under the circumstances, he had a right to expect (though we knew their intention was just the reverse of what their act appeared to us). In attempting to express this idea, we used the words which have been misinterpreted to convey an unkind sentiment on our part. Nothing was farther from our intention, and we cannot but express our sincere regret that we should have used an expression which could for a moment give pain. But we still retain our opinion that the non-residence, under the circumstances, ought never to have been sanctioned, that it is an act unparalleled in the modern history of our Church, and that as a precedent, we know not yet of what evils it may be the occasion.

We know, too, that apart from his Lordship's Diocese, there is but one feeling, and that is in accordance with our own. His Lordship, however, must have felt highly gratified by the dutiful, affectionate, and sympathetic address of his clergy, valuable not merely as expressing their affection for his person and reverence for his office, but as showing how deeply they realize the sacred ties which bind a Bishop and his clergy together in the Lord.]

DIOCESE OF MORAY AND ROSS.

On Tuesday the 2nd ult., the Right Rev. Dr Eden paid a second visit to Aberchirder, when he preached to the people in a feeling and affectionate manner from Prov. xiv. 32.

We have pleasure in recording this fact, because his Lordship was not called on to perform any Episcopal act; but he went among them purposely to demonstrate the interest he felt in their welfare, albeit, or rather, *because* they were a little flock and poor in this world's goods. His kindness was evidently duly appreciated. The Church was

well filled, and his exhortations were listened to with deep attention; and to crown all, after service, the Incumbent setting the example, the people came up one by one, "young men and maidens, old men and *children*," when the good Bishop, on their kneeling before him, laid his hands upon them and blessed them. It was a pleasing spectacle; nor will pains like this be expended in vain. The dew of God's grace, thus piously dispensed, we doubt not will conduce to the truth's taking root downwards and bearing fruit upwards.

On the following day, the 3rd, his Lordship consecrated the new Church at Huntly, which is henceforth to be known as Christ's Church. He was attended, on the occasion, by the Rev. James Smith of Aberchirder, as Chaplain, and the Rev. R. Walker of Tillymorgan. The Incumbent, the Rev J. F. Macdonald, said prayers, the Bishop preaching from 1 Cor. xiv. 15, "I will pray with the spirit, and I will pray with the understanding also." The object of the Bishop was to prove—which he did in an exceedingly plain and forcible way—1st, that the Church of God has ever been furnished with fixed and stated services, such as we have in the Book of Common Prayer. 2ndly, that such services are *necessary* to satisfy the requisition in the Text, and many similar ones throughout Scripture, as to praying with the *spirit* and the *understanding* also; and lastly, that such Scriptural helps are the greatest securities of a sound faith and substantial piety, as was only too painfully proved by the sad and often speedy declension of dissenters from the Church, who discarded Prayer Books and Creeds, to the fatal heresy of Socinius. A striking instance of this was given in the case of certain Presbyterian congregations in England.

This little church at Huntly is the one which has been provided principally through the exertions latterly of J. J. Roy, Esq., Avochy, in lieu of the one which was sometime ago built under the auspices of the Duchess of Gordon, but which the Rev. J. D. Hull, an Irish Clergyman, at the time Incumbent, and Chaplain to her Grace, induced her to withhold, and set up as an "English Episcopal Chapel," in connection with the Drummond Schism. This Chapel, we believe, is now shut up, Mr Hull having, shortly after doing what mischief he could, withdrawn into England, and the Duchess having joined the Free Church.

The new church is in the Gothic style, with distinct nave and chancel; the windows lancet; the roof open. The plan, however, does not seem the one suited for so small a building, which looks more like a *model* of some extensive parish church. But it was, we believe, among the architect's first attempts at church building, which will account also for several mistakes in the details. The triplet window is in the west instead of the east end. The pulpit is entered through the wall from the *vestry*, though on the Gospel side. A rather elegant open screen, which would have found its appropriate place in the chancel arch, supports a small organ gallery. There is a box in the nave, facing the people, for saying the service in, a huge black

stove being actually placed where we should have looked for a stall, and one side of the chancel arch made the chimney! The sacrarium is railed off, and thus rendered so small, that, with two chairs, the priest officiating has scarce sufficient room for the purpose. The arrangement in the chancel could very easily be improved, and were it so, the church would present, after all, a very pleasing appearance. Indeed, as it is, it is such a manifest improvement on the old chapels generally seen in the north, that we ought not perhaps to have found fault at all: and yet, when so much church building is going on, it were a pity people did not learn by the mistakes of their neighbours. A fund is being raised to provide an organ.

On the evening of the day of consecration, seven young persons were confirmed. The address of the Bishop was without book, and very appropriate. At both diets the church was well filled.

One word of advice. In an evil day the National Liturgy was expelled from this church, through the influence of the Duchess and Mr Hull, a little before they seceded. This act was but the beginning of sorrows, and the full blessing of peace cannot be theirs until this great privilege is regained. Let the clergyman and people unite in seeking the restoration of their lost inheritance, and their efforts, if wisely and earnestly made, will procure them an increased measure of the Divine blessing.

The Rev. D. W. Cameron, B.A., Cambridge, has been licensed to the charge at Duffus, with which, we understand, a mission at the neighbouring fishing village of Hopeman is to be conjoined.

The Bishop, who is an advocate for provident societies by which the poor may be induced and enabled to help themselves, and having had to do with fishermen in his parish of Leigh, has prevailed with many of the same profession in the neighbourhood of his residence in Morayshire to insure themselves against accidents from shipwreck, by opening amongst them a branch of the 'Shipwrecked Fishermen's Society.' There is wisdom as well as benevolence in this scheme of the Bishop, for there is no readier way of inducing the poor especially, to attend to the things that concern their everlasting peace, than by affording ocular demonstration that an interest is felt even in their temporal welfare.

Reviews.

A Letter to the Right Rev. Father in God, William Skinner, D.D., &c. On the subject of the Right Honourable W. E. Gladstone's proposal to admit the Laity into the Synods of the Church. By Cautus. Edinburgh: Lendrum & Co., 1852. Pp. 16.

On the subject of this letter we have elsewhere expressed some opinions, and, therefore, need only say that this is a temperate and judicious letter, pointing out some of the probable evils of admitting

the laity to a seat in our Church Courts. It also argues from the nature, constitution, and history of the Church, and takes a view altogether very different from that of Mr Gladstone. The pamphlet deserves, and we trust will obtain, a careful perusal from all who take an interest in this important question. For we cannot help feeling that there is much danger of hasty and ill considered conclusions being come to, from the high estimation in which Mr Gladstone is deservedly held by Scottish Churchmen. His name, his reputation, and his religious character, will be apt to give a weight to his arguments which in other hands they would not have obtained.

Kings of England; a History for Young Children. Fourth Edition. London: Mozley. 1852.

THIS is a new and cheap edition of an admirable little History of England, adapted for children. It is already well known both in Scotland and England, and has been introduced into many of the leading Educational Establishments in the country. We have had occasion to examine a good many of these elementary histories, with a view to make a selection of one for a large school for the upper classes, and we found none to compare with the Kings of England. The style is good, the facts accurate, and the matter altogether well digested.

Floreat Ecclesia; a Manual of Church Poesy. By MISS ROSA RAINE. London: Hughes. 1851. Pp. 106.

THIS is a volume of systematic Church poetry—systematic, we mean, as being founded on a well arranged plan, and not mere miscellaneous pieces. Each poem is, however, in itself complete. The sentiments are all good, but the poetry is unequal. We quote the following lines—the conclusion of a poem on Memory, as being in keeping with the tone of the present sacred season:—

Quivering from her house of clay,
When the spirit flies away,
Deeds of every vanish'd year
In a moment re-appear;
Ghosts of shrouded acts advance—
Memory waking from a trance.

Heed we well, from youth to age,
How we write on memory's page;
Since each atom of the past
Must for ever—ever—last,

Woven in the soul's deep core,
Thence to rise, and die no more!

The work, if extensively circulated, cannot fail to promote the deeper views on sacred subjects, which it has been written to encourage and set forth. We wish it all success.

Miscellaneous.

SUTHER'S INSTRUCTIONS ON CONFESSION, THE BLESSED SACRAMENT, AND PRAYER.

1. *Confession.*

Confession comprehends two things. One is to confess sins, the other is to receive absolution or remission from a confessor or herald of the Gospel, as if from God Himself, and not to doubt but firmly to believe, that sins, by that absolution, are remitted before God in heaven.

The penitent is thus instructed to address the minister of the Word—Reverend and beloved Lord, I implore you to hear my confession, and for God to grant me remission.

Then a short form of confession follows:—"I, a miserable sinner, confess before God, that I am guilty of many sins, next I confess before you, that I" (mentioning the person's condition in life) "have committed such and such sins," (declaring them in general terms).

"When the penitent concludes, the minister is ordered to reply: May God be merciful unto thee, and strengthen thy faith. Amen.

Let him then interrogate the person confessing: Do you believe my remission to be the remission of God? On his replying in the affirmative, the minister shall say: According to thy faith, may it be done unto thee. And I, by the ordinance of our Lord Jesus Christ, remit to thee thy sins in the name of the Father, of the Son, and of the Holy Spirit. Amen. Go in peace."

2. "*What the father of a family ought to teach his children respecting the Sacrament of the Altar.*"

What is the Sacrament of the Altar?

Resp.

The Sacrament of the Altar is the true Body and the true Blood of our Lord Jesus Christ, under the bread and wine instituted by Christ Himself to be eaten and drunk by us christians.

Where is this written?

Resp.

Thus write the Holy Evangelists, Matthew, Mark, Luke, and holy Paul: Our Lord Jesus Christ "on the night on which He was betrayed, took bread, &c."

3. *Forms of Prayer to be said Morning and Evening.*

When thou risest from thy bed, thou shalt sign thyself with the sign of the holy cross, saying,

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then on bended knee; or standing, thou mayest say the Creed and the Lord's Prayer. To these thou shalt add this little prayer.

'I give thanks to thee, O my heavenly Father, through Jesus Christ Thy beloved Son, for that thou hast preserved me safe from all the perils and dangers of the past night. And I pray Thee, that Thou wouldest take care of me during this day also, and guard me from sin and all evils, that, all my works being done unto Thee, my whole life may be acceptable with Thee. Therefore I commend myself, and my body and soul, and all things into Thy hands; may Thy holy angel be with me, that the devil may find nothing in me. Amen.'

After this, proceed with alacrity to thy labours, singing a psalm, or hymn, by which your heart may be moved.

Likewise in the evening, when thou art about to lie down, thou shalt sign thyself with the sign of the holy cross, saying,

In the name, &c.

The same position as at morning prayer is enjoined—then follows a short prayer the same as before, including a few necessary and simple alterations.

" Atque ita tandem placide et tranquille dormiendum est."

So instructs, enjoins, and concludes the great continental Reformer. Let therefore all the ignorant objections of the present sceptical age, against primitive doctrine and practice, vanish into the dark abyss from which they unhappily emerged.

Extracted and translated from Dr Suther's Minor Catechism.

JACOBUS.

NOTICE.

It is due to the Editor as well as to our readers to state, that his residence at a distance from Edinburgh prevented the correction of the proof of the last sheet of last number, which will account for the unusual number of typographical errors which it contained. The same has occurred before, and may possibly occur again, though we do not always consider these errors of sufficient importance to correct them in the succeeding number. Some of the worst of those in last number we here note—

Page 136 *for* alummis *read* alumnus.
„ *for* Edinburgense *read* Edinburgenæ.
Page 137 *for* Clayget *read* Clagget.
„ *for* Catend *read* Catena.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

MAY, 1852.

THE TWO CURATES.

CHAPTER 3.—*What befell the Footman.*

MR MEDWAY'S footman, James Evans, was in many respects a capital servant. He was honest, and would have been trustworthy, but for a habit of making mistakes, which often brought him into difficulties. No one knew better than James how to interpret a guest's look when he threw himself back in his chair waiting for his plate to be changed. He seemed to have an innate tact for detecting which dish would be partaken of next, although the guest might not have looked at it. Then, his step was so active and light, and his ear so quick; in short, at table he was so excellent a footman that Medway's guests would often wish for such a servant, and contrast him with their own. *He* did not join cordially in his servant's praise, for the care and celerity James shewed at table was very often only shewn there. There was a want in him of that strict principle which makes a servant feel that he should "serve to the Lord and not to men"—and that servants should do things, "not with eye-service as men pleasers, but as the servants of Christ, doing the will of God from the heart." A striking contrast to James was the old butler, whose fine tall figure and grey head attracted every one's attention. He loved his master, not only because he was his master, but because he cared for the welfare of his servants, both spiritually

and temporally; because his fine taste and high principle were as much shown to his servants as to his friends. Indeed, Mr Medway felt about servants, that not only were they brother christians, but witnesses of the reality of his principles in private, as the world was in public. He felt that there would be more courage in doing an act of wrong or violence in the sight of all his neighbours, and towards those who were not connected with him in any way, than in the privacy of his family and towards those whom fortune had made doubly dependent upon him, both for food and character. Many little altercations had taken place between the butler and footman upon the want of principle shown by the latter—shown in little things indeed—but the more dangerous on that account. On such occasions James was fond of putting out of sight his master's example, or else putting it out of reach as that of a man lifted above his equals, and substituting for it that of some guest, or some neighbouring gentleman. He had many instances in his mind of servants who had got on without practising much religion, as he called all exercise of principle. He had a notion, not uncommon among people in his situation, that the highest parts of religion, as he called the exercise of principle in the most trifling duties, were meant for the highest people; that the poor were to perform their duties only in outline—be honest on the whole, and generally truthful, and so on.

"Well if that warn't a shabby trick, I don't know one," said James to the butler, when they got in the kitchen again after dinner.

"What, James?"

"Why, didn't you see? Mr Bovin pushed back his chair and upset me, and then wouldn't take the blame off a poor chap's shoulders. Now, he's a gentleman, and could afford to tell the truth."

"And you are a man, James," said the butler, "and ought to tell the truth, and not seek to get out of your faults by laying them upon other people."

"But I'll take my oath he did it."

"Hush! it is not worth saying you will do what you are not called upon to do. You will find it difficult to persuade Mr Medway to such a tale as that. Why, of course, if it had been Mr Bovin's fault, he would have shielded you from blame. What motive could he have had in holding his tongue? 'Twon't do, Jamie lad!"

So said all the servants but the housemaid, who had long regarded James with an admiring eye, and, like him, could not see what poor people had to do with so much religion. Her

parents lived at a village in the neighbourhood, and they certainly had not bred up their children in the practice of too much religion. The parson of the parish had the girls one after the other in his house as they grew up, and after having them taught their work as servants, got them good places; but as he was a great man, and withal a proud one, he never talked to them separately about their spiritual duties, and perhaps knew less about the constitution of their minds than he did about other people's in his parish.

"Well, I call it a shabby thing," said Susan, "and if I were you, James, I would tell master on it."

"Let me alone for that," said James, "I be'nt a-going to bear nobody's faults."

"Perhaps," said the butler, "if, as you say, James, Mr Bovin upset you, he may have told master after we came out."

"Well, I never thought of that," said James; "perhaps he may: however, let's enjoy ourselves now, and not trouble about the future."

And then followed such talk as servants mostly delight in; kept in, and reproved from time to time by the elder servants of the house; but yet, containing many coarse allusions and jests. Bad representatives of their masters and mistresses are servants too often; and a poor opinion must their equals in the village or the town form of the refining power of good manners upon them. Taken oftentimes from the most pinching poverty and placed in the midst of abundance, unless restrained by very high principle, they are soon given up to sensuality. Obliged to keep in, too, before their superiors, they contract habits of hypocrisy, and regard as nonsensical and superfluous the restraints they are subjected to. The expression often used by villagers and others to them shows what is expected from their intercourse with their superiors, and how they disappoint the expectation. "What, are they the manners you've learn't at the great house?" or at the parsonage, as the case may be. Then, of course, it is their interest either to sneer at all refinement, or to impute to their masters and mistresses, by nods, and winks, and insinuations, the practice of the same vices they themselves delight in. Sooner or later, unless the master or mistress is very negligent, these habits must be found out; and in well conducted families such weeds of servants are gradually rooted out, and a few good ones retained as they turn up; but this is always the work of years, and the result of much vigilance. To have servants who are fellow-christians indeed, and not in profession, who are kind and charitable to the poor out of their own means, and not out of their employers',

and who regard waste and excess as sinful, falls to the lot of very few, and cannot be too highly rated.

The next morning found James standing before his master to explain how the accident took place. He at once told his master what was the truth, that it was caused by Mr Bovin's chair being pushed back. "I am sorry you should tell me a falsehood about it James," said Mr Medway, "for, as it happened, I asked Mr Bovin after you had all left the room, whether there was anything left on the floor near him upon which you might have stumbled, and he said 'no,' and that there was plenty of room between him and Miss Parker for you to put the dish down. I am always willing to find excuses for accidents as you know, James, but carelessness like that is inexcusable, and now you are not manly enough to own it, but, for the third time within this month, seek to impose upon me with a falsehood. You must leave my service, James! You know I have often and often sought to impress you with the feeling that you should fear God more than me.

"Indeed, sir," said James, "I am telling no falsehood this time. Mr Bovin pushed back his chair, or I should not have stumbled. It is too bad of a gentleman not to take the blame upon him when it was his fault."

"Well, James, I will not say I believe you, because I don't; but I shall pay you your wages, and if you can prove to me, any how, that you are not to blame in this matter I will take you back and try you again; but you remember what passed between us in that affair of the horse. I am always willing to bear long, but at the same time I am always as good as my word. Act from principle more than you have done, in your next place, James, and you will not only be a good servant, but what is of more importance, a better man.

The next day saw James, who had left Mr Medway's house the night before, on his way to the residence of Mr Bovin's father. He had the sharpness not to say anything to the servants in the kitchen, whilst waiting to see their young master, of what had taken place, for he had still some hopes of going back to Mr Medway's. By and bye the groom came in, and said his young master was just going out, if he wanted to see him, and was in the paddock looking at a horse. Thither James went, and was accosted by Mr Bovin with—"Well, James, how did you get out of your scrape?" "Badly enough, sir," said James, "I have got my discharge because I said you pushed your chair back; but Mr Medway has promised to take me again if you will say, sir, that you did. There was nothing in it, sir; you couldn't be supposed to know that I was

behind you, you know." "Very true, James—did I push my chair back? But, do you care very much about going back there? if you don't, I think I know something you would like much better."

"Oh no, sir, I don't care if I never set foot in the house again. Master and mistress were very well, but there is a plaguy old butler there who's always pulling one up for one thing and another. One could never be a little bit lively but one was committing sin. I have counted up five-and-twenty new sins, sir, since I have been in that house, none of which I ever heard of before."

"Ah! James," said Mr Bovin, with that peculiar twist of the mouth so much in fashion at Exeter Hall, "there is nothing like a knowledge of the exceeding sinfulness of sin. Don't you know that we cannot do a good deed, or think a good thought, as long as we are in a state of nature."

"I don't know about that, Sir; clothes on or off seemed to make no difference to me—according to the butler's way of looking at things."

Laughing at James's literal interpretation of his expression, Bovin drew from his pocket a letter he had received, a day or two previous, from a college friend of some fortune, living in London, to the following effect:—

"DEAR BOV,—Come up and see me next week. Philips, and MacArthur, and two or three more of our old set, are coming, and I can introduce you to two or three charming Devonshire cousins who are staying in town with Lady ——. Although you are going to be japanned,* I know you love to look upon a pretty face; and these girls want husbands. One of them, I know, thinks love in a cottage means a curate's cottage; and as yours will be tolerably well furnished, and have a wine-cellar under the dining-room, she may manage to keep love there.

"By the bye, do you know a 'fellow' who would do for me? My last was sharp enough, but a rogue. He may have as much principle as he likes, so that he doesn't cant.—*N.B.* No Tractarian need apply,—that's the formula isn't it? You see I haven't forgotten the *Record*. I give £20 and two liveries —lots of perquisites.

"Adio.—Ever yours, old fellow, "T. BUCHDEN."

Bovin read so much of this letter as he thought proper to James, who eagerly caught at the idea of such a place. "Just the thing Sir," said he, "the right sort of gentleman. I should

* A blasphemous expression, in vogue at the universities, for "receiving Holy Orders."

like to be with a young gentleman again, sir, very much. My first master was a bachelor, sir, and the fun we had to be sure!"

"Yes: but, James," said Mr Bovin, "I have some scruples about sending you here, for I am afraid my friend is not quite careful enough in enforcing the external ordinances of religion. You know, James, none but God can change the heart; but it seems to me that servants of a Christian household should be regularly required to place themselves under the word spoken. We are told, 'blessed is he that soweth beside all waters;' and that there must be 'line upon line and precept upon precept;' for if we make our sacrifices of pain and penitence, 'who knoweth whether he will return and repent, and leave a blessing?' So I hope, James, that if the rule of the house do not require you to attend a place of worship, you, 'having no law, will be a law to yourself.' It is every man's duty, you know."

James promised this. I am afraid he would have promised anything for a good place. And although half of the above common-talk, rendered Bible-wise, was Greek to him, yet he gathered enough to see that Mr Bovin recommended him to go to a "place of worship." This phrase, with James, had a very extensive signification. From the fine old solemn church, down to the mean building with very strong outside shutters, where the Primitive Methodists stirred up their caldron of pitch, and brimstone, and turpentine, and divers other combustibles, in vain attempts to symbolize hell to their hearers—all were, in James's mind, places of worship. But as he had no choice, he thought Mr Bovin might have; and so said, "Where shall I go to, sir, on Sunday?"

"You mean to what persuasion, James? To which would your views on religion most incline? Speak freely, James, I am no bigot. I hold that a man should go where he could get most good." "Why, you see, sir," said James, "I was born and bread a Ranter. Down our way, a'most all the people are Ranters; but I never took to that much, for the old man (his father) was a spouter among them, and it didn't very much improve him, that ever we could see. He was a good husband to my mother before he took to preaching, but after that, sir, there was always some row between them about other women. I a'nt a-going to say, sir, that the old gentleman was so much to blame as some people; for it was his 'besetting sin,' he told me. You see, sir, in poor people's houses there's mostly only one bed-room, and when they take the preacher in they gives him the spare bed, and then the man goes out to work, and the preacher and the wife they sleeps on till breakfast time. 'T'aint my fault, James,' the governor used to say.

'It's all the devil's and the one-bed rooms'.' Well, sir, I used to tell him he'd better keep at home. But he said, 'he couldn't hide his talents. He had got a work to do, and must do it.' To be sure *he* was not much of a hypocrite, for he used to say he was the chief of sinners; but still, sir, as they all used to say that—and I didn't know what their besetting sin was—I took 'em at their word—and I believe they are the chief of sinners. The other places I don't know much about, sir, but my belief is, that a chap in livery gets more respect paid him at the Baptists' meeting than at any other. I don't know why, sir; but I've a notion that they thinks his livery would look nice laying on the bank, whilst they had got him down in the river. However, sir, I have no choice at all, I'll go just where you please, sir, if you will be kind enough to advise me."

"Well then, James, I would advise you to go to Church. The Church's system is the best, I have no doubt. Where there is a zealous and gospel ministry, a man may get good to his soul at Church as well as any where else—why not? I believe it is the best system, and that *if* God takes notice of human institutions, he especially favours the preaching of the Word in the Church."

Some little matters about James's next place being arranged, he was about to leave, when Bovin called him back, and gave him the name of a "gospel minister" who preached at a church some little distance from the parish in which James was to reside. "There *is* a church nearer, James," said Mr Bovin, naming it, "but as you value your eternal welfare do not go into it! They preach soul-destroying errors in that church, making man, who is born in sin and shapen in iniquity, to rely upon human forms and inventions, and his own deeds, for salvation, as though our good works, which are but as filthy rags, could avail aught before Him who said, 'Only believe, and thou shalt be saved!' Avoid all such preachers, James, whatever you do."

James promised, thinking to himself as he went along, "I knew good works wern't of no use. What should people bother themselves about them for? Well, it's an ill wind that blows nobody good—here have I lost one place for speaking the truth, and got another for hiding a lie. Religion! that's all very well for Sundays, leastwise for wet ones, but it doesn't suit for every-day work. I wonder how Mr Grab the grocer, or Thomas Peewit the poulterer, would get on with it, every time they made a servant a present, and charged a little additional to cover it in the book. No! No! religion's very well when a man's laid by the heels, and can't do no work, nor play neither, and is looking

out for a death's head and cross bones. You may tell there ain't much in it," pursued James to himself, "for it ain't no good against besetting sins; and they're the worst sins I ever knowed. A man will bring his religion out, and look mighty big with it, when there's a lot of little, snivelling sins to be knocked down; but directly there comes a mighty, great big one that his mouth waters at, he's got no religion about him at all. He says, 'come on, I'm no match for you, nor don't want to be.' Hallo! here comes Mr Algin, he's going up to the house again, I'm sure. I'll turn off here, and let him pass. He has always got a sight of questions to ask, and won't stand a bit of fun, like Mr Bovin."

CHAPTER 4.—*Touches on Love.*

ALGIN was going up to the house, to which, of late, he had been rather a frequent visitor, for there dwelt the lady with the bright eyes—fit daughter of such a man as Mr Medway. There was a simplicity about her mind and manner, peculiarly fascinating to such a truth-seeking mind as Algin's. He did not notice, or at least was not influenced by her face; to him a face was beautiful, or not, as it reflected good or bad feelings; the harmony of complexion and of feature was not much to him, unless it were a transcript of that harmony of soul that Plato talks so eloquently about; and the downright straightforwardness of his own character made him quick in discovering any departure from truthful and beautiful thoughts in others. Yet Algin was not in love—he was attracted, but not fascinated. As there is a method in some people's madness, so there is a reasonableness in some people's loving. Be it said, *en passant;* there is a love of passion, and a love of reason too; and it strikes us that a pure-minded woman ought rather to wish to be loved reasonably than passionately. Headlong passion may be a compliment to her personal beauty, but it is one which ought to offend her religious purity. It argues a want of delicacy, if of nothing more, in her own nature to be the object of such a passion, as though that wonderful instinct of love had detected, beneath the fair exterior, the remains of a lower nature, unconcealed by the efforts of maiden modesty—unsubdued as yet by the fire of the Holy Spirit. The bright stars shine on us with their soft light, they give us images for our poetry and our affections, and they take us out of ourselves, and lift us up into the far regions of the great universe; and we love them for all these, and not for the grosser matter which forms their bodies. Truly, the affection which a pure-hearted woman

should seek to inspire, ought to be one that would mingle some thoughts of heaven with what it had of the chivalry of earthly feeling; one that would bear that dear yet awful Rite which the Church directs to follow the ordinance of matrimony—the Holy Communion; one which should be able to look forward to a wedding-feast like that at Cana, which of old His presence "adorned and beautified," as an invited guest.

Mr Medway was gone out, Algin found, but he found Mrs Medway and her daughter with the lady of the pink muslin in the hall, as they were going in to luncheon. In this, Algin was invited to join; and passing into the dining-room with them, he learnt that that afternoon they were going to visit a place not very distant, and have a cold repast in the open air. "Just ourselves, you know, Mr Algin," said Mrs Medway, "but if you have nothing to do, and will join us, we shall be only too happy to take you in as one of the family." Algin was tired of reading—glad to have even a chance of talking to Mr Medway, and perhaps not indisposed to be near Miss Medway, so he accepted the invitation at once, and became, for him, quite light-hearted. They talked over the news of the neighbourhood, the approaching election, the commemoration ball which had lately taken place. The lively remarks of the lady in pink, Miss Vernon, gave grace and charm to every thing; but as my object is to show how what are called Church Principles enter into all the affairs of life, and start up from almost all legitimate reasoning about our social state, I must, even at the risk of making my story a dry one, pass over all that is not absolutely necessary to my narrative. By and bye came the carriage, and with it many little rosy children, by whom this day had been talked over and anticipated for the last week or two. They were one and all delighted to see Algin, who generally had some nice story or other to tell them, and whom they loved, in spite of his grave face. It is the serious vein in children, by the bye, that contains their affections.

And now my readers must come with me to the cool, green walks and views of Menton Hall, situated in one of the green inland counties, not far from Oxford. The neighbourhood is renowned for beautiful scenery, as it will be seen when I have described this, and say that such places are common. The hall was to let, and as this had been the case for some time, it had become quite a resort for the neighbours who had interest enough to gain admission; and so it was quite a favourite place for pic-nics. It stood on a green hill, nearly in the middle of

the park, which was of no great extent. Of the house I shall only say, that it was like many other country houses,—viz., it had an old part behind which was interesting enough till the new part in front was added. Bachelors, in the days when the house was inhabited, were generally put into the former part; and there were remains enough of the olden times to interest the curious, and keep awake the timid. Panelled rooms, black with age and rough with carving, suggestive of secret doors and traditionary ghosts—massive furniture and frowning pictures—wide staircases and sounding corridors, and ancient trees outside flinging their arms wildly about in the wind, and sighing and groaning all the night long—every now and then, too, drawing those moss-covered fingers of theirs over the windows, as though scratching at the sleeper within. Legends there were, born in these rooms, and growing large and fat upon their decay; but of these anon. The new part had an Italian front, and double windows—two properties which the most determined writer could make nothing of.

But the grounds! what man of taste could have planned them?—or were they ready planned, and merely filled up with colours and foliage? There were no torturings of trees into strange shapes, nothing unnatural, as far as the eye could see. You came out upon a noble terrace, three hundred feet long, and in the neighbourhood of the house, where there were sharp pinnacles and acute angles, and where art could not be hidden, there art was permitted. Life-like statues stood musing among fantastically cut flower-beds; temples gleamed out from among overhanging trees, and at the end of broad walks. But gradually the statues became rougher, and more significant of the presence of nature. A Faun, a Hamadryad, a Daphne—half girl half tree—there marked the passing into that wild, yet still cultivated region, which gave its charm to these grounds. The groves gradually became woods, you scarcely knew how. The green sward, between rows of evergreens, opened wider and wider, till, lo! you were in a wild glade of an ancient forest. Yet, by some strange magic, the odours that had met you as you stepped down from the terrace were around you now. The roses followed you—the very carnations and piccotees had trooped out into the woods with the tall hollyhocks and bright dahlias, and were resting in all the spots of sunshine they could find. Not now restrained by bands and stakes, and having all the ground to themselves, but throwing up their beautiful heads among the weeds of the forest—glad, like man sometimes, to resume a state of nature. Then came great green meadows, and a broad river—willows on the banks, and

cattle standing in the fords. And the river flowed smoothly for awhile, and the banks were fair and level; but by and bye the banks rise up, and the river gurgles in its course, and rushes swiftly round projecting headlands, and mighty pines look down upon the angry river, till it leaps and roars in its fury down a wall of rock. Then again it flows on peaceably, and a green lawn, hidden from the cataract by a grove of pines, sees the river smooth and placid even whilst it hears the noise of its anger. And there—dipping their hands in the cool water, and soothed by the quiet beauty of all around them, sat Algin and Miss Medway.

THE HISTORY OF THE CHURCH OF ENGLAND, FROM THE REVOLUTION TO THE LAST ACTS OF CONVOCATION. By the REV. WILLIAM PALIN, M.A. London: Rivingtons. 1851.

THIS age is emphatically an age of shams; as school-children say, all "make-believe." A minister introduces a bill into Parliament, which is intended to awake the country into an enthusiasm of Reform, of Progress, and of the onward march of the nineteenth century, while he himself all the while is perfectly careless, and perhaps in his secret soul rather dislikes the bill than otherwise; only he knows that something must be done to preserve place and to create political capital. A "free and independent member," in a glow of eloquence, talks of this mighty empire on which the sun never sets, of ancestors, posterity, and other such exciting, *telling* topics; while the initiated know perfectly well he is "talking Bunkum," with the view of ensuring his seat at the election, or perhaps even with the still more patriotic and disinterested aim of saving himself a thousand or two in election expenses. Even books are not unfrequently so entirely different from what their name and pretensions would seem to indicate, that it would be no extraordinary stretch of fancy to suppose that the binder had, by mistake, affixed a wrong title-page.

We can, however, congratulate Mr Palin on having produced a book which really answers to its name. It is really and indeed a "History of the Church of England from the Revolution to the last acts of Convocation." And this is no inconsiderable achievement, when we consider that a comparatively new course had to be marked out, there being

absolutely nothing which could have been a fair model for such a work. We have sometimes been tempted to think, that many writers of history were afflicted with a monomania for the representative system in a most exaggerated aspect. Kings, Generals, and Courtiers, are the nation: Archbishops, and Bishops, the Church. Three inches, possibly, will be given to the plague, and half-a-page to the fire of London, while whole chapters are devoted to relating the odd tricks of a king—perhaps his methods of getting rid of his old wives by divorce or decapitation, and his speedy success in procuring new ones. We perhaps read, "The people were discontented this year in consequence of the . . . Bill; an insurrection was begun in the north, but was soon suppressed." Then will come entire pages of such matters as appear now in the daily papers, under the head, "Court and Haut ton." Nothing is told us of the moral, social, and intellectual state of the *nation*. It is, indeed, quite impossible to learn the general condition of the people during many periods of history, except by a close observance of signs, and thus by inference. Little is told us of the hold the Church had on the people's affections. We are, it may be, left to infer their obstinacy and hard-heartedness, from their occasionally disliking to pay tithes. The great mass of information is confined to the dignitaries.

Mr Palin has, to a considerable extent, escaped these errors. His book is not of the highest order as a literary production. The style is very defective. But he has given us a history of *the Church*. We see what the Clergy and Laity were doing and striving for. We are told what measures were adopted in sundry crises, and we are made to understand the effects produced. He must have had many difficulties in his way, chiefly from a want of honest and straight-forward materials. Burnet certainly has a *candid style*, which is apt to mislead superficial readers; but in reality, perhaps a more one-sided, partial writer, never wrote.

It so happens, that the period the writer has chosen, "from the Revolution to the last acts of Convocation," does particularly require that the Church should be spoken of in her corporate capacity. It was a time of tyranny on one side, and struggle for right on the other. And the evil effects of it, though felt severely at the time, brought forth the full harvest during the last, and the early part of the present, centuries.

There is perhaps no period of their Church's history, in which English churchmen of the present day can feel so interested, as in that selected by Mr Palin. Perhaps in no

other period had the state of affairs such an extreme similarity to those of the present day. At that time there was an Erastian government with Presbyterian tendencies, striving to cripple the great body of the working clergy by every available means. Nearly all the men of learning and piety in the Church strove and contended for the Church's rights and privileges. The State was determined to conquer and crush them. We defy any one to deny that this has been exactly the position of the Church of England during late years. There are a great number of learned and pious men, who are thoroughly in earnest to make the Church a highly efficient engine for the moral, religious, and social welfare of the people. On the other hand, we have had the spectacle of a government holding them back at every point, denying the Church her right to manage her own affairs and do her own work in her own way,—privileges which are freely accorded to every dissenting and heretical community, however mischievous.

From the Revolution in 1688, to the suppression of Convocation in 1717, may be considered as a time of almost continual struggle, between the Clergy *in Convocation* on one side, and the State and Bishops on the other. This book, therefore, necessarily bears a good deal on the subject of Convocation, and is sure to be read, as perhaps there is no subject which has so much interest for Churchmen at the present day, both in England, and also on this side the Tweed.

It is no easy task, at this distance of time, to get a correct idea of Convocation—its constitution, powers, and privileges,—and we could wish Mr Palin had been even more successful in accomplishing this for his readers. Perhaps it ought not to be expected in a book which professes to give only the history of a few years. But he has accomplished a great deal, and he has had to write of a time when the councils of the Church were in a most agitated state, and consequently, the points of their constitution were brought more prominently out, than at any other period of their history. Much of the nature and history of the English Convocation must probably remain unknown. Its first rise, probably coeval with that of the Parliament, is also, like it, shrouded in the mists of bygone ages. Still, much of its after existence may be collected and known.

We would particularly recommend this book to those persons who, whenever the revival of Convocation is mentioned, begin to carp and say, that the members of Convocation beforetime were always wrangling, and probably would be again, and therefore the most prudent plan is not to allow them the chance. Perhaps it may assist them to see and understand *why* Convocation was not remarkable for its con-

cord; and that to accuse the members thereof of being quarrelsome, is about as reasonable as it would be to blame a man for his outcries when stretched on the rack, and because he did not quite accord with his tormentors. They may possibly get a glimmering of the fact, that Burnet, from whom many of their notions are drawn, was a most thorough-paced partisan. How Burnet ever came to be reputed a *candid* historian, is to us a marvel. In his "Hist. Own Times," whatever the Clergy did, he represents as being done from ill-temper, factiousness, or worse; but that himself and party were always actuated by the purest of motives. However, Mr Palin goes far to show that his statements are little worth, except as showing from their spirit the detestable system which was pursued towards the Church in those days.

Burnet did all he could to ignore and *put down* Convocation. Accordingly, in 1689 we find him supporting a bill for comprehension, *i. e.* altering the Liturgy, in the House of Lords. See chap. II. pages 36, 37, where Mr Palin is speaking of the comprehension scheme:—"As might be expected from the fact of Bishop Burnet being now virtually primate, from his influence at court, the object was not now so much to give stability to the Church, as to coax, and, for the moment, silence her enemies. The very first step was ominous, being not, like Sancroft's, the digesting of a plan by the heads of the Church, to be submitted afterwards to Convocation, but an attempt, which has been so generally followed since then, to transfer all to Parliament, and ignore Convocation. A comprehension bill passed the House of Lords, embodying much such modifications of the Liturgy as had been vainly contended for by Baxter at the Savoy. It again failed," as the House of Commons objected to it. An "objection was started by the House of Commons, for which the Bishop could scarcely have been prepared. They who know the ecclesiastical cast of Burnet's mind will be little surprised to find him, a Bishop, warmly supporting the plan in the House of Lords, without deeming any further opinion and decision of the Church upon it necessary, while the laity, as represented by the House of Commons, 'instead of proceeding with the bill, made an address to the King for summoning a Convocation of the Clergy to attend, according to custom, on the session of Parliament . . . . . They were much offended with the bill for Comprehension, as containing matters relating to the Church, in which the representative body of the Clergy had not been so much as advised with.'" Hist. Own Times, vol. iii. p. 15. "This was a heavy blow to Burnett's hopes; and he said,

'Convocation would be the utter ruin of the comprehension scheme,' and so it proved."

See also Mr Palin, Chap. III., page 56.—"Burnet remarks, characteristically, upon the prorogation, 'Thus, seeing they were in no disposition to enter upon business, they were kept from doing mischief by prorogations for a course of ten years. This was in reality a favour to them; for, ever since the year 1662, the convocation had indeed continued to sit, but to do no business; so that they were kept at no small charge in town to do nothing but only to meet, and read a Latin Litany. It was, therefore, an ease to be freed from such an attendance to no purpose. The ill reception that the clergy gave to the king's message raised a great and just outcry against them; since all the promises made in King James's time were now entirely forgot.'"—Hist. Own Times, vol. iii. p. 45.

"It is by no means clear that these 'promises were forgot.' The promises were made to an attempt at comprehension, devised and headed by Sancroft, not to the present one, headed by Burnet. His sarcasms, however, aimed at all who kept fast hold of first principles, exhibiting in the Church nothing more than the stern English spirit of liberty and order, of which the Bill of Rights just passed was a type in the State—are consistent in one . . . . who had just advocated a change of the Liturgy by Act of Parliament alone, without consulting the Church at all. But most men will consider such sneers and insults, flung at the whole representative body of his Church, utterly unworthy of a Christian Bishop; they may think the presence of such men as Burnet in the Upper House goes a great way towards accounting for the unhappy divisions between the two houses, which the opponents of convocation do not *attempt* to account for, except by the supposition simply of a quarrelsome spirit, which is *not* urged as an argument against the synodical action of any other religious community whatever; which divisions, however, were dealt with at the time in the same summary way, instead of going deeper into the *causes*, and so were made ultimately the pretext for silencing convocation altogether.

"They will view the attempt he mentions of the Stuarts to govern the Church without Convocation during the last twenty-six years, *i. e.*, from the moment the State ceased to want Convocation for its own purposes—to tax itself in an independent subsidy, the clergy, from that time, coming into a common parochial assessment with their flocks;—not only as despotic, but equally ruinous to the best interests of the nation, with their mad attempt to govern without parliaments. The last attempt had lashed England into a rebellion. The clergy had now been deprived of the same constitutional right for the last twenty-six years; if the Bishop had to complain of any impatience, at the end of that time, as the consequence, any disagreement between those who smarted under the evil, and the Episcopal bench, who might be thought parties to its infliction, he had done as well, perhaps, to express *his regret* that their patience and duty

should have been arbitrarily tried in the same way for ten years more.

"That there were misunderstandings and dissensions between the two Houses in this and subsequent sessions is a great fact, which this volume will but too incontestibly prove. That, when once that great monument of Synodal wisdom, the Prayer Book, was completed, the sessions were constantly interrupted, as in the instance before us; and, when they sat for business, the chief or only business was the granting of a subsidy; this also may be proved, directly from Wilkins, and indirectly from the defectiveness of the Church's work, as we shall presently see, after more than a century of reformation. We shall see schools for the poor, the learning of the clergy, and missions to the Colonies—all the proper work of Convocation (to say nothing of more churches and pastors for the increased population) all in a state of ruinous neglect, and left to a single individual to organize, through the agency of an irresponsible voluntary society. It seems uncandid not to view all this abeyance of synodal action as the chief *cause* of Synodal distractions. These are not denied: when they did meet, there was, in the two Houses, plain ignorance of joint jurisdiction and of separate prerogative, and mutual jealousies and suspicion. But, if Parliament had scarcely met for a century, except to vote supplies, and that not often, would not the same things have appeared there? and would it not be uncandid to account for them only by the supposition of an inherent quarrelsomeness, which should forbid Parliament ever being summoned again, except as an empty form? And yet this is what Burnet, a Christian Bishop, surrendering *himself to his own* bad temper, under party pique, has unscrupulously said of Convocation."

See also page 198.—"Bishop Burnet represents the Bishops generally as entertaining his own disrespect and unkindness towards the lower House, adopting his own unscrupulous partisanship, and most unwarrantably imputing the worst motives to everything which the lower House did or did not do. Thus, in this same Convocation, when the lower House proposed to censure an heretical book by Toland, whom Burnet himself describes as 'a man of a bold and petulant wit, who passed for a Socinian, but was believed to be a man of no religion,' he says, 'The Bishops saw that their *design* in this was *only* to gain some credit to themselves by this *show* of zeal for the great articles of religion; *so* they took advice of men learned in the law, how far the Act of Submission in the twenty-fifth of Henry VIII. did restrain them in this case.'"

Such transactions are only a fair sample of what Mr Palin shows to have been the systematic treatment of the Church's councils in those days. Well may he write, "What confidence could the lower House have in a King employing such servants, or in Bishops avowedly identified with such a King?"

The author is not unaware or heedless of the difficulty of

reviving the Church's synodal functions, and in his "introduction" gives hints worth considering by those who feel an interest in the matter. He writes,—

"It is a noble machine we desire to set in motion; but, after a hundred and thirty-four years of disuse, we have to acquaint ourselves first with its management, and uses, and powers. When thoughtful men shall have well informed themselves of these, (in order to which, it may be needful to have the highest legal opinions of certain statutes of Henry VIII. and Elizabeth, and of sundry canons), then let them earnestly ask for their own, and persevere temperately, but firmly, until they get it. License to deliberate obtained, it may then be worth while and time to consider, whether the machine, perfect in its principles, may not admit of improvement in its details; by giving to the parochial clergy, for instance, a somewhat larger representation as compared with the capitular bodies."

This last hint is particularly valuable, for as the lower House is at present constituted, the Clergy are most inadequately represented. The majority of the members are liable to State and Episcopal influence,—such as Deans, Archdeacons, and the proctors for the chapters. The proctors of the Clergy, few as they are, cannot be said to represent *all* the Clergy. None but beneficed Clergy are allowed to vote for the representatives, while the over-worked, under-paid curate has no voice in the matter at all. The number of proctors for the Clergy ought, as a thing of course, to be considerably increased, and every licensed Priest should be entitled to the right of voting for them.

The author goes on to say,—

"The first session might be most profitably employed in such preliminaries only. Ignorance of the usages, forms, and joint and separate prerogatives and powers, of the two Houses of Convocation, at starting, would embarrass both, and defeat the best intentioned movement when so far successful. . . . . "All these precautions taken, and such others as may be suggested by a sound prudence, the writer will joyfully hail such restoration of this scriptural and primitive function of the Church, and the Church may then be of good cheer, and lift up her head, and not before."

Since the publication of Mr Palin's book, the subject of Convocation, which is its most prominent feature, has been much agitated in England. Old books have been cleared from their dust, and many facts brought to light. Men are beginning to understand that Convocation is really part and parcel of their boasted Constitution. They are beginning to comprehend why the Government of that day found it inconvenient, viz., because it was a bulwark to the Church, and while it remained as a

defence, it was not quite easy to reduce the Church to be simply a State tool. And they are saying, Why not revive it? who can object? They echo Mr Palin, and say, Surely it can be "only *in the way* of such as have other objects in view than Truth." And let them go on. It is only necessary to "ventilate the idea," and right and justice must prevail at length. It is no true conservatism to perpetuate a wicked and unjust system, because it has been custom for nearly a century and a half. Even an infidel would acknowledge that it is a monstrous absurdity for a society to have no means of managing its own business. Only let those who are in earnest to take away this reproach from the Church,—which makes her a laughing-stock to other religionists, as well as to infidels,—work perseveringly and harmoniously together, and success will surely crown their efforts. Let them be determined to take the drag from her wheels, and then be assured she will do her work. We well know, that for her enemies to reproach her at present for inertness, is as unjust as it would be to blame a man for inactivity when his hands were tied behind him; nevertheless it is done, and will continue to be done while the cause lasts. But give the Church her undoubted right, her own councils—Convocation, and that Convocation *reformed*—and we venture to predict she would address herself to her work with all the vitality of an Apostolic age. The long pent-up energies of her active, earnest-minded sons would, we feel assured, produce a glorious harvest.

A glorious task it would be for the chief Pastors of the Church to join heart and hand in a noble effort to restore to her this most important function. Next to the honour and privilege of planting a branch of the Church, is that of restoring the partially suspended animation, extending the ramifications, and thus increasing the usefulness, of one already in existence. And this is what the restoration of Synodical action would be, and lead to. For our own part, we do not doubt that this will be achieved at no distant day. In the meanwhile, the idea must not be let rest; the case must be well and widely known; and then the natural sense of right and justice, which all men have in a greater or lesser degree, will surely prevail.

TESTS IN THE SCOTTISH UNIVERSITIES.

MOST of our readers are perhaps aware that a bill is before Parliament, introduced by the late Lord Advocate, Mr Mon-

crieff, having for its object the abolition of the Tests in our Universities. It is no secret from what quarter this movement emanates. Those against whom the, till recently, quiescent Tests have been put in operation, have the best reasons for desiring their abolition. The National Establishment, afraid of its prerogatives, has revived the Tests against Free Churchmen; and has thereby excluded from Professorships many who in doctrine entirely agree with it, but who differ on the minor matter of Patronage. So far has this been carried, that Professor Miller informs us, at a Public Meeting lately held in Edinburgh, that, though admitted to the junior chair of Surgery in that University in 1842 untested, in 1848 he was prevented from taking possession of the senior chair, to which he had been elected, by the revival of the Test. Many others have been similarly excluded by this revived, and necessarily obnoxious, exercise of power on the part of the authorities. We do not think the Professor's words are a whit too strong, when he denounces the act as one "of foul spite and injustice."

Now, what is the history of this Test, which has been so suddenly revived for the purpose of keeping members of the Free congregations out of places of honour and profit? We have very especial reasons for having no love to it, seeing that it was specially devised to protect the Establishment against the dreaded encroachments of the Church.

Scotchmen are well aware that the grand obstructers of that most salutary measure, the Union, were the members of the General Assembly. The Commission of the Assembly, we are informed by Carstares, sent up a remonstrance against the Union, on the ground of the danger to which the Kirk would thereby be exposed by the *spiritual estate* who were represented in the Imperial Parliament. In 1706, what was denominated the Act of Security passed through both Houses, and early the following year obtained the Royal assent. It provides, among other things, "that the Universities of St Andrews, Glasgow, Aberdeen, and Edinburgh, as now established by law, shall continue within this kingdom for ever; and that in all time coming, no professors, principals, regents, masters, or others bearing office in any university, college or school, within this kingdom, be capable, or be admitted, or allowed to continue in the exercise of their said functions, but such as shall own and acknowledge the civil government in manner prescribed, or to be prescribed, by the acts of Parliament; as also, that before, or at their admission, they do, and shall acknowledge, and profess, and shall subscribe to the foresaid Confession of Faith, as the confession of their faith; and that they will practise and

conform themselves to the worship presently in use in this Church, and submit themselves to the government and discipline thereof; and never endeavour, directly or indirectly, the prejudice or subversion of the same; and that before the respective presbyteries of their bounds, by whatsoever gift, presentation, or mission, they may be thereto provided."

Tests, indeed, were nothing new in Scotland. During the troubles which accompanied the so-called Reformation in this country, all kinds of Tests had been proposed, but the Presbyterian party had ever shown the greatest reluctance to take them. The divided state of the kingdom, however, gave great advantage to the Crown in enabling it to subject the ecclesiastical state to itself by a series of enactments which took away from the spiritual power every thing but a mere shadow of liberty. Test after Test was imposed upon the party which the State chanced to take under its rather questionable protection. This was the state of things under the reigns of the later Stuarts, and on the accession of William III. he, in requiring the clergy to subscribe the "Assurance" that "in sincerity of heart," they held "that their Majesties, King William and Queen Mary, are the only lawful and undoubted Sovereigns, King and Queen of Scotland, as well *de jure* as *de facto*," did in truth demand little more than others, whose titles were better, had exacted before. All the Bishops and the great mass of the Clergy positively refused to burthen their consciences with so monstrous an oath; but the Presbyterians, who saw power within their grasp on the easy condition of signing in their own sense what the State imposed in quite a different one, were by no means so scrupulous. They signed, and were rewarded with the loaves and fishes of the Establishment, and with the execration of the more conscientious of their own party.

Churchmen, then, have no especial reason to love these Tests; which, albeit they have not sufficed to exclude all who are so called from Professorships in the Universities, are still a bar to all who value their principles.

We are not among those who think all Tests necessarily evils; on the contrary, we are well aware that where specific principles are sought to be inculcated, a test of some kind or another is necessary. Those who think *freedom* the grand aim of all education, are naturally impatient of the interference of *religion*—the latter word conveying in its very derivation the opposite idea of *restraint*.

No Churchman, however, ought to object to the principle of Tests, however much he may oppose certain forms of them. The creeds are Tests—the services in which we offer up our

devotions to the Almighty are Tests. The obligation to refrain from teaching any specific form of religion, which is the modern way of escaping Tests, constitutes the most rigorous Test that we know, not only in restraining the liberty of the individual teacher, but also in excluding from the office thousands of the most conscientious, who feel that it would be wrong to be silent where the very stones would find themselves tongues.

Though, however, we agree to the principle of Tests, we decidedly object to those particular ones which are in force in the Universities, and we conceive we have as much right to do so as to seek the substitution of an act of Parliament for an objectionable law which presses unduly either upon us or upon large classes of our fellow-countrymen.

Whether we should at once seek the *substitution* of one for the other, however, is a question of policy or expediency in which men must be guided by the dictates of common sense. Obviously, we have made a great step towards a more desirable state of things, when we have abolished the Test which denies to us a clear field on which to manœuvre our forces. However, as many will doubt this proposition, we think it needful to say somewhat more in its defence.

We should be prepared to defend even a heathen test under certain circumstances, because we believe atheists worse than pagans. We would admit that the University of Timbuctoo was quite justified in requiring of its professors a belief in the wonderful powers of Feticism.

But supposing that we as Christians were brought into very close contact with this said University, and that we considered it most desirable that such an engine of power should be used for the propagation of truth rather than of foul error, we should say that the party to which we belonged were decidedly in error if, from a fear of Atheism, they were to continue to maintain the test inviolable. For what is the secret motive of such seeming moderation? Peace at the expense of Truth. And this again implies the absence of Faith in the final triumph of God's cause.

Moderate people are very apt to break their necks over this stumbling-block of Peace. They say that they must not strive nor contend, but be peaceable and submissive to the powers that be. Submission is one thing, and passive support of an evil principle quite another. Now it is rendering passive support to an evil principle when we refuse to take part in annihilating the instrument that clothes it with a bodily form—the principal means of rendering it operative in the affairs of men. The supporters of good principles are not chargeable with the

consequences which ensue upon the destruction of Tests which embody some portion of truth, and therefore do act as some check upon principles destructive of order and submission. So long as our single aim is God's glory, and not faction, we are justified in all prudent steps which we may take, be the consequences what they may.

Thus, then, holding the principle of the legality and advisability of Tests, we are yet quite prepared to take measures for the removal of them as they now exist in Scotland; and we are glad on this point to have the testimony of the Dean of Edinburgh to cite, though we must at the same time enter our protest against certain terms in the letter in which he records his views, addressed through Dr Lees to the meeting in Edinburgh, to which we have before alluded. We are glad, however, to say that the Dean has since, upon a representation from the proper quarter, admitted the unguardedness of the objectionable passage to which we allude.

"EDINBURGH, *March* 15, 1852.

"DEAR SIR,—I regret that, on account of indisposition from which I have been suffering, I am not able to attend the meeting to which you have done me the honour of sending an invitation. But in sending my apology, I venture to add my assurance that for many years I have been favourable to the object for which your meeting has been called. It has long appeared to me that, under existing circumstances, it is both unjust and impolitic to retain the law under which all Professors in our Scottish Universities are subject to the imposition of the present Test for holding their chairs. If this opinion should be considered inconsistent with my admiration of the English Universities, in one of which I graduated and studied, my answer would be, that from the English Universities themselves I would draw my chief argument or analogy for the abolition of the Test in our Scottish Colleges. At Oxford and Cambridge the principles and ritual of the Church of England pervade the whole collegiate system for *all* the students. Daily attendance on its service, and religious instruction exclusively in accordance with its teaching, constitute an inseparable and essential element of academical life and training. With the exception of theological students, no such connection subsists between any College discipline or teaching and the Established Church of Scotland. Why, therefore, any Professors, except those who fill the strictly theological chairs, should be required to sign the Confession of Faith, is to me quite inexplicable. No one is more ready than I am to acknowledge the claim of the Established Church of Scotland to respect as a useful and efficient branch of the Universal Church of Christ,—the great body of the baptized throughout the world. But in these days to persist in retaining such a law as this of the University Test, is, I humbly think,

to run the risk of losing what is really valuable, for the sake of upholding a mere name,—a very shadow of conformity.—I am, dear Sir, yours faithfully, E. B. RAMSAY.

"Dr George Lees."

We are quite of opinion that the distinction here sought to be established between the English and Scottish Universities is not only the true but the only ground upon which the abolition of the Tests can be made to rest by churchmen. It was once the case in Scotland, as it is now in England, that the students were lodged as well as educated, except, we believe, in Edinburgh, which is a Protestant foundation. In Oxford and Cambridge, the colleges which were successively founded, by degrees absorbed all the students who flocked to the University for instruction; so that now the collegiate system is established as the rule, no one being allowed the privileges of the University, except, as member of some college, he resides within its walls, and is subject to the discipline therein administered. The very existence of collegiate life depends upon conformity to certain rules, demanding, as their foundation, if not acquiescence in the same formula of belief, at any rate subjection to the discipline which flows from unanimity in faith. Except where faith is sufficiently definite to produce this result, colleges fall to pieces, for men naturally prefer living in the quiet of their own homes to taking up their residence in a bear-garden of conflicting principles, and with an irresolute executive. Mr Maitland, as a Presbyterian, may, with our full approbation, take it for granted as "a plain and unquestionable fact that the Scottish Universities are based upon an entirely opposite and, I humbly think, on much better and safer principles," (than those of England,) if he fail to include among the advantages of those of the latter country, that which we and others have always looked upon as their peculiar blessing—the moral training and the high tone which they, through the medium of their colleges, impart and enforce. In no country under heaven are the Universities so operative in moulding the national mind as in England. No right-minded Englishman but loves, and points with pride to the College in which he studied; and this is a feeling more near and personal than that which he has as a member of a famous University. For his College is endeared to him by all sorts of ties the most close; by the remembrance of friendships there first contracted, to continue through life: by that nearest of relations which unites junior to senior—that of tutor and pupil: by the never forgotten thought of generous emulation, of similar pursuits in study and similar relaxations in leisure times. These things are peculiarly the results of

college life; no other can indeed produce so great an effect upon the character either for good or ill as this one. Of course, if men are willing to limit the direct office of Universities to the imparting so much Latin and Greek, or Mathematics, or Natural or Moral Philosophy, or of Medicine, as the case may be, we have no more to say to them. All we can say about the matter is, that we very much prefer a system which, not undervaluing mental culture, still seeks to subordinate it to what we esteem as infinitely more important—moral conduct.

We cannot think that the fearful immorality of the medical school in Edinburgh is unavoidable; at least, we hope not, and we do think that an effort should be made to mitigate the evil by bringing the students under the control of the collegiate system; and this implies a Test in some form or other to secure unity of doctrine and discipline.

Certain writers in our pages have brought forward proposals for the foundation of a college within the precincts of the University of Edinburgh. There seems no reason on the ground of the existing Tests to prevent such a scheme being carried out to-morrow. For let us consider how the University could be made to bear adversely upon such an institution. 1st, It might impose the Tests upon the college Regents and Professors, but only if they sought to become *officers of the University*. 2nd, It might decline giving degrees in Theology to any who did not satisfy the Professor of his soundness in the Faith of Calvin and the Westminister Divines. Though, of course, there would be an obvious advantage in having the University countenance for the tutors and others in our visionary college; still this is not essential to its existence, and it might flourish within the University in the character of a boarding house, where a certain number of members attending the Professor's lectures were lodged and "done for." Except in Theology, no student regularly attending the lectures could be deprived of his degree, if intellectually qualified; for the Test, as will be seen from the extract we have above given, has only reference to office-bearers in the University. And in point of fact, those intended for the service of the Church, even now, in the majority of instances, pass the Art's course in the Universities. However objectionable this may be where there neither is nor can be the strong counteracting influence of a society of men like-minded with the candidate for a degree, (for a Presbyterian atmosphere cannot be that best fitted to prepare as Churchmen for working in the Church's cause,) the objection would not apply to anything like the same extent if, during his course, the candidate were lodged among those of

kindred sentiments and habits of devotion. Some weight perhaps may be attached to the consideration of thus mixing our men among those they are to teach, and strive to bring into the fold, at a time when they are defended against peril, by having the support of the college at hand. There is no doubt that the weight of association would be of immense avail, not only in retaining in Communion those already members of the Church, but also in attracting others who are without her pale at the most impressible period of life.

We believe also that such an institution would tell in another way most favourably. It would be found that the members of the college would not only be more regular in their attendance at the Professors' lectures, but also that they would derive greater benefit from them than those who were not subject to the same discipline as they; for, of course, the college, in proportion as it answered the purpose of its foundation, would have a direct tendency in cultivating the moral powers to give purpose and aim to those of the intellect.

And, furthermore, we suspect that parents would be found willing supporters of any scheme which should not only take the sumptuary part of the University course under its consideration, but further impose such checks as to prevent the extravagance which prevails, amongst medical students especially, to so great a degree as seriously to hamper those who have other children to provide for, and to injure the health and reputation of the young men themselves. One of our correspondents recommends the regulations for the new Medical Hall in Newcastle, under the University of Durham, as applicable to the case of Edinburgh. Perhaps, with a few alterations, they might be made suitable to the differing circumstances of the University in the metropolis of this country. Cheapness and efficiency are the two points aimed at in the Hall in Newcastle; and, at the same time, all incentives to an extravagant expenditure are carefully removed.

The foregoing observations will be seen to recognize the principle of mixing students of the different faculties in one college, upon which point our contributors have laid much stress. There can be no doubt that what the character of the University is, that should be the character of the individual colleges within it; for if breadth of view and expansiveness of intellect are among the chief advantages to be derived from University training, it would appear to be true wisdom to avoid thwarting this purpose by limiting the intercourse of theological students to those of their own pursuits. We quite see the advantage of those who are designed for the ministry

spending a year, at least, previously to ordination, in some exclusively Theological college, where they may be subjected to that more esoteric training, which is so lamentably neglected in our Communion, and which is yet so essential to the perfecting of those whose vocation it is to guide souls. The Diocesan Colleges of Wells, Chichester, and that now building in the Diocese of Oxford, serve to shew that the want is acknowledged and a remedy being applied. We do think, as we have before said, that in affixing a theological department to Trinity College, our rulers have been more influenced by their necessities than by a broad view of what is best for the Church; but we are nevertheless of opinion that until some better plan is feasible, the theological department there might be usefully directed to ends which the Diocesan Colleges of England are designed to accomplish.

To this, it will of course be objected that the poverty of the Scottish Church forbids the expectation that any, who have gone through the supposed college in Edinburgh, could afford to spend more money elsewhere, and that they would satisfy themselves with the Pantonian Professor's lectures in Edinburgh. We are much mistaken if some would not be found most desirous to avail themselves of the opportunity of studying pastoral theology in retirement if it were afforded; and of this we are certain, that every one who did thus prepare himself would confer a benefit upon the Church extending very much further than the limits of his personal influence.

Since writing the foregoing, we have seen Dean Ramsay's explanation of the passage in his letter, above given at length, which has caused so much dissatisfaction. We have no wish to press too heavily upon one who is willing to admit the error he has committed in a letter most probably never intended to be published. We do not indeed quite understand how those who perpetually use the phrase "the Church of Scotland," for "the Kirk," can be offended by the Dean's legitimate conclusion, from such an admission, that it is "an efficient branch of the universal Church of Christ. If a church at all, Whose church? If a particular church, it must be a part of the universal church. The case affords another proof of that very commonly observed fact, that men are afraid of their own views when they are put before them in that naked, plain spoken way in which they shrink from looking at them. We beg also our English readers to observe, that the great admission which is extracted from the Dean, is that of the necessity of Episcopacy to the validity of orders; for it is not altogether

unworthy of remark, that Churchmen too frequently distinguish between the ***Established*** CHURCH, and the ***Episcopal*** CHURCH, and shrink religiously from calling things by their right names, not venturing to designate their own communion the Church of Scotland, which, say they, the Law has conferred on the Establishment—but, the Church *in* Scotland. An Episcopal Church, once remarked a divine well known in Scotland, is a phrase as absurd as an Episcopal Bishop equivalent to that of "a human man," which must mean an ape!

SAYINGS AND DOINGS OF THE LORD BISHOP OF MANCHESTER in the Administration of his Diocese, but more particularly with reference to Ringley Chapel. By EDWARD FELLOWS, B.A., of Exeter College, Oxford; Assistant Curate of Ringley. London: Masters. 1852.

IT is commonly said, that, in one branch, at least, of our United Service, if a junior officer should lay a complaint against his commander, and bring him to trial before a Court Martial, the former is considered a marked man, and unlikely to gain promotion in his profession. And the rule, if such be tacitly adopted, though occasionally involving instances of injustice, oppression, or even cruelty, is a sound one in principle: for, although individuals may suffer, the general interests of a profession are promoted by unqualified obedience; and in that one word are concentrated almost all the qualities which ensure the well-being and success of almost every profession or organized society. It is a virtue too, in connection with humility, which lies at the very root of all Christian attainments. And we are not quite sure that the pamphlet which stands at the head of these remarks is not, by analogy, open to the objection which exists against an individual bringing his superior to a veritable legal tribunal, inasmuch as that process is in some way identical with bringing him to the bar of public opinion. There is, however, no course or line of conduct, to which it is more difficult to bring the human mind, than to a silent and patient endurance of suffering, when under a consciousness, that through the oppression, the interests of others are jeoparded, as well as its own labours slighted and disappointed, more especially when it is perfectly sensible that truth, equity, and justice are concurrent with the course which private feelings suggest for adop-

tion. And a higher testimony than human analogy points in this direction. Says S. Peter—"For what glory is it, when ye be buffeted, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God." 1 Ep. Gen. S. Pet. ii. 20.

Let it not be supposed, however, that we are in the slightest degree defending or excusing the conduct of the Prelate who is here attacked, while questioning the propriety of this exposal of his proceedings by one of the Clergy in his diocese. On the contrary, we have ever entertained the same opinion of that unhappy personage, since the development of his system towards one class of his clergy, and we cannot help expressing our conviction, that a most tremendous responsibility rests on the authority, in whomsoever it may be vested, which appointed to a high office in the Church an individual whose distinguishing characteristics were waywardness, irritability, and vindictiveness. If St. Chrysostom could call in question the possibility of a person risking his salvation by accepting the Episcopal Office, under the impression that its duties were too high and holy to be faithfully discharged by any human being, through the weakness and imperfection of his nature, what would he say now, could he contemplate a modern Bishop, not merely unable to act up to the requirements of his Holy Office, but using the powers attached to the same through its connection with the State, intentionally for the purpose of oppressing his presbyters, mutilating the service of God, and repressing the devotions of His creatures? Little, however, would the Bishop of Manchester care for the opinion of one of the Fathers, if we may believe his own words, as in the interview with Mr Ramsbotham, and Mr Fellows, he declared "his profoundest contempt for these said Apostolical Fathers, their intellect as well as their writings." (Pamphlet, p. 10.) The Bishop, if he can be said to belong to any party, naturally falls in with the pseudo-Evangelical, or Low-Church School, for low indeed are their views, not only in the essential matter of Sacraments, but endeavouring in all ways to bring low the Church, fraternising with dissenters, discouraging every high and holy doctrine and practice, and seeking to obtain what they deem a desirable end, by very questionable means. Such was Mr Spurrell's disgraceful attack on Miss Sellon, in a pamphlet evincing the most dishonourable tendencies. Such also was the tenor of Mr Hobart Seymour's publication, designated "Mornings with the Jesuits at Rome." In this work, which contains a great deal of acuteness, and shews careful and extensive reading, evidently got up

for the purpose, the author unblushingly avows the grossest dissimulation. In order to "draw out" the Jesuits and avail himself of their kindness in being permitted every display of the Romish ceremonial, he disguises his real sentiments of inveterate hostility to Rome, under the garb of a supposed intention of joining that communion, if satisfied upon certain points, and an earnest wish for the solution of his doubts. And then, on returning home, he publishes his own version of the conversations held with the Jesuits on all these topics. Yet these men call themselves ministers of a religion which forbids "to do evil that good may come!" So also may the Bishop of Manchester delude himself by supposing that what is called Tractarianism is wrong, and that he is justified in persecuting and putting down its abettors *per fas atque nefas*. Hating High Churchism and High Churchmen, he seems to blend the *odium theologicum* with personal inveteracy, and if once he finds his opinions questioned or his decisions resisted, he never leaves the offending individual so long as there is a chance of crushing him. The Bishop also came to the bench from a situation which ought not, but very generally tends, strongly to affect the character. He was a schoolmaster, and in mind is a schoolmaster still. There is no great objection to the "*sic volo, sic jubeo*" system in a school. Boys have no more right to question, or hesitate as to obeying the commands of one to whose care and authority they are lawfully entrusted, than sailors have to resist the orders of the individual commanding the ship to which they are attached. But the case is widely different in the Episcopate among the presbyters who compose the class with which especially the Bishop has the closest connection; many are his seniors in age, all, it is to be hoped, are his equals in piety and devotion to their Church; and some, undoubtedly, are his superiors in talent and attainments. Over such a class of men it were insane to attempt a system of scholastic discipline. Here there is no analogy between a school and a diocese; and although the *animus paternus* is as requisite in one as in the other, the exercise of it is necessarily very different. In fact, the frame of mind which a long career in administering tuition is almost certain to establish in any individual who practises it, seems to justify a supposition that it forms a sort of disqualification for the Episcopal Office.

Dr Arnold was a paragon of schoolmasters, but it is fearful to think what evils he would have effected had he been advanced to the Episcopal Bench; and the only other Prelate in the Anglican Church, we believe, or at least the only con-

spicuous one, who was selected from this class, Dr Longley, Bishop of Ripon, though infinitely superior in sense, temper, talents and discretion, to him of Manchester, has yet played some gambols which make some people suppose, that the fewer schoolmasters, the better will be the system of the Episcopate. Let us not be mistaken, however, or be supposed to assert, that having been of the class to which we are alluding is a necessary disqualification for the Episcopate, or any high Ecclesiastical dignity. All that we wish to correct is abuse, or misuse, of delegated power, and we only refer to instances of this, not as if arguing from particular to universal, but to suggest avoiding even the chance of misrule. To those talented individuals, who have employed themselves in the tuition of youth, we should be very sorry to be unjust. We owe them much; society owes them much; neither would we cast one reflection upon this class, except in instances where habit has involved, almost inadvertently, a departure from attempered mercy and evenhanded justice.

The Bishop of Manchester, nevertheless, has all along treated his diocese as a school, and the presbyters who form it, as so many schoolboys, who owe unlimited obedience to his mandates. Upon one occasion, he is reported to have said in public, that the management of a diocese was not so easy a task as he had been induced to anticipate; whereupon, Dr Hook of Leeds, who was present, made a rejoinder, if not literally, yet in substance equivalent to the following words:— "Perhaps, my lord, you attach too great importance to your own opinion upon all matters, and too little to that of others."

The state of the case, as propounded in the pamphlet, is briefly this: Ringley chapel, like many others in Lancashire, is a perpetual curacy, now held by an absentee pluralist, the Rev. J. R. Lyon, who is, apparently, of the High-and-dry order. Having occasion to nominate a Curate on the death of a gentleman who had officiated there nearly thirty years, he appointed the Rev. Mr Ramsbotham, Curate of a church in Manchester, which was looked upon as what in these days is commonly called a Tractarian place of worship. Mr Ramsbotham found things at Ringley in a wretched state, but by labour and perseverance succeeded in working a great change. Among other things, he introduced the choral service, at the desire of one of the chapel wardens, and after three trial services on week-days. This was in July 1849, and it continued till stopped by the Bishop in 1851. In the winter of 1848 9, Mr Ramsbotham was seized with severe illness, and, with the consent of Mr Lyon, appointed Mr Fellows (curate of his former Church, and

author of this pamphlet) assistant curate at Ringley. Between these gentlemen and their congregation generally there seemed to have existed a complete harmony; but the Bishop, hearing of the proceedings at Ringley, sent, first, an archdeacon, whose conduct was open and manly, and, subsequently, a clerical spy, whose behaviour was the very reverse, to report on what was taking place there. The result of all this was a conference between the Bishop and Curates, and subsequently a correspondence, in all which the Bishop, as usual, cuts a miserable figure; and eventually, although Mr Ramsbotham solicited permission for four services on Sunday—two plain and two choral—the latter were not allowed. How far, by the way, the Curate was justified in discontinuing, at the whim of the Bishop, what the laws of the Church allow, may be a question. The Curates then commenced choral services on week days, which had not been prohibited, and which were well attended; but the matter ended in Mr Lyon, the Incumbent, having the Bishop's (of course, most willing) permission to dismiss Mr Ramsbotham from the curacy, a proceeding which involved Mr Fellow's departure also, although seven hundred churchmen of the congregation petitioned against such a measure; and thus, through the complaisance of the Incumbent to my Lord the Bishop, were the desires of the congregation denied, and the labours of these two energetic Clergymen utterly frustrated. We can easily sympathise with, and fully enter into the bitterness of feeling which each must endure when contemplating such an abrupt and unmerited termination of their long and zealous endeavours. But they must have this satisfaction, that they have striven to do their duty, and that it is a part of their lot to endure this their cross, bearing always in mind that He in whose cause they have suffered hardness, can never forget or disregard His faithful servants.

In a general view, the pamphlet can do little good. To expose the vagaries of the Bishop of Manchester is (to use a very homely phrase) like pouring water on a duck's back; and those in authority above him are much more likely to applaud than condemn his conduct in the Church. In fact, this is a very inconsistent age. Bishops are more tyrannical than ever they have been in modern times, at least to their Clergy. To dissenters, they are civil enough. And whenever a bill is proposed in Parliament for clerical governance and concession, the Bishops always take care to insert a provision for more stringent powers than those which they at present possess. Yet in no period has there been so great an outcry for civil and religious liberty. Nor is the appeal *ad populum* either judicious, or what the

Church ought to encourage. We have little hope of amelioration in England, excepting through more adverse circumstances. Political ministers will not readily give up supporters and influential patronage. Bishops, though they could be much better employed in their dioceses, than luxuriating in a fashionable London season, are not likely to initiate a resignation of aristocratic privileges for the stern requirements of duty; and things will go on at present, until a popular commotion, or the occupation of Old England by a foreign enemy during her fancied security, may dispel the dream. The remedies are worse than the disease. May God protect us from both. Amen.

And now people may ask, what is our concern in these things, from which we are free? our answer is,

> Plus valent exampla quam precepta,
> Et melius docemur vitâ quam verbo.

All that affects the Church affects us, and we are more particularly in communion with the Anglican Church. There is moreover a strong tendency among many of our members to adopt, not the best, but the worst, features of the Church of England. Were these things plainly and nakedly set before their eyes, they might shudder, and be wise in time; but the fear is, that they may gradually and insensibly compromise us. Thus we may profit by warning and example, and though not suffering at present as the Anglican Church suffers, we may guard against those evils, which, in spite of our independent position, may one day come upon us.

NOTICE.

[In reference to the following Clergy List, we would express our sincere thanks to the Clergy for their prompt attention to our inquiries, two individuals only having refused us the requisite information, and one of them because a part of the intelligence sought ran counter to a crotchet of his own, in which we believe he is singular.

We considered it a matter of some historical importance to note the different places where the National Liturgy had been supplanted by the English since the repeal of the penal statutes, at which period our own Liturgy was uniformly used within the communion of the Church, with one solitary exception.

Our space has allowed us to give but one column for Sundays and Festivals, but the hours are generally the same, especially in the forenoon, and where they are different we have endeavoured to note them; otherwise there is no service on those days.]

The Church of Scotland.

***PRIMUS*—THE BISHOP OF ABERDEEN, ELECTED 1841.**

a Indicates Parsonage. *b* School. *c* Boys' and Girls' School separate. *d* Intimates that the National Liturgy has been supplanted by the English since the repeal of the Penal Statutes in 1792. *W. & F.* Wednesday and Friday.

The word Liturgy throughout these lists, is used in its correct sense as applied to the Eucharistic office, and not in its modern popular use as applied to all services—a sense in which it is never employed now by any well-informed Churchman. *The Liturgy* is the office for the celebration of the holy Eucharist, and no other office has any claim to that designation.

Diocese of Aberdeen.

tent. Greater part of Aberdeenshire, greater part of Banffshire, and small part of Kincardineshire.

ms. Azure, a Temple, argent, St Michael standing in the porch, mitred and vested, proper, his dexter hand elevated to heaven, praying over three children in a boiling cauldron of the first, in his sinister hand a crosier.

shop. WILLIAM SKINNER, D.D., Oxon,—ordained, 1802,—consecrated 1816, at Stirling, by the Bishops of Brechin (Gleig), Moray (Jolly) Edinburgh (Sandford), Dunkeld (Torry). *Residence*—Aberdeen.

an of Diocese. DAVID WILSON, M.A. *Residence*—Woodhead, Fyvie.

nod Clerk and Registrar. ARTHUR RANKEN, M.A. *Residence*—Old Deer.

Cure.	Dedication.	Post Town.	Clergymen.	Degree & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Hours of Service. Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
berdeen	St Andrew's *b*	Aberdeen.	John G. Ryde H. St Jn. Howard	M.A. Oxon S.C.L. Cant.	1817 1849	11, 2½	W. & F. & Thur. Ev.	National	1 S. in month	Gown	Immemorial
Do.	St John Evan.	Do.	Patrick Cheyne	M.A. Aberdn.	1816	11, 2½	9½, 8	English *d*	Weekly.	Surpl.	Immemorial
rradoul ickie *a*		Buckie	William Christie	M.A. Aberdn.	1839	12, 4	W. & F. in Lent & Adv.	English *d*	6 times a-yr.	Gown	Immemorial
anchory-Ternan	St Ternan.	Banchory-Ter.	Wm. T. Greive	Tr. Col. Glend.	1850	11¾, 3	9, 4	National	1 S. in month	Surpl.	1849
anff	St Andrew's	Banff	Alexander Bruce	M.A. Aberdn.	1810	11, 6		National	6 times a-yr.	Gown	Immemorial
ruden *a*	St James's *c*	Cruden	John B. Pratt	M.A. Aberdn.	1821	11, 6	Red let. days a.m.	National	10 do.	Surpl.	Immemorial
minestown *a*	St Luke's	Turriff	William Temple	M.A. Abdn. & T.C.Gl.	1850	11, 5½	9 & 8. Lit. days 11 a.m.	National	5 do.	Surpl.	About 1790
eer *a*	St Drostane's	Mintlaw	Arthur Ranken	M.A. Aberdn.	1828	Old Church, 10 a.m. 11¼ a.m. Interval of 10m. in Wr. 5 p.m. Sr.		English *d*	6 do.	Surpl.	Immemorial
llon *a*		Ellon	Nathaniel Grieve	M.A. Aberdn.	1803	11, 1¾	Fest. 11 a.m. Wed. 11	National	1 S. in month	Surpl.	Immemorial
orgue *a*		Huntly	James Smith	M.A. Aberdn.	1838	11 a.m.		National	1 S. in month	Surpl.	Immemorial

Cure.	Dedication.	Post Town.	Clergymen.	Deg. & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
Fraserburgh *a*	St Peter's	Fraserburgh	Charles Pressley	M.A. Aberdn.	1819	11, 1	9½, W.& F. 11	National	1 S. in month	Surpl.	Immemorial
Inverury *a*	St Mary's *b*	Keithhall	Alexander Harper	M.A. Aberdn.	1841	11½, 5	9 a.m.	English *d*	1 S. in month	Surpl.	1841
Longside		Mintlaw	Alexander Low	M.A. Aberdn.	1841	11½ a.m.	short inter. p.m.	National	5 times a-yr.	Gown	Immemorial
Lonmay *a*		Cortes	George Hagar H. Busfield, a. & s.	Literate M.A.Oxon	1822 1835	11½ a.m.		National	4 do.	Gown	Immemorial
Meiklefolla *a*	St George's	Fyvie	Charles Grant A. Leslie, assist.	M.A. Aberdn. M.A. Aberdn.	1812 1847	11 a.m.		National	6 do.	Gown	Immemorial
Monymusk *a*		Monymusk	William Walker	M.A. Aberdn.	1842	11½ a.m.		National	5 do.	Gown	Immemorial
New Pitsligo *a* Strichen	St John's *c* Mission	Mintlaw	William Webster	M.A. Aberdn.	1834	11, 6 3 p.m.	9¼, 8 W. in Lent 2½	National	1 S. in mo. & week.in L.&A.	Surpl. Surpl.	About 1800 1847
Old Meldrum *a*	St Matthew's	Old Meldrum	Thos. Wildman	Literate	1845	11, 3		N.15 & E.*d*	6 times a-yr.	Surpl.	Immemorial
Peterhead	St Peter's *c*	Peterhead	Gilbert Rorison	Glasgow	1843	11, 6	Frid. 11	National	1 S. in month	Gown	Immemorial
Portsoy *a*	St John Bapt.	Portsoy	Alexander Cooper	M.A. Aberdn.	1831	11, 2		National	6 times a-yr.	Gown	Immemorial
Tillymorgan	St Thomas's *c*	Old Rayne	Robert Walker	Aberdeen	1849	11, 5		National	1 S. in month	Surpl.	1851
Turriff	Holy Trinity	Turriff	James Christie	M.A. Aberdn.	1836	11, 5½	W. & F.	National	1 S. in month	Surpl.	Immemorial
Woodhead *a*	All Saints *b*	Fyvie	David Wilson, *Dean*	M.A. Aberdn.	1826	11, 7. 11	W.F.in L.& daily 8 p.m.	National	6 times a-yr.	Gown	Immemorial

Supernumerary Clergyman for Diocese—Alexander Troup, M.A., Aberdeen and Trinity College, Deacon, 1851. *Residence*—Turriff.

N.B.—The Saints' Days are uniformly observed throughout this Diocese.—Morning Service at same hour as on Sundays.

Diocese of St Andrews, Dunkeld and Dunblane.

Extent. Fifeshire, Perthshire and west of Forfarshire, Kinrosshire, &c.

Arms. St Andrews—Azure, a Saltier, argent.
Dunkeld—Argent, a Cross Calvary, sable, between two passion-nails, Gule.
Dunblane—Argent, a Saltier ingraled, azure.

Bishop. Patrick Torry, D.D., Aberdeen,—ordained 1782,—consecrated 1808, at Aberdeen, by the Primus (J. Skinner), the Bishops of Moray (Jolly), Argyle (M'Farlane). *Residence*—Peterhead.

Dean of Diocese. John Torry, M.A. *Residence*—Cupar Angus.

Dean of Cathedral. E. B. Knottesford Fortescue, M.A. *Residence*—Perth.

Synod-Clerk. George Gordon Milne, M.A. *Residence*—Carslogie House, Cupar-Fife.

Perth	St Ninian's Cathedral *b*	Perth	E.B.K.Fortescue. *Dn.* M.A. Oxon 1839 J.C.Chambers, *Chanc.* M.A.Cantab. 1842 H.Humble, *Chaunter*, M.A. Dunelm 1843 J.Haskoll, *Sacrist.* M.A. Cantab. 1843	7½, 11, 3, 7.	7½, 10, 7	National	Twice on Sun. & Fest. & daily during oct. of great Festivals. Each Thursd. in Lent	*Morn.* Surpl. *After.* Gown	1846

Cure.	Dedication.	Post Town.	Clergymen.	Deg. & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
rdour		Aberdour	Vacant					English			1845
th *a*						11 a.m.	Alter.	National	4 times a-yr.	Gown	Immemorial
gle		Cupar-Angus	John Torry, *Dean*	M.A. Aberdn.	1821	11 a.m.	Sund.	National	do.	Gown	Immemorial
ar-Angus	St Anne's					2 p.m.		English	6 do.	Sur.& G.	1824
r-Atholl		Blair-Atholl	Thomas Walker	M.A. Aberdn.	1838	12 noon		National	4 do.	Surpl.	Immemorial
mmel Bridge											
rgowrie	St Catherine's *b*	Blairgowrie	John Burton	L.T. Dunelm	1847	11, 6, fest. 8½	F. 7 p.m.	National	4 do.	Sur.& G.	1841
ntisland	*b*	Burntisland	George H. Forbes	Literate	1848	8, 11, 2	7 p.m.	National	Weekly & Fest.	Surpl.	1848
ar-Fife	St James's	Cupar-Fife	G. G. Milne,	M.A. Aberdn.	1821	11½, 2		English *d*	Monthly&Fest.	Sur.& G.	Immemorial
nblane *a*	St Mary's *b*	Dunblane	Henry Malcolm	B.A. Cantab.	1837	11½, 2¼		English		do.	1842
nfermline	Trinity *b*	Dunfermline	William Bruce	Glasg.	1844	11, 2		English *d*	Monthly	do.	Immemorial
nkeld		Dunkeld	John Macmillan	M.A. Glasg. & Aberdn.	1826	11, 3		English	Alt.Sun.& Fest.	Surpl.	1844
thtay						12		National	Monthly	Surpl.	Immemorial
far	St John's	Forfar	William Taylor	M.A. Aberdn.	1835	11, 2½		National	Monthly	Gown	Immemorial
kcaldy	St Peter's	Kirkcaldy	Norman Johnston	B.A. T.C.Dubl.	1834	11, 2, & 6 once a-month		English	6 times a-yr.	Gown	1812
riemuir *a*	St Mary's *b*	Kirriemuir	Jas. J. Douglas	Heb. Scholar & S.D. Lampet.	1844	11 & 2	W. & F. 12 noon	National	4 times a-yr.	Surpl.	Immemorial
thill	St James's		Alex. Lendrum	M.A. Aberdn.	1832	11.45, 2		National	Monthly	Surpl.	Immemorial
eff	St Michael's *b*	Crieff	John Comper	Literate	1850	8½, 11, 3, 6½	10, 8	National	Weekly & Fest.	Surpl.	1846
eff Col. Chapel	St Margaret's		Chas. M. Keith	Literate	1852		8, 7½	National		Surpl.	1850
th	St John Bapt.	Perth	George Wood	M.A. Oxon	1827	11, 2		English	Monthly	Gown	1849
tenweem	St John Evan.	Pittenweem	David Low, *Bp.*	LL.D. Abdn.	1787	11½, 2½ Wint.		English *d*	6 times a-yr.	Surpl.	Immemorial
			William Blatch	Literate	1849	11½, 6 Sum.					
Andrews	St Andrew's	St Andrews	Charles J. Lyon	M.A. Cantab.	1812	11, 2		English *d*		Gown	Immemorial
			C. Wordsworth, *Warden*	M.A. Oxon	1834						
			A. Barry, *Sub-Warden*	B.A. Cantab.	1850						
nity College,	Holy Trinity	Perth	R. H. Witherby	B.A. Oxon	1849	8, 11, 4½ Sun.	9, 5¼	National & Engl. alternly.	Weekly, Christmas & Ascension	Surpl.	1847
Glenalmond *a*			W. Bright	M.A. Oxon	1848	5 Festivals					
			C. B. Mount	B.A. Oxon	1851						
			J. A. Seller	M.A. Abdn. & T. C.	1851						

Cure.	Dedication.	Post Town.	Clergymen.	Deg. & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
Fraserburgh *a*	St Peter's	Fraserburgh	Charles Pressley	M.A. Aberdn.	1819	11, 1	9½, W.& F. 11	National	1 S. in month	Surpl.	Immemorial
Inverury *a*	St Mary's *b*	Keithhall	Alexander Harper	M.A. Aberdn.	1841	11½, 5	9 a.m.	English *d*	1 S. in month	Surpl.	1841
Longside		Mintlaw	Alexander Low	M.A. Aberdn.	1841	11½ a.m.	short inter. p.m.	National	5 times a-yr.	Gown	Immemorial
Lonmay *a*		Cortes	George Hagar H. Busfield, a. & s.	Literate M.A.Oxon	1822 1835	11½ a.m.		National	4 do.	Gown	Immemorial
Meiklefolla *a*	St George's	Fyvie	Charles Grant A. Leslie, assist.	M.A. Aberdn. M.A. Aberdn.	1812 1847	11 a.m.		National	6 do.	Gown	Immemorial
Monymusk *a*		Monymusk	William Walker	M.A. Aberdn.	1842	11½ a.m.		National	5 do.	Gown	Immemorial
New Pitsligo *a*	St John's *c*	Mintlaw	William Webster	M.A. Aberdn.	1834	11, 6 3 p.m.	9½, 8 W. in Lent 2½	National	1 S. in mo. & week.in L.&A.	Surpl. Surpl.	About 1800 1847
Strichen	Mission										
Old Meldrum *a*	St Matthew's	Old Meldrum	Thos. Wildman	Literate	1845	11, 3		N.15 & E.*d*	6 times a-yr.	Surpl.	Immemorial
Peterhead	St Peter's *c*	Peterhead	Gilbert Rorison	Glasgow	1843	11, 6	Frid. 11	National	1 S. in month	Gown	Immemorial
Portsoy *a*	St John Bapt.	Portsoy	Alexander Cooper	M.A. Aberdn.	1831	11, 2		National	6 times a-yr.	Gown	Immemorial
Tillymorgan	St Thomas's *c*	Old Rayne	Robert Walker	Aberdeen	1849	11, 5		National	1 S. in month	Surpl.	1851
Turriff	Holy Trinity	Turriff	James Christie	M.A. Aberdn.	1836	11, 5½	W. & F.	National	1 S. in month	Surpl.	Immemorial
Woodhead *a*	All Saints *b*	Fyvie	David Wilson, *Dean*	M.A. Aberdn.	1826	11, 7. 11	W.F.in L.& daily 8 p.m.	National	6 times a-yr.	Gown	Immemorial

Supernumerary Clergyman for Diocese—Alexander Troup, M.A., Aberdeen and Trinity College, Deacon, 1851. *Residence*—Turriff.

N.B.—The Saints' Days are uniformly observed throughout this Diocese.—Morning Service at same hour as on Sundays.

Diocese of St Andrews, Dunkeld and Dunblane.

Extent. Fifeshire, Perthshire and west of Forfarshire, Kinrosshire, &c.

Arms. St Andrews—Azure, a Saltier, argent.
Dunkeld—Argent, a Cross Calvary, sable, between two passion-nails, Gule.
Dunblane—Argent, a Saltier ingraled, azure.

Bishop. Patrick Torry, D.D., Aberdeen,—ordained 1782,—consecrated 1808, at Aberdeen, by the Primus (J. Skinner), the Bishops of Moray (Jolly), Argyle (M'Farlane). *Residence*—Peterhead.

Dean of Diocese. John Torry, M.A. *Residence*—Cupar Angus.

Dean of Cathedral. E. B. Knottesford Fortescue, M.A. *Residence*—Perth.

Synod-Clerk. George Gordon Milne, M.A. *Residence*—Carslogie House, Cupar-Fife.

Perth	St Ninian's Cathedral *b*	Perth	E.B.K.Fortescue, *Dn.* M.A. Oxon 1839 J.C.Chambers, *Chanc.* M.A.Cantab.1842 H.Humble, *Chaunter*, M.A.Dunelm 1843 J.Haskoll, *Sacrist.* M.A. Cantab. 1843	7½, 11, 3, 7.	7½, 10, 7	National	Twice on Sun. & Fest. & daily during oct. of great Festivals. Each Thursd. in Lent	*Morn.* Surpl. *After.* Gown	1846

ure.	Dedication.	Post Town.	Clergymen.	Deg. & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
rdour		Aberdour	Vacant					English			1845
th a						11 a.m.	Alter.	National	4 times a-yr.	Gown	Immemorial
gle		Cupar-Angus	John Torry, *Dean*	M.A. Aberdn.	1821	11 a.m.	Sund.	National	do.	Gown	Immemorial
ar-Angus	St Anne's					2 p.m.		English	6 do.	Sur.& G.	1824
r-Atholl											
mel Bridge		Blair-Atholl	Thomas Walker	M.A. Aberdn.	1838	12 noon		National	4 do.	Surpl.	Immemorial
rgowrie	St Catherine's *b*	Blairgowrie	John Burton	L.T. Dunelm	1847	11, 6, fest. 8½	F. 7 p.m.	National	4 do.	Sur.& G.	1841
ntisland	*b*	Burntisland	George H. Forbes	Literate	1848	8, 11, 2	7 p.m.	National	Weekly & Fest.	Surpl.	1848
ar-Fife	St James's	Cupar-Fife	G. G. Milne,	M.A. Aberdn.	1821	11½, 2		English *d*	Monthly&Fest.	Sur.& G.	Immemorial
blane *a*	St Mary's *b*	Dunblane	Henry Malcolm	B.A. Cantab.	1837	11¼, 2¼		English		do.	1842
fermline	Trinity *b*	Dunfermline	William Bruce	Glasg.	1844	11, 2		English *d*	Monthly	do.	Immemorial
keld		Dunkeld	John Macmillan	M.A. Glasg. & Aberdn.	1826	11, 3		English	Alt.Sun.& Fest.	Surpl.	1844
thtay						12		National	Monthly	Surpl.	Immemorial
far	St John's	Forfar	William Taylor	M.A. Aberdn.	1835	11, 2½		National	Monthly	Gown	Immemorial
kcaldy	St Peter's	Kirkcaldy	Norman Johnston	B.A. T.C.Dubl.	1834	11, 2, & 6 once a-month		English	6 times a-yr.	Gown	1812
riemuir *a*	St Mary's *b*	Kirriemuir	Jas. J. Douglas	Heb. Scholar & S.D. Lampet.	1844	11 & 2	W. & F. 12 noon	National	4 times a-yr.	Surpl.	Immemorial
thill	St James's		Alex. Lendrum	M.A. Aberdn.	1832	11.45, 2		National	Monthly	Surpl.	Immemorial
eff	St Michael's *b*	Crieff	John Comper	Literate	1850	8½, 11, 3, 6½	10, 8	National	Weekly & Fest.	Surpl.	1846
eff Col. Chapel	St Margaret's		Chas. M. Keith	Literate	1852		8, 7½	National		Surpl.	1850
th	St John Bapt.	Perth	George Wood	M.A. Oxon	1827	11, 2		English	Monthly	Gown	1849
tenweem	St John Evan.	Pittenweem	David Low, *Bp.*	LL.D. Abdn.	1787	11½, 2½ Wint.		English *d*	6 times a-yr.	Surpl.	Immemorial
			William Blatch	Literate	1849	11½, 6 Sum.					
Andrews	St Andrew's	St Andrews	Charles J. Lyon	M.A. Cantab.	1812	11, 2		English *d*		Gown	Immemorial
nity College, Glenalmond *a*	Holy Trinity	Perth	C. Wordsworth, *Warden*	M.A. Oxon	1834	8, 11, 4½ Sun. 5 Festivals	9, 5¼	National & Engl. alternly.	Weekly, Christmas & Ascension	Surpl.	1847
			A. Barry, *Sub-Warden*	B.A. Cantab.	1850						
			R. H. Witherby	B.A. Oxon	1849						
			W. Bright	M.A. Oxon	1848						
			C. B. Mount	B.A. Oxon	1851						
			J. A. Seller	M.A. Abdn. & T. C.	1851						

Diocese of Edinburgh.

Extent. Edinburgh, Linlithgow, Haddington, Berwickshire, part of Stirlingshire and Clackmannan.
Arms. Azure, a Saltier argent, in chief a Mitre of the last, garnished, Or.
Bishop. CHARLES HUGHES TERROT, D.D., Trinity College, Cantab.,—ordained 1814,—consecrated 1841, by the Pro-Primus, St Andrew's (Torry), and the Bishops of Aberdeen (Skinner), Glasgow (Russell), Brechin (Moir), and Moray and Ross (Low). *Residence*—Edinburgh.
Dean of Diocese. EDWARD BANNERMAN RAMSAY, M.A. *Residence*—Edinburgh.
Synod Clerk. JOHN WILLISON FERGUSON, M.A. *Residence*—Edinburgh.

Cure.	Dedication.	Post Town.	Clergymen.	Degree & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Hours of Service. Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
nburgh	St Paul's	Edinburgh	The Bishop Fredk. Tufnell	M.A. Oxon	1846	11, 2¼	Fest. 11 a.m.	English	1 S. in month	Gown	1750
Do.	St John's *b*	Do.	E.B.Ramsay, *Dn.* Berkeley Addison	M.A. Cantab. M.A. Cantab.	1818 1839	11, 2¼	11 W.&F.& dail.in Lent	English	1 S. in month	Gown	1797
Do.	St Columba's *c*	Do.	John Alexander		1842	11, 3	10, 3	National	Weekly	Surplice	1846
Do.	St George's	Do.	Thos. G. Suther	A.B.Winds., Nova Scotia	1837	11, 2¼	W.& F.11 a.m.	English	1 S. in month	Gown	1794
Do.	St James' *b*	Do.	J. W. Ferguson	M.A., Glasg.	1833	11, 2¼		English	1 S. in month	Gown	1821
Do.	St Paul's, Car. cl.	Do.	Chas. S. Absolom	M.A., T.C. Cant.	1832	11, 6½	W. 2¼	English *d*	1 S. in month	Gown	1689
Do.	St Peter's	Do.	George Coventry	B.D., J.C. Cant.	1815	11, 2¼		English	1 S. in month	Gown	1791
Do.	Trinity *b*	Do.	R. P. Smith V. G. Faithfull	M.A., P.C. Oxon M.A., Cantab.	1843 1845	11, 2¼		English	1 S. in month	Gown	1838
a	St John's	Alloa	H. H. Franklin	B.A.	1828	11¼, 6		English *d*	F.6 times a-yr.	Gown	Immemorial
keith *a*	St Mary's *b*	Dalkeith	W. B. Bushby	B.A.	1835	11, 3	11 a.m.	English	Weekly & fest.	Surpl.	1845
mahoy *a*	St Mary's *b*	Ratho	H. G. W. Aubrey	B.A. Oxon	1850	11, 3	11 a.m.	N. & E.	Weekly	Surpl.	1850
nmore *a*	St Andrew's *b*	Falkirk	Chas. Hinxman	B.A. Oxon	1845	11, 3	Fest.&W.&F. 11, 7	English	1 S. in month	Surpl.	1850
ldington *a*	Trinity	Haddington	F. R. Traill	M.A. Cantab.	1849	11, 2		English	1 S. alt. month	Gown	Immemorial
th	St James' *b*	Leith	J. A. White	Glasgow	1845	11, 2¼	W.& F.11 a.m.	English	1 S. in month	Gown	1688
sselburgh		Musselburgh	Thos. Langhorne	M.A. Oxon	1821	11, 2⅝		English		Gown	1688
tobello	St Mark's	Portobello	John Boyle	LL.B. Cantab.	1829	11¼, 2¼		English	1 S. in month	Gown	1826
ling	*b*	Stirling	Robt. Henderson	M.A. Cantab.	1822	11, 2		English *d*	1 S. in month	Gown	Immemorial
enlaw	Military Chapel	Pennicuik						English			

Diocese of Brechin.

xtent. Kincardineshire, and the north-east and south of Forfarshire.

rms. Argent, three Piles meeting in the point base, Gules.

ishop. ALEXANDER PENROSE FORBES, D.C.L., Oxon,—ordained 1844,—consecrated 1847, at St Andrew's Church, Aberdeen, by the Primus (W. Skinner), the Bishop of Edinburgh (Terrot), and the Bishop of Glasgow and Galloway (Russell). *Residence*—Dundee.

ean of Diocese. JOHN MOIR, M.A. *Residence*—Brechin.

nod-Clerk. ALBERT WM. LOINSWORTH, B.A. *Residence*—Broughty Ferry.

ishop's Chaplain. DAVID GREIG, M.A. *Residence*—Dundee.

Cure.	Dedication.	Post Town.	Clergymen.	Deg. & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Hours of Service. Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
undee	St Paul's *b*	Dundee	The Bishop T. G. T. Anderson	M.A. Edinr.	1827	11, 3	11½	English	Twice a-month	Gown	Immemorial
Do.	Mission	Do.	David Greig	M.A. Aberdn.	1848	11, 6½		English	Monthly	Surpl.	1851
rbroath *a*	St Mary's	Arbroath	Wm. Henderson	M.A. Aberdn.	1837	11, 2½		English *d*	Monthly	Gown	Immemorial
echin	St Andrew's *b*	Brechin	John Moir, *Dean*	M.A. Aberdn.	1836	11, 2	11 in Lent W. F.	English *d*	Monthly	Surpl.	Immemorial
roughty Ferry	St Mary's	Broughty Fy.	A. W. Loinsworth.	B.A. T.C.Dub.	1848	11½, 3		English	Monthly	Gown	1848
aterline *a*	St Philip's *b*	Stonehaven	Jas. Stevenson	M.A. St And.	1841	Su. 11, 3 4½ W. & F. Holyds. 11½ Lent, &c. 4 winter 6½ summer		National	Quarterly	Surpl.	1841
ervie	Mission									Surpl.	1850
rumlithie *a*	St John's *c*	Stonehaven	Robt. K. Thom	Aberdeen	1841	11, 7½	7½	National	9 times a-yr.	Surpl.	Immemorial
asque *a*	St Andrew's	Fettercairn	Vacant			11, 2		English			1847
aurencekirk *a*	Trinity	Laurencekirk	Walter M. Goalen	Literate	1833	11, 2½ sum. 6 winter		National	Quarterly	Gown	1793 formed frm. old Congn.
ochlee or lenesk *a*	*b*	Brechin	Alex. Simpson	M.A. Aberdn.	1838	11		National	Quarterly	Gown	Immemorial
Iontrose	St Mary's *c*	Montrose	Thos. C. Southey P. Cushnie John Ferguson	M.A. Oxon 1847 M.A. Aberdn. 1800 M.A. Aberdn. 1850		10¾, 2½	Dly.& fest.11, 6	English *d*	Weekly	Gown	Immemorial
Iuchalls *a*	*c*	Stonehaven	James Smith	Abdn.	1827	11 sum. Evening 11½ win. variable		National	Quarterly	Surpl.	Immemorial
tonehaven	St James's *c*	Stonehaven	Chas. T. Erskine	M.A. Dunelm	1846	11, 3 Sun. Ev. 11½ st.'s-d. var.	9½ Ev. var.	National	Monthly	Surpl.	Immemorial

Diocese of Argyle and the Isles.

Extent. Argyle, Bute, Arran, and the Western Isles.

Arms. Argyle—Azure, two Croziers indorsed in Saltier, Or; in chief a Mitre of the last.
The Isles—Azure, St Columba in a boat at sea, all proper; in chief a blazing Star, Or.

Bishop. Alexander Ewing, D.D., LL.D., and D.C.L., Oxon—ordained 1838—consecrated 1847, at St Andrew's Church, Aberdeen, by the Primus (W. Skinner), the Bishops of Edinburgh (Terrot), and Glasgow and Galloway (Russell). *Residence*—Lochgilphead.

Dean of Diocese. Samuel Hood. *Residence*—Rothsay.

Synod-Clerk. Vacant.

Cure.	Dedication.	Post Town.	Clergymen.	Degree & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Hours of Service. Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
Ballachulish *a*	St John's *b*	Appin	D. M'Kenzie, senr.	M.A.	1839			English *d*			Immemorial
Campbelton		Campbelton	Edward J. Jonas		1850			English			
Cumbray Isles	Holy Spirit *c*; St Andrew's	Millport	G. C. White; H. H. Freeth	M.A. Cantab.; M.A. Durham	1848	7½, 9, 11; 2, 6, 8	9, 6; Lit. W. & F. 11	National	Sund. Thur. & festivals	Surpl.	1851
Dunoon	Holy Trinity	Dunoon	Henry G. Pirie	Kg.'s Col. Lond. & Edin. Univer.	1846	11, hol. 11½; 2½ Sum., 1½ rest of year	Fr. 11½, in Lent W & F	National	1 S. in mon. & Festivals	Surpl.	1846
Fort William *a*	Rosse Church	Fort Wm.	Alex. M'Lennan		1821	Sun. 11 Engl.; 1 Gaelic, & 3 Eng. in Aut.		English *d* Adopted 1822	5 times a-yr.	Sur.	Immemorial; 1688 post Rev.
Isle of Skye		Broadford	Vacant					English			
Lochgilphead *a*	Christ Church *c*	Lochgilphead	The Bishop			11 & 3	W. & F. 11	English	Monthly	Gown	1848
Kilmartin			Wm. D. Ikin	Kg.Col.Lond.		3	in Lent	English		Surpl.	
Oban		Oban	—— Greer					English		Gown	1850
Portnacroish; Duror *a*; Glencreran	St John's *b*; St Adamnan's *b*	Appin	D. M'Kenzie, junr.	M.A. Aberd.	1842	12 noon Gaelic; 1½ p.m. English		English *d*	4 times a-yr.	Sur. & G.	Immemorial
Rothsay	St Paul's	Rothsay	Sam. Hood, *Dean*	Literate	1826	11, 2½	W. & F. 11 Lent	English	4 times a-yr.	do.	1838
Stornoway, Lewis		Stornoway	George Shipton		1850	11, 5½		English	Monthly	Gown	1837

Diocese of Glasgow and Galloway.

Counties of Dumbarton, Renfrew, Ayr, Peebles, Dumfries, and the South and South-west of Scotland.

Glasgow—Argent, a Tree growing out of a mount in base, surmounted by a Salmon, in fesse, all proper, in his mouth an Amulet, Or; on the dexter side a Bell, pendant to the tree growing of the second.

Galloway—Argent, St Ninian clothed in a pontifical robe, purpure, on his head a Mitre, and in his dexter hand a Crosier, both Or, his sinister hand across his breast.

WALTER JOHN TROWER, D.D., Oxon,—ordained 1829,—consecrated 1848, by the Primus (W. Skinner), and the Bishops of Edinburgh (Terrot), Argyle (Ewing), and Brechin (Forbes).

Dean of Diocese. WILLIAM SCOT WILSON, M.A. *Residence*—Ayr.

Synod-Clerk. ALEXANDER HENDERSON, M.A. *Residence*—Hamilton.

Cure.	Dedication	Post Town.	Clergymen.	Deg. & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Hours of Service. Week Days.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
gow	St Mary's *b*	Glasgow	Richd. S. Oldham J. T. Boyle, *Deacon*	M.A. Oxon T. C. Glend.	1846 1852	11, 3 (hdys. 11 only)	W. & F. 11	English *d*	Monthly	Gown	Immemorial
o.	St Andrew's *b*	Do.	Jas. F. S. Gordon	M.A. St Andws.	1843	11, 2½	11, 3	English	Altern. Sund.	Surpl.	1750
o.	Christ Church *b*	Do.	Thos. P. Fenner	M.A. Cantab.	1843	11, 2, 7		English	do.	Gown	1835
o.	St John's	Do.	Wm. C. Ridley Alex. J. D. D'Orsey	M.A. Oxon	1815 1846	11, 6½ Sundays		English	Monthly	Surpl.	1846
an	St John's	Annan	H. B. Cooke, LL.B.,	Tr.Col. Cambr.	1821	12, 3½		English	4 times a-yr.	Gown	1840
	Trinity *b*	Ayr	W. S. Wilson, *Dean*	M.A. Aberdn.	1827	11, 2		English	Monthly	Gown	1832
dlees	St John Evan. *b*	Baillieston	J. W. Reid, *Deacon*		1849	12, 6 Fest. & weekds. 10, 7		English		Sur. & G.	1850
bridge	St John's *b*	Coatbridge	C. Aitken, *Deacon*	B.A. Cantab.	1849	11, 6½		English		Gown	1843
irie	*b*										
hinton		Dolphinton	Vacant								1848
barton	St Patrick's	Dumbarton	Henry Kennedy	B.A. T.C.Dub.	1823	11, 6½		English	Monthly	Gown	1847
fries	St Mary's	Dumfries	Archd. M'Ewen	M.A. Cantab.	1840	11, 2 Sund.	11 a.m. & in Lent 11, 3	English	8½ a.m. weekly except 1st Sund. of month, and chief Festivals at 11.	Gown	1840
an bole		Girvan	Thos. Applegate	Literate	1849	11½, 6 11, 3		English	Monthly	Gown Surpl.	1847
nock	St John's *c*	Greenock	Charles Cole	B.D.	1819	11, 6½		English	Monthly	Gown	1824
ilton	St Mary's	Hamilton	Alex. Henderson	M.A. Aberdn.	1838	11, 2½		English	Monthly	Gown	1842
ick *a*	School-room *b*	Hawick	Robert Campbell	M.A. Glasg.	1846	11, 6 Sund. 9, 8 Festivals	W. & F. at 9, 8	English	Weekly	Surpl.	1847
nsburgh	Trinity *b*	Helensburgh	John Bell	B.A. Glasg.	1844	11, 2	W. at 11	English	Monthly	Gown	1841
urgh *a*	St John's *c*	Jedburgh	A. C. Tarbutt	M.A. Wad. Col. Oxon	1832	11, 3 Sund. 11, 8½ Fest.	W. & F. 11, 8½ every other day 8 and 3	National	Weekly & Holy Thur.	Surpl.	1844
o	St Andrew's	Kelso	William Kell,	B.D. St John's Cambr.	1808	11, 3		English		Gown	1815

Cure.	Dedication.	Post Town.	Clergyman.	Deg. & Univer.	Date of Ordination.	Hours of Service. Sundays & Festivals.	Hours of Service. Week Day.	Liturgy.	Times of Celebration.	Pulpit Vestment.	Date of Cure.
narnock		Kilmarnock	Robt. Wildbore	B.A.	1844	11, 2		English	Monthly	Gown	1851
gs	St Columba's	Largs	Alexander Allan	M.A. Aberdn.	1828	11, 6		English	Monthly	Gown	1848
st-Linton		West-Linton	Wm. Miniken	M.A.Cath.H.Cam.	1842	11, 4		National	Monthly	Surpl.	1851
lrose *a*	Holy Trinity	Melrose	Herbt. Randolph	M.A. Bal. Col. Oxon	1832	11¼, 2		English	1 Sun. in month East.-day, Trinity Sund. and Christmas-day	Gown	1849
lashiels	St Mary's *b* (temporary)	Galashiels	T. A. Purdy, *Deacon*	T. C. Glend.	1851	11, 3 Sund. 11, 6½ Fest.	10, 4	N. & E. intended alternly.	Weekly	Surpl.	1851
sley	Trinity *b*	Paisley	James Stewart		1842	11, 2¼		English	Monthly	Gown	1817
bles	St Peter's	Peebles	Thos. R. Wyer	M.A. St John's Cambr.	1847	11¼, 2		English	Fest. & 1 Su. in month	Gown	1828
kirk	Room *pro tem.*	Selkirk	W. Rothery	St Bee's	1848	11½, 2		English	Weekly	Gown	1851
gtown	Chapel (rented)	Wigtown	E. Waylen		1837	11½, 7		English	Monthly	Gown	1851

Diocese of Moray and Ross.

tent. Morayshire, Nairnshire, Invernesshire, and Rosshire.

ms. Moray—Azure, a Church, Argent, St Giles in a pastoral habit, standing in the porch, holding in his hand an open book of the last: on his head a Mitre, and in his dexter hand a passion-cross, both Or.
Ross—Argent, St Boniface, on the dexter, his hands across his breast, proper, habited, Gule; on the Sinister, a bishop, vested in a long robe, close girt, Purpure, mitred, Or, in his sinister hand a crosier of the last.

shop. Robert Eden, D.D., Oxon—ordained 1828,—consecrated 1851, at St Paul's Church, Edinburgh, by the Primus (W. Skinner); the Bishops of Edinburgh (Terrot), and Argyll and the Isles (Ewing). *Residence*—Duffus House, Elgin.

an of Diocese. Hugh Willoughby Jermyn, M.A. *Residence*—Forres.

nod Clerk. James Smyth, M.A. *Residence*—Forgue.

gin *a*	Trinity	Elgin	The Bishop H. D. Hilton	M.A., Oxon	1845	11, 2¼	Daily 8½ a.m. W. & F. 11	English *c*	fest. & monthly	Gown	Immemorial
iffus *a*		Elgin	D. W. Cameron	B.A. Cantab.	1850	11 a.m. & p.m.		National			
berchirder		Forgue	James Smith	M.A., Aberdn.	1838	3 p.m.		National	4 times a-yr.	Surpl.	Immemorial
rpafeelie	St John's *b*	Fortrose	James Paterson	M.A., Aberdn.	1819	11¼, 2		English *d*	do.	Surpl.	Immemorial
rtrose *a*		Fortrose						English	do.	Surpl.	
ingwall	St James's	Dingwall	W. H. Hutchins	B.A., Oxon	1847	11, 2	10, 3	English *d*	Monthly	Surpl.	Immemorial
chabers		Fochabers	Vacant					English			
rres	St John's	Forres	H. W. Jermyn; *Dn.*	M.A. Cantab.	1844	11, 2	W. & F.	English	fest. & monthly	Surpl.	1838
ighfield	*b*	Beauly	F. H. Mackenzie		1848			English *d*	4 times a-yr.	G. & Sur.	Immemorial
untly	Christ's	Huntly	J. F. Macdonald	B.A.	1847	11, 2½	W. & F.	English *d*	do.	Gown	Immemorial
verness	St John's	Inverness	Jas. Mackay	B.D., T.C., U.S.	1845	11, 2	W. & F. in Lent	English *d*	fest. & monthly	Sur. & G.	Immemorial
eith	Trinity	Keith	H. B. Moffatt	Literate	1844	11 a.m.		National	4 times a-yr.	Gown	About 1760
rathnairn	St Paul's *b*	Inverness	Duncan Mackenzie	M.A., Aberdn.	1817	11 a.m.		English *d*	do.	Gown	Immemorial

Review.

The Pious Churchman; a Manual of Devotion and Spiritual Instruction. By the Compiler of a Companion to the Altar, adapted to the Office for the Holy Communion, according to the Use of the Scottish Church. Edinburgh: R. Lendrum and Co. 1852.

We have the highest satisfaction in noticing the above manual, as one exactly adapted to supply an actual desideratum, which has been strongly felt by the clergy of our Communion. Every one at all engaged in parochial work has, we suppose, deplored the absence of a manual both catholic in doctrine and spiritual in tone, which he would place in the hands of the less educated class of Churchmen for their guidance in the habits of a devout life. Mere general instructions on the necessity of high tone and habit of a religious life are found, among the poor and uninstructed, almost nugatory. Unless special directions and actual forms of devotions are provided for their use, such cannot be expected to strike out these for themselves; and the want of such a manual, as, by its cheapness and simplicity, may be brought to bear on the needs of this class of Churchmen, is the more pressing, from the unhappy abeyance of direct personal and confidential intercourse between the priest and his flock. We have no apprehension that this and similar manuals will promote the absence of such intercourse, but on the contrary, aid towards its recovery by raising the tone of the religious life, which being raised, the need of personal directions will *necessarily* discover itself.

The manual consists, as its title indicates, of instructions as to the faith and practice of a Churchman, which are very complete and embodied in few words, and a manifold and rich collection of prayers, confessions, brief offices, a litany, and questions for self-examination. The directions occupy the opening pages, the sequel consisting for the most part of devotions. The division is not, however, exactly observed, some instructions being mingled with the devotions. Had the separation been clearly preserved, it would, we think, have given a greater distinctness of plan, which would have facilitated its use; while the uniformity of type, both of the prayers themselves and of the directions for their use, is calculated, and, we fear, in many cases *will* produce painful mistakes among the young

and uninstructed. The very excellence of the work makes the defect of its "getting up" the more to be regretted; but these defects we hope may be supplied in a future edition. The characteristic merit of the work is its adaptation to all classes and ages of Churchmen. The simplicity and conciseness of many of its prayers, as well as the price of the book, adapts it to the use of the poor, the unlearned, and the young; while the deep spiritual character of other portions will supply material for such as "Love upon their knees to linger when their prayers are said, and lengthen out their litanies." The book forms another item in the claims of gratitude to the distinguished compiler, for the many aids he has afforded for the calling out of a higher character of religious life within the Anglican Communion. We do cordially recommend it to the clergy as a sufficient manual of devotions, adapted for all, and within reach of the poorest, and well fitted to supply the place of mischievous dissenting publications, to the use of which our more religiously-minded poor have been well-nigh driven.

Ecclesiastical Intelligence.

DIOCESE OF ABERDEEN.

THE Anniversary of the Dedication of St John the Evangelist, Aberdeen, is to be celebrated on the 6th inst. (May), and continued through the Octave. During the week there is to be a series of sermons on the following subjects:—

1. The Worship of the Church a Type of the Worship of Heaven.
2. Christ the Sacrifice.
3. Christ the Priest.
4. Christ our Justification.
5. Our Risen Life in Christ.
6. Our Hearts Above with Christ.
7. Christ's Presence by the Comforter.
8. Waiting for Christ.

The first of the series is to be preached by the Lord Bishop of Brechin.

ST JAMES'S, CRUDEN.—On Wednesday, in Easter week, the Erroll Schools, Cruden, were examined by the Rev. Messrs Ranken, Low, and Rorison, and were reported to be in a state of efficiency, which reflected the greatest credit on both children and teachers. And

on the Thursday evening of the same week, the Choir of St James's gave a Concert, consisting chiefly of Glees, Duetts, and Anthems, in the girls' school-room, in the presence of a numerous audience. A taste for music of a superior order cannot be too sedulously cultivated among our rural population, and the greatest praise is due to Mr James Robb, the leader, for this very spirited and successful effort. The proceeds are to be devoted to the education of the poorer children of the schools.

DIOCESE OF ST ANDREWS.

St John's, Pittenweem.—The Right Rev. Dr Low, acting for the venerable Bishop of the Diocese, held a confirmation in this church, when six candidates received the sacred rite. The Rev. the Incumbent preached an appropriate sermon on the occasion.

St Michael's Church, Crieff.—On Easter Monday the children attending the school connected with this church, were regaled with tea and cake in the gardens of St Margaret's College. They afterwards joined in a variety of games, and seemed greatly to enjoy their afternoon's entertainment. On the following day, Easter Tuesday, all the communicants belonging to this church were invited to dinner. The weather being very fine, the tables were arranged in the open air. The dinner consisted of Roast Beef and Mutton, with Plum Pudding. The young ladies belonging to St Margaret's College waited upon the party, and by their urbanity and attention greatly promoted the enjoyment of all present. When the tables were cleared, the guests retired to the school-room, where the ladies entertained them by singing selections from the Messiah, and a few other airs. The Incumbent, before they departed, gave a short address, encouraging convivial intercourse among the members of the church, and directing their attention to the amount of enjoyment which they might thus have among themselves, provided they would, as a rule, exclude all use of spirits on such occasions—according to the example set them in the present instance. On both occasions the festivities ended without the slightest accident to mar the enjoyment of the respective parties. All ranks seemed equally to enjoy themselves.

DIOCESE OF EDINBURGH.

The Lord Bishop of this Diocese held his annual general confirmation in St Paul's Church, on Thursday the 1st ult., when 125 candidates from the various churches of Edinburgh, Leith, and Portobello, received the holy rite.

On the evening of the preceding day, the Bishop administered the same sacred rite to nearly sixty candidates, the fruit of the mission in connection with St John's Church, in the school-room belonging to the Church. This mission has been conducted by the Rev. B. Addison,

and all churchmen must rejoice in the success which has attended his labours. When once the missionary spirit is properly realized, the extension of the Church, from St John's as a centre, must be very great. When the debt upon the sacred edifice is all cleared off, it will possess a revenue little short of two thousand pounds a year, enough to maintain a numerous staff of clergymen; the fruits of whose labours, under God, will, we trust, be very great. Indeed, upon this or St Paul's Church, we should be glad to see engrafted the Cathedral idea. A beginning has at all events been made in the right direction, and we earnestly trust the good work will go on and prosper. It is said there are already upwards of a hundred communicants in connection with the new mission, and we rejoice to hear that there is some mention of a new Church being built expressly for them. This is as it should be.

We have much pleasure in giving publicity to the following, which will be gratifying to every right-minded Churchman:—

"To the Congregation of St Paul's Episcopal Chapel, Edinburgh.

Beloved Brethren,—Most of you, I presume, are aware, that, for some years, a Missionary has been employed, under my superintendence, and that of a Committee, for the object of visiting ministerially the Episcopalians of the lowest order, chiefly from England and the North of Ireland, residing in Edinburgh, and inducing them to become regular members of some of the Episcopal congregations in this city. To this duty was added the superintendence of two schools, the one for Boys, and the other for Girls, of the class just mentioned.

The ministrations of this Missionary, though far from ineffective, have not been so successful as I hoped for; and as the office has just been vacated, I am obliged to consider whether, in so far as we are concerned, the attempt to rescue our poorer brethren from ignorance and vice is to be abandoned, or whether, under altered circumstances, it may not be carried on with better prospects of success.

The alteration in circumstances is this:—Three of our churches, St Columba's, St John's, and Trinity, are now centres of distinct missionary operations; and thus three districts to the north and west of Edinburgh are provided for. Again, the Bishops, in co-operation with the Committee of the Church Society, have agreed to dispose of their Library House in Hill Street, and have purchased a large house in the Old Town, adjacent to the North British Railway Station, for the accommodation, 1st, of the Episcopal and Diocesan Libraries. 2d, Of our several Church Committees. 3d, For the Training Institution, including Lodgings for the Principal and Pupils. 4th, For the Boys' and Girls' Schools, formerly under the superintendence of the Missionary, which are now in full operation in a different locality. This house is now in course of preparation, and will be ready for its purposes at the term of Whitsunday.

The plan then, which, after careful thought, I have fixed upon for

the continuance of the Mission, is to place it in connection with the Institution just described. I propose that a Missionary Chaplain or Curate to me shall be appointed, at a salary not exceeding £150 per annum. That his first business shall be that of Chaplain to the Training and other Schools in the Institution: that he shall be directed to endeavour, through the children, to get access to their parents; and thus gradually to become acquainted with, and minister among the poor in the eastern part of the Old Town, a district far removed from those in which Missionary operations are conducted from St Columba's, St John's, and Trinity.

Though this plan requires the concurrence of the Church Society, still it is my wish that the support of the Mission should rest upon St Paul's alone, though of course other assistance would not be refused; and that the Missionary should be responsible to me alone. The requisite funds might, I trust, be easily raised by subscription, or by an Annual Offertory, or by both if necessary. The Vestry have sanctioned this appeal to you; and I trust that you will feel with me, that both the clergy and congregation of St Paul's would stand in very unfavourable contrast with those of the three chapels above referred to, if we were doing nothing for the spiritual interests of our poorer brethren, while they are exerting themselves so actively and so successfully.

With the sanction of the Vestry, I therefore give notice, that an Offertory will be made in this church on Sunday the 25th inst., for the purpose above explained; and I pray that your hearts may be inclined liberally to support the scheme, and that I may be enabled to direct it in such a manner as may tend to the glory of God, and the edification of His Holy Church.—I am, Dear Brethren, Your affectionate Pastor,

Vestry, St Paul's,
Easter Tuesday."

C. H. TERROT, Bishop of Edinburgh.

On Wednesday the 21st ult., being the day on which the Annual Diocesan Synod of Edinburgh met, there was divine service in St Paul's, York Place, at 11 a.m. Prayers were said by the Rev. F. Tufnell, junior incumbent of St Paul's. After service the clergy of the Diocese, habited in gown and cassock, leaving their pews, ranged themselves before the steps of the Altar, and the Bishop, sitting in his chair, delivered a Charge in which, among other topics, his Lordship treated of the projected movement in favour of the admission of Laymen into Synods, and communicated to his clergy the recent resolution of the College of Bishops on the subject. His Lordship was unanimously requested to publish his Charge, and in the prospect of his deeming it proper to comply with the request, we think it better to postpone any remarks upon the contents of the Charge until it appears in print.

After the delivery of the Charge, the Bishop and clergy withdrew into the vestry, where the Bishop solemnly opened the Synod, and the

usual business was gone through. No discussion of general interest took place, and the whole proceedings of the reverend body did not occupy much time.

After the Synod, a meeting of the Edinburgh Diocesan Association of the Church Society was held in 8 Hill Street, the Bishop in the chair, when the several grants were examined and passed. Some discussion arose concerning the distribution of the Tenths by reason of a motion made by the Rev. Berkeley Addison, curate to Dean Ramsay, that *they should be distributed equally among the clergymen carrying on missions in connexion with their several charges.* Upon the vote being taken on an amendment made by C. G. Reid, Esq., with the concurrence of the Bishop, it seemed good to the meeting to recognize the superior claims of the zealous and laborious Incumbent of St Columba's by sanctioning the usual grant to him. The surplus was voted to the committee of the late Diocesan Mission, which had incurred some debt in winding up its affairs; to the indefatigable and excellent Synod Clerk of the Diocese, as a small acknowledgment of his great services; and to other Diocesan purposes. It is due to Mr Addison to say, that when he was out-voted, he withdrew his claim to a portion of the Tenths, and said that he only wished to "try a principle."

DIOCESE OF ARGYLL AND THE ISLES.

The Lord Bishop of this diocese has appointed the Rev. W. D. Ikin, of King's College, London, and formerly missionary in the Bahamas, deacon to the Curacy of Lochgilphead and Kilmartin, and Chaplain to his Lordship.

DIOCESE OF GLASGOW.

The Rev. Thomas Applegate, a clergyman from America has been appointed to Maybole and Girvan, rendered vacant by the translation of the Rev. D. W. Cameron to Duffus, in the diocese of Moray.

The Lord Bishop of the diocese held a confirmation in St Mary's Church, Glasgow, on the 6th ulto., being Tuesday in Holy Week, when forty-seven members of the Church received the seal of the Lord.

DIOCESE OF MORAY AND ROSS.

We understand, it is arranged, the Synod of this Diocese should meet at Inverness, in the Church of St John the Evangelist, on the 24th day of June, being St John Baptist's Day.

THE CHURCH BURIAL SERVICE.

INTERESTING CEREMONIAL.

In our obituary notices within the last few weeks, our readers will have seen recorded the death of two of the children of the Rev. J. C. Chambers, Chancellor of St Ninian's. On both occasions, the unusual sight, in Perth, of obsequies celebrated with a degree of ceremonial which, however striking in itself, can scarcely be expected to commend itself to the severe taste of the great mass of our fellow-townsmen, seems to call for some notice from us as public journalists. In these days of railways, numbers of our people have become familiarised with the sight of an English funeral. They have seen that death, the great leveller of distinctions, in this case raises the poor to an equality with the rich, in that the same service is read over both alike, by a clergyman habited in the same manner, for the peer and for the pauper. But they may not know that this same service admits of greater or less ceremonial, according as the person was distinguished, either by the accidents of position or station, or by intrinsic goodness. Thus, though pomp and circumstance attend the kings and queens of England to their graves, and though musical dirges wake mimic sorrow, the service, though more elaborately performed, is the same as consigns to his long home the body of the poorest tradesman. In the cathedrals of England, or where good choirs exist, all connected with the church are committed to their grave with more ceremonious accompaniments than are possible elsewhere. In this light, then, we suppose we are to view the circumstances attending the funeral of Mr Chambers's child last Thursday. The funeral procession started from that gentleman's house shortly after eight o'clock in the morning. It was led by a very young boy bearing a cross, with an interwoven crown of everlasting flower. This is, in fact, the mere revival of the mute's staff, which (originally a dressed cross) has become changed into a nondescript dressed stick. Behind the puny cross-bearer followed six girls, as young as their leader, dressed in white, with hoods and scarfs, carrying baskets with flowers, which they scattered as the body was borne from the churchyard-gate up to the chancel, and back to the grave, into which, after it was lowered, they emptied their baskets and threw wreaths. Behind them came the bier, covered with a blue cloth, with a white cross upon it, borne by eight young females, also dressed in white, as were also the six pall-bearers. Then followed the mourners, and, behind them, the friends. We are glad, for the credit of the Fair City, to be able to record, that, unusual as such a sight must have been to the thousands assembled, the most well-bred and sympathising courtesy was everywhere extended to those who took part in this mournful cavalcade. Noiseless as the path of this child, scarcely emerging from infancy, whose pilgrimage through this bustling world had been so soon accomplished, was that of those who represented that pilgrimage, proceeding through the crowded thoroughfares of the world to the Church of the Redeemed. On arriving at

the churchyard-gate, the clergy and choir came out at the west door of the cathedral, and allowing the flower-strewers and cross-bearer to go to the front, proceeded through the churchyard up the nave, singing the appointed sentences. The 39th Psalm was then chaunted, and the Dean read the lesson. Then followed an anthem from Handel's Messiah—"*Since by Man came death, by Man came also the Resurrection of the Dead.*" The communion service was then proceeded with. The clergy and mourners alone communicated. The procession then re-formed, and moved to the grave, which was prepared in the temporary porch at the west end, the organ playing the "*Dead March in Saul.*" The proper anthems were then sung, and the service ended. The whole effect of the service was strikingly solemn; and certainly, if ceremonial be allowable at all, we do not think that any could have been devised more expressive of what was intended. It appealed to the feelings, as was testified by the emotion displayed by many of those present, who had no connection, but as spectators, with what was going on. And now we may add a word or two. We could wish that our funerals were generally conducted in rather a more orderly way. The procession remains to us; but the people, in place of arranging themselves, follow in a mixed mob, strikingly at variance with the quietness and order which ought to mark such occasions. If it be desirable to have a procession at all, it is certainly advisable to have some arrangement, if only for convenience. Whatever is worth doing, is worth doing well. The subject, however, is one to which we may refer more lengthily on the first favourable opportunity, apart from any local circumstances.

From "Perth Constitutional" of 24th March.

FRIENDSHIP'S FLIGHT.

How often, through a trivial cause,
A word or action light,
Hath plighted friendship changed its wing
For one not half so bright;
But yet we would not wish it stay
A fleeting moment more,
When the sweet interchange of thought
We love so much is o'er.

This may be at our choice; but, oh,
Skilled science teacheth not
How we each joyous smile and word
May from remembrance blot:
Our aching bosoms still must be
A dark and silent tomb,
While ceaseless memory, pointing, stands
A phantom in the gloom.

From "Mixed Poems."

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

JUNE, 1852.

THE TWO CURATES.

CHAPTER 5.—*Ornamented Worlds and Bare Churches.*

"NOW, Mr Algin," said the lady with the soft eyes, "is not this better than poring over your books this beautiful afternoon?"

"Are you sure I am not poring over them now?"

"You may be reading them—you certainly are not poring over them."

"What a subtle distinction! Yet it is a true one. There are some books," he said, looking steadfastly into her too earnest eyes, "that are only to be read—one cannot pore over them—their meaning flashes upon one, and they illustrate themselves as one goes along. I never lay such down till I have read them through and through."

"And are you not sometimes able, or at least think you are able, to add something to such books—your own thoughts as a running commentary?"

"Not my own thoughts; but thoughts waked among the chords of my heart by the hand of another."

"Surely your own thoughts, if you think them, or else where is originality? Who waked the thoughts in the author of a book which is capable of doing what you say?"

"God," said Algin, reverentially. "None but the genius can utter thoughts capable of striking fire out of other men's

bosoms—no one but God can give that genius. But I spoke of other books."

"Yes, I know," said the lady apprehensively—"the fields, the flowers."

"The human face divine," added Algin. "I looked in your eyes just now, and there was my own image, reduced almost to nothing, and I thought, see how small I am in other people's eyes."

"Yes, when you look at *yourself* in other people's eyes; but might not the trees, and the fields, if they could speak, say the same? There they are," said she, looking up playfully, "dancing in your eyes—no not dancing, for nothing ever danced there I am sure—but there they are shining, as perfect in their minuteness as though they were there in reality."

"And some say they are only there," said Algin.

"Dear me, how singular," said Miss Medway. "I only just thought the same thing—what if they should exist only in our eyes? but no, they are too beautiful not to be real."

"But they would be real to us," said Algin, half disposed to amuse himself with her attempts to grasp at the results of abstraction.

"No, they would seem to be real," she replied, "and their seeming so would not make them real—besides, every one sees them."

"But that may be because every one's eye is alike, and constituted to see the same visions under the same circumstances."

"No, but then," said she earnestly and evidently half startled at the depth to which she had waded—"one man sees them when another does not, and when it is dark we can touch them."

"Which only proves that they appear to the sense of touch, as well as to that of sight."

"Well then, do tell me how it is; for your words make a void around me."

"Think a little while, and then I will help you."

"I have thought, and only feel my heart get colder at the thought."

Algin replied, by taking her hand out of the water, and spreading the palm open in the sunshine. She knew the man, and therefore did not withdraw it, but waited patiently for the illustration, which she felt convinced would follow from this.

"There, your hand is dry, but where is the water?"

"Gone in the shape of vapour."

"That is to say, it has taken another form. And after that it may take another; or, as water is composed of two gases, one part of the water may be burnt down in the town there

to-morrow, and the other may stare you in the face as a spot of rust upon the fender, in a day or two; so *forms* are various and shifting, and if you will have it so, unreal; but from this very shifting of forms you know that there must be something to take the forms, yet something at the same time independent of them, since it is not destroyed when they are, but instantly goes and makes, or takes another."

"Thank you," she said, "you have taken away that sad feeling from my heart. But," added she, with all a woman's wit, "good Mr Philosopher, how comes it, that knowing all this you have not applied it? If I get a recipe for a new cake, I cannot rest till I have made one; but here have you been, for I do not know how long, loitering yourself about the Church, when what you have just said would take away all your doubts."

"How?" said Algin, "I don't see how what we have been talking about can be made to explain that which puzzles me about the Church."

"Why, you are always calling the Church an abstraction, let me be sure that I know what you mean by this. Define, Sir! as you always say to Papa."

"My dear Miss Medway, if I did define that word you would not understand it."

"Thank you! At any rate let me try."

"Well, then, I will give you an abstract idea. You are virtuous, and so is Miss ——, and so are, I hope, all the ladies of our acquaintance, so that in that respect you are like them all, and you have one quality in common among you, namely virtue. Now, can you put out of your mind yourself and all the virtuous ladies you know, and think of virtue by herself?"

"Yes, but I should know nothing of virtue had I not seen it shown forth in my fellow-creatures."

"That's not the question—can you form the abstract idea of virtue?"

"Yes, now and then; but it directly takes somebody's shape."

"Well, you see that virtue is an abstract word. And this is all I mean to tell you about it, or else I shall come to-morrow and find you with a headache, and catching glimpses now and then of abstract ill-humour."

"But, Mr Algin, I have not done if you have. What moves men to perform virtuous acts—is it not virtue?"

"We will say so, that you may not get confused with too subtle distinctions."

"And we know the existence of this abstraction, as you call it, from the acts which are done in obedience to its commands?"

"Yes."

"Now I have caught you then. We know the existence of the Church, because men in all ages have done Church acts, if they may be called so, and have consented in all parts of the world, and almost at all times, to call acts contrary to these schismatical or heretical. I heard my father say the other day that the distinction between what is virtue, and what is not, has been as little varied in different times and countries as that between Church and no Church."

"Yes, but most fair philosopher! do you not see that the Church idea may take different forms? This water may be ice to-morrow, and wine next year, and steam the next."

Here poor Miss Medway was fairly taken aback. With all her subtlety of intellect she could not see what Algin saw when he thought of the conversation afterwards, that there are some things essential to the Church idea; and that as virtue never animates the form of vice, so if Episcopacy, for instance, or the Succession, be proved to be essential to the manifestation of the Church, that the contrary to these destroys the idea. *Their* catholicity will prove them to be essential—the practice of Dissenters notwithstanding; as the common consent of mankind proves honesty to be a part of virtue—the practice of the Lacedæmonians notwithstanding.

"Well, I can't answer you; I feel that you are wrong, though," said Miss Medway. "And I tell you why I feel it. I love the Church, she has a breathing visible existence around me, and I cannot love a 'cold abstraction,' as you call it. I know that amidst all this apparent disorder and division of Christendom there is a great and beautiful spirit of most Christian society breathing somewhere. My affections cling to this; and I feel that although her head may be muffled in her torn garments, yet that beneath those garments a mother's heart is beating. I could not feel as a child if there were not a mother."

"Do you go to the consecration of Gavington Church to-morrow?" asked Algin, who in his turn had nothing to answer.

"Yes, you will be there, of course."

"Well, I think not. I cannot get accustomed to such highly ornamented churches; they destroy all feelings of reverence in me."

"Why?"

"I don't know; only, to use your answer, I feel that they do. They offend my religious feelings."

"Or religious prejudices—which?"

"May not your love for the Church be a prejudice also?"

"No, the two feelings are different. To love that which

benefits us is natural. Is it so to dislike that which is beautiful?"

"A thing is not beautiful if inappropriate."

"Oh, Mr Algin! you who have such a taste for beauty, to call proper decorations in churches inappropriate! Why, I heard you telling Papa the other day, that when you were in the New Forest lately, you could not help falling down upon your knees and praying, so temple-like were the trees overarching you, and so beautiful every thing around you. Would you have this presence of beauty everywhere but in the House of Him who made the beautiful?"

"Why, look, these trees are beautiful, because they are trees, and have life, and all life's changes; but carve them in stone or wood, and one loses all interest in them."

"Why do we have carvings, and paintings, and sculptures in our drawing-rooms then?"

"Because we so love Nature that we wish to have her images before us at all times. But when we are in the more immediate presence of Nature's God, we care nothing about the images. They distract our attention, indeed."

"Rather, our attention will wander do what we will. And surely it is better, when it does wander, to have something that reminds us, however remotely, of God, than bare walls or Ionic columns, which can only remind us of man."

"Well, I will grant what you say as far as regards Gothic tracing, and indeed any thing which may remind us of Nature; but you surely cannot like the monsters which modern architects will persist in retaining on the corbels."

"No, I give those up. Whatever may be said about their symbolism, one feels instinctively that a church is not the place for monsters. That if no man, halt or maimed, was allowed to minister to God, however great his gifts or holy his life, so no symbolic meaning could avail to sanctify such images to His service. The doctrine of Purgatory alone could have gained such monsters admittance into churches."

"Well, now I am going to be very fanciful," said Algin—"what if, as our favourite writer on architecture, Mr Ruskin, says—some change in style may be forthcoming—what if we should leave these 'petrified religions,' and worship again under the trees, and among the flowers."

"Oh, that is a wild fancy, and where would be the gain?"

"In intensity! The greatest gain of all. Can you parallel in the history of worship the fervour of the Covenanters, or the people of the Cevennes during the persecution in France?"

"Yes. The early Christians in the catacombs. But I

heard Papa say the other day, that persecution had much to do with the fervour. Besides, Mr Algin, what would you do with the weather?"

"Why, the example of the Crystal Palace will shew us how we may be in the open air to all intents and purposes, saving the rain and wind."

"But how would you give such buildings an ecclesiastical character?"

"Why, what you call an ecclesiastical character is altogether an imitation. My church would have the reality. Living pillars would support a real open timber roof; for I would have my nave formed of a mighty avenue of oaks or chestnuts, not so thick as to exclude the glad face of the sky. My aisles in like manner should be formed of trees; but there I would have the 'feathery palm trees rise,' or perhaps poplars, or even our beautiful larches if they would live there. Here and there the magnificent tasconas should climb among the trees, and droop from the branches, letting down endless cords of blossom to meet the flowers from below. Then what high altar steps of green turf would I have, going up and up till they seemed climbing to heaven over the trees of the nave. But there I would have no trees, no flowers, nothing but the level turf bathed in light, the only place where no shadow fell, the only place where the light had not to struggle with earth before it kissed the ground. And as the priest stood upon one of those mighty steps, and proclaimed the message of the Most High God—now his voice would call to the transgressors among the trees of the garden in words of terror—now whisper, 'the Seed of the woman shall bruise the serpent's head.'"

Algin stopped, and Miss Medway could not find it in her heart to condemn what was so enthusiastically imagined; but she said only—"The great east windows bathe our chancels in a flood of light, where they are not stopped up, and a painted wheel with a dove in it put in among the plaster."

THOUGHTS ON COTTAGE LECTURES.*

If we listen to the various Party-cries that issue, now from one side, and now from another, of the social arena, at one time, rising into a jarring strife, at another sinking into a con-

* It will be seen on perusal, that this article was originally written with reference to the English Church; a little reflection will shew that the thoughts dwelt upon in it are almost equally applicable to the circumstances of our own Scoto-Catholic branch of the Universal Church.

fused but noisy murmur, there is one note that strikes the ear in clear predominance over all, and into which all seem to blend; and that is, THE PEOPLE. Do something for the People. Whether it be Education, or Church Extension, or Legislation, or Moral Influence, or Plans for Social Reform, still *the People* are the key note, and, as it were, the burden of the strain. Now, this fact is at least cheering. There are none possessed of the feelings of Christians and of Churchmen but must rejoice to see a general interest being thus excited in that great estate of humanity which that word, THE PEOPLE, symbolises; and to feel the pulse of society beating with all its variations, at last in sympathy to that great Idea and Fact.

But another feature must be noticed, although it cast a shade of misgiving as we view more closely this cheering prospect. While the bent of the age is thus craving for some systematic panacea which is to meet the wants of the People; and in the eyes of its most sanguine votaries to realize perchance the poet's dream—

"Magnus ab integro sœclorum nascitur ordo"—

a very indefinite, we must needs say, loose notion is abroad, as to what part the only true regenerating principle of human society, Christ's Church, is to be allowed to take. Some go so far as to deny her any fitness at all for the wants of the times; and would sweep her, like an obsolete puppet, from the Reformed stage. On the other hand, we hear in many quarters, that *now* is the time for the Church to exert herself; that her position is the best calculated to take the lead in this great work. But here also, when we come to inquire, we find that it is to be the Church "swept and garnished" from the dust of ages, and restored in the trappings of the nineteenth century.

Facts such as these grate heavily upon the feelings of Churchmen; for to see God's work done by the devil's tools awakens fear as well as shame. Yet these are the jarring elements that rage noisily around us. Manchester and Salford are preparing to hatch a baneful progeny of Infidelity, or vague Sectarianism; and those in higher quarters seem to be only lying on their oars awhile, till the tide of popular sympathy turn more strongly for them, and then to proceed to the mutilation of our creeds and formularies. Thus the Church, in spite of her renewed efforts, is ignominiously ignored by one party, and fraudulently patronized by another; and withal the object of her most sacred responsibilities—The People—are being made the end of plans most opposite to *their* true welfare, and *her* true cause. Truly these signs of unexaggerated

danger urge an appeal to Churchmen, the clergy in particular, to turn an eye upon what means they can provide, each in their own peculiar sphere, to bring the existing machinery of the Church to act; or in what way, devlope it to meet the necessities around them.

But in contrast to the picture we have just drawn, it is right to add the suggestions which active zeal has variously proposed, and in some places successfully acted out. Sisterhoods of Mercy have been established in our large towns, and been blessed where they have appeared, with happy fruits. In education, too, the Church has not been idle: training institutions, middle schools, night schools, and agricultural colleges, have in several parts of the kingdom been set on foot with no small benefit to their own neighbourhoods; and with example that bids imitation in all. How to meet the overwhelming mass of sin and ignorance in our great towns is yet a problem which baffles us:* nor is the amount of unbelief and evil that oppresses us in agricultural districts, from the unequal division of English parishes—the straggling extent of some, the poverty of others, scarcely less perplexing in practical work; and this last applies to the wide districts tended by many of the Scottish clergy, who as yet occupy but a small part of this country.

But of one thing daily experience convinces us more firmly, that however necessary to watch the external movements of the enemy: however important (which no one can doubt) it is, that the clergy should keep themselves on their guard with respect to the external restoration of the Church's powers; her Synodical action, Convocation, and the election of Bishops, where she is so peculiarly open to state oppression as in England, yet it is in the active developments of Parochial work that the People will be really touched by her. It is there that she must gain their affections and their souls. It is there that she must shew herself in her garb as a mother.

These thoughts have elsewhere been put forward far better than we either can, or purpose to do now; and they have been introduced chiefly with a view of shewing the spirit in which we enter upon the subject we have proposed. Our readers will refer in mind to Mr Munro's valuable book on Parochial Work, as having broken the ground well before us. But it is because in that work we find no distinct mention of the species of parish ministration we intend discussing, that we desire to throw together the following hints which have arisen, as well

* We cannot here refrain from expressing our great satisfaction at the step taken and announced by the Bishop of Edinburgh, towards evangelizing that great city. It will in time lead to great results.

from our own experience, as from inquiry of others. We do not offer them as any panacea,—indeed, such an expectation would worthily merit defeat; but in order to see if the Church's influence may not legitimately be brought to bear by such means, especially in neglected districts. For abstract discussions have too often taken a model-sized parish as the basis of operation; while experience unhappily shews too many exceptions, without a greater change of circumstances than is likely yet to be our lot.

But before we proceed, we must quote one passsage from the Parochial work, if only for the benefit of its sanction to much of the line we purpose taking in the sequel of our remarks:—

"The Church has a machinery, and has a power, vast and perfect beyond that of any other body which is in the field against her. How shall she apply it? Unity of action, persevering energy, the use of popular modes of teaching, give to her enemies and rivals the power they possess; why should not she, endued with the highest of all gifts, and arranged with the most symmetrical of all plans, be able to grapple with and defeat her foes? And be it remembered, that not only hostile bodies are doing their work, but that other portions of the Church abroad are influencing the population of the world, and making themselves respected by the mere force of unity, energy, and plan."—p. 3.

We can readily imagine that the subject introduced to our readers, under the heading of Cottage Lectures, may appear to some too trite to need any settled discussion; while others, and we believe they are not a few, may start as if the ghost of a revived Pietist movement were being called up before them. We know, indeed, that many good Churchmen look upon Cottage Lectures as an irregular species of ministry, which had a mistaken eminence allowed it in a mistaken generation; and that whatever good may be predicated of them is quite, if not more than, counterbalanced by their probable evils; and that therefore, as of doubtful character, they had better be left alone. We are not inclined ourselves to repose upon either of these objections. To our mind, viewing them practically, they present difficulties indeed, which increase in proportion as they come to be regarded in what we conceive to be their true light. And the objection to their irregularity is chiefly founded on a wrong view of their object; while their good, when divested of such wrong view, we think at least sufficient to warrant the experiment.

For what are the objections (*just* as far as they go) which cause many Churchmen to shrink from approving their practice? As far as we know, they are chiefly these:—

They are, for the most part, irregular ministrations, liable to give perverted notions of the system of Christian worship; and so as to draw the minds of the poor and ill-educated—for whom they are chiefly intended—away from the Church's public offices; and that, at a time, when vagueness and undervaluing of public worship in Church is the prevailing vice of religious persons. So, again, as regards their practical working. If conducted, as it were, liturgically, why not open the Church, which is the proper place? or if distance or want of Church room be the necessity, why not get a Bishop's license for a place to be regularly set apart, which shall be the Church for that district, and where all things can be done "decently and in order?" And if not liturgically conducted, but after the manner of a private family worship, may not the publicity and show of order attempted have a bad effect on the minds of those assembled; first, by a seeming encouragement of a too general bias, especially in the poor, against what are called Set-Services; and then inducing the idea that such meetings can in any way supersede the real public offerings in the Sanctuary? They meet ostensibly for common and united worship, to pray together, to hear Scripture read and explained. What is to hinder a confusion, in the present state of vagueness upon matters of doctrine and worship, between these meetings and preachings, and those of other separatists? The object is the same to all appearances, save only that a Church minister leads, and so sanctions the idea.

We have desired to state these objections as forcibly as we can. There may be others; but those mentioned claim weight enough for the present, and it is because we feel somewhat of their force, as they stand alone, conflicting with the good we cannot help seeing as we approach the question on its other side—the needs of the People, that we desire to throw together the following thoughts.

It cannot indeed be denied, that in the lax age from which we are scarcely and but partially emerging, the whole system of Christian worship was preverted and mistaken. The public ordinances of the Church were undervalued. Common worship and the Sacraments, as the true media of union with the Body of Christ, all but ignored. Hence the efficacy of daily prayer in Church, *for*, as well as *with* the congregation, came to be disbelieved, and even regarded as so much lost time. Preaching was exalted into the highest means of Grace, irregular services deemed quite as, if not more, acceptable, than the regular Sacrifice of prayer and praise; the cottage, the school room, or the barn lecture, exalted into a fictitious rank, superseded and threw the Church into the shade; the more diversified the

prayers, the more prominent the part given to preaching, the more popular and acceptable was the service considered. And then, to make confusion worse confounded, not only were the Church's direct ministrations coldly and sparingly attended, but a comparative slight upon them was engendered; and thus the doctrine of common worship was tortured from its true end and character into a spurious system of prayer meetings.

Our readers will give us credit, at all events, for not concealing the abuses to which Cottage Lectures may be liable: but abuses are not properly arguments against the use of any thing. Such a line of reasoning proves too much; witness the ultra-protestant mode of treating many of the most sacred doctrines of the Church. Now the evils we have drawn out, as well as the objections we have, in part, admitted, appear all to rest upon the fact of Cottage Lectures being made to play a part which does not belong to them; from their having been erected into a false position which put them in comparison with the Church's Ordinances, and not as merely auxiliaries to her. Let us now give a sketch of what *are* their legitimate bearings.

If placed in their true light, not as substitutes for Public Worship, but as instruments of diffusing Spiritual teaching; as occasions for bringing the Church's voice and pastoral care more intimately and familiarly within the reach of her scattered members, and particularly applied, so as to meet cursory yet ever occurring wants occasioned by time and place; as missionary labours adapted to the hours and exigencies of the working classes,—the farm-house servant, the agricultural labourer, the aged and infirm, to all of whom distance is an object, and who require instruction, and admonition, "in season and out of season;" as collecting the young and the careless after work-hours for a holy purpose, who would otherwise spend their evenings wastefully, if not sinfully, without profit either to their minds or bodies, and thus answering the place for which the Mechanic's Institute is intended in large towns, and for a holier object;—surely if these ends be only met, some good would be gained. So also, in their devotional character, as meetings for prayer, may they not be made to induce, by example, and under the guidance of the proper Pastor, the practice of family worship so totally neglected in farm-house and cottage alike; and may they not help to vivify in the minds of those assembled, after the manner of an oft-repeated type, the lineaments and form of common worship; and by such subordinate agency, if rightly directed, will they not lead to the Church, and create a more general sympathy with the Church, rather than estrange from her? We have

only mentioned here a few of their benefits as if in outline; others, hardly less important, will appear as we proceed.

Thus, it is often forgotten in abstract discussions in parochial work, how many of his parishioners, in large parishes, a clergyman is able very seldom to see. His round of cottage visiting will be probably in the day time, and therefore during work-hours, when only the wife and children of the labourer are at home. So that it will inevitably happen that a great part of the male population will escape the pastor's eye, except in time of sickness, or on Sundays, if they come to Church, or at other times when chance may be favourable. Thus they will, for the most part, be out of the way of any admonitions concerning their daily duties, their holy vows, and the responsibilities of life; without, in fact, any reminders, which to all are so necessary, how much more then to those, whom daily toil may engross, and whom ignorance may keep from the means of gaining what even reading may supply? Whatever be the amount of diligence, still it will be impossible to reach the ear of many, especially the young men, who from the time they leave school gradually fade away from any direct Spiritual teaching. Nor can the fact of the Shepherd being brought into social intercourse with such severed members of his flock, not individually only, but collected together, and being enabled to deliver his message to them in his Spiritual character, at once guiding their devotions, and instructing them in religion, be lightly esteemed.

We must not be understood to depreciate, by what we have just said, individual guidance; in fact, it will be best encouraged by what we have termed *social* intercourse with a religious object. The "fallow ground" must be broken in the collected mass; the sympathies of the neglected district must be touched, and consciences moved; for we often forget that it is a sign of an advanced state to desire and appreciate personal and individual direction. As we said before, our object will be "to break up the fallow ground," in order that the seed may be sown; and this will be done best by working upon the members together. For, in order to make personal intercourse really efficient with the individual, that feeling of strangeness between the clergyman and such of his people as he sees but seldom, and perhaps only in a distant manner, must be got over; for strangeness is the natural parent of distrust, and forbids, in general, the utterance of a man's thoughts, especially where he may not feel sure of finding a sympathy that responds to him. And this sympathy will be most easily established by, as it were, breaking the ice with all together; by shewing a zeal and solicitude for the spiritual welfare of the district itself, which each individual will feel himself encouraged

to accept without mistrust when offered to his own case, or as his own case may be in need of it. Sickness, it is true, will frequently bring the patient into a desire to communicate his hopes and fears, and receive guidance for his soul. The reminiscences of school-life,—if that period shall have been made the nursery of genuine confidence between the pastor and the taught, may, for some time, keep alive the feeling; and in like manner, the season of preparation for Confirmation and first Communion will be another in which the seeds of mutual trust may be sown or restored. But these occasions will not embrace all; while the obstacles we have spoken of, as preventing the spiritual oversight of very many, will cause the germs already implanted to languish and fade away.

Thus, in parishes which contain distant hamlets, far away from the Church, a great proportion will inevitably fall away from any real pastoral influence, and become the victims of the first teachers that appear to shew interest about them. That such a state of things ought not to be, we are perfectly aware; but we are speaking of what is *practically* the case, and of what *will* be the case, as long as parishes are so unequally divided, and with a staff of clergy numerically so unequal to the charge. But by collecting his distant flock, not only is a more systematic effort brought to bear upon the mass, but greater effect is also given to the round of cottage visiting, which, however diligently and systematically pursued, will almost necessarily be found but a desultory warfare against the enemy. There will be a lack of corresponding interest in the main body of the district, and where that is absent, or (as probably may be the case) centred upon the more combined efforts of others, all genuine influence will be absent also.

These remarks will apply only to places removed from more direct Church influence. As we said above, it is "the fallow land" which Cottage Lectures are primarily intended to break up. And this brings us at once to the point which is the key to our position in recommending them. The danger of their being regarded as substitutes for Public Worship will, in great measure, be the fault of those who conduct them. It will arise from their being made as it were *final*, instead of auxiliary to the Church system; from the opportunity of encouraging and acquiring greater facility of personal intercourse being left out of sight, instead of being made one of their chiefest objects. Hence, in parishes where all are within due reach of the church, such meetings will be out of place. Nor, indeed, anywhere should they be set on foot without the daily Services in church being scrupulously offered. Let it be seen, that the most is made of all appointed and regular ministrations, that

the Church's direct system is religiously observed, that the feast and the banquet is prepared, and laid out in the marriage chamber, and the guests bidden; and then, without fear, rather, we would say, with hope of blessing, we may go out into the highways and lanes, to the scattered and straying members of the flock. There can be no slighting comparison *then* engendered between irregular services and the Church's ordinances, where a daily witness to the necessity of the *latter* is afforded, and where the teaching supplied in the *former* is made studiously to bear upon the high privileges of observing them.

And as bearing upon this part of the subject, we would notice a practice, not uncommon, of holding such meetings on Sunday evenings. It may be said, what is good and necessary on week-days is more so on Sunday; that if distance from the means of worship be the plea on other days, will it not be specially so on the Lord's day? But this is the very point on which we join issue; as it appears to be at the root of that confusion between the nature of public worship in Church, and the object of a cottage lecture. Public worship in Church is a sacrifice to the glory of God; the cottage lecture, and the cottage prayer meeting, is for instruction and edification in Spiritual knowledge, and with a view of inducing a more Spiritual character: the one an objective part, the other entirely subjective. Public Worship in the Sanctuary is a duty, a privilege, an appointed means of Grace, an ordered medium of union with the Body of Christ; and whatever other effects it has, which we do not wish to ignore, and which it possesses in common with all meetings for prayer and holy exercises, only in a much higher degree; yet those we have mentioned, the Cottage Lectures, can, in no sense, aspire to. Hence, whatever leads to so pointed a confusion, as holding, as it were, a *third* service of an irregular description in an irregular place, we cannot but deprecate as being more dangerous than any possible benefits can make up for. Where such extreme necessity exists, the want of a Church must be supplied in a regular way, however meagre it be from want of funds and other hindrances; but still, it must be a regular Service, and conducted in a regular and authorised manner. The distinction must be scrupulously preserved between the public offering of prayer and praise to God as an appointed ordinance, and any auxiliary ministration. If the Church must, as it were, be taken to the people, let it be *the Church*. Such is the ordered method with regard to ministrations for the sick; and the same analogy must be preserved in ministering to the scattered and necessitous. What might be the effect of carry-

ing out one of the suggestions lately drawn up by a committee of the Leeds Ruri-decanal Chapter—to have authorized shorter services, is another thing; but till we have authority, we have no course but to be obedient to what is prescribed, lest we engender a fatal laxity in others.

(To be continued.)

A LETTER to the Right Hon. W. E. GLADSTONE, M.P. for the University of Oxford, on the Doctrine of "RELIGIOUS LIBERTY," as propounded in his recent Letter to the Bishop of Aberdeen and Primus. By the Rev. CHARLES WORDSWORTH, M.A., Warden of Trinity College, Glenalmond. Oxford and London: John Henry Parker.

IF any thing tries our patience more than another, it is to see a want of practicality on the part of High Churchmen. The common complaint by the world is that they shut themselves up in their studies, and attempt to govern mankind by quoting Catenas, sacred and profane. What is the use in 1852 of using arguments adapted only to the men of 1642? One might almost believe in metempsychosis, as we see a divine of the eighteenth century dealing with a question of the politico-religious character, just as William Laud or Strafford would have done. But this would be our serious objection to the doctrine of the transmigration of souls, that the spirit which might well suit one age would jar immensely with the succeeding. Thus it might be quite in accordance with the genius of one age to roast Dissenters, or to shoot the Cameronians, or to treat Nonconformists as low-bred and ungentlemanly, or to try to live as though Mr Bright and Mr Cobden had no existence; but does this fit our generation? Is it practical to whisper anathamas, or quote the exact phraseology of the Caroline mallee? May we indulge in the appellation of "beastly, belly-god, and damnable dunghill" towards the Melipotamus Cardinal, because a Protestant bishop sanctified it by applying it to Bishop Bonner? Are we justified in shaking off the very dust of our shoes at the threshold of our Presbyterian neighbour, because we have failed in converting him? or to run out of a house lest the sudden ruin thereof should follow on our being favoured with the company of a pious Puritan? There is scriptural and patristic sanction apparently for both of these modes of treatment. Apparently we say, because we are not clear how far "gentlemanly men, administering spiritual consolations," would be justified in acting precisely in the same

manner as did St Paul or St John. It is not a question we assert as to the rights or wrongs of schism, but as to how we are to carry out our principles. No one, we suppose, is prepared to assert that civil disabilities are contemplated in Scripture, any more than we are to look into the Bible for an authority for the proper relations of king, lords, and commons. With all due abhorrence of dissent, we shall look in vain in Mr Wordsworth's pages for directions or hints how we are to conduct ourselves towards dissenters. We are not to *roast* them we suppose—he absolutely gives *that* up—but he does not inform us of the exact practical mode he would suggest of carrying out the texts he so scholarly re-translates.

Mr Gladstone, we think, may fairly complain that his critic dogmatises without instructing; and really we have enough of this sort of thing. We quite know that the Church has duties to be performed towards her, and that schism requires some treatment too. We do not need sermons on Apostolic Succession *usque ad nauseam*, and the *toties repetita crambe* of the sinfulness of separation; but what we do want to know, is how to deal with our separated brethren—how best to bring them back to unity—how best to recover the ground lost by the Church's former sloth and neglect, confessed by Mr Wordsworth. Now, it is certain that civil discouragements were not very successful. Many hailed the repeal of the Corporation and Test Acts as tending to the downfall of hypocritical formalism. And we should rather prefer to be legislated for in Church matters by Sir Moses Montefiore than by Lord John Russell, because we see that men who have unchristianized themselves can do more justice to the cause of truth than mere religious partizans. Mr Gladstone feels that a certain current is set in, for which he is not responsible. Now, you may divert it from its channel, but you will only waste your energies in withstanding it. Ever since the reign of "good Queen Bess" there has been a steady flow towards civil and religious liberty. Here is a great fact, against which a statesman cannot shut his eyes. Mr Gladstone must elbow Messrs Bright and Cobden in the lobby of the House. Mr Wordsworth may ignore such things in his study. Mr Wordsworth may say, "They ought not to sit in the House." Mr Gladstone says, "Here the men sit, and I must make the best of it." And the same difficulty meets us in almost every Bill which Parliament agrees to. Mr Gladstone finds that he serves the Church best by demanding for her equal privileges, rather than ascendancy. He scouts religious protection as he does corn laws. Protection may be a good thing in itself, though certainly the Church and clergy cannot be said to have thriven under it. But be this as it

may, scarcely any constituency will endure it now. Sacheverell's day is gone by. No Protectionist candidate can afford, except with a *posse comitatus* of farmers at his back—nor always then—to withstand the appeal to the big and little loaf. No Churchman can now successfully appeal to his constituents on Church ascendancy and Dissent downfall. All that can reasonably be expected either by farmers or Churchmen is justice—evenhanded justice. Now is the time to get real grievances redressed; but to expect to live in idleness, genteelly and respectably, to the prejudice of others, while they are toiling for a bare subsistence, is not in accordance with the genius of the eighteenth century. Go to any statesman, except, perhaps, Sir Robert Inglis, for any thing else and *laterem lavas*. He will not consent to be so unpractical as to knock his head against a wall without any result except cries of oh! oh! Or given that by dint of great energy and influence you command a majority of the House of Commons, and return to Protection to bread and the Church, what follows? Why, another Anti-corn-law-league, Anti-Church and State Associations—universal suffrage, and for ought we know, a red-republic.

It is not safe in England to attempt any thing with the public voice against you. All this is, no doubt, very humiliating to confess—but is it not true? What can speak more plainly on this head than the slow progress of sanitary and law reform. Every ministry knows that to push these measures, most desirable as they are, would seal their overthrow. Their benefits are not so palpable as those of free trade in grain, or, no doubt, some bold statesman would have bid for office on their title. A man in his study may ignore these facts, but a statesman must act upon them. It is a question of policy, not of principle. It is not what am I to do, but what can I best do. It is open to Mr Wordworth to differ from Mr Gladstone's optimism, but not to anathematize it; of course we know *fiat justitia ruat cœlum*. But, then, we maintain, that it is not so obvious that this doctrine of religious liberty propounded by Mr Gladstone is a violation of justice. No one will pretend to say that S. Paul intended to deprive citizens of their privileges because they were separatists or heathen. The New Testament cannot be fairly brought in to decide the Church and State relations, because the Church and State were not as one when its Canon was completed. Prophecy, indeed, has been forced into the controversy. Yet, how conflicting such an appeal may be, we gather from what has been deduced from predictions which affect the Jewish question. By one set of persons

it was argued that because the Jews were foretold to be a scattered and vagabond race, it were flying in the face of Almighty God to give them citizenship. By another, more kindly, doubtless, and considerately, that to attempt to invest them with any interest in the soil would be to hinder their return to Palestine. Kings and queens may have been very properly nurses to the Church in her infancy, but what if her infancy be past? No nation can surely be punished for not serving the Church, if she has ceased to be "the city set on an hill, whose light cannot be hid," or to be "the salt of the earth." The Church has been more true to herself since she gave up leaning on the arm of the State, than when she lay grasped in its rude embrace. It is a solemn consideration, that Great Britain is well nigh the last country in Western Christendom wherein the union of Church and State has not been pecuniarily affected. Her prelates and clergy are the best paid in the world. How long this state of things may last, who can tell? Is it wise to shut our eyes to the progress of ideas? It is plainly our only course to make that Church as efficient as possible, to remove reasonable grounds of objection, and to set our houses in order. By such means we may stave off the coming evils of Voluntaryism. We do not delay that crisis by demands of what the spirit of the age abhors. History and experience are tremendously against that line which, by refusing timely concessions and making extravagant claims, is sure at last to bring its advocates to greater ruin. It is clear now that the refusal to agree to an eight shilling duty, hastened the entire abolition of protection to agriculture. It is still more clear that any symptoms of petty persecution, or intolerance towards "men of any denomination," on the part of the Church, will tend to bring on what we all would deplore—the sequestration of her revenues for secular purposes. With a strong consciousness of the divine energy in the Church, we would rather threaten the latitudinarian statesmen of our day with separation of Church from State, as an evil to the State, than any real loss in the long-run to the Church. But this is not because they refuse to join us in what they deem bigotry or intolerance, but because they deny us the same liberty which is accorded to other bodies, as for example to the Establishment of this part of the United Kingdom.

Mr Wordsworth would admit, we doubt not, that the wheels of the English constitution, so far as Church and State are concerned, are running down the hill very lamentably; but then he would call on us to try and stop our machine at the risk of ourselves undergoing the fate of the worshippers of Juggernaut, or causing it to start aside, and fall over the precipice, instead

of wishing us to guide it as safely as we best may to the bathos of our destiny.

We lay more stress upon this subject, because we feel sure that the more we disconnect our notions from Establishment theories and speculations, and look the fact of our being political dissenters fairly in the face, the more perfectly shall we do our work in this country. What we desiderate, is moderation in carrying out High Church principles. Let our clergy be true Churchmen, but let them, without abating one jot of the truths they hold, or ought to hold, never forget, that *quoad* the State they can claim nothing of the Scottish people.

What have we to do with questions of Church and State? What have we to do with Acts of Uniformity or Canons invoking excommunications on impugners of the English Prayer-book?* The tone and temper of mind exhibited by many an English rector or vicar, is not to be safely transplanted across the Tweed. It is not adapted for roughing it in the midst of established or legalized nonconformity. We have a very exaggerated character for bigotry and intolerance to clear away in Scotland, before we can do good. And this can only be done by very gentle means, such as might rather suit a favourer than an adversary of separation. That continual hankering after being re-established; that everlasting snubbing of Establishment ministers; that eternal kicking against our dis-established position, and longing for the flesh-pots of the English Establishment, is not a healthful state of mind for the novices of our priesthood to acquire. And thus we do not see why we should trouble ourselves about Mr Gladstone's tergiversations on this head. He has found the Chapel of S. Stephen's will not endure the lucubrations of Christ Church. Were Mr Wordsworth an active parish priest, he might find likewise that the atmosphere of this Scottish world will not endure the theories of the English Establishment.

Once again, Is not that saying of the Parliamentary general as fit a reply to Mr Wordsworth's quotation from S. Augustine, as it was to those snuffling Puritans who professed, in those days, to be seeking the Lord in the House of Parliament? "Then you may go your ways, for to my knowledge He has not been here this long while."

* We would remind our readers, that this unfortunate Church and State theory, which lies at the foundation of all Mr Wordsworth's mistaken movements, led him to denounce the title of the Prayer Book, published with his Diocesan's imprimatur. Could he but give up his old habits of thought on this Church and State question, and try to realize our real position in Scotland, it is hardly possible to overestimate the amount of service he might, under God, do to the cause of truth and charity.

SHALL WE HAVE THE LAITY IN SYNOD OR NOT?

THERE appear to be so many considerations mixed up with the subject which has been opened by Mr Gladstone's pamphlet, that the more men have thought upon it, the less decided they have become. Many who at first were inclined to view the introduction of the lay element into Synod with favour, have since either greatly modified or entirely abandoned that opinion; whilst others, who viewed their admission with great alarm, as an innovation unsanctioned by the authority of the Church catholic, have seen cause, on a more detailed examination of the subject, to admit that in other ages very much more power seems to have been exercised by the Laity than they now possess. Now, we will not say that the truth may be found, perhaps, between the extreme statements on both sides, simply because we do not believe that it will be there discovered; for however true the Aristotelian canon may be when applied to abstract *a priori* arguments, it is not definite enough to include that class of practical arguments which depend for their truth upon a correct and comprehensive induction. It does not help us one bit towards a settlement of the question to be told that the practical conclusion lies somewhere or other between the propositions, "The laity may be admitted to Synods, and the laity may not be." One or other of these propositions is true, and the question is—which? Practical truth lies not in a mean between two vicious extremes, but "at the bottom of a well"—it is itself an extreme. And as it is with truth in general, so is it in this particular instance. To say that men's minds are divided on the subject, is merely to say in other words that the mental and moral status of individuals is dissimilar, and that imperfect information, hasty generalization, prejudice and fear, according as one or more of these defects influences the verdict, must determine the individual to take the wrong side.

We have not the presumption to say that we are free from these defects, nor dare we give a very decided opinion, where saints would fear lest the mists of earth might obscure the vision. We would rather put in a plea for an arrest of judgement, merely suggesting certain τοποι to our readers, which may induce reflections serviceable perchance at the Diocesan Synods, at the most of which the matter will doubtless come under discussion.* The united deliberations of the Church

* A wrong report of the effect the decision of the Episcopal Synod has gone abroad. The Bishops have not remitted the subject to the consideration

will, with God's grace, lead to a satisfactory resolution of the question.

It will be admitted on all hands that the minister in the Church who is by Divine right the Ruler is the Bishop. From him, as such, all authority proceeds. There were bishops before there was a church, *i. e.*, before there were those to whom they could minister in holy things. These the prophesied "princes in all lands," to whom the Jewish people were to look forward, instead of backward, as they have ever been too prone to do, upon their fathers, have in each Diocese their throne. Whatever authority those of the second throne may have, it is derived from those who occupy the first; and, even where a separate authority has been communicated by the fact of ordination, the priest is amenable to the bishop for his right use of it. It is thus evident, that whereas the bishop's power is inherent and uncontrolled, the priest's is communicated and responsible.

This is the abstract view of the question, but where men are concerned, *abstract* views will not suffice. If Bishops were above human frailty, and if men were so constituted as to render ready obedience even to those who sometimes abused their authority, we might leave this part of the question where it is; but all moral cases are mixed ones, and reciprocal duties demand guarantees on both sides. All government, whether civil or ecclesiastical, or even paternal and marital, depends for its permanence upon the rightful adjustment of these relations; and, in proportion as it fulfils this end, so does it approach perfection. Those who are ready enough to admit that the absolute authority of the husband over the wife, or of the father over his child, is limited by a series of social laws, which are designed to act as counterpoises because of human infirmity, fail to see the stringent nature of similar limitations, when applied to the different subject matter of civil or ecclesiastical polity. Now, there is no doubt that the Church in all ages has imposed very stringent limitations on the Bishop's authority, and this no less from a divine instinct within her, than because the example of her twelve founders has sanctioned it. These limitations are various. In some cases Presbyters seem to impose these checks, not, it will observed, from any *inherent* power of ruling in the Church, which they might be

of the Diocesan Synods, but have merely sent down a report of their decision to be communicated to the several Dioceses when assembled. This leaves it open to the clergy to enter upon the question, but does not oblige them to do so. The length to which the episcopal decision goes, is to say negatively, that there is nothing in Scripture, nor in the early history of the Church, to prohibit laymen as such from taking part in the counsels of the Church.

presumed to possess. Their *inherent* power of ruling is limited, by virtue of their commission, to the congregation in which they respectively minister. Any right they may acquire to assist in legislation for the whole body of the Faithful, or for any particular part, they exercise either by express delegation from the Bishop, as the source of the ruling power, or as representing the great body of the governed, in giving expression to that natural sense of justice—call it by what name you will—implanted in society as such, as a check upon the tyranny of governors. It is not necessary to cite Bingham or Bishop Sage, to show that originally all Canons, whether of doctrine or discipline, were framed by a council of Bishops, who had exclusively the power of defining. The Presbyters sat with the Bishops, and might speak, but not define; the Deacons might stand, but not speak. The publication of the edicts too was the exclusive privilege of the Bishops; if the clergy signed, it was in some different form from that of their superiors; and was merely supposed in their case to express assent, and, therefore, to give weight to the decision. Even in Diocesan conclaves, which have nothing to do with making Canons, the lower clergy could do no more than advise. They could not initiate a single measure. The Bishop asked their advice, but was in no wise bound to follow it. But as the Church grew larger, and its lay members became more intelligent, the Presbyters began to have more extensive powers confided to them. "In the council under Symmachus, A.D. 499, sixty-seven presbyters and six deacons subscribed in the very same form of words as the Bishops did." Indeed, which is a much stronger case, at the second general council that met at Constantanople, A.D. 381, the names of three presbyters are found, among those of the Bishops, subscribing the decrees. Now, it would necessarily strike one as somewhat strange, if we were to confine our view to one point, to find a priest of Amorium, an obscure town in Asia Minor, giving currency to laws which were to bind popes, patriarchs, and emperors. But this is not the light in which to view the circumstance. The emperor having summoned him, and his Bishop having brought him, and his having his seat in the council unquestioned, there is no reason why we should object to his signature of the decrees. The importance of this case is, however, very great, for it proves what a bold innovation was made upon the practice of the Church prior to its establishment by the State; 1*st*, in the form of citation, 2*nd*, in the admission of a Presbyter to an apparent equality of seat with Bishops. The *novelty* would seem to prove that it was not held that such a

power of ruling was conferred by holy orders on the second rank of the ministry; the admission most certainly proves that the presence of priests in such a capacity in the Synod, was not such an innovation as to amount to a revolution; and it is open to conjecture that it was a concession which was deemed advisable to secure the ready obedience of the governed.

We might go through the same process, and show that in course of time the Deacons, but later than Presbyters, were permitted to have a definitive voice in councils, but we forbear. The reader will find some instances, but not very satisfactory ones, given in Bingham. We would rather notice the objections which are made to the admission of lay representatives on the ground of their having no *character* similar to that of ordained persons. It is argued that Bishops might confer certain powers on those who were already dedicated to the church's service by the double bond of Baptism and Orders, but that to confer such authority upon laymen is altogether beyond their province; that the *claim* on the part of the laity is not to be listened to; for they have as little right to prefer a claim of the sort as the Bishops have to make such a concession.

It is quite clear that the laity have no *right*—absolute right as christians or communicants to *claim* a legislative voice in Synod. But it must, we think, be quite evident to any one who is acquainted with the practice of the Church in early times, that they were allowed a very great deal more *say* in ecclesiastical affairs than they now have, or at any rate care to exercise; for 1*st*, the Bishops were elected, or at any rate confirmed in their election, by the people; 2*d*, The deacons were nominated to the Bishop by the people; 3*rd*, The presbyters depended upon the laity for support as they now do in this country; 4*th*, The people were present in Synod, took an interest in what went on, and approached the authorities by petition. These were the modes by which the diffused sense of the great body of the Church was made to limit and control the undue exercise of authority on the part of the governors. It will of course remain for objectors to show cause why, if the same mode of procuring an expression of the Church's will be not now allowed, other modes may not be had recourse to. That the laity have rights is certain, for in every society each individual as a member of it, and each separate estate, has certain specific rights secured either by custom or by law. And the Church is no exception to this universal rule. We have said already whence those claims arise, and the only other point we have to settle is how they

are to be expressed. Are we prepared to allow popular election of Bishops? No. Are we prepared to admit of the popular nomination of fitting persons for deacons? No. Are we prepared to let our presbyters stand an election as representatives of the laity in Synod? No. Are we prepared to make our Synods open courts for the *Laici Stantes*, i. e. Faithful Laity? If we were to do so would any attend? We admit the right of petition;—but will the laity petition a body whom they regard as separated from them most widely in interests? And let us view the matter from the other side. Can the clergy have confidence in a laity who disregard the Bishop's and all other regular authority, because there is no public sentiment to check them? Will they not fear to make concessions to those who so greatly abuse the only right they exercise as purse-bearers, &c., while they act with so little regard to the feelings of those dependent on them for worldly support? What, then, is to be done? An apathetic laity with rights irregularly exercised, and a timid clergy who fear that every farther concession may only tend to rivet the chains that now bind them hand and foot!

This state of things is, however, fairly to be faced; for it is that existing at this moment, and fearfully crippling our energies. Any one must see, that while the one estate regards the other as a sort of necessary evil, and the other returns the compliment by stigmatizing the former as wholly bent upon advancing its own interests—interests albeit wholly beneath its own sublime regard—any one must see that such a state of things is simply ruinous. Certainly if such be the case, one would willingly concede anything short of principle, if one might thereby promote harmony. A document published in another part of the Magazine will shew that an influential and most intelligent body of lay members of the Church have had the subject under consideration, with a view to its settlement on primitive principles. We commend this paper to the careful consideration of our readers. The questions we shall have to settle are, how far can we copy primitive practice, when the Church was, as it is now in this country, unendowed? And what are the legitimate changes which we may make in consideration of the differing circumstances of our Church, and of the times in which we live? The subject in this country presents itself in the opposite aspect to that which it presents in England. The South Church Union has done good service in pointing out how entirely the lay influence, as exercised in the elections, in the judicial and legislative functions of the Church, predominates to the entire subordination or annihilation of the

clerical voice.* In that country the most sacred doctrines may be declared heretical by a lay committee, of which the judges need not be Churchmen. New Canons of doctrine and discipline do not become binding in law, till accepted by a Parliament composed of freethinkers and heretics of every class. Bishops chosen by the Minister of the day, who depends for his position upon a vote of the House of Commons—the chapters gagged by the Crown, and the Archbishop forced to confirm, under the terrors of præmunire—we must remember that in theory this is the lay voice of the Church! Certainly, in adjusting the Church to its altered circumstances there, much more will have to be taken from the laity than the Aberdeen association ask for in this country!

In England, as a matter of fact, the legislative, executive, judicial powers, and the at first exclusively belonging to those of the Episcopal order, have come to be exercised by the laity. The second order of the Ministry exercises a co-ordinate authority in framing Canons; and the Crown, representing the Lay power (whether as Christ's vicegerent or as representative of the laity matters not for the argument), may refuse its assent, and render them unavailing in the Church courts. In those courts laics, under authority of the Archbishop, define the most abstruse doctrines which, however faulty they may be, the Archbishop himself would be bound to accept! We do not cite these things however with a view of felicitating ourselves on our superior condition; for we are as bad, or worse, only our evils are different. The difficulty here is to get any law at all, and if we had it, to get any one to submit to it; for even bad law is better than none. We do not cite these things by way of example, or of warning, but simply to show that the question of the archiepiscopal delegation of nearly every function which concerns jurisdiction to laymen is no new one,

* The following is the resolution referred to, passed among others at a meeting of the South Church Union on 6th of May:—"That, waiving for the present the question of the infusion of the lay element into Convocation, this meeting considers that the influence of the laity—even supposing all members of the Legislature to be members of the Church—in its present constitution, is excessive; giving them an absolute appointment of the whole Upper House, and two-thirds of the Lower House, a veto in the House of Commons, another veto in the House of Lords, and two separate vetos by the Sovereign on the deliberations of the church, besides the power of prorogation at any moment, whether immediately by the Crown, or mediately by the archbishop, the nominee of the Crown. And that this meeting, therefore, while it earnestly desires the restoration of Convocation, cannot consider it, under the altered state of the Church, both at home and in the colonies, a fitting representation of the Church of England, till it shall have reformed itself from a condition in which its free voice is liable to be stifled, and its operations annulled at the pleasure of the State."

and that those who lay such stress upon holy orders as conveying a gift essential to the valid exercise of their powers are bound to take this into account; and further to explain how the Lay Canonists in Rome have come to define articles of Faith for the whole Roman Catholic Communion.

If, then, the Presbyters have, in right of their office, no claim to rule except in their own congregations: if the power of making Canons in common with Bishops have been partly conceded by their ecclesiastical superiors, and also in part concentres in them as the mouthpieces and representatives of the laity: if it should appear, which we do not assert, that though chosen as the depositories of this power by both parties in consideration of their position, they did not, and do not exercise this function in right of their holy orders: if it can be shewn that though the laity have never yet in any Synods, except in America, either claimed to exercise legislative or judicial powers, or been allowed to appear as representatives having a co-ordinate authority with Bishops and Priests, and yet have exercised, and do now exercise throughout the Western Church as great, if not greater powers than they seek to possess in Synods: if the Monarchichal character of civil government in the early ages of the Church be sufficient to account for the want of what may be called the lay representative system in the Church;—then may we fairly consider whether we are doing quite right in driving the laity to that irregular manifestation of their power which they are apt to make in vestries and in particular congregations, in Parliaments, on the judicial bench, and in the executive conclaves.

We will conclude nothing. We have thrown out these considerations with a view to seeing them fairly met and disposed of at the ensuing Synod. To us they seem worthy of being taken into the account, and, indeed, as being needful to a satisfactory solution of a question of such immense importance. For ourselves, though we have stated them rather as the advocates for the admission of the laity would state them, for the obvious reason that we could thus bring them before our readers most strongly, we by no means subscribe to the conclusiveness of much which we have written. Whether, for instance, holy orders peculiarly fit for the entertaining of theological questions, might, we think, be fairly discussed: whether, too, the forms of the Church Synods ought to be altered in their constitution according as the civil government be autocratical or representative: whether doctrinal Canons, and those of discipline which bear on Bishops or Archbishops, ought to be framed or occupied by laymen: and whether we have, and if so, how far, mixed up the traditions of the mediæval

Church and its exclusive clerical privileges with quite another state of things existing in the early Church which we profess to follow, thus producing great practical anomalies;—these and a hundred other questions will suggest themselves to the intelligent reader as desering consideration.

Here we leave the subject for the present, trusting shortly to return to it, after deliberation in one or more of the Synods shall, with God's blessing, give an opening for the solution of this difficult question.

FEAST OF DEDICATION OF ST JOHN'S, ABERDEEN.

OUR readers will find in the proper place a report of this anniversary, but we feel constrained here to make a few observations which, we trust, may, by the blessing of God, do good, and will, we feel assured, at least be taken in good part by those interested.

With all Churchmen, we rejoice in the success of Mr Cheyne's labours, not merely in raising a material building of great beauty, and admirably adapted for the decorous worship of the Most High, but also in training the flock committed to his care in the knowledge of our Lord and Saviour Jesus Christ. We cannot, therefore, but regret that there should be any—even the slightest drawback to the heartfelt joy of all the faithful sons and daughters of the Scottish Church. The services on the day of commemoration, and during the week, were perfect and complete in all but one particular. The National Liturgy was not used on this occasion, is never used *now* in this Church, where, of all others, we should expect to find it. This deficiency was brought prominently under notice by the second consecration of the cup on the day of dedication, where the few words repeated gave no idea of either oblation or blessing. This is a deficiency so great as to make many true Catholics doubt the reality of the consecration, and consequently their participation of the eucharistic sacrifice.

With all deference, we submit the following brief and rather hasty remarks to the serious consideration of the Incumbent and Members of Saint John's, Aberdeen. We deeply regret the continued use of the Anglican Service in this church, because it is a means of keeping up disunion in a Diocese, which might, with very little effort, be united in the use of the national

Liturgy. And surely in this—the chief of Christian services—the highest act of Christian worship, needless divisions is to be avoided. If unity is attainable, as we believe it is, in this one happy Diocese of the Church, it must be incurring a very unnecessary degree of responsibility to adhere to a service less perfect than our own, and thus prolong the time of trouble and strife. Were St John's to set the example, we believe, that, in a very short time, the few churches in the Diocese now using the English Service would follow it, and also resume the use of our own Eucharistic Liturgy. We believe, too, a large portion of the members of St John's are already most anxious for the restoration of their own Office, of which they unhappily were deprived before their present pastor, the author of the valuable historical account of this Liturgy, had any relation to them. We have reason to believe that he, too, feels it to be a duty to contend for this office against its adversaries, because he knows they seek its expulsion to pave the way for the overthrow of a sound faith, on the subject of the Eucharist. Why, then, should not he and they unite in a petition to the Bishop, for the restoration of their lost privileges? which we feel assured he will be but too happy to grant. We do not ask them to do this as holding the National Liturgy to be perfect. A Catholic mind may perceive defects in one or two points, but what are these when compared with the defects of its rival, wherein the Sacrifice is ignored entirely? We might wish that more had been made of the oblation of the bread and wine, or that they had been presented on the Altar before the words at the presentation of the offertory had been used. Again, we might have wished that an expression in the Invocation had been different. But we cannot but be comforted in feeling, that there are no real difficulties, as the whole scope of the office teaches the truth fully and clearly, and there is in it ample food for every Catholic mind.

But there are other and more Catholic grounds of preference which ought to have some weight, and which, by the Incumbent and members of St John's, we are sure, will not be overlooked. Were the whole Catholic Church throughout the world to be brought to one on this most vital point, there would be at least three principal authorities to one for the adoption of the National Liturgy in preference to that of England.

And, again, the *consequences* of the use of the Roman Mass, on which the Anglican is formed, are such as may well lead all thoughtful and Catholic minded men to inquire, whether the singularity which marks the Liturgy of St Peter's may not have paved the way for the grievous punishments

which have been inflicted on the Roman branch of the Church Catholic. As a part of this melancholy punishment, we include the loss of the cup to the laity. The substitution too of a *carnal* view of the Eucharistic Mystery, for the Catholic doctrine which those branches of the Church using the Clementine, or the offices of St James, St Mark, St John, or those formed on these models, have been privileged to maintain, show to us very strongly that Rome has not been held guiltless before God; and that we ought to take warning, and shun the rock on which others have suffered shipwreck .We say nothing of the probability of the Liturgy of St Peter having been corrupted to adapt it to the modern interpretation of the Romanists, though we believe there is some ground for this suspicion. At all events, it stands alone in opposition to every other authority. It ought to be enough to make us avoid the Anglican Service, that it is the most defective of any known Liturgy within the borders of the Church Catholic. For we cannot bring the Swedish into the comparison, deficient as we believe that community to be of the apostolic succession.

We cannot help feeling that some degree of sin must attach to those who prefer an imperfect to a more perfect Liturgy; more especially when by this preference we exclude our own and take a foreign office. In the case of those who are precluded from the use of a Catholic Liturgy, we may reasonably hope that God will make up for the deficiency. But that cannot be the case with those who deliberately and wilfully turn their back upon God's gift to them, and prefer that which carries with it the marks of His punishment of others. It looks so like making ourselves partakers in other men's sins, and, at the same time, despising God's gracious gift to ourselves.

We have room for but one more remark, and that is, that we believe we are right in stating that there is a very strong feeling on this point among all Catholic minded sons of the Scottish Church; and we do hope the parties concerned will receive in all kindness our hints, and take active measures to procure the restoration of the National Liturgy in the Church of St John the Evangelist. For if the Catholic doctrine of the Eucharist is to be maintained in Scotland, we are persuaded, that it can only be by maintaining and extending the use of that service which is endeared to us by so many associations connected with the perils of our Church, and her witness for the truth in a "dark age."

THE COURT AND THE DESERT; or, Priests, Pastors, and Philosophers in the Time of Louis XV. From the French. 3 vols. Bentley.

BELIEF in Christ has had to struggle with so many enemies since it has been given to the world as necessary for man's salvation, that nothing but a conviction in its eternal vitality could assure each age that it would remain till the next. Early heresies, so subtle, so intellectual, so capable at first sight of filling not only the void in man's heart, but that in his intellect also, have grown up within the Church, and gradually driven bishops from their thrones, and have, some of them, installed themselves in the place of the faith once delivered to the saints. Modern systems have, less learnedly, but with greater show of sincerity, and greater boldness in many instances, attempted to do the same; and men who felt their bosoms glow and their breasts beat softly at the name of the Church, as one does at the remembrance of a dear and pure-minded mother, have trembled lest these loud and blustering concubines should really be destined to fill that dear mothers place. But still the simple faith has remained, cradled in the arms of its tender mother—virgin and holy child,—and have by their gentle witness—ever repeated—ever appealing to the best parts of man's nature—vanquished, from age to age, both subtle heresy and loud, pretending system. Nay, from each struggle both faith and Church came purer and brighter; and those who strive to hold fast to the one, and duly love and reverence the other, and who at the same time read the history of their struggles, can see that after each time of warfare, some one of the spots and wrinkles, which make earthly the Spouse of the Lord, has disappeared, and that so the time of her being presented draws nearer and nearer.

But these battles have been gained, as are all God's battles, by using His weapons. Wherever men have attempted to conduct the warfare in their own way, to use the strategy of the world against the world—the sophisms of the infiel against infidelity—there they have found, at first a dazzling success perhaps, but in the end a bitter and humiliating defeat. And generally the very gifts and graces which tempt men from being brave soldiers in the Lord's army, to standing forward as champions in armour which they have not proved, these are overmatched, mastered, and beaten down. In this combat there may be the graces of the youthful David, but the weapons after all must be the plain sling and the stones from the brook.

We have been led into these reflections from a careful perusal of the book at the head of this article. It is a translation of a book written by Mons. Bungenes of Geneva; and, although this is not exactly the place nor the school from which one would expect a book worth reading on any period of the Church's history, yet this book does deserve a careful perusal. It is written on the whole fairly and candidly. With the author's own opinions on Church matters we should, of course, find fault; but it is much to find a man of the Genevan school doing justice to the good in the Gallican Communion. The translator, too, has given us an easy, distinct, and excellent reading of the original. It adds so much to one's pleasure in reading a translated book, to find it rendered into unstrained and expressive English, that we doubt whether the success of this book will not be chiefly owing to this.

The time before the first French Revolution is one of inexhaustible fertility. Subsequent events have given to its history all the interest of a romance—an interest the more intense from the truth of its subject. We are never tired of searching into motives, and analyzing characters. But this we do with a hurry and an anxiety that replaces the coolness of judgment by the quickness of instinct; for we hear afar off what the early actors in that world-wide tragedy could not hear—the roar and the crash of that torrent which was so soon to sweep all before it; and hearing this, we cannot bear to dwell on this or that man's life,—only in so far as it relates to the great event. We seize at once upon what made him instrumental in hurrying it forward or keeping it back, as the case may be. And here we think the author of "Court and Desert" has acted wisely. He tells us little of the characters of his book, but what is necessary to our understanding their amount of influence; only he iterates and reiterates the great moral lesson, that we must do God's work with His instruments; and fairly, and we think consistently, he puts this truth into the mouth of a member of that communion which was to suffer so much from the ill-judged attempt to defend it made by the Jesuits.

Our readers, no doubt, are familiar enough with the character of Louis XV. His own confession that he was born ennuyé, is the key to his whole history. Such men are sullen and vicious, because they take no interest in anything that requires exertion; and whatever is good and holy,—nay, whatever elevates man above the beast, does require exertion. The Jesuits had for years been the directors of his conscience; and, unless their own writers belie them, they would not be the men to cure him of his vices. The readers of Pascal, will remember

perhaps the opinion of Emmanual Sa, the Jesuit, in his Aphorisms de Dubio, p. 183,—"We may do anything we believe to be allowable, if authorized by an opinion grounded on probability, although the contrary opinion may be the more sound one. The opinion of any one learned man suffices for this purpose." So, as there were plenty of different opinions about the morality of actions, confessors were never at a loss for a probable one. The period chosen by the author is about 1760, when the King, having got beyond being charmed with the faded graces of Madame de Pompadour, and yet unable to deprive himself of her company, gave himself up to the low pleasures of the *parc aux cerfs* at night, and the agonies of an almost superstitious remorse in the day time. The Encyclopedists, who had been petted in the latter part of the preceding reign, had begun their attacks upon the Jesuits; and these latter, shrewder than their contemporaries, as usual, saw in their approaching ruin, the ruin also of the Gallican Church. They had just been expelled from Portugal; they saw in their quarrel about the Jansenists with the Parliament, that the King, however willing, was not able to protect them. They had tried to imprison ideas, and these ideas had penetrated through prison walls, and now stood demanding, and able to effect their ruin; and so it only remained for them to fall nobly. To their credit they had refused the sacraments of the Church to the King until he should forsake his mistress. They gathered together like men, and resolved, since the time for suffering had arrived, to give all their enemies the parts of persecutors instead of avengers. The author tells us, "The Father Provincial had forbidden them to publish anything. In presence of so many attacks, he ordered absolute silence. Was this tact, or greatness of soul?—policy or piety? These two motives, so generally mingled in all human actions, have been ever especially so among the Jesuits. There lies, in our opinion, the great knot of their history,—there the explanation of all the love and all the hatred of which they have been the objects. Love them, and you will fill volumes with what they achieved of great and beautiful; hate them, and you might fill as many with the picture of their ambition, their intrigues, and their loose and ridiculous precepts. When you are told of some act of devotion, admire, and you will be right; then go to the bottom, criticise, and you will still be right."

"Let us add, that we are here speaking of the Jesuits of those days, and not of ours. We shall seek in vain amongst the latter for those examples of devotion, which a hundred years ago pleaded the cause of their order. They themselves,

if they endeavour to shut the mouths of their adversaries, do it almost invariably by appealing to their former glory, of the past day. All the good that they now do, they know that others do likewise, and would do without them. They see that the good ever, when it proceeds from them, does not produce the effect it would from other sources. They feel that, just or not, the antipathy of which they are the objects does more harm to their Church than their labours can ever do her service. That is why they take refuge in the past, when they were in the truth, the first and most useful soldiers of the Roman unity; while now-a-days they find themselves in the position of troops more onerous than useful, and whom it is yet difficult to disband. They feel themselves *de trop*, not only in the age, but in the Church. Still continuing to give themselves out as the teachers of the human race, they find themselves under the necessity of craving its permission to exist."

But the gist, and as far as we can see, the object of the book, is the contrast between the trickery and double dealing of these Jesuits, and the plain-spoken, zealous Protestants of that age. A Father Charnay, a Jesuit, and inspector of the missions, is put into contrast every now and then with Mons. Raband, the chief pastor of the Protestants. Certainly the most effective passages in the book are those hair-breadth escapes which Raband has from the clutches of the wily Jesuit. To the mere reader of interesting books, these make the book acceptable; but there is besides much, if not of sound thought, suggestive of it. The heroism of those congregations, their lively faith, their devotion even in the midst of tortures, speak a language to liberal-minded Catholics which can scarcely be misinterpreted. Take for instance the following scene. The Calas were a Protestant family of Toulouse, and universally esteemed. One son had become a Roman Catholic, another remained a Protestant, and the eldest led a detestable life,—idle, dissipated, gloomy, incapable of taking pleasure in anything, even in the debaucheries from which he sought amusement and excitement. The Pastor, Raband, had remonstrated with him on his excesses; and the same evening he was discovered in the shop, hanging, and quite dead. A crowd gathered round the door, and he was cut down. According to the custom of the country, two of the capitouls—a sort of aldermen—arrived. They examined into the affair, and were going away, when one from the crowd cried out, that Calas was to have abjured shortly, that he had been assasinated, that the assiasin could be no other than his father. One of the

capitouls, the known enemy of the Protestants, without any examination, caused the whole family to be arrested. Day by day public opinion, by the arts of the priests, is more and more enraged against them; and in the end, in spite of the most glaring illegalities, and the most absurd self-contradictions, the father is condemned to be tortured till he confessed the murder of the son,—the son's coffin made the centre of a vast procession, as though he had been a martyr. They wanted to fix upon the Protestants the absurd charge of murdering those who abjured; and they left no means untried of turning the debauchee into an incipient Catholic. "The apparatus was called 'the wedges.' Nothing could be more simple. Four planks, a rope, a dozen wedges, and a hammer. They put each of your legs between two planks, they fasten the whole together, and drive in the wedges, one by one, between the two middle planks. The ordinary torture was six wedges; the extraordinary, six more. At the first one driven in, the pain was bearable; at the second it began to be horrible. At the twelfth, when they went as far, the legs were pounded.

'Calas,' resumed the commissioner, 'you know why you are here. That confession that you have refused to make up to the present moment, we are enjoined to extort from you. For the last time—do you acknowledge yourself guilty?'

'For the last time,' said Calas, 'I am not.'

'And your accomplices?'

'There can be no accomplices where there has been no crime.'

'Proceed,' said the Judge.

The executioner approached.

'My brother,' said Father Bourges, 'what has just been asked of you in the name of human justice, we now ask of you in the name of God and for the salvation of your soul. Confess your crime!'

'I should lie by so doing.'

They led him to the chair. He seated himself in it. A moment afterwards he was tight bound by every ring and strap, and the horrible apparatus was fixed round his legs.

The executioner took one wedge, and drove it in just between the knees, but only a very little way; then with the hammer ready raised, he turned towards the commissioners, bowed, and waited. According to custom, he must receive a third and last command. To the great surprize of the *habituis* of the place, he stepped down from the platform and approached the patient. 'Calas,' said he, 'this is not part of my office. I

ought to have given the signal. Spare me the pain of giving it. Confess!'

'Sir, I thank you,' said Calas. 'This is a degree of pity that I certainly did not expect to find here. But that confession that you ask of me, you yourself would be surprised at.'

'Surprised?'

'Yes. Your office is to believe me guilty, and to make me confess it—if you can; but beyond that office—and you tell me that you are now out of your place—I see clearly enough that you know me to be innocent.'

'Proceed,' cried the Judge; and he was not yet returned to his seat, before the whole wedge was between the knees of the devoted Calas.

The executioner took a second. Two blows of the hammer had been sufficient; this time four were required. Calas changed colour. His features were all drawn. There was no longer room at the upper end of the planks. They extended the legs upon a kind of tressel, so as to be able to operate upon the whole length.

Third wedge—six or seven strokes of the hammer. The patient uttered a groan. The sweat stood in large drops upon his face. The fourth wedge entered without much difficulty, but it was near the ankle. Fifth, and sixth wedge—eight or ten blows for each. Calas had neither groaned nor cried out. A convulsive trembling agitated his whole frame. Another interlude—fresh questions. The same movement of the head, the same silence.

'Go on,' said the second commissioner. Seventh wedge. The insufferable agony began to exhibit itself on Calas' face. Eighth wedge. The capitoul attempted to interfere, but the compassion of the commissioner prevailed. 'Unfasten him,' said he. It was quite time to do so—Calas was fainting. They transported him on to the bed of resurrection, as it was called. They restored him—again asked him to confess. The same answer. 'If he would sign?' 'I will try,' said he. They presented a pen to him. His hand was already laid upon the paper, when all at once, shaking out the ink, he dipped the pen in the blood which flowed from his legs, and wrote—'I am innocent.—Calas.'"

But the tragedy was not yet complete. Part of the sentence was, that Calas was to be broken alive, and placed upon the wheel to die. Meanwhile popular feeling had undergone a change—and the author tells us, "When the procession arrived at the Place, nothing could be heard but sobs. When Calas appeared on the scaffold, and cast around the spot a look

even more serene than the one with which he had saluted the prison—then, then, if that immense assembly had had to pronounce the fate of him whose death they had come to witness, there would have been but one voice—but one cry; and behold him carried back in triumph to his liberated children!"

"But the executioners had already seized upon their victim. They laid him upon the platform, composed of massive rafters; they fastened him by the hands and feet to strong rings, disposed in the form of a cross. The priests were kneeling in prayer at the two corners of the scaffold. The executioner had taken up his bar. The crowd undulated. Some turned away; others covered their faces. No one wished to see the first stroke. They heard it, followed by an awful shriek. Then a second—then a third; but no more cries. The patient became accustomed to the iron bar; the spectators accustomed themselves to see and hear it fall again and again.

But a more cruel moment still was yet to be passed through; that in which the executioner should move those shattered limbs, to carry them, all broken as they were, to their last bed of pain. But the executioner more humane than the judges, had thought of a plan by which he could lessen the agony of this fearful operation. A sheet passed under the body of Calas, allowed of their transporting him to the wheel stretched out as he was. The most atrocious agony was not the less depicted upon his countenance, but these sad marks of kindness and forethought touched him. The clock struck one as they laid him on the wheel. He was not to expire till three."

"But from time to time insupportable agony interrupted his prayers. In one of these paroxysms, consumed by burning fever, his eyes dry and haggard, the unhappy man inquired the time.

'My brother,' said Father Bourges, 'you have begun so well—do not end it less well. Yes—it is long, horribly long. But eternity is much longer, and it is near at hand, and it will soon open to you. A little more or a little less suffering, shall you remember it in a few hours? No—do not ask what time it is. It is the time for prayer, the time to offer yourself to God—if you are innocent.'

'Always *if*,' said Calas, with a reproachful glance.

'Well, no more *ifs* then,' resumed the Father. 'It is the time for offering yourself to God, *since* you are innocent; the time for throwing yourself into His arms.'

He stopped as if frightened at what he had just said. A heretic received into the arms of God! Was not the mere thought a heresy.

'Go on,' said Calas, 'your words do me good.'

But he cast down his eyes, and remained silent. The priest was returned.

'Yes,' resumed Calas, 'they do me good. I asked the time did I not?—I scarcely remember—I am suffering so much; but I did wrong—I did wrong—it was a murmur—God will forgive it. My God, did not thine own Son pray that the bitter cup might pass from Him? But I did not pray, I murmured.—Ah! God, thou dost punish me. I asked the time—I am answered.' The clock of a neighbouring church struck two at that moment. Another church clock struck two.

'Again,' cried Calas; 'again! Well I thank thee, O God! There are many, many now in the tomb, who would fain have had an hourly warning of the moment of their death.'"

We cite this passage, not for the sake of the horrors it contains, nor that we think such heroism an unanswerable argument for the truth of any mere system of belief—else would not the greatest absurdities of Jesuitism take their place beside the martyrdoms of the primitive Church?—but to point out how the truth of our Saviour's words was exemplified in the first French Revolution. 'He that taketh the sword shall perish by the sword.' The French people are not by nature a cruel people; but such horrible sights as these, enacted in the name of Religion, and for the greater glory of God, had given them an aptitude for torture—a thirst for blood. We look with horror upon the course of such men as Voltaire—and shudder, when we see what was done in the name of Reason, at any approach to the exercise of that faculty in matters of faith. But have we fully possessed our minds with the detail of that system which the Encyclopedists fancied themselves called upon to uproot? We must think of an almost nominal monarchy, which was unable to bear up against a tide of new ideas, but which lent its remaining power to persecute what it could not crush. Of a Church, which had devoted all its highest offices to the privileged classes, and stubbornly kept down to poverty and insignificance the vast number of curès from the middle classes—whose talent and eloquence in the end were made to tell against the system which had used them so unfairly. Of an aristocracy, corrupt almost beyond belief—using what remained to them of feudal powers to pamper their own appetites, to oppress and pillage those beneath them. We must think of the general profligacy of manners which had gradually spread downwards—and which, though not peculiar to France in degree, was perhaps in kind. If we can once, by

reading many contemporary histories, realize all these things, we scarcely wonder that the nation revolted—we scarcely wonder that such a nation revolted in so terrible a manner. The Gallican Church, by its corruptions and excesses—by its peculiar connexion with the State, helped with all her might to bring matters to that pass; the vile casuistry of the Jesuits, used towards a people only too prone from their nature to find excuses for vice, destroyed all notions of moral obligation. They sowed the wind, they reaped the whirlwind. Nor has all that fearful harvest been gathered in. French society has not yet recovered its standing place,—the Jesuits and the infidels strive hard still for the mastery. The Church seems afraid of all parties—anxious to conciliate and follow, where she ought to have strength to awe, and lead. And one thing still comes painfully to our minds, that although these tortures and burnings—these tamperings with morality, and dethronings of the Almighty, have been atoned for by sufferings, they have never, so far as we know, been repented of before men. Some miserable fallacy, some attempt to blame others for what they themselves suggested, is more to be given in explanation; and all the while one feels certain that the Romish system would to-morrow arm the civil powers with tortures against those whom they call heretics.

SOCIETIES AND INSTITUTIONS EITHER BELONGING TO, OR IN CONNEXION WITH, THE CHURCH OF SCOTLAND.

THE SCOTCH EPISCOPAL FRIENDLY SOCIETY

Was instituted on the 13th day of November, 1793, when "the Bishops and clergy, commonly called and known by the name of the Bishops and clergy of the Episcopal Church in Scotland, did, by virtue and in terms of the Act of Parliament, XXXIII. Geo. III., cap. 54, entitled, 'An Act for the Relief and Encouragement of Friendly Societies within Great Britain,' form themselves into a Friendly Society, ... and that for the purpose of raising and establishing a fund for the relief of the widows and orphan children of the original members of said Society, and of the members afterwards to be admitted; and for the relief of such members themselves as should be in indigent circumstances."

The rules, then agreed on, for the government of the Society have undergone several revisions: 1*st*, in 1817, when they "were revised, altered, and amended;" 2*d*, in 1828, when "doubts having arisen respecting the true intent and meaning of some of said rules, and it having been thought that cases were likely to happen, where they would fail to secure to the parties concerned the benefits which was the design of the institution to provide for them;" 3*d*, in 1830, when, "in consequence of the passing of an Act of Parl., 10, Geo. IV., cap. 56, entitled, 'An Act to Consolidate and Amend the

Laws relating to Friendly Societies,' it became proper that the said rules should be made conformable thereto, and for this purpose a *supplement* to said rules was proposed and adopted;" and *4th*, in 1848, when "through the passing of the Acts of Parl., viz., the Act 4 and 5, Will. IV., cap. 40; Act 3 and 4, Vict., cap. 73; and Act 9 and 10, Vict., cap. 27; further additions to, and alterations of said rules, became proper and competent, for rendering the same in all respects, conformable to said last mentioned statutes, and more effectually carrying out the objects of the Society."

The Society, in terms of Rule 1st, "Shall consist of the present members thereof, and of such of the Bishops and clergy of the Episcopal Church in Scotland, as may be hereafter admitted in terms of its rules;" and, in rule 12, it is declared that "every person who shall hereafter become a pastor or minister of the Episcopal Church in Scotland, by receiving his letters of orders from a Bishop of that Church, or who, having received his letters of orders from a Bishop of the United Church of England and Ireland, or of any other Church in which the Episcopal Succession had remained unbroken, shall be admitted to religious Communion by a Bishop of any Diocese or District in Scotland, and who shall actually be serving the Cure in any congregation within the same, (but not otherwise,) may be admitted a member of the Society." And "every person, in case he chooses to become a member of this Society, shall be obliged, on or before the 1st day of May immediately following the time of his having been ordained a priest, or admitted to religious communion as aforesaid, to intimate to the secretary his intention of becoming a member, and also to make payment to the treasurer, on or before said first day of May, of the annual contribution payable by members. The yearly contribution is two pounds, and is continued for twenty years.

The present state of the funds is such, that the Society can give an annuity of thirty pounds sterling to each widow, and a provision of three hundred pounds sterling to each orphan family; and also, under certain specified conditions, allocate and set apart such sum as a general meeting or the committee may think fit, for the relief of aged or indigent members.

The meetings of the society, and of its committee of management, are held at Aberdeen. The affairs of the society are managed by a committee, including a president, vice-presidents, secretary, and treasurer. The committee consists of all the Bishops who are members of the society, they being *ex officio* members of the committee, and of fifteen ordinary members, including the secretary and treasurer. The president is always one of the Bishops, and is chosen triennially. A general meeting of the Society is holden triennially in the month of July, and a committee meeting annually in the beginning of May.

The Society, at the present time, consists of eight Bishops, eighty-three Presbyters, and one deacon. There are nine widows on the roll, and about twenty clergymen receive aid from the funds under its management.

SCOTS EPISCOPAL FUND.

PRIOR to the year 1806, there was no provision of any description for the six Bishops of the Church. The income of the clergy in the country congregations varied from L.10 to L.60 or L.70; and when one of the number was elected Bishop, there was no means by which he was enabled to support the weight and dignity of his office, humble as it was.

That steady friend *of the Church*, the father of Lord Medwyn, the late Sir William Forbes of Pitsligo, who had exerted himself unceasingly for her benefit, until the Penal Laws were abolished in 1792, was the first originator of the Episcopal Fund. The late Baron Clerk Rattray, Mr Sheriff Duff, Mr Colin Mackenzie, and Lord Medwyn, co-operated in the pious work, and a subscription of about L.20,000 was collected for the use of the Bishops and the more necessitous of the clergy.

The incomes of the Bishops till 1840 amounted to no more than L.60, fully one-third of the proceeds of the property being paid over to the clergy in sums of from L.10 to L.20. After the Church Society was in operation it relieved this fund of a great part of the burden, by an annual payment of L.315 to the clergy, which enabled the Bishops to draw increased allowances.

By the last arrangement in 1850, the whole clergy, except six, were adopted by the Society, and the Bishops are entitled to the whole interest, except to the extent of about one-eighth. They have for the last ten years drawn the following sums:—

Primus,	L.140
Bishop of Edinburgh,	170
Bishop of Moray and Ross,	110
Bishop of Brechin,	110
Bishop of Glasgow, and Galloway,	110
Bishop of St Andrews, Dunkeld, and Dumblane,	110

The Bishoprick of Argyle and the Isles is supported by Bishop Low's endowment.

In 1850, a fresh subscription was started under the auspices of Mr Wm. Forbes the treasurer, and about L.4000 additional has been realized, with some annual subscriptions. This has enabled the trustees last year to add L.30 to the income of each Bishop. The whole fund amounts now to L.24,000.

Still the annual payment is a very inadequate provision for our Bishops, and the result of the poverty of the Church is, that it has, of late, become a practice to resort to England for men of fortune to undertake this office. This necessarily has a dispiriting effect upon our clergy. They naturally regard it as a reliance on human agency, and a want of trust in God to work out His ends by the instruments which He has given us. Owing, however, to the late rapid advance of the Church, and the widening field which is everywhere expanding before her, it is evident that the demands upon the purses of our Bishops must be proportionably increased. On £140 a-year it is difficult, if not impossible, without, at least, the most extreme self-denial, to set that example to the laity in giving, which is so desirable. We therefore trust that the effort about to be made, to enlist the sympathies of the vestries and congregations in this good cause, may be successful.

It is very hard that there should be no fund whatever for travelling expenses, when the Bishop proceeds on a tour of Confirmations; and the increasing intercourse with England and the English Prelacy, render the position of our Bishops still more painful from their straitened resources.

It is hoped that in the course of a short time our Bishops may have at least L.300 a-year.

The present trustees are—Lord Medwyn, Sir John Hope, Bart., Sir John S. Forbes, Bart., Sir James M. Riddell, Bart., Sir Archibald Edmonstone, Bart., Adam Urquhart, E. D. Sandford, Wm P. Dundas, and James Hay Mackenzie, Esquires. Wm. Forbes, Esq., Shandwick Place, Edinburgh, is Treasurer, to whom donations and subscriptions may be sent.

THE PANTON FUND,

Whereof the Bishops of the Scottish Episcopal Church are *ex officio* Trustees, was founded by Miss Katherine Panton, by her will, April 3, 1811, for the purpose of providing a Theological Education for candidates for Holy Orders. Her wish was, that a proper house should be provided in Edinburgh for a Professor of Divinity, and for the reception of a Library to be provided for the use of the Students, after granting an adequate salary to the Professor, and allowances to poor students whether studying under the Professor, or engaged in preparatory studies at any of the Universities.

The whole income of the Fund being absorbed by the allowances to the Professor and students, the house, No. 8 Hill Street, for the reception of the Library, was purchased by a subscription raised for that purpose, and the Library collected by the late Bishop Jolly and left by him to the Church, was placed there.

The Library has since been removed to St Andrew's Hall, and the Pantonian Lectures are now delivered, and the Pantonian Students required to reside at Trinity College, Glenalmcnd.

ST ANDREW'S HALL

Is a large and commodious house, situated between the head of the Canongate and the North British Railway station, the property of which is vested in the Bishops of the Scottish Episcopal Church, for the following purposes:

1. To accommodate the Training Institution for the education of young men—candidates for the office of schoolmaster in connexion with the Church.
2. To accommodate three schools—one for boys, one for girls, and one for infants of both sexes. These are to be considered as necessary adjuncts to the Training Institution, the students of which are in them exercised in the practical duties of their profession.
3. To accommodate the Panton Library, hitherto kept at No. 8 Hill Street; and also another Library, the property of the Bishop and Clergy of the Diocese of Edinburgh.
4. To accommodate the Committees of the Church Society, and other Committees connected with the Church, whether general or Diocesan.

THE SCOTTISH EPISCOPAL CHURCH SOCIETY.

This Society was instituted by Canon in 1838. Its objects are then stated to be, *first*, To provide a fund for aged or infirm Clergyman, or Salaries for their Assistants, and general aid for Congregations struggling with pecuniary difficulties; *secondly*, To assist Candidates for the Ministry, in completing their theological studies; *thirdly*, To provide Episcopal Schoolmasters, books, and tracts, for the Poor; *fourthly*, To assist in the formation or enlargment of Diocesan Libraries.

This Canon was proposed by the Very Rev. the Dean of Edinburgh. The Society was in the following year practically formed, and Dean Ramsay undertook the office of general Secretary, which he gratuitously and most efficiently discharged for many years. When the business so increased that it became incompatible with his other official duties to give to it the time and attention which it required, the Society came to the resolution of giving him the assistance of a paid Secretary and Treasurer; an office which has been for some time filled by Hugh James Rollo, Esq., W.S. The energy with which he has discharged its duties, and the increasing prosperity of the Society, have satisfied every one of the wisdom of the arrangement.

This Society consists of a patron, vice-patrons, a president, vice-presidents, a general committee, composed of all the clergy of the Church, and a number of influential laymen, with a variety of sub-committees to attend specially to particular branches of the business. There is also an auxiliary committee in London.

The formation of this Society has, under God, imparted new life to the Church. Her missionary character is now duly recognized, and the consequence has been that the Church has added one third both to its churches, clergy and people, since 1838. Previous to that year the clergy were almost dependant on their congregations; and such was the extreme poverty of some of them, that they were not able to contribute more than a few pounds towards their pastor's support. Some were returned so low as L.2, L.10, L.15, and a large number of the country charges ranged between this last and L.50, sums utterly inadequate to maintain existence. This too led to another evil, viz., that one clergyman was in many cases obliged to hold several cures, often at great distances from each other. Service in these cases could only be performed once a fortnight or three weeks, and regular or efficient pastoral

visiting was quite impossible. The consequence was that congregations once most numerous were fast dying away.

Since the Society was instituted, the incomes of the clergy have, generally speaking, been raised to L.100 a-year where the incumbency is without a parsonage house, and to L.90 with one; new congregations have been rapidly formed, and schools have been attached to many churches, and are in course of being established in every cure. In short fresh energy and zeal, and a spirit of hope and confidence, have been imparted to the Church within the last few years, and these have been fostered by the Church Society. The ultimate results it is impossible to calculate; but it is evident that to enable the Society to do its work efficiently, it must be energetically supported by the whole body of the faithful. To enable it to meet the yearly increasing wants of the Church, there must be a corresponding increase in the funds.

TRINITY COLLEGE, GLENALMOND, PERTHSHIRE.

Warden—Rev. CHARLES WORDSWORTH, M.A., Late Student and Tutor of Christ-Church, Oxford, and Second Master of Winchester College.

Sub-Warden—Rev. ALFRED BARRY, M.A., F.R.S.E., Late Fellow of Trinity College, Cambridge.

ASSISTANTS.

In the Senior Department—

Rev. W. BRIGHT, M.A. Fellow of University College, Oxford.

In the Public School Department—

Rev. R. H. WITHERBY, B.A. Exeter College, Oxford.

L. H. RUMSEY, Esq. B.A. New-Inn Hall, Oxford.

Rev. C. B. MOUNT, B.A., Fellow of New College, Oxford.

J. M. TAYLER, Esq.

Rev. J. A. SELLAR, Trinity College, Glenalmond, M.A., Aberdeen.

This College, in connexion with the Church of Scotland, was projected in 1842, and two years later the buildings were commenced, and carried on with activity till 1851, when the Chapel was finished and consecrated. Upwards of forty thousand pounds have been expended on the works already executed, and a farther sum of above fifteen thousand pounds will be necessary to complete the plan. There are still wanting the Public School-room, the Hall, and the Cloisters on the east and south sides of the quadrangle, together with the Tower of the Chapel.

The constitution of the College having been carefully prepared, it was confirmed by a public meeting of the Subscribers held at Edinburgh in 1846. Under this constitution the Governing Body is a Council consisting of eighteen members, including all the Bishops. In the year just named, the Rev. Charles Wordsworth was appointed Warden, with full powers to organize the College, and carry out a regular and systematic plan of management.

The College was opened by him and the late Sub-Warden, the Rev. H. E. Moberly and two assistants, with fourteen boys, on the 4th of May, 1847. The number was doubled at the commencement of next term, and there has been at almost every term since a steady and satisfactory increase of boys—the number being at present sixty two boys, and twelve Divinity Students. There is every reason to believe that in a few years the accomodation provided will be fully occupied, as the eminent advantages of the College have hardly yet had time to become sufficiently known and appreciated.

The College consists of a Senior and Junior Department.

The Senior department is designed for Theological Students, preparing to become candidates for Holy Orders in the church, and is under the charge of the Warden, Sub-Warden and one eminent assistant.

The Junior department is designed for boys between the ages of eight and eighteen who receive a general education, as sons of the aristocracy and gentry,

for the army and navy, and for the learned and mercantile professions, after the manner of the great public schools of England.

The objects contemplated in the management of the College are to train the moral habits, and to cultivate the mind, in the most efficient manner; and the whole of the moral and religious training is conducted under the guidance of the Church.

The Accademical dress for Masters and Theological Students is a Cap and Gown; for the Boys, a Gown with a Scotch *Bonnet*. Surplices are worn by the Clergy at the daily service, and on Sundays and feast-days by all.

ST. NINIAN'S COLLEGIATE SCHOOL PERTH.

Governors.

The DEAN and CHAPTER of ST. NINIAN'S.

Canon in Charge.

Rev. H. HUMBLE, M.A., University College, Durham.

Masters.

Classics and Mathematics, . .	Mr Ross.
Writing, Arithmetic, and English Reading,	Mr Ed. Tapsfield.
Vocal Music, ...	Mr Frederick Helmore.
Instrumental Music, and Theory, .	Mr Herbert.
Drawing and Perspective, . .	Mr Frederick Allsop.

Lectures are also given in French, German, and the higher branches of Classical and Mathematical science, by the Canons of the Cathedral.

The School established in connection with the Cathedral of St Ninian's is intended to supply a want long felt in Scotland—a Middle School, wherein the sons of commercial men should be fitted for active employment, and those of them who are intended for the professions, should be educated up to the point where specific instruction in the faculty they are afterwards to cultivate commences.

The branches into which the instruction diverges may be thus specified:—English Reading, Writing, Composition, Geography, History, general and particular. Latin, Greek, French, German; Hebrew if required. Mathematics, Euclid, Mensuration, Book-Keeping, Arithmetic, Algebra, Trigonometry, &c. Drawing and Perspective. Music, instrumental and vocal.

There are three classes of pupils *Choristers*, paying 18 guineas per annum for all ordinary charges, including washing, medical attendance, &c. *Probationers* are charged 23 guineas for the same. From this class Choristers are ordinarily chosen. *Ordinary* pupils, who pay 30 guineas yearly. Each boy has a separate bed. All take their meals in a Common Hall with the Canons and the Masters.

The whole staff of Masters and pupils attend the Cathedral Service twice daily, and the desire is to impress a religious character on each individual, so that whatever his employment hereafter, he may seek, in doing his duty, to serve God, Who has called him to serve Him in that capacity.

ST MARGARET'S COLLEGE, CRIEFF, PERTHSHIRE.

FOR THE EDUCATION OF YOUNG LADIES.

Visitor—The BISHOP of ST ANDREWS.

Principal—The Rev. A. LENDRUM, M.A.
Lady Superintendent—Mrs LENDRUM.
Head Governess—Miss DONNE.
Second Governess—Miss WARD.

French Governess—Mademoiselle JEANNIN.
German Governess—
Singing—FREDERICK HELMORE, Esq., Choir Master to His Royal Highness Prince Albert.
Drawing—FREDERICK ALLSOP, Esq.
Dancing—Madame APOLLINE ZUINGLE'.

This undertaking was begun in 1849, although the College was not opened for the reception of Pupils till the commencement of 1850. Since then each succeeding term has brought a large increase in the number of Pupils, and there is already every prospect that next term the present numbers will be increased by one-half. This steady progress affords the best testimony to the soundness of the principles on which the College was founded, and the success with which the plan has been carried out.

The objects contemplated are distinctly set forth in the prospectus, namely,

1*st*—The careful and systematic training of its inmates in the principles of the Church.

2*dly*—The combination of a sound English Education with the acquirement of more ornamental attainments.

3*dly*—The removal of the ordinary discomforts and temptations of school life, by modelling the whole arrangements and discipline of the College upon the plan of a well-regulated family.

The interior arrangements of the Buildings are considered well adapted to promote the comfort of the Pupils; while the bracing and healthy climate, the striking beauty of the scenery, and the endless variety of walks, are advantages possessed by the College which could to the same extent be nowhere else obtained in Scotland.

N.B.—If any Societies or Institutions have been overlooked, we shall be happy to insert them in our next number if supplied to us.

Ecclesiastical Intelligence.

EPISCOPAL SYNOD.

AT the Episcopal Synod, held at Edinburgh on Tuesday the 20th of April, the Bishops, by a majority, came to the following resolution :—"That the admission of the Laity into Ecclesiastical Synods under certain conditions, and to speak and vote therein on a large class of ecclesiastical questions, is not inconsistent with the word of God, and is not contrary to that pure constitution of the Church, to which it has been the special privilege of the Church in Scotland to bear testimony."

It was farther resolved, "That a copy of the resolution should be transmitted by the Right Rev. the Clerk of the Synod, to the Deans of the different Dioceses for the information of the Clergy."

The Synod afterwards came to the resolution, "That the Training Institution should hereafter be known by the designation of 'St Andrew's Hall.'"

The following letter has been written by the Archbishop of Catnerbury to the Primus of this Church, to be communicated to his Colleagues. (We cannot help drawing attention to the manner in which the Archbishop commences his letter—equally destitute of proper respect for the Office, as of brotherly regard for our Episcopate.)

"Lambeth, May 3, 1852.

"Right Rev. Sir,—I have the pleasure of addressing you, as Primus of the Scottish Episcopal Church, at the desire of the Society for Propagating the Gospel, of which I am president. I am requested to convey the cordial thanks of the Society to the Bishops of your Church for their zealous co-operation in promoting the success of its Jubilee, and to invite their attendance at the concluding Services of the Festival year, which are proposed for the 15th and 16th of June, at Westminster and St Paul's, and when we hope for the presence of some of the Bishops of the Episcopal Church in the United States of America.—I remain, Right Rev. Sir,

"Your faithful Servant and Brother,

(Signed) "J. B. CANTUAR."

DIOCESE OF ABERDEEN.

SCOTCH EPISCOPAL FRIENDLY SOCIETY.

THE Annual Meeting of the Committee of this Society was held in Aberdeen on the 5th ulto., at which all the members were present, except the Rev. Charles Pressley of Fraserburgh. Beyond the ordinary routine business there was nothing worthy of notice, except the *interim report*, by Alexander Ross, Esq., Advocate, on his report on the comparative assets and liabilities of the Society, which was submitted to the general meeting in July last. This interim report gives a rather more favourable view of the state of the Society than that of July. Mr Ross has not been able, from backwardness or neglect on the part of the members to furnish him with the necessary *data*, to complete his report. As soon as he can accomplish this, it will be printed, and circulated amongst the members.

THE DEDICATION FEAST OF ST JOHN'S, ABERDEEN.

THE Festival of the Dedication of this Church was observed on Thursday, 6th May, and through the following Octave:

The Services in connection with this Commemoration were as follow, the offertories, except on Sunday, being for the Building Fund:—

Wednesday, May 5.—Eve. Evening Prayer at half-past Seven o'clock. Sermon, "The Dedication."—Incumbent.

Thursday, May 6.—Holy Communion at Eight o'clock, A.M. Morning Prayer and Holy Communion at Eleven—Full Choral Service. Sermon, "The Worship of the Church a type of the worship of Heaven."—The Very Rev. the Dean of St Ninian's. Evening Prayer at half-past Seven. Sermon, "Christ the Sacrifice."—The Rev. the Chaunter of St Ninian's.

Friday, May 7.—Holy Communion at Eight o'clock A.M. Morning Prayer and Litany at Eleven. Evening Prayer at half-past Seven. Sermon, "Christ the Priest."—Rev. Alex. Harper, St Mary's, Inverury.

Saturday, May 8.—Holy Communion at Eight o'clock A.M. Morning Prayer at Eleven. Evening Prayer at half-past Seven. Sermon, "The Christian Priesthood."—The Very Rev. the Dean of St. Ninian's.

Sunday, May 9.—Holy Communion at Eight o'clock A. M. Morning Prayer at Eleven. Sermon, "Christ our Justification."—Incumbent. Offertory for Church Society. Evening Prayer at half-past Two P.M.

Monday, May 10.—Holy Communion at Eight o'clock. Morning Preyer at Eleven. Evening Prayer at half-past Seven. Sermon, "Our Risen Life in Christ."—Rev. C. T. Erskine, Stonehaven.

Tuesday, May 11.—Holy Communion at Eight o'clock A.M. Morning Prayer at Eleven. Evening Prayer at half-past Seven. Sermon, "Our hearts above with Christ."—Rev. J. Smith of Forgue.

Wednesday, May 12.—Holy Communion at Eight o'clock A.M. Morning Prayer and Litany at Eleven. Evening Prayer at half-past Seven. Sermon, "Christ's Presence by the Comforter."—Rev. J. B. Pratt of Cruden.

Thursday, May 13.—The Octave. Holy Communion at eight o'clock A.M. Morning Prayer at Eleven. Evening Prayer at half-past Seven. Sermon, "Waiting for Christ."—Rev. William Webster of New Pitsligo.

The following Clergy were present in the Choir on the day of the commemoration :—

Very Rev. the Dean of Aberdeen.
Very Rev. the Dean of St Ninian's.
The Incumbent.
Rev. Henry Humble, Chaunter of St Ninian's.
The Rev. John B. Pratt, Cruden.
... Arthur Ranken, Deer.
... Alexander Low, Longside.
... John G. Ryde, St Andrew's, Aberdeen.
... C. T. Erskine, Stonehaven.
... James Smith, Forgue.
... William Webster, New Pitsligo.
... Alexander Harper, Inverury.
... James Stevenson, Caterline.
... W. F. Grieve, Banchory-Ternan.

The following Special Service for the occasion was sanctioned by the Bishop :—

Proper Psalms.—Morning—Ps. xlvi. ; xlviii. ; lxxxiv. Evening—Ps. lxxxvii. ; cxxii. ; cxxxii.

Proper Lessons.—Morning—1 Lesson, 2 Chron. vii. 2 Lesson, St Matt. xxi. 1–16.

Evening—1 Lesson, Isa. lvi. 1–7. 2 Lesson, Rev. xxi.

COLLECT.—St Simon and St Jude—Epistle, Ephes. ii. 19-22. Gospel, St John x. 22–30.

A correspondent has furnished us with the following report:—

An Octave of Services to celebrate the anniversary of the consecration of St John's, Aberdeen, commenced on the day of St John *ad portam Latinam*. The festival began on the eve of that day by a procession of the choir and clergy, who entered by the west door singing the 24th psalm to the angelical chaunt. The service was said by the Rev. H. Humble, chaunter of St Ninian's Cathedral, the responses being given as harmonized by Tallis. The Rev. the Incumbent preached a most excellent sermon from John x. 22, 23. "And it was at Jerusalem, the feast of the dedication," &c. The Rev. gentlemen, after speaking of the stated and divinely sanctioned festivals of the Jews, said that this one was subsequently appointed by the authority of the Church, and that after prophecy had ceased and the sacred Canon was completed. That the Church, therefore, had authority to enjoin such festivities as this, no one who believed that our Lord's example was intended for us could reasonably doubt. The Church had wisely ordained that in every district that most important event, the dedication of the sacred fabric should rank as a feast, only second to those of the very highest class, such as Easter, Christmas, &c. The Rev. preacher then referred to the place—Solomon's Porch, in which our Lord stood whilst he taught the people, and applied the example, both in the place of His selection, and in the attitude to the circumstances of the Christian Church. The next morning there was early celebration at eight o'clock, and again after Matins at 11 o'clock. At the latter time the sermon was preached by the Dean of St Ninian's, from Rev. iv. 1. "After this I looked, and, behold, a door was opened in heaven." Regarding the passage, of which these words are the commencement, as the record of an actual fact, the Dean showed that the service represented to be going on in heaven is of a highly ritual or æsthetic character, such indeed as is represented to us by the ceremonies and forms peculiar to the Catholic Church. The throne, with the seats on both sides, the lamp, the white raiment, the prostrations, and the very words of the ever continuing song of praise, are the antitypes of what still goes on in the Christian Church, and there alone. But if the passage be considered a vision, it must be a vision of something real; and if it refer us to æsthetic Services in the earthly Church, to enable us to comprehend it, this is a most convincing proof that the Church services were intended to be what we find them in this and other well appointed churches. If some should hold that the language is accommodated to the highly ritual service of the Jews, the preacher asked if it were likely that that which was to instruct mankind in the nature of the heavenly worship, would be spoken of in language only applicable to what was a past system when this book was written? The Dean showed how instinctively the Church clung to ritual, and how certainly schism and heresy shrunk from it; how the Church, if she were asked the rationale of

some things she did, *e. g.*, antiphonal psalm singing, would be puzzled for answer, and yet she all the world over practised it. The dropping of this practice was systematic with dissenters. The sermon was most eloquent and brilliant. In the evening the sermon was preached by the Rev. H. Humble, from Ephes. v. 2. "Walk in love, as Christ also hath loved us, and given Himself for us, an offering and a sacrifice unto God, for a sweet-smelling savour." Mr H. complained that in exalting the doctrine of the Incarnation, as men now very naturally do, since it had been till lately almost lost sight of, they were liable to forget that of which the Incarnation was but a forerunner—the Atonement,—and by neglecting to ground all appeals to love upon that which was the crowning evidence of it, they were, in fact, incurring a danger of destroying the just proportions of the faith. Nothing can exercise such an effect upon the heart as the Atonement, and nothing, therefore, can call forth such intensity of love. He traced the attempts of men to substitute some other incentive to love, to the radical defect of human nature seeking to rid itself of the contemplation of suffering.

The following preachers, each of them in turn, we have heard, did full justice to their respective subjects, though we have not been able to get epitomes of their discourses. The Church was very beautifully decorated with flowers and evergreens. On Friday Tallis's Litany was very well chaunted by the choir. Altogether the services were of a most devotional and encouraging character.

Many of the clergy, and several laymen, dined at Mr Cheyne's residence on the Feast day, when a very interesting conversation took place on the question of the admission of the laity into the Synods. Moderation was the distinguishing characteristic of the entire discussion.

We wish Mr Cheyne every success in his undertaking—the spiritualizing of those committed to him through the medium of the ritual of the Church. One year's trial has been suficient to prove the soundness of the principle upon which he started. May God speed him and his.

DIOCESE OF ST ANDREWS.

FEAST OF THE COMMEMORATION OF TRINITY COLLEGE.

On Tuesday the 4th of May, the Annual Commemoration took place at Trinity College. If the festival was not, as last year, dignified by the dedication of the Chapel, it had this special interest attached to it, that a larger number of its ordained alumni were present than could possibly have been there at any previous celebration of this sort. These were, Revs. J. A. Sellar, now one of the masters of the college; T. A. Purdy of Galashiels; J. T. Boyle of St Mary's, Glasgow; J. Fergusson of Montrose. We saw also several laymen who had been educated there. The clerical visitors embraced the Very Revs. the Deans of St Andrews and of St Ninian's, Perth; the Rev.

A. Lendrum, one of the college council; the Revs. C. J. Lyon of St Andrews, R. Henderson of Stirling, H. G. W. Aubrey of Dalmahoy, W. Bruce of Dunfermline, H. Humble, Canon of St Ninian's, and F. H. Freeth, Canon of the Church of the Holy Spirit, Cumbrae. We also observed, amongst many laymen, several former pupils at the college. There was a considerable number of ladies collected in the raised seats appropriated to their use behind the returned stalls at the west end; and we were gratified to observe a few of the surrounding people also accommodated there. It was pleasing to see some plain rustic garments among so many well-dressed, gentle-folks,—something to remind one of those among whom it is the Church's Mission especially to work. Morning Prayer was chaunted by the Sub-Warden, relieved after the third collect by the Rev. R. H. Witherby. The Warden and Sub-Warden respectively occupied the north and south sides at the communion which followed. The Warden preached an eloquent and most feeling sermon from St Matthew ii. 23, "He shall be called a Nazarene." The preacher first alluded to what was implied by the term, one in virtue of a vow separated from his fellows, pledged to a life of holiness and preparation. During the long interval between the portion of the turning aside into the parts of Galilee and the commencement of His ministry our Lord was in His separatedness learning 'to tread the wine-press alone." The Warden showed how this vow of the Nazarite was impressed upon the institution of which they were members. How separation in rooms, in studies, in devotions was fitting each for that great day when separately each one should stand before his judge. He then more especially addressed himself to those who had gone out from the college to carry the Church's message to their countrymen, often singly and amid many discouragements. Theirs was a life of peculiar separation. He exhorted them to persevere in the labours they had undertaken, and then, whatever might be the reports circulated to their discredit, they need not be moved. Those who could best appreciate their labours would, as they had already done, report favourably of them, and he might say with the beloved apostle, "I have no greater joy than to hear that my children walk in truth." At the celebration which followed, a very large number communicated. We felt in this, the highest of the Church's acts, the want of a proper collect, epistle, and gospel. The psalms, lessons, and *collect* in morning prayer were proper. The Collect, however, was not even repeated after that of the Sunday. More music, too, there might have been in the Liturgy, which was considerably plainer than Mattins. The chapel was beautifully and tastefully decorated with wreaths of flowers; and every one present seemed to feel the influence of these accessories, and join in the service with true festal feeling. Between fifty and sixty afterwards dined at the high table in the hall. Mrs Woodsworth entertained an equal number of ladies in the Warden's lodge. The day was bright and sunshiny. Trinity, therefore, looked its best.

KIRRIEMUIR.—Although not usually in the practice of recording

marriages, we have the greatest pleasure in noticing the following, from the proper feeling and practice of the bride and bridegroom on the occasion. We wish the same example were more generally followed, and we trust the day is not distant, when the matrimonial service will be conducted with becoming solemnity in all cases. Married on Easter day in St Mary's Church here, by the Reverend James Douglas, the Incumbent, Mr George Gordon to Miss Ann Taylor, both of this place. After the ceremony the bride and bridegroom, with several friends, members of the church, remained to partake of the Holy Communion.

In the afternoon of the same day, four adults and three children were received into the Church.

DIOCESE OF EDINBURGH.

The Society for Propagating Christian Knowledge has voted £200 towards the completion of the buildings for the Training College, henceforth to be known as St Andrew's Hall.

DIOCESE OF BRECHIN.

LAURENCEKIRK.—On Monday the 10th ult. a very numerous and crowded meeting of the members of the Church in this quarter, of both sexes and all ages, was held in the vestry in order to present to the Rev. Joseph Haskoll, M.A., Cantab, Canon of St Ninian's Cathedral, Perth, their tribute of acknowledgements and thanks for his valuable services in the cure for the last six months, during the absence of the Rev. the Incumbent. A letter from Mr Gibbon of Johnston, the patron, having been read, expressive of the regret he felt in not having it in his power to be present on such an occasion, in consequence of his absence from home,—Mr Low, of Auchinzooch, was called upon to preside, and to present the address, a duty which he discharged in a most able, feeling, and becoming manner. The address, which is signed by the whole heads of families and adults of the congregation, is as follows:—

"*To the Rev. Joseph Haskoll, &c., &c., Laurencekirk.*

Rev. and much respected Sir,—We, the heads of families and others, members of the Episcopal community of Laurencekirk and adjacent district, understanding that the time is at hand when your temporary pastoral charge over us is to cease, desire, with the utmost unanimity and cordiality of feeling, to offer you our grateful acknowledgements and thanks, for the gratification we have felt, and the benefits we have derived, under your ministry, during the half-year you have been among us, and also for your unwearied attentions in visiting among us, even at the remotest of some of our homes—your consolations to the aged, the infirm, and the distressed—your zeal for the well government of the young, and the spiritual interest you have taken in us all—in our families and individually. You carry with you, Sir, the kindest feelings of every one of us here, and you leave

behind you a grateful and abiding sense of the value of your ministrations. In accordance with the benefit we feel that, under the blessing of Providence, we have derived therefrom, we sincerely hope and pray for your future welfare and prosperity. We hope that you may enjoy much that is good in this life, with length of days, till that the life which you now live in the flesh may issue in everlasting felicity.—Farewell."

The address having been read and presented, Mr Haskoll made a feeling reply, of which we can give but a very imperfect idea. He said that he felt much affected by the kindness manifested towards him by the congregation, and expressed in the address. The congregation had thanked him, whereas he thought it was for him to thank them. He had come amongst them as a perfect stranger, and they had treated him as an old friend. He had always derived much gratification from their uniform attention and kindness. He hoped his good friends would not fail to treat those who might come after him in the same kind manner. He also hoped that he should hear before long that there was a school attached to the Episcopal charge at Laurencekirk, for without this no church could flourish. He saw many grey heads on Sunday, and too few young ones, and doubtless because there was no school. Though he had served in many places in London and elsewhere, this was the first testimonial he had ever received; and had any one told him, when he was ordained in the Diocese of Canterbury some years ago, that he should come to Scotland to be thus honoured, he should have indeed disbelieved it. He valued this address from the people of Laurencekirk probably more than he should one from the most fashionable assemblage in London, inasmuch as he knew it was sincere.

DIOCESE OF ARGYLL AND THE ISLES.

On the fifth Sunday after Easter, a place of worship was opened by the Incumbent of Dunoon at Innellan, a new and increasing watering place on the Clyde.

DIOCESE OF GLASGOW.

The Lord Bishop of this Diocese administered Confirmation on the 24th April at Peebles, to 13 candidates; on the 25th at Hawick, to 20 adults and two children, the former being nearly all converts.

ST. MARY'S, GALASHIELS.

On Saturday, 1st inst. (the Festival of SS. Philip and James), the sacred and apostolical rite of Confirmation was administered by the Right Rev. the Bishop of the Diocese, in the Chapel of the most Holy Trinity at Melrose, to several members of that flock; and to *thirty-seven* adult catechumens, for the most part converts from Presbyterianism, the *first-fruits* of the Church in Galashiels; all of whom were, by the pious and munificent care of Mrs Scott of Gala, conveyed in

an orderly manner, befitting so solemn an occasion, to Melrose (which is nearly five miles distant from Galashiels), in carriages hired expressly for the purpose,—thus precluding the many temptations, together with all that distraction of mind and fatigue of body, to which confirmees are too often exposed in having to go a long distance to be confirmed. Evensong was celebrated at 3 P.M., after which the "*Veni-Creator*" was sung. It was indeed a very touching sight to observe the presence of the whole of the children of St Mary's School (in Galashiels)—those lambs of Christ's flock—and to hear their infantine voices mingling in the prayers and praises of the Church, on behalf of their parents, brothers, and sisters then about to be confirmed. These, too, were brought to Melrose by the care and kindness of the same Christian lady, who has shewn so much zeal in the Church's cause. At the conclusion of the hymn, the Bishop advanced from his seat on the north side of the chancel to the front of the altar, and standing there, proceeded to deliver to the candidates a most practical charge on the nature of the holy duty they were about to perform, with all that paternal and affectionate earnestness of manner which so characterizes him. A point worthy of remark, and one that made this confirmation more solemnly impressive, was, that out of the whole number there were *ten or twelve cases* in which *fathers and mothers*—persons of from fifty to sixty-eight years of age—were kneeling together with their *sons and daughters* at the altar of God, to renew their baptismal vows—too long, alas! neglected,—and to receive their Bishop's benediction. The fervent and hearty way in which the response—"*I do*," was uttered, and the deep-toned and loud *Amens*, will not soon be forgotten by those who heard them. The candidates had all undergone a course of nearly four months' catechizing and special instruction.

Very many more, however, are, by God's mercy, now in progress of being restored to the Church of their forefathers. About twenty have already presented themselves for instruction as candidates for Confirmation; and it is fully expected, that with God's blessing, on the next administration of this holy rite—(which cannot be very distant)—there will be at the very least fifty Catechumens. Whole families are now seeking to be received into the Church. The people here seem to have been completely *satiated* with schism, (there are twelve or fourteen different kinds of dissenters, with as many imposing meeting-houses, and twenty so-called ministers) and to be *ripe for* that *Unity* which *the* Church alone presents. "*The harvest truly is plenteous, but the labourers are few*;" and it is much to be feared that, if the *present opportunity* be suffered to pass away unimproved, it may never occur again. The measure of success with which it has pleased Almighty God *already* to bless the work of His Church in this town, is a matter of the *deepest thankfulness*; but there still needs, alas! an *increase of labourers*. The amount of pastoral work to be done in a population of 8000, such as Galashiels, is appalling, more than sufficient to employ fully, by day and by night, *at least* one Priest and two Deacons.

When, in August last, a clergyman was appointed by the Bishop to the care of this town, he began, with eleven children, a school which now numbers fifty, and simultaneously the Daily Service, at which all the children attend regularly, and as they have been taught to sing, the Service is *choral.* About three adults only used to attend the daily prayers, at first, *now*, there are seldom less than twelve or fourteen, and sometimes there are many more. On Festival evenings there is always a *late* service, at which generally, from fifty to eighty people are present. At the opening of the Mission there were about *thirty* persons present on the *Sunday* services; *now*, the *average* number of the faithful on Sundays is *two hundred!* The temporary chapel (some large rooms in a house fitted up for the purpose) has been thrice enlarged but is still far too small. Numbers of people willing to submit to, and to receive, *the* Church's discipline and instruction, congregate about the doors, and remain throughout the whole service, where they can *see nothing* and *hear but imperfectly*, Sunday after Sunday. The want of a spacious Chapel is *greatly felt*; measures are however *now in progress* for the raising of subscriptions; and it is fervently hoped that the members of the church will, for CHRIST'S sake, help so holy and blessed a work, by their sympathies, by their prayers, and by their contributions. LAUS DEO.

Miscellaneous.

The following anecdote shows the value of lay influence rightly exercised:—

"The Arians being in possession of the churches in the city of Antioch, two zealous laymen, Flavian and Diodorus, assembled the Catholics about the walls at the tombs of the martyrs for the exercise of religious duties. They introduced among them the manner of singing psalms alternately, and of concluding each psalm with *Gloria Patri*, &c., which pious custom was soon after spread over all the Eastern and Western Churches."

Life of St John Chrysostom Maria.

WE have great pleasure in giving all the publicity in our power to the following prospectus:—

"THE ABERDEEN CHURCH ASSOCIATION.

The Aberdeen Church Association has been organised at the present time, as a means of enabling Members of the Church to co-operate, with especial reference to the great question now awaiting solution, as to a fuller developement of her synodical action. The auspices under which that question has been propounded render it matter of duty to all to bestow upon it their most anxious and deliberate consideration. The question comes to us from authority; for it is one on which the Episcopal Synod has just given a deliverance, containing a recommendation to the Diocesan Synods to take into their con-

sideration the proposal of lay representation in Synod, along with the judgment, that it is not in itself contrary to the essential principles of the Church of Christ.

But, admissible as the principle of lay representation is thus declared to be in itself, it is obvious, that its influence on the Church, for good or evil, must depend greatly on the measures in which the movement—the actual progress of which the Synod appears to recognize—may ultimately be embodied. It becomes, therefore, the duty of all faithful members of the Church to do their utmost to aid in procuring such a settlement of the question, as may at once guard against the abuses liable to arise out of the proposed arrangement, and call into operation all the advantages it is capable of affording.

And, whilst inviting to this end, as its primary object, the hearty co-operation of Clerical and Lay Members of the Church in Scotland, it will not be inexpedient to say a few words on the need existing for such a means of united action, and the principles on which its Members may act together.

It will be readily admitted, that one of the most crying defects of Scottish Churchmanship is the isolation and fitfulness of its action. The numbers of Scottish Churchmen, having a true perception of the nature and extent of the claims and sphere of action of the Church, are now considerable, and form a continually increasing proportion of the whole body; but their labours for their Holy Mother, and for the extension of her bounds, are, generally speaking, individual,—often unknown to the great body of the Church, or even to those equally earnest with themselves. It is hoped that such an association will, in some measure, provide an antidote for this unhealthy condition, by enabling Churchmen to unite cordially in the zealous promotion of any common object of importance to the Church.

The only bond of union which Scottish Churchmen seem at present to possess—having very much lost sight of the best and truest, that afforded by the Church herself—is the Episcopal Church Society; which, however, is evidently not calculated to supply efficiently the want that has been pointed out, and cannot, in any form, deal with the present emergency.

The Aberdeen Church Association, therefore, invites all earnest Churchmen, however they may differ on any of the points that agitate the Church, to join it. None need be excluded. In the present state of the Church, differences of views will exist; but while this is so, it is evident, that among those who in any respect may be considered as coming under the character just indicated, sufficient unity of principle and scope will be found to exist, to allow all to act together, and make it a duty to do so.

The distinctive object of the association, as already stated, will be to use all advisable and right means in its power so to influence the progress of the present movement, that the resulting establishment of a fuller measure of synodical representation may be in strict accordance with the essential principles of the Catholic Church. And they do so in the hope and trust, that the due realization of such a principle may, to a great extent, remove the need for and occupy

the ground filled by such associations as the present. For synodical action, in proportion as it is fully and effectively developed, becomes, in fact, the plain expression and practical realisation of the proper unity of action among Churchmen,—the absence which has been pointed out as one of the most grievous defects in our branch of the Church. By means of such action, if once attained and duly regulated, it is to be hoped, that all the wants of the Church now alluded to would be supplied in a more regular way than they ever can be by means of extraordinary individual or associated exertion.

Whilst putting forward, as its primary object, the question of synodical representation, The Aberdeen Church Association would by no means confine its activity to that point alone, but purposes to further, by every legitimate means, all schemes of church extension, defence, or improvement which may appear advisable, with whomsoever originating.

With these feelings, the Aberdeen Church Association has been formed. It desires to do, as a body, after good advice and more effectually, that which each individual churchman may, with propriety, do singly for himself; and thus, acting strictly within proper bounds, to enable its members to make the best use they can of the means and privileges entrusted to them.

Those desirous of becoming Members, are requested to communicate with GEORGE J. R. GORDON, Esq., Younger of Ellon, the Secretary and Treasurer of the association. Communications to be addressed to him at 13, King Street, Aberdeen.

Poetry.

DUTY.

BY THE REV. J. SUTTON.

A COLD word has it got to be,
That noble word of "Duty."
We tack it to the homely face,
The form devoid of fire and grace,
Then say, it has no beauty.
We turn it out from 'mong the flowers,
We chase it from the fruits,
And, in a corner of our ground,
We plant it with the roots.

With hero looks we march away;
Up here, down there quixotting:
And leave to the dear stay at home,
The one who never wants to roam,
The tasks of our allotting.
We say, it suits her best to be
In quiet walks of life,
It shields her from anxiety,
From the world's noise and strife.

We are not wise to drown the voice
Of angels softly chanting,
By wandering here and there about,
'Till the rude world, with busy rout,
And most discordant ranting,
With drums, and bells, and shoutings loud
Of men, and girls, and boys:
As circling bees, has brought us down
To calm domestic joys.

Call we the hour of duty dark,
Cold, cheerless, fit for dreaming;
One sun alone by day gives light,
A myriad sparkle through the night
From other systems beaming.
Grant that the hero's sun outshine
And dazzle them away,
Yet there they are with light divine,
When night has quenched *his* ray.

Why should it be so cold a word,
That noble word of duty?
It was a watchword once of power,
For martyr's cell or lady's bower,
Rough man, or shrinking beauty.
It was a sword, with blade so keen
For hero's hand to wield;
But glorious was its jewelled hilt
In bower as in field.

And we whose hearts are beating fast,
Whose arms with youth are strong,
Whose visions are of deeds of glory,
Who long to be the theme of story,
The burden of the song,—
We'll take this ancient word and throw
Its purple mantle round it,
And put the crown upon its brow,
With which God's church has crowned it.

NOTE.

We have received the following corrections of our Clergy List:—

At *Meiklefolla*, under the head of "Services," Evensong should have been noted at 5 *p.m. on Sundays*. We rejoice to add, that there is here a flourishing Sunday-School, attended by 85 youths.

Diocese of St Andrews—Laurancekirk—Dedication of Church, Holy Trinity; Degree of Clergyman, A.M., Washington, United States; Time of Celebration, six times a-year.

Diocese of Moray and Ross.—Amongst the consecrators of the Bishop, the name of the Bishop of Glasgow and Galloway was omitted. Pulpit Vestment at Duffus, the Surplice.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

JULY, 1852.

THE TWO CURATES.

CHAPTER 6.—*A Peasant's Home, and a Peasant's Party.*

SUSAN JACKSON, Mr Medway's housemaid, dwelt as I said in a neighbouring village before she went out to service. Her father's cottage stood at the top of the village, and was pretty for a cottage. It had a neat garden, beautifully kept, a porch made of crooked old sticks and covered with a vine, and rose-trees running wild round the chamber windows. Outside, all looked fair and pleasant, and perhaps within all might have been, had there been more room, and had the landlord been owner of the Jackson's, as well as their house. The door within the vine-covered porch did not even filter the rheumatisms, but let them in come when they might—the casements, half hidden among the climbing roses, had given every member but one the toothache. That one was William Jackson himself, who had never had a day's illness in his life, and hated the doctors; who, however, had had their revenge upon him in the continued illness of his wife.

One of the elder sisters was to come home to tea that night, and James and Susan, by mutual agreement, were to be there too; and the father got leave to come home an hour earlier, and in this way they meant to be happy. The poor pale mother, who dearly liked to see her children happy, had been busy all day getting everything in order, both in-doors and

out, and the children were dressed nicely by five o'clock, and the father was at his favourite station leaning over the gate that looked down the road when James and Susan came.

"Very glad to see you gal—very glad to see you young man," said William Jackson, "come in."

Susan ran in to take her things off, and the two men sauntered up the garden, James indignantly detailing his wrongs as he called them, and then dwelling upon his good luck. By the time he had finished, Susan rejoined them, and began telling her father the wonders of the pic nic the day before at Winton Hall. "Why gal," said her father, "why should'nt we change? Run and ask your mother, and if she isn't afraid of the toothache, we'll soon get the things out."

Five minutes saw the table spread under a large apple tree in the little orchard. It was a pleasant place, for the garden came nearly up to it, and from it they could see the flowers—rows of stocks for which William was celebrated, carnations lifting up their full vases of incense to the blue skies, and high, lordly oriental-looking hollyhocks, which make the poor man's garden look so grand. And near them, too, a little brook murmured through the green grass of the orchard, and refreshed them by its cool sound. Here they sat down to tea, and here William's home-baked bread, his new laid eggs, and home-cured bacon, rapidly disappeared. The beer from a neighbouring public-house was drank to "keep the tea from doing them any harm," as they said—and they certainly did enjoy themselves.

"Why, you seem very comfortable here," said James, "a precious sight better off than the people in my village are."

"And no thanks to any body but ourselves for that," said Willliam.

"Yes, my dear," said his wife, "all thanks to God for all His good gifts."

"Why, aye," said her husband carelessly, "we could'nt have 'em without Him I dare say, but we should'nt have 'em if we did'nt work for 'em I take it."

"Some people can't get anything when they do work," said James. "I've a notion that play's the most profitable thing a poor man can do. You go and help a gentleman play at cricket—or look after a dog for him, or take him to any kind of sport either by day or night, and see how he'll pay you. But help him in his work, and he does nothing but grumble at you for not doing more. Why, Tim Onion down in our village will get half-a-crown for telling where a fox kennels, and his next door neighbour will work hard all day for 14d.

But Tim's a scamp and his neighbour's an honest man. There arn't much encouragement for a man to be honest, I mean to try 'tother line a little now."

"But which will bring a man peace at the end?" said Mrs Jackson.

"Can't say, mam—aint got to the end yet, and hope I never shall."

"Well, my belief is," said Jackson, "that if a poor man wants to live at all better than a brute he must wring it out of the farmers and out of the gentry. If I and mine had'nt worked hard we should have had nothing but bread and a drop of tea water to give you this afternoon. I asked my master to sell me a pig for the same he sold 'em to the jobbers, but he wouldn't, and said he didn't approve of labourers keeping pigs. As if every poor man about his farm was a rogue. But I bought one, and he might turn me away if he liked. They're always talking about live and let live—but they won't let us live if they can help it. The fewer gentry the better luck, I always say."

"Well, I don't know," said James, "I don't think the gentry are so much to blame. They can't help what the farmers do."

"They can help it young man," said William Jackson. "When they lets a farm they takes care to put in that the farmer shan't overcrop it—but do they put in any thing about the poor labourer? No, they may overcrop him as much as they like. Who ever heard of a farmer being turned out of his farm for not paying his labourers their due; but let him be behind-hand with the landlord's due, and out he goes. I say its all the gentry's fault, because there are plenty after farms always, and they needn't let 'em to men who rob their labourers of their wages."

"Well, but see how kind the gentry are to people generally —and how much they give away—and what a sight of money they spend about churches and schools. I hate the farmers as much as you do; they swill like their own hogs, and eat as much at a meal as would keep a labourer's family a week. I'll stick up for the gentry through thick and thin. They don't know of half the bad jobs done on their estates."

"Then why don't they know of them? It's time they did know. But I say the parsons are the best friends the poor have got—though not in the way they think they are."

"How d'ye mean?" said James.

"Why, they build schools as you say, and hire schoolmasters and mistresses, and give up their time to teach our children all

about the Bible, and the Catechism, and foreign lands, and what took place a long time ago, here, and in outlandish countries. By and bye 'twill be—'Jack's as good as his master,' you'll see; for what can the farmers say when we tell 'em—'Master, its in the Bible, that you're "to sell all you have and give to the poor." And its in the Bible—"Woe unto you that are rich; for ye have received your consolation." "Give to every man that asketh of thee,"'—and so on. And its in the Bible, that when God had His way with the property, it came back to its owner every fifty years."

"Ah! that's all very well," said James; "but 'twouldn't do now-a-days—society's different now."

"Very well, then, we'll learn from the parson's books how to understand other people's, and they'll teach us how to make a little alteration for the better in society."

"I'll teach you at once, William," said his wife.

"Hark to the old hen clicking!" said he jocosely. "But let's hear the mistress's plan."

"Let each do his best in his own station, and leave others to God."

"Well there's a good deal in that, wife; but yet I should like to see them above us put to rights a bit. They build churches and schools for the poor; and they keep on writing a sight of books and tracts for *us*—just because they know if we do go much wrong there'll be a kick up in the country. Who troubled much about the poor till these bloody doings in France? But let 'em look to theirselves. If we're bad they make us so,—they show us how to drink, and how to gamble, and how to fight,—they get our wives and our daughters away, and then turn 'em out upon the town; and they let such styes as this be built up upon their properties to take all the shame away from our gals first."

"Hush, William! you're too bitter," said his pale wife. "There are many good people among them, and kind hearts; and perhaps they would be better towards us if we were more contented and deserved more. There's the same God for rich and poor; and if we go astray, it's not for want of knowing better. There are good farmers too as well as bad ones."

"Come," said Susan, who knew her father's temper, and saw a quarrel brewing—"here's your pipe, father, and Mary has just brought another jug of ale,—come and show James your flowers; for he knows a good flower when he sees one."

"Ah, that I do, Susy!" said James, rising up and kissing her as he rose.

"Oh! that's the game is it," said Jackson. I thought which

way the wind blowed when Susan used to talk so much about the new footman. Now, look here, young man! I like the looks of you—and you may come and see my daughter when you like; but I give you fair notice, that if you serve her as her sisters have been served, I'll stick a knife in you, be where you will. Now you know my mind. Poor Susy's my favourite—and if anything happens to her I shan't care what becomes of me."

James looked tenderly at her as she stood blushing before him, and now and then looking apprehensively at her father. The black hair was parted neatly from her open brow. Her large eyes were deep and black like an extinct volcanoe. Her dimpled cheek was damasked with health, and her full form and rounded limbs, bespoke one in the heyday of youth and passion. What had been done to give one so dangerously endowed force of character and principles of rectitude? What gentle, graceful mind had taught her with a woman's tact, to love virtue? Who had striven to show her how lovely in the sight of men and angels is the close veil of modesty? Who had taught her, as she became a woman, what woman's true charms are? Her mother couldn't; for she had been bred up in the same way, and gained her husband by her plump, rosy beauty when a girl. Her father's lessons were chiefly in the abuse of the men who had seduced her sisters. Sisters! Oh that there were gentle sisters!—true sisters, to teach our poor country girls the surpassing loveliness of godly chastity! Ladies who would forget their rank, forget their birth, forget every thing about themselves, but that they are subjects of Him Who came to seek and to save that which is lost, and who, like Him, would go among the wandering and the lost, if need should be, and call the Magdalenes to follow Him! Here the broad meadows lie, and the tall hedges rise high over shaded lanes, and shower the wild rose leaves down upon glimmering brooks; and the white village nestles under the hill-side, rejoicing in the beauty of a pastoral country. And, again, the wide corn fields stretch on, and on, as far as the eye can reach; and sheep browse upon the rich clover; and the harvest staggers along the hedgeless roads; and the village with its trees breaks the prospect, like an emerald throne upon a plate of gold; and girls dwell in each—young girls with the bloom of the peach on cheeks which never knew the blush of modesty. Who will take these meadow flowers, and these corn flowers, and weave them into garlands to decorate God's Church withal? Our towns may need your holy sisterhoods! but our villages need you more; and it may be the reward of devotion for awhile in

the back alleys and lanes of great cities, to come where all is fair but man's deeds.

James tenderly looked at her, and thought that his love for her would keep him from taking any advantage of her. He cared nothing for her father's threats, but he trusted to himself. "Well," he thought, "'tant my besetting sin, so there's not much danger." "Don't you be afraid of any thing of that sort Master Jackson," he said. "You shouldn't put such thoughts into young people's heads. We know how to take care of ourselves well enough; and I love old Susy," pinching her ear fondly, "too much to want to deceive her. So let's go and look at the flowers."

Jackson felt assured by the beaming honest face of the young man; and walked about more at ease than he had been for some time. James had evidently grown flowers successfully, for he knew all their good points, and the proper soils for them, and had little prosy tales to tell of how he got the prize at the Deddington show, four year come midsummer, and how he should have had it before, but the judges were unfair; and the man who got it was gardener to one of the gentry who gave so much towards the society.

They strolled about, and the smell of their pipes floated off upon the fragrant air with the odour of stocks, and wall-flowers, and roses,—and they quaffed their ale, and James joked, and the girls and boys laughed—and by and by came their supper in-doors, whilst the song of the birds came in at the cottage windows,—and then they walked home through the rows of hay in the meadows, and by hedges fragrant with wild roses—and they talked of their love for each other, and of the house they would furnish so nicely and their future happiness —and they saw nothing of the dark veil that their own sins would draw between them and this bright future.

"Fancy!" said Susan, in reply to something James had said, "fancy you and I with a lot of children round us. Why, James, I thinks I can see you with your Sunday coat on, and the children walking on before, and you and I going through that nice meadow path to church, we shall be a little bit altered then. Or do you like the meeting better?"

"No, I can't say that I do, Susy—though they do make the way easier there than they do at church."

"I always thought they were better living people than the church people. But which do you think right, James?"

"I don't know, gal. I think somehow, that, as there's a high road to yon village we're going to—and a field road we're in

now—and a road you and I know through the orchard, that only the servants and family have any right in; so I feel pretty sure that there's a private road there," pointing upwards, "if one could but find it. Mr Bovin tells me where I am to go to church to hear a gospel minister, as he calls him—and may be he knows the road, and will be kind enough to show me, for I can't be over particular."

"Nor I, James," said Susan; "and I don't see that many of them who are so particular are better than their neighbours. To be sure the Medways are all right—they are always as good as their word, and come and talk to one like one's own friends; but then they're people of a thousand. Even father always puts them out when he abuses the gentry."

"Ah! the governor's very bitter against the gentry—how's that?" asked James.

"Oh, he got his temper spoilt by the boys and girls going on so badly—and you know when a man's out of temper he gets to think that every one ill-uses him."

"Well, I don't know," said James; "I asked how 'twas he was out of temper with his betters—but I might have thought that a'most every poor man one meets with is pretty much the same. Its my belief we shall see a great row one of these days, Susy, for even the parsons, leastwise them as goes much among the poor, don't talk so much about the kings and queens being God's anointed as they used to do. I can remember the old parson we had before this, he used to put it to us in such a way, that we used to think it was as wicked to disobey the king as 'twas to disobey God; "and a precious sight more dangerous," Tim Onion used to say, "for if you swear there's no harm comes of it, but if you did'nt do as the king told you he'd clap you in prison." They don't say so much about it as they used to—and I've noticed when I've been waiting at table, that some of the best of the parsons about here, I mean them as goes about among the poor and have got no pride about them, they say they've got their grievances, and the government ill uses them—and there's a sort of vestry as far as I can make it out that does as the Queen tells 'em—they'd been uncommon hard upon the Church some little time agone. If it was half true as the gentry said at dinner, I'd have made one to smoke 'em out any day in the week. Pretty examples they set us: *we* must hear what the parsons say, because they're put to teach us—but these men want to teach the parsons. Wonder how long that game 'ud last? Whilst the parsons teach them as well as us, and don't mind telling them of their sins any more than they do a poor man, it's all right, because

there's the book and they must keep to that; but if they're to do just as the gentry tells 'em, why of course they'll make 'em teach 'that we're to be ground down just as they like, and that God means it so, and will punish us if we grumble.' No, no! let's have somebody free to tell us what's true and right, whether we does it or not."

"Well that's their look out, James—don't you bother your head about it. Hark! what's that?"

"Only an otter going in the old pond after a fish! Why, what a silly girl you are! You always gets frightened somewhere about here."

"I can't bear that pond. It's dark and desolate-looking; and you know what they say about it, don't you?"

"No—can't say as I do."

"Why, once there was a great house used to stand in the meadow above, and this pond was in a sort of wild wood that used to be all over these parks. I've heard father say, his grandmother, who lived to be very old, knew all about. And there was a great lady lived there who was very beautiful, and her husband was beyond seas, and all at once there came a new footman, who was very handsome, and very clever, and the servants couldn't make out about him, for he didn't know much about his work, and seemed more like a gentleman than a footman. And the lady didn't seem to half like him at first, and always used to be asking old granny about him, and put her to watch him; but after a bit she seemed to get reconciled to him, and he used to ride out with her a goodish deal. And then, all at once, the lady kept to her room. And the end of it was," said Susan, hurrying on with a kind of horror, "that a poor, little child was found floating in this very pond one day, and nobody could make out about it. But by and bye the footman and the lady's-maid went away, nobody could tell where—and the great lady moped about, and moped about till she was missed, and they came and dragged this very pond, and found her poor body here. And now it's haunted."

THOUGHTS ON COTTAGE LECTURES.

(*Continued from page* 265.)

WE have not laid much stress, except by implication, on what is, we believe, popularly regarded as the main advantage of Cottage Lectures, viz.,—Encountering the efforts of Separatists by making use of their tactics. It is well known how

dissent steals its marches on the Church, especially in out-of-the-way districts, by developing itself in the Cottage Gathering, and the village lane; the dissenting preacher suits his time and place to the requirements of his district; and thus grasps within his hold many who otherwise consider themselves Church people, and are so, or would be so, on Sundays, were it not that the nearness and facility of some separatist preaching to which they have been accustomed on week-days is too great a temptation, and in the present state of vagueness in religious matters is deemed equally sufficient; while all the requirements of Religion appear satisfied by their having been to where they can "hear some good." But whatever truth there may be practically in this view of Cottage Lectures, it is not the light in which we should wish them *primarily* to be considered. We prefer regarding them on their positive side, as a legitimate development of parochial work, and as adapted to certain necessities; and *then* we are ready thankfully to admit any benefits that may follow, or any collateral advantages that may be named. Undoubtedly, from whatever cause, where they have been tried, they have been found popular with the Poor. It may be, that dissent has accustomed them to look for and enjoy religious gatherings in their own houses; and that when the Church Minister comes to them in that way, it both gratifies their wonted bias, and in cases where professed Churchmanship has not been entirely thrown off, an appeal to conscience is afforded.

But this point of the gratification afforded to the Poor by meeting them, at times, in their own way, we are quite prepared to hear censured as an inconsiderate indulgence, as giving way to, and countenancing a state of feeling which the Church would do well to discourage. In a perfect state of things, *the Church* would be undoubtedly the proper place for all public exercises of Religion. But taking this feeling, which no one can deny to exist most strongly in the Poor, at its worst,—who, as things are, would be justified in either passing it over entirely, or treating it with reproach? Not to speak of the true duty of God's Minister to help to the uttermost the weakness, and sympathize with the peculiar feelings, of his flock, especially the poor,—how much *positive* good, otherwise hardly attainable, may be acquired by such a practice? By thus catching the ear of many on some week-day evening, who on Sundays are rarely at Church; and who during the day-time are busy in their various occupations, not only is the Priest enabled to deliver his message of warning or admonition, but he has an opportunity, in a plain and familiar

manner, more so than from the pulpit, of putting before them *exacter* and truer views of the obligations of Church membership, and of the Christian Service in general; and thus of correcting somewhat of that vagueness which is so pernicious to Church influence among these classes. But he will do more than this, and in the way of *positive* good. The accommodation *they see* given to their hours and convenience will be a far more effective inducement to them to come to Church more frequently, than any words that may be addressed to them. The very fact of the Clergy thus breaking down personally the cold barriers of strangeness and too often unsocial distance,—which after all tell most forcibly upon the poor, as they contrast the equality and greater familiarity of the dissenting preacher,—will gain for them, and for their cause, that truest of all influence, the ear of affection: while the respect, which the Poor, and the working classes in general, seldom deny to the superiority in learning and calling of the Church's Ministers, will be immeasurably increased, when they can add sympathy also to its influence. We are apt to consider too little, how much the feelings alluded to have to do with the attendance of our working brethren at church. Whatever, then, practically proves to them that CHRIST'S Gospel, as preached by the Church, is for poor as well as rich: that the ministers of the Church are for *all* alike: that their time, their labour, their learning, and their hearts are equally at the command, and for the good of the poor man as his wealthier neighbour,—will be a far stronger and more grateful appeal in the Church's cause, and be more powerful to restore wavering and severed hearts to her bosom, than thousands of sermons.

But not to rest our commendation so apparently on the ground of "the end justifying the means," we must add, that the fondness for Cottage Meetings among the Poor is a feature both too much overlooked, and too often treated with a censure it scarcely deserves, and which we think would not be so generally bestowed, if the habits and peculiar feelings of our working brethren were more closely studied. And, first, will it seem too far-fetched an illustration, if we bring into account that strong feeling of domesticity, which has been pointed out by many as a special element of our national character in comparison with other nations, and which, the deeper we penetrate into the less artificial grades of society, will be found more keen and vivid? There is something very genial to the poor man's mind in a cottage meeting. Something which fastens on his sympathies more kindly. He listens with a livelier, perhaps too with a keener relish to words thus familiarly and

socially addressed to him: in fact, he is, as we may say, *more at home.*

In like manner, the broad distinction often dwelt upon between a *hearing* age and a *reading* age, as descriptive of the contrast between ancient and modern times, however true as regards the educated part of the world, must be greatly qualified when we come to judge of the habits and condition of the Working Classes. With them the fondness for hearing is kept alive by an almost necessity. The long winter evenings, and the hours after work, have not, as with educated minds, the resources of reading and study: so that, when declining the ale-house, the skittle-ground, lounging about, and other profitless ways of passing time, they will gladly and naturally resort to any one who will regale their ears; who will read or preach to them, or give some oral instruction, which if it go no farther, may at least serve to interest them. It may be said, that this is mere seeking for excitement, and therefore barren as to any good fruits; but let us remember that some excitement is necessary for uncultivated minds. We may trace the same feature also in the almost prevailing custom of the poor reading aloud. It seems as if sound with them were really necessary for thought or understanding: for even when by himself, the poor man reads aloud; or one of the children, who has been at school, spells over again the chapter in the Bible, or other book, that may have been its lesson in the morning; or the chapter from which the text of the last Sunday's sermon in Church, or the last preaching, was taken from. Thus it is only a natural mode of spending an evening, for them to gather at some neighbour's cottage, and pray aloud and sing aloud, under the conduct of some one, more able or oratorical; generally, of course, the dissenting minister. And what wonder? to hear is easier than to read, and after the fatigue of a day's work, far more consonant with inclination. And who that goes much among the Agricultural Poor but will know, how in the evening some cottage in the village will be opened for general resort; a small collection of cheerfully-given halfpence will provide candles; every one who has a bench or a chair to spare will be ready to supply it; and thither one or more from every house will flock,—and all this without any decided feeling in the mass of the attendance that they are doing anything unchurch-like,—to listen to the loud rambling discourse, the fervid extempore prayer, and join lustily in some psalm or hymn sung to a free and popular tune? We do not mean to say that these are not dissenting meetings, nor do we wish to gloss over the evils that may belong to them, or to palliate the

mischief which dissent is working by means of them. We mention them as a feature in the habits of the poor which *must* be taken into account; and what we argue is, that they do not necessarily infer dissent in all who join in them, and that they may be much more fairly viewed as the efforts of self-supplying necessity, of wants felt by a very large class of our poorer brethren. Indeed, we could mention instances within our own personal experience, of cottagers, who live too far off for attendance at daily service in church, but who are regular worshippers there on Sunday, and seldom miss receiving Holy Communion once a month, who nevertheless hold such meetings in their houses; and that, without any feeling of disloyalty to the Church, but simply to fill up a void their circumstances have created. In such cases, we cannot but feel it to be the duty of the Clergyman, when time allows, to offer himself to the work; and most gladly, most heartily will such ministration be accepted; and we are very far mistaken if it be not attended, under GOD'S blessing, not only with fruits of increase to the Church herself, but will add also to his other ministries among them a savour of more real efficiency. If there were churches for every 800 or 1000 of our population, and more conveniently located; if also, there were Clergy equally distributed, such expedients might not be needed; but we must act and officiate as things are; if we have not a machinery perfectly adapted to the state of our circumstances, we must take the δεύτερος πλους, and labour faithfully to make the best of what we find.

And yet, notwithstanding the universal call made on all sides to do something for the People, many, we are aware, think it better to ignore the peculiarities of feeling we have mentioned, and to pass them over as loose and mischievous. But there is a greater mischief still in an inconsiderate overlooking of fixed and prominent forms of thought and feeling, that have, as it were, become habitual and so necessary. The craving for knowledge, the greater mental activity, the fact that people *will not* be kept in ignorance and unsatisfied want, and still more, that they *ought not*, show us that it is not merely unwise, but wicked, to refuse what help we can. It is a slavish system, however expressed, that would thus treat the effects of past neglect and past mistakes, as sins that merit only reproach: that would leave classes, who have the highest claims upon our sympathy and labour, in want that impels them to error, and then deny them the aid of any means adapted to their desires. But we know well what such principle means, however disguised under the semblance of religious prudence. It is not confined to these present times. It

visited Christendom, in an evil age, as one of the unworthiest blunders of Popery: it revived well nigh to scare away all semblance of vitality from the living mass, and still threatens to work evil, if it could, in the name of a stupid and inert Protestantism.—For what hope more inane than to seek to stifle mental error by the cruel agency of mental want?

Still, the objection against false incitement and shallow results may be continued; while it is asked,—Are you not working upon the worst and most barren feelings that can be enlisted in the cause of religion? such as the passion for hearing, and for any thing which has the appearance of being *different to what is ordered.* Many will come to the Cottage Lecture to hear, and join in an irregular service, who will not come to Church, and so are glad of such a plausible excuse to keep away. These objections, like others, we have before noticed, are both grave, and *true* also, if merely looked at by themselves, and from one side. We do not dispute them abstractedly: all we wish to do, and what is sufficient for our purpose, is, to deny their necessity, and to affirm the power of other counteracting influences as capable of nullifying and removing them. In fact, what Mr Monro says of the objections often raised against preaching, as an instrument to be *popularly* used, will apply equally to the case of Cottage Lectures. "The fault does not lie in the use of preaching, but in the absence of rites which should run parallel with it. If preaching is used without reference to them, if we are satisfied with the excitement of feeling produced in the hearer, or his good resolution for the future, and leave the work there, without guiding him to those means which will strengthen such holy resolutions, and give reality to such feelings, we leave preaching exposed to all the attacks which have been raised against it."—(Parochial Work, p. 96.)

And just so with Cottage Lectures; we have not concealed their danger and liability to abuse, when improperly used, and without due subordination and reference to the Church's higher ministries. But in real truth, it is not to efforts of zeal, to plans of ministration, which may apparently savour of irregularity, that the vagueness and laxity of feeling which so much prevails are to be attributed; but to the absence of those visible and positive facts, which carry with them the *chief*, if not *sole* realization of Catholic life and Communion. Facts, we mean, such as daily Service, frequent Communion, marked observance of Holy Seasons, Fast and Feast, as they occur in the kalendar of the Christian year. It is to the decay of external and visible reality in the forms of Public Worship; the

disuse and oblivion of that correct Ritual, which is not a matter of words, or mere ceremony, but of doctrine and of truth: it is to the absence and decay of the visible teaching of Religious Service, that such ill effects must be dated. And the cure will be, not in stifling or checking efforts to extend and develop, and even popularize parish ministrations, but in more strict, more zealous, and more scrupulous attention to give full meaning and effect to what is *regular* and appointed. It is the poverty of religious Facts as witnesses to the truth, that has been the parent of laxity in faith. Let these be multiplied, let the Church Herself be made, in Her visible order, and Her Sacramental power, a more consistent, and more signal testimony to Her own doctrines: let the Poor and unlettered *see* with the eye, as well as *hear* with the ear, the truth and the meaning of what is preached to them, or read to them, or spoken to them: let them behold Public Worship in its true and undistinguished character of an *united* public Sacrifice to the Glory of God: let them see that Ritualism is a holy element of Public Worship, by the reverence and scrupulous attention with which it is regarded, instead of being passed by as an empty ceremony or a tedious task-work. In a word, let the Church, by the visible influence of the great Facts of Her system, prove Her own truth, and shew Her reality to the world; and there will be little danger from any efforts or plans we may set on foot to meet social wants and necessities; because they will be seen, quite evidently, to be subordinate, and so naturally fall into their own proper place. Undoubtedly while we omit what the Church requires, it is no wonder if we are somewhat stiff in our view of any extraneous ministries. Other branches of the Church Catholic we see using out-door and wayside ministrations without fear, and with success; and at this present time the Roman is working her way in the crowded parts of the metropolis, and other of our great towns. She has been well furnished with orders of men whose special business it has been to develop and extend her system practically among the People. And if the Anglican fears to take such steps, lest she loosen perchance the hold that her *regular* service may yet have upon the masses around her, it is because in the conduct of her *regular* system she has been generally untrue to herself, and so experiences the practical force of that truth, that one compromise from the real high ground of a true position will ever be found to cripple in future operations, by requiring a double compromise on the other side, to fear and apparent consistency. If we are lax in Church, we must be

stiff out of Church, and so rue the evil consequences of a false position.

We have little space left for any remarks on the practical working of Cottage Lectures. But as our object has been rather to ventilate the question, than to mature a scheme, it is of less consequence. Very much will, of course, depend on the structure and circumstances of a parish. Where it is widely extended, but without any distant hamlets distinctly lying apart, and consists chiefly of scattered farm houses, with labourer's cottages equally scattered, the best plan we know of, is to get the farmers *by turn* to open their houses one day in the week, at an hour when the servants are at liberty after work, and when also the adjacent cottagers can attend. By this practice any objections which may be against meetings held in a more fixed place are done away. They assume rather the character of domestic or family worship conducted upon a *social* scale, and under the guidance and authority of the proper Pastor. By this plan also a Clergyman may get the round of his parish with equal effect and closeness to all. Where, however, as frequently happens, isolated and distinct hamlets are placed far out of the reach of the Church, the Cottage Lecture will necessarily take a more fixed position; a cottage will probably be the most convenient place, though even in this case it is desirable that the cottage should be varied,—one object, as we said above, being to meet the poor-man at his home; and it equalizes, as well as generalizes, the kindly feeling of the Pastor with the flock, and of the flock towards each other.

The mode of service also may be varied, according to circumstance; though two distinct objects will properly be present as guiding the conduct of it. First, that the distinction between the public Services in Church and these private ones be sufficiently preserved; and secondly, that they be nevertheless thoroughly Church-like in spirit and character. Hence, the Prayer Book, and not extempore prayer, will be scrupulously used. And to mark the *visitorial* (if we may use the term) nature of the occasion, it will be good always to begin with the apostolical benediction of "Peace be to this House," as in the office for the sick. Singing also, which will properly be encouraged, and without which much good effect will be lost, should be kept in its proper place,—the service not commencing with it, as too generally is the case; but let the psalm or hymn take its authorized position after the collects, and immediately before the reading and exposition of Scripture; for we should still keep an eye to accustoming our people to right

usages, even in our more private ministrations. We have often found reading the Psalms for the evening, verse by verse, with those assembled, very beneficial, not only as increasing their acquaintance with those beautiful parts of our Service; but as accustoming them to make the responses aloud, and so take their proper part in church; but also additionally instructive as an exercise in reading, which is very gratefully received by many who desire not to forget all they learnt at school; the evening hymn will very properly be sung before the "Grace of our LORD," as a fitting preparation for the dismissal. Moreover, the proper direction of, and attention to, the singing, will furnish the clergyman, who is on the watch for making the best of opportunities, a fair opening for the formation of a singing class in the district, which will be found the best means of accustoming his distant parishoneers to the musical parts of the public services, and what is more to be desired still, rendering them capable of joining in them with the mouth and the understanding also. The lessons for the day according to the kalendar will, as a general rule, come in their place: and the Epistle or Gospel, or the Proper Lesson for the nearest Sunday or Holy Day, will afford a fitting material for an exposition and parenetic improvement, which should be given apparently on the impulse of the moment, and addrest in a manner at once earnest and conversational, to the feelings and affections of the hearers, rather than be at all elaborated or systematically exegetic. The written sermon which the Priest has prepared or is preparing on the same subject, would easily furnish him with suffcient matter for such a discourse; and when it came to be listened to in Church, his hearers would find, from the subject having been already familiarized to them in the Cottage Lectures, that they would better follow the arguments and understand illustrations which they had heard before in less carefully wrought and more familiar language. Thus, it will be the object to make all the various threads of attraction converge towards the Church; and while a fresh impulse is excited, the impulse and the excitement are not to be allowed to waste themselves in barren results, but rather in furthering "the Glory of GOD," and the extension of our Spiritual Mother the Church.

With this view we began these remarks, and with this we end them; and our object will have been more than gained, if, besides drawing attention to this question as a *serious* one, and as worth more than a passing thought, it shall have awakened any to consider more earnestly the wants of the age;

and that they can be best healed, "not by crying peace, when there is no peace;" but by the active furtherance of those too great Facts, so often separated by man, though intended by GOD to be viewed together,—*the Church and the People.*

DR NEWMAN'S LECTURES ANSWERED.

THE ENGLISH CONSTITUTION VINDICATED, and the ANTI-CHRISTIAN TENDENCY of the ROMISH SYSTEM MANIFESTED, in a CONFUTATION of the VIEW of ROMANISM contained in DR NEWMAN'S BIRMINGHAM LECTURES. By PRESBYTER. London: J. Masters. 1852.

IN the eyes of a reflective man, there is not perhaps a more extraordinary phenomenon or a more striking anomaly existing than the lectures of Dr Newman, to which the volume before us is a well-considered and quietly written answer. It is above all things hard to conceive that the eloquent and the logical preacher at St Mary the Virgin's, Oxford, is identical with the champion of the Oratory, that the author of the Parochial Sermons is one and the same with the deliverer of the Birmingham-Lectures. We know that it is so; but how it came to be so, that seems almost beyond our reach to fathom. He was emphatically *the* man who had undertaken the defence of that great movement which has for some time past been developing among the branches of the reformed Church; he was, we might say, without any breach of veracity, almost the originator of that great and mighty desire to return to the grand principles of Catholicity, which are now spread far and wide, and whose fruit is to be seen east and west, north and south, in well-nigh every portion of the globe; he was the great defender of that real and vital Catholicism which is based on primitive and Scriptural tradition in contradistinction to the novelties, and, we are bound to say, the errors of Rome; he was this, and more than this,—the magnet which drew by an irresistible attraction the wills and thoughts of those who came within the influence of his genius and his power; he was the loadstar to which many, very many, eyes and hearts were turned in seasons of peril or in hours of doubt; they were no small number, who believed that it was his courage, his intellectual supremacy, the fascination of his eloquence, and the resistlessness of his consistency, which was to clear away all difficulties, resolve all debates and strifes, and fulfil many a bright day-dream, many a long deferred hope, many a heart-felt prayer. There were

then—the time is not so long ago, but that many can remember it still—bright, gloriously bright, visions floating before men's eyes, of Unity and Sanctity in CHRIST'S Church: of the dispersed abroad being gathered together, of the broken asunder being joined again, of the lost being found, the crooked made straight, and the dark and doubtful flooded with light. The hope of ages seemed within their grasp: sinful, faithless, mammonite as they were, they believed that the long dwelt on promises, the prophecies of Oneness and of glory, the visions of peace, and joy, and charity, which their ears had heard, were to be realized in unexpected fulfilment in their day, and that their eyes were to see them. The land "so very far off" seemed brought nigh, and to be about to be thrown open wide for them to dwell in; and the thought alone sufficed to brighten many a wavering faith, to strengthen many a doubting heart. It seemed good to live then, with such a prospect in view: men then felt it good to have been born in those days, when the things for which the elders had sighed and prayed seemed dropping into their willing hands; they felt a pity for their fathers who had departed and gone before they could share in the glory of the Church. And it was right and good for them so to have felt—bitter with the bitterness of dismay and the bitterness of doubt as has been their disappointment—it was good for them to have seen a glimpse of that exceeding glory of "the King's daughter," though it was to be quenched again in darkness, and the manifestation was to await its appointed time. We have no need to trace the history of that sad awakening from the heavenly dream,—to recal how, one after another, learned, thinking, and holy men fell off from their Mother Church, and departed to seek elsewhere that perfection of faith which we can only hope to enjoy when the Church of CHRIST is again *visibly* and *manifestly* one. It is a sad history, full of sad thoughts; yet we have the comfort of reflecting that it is our sister of England who has chiefly suffered from this lamented cause. Our own Scoto-Catholic Church, much as we must allow she wants of what she should have—far as she falls short of the picture which a Catholic Church ought to present to her children's eyes—has yet been found sufficiently affectionate, sufficiently attractive, sufficiently Catholic to retain *her* children, with some rare exceptions, when those of others wandered, and to bind them closer to her; aye, and even to afford comfort, if not counsel, to others who needed both.

But to return—where now is the man who seemed to have been raised up by Providence for the accomplishment of these

things? He is now a follower of that Church, whom of old he attacked by displaying a purer, and a holier, and grander system than hers, in contradistinction to hers. He is now more Romanist than Romanists. He is defending the most undefensible points of her system, advocating her most *outre* doctrines. Ultra-Montanist and Liguorian, beyond former precedent, he devotes all his wondrous powers and gifts to assailing the Church from which he went out, and more particularly to destroying, if it were possible, that form of Anglo-Catholic teaching, that due junction of the universal with the national, that alliance of the tradition of the Church with the authority of Holy Scripture, which has been confest to come the nearest to the primitive models, and to the Apostolic times. And in doing this he has spoken and written so unscrupulously, so boldly, so openly, on the side of Rome, that the authorities of his own Church, we have heard from more than one quarter, ordered these very lectures, the answer to which has suggested our remarks, to be discontinued. They could not, either from conscientious motives, or political reasons, go the same lengths, which the author of *Romanism* and of *Popular Protestantism* thought necessary, in his zeal, for the extirpation of English Catholicity. And the cause of this?—this most astounding phenomenon? It is not evidently "private judgment?" The use or rather abuse of an unbridled private judgment?—which Dr Newman has so often, so well, so justly reprobated, and in which, as it seems to us, he has always indulged. He has followed his own judgment in defiance of the teaching of his Church, as exprest in her Prayer-Book. He followed it from the time when he had not arrived at those views of truth with which his name was afterwards associated; he followed it while teaching, and inculcating submission to the teaching of the English Church; he followed it where it led him out of the arms of that his Spiritual Mother; he followed it to Rome; he follows it within the pale of Rome almost beyond Romanism. And all this, doubtless, not without many struggles, and much mental conflict: the very acts which most display private judgment, are perhaps on his part the result of restless endeavours to bring his reason to submit, and efforts to receive implicitly, what he is unable to believe: as St Ignatius forced his mouth, in spite of the repulsion of nature, to kiss the sick man's ulcerated wounds, so does Dr Newman, who was not satisfied with the teaching—for we speak not of the practice—of the English Communion, force his shrinking reason to accredit the most unfounded legends. It is sad to see the lengths, the extremities, to which the abuse of private judgment will bring a

man, especially when that man is confessedly the leading man of his age, the one *intended* to be a guide and helper of those that need, and, if nothing greater, an intellectual monarch among his fellows.

We come now to the volume, which is brought forward as an answer to the great Oratorian. It is written evenly and plainly, without any attempt for display, and with a simple earnestness to keep to the point. Presbyter is not, of course, and feels that he is not, an intellectual match for the Romanist lecturer; he has not attemped to cope with him in eloquence; and his chief aim seems to be to set out honestly what he conceives to be the right view in opposition to Dr Newman's fascinating pictures and elaborated arguments, confident that what is right and good will be in the end victorious, and that thus what is sophistical, although brilliant, will be best met and refuted by the contrast with the true.

Its objects and scope, we think, will be understood by the following extract from the advertisement prefixed to it and the table of contents:—

"Dr Newman's view of Romanism has been presented to the public under the auspices of the authorities of the Roman Communion in Birmingham, who 'identify themselves with its accuracy.' On this account it has a claim on our attention greater than might be due to it as the production simply of the Champion of the Oratory.

"In the following notices attention is called not so much to details as to principles, without a distinct assertion of which the arguments and representations of a subtle polemic cannot be successfully met. The writer submits that Protestants can only check that 'growth' of Romanism in England which Dr Newman confidently predicts, by acting on a principle which in practice they commonly ignore. It is *necessary* to confront the Roman system with something more than protests against and refutations of its corrupt doctrines and practices. It has been observed that 'what is catholic and uncatholic is so strangely blended together in the Roman system, that if what is uncatholic repels not, what is catholic must win.' Our safety, therefore, in controversy with Rome mainly consists in confronting her with that system of Faith and Discipline which it is in England's glory to have had restored to her at the Reformation, purified happily from the corruptions by which Christianity in other countries is still disfigured. The following pages were written with an earnest conviction, that the change which took place in the Church and Nation at the Reformation was, on the whole, a return to the 'old paths,' and consequently that adherence to the old principles of the Constitution, and to the *via media* of our Church, is the very condition of our security against the opposite assaults of Romanism and Infidelity. In surveying Dr Newman's argument from this point of view it was

impossible not to discern traces of the tendencies of these two extremes to coalesce so as to constitute a form of Anti-Christianism. Whether such a possible coalition be near at hand or remote, the tendencies alluded to are clearly to be discerned.

"CONTENTS.—PART I.—Dr Newman's tactics—Logical Inconsistency of his Arguments and Assumption.—Rival View by which that contained in the opening Lecture is Confuted.

"PART II.—Dr Newman's mode of accounting for the popular Notion respecting Anti-Christ.—The English Constitution as settled at the Reformation.

"PART III.—Influence of the English Constitution on English Character and Literature.—Examination of the Arguments drawn from instances of False Witness; and from Blanco White's and Maria Monk's Testimony.

"PART IV.—Nullity of Dr Newman's Illustration of Logical Inconsistency of Protestants.—Different Manifestations of the Spirit of Persecution.—Catalogue of Sufferers in England, under Legal Enactments.—Sample of the Persecutions systematically sanctioned and fostered by the Theory and Practice of Rome.—Origin and Principle of Laws against Recusants; and the Responsibility of those who by their Treason provoked these Laws for the Degree of Persecution which accompanied the Administration of them.—Origin and Principle of the Laws against Blasphemy.—Progress of the Spirit of Toleration, and Connexion of the Subject with the Past and Present Relations of Church and State.

"PART V.—Ground for Prejudice against the Roman System.—Presumption against Rome in the Rye-house Plot justified on Dr Newman's own Principles.—Theory of Assumption considered, and Dr Newman's Application of it to the Question of Miracles tested by Reason, Revelation, and Historical Testimony.—False Assumption on which his belief in Modern Miracle rests.—Refutation of his Argument for the Miracles recorded in Lives of the Saints.—Application of his Theory to Rules of Faith tested as before with respect to the (1) Sufficiency and (2) Interpretation of the Canon of Scripture.—Alleged Fallacy in our Church Principles retorted on Rome.—Anti-Christian Tendency of Romanism.—Recapitulation and Conclusion."

Through the whole of these subjects "Presbyter" proceeds with care and considerable caution of treatment; and though in all his conclusions we do not agree, nor should we always coincide with him in the use of his arguments, yet, upon the whole, we consider that he has taken an able view of the subject, and has succeeded better in establishing his cause than could have been in any way expected, with such a man for an antagonist.

Were the cause less sacred, the arena of strife less holy,

it might well be said, "*Non tam turpe vinci quam contendisse decorum;*" but the combat as it now lies between Catholicity and Rome, however we may feel regrets respecting the past, gives no place for compliments and truces; Rome, in her present aspect, is irreconcileable with us, and content or rather eager to be so, and, therefore, if at all times the language of controversalists is not all that it should be, the fault must meet with pardon and excuse.

We will give our readers the following extracts as a specimen of the manner in which Presbyter has engaged in the controversy:—

"I have now touched on all those points in Dr Newman's work which constitutes the ground-work of his view, and on which all its details are made to depend. His professed object was to account for a certain fact or phenomenon, viz., the permanence of Protestantism in the English mind. We have seen (Parts I, II, III) that in endeavouring to account for this phenomenon, he leaves out of consideration *the* element which is, in fact, the very vital principle of English Protestantism—separated from which, the 'establishment' would have no permanent hold upon the people. He ignores the influence of an old religious system intimately wound up with the fabric of the constitution, and with its whole structure—pervading literature and society, and thus penetrating the mind of the people, and inspiring it with those principles of virtue and loyalty which are its preservative against Romanism. We have not called in question the correctness of Dr Newman's statement of what the phenomenon is. We have regarded it as a statement of a fact. We deny, however, *in toto*, that *his* view accounts for the fact. *He* is the 'Man' who has 'painted up' the 'Lion.' The foundation on which his view professes to rest, is like the sand on which the 'foolish man' built his house; its superstructure is a delusive phantom which cannot bear to be confronted with the light of Truth. His form of an argument rests on the 'fallacy' involved in his *idea* of Protestantism as a mere negation of Romanism; it is supported and sustained by the 'fiction' that the 'basis' of Protestantism is 'a New Religion,' an 'artificial Tradition' of Henry and Elizabeth and their successors. The *truth* is, that our tradition is the *same* as that which our Anglo-Saxon forefathers received and guarded—it is the sacred deposit of 'the Catholic Religion,' of which their and our Sovereigns were the sworn 'Defenders.' It was, indeed, superseded and supplanted in the middle ages by the compulsory imposition of the modern Tradition of Romish supremacy and infallibility; but it was again, by a special Providence, restored to us at the Reformation, (Part II.)

"Dr Newman's attempt, thus to pervert historical facts to his 'purpose' of insinuating Romanism into our minds, leads him into contradictions and logical inconsistencies, utterly at variance with the character of accredited witnesses to the Truth, (Part III.)

"Nor is our charge against his view confined to a perversion of historic facts, and violation of the rules of logic. In Lecture V. he has committed himself to a principle directly subversive of the law of Christ. He 'boldly and decidedly' avows and defends as what we have 'no warrant' for 'attempting to *reverse*'—the evil principle of the human heart which expresses itself in acts of persecution. To reconcile this avowal with his objections to Protestantism, on the ground that Protestants have persecuted, and on the other hand, with his attempted palliation of the persecuting acts of Rome—will indeed require some ingenuity on his part, (Part IV.)

"Dr Newman finally startles us by an avowal of his 'firm belief,' on an 'assumed principle,' of a long catalogue of Romish legends and miracles; to which he afterwards adds a formal argument in support not of a few but of the whole number of those which the the Lives of Romish Saints 'narrate.' He defends his credulity on the ground that it is but the legitimate result of the *same* principle of faith which accepts as a fact the sacred MYSTERY of the Incarnation!"

To draw a moral, then, from the facts which have been thus recalled to our remembrance:—it will be this, that the unlimited indulgence of private judgment *will* develope itself into a state of mind in which nothing is certain or definite, but all facts the holiest, the deepest, the most important, become surrounded by a haze of involuntary uncertainty. Truth being made entirely subjective, ceases to be truth at all. Faith is swallowed up in opinion. From this there are but two results; either a self-deifying Pantheism, by which all facts, and principles, and things are considered as parts of deity, which deity by an inevitable result is the individual mind to itself; or else, a nervous, feverish acquiescence in the grosest forms of Romanism, an utter, and the more utter because voluntary, prostration of the intellect before legends and stories, and fables which *cannot* in a rational point of view be allowed at all. Surely this intellectual pride goeth before a most fearful destruction! The haughtiness of private judgment precedes a very deep and very dreadful fall! It is well for all to take warning; to keep in the path in which our feet are happily set—the path of the Church of CHRIST—to give heed always to her voice behind us—"This *is* the way; walk ye in it." L.

THE LAITY IN SYNOD.

THERE are, we imagine, data in every question to which argument can be applied, which will be conceded by all parties

who are qualified to take part in discussion. These data, then, where the subject is of a nature to excite general interest, must be such as to embrace the concessions of the greatest possible number; and they may be conceived to embody truth so far as they go. We are willing to begin with the very least which will be conceded without argument, and to establish other points which are accepted by a less numerous class, and so to go on till we shall have established a sufficiently broad basis for practical application. For we hold it no less absurd than impossible to seek to effect any useful change in the Church's mode of applying her system, unless the great mass of her members recognize the wisdom of it, however right such change may theoretically be. Is it not the case that all law depends for its efficacy upon the will of the governed? If you cannot gain a pretty large majority to the side either of an existing law or to advocate a change in a law now in force, authority in vain comes in with its *sic volo sic jubeo*. It is possible, indeed, by repression to prevent an outbreak; but the reign of martial is different in kind from that of statute law. People may be broken in to the acceptance of that to which they are adverse, even to the extent not only of acquiescing in what they formerly despised, but even of preferring it. The Duke of Alva's troops have left Belgium the most Roman country in Europe, so that now, when choice is left to the people, they deliberately prefer that which they were on the point of casting off. Nor is this a solitary instance, as the parallel case of Bohemia will testify. But still let us fairly face the alternative; if you cannot get the people to accept your law, you must be prepared to enforce it, and that not merely as far as you please, but thoroughly and entirely, and at all risks and hazards. This is a large subject, and it is possible we may have to recur to it before the conclusion of the article.

We conceive it, then, true beyond contradiction, that in our case people are to be reasoned with and argued into accepting what is best for them; for our hold on their consciences is weak, and any other than spiritual arms to enforce our maxims are impossible. And we make our choice of Lay or no Lay representation with the double danger of alienating the only active, and, in a political sense, valuable portion of the Laity on the one hand, and on the other a large number of that body of the Clergy who have been most instrumental in infusing new life into the Church. We do not say that any of those to whom we allude have the least disloyal feeling towards the Church; but we do say that it would be no slight evil to have such clergy

in lay communion, and such a Laity dispirited and hopeless of the Church.

With the full conviction of the existence of these dangers before us, we pass on to collect the suffrages of all who are willing to consider the question of Lay representation, in favour of the data we would lay down.

First, then, we would say a Synod, properly so called, is a meeting of Bishops duly summoned, sitting to deliberate, under the guidance of the Holy Ghost, concerning the common weal. If this be true, and history confirms it, then it will follow that if the next order of the clergy have ever become constituent portions of such assemblies, it has been as representing Bishops, or as acting under their authority. We do not affirm that in Synods, properly so called, the second order of the clergy have ever been present; only if they were, it was under express sanction of their superiors. The Bishop's assembly of the clergy of the Diocese does not make that a Synod—it is and must ever be a Consistory, altogether a different thing. Those assemblies, which, in the two provinces into which England is now divided, claim authority to be the Church of England by representation, are not Synods, but have assumed another name—Convocation. Similarly the so called Synods of America are Conventions. And it is not a little remarkable, too, that the four gentlemen at Aberdeen, in proposing to call together the Laity, style their meeting a Convocation, and limit the term Synod to the meetings of the Clergy.

Now, we conceive that a real difference is indicated in this variety of names. The Convocations of Canterbury and York do not satisfy the conditions of a Synod—they may act as a substitute for it; but reserving to Convocation all its chartered rights, it is quite possible any day for a Synod to be assembled in England, passing Canons, possibly annulling those passed by Convocation. And if this were to happen, Churchmen would be bound to listen to Synod, the lawful assembly of the Church, in preference to Convocation, which is a merely temporal expedient for raising money with the accidental addition of synodical attributes.

The right of assembling in Synods, then, is one of which no power can deprive the Bishops of the Catholic Church. Under whatever restrictions they may take place, and however far the Bishops themselves may have been willing to restrict the exercise of the power,—there it resides, and the decisions which they pronounce come with Divine sanctions if they be in conformity with the voice of the Catholic Church. This authority is conveyed to them in the words of the promise, "If two of

you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven," and it is a power given them for the preservation of doctrine, overriding, therefore, all authority which Convocations or Conventions may in particular churches possess by virtue of law civil or ecclesiastical.

What we have here stated is no less true of Œcumenical Synods than of those smaller ones which are assembled in provinces. Anything less than a pure Synod cannot determine ultimately on doctrine, or decide judicially in cases where doctrine is concerned. This is acknowledged in the 3rd Canon of Sardica, no less than in the very unsuspicious statute of Henry VIII. so often quoted in the Gorham question, which gives the king the same power possessed by the Pope in virtue of the Sardican Canon,—of ordering the rehearing of causes by the nearest provincial Bishops.

Whatever means, therefore, we may take to secure the concurrence of all in the ordinary administration of the Church's affairs, let us never forget that all the decisions of any court we may provide for this purpose are liable to be overruled by that highest authority, a Synod. No one can doubt that had the Archbishop of Canterbury done, as the Bishop of Exeter called upon him to do, assembled his com-provincial Bishops, to declare the right doctrine of baptism when it had been impugned by the Privy Council, he would have taken a course which the whole practice of the Church would have sanctioned, and which would have been sympathised with by all who value the Divine system of the Church above the politic enactments of temporal rulers.

While, then, the Church has such a safeguard as this against false doctrine, we view it as a comparatively unimportant matter how she frames that body which is to conduct her ordinary affairs, and to stand to her in the relation of a Synod. This we should wish to be of such a nature as to secure the cooperation of the greatest number of her members. We consider the Carlovingian assemblies and the Saxon Wittenagamots as affording excellent examples amongst a rude and unlettered people:—the more complete form of the more modern English Convocation and its relation to Parliament as still better, so long as the civil and ecclesiastical power pulled together. Now, however, that they are no longer in accord, we regard some change as inevitable. With its renewed powers, Convocation will certainly among its first acts seek to substitute some other arrangement more agreeable to the present state of things.

We do not know how far we shall have carried the sympathies of our readers with us in demanding of them to concede to us the difference we have sought to establish between Synods and other assemblies of a somewhat similar character. No one who fairly examines the question will, we are persuaded, very greatly differ from us in the conclusions he arrives at. Some will, however, perhaps enquire Why, if a Synod be the ultimate judge, such assemblies should not rather be called together than a body liable to have their decisions overruled by an ecclesiastical court, less difficult to assemble, the members of which in some cases are included in that one whose acts it is called upon to review? To this we answer, that the ultimate court of appeal is in all cases put into the background. The House of Lords, which gives the last decision in civil matters, through those judges who have before tried the case, terminates in this manner civil strife; and there is no doubt that, if the Synod or Upper House of Convocation, as it is termed in legal phrase, were again put in its right place, and required to pronounce in difficult cases, the results would be no less beneficial to the Church than to the Bishops themselves. Once let men feel their responsibility, and their acts will be very different from what they are when they can blind themselves to the consequences of the decisions of others in which they tacitly acquiesce.

But of what good, it will still be asked, are these composite assemblies having synodical features, when we can have the unadulterated thing itself—as is in fact the case in Scotland. Now, to this our reply is, that Scotland does present the very strongest example we know of the inappropriateness of an executive composed entirely of clerical members to deal with such matters as come before it. We deny that a Synod in the proper sense exists or is provided for in Scotland. The diocesan meetings of the clergy are meetings of the Bishop's Consistory,—the annual meeting of Bishops is not a Synod, for it is not the court of ultimate appeal, nor are canons framed by it. In fact it occupies the same position in this Church as the Holy Governing Synod does in Russia or in Greece Proper, with less extensive power however, although in the exercise of what it possesses it is apt to be more arbitrary. Whatever these bodies may be, however, they are singularly ineffective, and we believe from this cause, that they do not carry with them the general sympathy.

We have, we think, in this case then, an instance which may serve to vindicate the wisdom of our ancestors in so mixing up the spiritual courts with the temporal power as to give civil force to canonical decisions. The existence of law implies

the existence of evils which it seeks to remedy—and law, as we well know, is inoperative unless it can be enforced by penalties. Laws are made to restrain bad men, and not to guide the good. Hence the absolute necessity of carrying with you, in any change, the sympathies of the good and of calling forth such a sentiment as will certainly feel itself shocked by a violation of law, and seek to bring the offender to justice. Such a sentiment did animate the assemblies under the Carlovingian Monarchs,—such a sentiment did operate as a restraint when the Parliament of England acted in concert with the Convocation. That state of things has come to an end, and a readjustment of relations is therefore imperatively required. Civil sanction, in some form or other, the Church's canons do require at this time of day, when faction and hereditary prejudice are more powerful motives for retaining men in the Church than the perception of her divine life. It might have been otherwise, when in early times it only required the Church to speak and she was forthwith obeyed, or when authority, arrogating to itself the name of the Church, led the people into error. The doctrine of private judgment had not sprung up, and people as little thought of risking their salvation on a fancy of their own as they did of trusting the care of their bodies to their own uuskilled practice of medicine. But the evil of private judgment is somehow to be met and turned into a right channel, for if misdirected it will most assuredly be found adverse to the Church. We may, if we please, despise it, and leave it freely to display itself in the infidelity of France, the rationalism of Germany, the political insubordination of Italy, the haughty indifference of Spain, the dissent of England, and the contempt of Church order manifested by the Laity of our communion in this country. This we may do, but this we will cease to do if we listen to the advice of our ancestors.

And this leads us to advance another postulate, which we think will be conceded, That the ecclesiastical legislature of every country has been influenced, as to its form, by that adopted by the civil legislature. Autocratical Spain readily adopted the Inquisition after it had silenced the free Cortes of Castile and Arragon. France, always striving to be free, placed the anti-Roman power in the hands of the monarch, and allowed him very extensive authority, even as to the admission of the doctrinal decisions of councils; and the Sorbonne Doctors would appear to have stood in the stead of a sort of ecclesiastical council of State to advise the Monarch what steps it was desirable to take so as to secure Gallican liberties. The Diets of Germany seem to have entertained

theological questions almost as freely as questions of State. In England the existence of a spiritual parliament, sitting at the same time as the temporal one, is as peculiar as are the other parts of the British Constitution. Now, it will be well to bear in mind that however informally constituted some of these substitutes for Synod may appear to be, they bore as real a part in the legislation of the country as though they had been the most formal Synods in the world; in other words, the civil sanction was given to canons, not because they were passed by general Synods or by provincial ones, but because they came recommended by that body which constituted, in the eye of the State, the ecclesiastical council of the country.

Those who are moderately acquainted with Church history are aware, that during three centuries, from the thirteenth till the sixteenth, *i. e.* during the scholastic disputes, the Universities possessed more authority than Synods. All kinds of questions were submitted to them, which in early ages would have come under the notice of the Church's authorized assemblies, and kings and legislators proceeded to act upon the opinions pronounced exactly as though they had been finally determined by the Church.

We hope, then, that we shall not be misunderstood when we say that we care comparatively little about the composition of the body which may act in the place of a Synod to us, so long as it is fairly understood that any concession which may be made does not and cannot set aside the proper authority of a Synod, whenever it may seem good to our rulers to assemble one. This is perfectly understood in the Greek and Roman Communions, and we would not have it forgotten among ourselves. The fact of admitting Laymen into Synods at once destroys their character. Synods are assemblies of Bishops, assisted or represented by the second order; but to carry civil sanction we conceive the concurrence of the Laity to be quite essential in the present state of things. Of course the Parliament of England, however truly the representation of the Lay power once, has long ago ceased to be so: and it is perfectly evident to us, as it must be to every one who will bestow a moment's thought upon the subject, that if ecclesiastical canons were laid before the present House of Commons, in place of accepting or rejecting, the Halls and Horsmans of the House would discuss the merits of the canon with all that hardihood which finds its excuse in the moral obligation which Mr Horsman says lies upon each member, "in discussing ecclesiastical questions, to exercise his private judgment." We know that many in England feel that a Lay convocation, competent to en-

tertain ecclesiastical questions, is a perfect chimera; "the State will never concede it, nor would it be right that it should." The State has conceded to the Kirk here an Assembly of Ministers and Lay Elders, nor does it find that this legalized assembly works ill either to the Kirk or itself. What it has once sanctioned it is not beyond the bounds of possibility it may sanction again; and as to the unliklihood of its being induced to do so—whoever thought two years ago that Convocation would have been called into action by the mere force of principle on the part of the advocates of the revival? If the thing be right to contend for, we may depend upon it, it is not chimerical.

Another postulate we shall propound; it is this, That the Laity in the early ages of the Church exercised a very considerable amount of *direct* power, both in the way of elections and also as contributing supplies for the use of the clergy. Leaving then entirely out of question their authority in the middle ages, and the many ways, which we could not now entertain, in which the Laity were mixed up with the Clergy in making ecclesiastical laws, we conceive we have here a maxim about which no two opinions can exist—that it is Catholic in the widest sense* of the term to admit a lay voice in the election of Bishops. And we should be quite content, notwithstanding their utter unpreparedness in the present state of things, to give a lay vote to each congregation if we thought that thereby they might be made the fitter to exercise a more extensive if not a more important trust. We do, however, think that other concessions ought more properly to precede this one; for it was because of the abuse of popular election or confirmation that the laity were deprived of this power in other times, and we should be sorry to see these evils renewed. It is not impossible, however, to put the matter under such regulations as to prevent, or at any rate mitigate, abuse, and certainly it is not possible that any kind of popular election should work worse for the Church than the Royal Nomination has. Let us look for an instant at the present state of the English bench,—from the two Archbishops downwards, how few names there are on which the eye can rest with any degree of satisfaction, and how many there are which the Catholic can only read with a sigh! Unprepared as the congregations are to estimate the claims of those proposed to them, popular confirmation would have worked infinitely less mischief to the Church.

And, again, let us look at the Episcopal College in Scotland;

* That the Laity had a voice or vote in the election of Bishops, is an assertion that we believe needs proof.—Ed. S. M.

for what reason have the clergy of late years made their selection? Looking much, we admit, to fitness, they have been unduly anxious to select men who, to respectability of character, added the further qualification of ample means. They have, therefore, had recourse to England,—an evil in two ways; first, in inducing them to overlook their own meritorious brethren; and, secondly, in introducing men, however well qualified in other respects, yet wanting such an amount of experience of Scotch affairs can secure the respect of those who hang upon the Episcopal judgment, and whose confidence is shaken by the mistakes of inexperience. Now, it is not too much surely to say that had the Laity given their votes, they at any rate would not have been influenced by a distant reputation. They would have chosen one near at hand, and would have supported by voluntary contributions the person of their choice had he been poor.

We do not think we have in these remarks made any assertion which will be seriously objected to by any at all conversant with the facts of the Church's history. We are convinced that a great deal of misunderstanding has arisen from men not clearly seeing what means they are to adopt to rectify a glaring wrong. The relations existing between Parliament and the Church are most unsatisfactory in England, even as the relations between the Clergy and Laity of this country are in need of readjustment. Naturally enough attention has been turned to America, where the relations, whether satisfactory or not, are at least exactly defined, and where, in consequence, the Church is spreading with a rapidity almost unexampled. To say, however, that the Laity will be contented with nothing less than is there in force, would be to maintain that men would willingly throw themselves into a faulty system, admitted to be so by nearly all those who are living under it, when by patience they may attain a much more perfect one. Whatever may have been said by persons apparently advocating the American system is to be understood as a tribute to its merits, not to its faults.

Again, we would not for our parts press too hard upon the inaccurate expression of the phrase, the "admission of the Laity into Synod." Into Synod they cannot be admitted, because Synods must ever be the same whilst the world continues—assemblies of Bishops called together on emergencies to legislate for the Church, and having absolute authority over all within the bounds of their jurisdiction so long as their acts are concordant with those of still higher authority. Were the Laity, however, admitted into ecclesiastical Convocations as

assessors to assist those there assembled, either as constituent portions of the council, or as mere auditors, we fancy there is sufficient mediæval precedent to warrant the step. As giving legal validity, however, we cannot for one moment doubt that the Laity ought to be consulted,—indeed, their aid is essential; for those living under the British Constitution, who are not more deeply impressed with Church principles than with feelings of self-government generated by their political status, will not regard those laws which have neither been submitted to their consideration or approbation. To attempt to enforce laws in any other way in Britain we hold to be impossible, unless indeed we gain a hold upon the conscience, as the Church of Rome has to so great an extent as to turn the popular feeling of her members in favour of absolute government. We cannot do this, and so we must try something else in which we may at any rate be borne out by the Church when in a position somewhat resembling ours.

And here we conclude again, not deciding anything, leaving it to those whose business it is to do so, to determine to what extent they will listen to the voice which has been uttered. We trust we should be the last to yield to a mere cry raised by an unreasoning few: but when we see that the Laity are, as in England, deprived of their just inheritance by a power that claims to represent them, as it once really did; and when, as in this country, all real authority is irregularly and tyrannically exercised, and powers, which the early and mediæval Church would have given them, withheld, we do think there is something to be done. Mr Keble, we are glad to see, a Divine whom none surpass in thoughtfulness, has in a paper put forth, entitled, "Lay Co-operation in Synods," virtually admitted the reasonableness of the demand, by submitting it to the consideration of the London Union, "whether any determination which may be made on this or other kindred matters, in the present state of Christendom, by any church, or portion of a church, should not be expressly declared to be provisional, until the whole Church in Synod assembled (should we ever obtain such a blessing) may declare its mind." Merely submitting our view with great diffidence that there is no necessity for a General Synod to trouble itself with defining what shall be or shall not be the constitution of a body which any local Synod can set aside on an exigency, we leave the matter to the consideration of our readers.

BRIEF NOTICES OF SCOTTISH SAINTS.

ST. LAMALISSE, C.

Commemorated 3rd March.

LITTLE is known respecting this saint. He flourished in great sanctity in the wild Isle of Arran, on the west of Scotland, in the seventh century; and from him a neighbouring small island is called to this day St Lamalisse's Isle, Lamlash, or Holy Island.

ST. CONRAN, BISHOP OF ORKNEY AND CONFESSOR.

Commemorated 14th February.

The isles of Orkney are about twenty-six in number, besides the lesser, called holmes, which are uninhabited, and serve only for pasture. The Christian faith was propagated here by St Palladius, and St Sylvester, one of his fellow-labourers, who was appointed by him the first Pastor of this Church, and was honoured in it on the 5th of February. In these islands formerly stood a great number of religious houses, the chief of which was Kirkwall. This place was the Bishop's residence, and is at this day the only remarkable town in these islands. It is situated in the largest of them, which is thirty miles long, called anciently Pomonia, now Mainland. This Church is much indebted to St Conran, who was Bishop here in the seventh century, and whose name, for the gospel strictness of his life, zeal, and eminent sanctity, was no less famous in those parts than those of St Palladius and Kentigern. The Cathedral of Orkney was dedicated under the invocation of St Magnus, King of Norway.

ST. CATHAN, B.C.

He was a holy Bishop of the Church. He flourished in the sixth or seventh century. His memory was so famous in the Isle of Bute, that the island was often called Kilcathan. The saint appears to have had a church or an oratory there. The prefix "Kill" signifies as much.

ST. KENTIGERNA, WIDOW.

She is commemorated on the 7th of January in the ancient office-books of the Diocese of Aberdeen, from which we learn,

that she was of royal blood, daughter of Kelly, Prince of Leinster, in Ireland, as Colgan proves from authentic documents. She was mother of the holy Abbot St Fœlan, or Felan. After the death of her husband, she left Ireland, and consecrated herself to God in a religious state, and lived in great austerity and humility, and died on the 7th January, in the year 728. "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day."—1 Tim. v. 5.

ST. FŒLAN, FELAN, OR FILLAN, ABBOT.

Commemorated 9th January.

This saint's name is famous in the ancient Scottish and Irish Calendars. The example and instructions of his pious parents, Feriach and St Kentigerna, inspired him from the cradle with the most ardent love of virtue. Brought "up in the nurture and admonition of the Lord," he treated with contempt the life of this world, and aspired to obtain the "heavenly country," which contains the chief end of man's creation and redemption, eternal happiness in the presence of God and his holy ones. In his youth, despising the flattering worldly advantages to which high birth and a princely fortune entitled him, he determined on sacrificing all for the love of Jesus, who made Himself poor for us, that we through Him might be made rich. He received the religious habit, the mark of his separation from the world, from a holy abbot named Mundus, and passed many years in a cell at some distance from the monastery not far from St Andrews. There, like many, sitting at the feet of Jesus in holy solitude and contemplation, he learnt the sweet lessons of Christian peace and love. Being chosen superior, he was by compulsion drawn from his beloved retreat. His sanctity in this public station shone forth with a bright light. After some years he resigned his charge, and retired to a place called Scracht, now in Fifeshire, where, with the assistance of seven others, he built a Church, near which he served for several years. God glorified him by his wonderful gifts, and called him to his rest on the 9th of January, in the seventh century. He was buried in Strathphillan, and his remains were long preserved there with honour.

The Scottish historians attribute to the intercession of this saint the success of Robert Bruce over the English at Bannockburn in 1314.

J. J. D.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

To the Editor of the Scottish Magazine.

SIR,—My notice has been attracted to an article in your Magazine for March '52, on Freemasonry, in which, relying on the representations of an apostate brother, you are pleased to reflect with some severity on our order. I am quite aware that from time to time books have been put forth professing to reveal, more or less, the secrets of the craft; but I know of none, though I have seen several, which at all fulfils its professions. I have been unable to procure that on which your article is founded; but as you mention it in connection with another, called "Jachin and Booz," than which a greater tissue of absurd nonsense and malicious misrepresentation could scarcely be found, I may fairly conclude it to be of the same kind. In fact, I cannot believe "Jachin and Boaz" to have been written by a mason, so little knowledge does it display, not only of the secrets, but of the ordinary system of the order.

The work of the "disgusted brother" *may* "dissolve all the *arcana* of the craft," I cannot say it does not, for, as I before observed, I cannot get the work; but I doubt it very much; and whether the courage which enables a man to violate a solemn obligation may rightly be called moral, I also take the liberty of disputing. I would fain ask a small space in your Magazine for a few remarks on the passage quoted from the "preface to this wonderful book." There are some statements which can only be met with direct denial; and it is obvious, that without displaying the whole working of a lodge, which would involve a violation of my obligation, for which I neither have, *nor desire* the moral courage, I cannot refute otherwise the vague though violent accusations which are poured forth against us; but as a Churchman and a candidate for Holy Orders, I can positively declare, that I know of no "perversion of Scripture," "mockery of prayer," or *abuse* of oaths. How masonry opposes the Baptismal vow, I am at a loss to discover; it is founded on the purest principles of piety and virtue ("*Cucullus non facit monachum*; there may be, and doubtless are, bad masons, as well as bad Christians;) prayers are offered that the candidate may continue in those principles; and the obligation to secrecy, which in a society such as ours, is obviously necessary, contains nothing incompatible with the civil, religious, or moral duties of any man.

What the "disgusted brother" means by "compelling his free agency" I really do not see. Masonry is *free*, and requires perfect freedom of inclination in every candidate for its mysteries, and every one seeking admission thereto is required to declare that it is of his own free will and accord, unbiassed by improper solicitations of his friends against his own will, and not actuated by mere *curiosity* (which last appears by his own confession to have been the author's inducement), but from preconceived good opinion of the order, that he so offers himself; and the obligation ("the dreadful vows," &c., &c., as our friend calls them) is not "dictated" till the candidate has declared himself not only ready, but *willing* to take it, and any one then expressing unwillingness would be allowed to retire without objection.

I have not time to write more fully on the subject, and I would only ask you, Sir, instead of delivering the uncharitable judgment you have, simply on the authority of a confessed apostate, and violater of oaths, to seek more accurate information as to our principles from any of your friends who may be masons (unless you resist the acquaintance of all such). Any brother having the interests of the craft at heart, would, without pretending or offering to reveal the secrets of the order, be happy in disabusing your mind of the cruel and unjust prejudice you have conceived against us. And finally, I would recommend to you, or any who desire information on the subject, to procure the authorized books published by the Rev. Dr Oliver, and other distinguished brethren (which may be obtained from R. Spencer, No. 314 High Holburn), and I am quite sure that the perusal would repay you, and inspire you with very different feelings with regard to our much abused order than you now, I regret to perceive, entertain.—I am, sir, your obedient servant,

A MASTER MASON.

Apollo Lodge, Oxford, May 26, 1852.

Reviews.

Opinions and Policy of Viscount Palmerston, G.C.B., M.P., &c. as Minister, Diplomatist, and Statesman, during more than Forty Years of Public Life. London: Colburn and Co. 1852.

THE opinions and policy of a Statesman seem to have little in common with a periodical devoted to ecclesiastical matters, but in this case, if there is not the connection of affinity, there certainly is

that of antipathy between the subject of this volume and the interests of that sacred institution to which our labours are devoted. Lord Palmerston is, and ever has been a mere worldling; but independently of the little attention he has paid to the Church during his long official career, he has of late years been brought into very unfriendly collision with her in the matter of chaplainries abroad, in which he claims the secular arm of the State to be exclusively and overbearingly dictatorial. He has been constantly before the public eye, and, indeed, necessarily so, having been in office (with the exception of the administration initiated in 1834, and resumed by Sir Robert Peel in 1841) from 1807 without intermission, to his late ejectment by Lord John Russell, under every phase and shadow of political government.

It is curious to trace the career of a politician, who was in office during the supremacy of high Tory principles, of course individually shared by himself, through every grade of opinion which he successively adopted, till, having weathered every gale from every quarter, in his old age he finally lands in the bleak and barren shore of radicalism, and becomes the pet and idol of those who would live in perpetual and democratic change. Yet, would we not look upon Lord Palmerston as a mere common weather-cock in politics. He is undoubtedly a man of great talent, and we believe also, of what the world calls principle. Circumstances, too, have greatly aided in all these conversions. Let memory and reflection cast a view over the years that have elapsed since Lord Palmerston first began his public career. In those forty years more changes have been effected, morally, socially, scientifically, and politically, than in many preceding ages; and we doubt whether a man exists, whose present opinions would bear a juxta-position, on point of identity we mean, with those which he held in 1810. *Tempora mutantur, sic nos mutamur ab illis* is an irresistible dictum; nor can a man altogether maintain the same line of thinking while every thing around is changing, any more than he can preserve from alteration and decay the physical materials which compose the body in which he exists, and which time and human nature are perpetually though silently wasting and replacing. The "justum et tenacem propositi virum" may be a fine character in heroic romance, but it has marvellously little existence in British politics.

It has been properly observed, and the observation has been acted up to in modern biography, that the best method of illustrating the

life of any individual is to let him speak for himself, as in oratory or correspondence; and we thus arrive at a knowledge of real sentiment and line of policy, far better than by an elaborate detail of the events of life. We have as it were his mind mapped before us—*rasâ pateat distincta tabellâ vita senis*—and by comparing him with himself from time to time, are able to test the value and quality of his principles.

Speaking of imputed inconsistency, when taunts were thrown out in Parliament against himself and others, who having been admirers and followers of Mr Canning, were now supporting reform, a measure to which the latter was most hostile, Lord Palmerston declares:—

"Public men may change their opinions upon questions of great public importance, without any other motive than an honourable, I will say a noble, regard for their country's good: I should have thought these persons (alluding to his accusers) might have learnt that it is not the duty of a public man in this house to carry what I will call the puerile vanity of consistency of opinion to such an extent as to sacrifice to it the interests and safety of his country."

This may be all very true; and yet it does require some exercise of forbearance and leniency in judgment to admit that an individual, who has shared power and place under every species of administration, has been solely guided by principle, by a desire to benefit his country. Some may be uncharitable enough to suppose such principle to be tantamount to that of the Vicar of Bray, who declared himself a perfectly consistent character, having laid it down as a rule for himself, under whatever circumstances, and whatever he might say or do, to live and die Vicar of Bray.

Independently of that indifference to Church matters, which, until lately, pervaded almost all parties, under a supposition that the Church was subordinate to the State, and while the former continued docile, obeyed orders, and so forth, that all things went well with her, there is another reason why Statesmen wish to ignore her cause, more particularly in these times. They are surrounded by a multiplicity of interests and questions, often in themselves involving considerable difficulty, and do not wish gratuitously to add another, which, owing to the discordant materials of which parties are composed, would perhaps give them more trouble than any other, were their consciences elevated to a genuine conformity with the requirements of the Church. For, owing to its spiritual nature, this line of conduct would not render them popular with the mass. Church-

manship is a plant which does not flourish in the soil of our public offices, or in that of the House of Commons, and we may just hint, that the sad laxity in certain high quarters has rendered it by no means a favourite with the upper circles generally. And, therefore, this sacred principle, when genuine, by which we do not mean the cant of Sabbatarianism, the Protestant farces of Exeter Hall, or the twaddle of Evangelical Alliances, but an individual conformity to the holy laws and requirements of the Gospel, with an ardent zeal for the honour and glory of the Almighty, evinced by a careful obedience to the laws of His Church, and a due reverence for her rites, authority, privileges and celebrations, is a rare character in high places.

In the volume before us, we observe choice specimens from Parliamentary speeches from almost every subject, delivered by a conspicious member of the Government, from 1808 till 1851, without one sentence which could indicate a Churchman. If the subject is mooted, all is what is called liberality or expediency. In 1824, there was a debate on building new churches, whereon Lord Palmerston thus expressed himself:—

"It may be necessary for me, after what I have heard to-night, to disclaim all hostility to dissenters. I am not one of those who wish to see political distinctions established between religious sects, (Does he call the Church a sect?) as I have often proved by my votes in this house, but at the sametime I regret to see the increasing number of dissenters. It is my wish that the Established Church should be the predominent one in this country, for nothing, I am persuaded, can tend more to the general tranquillity and happiness of the people, than community of sentiment, as far as it can be obtained without intolerance to any party, in matters of religious doctrine."

All very right as far as it goes, but could he not find higher and better grounds for this?

Subsequently he goes on to advocate the giving to the people means of attending divine worship, or how can it be expected that the members of the Establishment will continnue to increase?

In 1834, Lord Palmerston argued on the exclusion of dissenters from University degrees, as a grievance, and uttered the usual cant expressed on these occasions; but he seems to take a mere utilitarian view of these mighty institutions, keeping out of sight, and perhaps forgetting, (for we cannot suppose him ignorant of their history) that the Universities were not seminaries of education established by the nation for all its citizens, but, in their component parts, the several

Colleges were the result of piety and munificence in former individuals, mostly ecclesiastics, or at least devoted members of the Church; that each College had separate statutes originating from the founder or founders, and the corporate rights of the several bodies, in the collective form of an University, were acknowledged and confirmed by Royal Charter several centuries ago. These institutions had an essentially religious basis, and were founded for the use and benefit of members of the Church. What possible claim, then, can those put forth, who either from their own perverse will will have detached themselves from the Church, or have followed their predecesssors in adopting the same course, to intrude themselves on her institutions, and receive benefit among those, to whose principles, and the principles of the founders, they declare themselves inveterately opposed? And although in this latitudinarian age, people have satisfied themselves that education, as they call it, may be bestowed irrespectively of religion, that is no reason why the benefactions of ancient and more pious times should be now diverted from their proper channel.

In another place, we have an amusing sketch of Lord Palmerston's notions respecting the branches of the Church Catholic.

In 1841, speaking of the Turks being urged by our Government to befriend the Christians in Syria, he took occasion to say, that "the protection of the Greek religion (?) by the Emperor of Russia arose out of distinct treaties with the Porte." It is most probable that the treaties alluded to did contain clauses in favour of these people, but did Lord Palmerston forget that the Emperor of Russia was only protecting his own Church, not merely on political grounds, and that he and his people were members, and pretty determined ones too, of the Eastern, or as it is otherwise called, the Greek Church.

Will Churchmanship ever be a part of an English Statesman's character? We doubt not. Conspicuous English politicians generally (we cannot include Lord John Russell and his clique) are admirable for integrity, keenness of perception, moral courage, and perseverance, but they ignore the Church, and we wish they would ignore it so as to leave it to settle its own affairs instead of interfering when they have no business to interfere, and tampering with sacred things which fall not within the range of their proper duties. We have recently had a melancholy display in the House of Commons, in the case brought forward against Mr Bennet's institution to Frome.

This was ushered in by a regular church-grievance-monger, an individual who is always discovering something wrong therein, and perpetually blundering into the bargain, and whose name scarcely ever occurs, excepting in attacks upon the Bishops and clergy. Did no one possess the moral courage to tell this indefatigable vituperator of the hierarchy, that the House of Commons was not the arena for these subjects, and that a mere *prima facie* string of accusations huddled together from every possible source in order to form a constructive charge against a most meritorious clergyman, might be a popular, but was a most indefensible line of attack, and that a prelate might reasonably be found, who would not follow the timid Bishop of London in persecuting a clergyman at the bidding of a mob? No such thing: the champion of protestantism and latitudinarianism had it pretty nearly his own way, and the motion, which, by the way, could have led to nothing without a gross breach of existing laws, was only defeated (by 100 to 80 votes) upon an understanding that the Government would institute a private inquiry.

Since writing the above, we find that the indefatigable member for Cockermouth, who is, we believe, an ex-elder of the Presbyterian Kirk, succeeded in his motion for the appointment of a committee to inquire into the circumstances of the institution of Mr Bennet, but Mr Gladstone very properly insisting that the House should not appoint a Committee of inquiry, unless prepared to submit to that Committee certain heads or articles of charge against the Bishop of Bath and Wells, which it could not conveniently do, and amid the throes of an expiring Parliament, the affair was dropped altogether.

Vindiciæ Epistolarum S. Ignatii, Auctore Johanne Pearson Episcopo Cestriensi. Editio nova annotationibus et Praefatione ad hodiernum controversiæ statum accommodata. Oxford: J. H. Parker.

This is one of the concluding series of the Anglo-Catholic Library. And if the originators of those publications had never done more than reprint this work of Pearson's, they would have claimed the thanks of the Church at large, and especially of that communion which this Magazine represents. For it is, we suppose, manifest that if we were to select any truth to which our communion appears more than any other to *protest*, it is Episcopacy. We call ourselves the Episcopal Church—and our pulpits ring from time to time with the Apostolic Succession—and we profess to be equally removed from the revolu-

tionary party of Geneva as from the despotic monarchy of Rome. We imagine that though we have not thought fit to excommunicate the Church of England for her Gorhamism, we are prepared to go any lengths against her, should she, under the auspices of that miscalled association the National Club, subscribe the solemn league and covenant, and anathematise in one breath Popery and Prelacy. This being the case, it is clear that so primitive a testimony as that of S. Ignatius of Antioch is of great moment to us, and that the reprint of his Epistles is most opportune.

Over and above the mere reprint of the Vindiciæ, we have to thank Mr Churton for his well timed demolition of the *Dallæi redivivi* of our day. Our readers are aware that under the rule of Lord John Russell, nothing was so sure a step to ecclesiastical promotion, as the writing books for the purpose of undermining the Catholic character of the English Church, or as Lord John Russell would phrase it, for extirpating Puseyism. Under the providence of God we believe that line has tended more than any other to rouse the Churchmen of England, and to prepare for the worst. The cry of justice to Ireland will soon be a mere baby's cry compared to that sound which will one day be heard (if that policy be persisted in by the Derby government, or their successors), of justice to the Church. Mr Cureton having before him such bright encouragements of promotion, thought that his knowledge of Syriac might, under such good auspices, be productive of like results to himself, which, we may add, have been realised in a Canonry of S. Paul's. Our readers are probably aware of the singular discovery of the genuine Epistles of Ignatius, how Usher and Voss strangely enough found that their respective Latin and Greek editions as nearly as possible agreed. Pearson, in his dissertation on the newly discovered genuine copies, adds that greater light still was just thrown upon them by fresh discoveries. We have now Armenian and Syrian versions. And it is by the help of the latter that the modern Daillé and Blondel hope to leap over the wall of Episcopacy. On the side of Mr Cureton are, besides those already mentioned, the Socinian Whiston, Chevalier Bunsen, and Archdeacon Hare. On the side of Mr Churton (we beg our readers to distinguish, for his sake, between Churton and Cureton) are, Dr Routh, Professor Jacobson, Professor Hussey, and Dr Neander, the latter, too, a convert to the Anti-Syrian hypothesis. Mr Cureton argues thus against Pearson, Usher and Voss: We have only three Epistles in the Syriac Version, to S. Polycarp, the Ephesians, and the Romans. These do not agree altogether with

the Greek, and though the Syriac version omits a large portion of the three Epistles, it has inserted in the middle of the Epistle to the Romans a portion of the Epistle to the Trallians. These, says Mr Cureton, are the *Corpus Ignatianum*. Here you have what he is pleased to call the *Vindiciæ Ignatianæ*. And that your Evangelical student may be taught by his Semitic professor, as well as by his theological professor, Mr Goode, that abuse as well as argument is essential in discussing sacred subjects; first of all, the supposed Greek forger of the Epistles is said to have had this object in his fraud, "to compel Christians everywhere, by the authority of these writings, to render obedience to their Bishop." Observe this. Mr Cureton elsewhere professes his love for Church order, and urges that other proofs of Episcopacy may be found beside those in the spurious, as he counts them, epistles. Yet does Mr Cureton not scruple to accuse some imaginary Christian guilty of falsifying writings without any possible object, except that of strengthening the established order of the Church. Now we can tolerate this line in a Blondel or Daillé; but with Mr Cureton's professions we can only say, that it is unworthy of a gentleman and a scholar. No less can be said of his attack on Pearson, that his promotion was due mainly to his partizanship.

But what is Mr Cureton's defence? In two Syriac MSS. he says he has found three epistles in an abbreviated form, and in a third MS. one of the three. But it is clear that in the fifth or sixth century seven epistles did exist, and are quoted by Syriac writers. It is certain that the Armenian version, which was taken from the Syriac, contains the seven epistles. It is obvious that it is a much more reasonable view to take, that the *Corpus Ignatianum* of Mr Cureton is but an epitome made by some Syrian monk, as Hefel has asserted, or as the booksellers would say, "*editio in usum tironum expurgata.*"

It is obvious that the burden of proof lies with Mr Cureton, to shew that our seven epistles are, as he says, a forgery, and that his "Corpus" is not an epitome. Our seven epistles are maintained by the enumeration and quotations of the Fathers. Mr Cureton's epitome tallies with neither. Even S. Polycarp, as Denzinger says, speaks not of three epistles of S. Ignatius, but of several. But Mr Cureton intimates (for he does not venture to say it) that Ignatius must have written his "Corpus," because he was a Syrian. No such thing. Egnatius, which is the same as Ignatius, is a common Latin name. Ignatius therefore was destined by Trajan to suffer martyrdom at

Rome because he was a Roman citizen, and so might deter his fellow-citizens. Mr Cureton says the people of Antioch spoke Syriac. Did then S. Chrysostom preach to them in Syriac? No certainly, for Antioch was a Greek colony. And S. Chrysostom tells us that only country people used the Syriac tongue.

No less unhappy is Mr Cureton in his endeavour to shew that S. Ignatius' Greek privatives and compound words are traceable to the Syriac; or again, in asserting the unlikelihood of a Syriac epitome; or again, in jumping at the unnatural conclusion that extraordinary Greek phrases prove a forgery. Still more wonderfully does he grasp a mare's nest in proclaiming the evident trace of forgery in the addition of Syria to Antioch. Perhaps it is enough on this hypothesis to show that the Acts of the Apostles were interpolated by citing "Antioch in Pisidia." Some day or other, as Mr Churton observes, a future Cureton will pick out a forgery in a book which shall contain the evident interpolation of Berwick *on Tweed*, a far less necessary addition. Mr Cureton challenges the Medicean MS., because later written than the Syriac. But he omits to say that it agrees, which his Syriac does not, with the quotations by the Fathers—those terrible Fathers, who always so inflexibly present themselves in the way of latitudinarian theologians. Besides, it is no new thing to have MSS. of good authority of late date. Mr Churton shews that the Syriac epitomist evidently did not understand the Greek he translated; and by quotations from the Fathers that the "Corpus" was not what they had before them. And he shews this by an example in which we have the Latin and Armenian version siding with the Medicean MS. against the Syriac. We have no fault to find with Chevalier Bunsen's theology. His Ignatius von Antiochien und Seine Zeit is of a piece with his ordinary Church of the future denunciations of Episcopacy. We may indeed demur to Lord John Russell's consulting him in his nominations, and to his having that influence with the English Bishops he is supposed largely to exercise, and to the Lydian combinations in which he is assumed as a fit primipilus. But we trust that no Cambridge man will forget, that the divine and a scholar who does so much credit to their Alma Mater has been assailed by this Chevalier Bunsen as "*ein gewandter Sachwalter welcher eine unwahre Sache mit mehr Gelehrsamkeit als Redlichkeit und Gewissen vertheidegt hat*"—or that his work *jetzt nicht mehr als die Schutzschrift eines geschickten Advocaten heissen kann.*—Hear it ye Cantabs. "Pearson

dishonest, unconscientious—an adroit special pleader of a bad cause!" Chevalier Bunsen, you might have spared the ashes of a man at least as upright as yourself.

Five Sermons Preached before the University of Cambridge. By the Rev. J. J. BLUNT, B.D., Margaret Professor of Divinity. Cambridge: Deighton. London: Rivingtons. 1852.

WE need scarcely characterize these Sermons, at least not to our English readers. The name of the Cambridge Margaret Professor is a sufficient guarantee for sound and orthodox Churchmanship, for logical and correct argument, and for principles, not adopted from impulse or fancy, but which have been well weighed, and often tested by a cautious, and at the same time a powerful intellect. The Sermon on "Unfaithfulness to the Reformation" is a most noble and victorious defence of the Catholic doctrines of the Church of England respecting the Sacraments Holy Orders, and Liturgic Truth against Puritanism and Latitudinarianism; but the masterpiece of the volume is certainly the Sermon on "The Union of Church and State;" and whether the reader coincides in Professor Blunt's views or not, he will see that most important question brought forward in the clearest light, and yet in the most practical point of view, and argued with equal power of reasoning and sobriety, and soundness of judgment. "The Apology for the Prayer Book" also calls for attention.

Ecclesiastical Intelligence.

DIOCESE OF ST ANDREWS.

ON Whit-Monday, the 31st of May, the Lord Bishop of Brechin, acting for the venerable Bishop of the Diocese, held a confirmation in St Michael's Church, Crieff, when twenty members of the Church received "the laying on of hands," of whom four adults had previously received conditional baptism. The service was choral, Tallis's responses being given in harmony. The anthem was from the 119th Psalm, "Teach me, O Lord, the way of thy statutes," &c. After prayers the Hymn from the ordination service, "Come, Holy Ghost," &c., was sung "Palestrina," after which the candidates came forward towards the to chancel, the men standing on the south, and the women on the north side. The preliminary part of the service being ended, the candidates knelt before the Bishop singly to be confirmed—first the men and then the women. The Bishop then delivered a most solemn and impressive extempore address, pointing out the difficulties of the Christian warfare, and the necessity for watchfulness, and impressing upon them the necessity of having frequent recourse to the means of grace, &c. The Bishop then concluded the appointed service, when all the members of the church came forward, and individually received the Bishop's blessing. The church was crowded, and it was

evident that the solemnity of the service, combined with the Bishop's very touching address, made a deep impression on all present.

DIOCESAN SYNOD.

(Published with the sanction of the Bishop.)

On Wednesday the 16th ulto. the Annual Synod of this Diocese was held in the Vestry-room of St Peter's Church, Kirkcaldy, all the clergy, except the Chancellor of St Ninian's being present. Prayers were read by the Incumbent, and the lessons by the Dean of the Diocese; and a most excellent sermon was preached by the Rev. William Bruce of Dunfermline, from Acts ii. 46, in which he pointed out the characteristics of the early Church, as a model worthy of our imitation, spoke of the coldness and indifference of a bygone age, and the revival now every where taking place as a ground of hope and confidence. The clergy having assembled in the vestry, the Dean took the chair in the absence of the Bishop, and having constituted the Synod, the minutes of last Synod were read. The Rev. A. Lendrum of Muthill and Crieff intimated that as the Synod had last year, by its decision in the case Lendrum *versus* Wood, declared that one clergyman might intrude into the charge of another, and take his duty without leave asked or given, whereby they had virtually declared his deed of Institution a piece of waste paper; and as he (Mr L.) considered it a legal document sufficient to protect him from such intrusion, he thought it but respectful to his brethren to give them warning, that in the event of any such interferenee with his charge as the one complained of, he would seek redress in the civil courts, and carry the case, if necessary, through every stage to the highest civil tribunal.

The next business before the Synod was the report of a committee appointed last year to consider the case of collegiate charges, with a view to decide upon the validity of the Dean of St Ninian's Institution, and his vote in Synod. The committee having met at Perth, certain objections were made, first with reference to the omission of a name, and secondly, to the power of the Synod to form a committee to act after the body which gave it its powers was defunct. These objections were, however, made only to save the rights of the Synod, and to prevent this being drawn into a precedent. The committee made the following report:—

"*Perth, May* 12, 1852.

"The committee appointed at last Synod, to inquire into the bearing of collegiate charges on the canons of the Church, with especial view to the Church of St. Ninian's, Perth, and to report to the Synod at next meeting, assembled here this day, present,—

The Very Rev. the Dean, *Convener.*
The Rev. the Warden of Trinity College.
The Rev. Wm. Taylor.
„ Henry Malcolm.
„ Henry Humble.

The committee report as follows:—That the canons do not appear to contemplate collegiate charges, and therefore can have no bearing

on the Church of St Ninian's: That, Mr Humble having represented to the committee, that the subject had been long and anxiously considered by the Dean and Chapter of St Ninian's; and it having been declared by him, that the decision they should arrive at should be laid before the next diocesan Synod, it was agreed to leave the matter in their hands."

In reference to this report, the Dean of St Ninian's for himself and Chapter, stated the result of their deliberations, that he had offered his resignation of his deed of institution to the Bishop, which though not yet accepted, he had no doubt would be. He explained that he had the highest legal authority for saying that his deed of Institution was a legal and valid document, but as he and his collegues had no party objects to serve, and only wished to co-operate with his brethren of the Diocese in promoting the welfare of the Church, they had come to the conclusion already stated, subject only to the concurrence of the Bishop. He stated his opinion of the great importance of Cathedral institutions to the future well-being of the Church, and had no doubt that when a general Synod met the relations of St Ninian's and various other bodies to the Church at large would be adjusted to the satisfaction of all parties. As for himself, he had no wish to introduce himself into the councils of the Church against the wishes of his Brethren, and would willingly wait till the Church should decide what position he and the Cathedral Chapter shall occupy.

They next proceeded to take up the question of the introduction of the lay element into Synods. The Rev. the Warden of Trinity College read an elaborate address on the subject which he had prepared with care, applying the argument to the position of the Scottish Church. He stated that there were three classes of Synods in Scotland, and that it was necessary to consider their respective characters to understand the bearings of the question of lay admission upon them. There was the Episcopal Synod, to which no one would propose to admit the Laity as constituent members, and therefore he would restrict his remarks to the other two.

As to Diocesan Synods, he argued that even a general Synod could not sanction, much less enjoin the admission of the Laity. For it occupies the place of the Bishop's consistory or council, derives its existence from him, and therefore he only, advised by his priests, has the power to call upon any one to give him counsels. He repudiated the idea of representation, but thought the Bishop might call upon such of the Laity as he considered proper to occupy a place in his council. But in that case they could only occupy a place similar to the non-instituted clergy; that is, they might speak but not vote. As to a general Synod, we might safely leave that body to decide whether the Laity should be admitted to seats in it or not. He discussed at considerable length the general question, and brought forward a variety of authorities bearing on it. He read especially part of a letter from an eminent living Divine, expressing a very decided opinion against the introduction of the lay element into Synods. We believe the letter in question was addressed to one of our Bishops,

and as containing the deliberate judgment of the eminent writer after mature consideration, must be regarded as a document of some value. The Warden then moved two resolutions embodying the substance of the foregoing opinions:—

"1. That, whereas our code of canons recognize three kinds of Ecclesiastical Synods, viz. Episcopal, Diocesan and General, it is not competent for the Church to pass a law for the admission of laymen to sit as constitutional members and vote in the two former, viz. Episcopal and Diocesan Synods.

"2. That whether, or how far it may be lawful and expedient to admit lay members into general Synods is a question which a general Synod alone is competent to decide, and upon which this Synod, in the absence of its Bishop, declines to pronounce any definite opinion."

These resolutions having been seconded by the Rev. J. Burton of Blairgowrie, the Rev. A. Lendrum spoke against coming to a hasty conclusion, which many might afterwards regret. The question had but a short time occupied public attention; and though much had been written on the subject, many had not been able to give it the consideration and study which it needed. The vast importance of the subject and its consequences for good or for evil were such as to render it imperative on the clergy to give it their serious attention before deciding for or against the admission of the Laity. He therefore moved to the effect that the Warden should print his address and resolutions, and that the Synod should give no deliverannce on the question for the present to give time for its mature consideration, which was seconded by the very Rev. the Dean of the Diocese. The Dean of St Ninian's spoke chiefly against the admission of the Laity. Being an experiment in some measure, he argued that no one ought to vote in favour of their admission unless he had fully satisfied himself, after mature investigation, that it was consistent with the Divine constitution of the Church, and would be for her good. If he had any doubt, his voice ought to be given in favour of the existing practice. The Rev. G. H. Forbes of Burntisland, and the Rev Canon Humble of St Ninian's Cathedral, Perth, spoke in favour of the admission of the Laity under restrictions. The latter argued, on Hooker's principle, that the sanction of the governed to the laws was necessary to secure their obedience. His idea seemed to be that the Laity ought to sit in a consistory, and sanction the canons passed by the Synods, strictly and properly so called, so as to make them their own. He illustrated his meaning by the practice in England of sanctioning in Parliament the acts of the convocation—Parliament being in former days really the lay element in the Church's Synods. The Warden ultimately adopted the idea in Mr Lendrum's motion, that the further consideration of the question be postponed for the present.

The following resolution was next proposed by Mr Lendrum:—"Whereas the Synod is impressed with the importance of giving the Laity a deeper interest in the proceedings of the Church Courts, resolved that, in future, the meetings of this Synod shall be open to the male communicants of this diocese, and that they be invited to be present."

The motion was carried by a majority, subject of course to the approval of the Bishop. And in the event of his sanctioning the minute as it is, the Synod of St Andrews will next year be open to male communicants of the diocese who may wish to be present.

The Dean of St Ninian's was appointed preacher for next year, and the place of meeting Trinity College. The Synod was then dissolved.

The Diocesan Committee of the Church Society then met and decided the various claims brought before it, according to their respective merits. The business was merely routine.

DIOCESE OF EDINBURGH.

OPENING OF ST ANDREW'S HALL.

THE educational movement in the Church, which has been mainly promoted by the venerable Prelates, is now likely to proceed by its own machinery. St Andrew's Hall, the Institution for training masters for our schools, has been opened with the most favourable auspices; and under the same roof there are a boy's school, a girl's school, and an infant school,—in which the pupils will be instructed in the art of teaching, before they are sent forth on that important part of the Church's mission. On the 3d ult., the Educational Committee received the Bishop of the diocese, several of the city and country clergy, and many of the laity, who came to witness the opening of this interesting Institution. Divine service was celebrated in one of the school-rooms. The prayers were said by the Rev. T. Suther, and the lessons read by the Rev. A. Lendrum, Principal of St Margaret's College, Crieff. By the command of the Ordinary a special collect was introduced into the office commending the work to the care of Almighty God, and invoking His blessing upon the instructions to be hereafter given within the walls of St Andrew's Hall. After the service, the Rev. Berkley Addison, curate to Dean Ramsay, read the report of the committee, and apologized for the absence of the Dean, whose health obliged him to leave town sooner than he had intended —but whose interest in this, and every other useful work continues to be undiminished. The Bishop of Edinburgh then addressed the meeting, pointed out the importance of the office of schoolmaster as an auxiliary to the work of the pastor, and explained that the object of St Andrew's Hall was to train qualified masters, and to send them forth to give sound church education in the several cures of Scotland. His Lordship cautioned the members of the church against forming an opinion that St Andrew's Hall was only a *Diocesan* Institution. It was intended for supplying masters to the *whole* Church, and the committee could only hope to extend its benefits throughout Scotland by receiving support and contributions from the *whole* Church. The business part of the day's proceedings being ended, the company dispersed to inspect the spacious premises, which have been arranged with much skill under the prudent superintendence of the eminent

architect, Mr Henderson. But not the least interesting portion of the proceedings remains to be told. In the large apartment, which is to receive the Jollian Library, and to be the place of meeting for the College of Bishops, there was spread a feast for the children of the schools, and it was delightful to behold their joyous faces, as they partook of the good things provided, and chaunted hymns of praise to the Father of mercies. We felt that the stigma on our Communion of neglect of the poor was wiped away—when we looked out upon the locality, in which St Andrew's Hall has been purposely placed. Squalidness, poverty, and vice without—cleanliness, plenty, and the gentle influence of religion within those walls. There was a picture of Bishop Jolly in the room, surrounded with festoons of beautiful flowers; and a sudden thought entered our minds as we gazed upon it. Who shall say that the prayers and alms of that venerable man, and those of that despised generation, while they lived, have not been heard, and that this and other cheering signs are not the fruits of their silent and unobtrusive labours—of their years of neglect, and suffering and patience in well-doing?

We cannot close this brief sketch of the day without adverting in terms of our highest praise to the indefatigable labours of the Educational Committee, and the members of the late Diocesan Mission Committee.

If Mr James Steuart, W.S., Mr Ronald, Mr Rollo, the Rev. J. Hannah, the learned Rector in the Academy &c., had not been at their post late and early, hurrying the workmen, and *providing the funds*, St Andrew's Hall would not have presented its present appearance of efficiency. The members of the Church are under a deep debt of gratitude to these gentlemen, and we hope that by a liberal and prompt response to the call of the Committee, Churchmen will prove to them that their labours are duly appreciated, and encourage them to persevere in keeping up the efficiency of an Institution of such vast practical importance to the spread of the Church in Scotland.

Miscellaneous.

FUNERAL SERVICES.

[We copy the following from a leading article of the *Perth Constitutional*, a Presbyterian paper. It very forcibly expresses what is felt by all the more intelligent and religious of our Presbyterian neighbours. Coming from such a quarter, it will be read with increased attention, especially as following the account of the interesting funeral ceremonial which appeared in a late number, copied from the same paper.]

The Newspaper Press has been, and is, too exclusive in the selection of topics on which it treats. At all events, this is our deliberate and dispassionate conviction. There are times and seasons when

the heart-burnings of political strife ought to give place to other themes; and therefore we shall occasionally invite the attention of our readers to the consideration of subjects, if in some degree new and uncommon, at least not entirely destitute of interest or unworthy of thoughtful contemplation. Such is the apology we have to offer for the title which appears at the head of this paper.

A short time ago, in narrating the details of an interesting ceremonial, performed in connection with the interment of a departed member of the family of an esteemed clergyman in town, we promised to return to the subject on the first favourable opportunity, with the view of considering it apart from any local circumstances. For a reason already stated, an opportunity has now occurred; and whatever our readers may think of the topic we have chosen for a few brief articles, we cannot help saying, that the matter appears to us of sufficient importance to justify the observations we may make upon it, until we shall have concluded our remarks. In doing so, we trust our object will neither be misunderstood, nor our purpose misinterpreted. It is not, nor will it ever be, our aim, to express an illnatured opposition to the time hallowed practice of the Scottish or Presbyterian custom on the one hand, or to pronounce an unqualified eulogium and approval of the English or Episcopal form on the other. Both are perhaps extremes which it may be proper to guard against. What we wish to show is, that the Scotch service, or rather want of service, on such a solemn occasion, is neither becoming nor expedient —that the English have in this, as in many other respects, the advantage over us—and that as Christendom, our own country excepted, sanctions the performance of funeral rites, it would be well to prepare for the recognition and adoption of a service which must ere long be acknowledged amongst us.

In discussing the question of Funeral Ceremonies, we wish to shield ourselves from the charge of being advocates of any particular forms to be observed in them. What we, and we believe many of our readers, feel on the subject, is, that the Scottish mind has a very strong leaning towards some kind of religious manner of attending the deceased to their last resting-place on earth. This is evident, because, in spite of the usage which practically forbids prayer to be used at the grave side, and at best does not enjoin any in the house over the corpse, we see a constant custom prevailing of introducing a sort of requiem, or panegyric, or exhortation, as the case may be, in those benedictions and thanksgivings which take place during the distribution of meat and drink offerings amongst the attendants on the funeral. Now that a very strong current is set in, and very justly too, in towns at any rate, where there is usually no excuse of the necessity of being hospitable, we see grounds for being afraid, that with the abolition of drinking usages, may also end the little religiousness we have in our funerals. And since, in our humble opinion, this would be a great evil—for it will be allowed that such seasons are calculated to be of great improvement to many, if duly taken advantage of—we think it is high time that some steps be taken by ministers of all religious denominations to agree on some mode of edification superior to the funeral usages which we hope to

see entirely extinct, so far as these relate to what is most familiarly known as "dergies." We confess we never did realize the suitableness of interpolating a sort of funeral prayer into "grace before and after meat and drink." It always seemed to us a sort of shuffle—an attempt to sail close within the wind of rules, in order to meet the natural instincts of the human mind. Why should we not have a legitimate mode of conducting service of our own? Why should that religious observation we possess carry with it the character of an evasion? Why should the English Service be continually recommended to us because we have none of our own? and why should we be so often taunted with burying our dead irreverently, or with nothing distinguishable above the interment of a brute? This, we candidly admit, is hardly a question for a journalist to settle. We believe, however, that we express a very common feeling, that there is something desiderated here by religious minds, which our ministers ought to meet in the best way they can. Death is too solemn a thing to be huddled out of sight anyhow. Then if, at such a time, the minister ought to come, as a matter of course, for the express purpose of discharging his functions, he ought not to be summoned, in a sort of friendly way, to help to carry the corpse, and as it were accidentally to improve the occasion in "the grace." The presence of a clergyman at a funeral ought to have a more defined and settled aim. It certainly seems that the total abolition of funeral "refreshments" is a new era in our Scottish history, and therefore affords an opportunity for increasing spiritually what we diminish materially. It will be found, we believe, that the minister's being expected to come to perform some religious act, will open to him a door, which is almost closed now, to the hearts of those who are weighed down by poverty, distress, and death. Death itself is a sermon, but yet one often preached to little effect. We know that those who are obliged to attend on funerals professionally, are apt, most of all, to become insensible to their lessons. But a word spoken then may touch the heart for ever. It is too good a time for the minister to lose. And dreadful as it is to think that such a time should be wasted in drinking, it is sad to know that many such times are not improved by ministers as a regular part of their functions, as much as preaching on Sabbath or baptizing children. The English minister cannot escape this, if he would. He may do his work in a perfunctory, formal manner, but he must do *something*. And the very words of Scripture he *must* read, may, by the grace of GOD, touch, at such a season, the hearts of the impenitent, and lead to results, the momentousness of which cannot be over-estimated. If at any time the human heart can be compared to heated wax, capable of receiving impressions for good, surely it is on such an occasion as that of conveying to the "long home" all that is mortal of those we love. Then, men's minds are attuned, in some measure at least, to the solemnity of the service; and it is in the highest degree fitting and proper that devotion should seal and confirm what nature, amid the sadness and stillness of death, unmistakeably urges us to improve.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

AUGUST, 1852.

THE TWO CURATES.

CHAPTER 7.—*A Death which makes a Change.*

"NOW Miss Vernon, I dare say we have seen this scene a hundred times—but isn't it beautiful?" asked Bovin of that young lady whom he had somehow overtaken on her ride. "See how the fields stretch on till they climb up to the sky, and how the little villages stand like islands as the waves of corn sweep past them. Then look at Lord Henry's planting, what a glorious foil of dark green it makes to this beautiful foreground. What a pleasant world this is."

"It is indeed," answered the lady, as her eye wandered over the lovely landscape, or rather might be," she added, as her bright eyes became moistened; for they rested upon a village about two miles from where they stood.

"Might be? why, there is enough to make one happy in the world if one will only be grateful and contented. You and I, for instance, what have we to annoy or disturb us. You, surrounded by those you love, can rise in the morning, breakfast, read, or practise, meet a lot of smiling faces at luncheon—and then, on that pretty pony canter over one of the sweetest countries imaginable—exchange liveliness and grace with Miss Medway for philosophy and poetry, and make bright even the grim visage of my friend Algin, who told me the other day in one of his lucid intervals that he was quite charmed with you at Morton Hall."

"Indeed! Mr Algin charmed with anything! He seems to me to have a hydrostatic balance in his head, and to be always engaged in weighing every grain of sense he meets with. He isn't absent so much as preoccupied. You may depend upon it, all the time he is talking with any one he is going on thinking about something else."

"You are not far wrong, for I forget how many things he can do at once; but why do you say the world might be happy? To us it *is*."

"Why, my eye rested upon Luxall at the time, and you know some of Pa.'s farms are there, and I am often there. Perhaps you don't know quite so much as I do about the internal state of Luxall; so I will tell you, whilst I walk my pony up the hill. It is on the clay. The village is in a hollow, as you may see, for we can only see the tops of the trees and houses. The population is "chiefly agricultural," and the only gentleman in the place is the Rector. The poor Rector, when he was at college, he eat meat four times a day, so you may guess whether he got a degree or not. What should he exert himself for—he was promised the Rectory of Luxall; and the people would not want learning—the only accomplishment likely to be useful to him in this neighbourhood at that time was eating; and you know how accomplished he is in that. He has been there 35 years, and the place has gone from bad to worse—not so much by his *fault* perhaps, as from want of active clerical interference. There has been no one to tell the farmers of their sin in oppressing their labourers; and the poor wretches have been ground into the dust. You remember once when we rode through there together; you noticed what an ugly set of women they were. Mr Algin afterwards noticed the same thing, and quoted from a late writer on Philosophy, Mr Walker, some facts to show that misery always produces just that monkey-like face those poor people have. Oh, you should see the horrible places they live in—their wolfish, almost brutish looks, when one first visits them, and then how surprised they are when they are spoken kindly to and encouraged. I know a great deal might be done with them if one only knew how to set about it. But now let us ride on, and as we come back we will go to Luxall Rectory, for I have a call to make there."

About three o'clock they got to the Rectory, and Bovin rode up and rung the bell to know whether Mrs Vixwood was at home. Then to hear the clatter of doors and retreating footsteps, and the number of "Hushes" there were uttered by some one whose voice seemed everywhere. At last the sort of man who was left appeared at the door, looking very red and

flushed, as he well might be, for he had been called in from the stable and made to struggle into a drab coat with big brass buttons on it. In his confusion he called Miss Vernon "Sir," and Bovin "Ma'am." However, he managed to get them into the drawing-room, with no greater misfortune than knocking his shins against a child's wheelbarrow, part of the baggage of the army which had evacuated the drawing-room on the first alarm. There they found Mrs Vixwood trying to look very composed, and as though she had been reading a book of plates with the figures upside down. By and bye, as they got into conversation, the Misses Vixwood dropped in, one by one, pretty girls, though rather faded from much meat, little exercise, and bad digestion. And last of all, Mr Vixwood came in from the parish, as he said, meaning from bothering the poor people who were unfortunate enough to live in some cottages which they in moments of infatuation had built upon the waste.

"Oh, how is poor Lane to-day?" asked Miss Vernon of the Rector.

"How is he, Celestina?" asked he of a young lady of that euphonious name, and who on the strength of it nearly ran off with a strolling player.

"Oh, he is rather worse, I am sorry to say, papa. His face is very flushed, and he keeps twitching his mouth about, and picking the bed-clothes. It all came on about two o'clock this morning."

"Did he know you when you saw him, dear?" asked Miss Vernon.

"La! do you think I would go to see him—a man—with a fever too!"

"I thought you spoke as though you had."

"No, indeed—but he was our housemaid's sweetheart, and she tells me all about it."

"And how did she know?" asked Mr Vixwood, somewhat sternly.

Celestina was silent.

Beefstakes and ale may give strength, but they do not improve a man's delicacy; so Mr Vixwood insisted upon knowing, despite the presence of his visitors, who would fain have been spared the equivocations of Celestina, and the sternness of the Rector. Then it came out that the poor, overworked housemaid got up every night, and sat up with her betrothed till dawning time, and then slunk home and did her work. Miss Vernon could not repress the exclamation, "Noble girl!" but was instantly met by Mr Vixwood with—

"Ah, that's just like you romantic young ladies—and now next we shall have the whole house down with the fever. Do

you call that affection for your brothers and sisters, Celestina? just to humour the whims of a silly, love-sick girl, to endanger the lives of all your family."

"Why, papa, you went and sat up with Sir John Appleby when he had the fever."

"Ah, yes! that was a different case, he was my patron; I was bound to him by gratitude."

"Well, and isn't this poor girl bound to her betrothed by a yet stronger tie?" asked Miss Vernon in her coaxing way.

"No, my dear young lady, she is bound to serve me, and obey my orders; and besides, what good can she do poor Lane by fidgetting about him all night. Mrs Vixwood sent him some soup, and told him he might have some more."

"Ah, it isn't *that* they want in their distresses," said Miss Vernon, "so much as our presence, our 'troubling about them,' as they call it. And there's where I am afraid the Romanists will supplant us in the affections of the poor, as soon as they can get thoroughly among them. We *condescend* to the poor, they go familiarly among them—with their cheerful looks and kind words, sit by them, and do little offices for them. We never can get out of our minds that we are doing charity—*they* always seem to act as though they were simply doing their duty."

"Ah! said Bovin, they think to merit heaven by works."

Well, I'm sure if we Protestants fell a little more into that error, the world would be all the better for it."

"That, my dear young lady, is heresy," said Mr Vixwood; though I daresay you don't know it."

"Yes, I've been told that over and over again; but I'm not got so far in those matters as to be convinced to the contrary yet. Wouldn't it be a happy world if every one strove to do good works, and even if they thought they could merit heaven by them, as the Romanists are said to think, wouldn't it be better for all of us?"

"No," said Bovin emphatically, "It is a soul-destroying heresy."

"At any rate, Mr Medway, who is my authority in those matters, says, that we may do 'good works pleasant and acceptable to God;' not with the notion of meriting heaven, but to please God; and so I wont be frightened out of my creed by your always throwing 'filthy rags' in my face, Mr Bovin. But come, Celestina, I want you to show me your flowers."

They took leave of Mr and Mrs Vixwood, and the young ladies accompanied them into the garden.

"Well Cele," said Miss Vernon, "how does the charity purse get on? I should think you are got to the bottom of it by now."

"Yes; but I really don't like that you should supply me with money for the benefit of a parish in which you do not reside."

"Nonsense. If you were not kind enough to be my almoner, I don't know what I should do; as it is, this parish spoils all my rides in this direction. I should be glad to do more for it, for papa does not deny me anything I want that is proper—only, he says I must take my own way and not bother him about it. I wish we could persuade Mr Vixwood that something more is necessary. I should be glad to do what Mr Medway has done with his village; but then your papa will not let us copy what he calls 'Medway's popery,' so we can only do what we are doing."

"Why, papa cannot afford to do anything; that's at the bottom of it. Ma gives a great deal away, and pa never interferes; and then, to tell you the truth, dear, and I don't mind telling you, Horace is very extravagant at college. I, that is papa, had £90 to pay for cigars and perfumery at that great shop in the High Street the other day."

"'I, that is papa.' Now I'll lay you a kiss, you dear little soul, that that little tender heart of yours, which has got you so often into disgrace with the others, has led you to diminish your little fortune again for one who never thanks you for it. Poor Cele, snubbed and laughed at by all the others, you have more real nobility of soul than any of them."

Oh no, don't say that; Horace is so good and so handsome, that every one flatters him, and then he gets vain; and I love him so much that it is no sacrifice to do any thing for him."

"When is Horace to take his degree?"

"Oh, he took it yesterday, and is coming to-morrow, and pa has decided upon his being ordained to this place, and so being his curate. Won't that be nice?"

"Well, I don't know. I think it would have been better for Horace, and no worse for the parish, if he had been ordained to some other title."

"Well, I do wonder you don't like Horace. You are the only young lady any where about here who does'nt admire him. But la! I forgot, your eyes are turned elsewhere."

"Nonsense. But Cele, do you think we can get Horace to do much for the parish, or persuade his father to let us?"

"Yes, I think so. I heard him say the other day, when we were talking about the people, just in his way you know, 'Well, I suppose we must educate the rascals—there seems no helping it.' Oxford has done him a deal of good, I am sure."

"Yes; witness £90 for cigars and perfumery. The only thing I can ever see that Oxford does for young men is to take the conceit out of them, and not always that. They pretend to have learned something there which no supposable woman could possibly learn; and when we ask them about it, they speak mysteriously of 'Greek Philosophy' and the 'Eclectic School,' and I don't know what besides. But what's the matter, Cele? Here comes Richard and little Jane looking quite frightened."

"Oh, Cele! come in directly, papa has fallen down in a fit," exclaimed both children in a breath.

All rushed in at once, and there beheld poor Mr Vixwood apparently in the agonies of death. Bovin's self-possession came to his aid. He guessed rightly that such a man would be likely to have apoplexy, and at once did what he could for him. The parish doctor was in the village, fortunately, and was soon with them. His measures were prompt and energetic, and he soon succeeded in restoring Mr Vixwood to something like consciousness. Meanwhile Bovin and Miss Vernon took their leave, thoughtful and melancholy from what they had seen.

"Do you think he will recover, Mr Bovin?"

"No, I hav'nt the least hope of it."

"Why, what will these poor creatures do? For you know he has not made the least provision for them. Papa has often urged him to do so, and he always promised he would. Only the other day he decided upon insuring in the Phœnix for £5000, and wrote, whilst pa was there, for the policy; but now of course that is useless, for it cannot be completed now."

The next day Bovin called to know how Mr Vixwood was, and was horrified by the intelligence that he had died in the night. He did not recover his speech at all before he died, the servant told him, and Mr Horace had only arrived after his death, for he was come up to Henley on a boating excursion, the man found who was dispatched over to Oxford for him, and he had to follow him there and then missed him.

Bovin rode home very thoughtfully. He could not help looking abroad now and then upon the wide prospect before him, for he wished to escape the melancholy which these sad views had brought down upon him. There were towns and villages stretching away for miles till the blue hills met his sight. And beyond those hills were other towns and villages, and he knew what character they assumed behind the hills which rose far in the distance before him. The villages and towns were larger, and above them hung canopies of smoke,

which were red and lurid at night, and underneath that smoke toiled in the fire, for very vanity, thousands of his fellow-creatures; and there moved among them, from time to time, men who had been bred up among them—or in some similar condition elsewhere—who had great walls of forehead rising up over their eyes, and who spoke with ready tongues words of fire, and with ready pens laboured to lash those thousands into infidelity and discontent, and he thought what power there was already in the savage group of those great towns and swarming villages. How statesmen were beginning to follow where they lead. And then he thought of the Church, what she was doing there—of the red brick meeting-houses which swayed so many of the masses and taught them another gospel —even the "gospel against the Church," which they had themselves put forth. And what inference do you think he drew from these facts which passed through his mind, and led him to look upon all the villages within sight, and wonder what the clergy were doing in their quiet parsonages?—This. Ah! there needs dissent to rouse us up to a knowledge of our duty. We should go on sleeping over our prayer-books for ever if these men did not come and witness against our cold formalism. He forgot that the Church was most cold when dissent was most powerful. "I will go," he said, "with God's blessing, and labour in whatever parish I may be called to, with all the zeal I have. I will preach the gospel, and nothing but the gospel; and if I am tied down by creeds and formalaries, I will throw them all to the wind. God gave the gospel, and man has added all the rest, and whilst we are dreaming about the Church and exalting the Sacraments, the people are falling into infidelity."

The reader will now be able to see with what tempers and dispositions, and with what "views," as they are called, these two young men became curates. Both belonging to the school falsely called evangelical, both thoroughly in earnest, both highly talented, but the one sparing no pains to arrive at the truth and the whole truth, keenly alive to the ridiculous light in which a false position placed him, whether in manners or mind, and with so much real nobility of soul that he was prepared to abandon any opinion, any belief, the moment it was proved to be false. The other, rather disposed to pooh! pooh! any thing that disturbed his settled opinions; in short, the prevailing habits of his mind were, slurring a thing over, and a dislike to being blamed. And after all, perhaps, High Churchism and Low Churchism may depend more upon difference of talent than many people imagine. Your true logical men are almost sure to be High Churchmen sooner or later.

The slovenly reasoners, the mere declaimers, the open-mouthed interpreters of exaggerated feelings, remain where they are; there is nothing in their own minds to urge them on in the pursuit of logical consequences; there is every thing in the applause of women, and children, and of men, who are worse than women, to keep them where they are. And yet, although one may, and must, despise their hanging upon the breath of an ignorant and prejudiced congregation, and deplore the want of moral courage that thus places the teacher's neck under the foot of a religious mob, how heartily one must admire the zeal, the earnestness, the overflowing of Christian love, which many of them display towards all but those who differ from them. If it were not wrong to covet any thing that is my neighbour's, I would I had Jadson's zeal, his activity, his endearing manners, his warm feelings, his large heart; I would have every thing belonging to the man but his head—that I would leave him, for it spoils all his other gifts and graces.

Chapter 8.—*A High Church Curacy.*

Softly fell the rain upon field and garden, and field and garden looked up gratefully to the skies, bright with verdure and flowers, and the birds sang in the hedges, and flitted about upon the lawns for their food, and the farmers' men, as they passed each other, blessed the gracious rain which God had sent upon His inheritance and refreshed it when it was weary, and the villager walked out upon his allotment to mark how the things grew, and his daughter came out to the cottage door to see how the few flowers in the little garden sparkled in the sunshine that ever and anon streamed out from between the clouds as though the angels drew them aside to smile upon the world, and the leaves put on a fresher green, as though they would make man think of that world where all is fadeless.

Algin sat in a room in the outskirts of a town, not far from Winton Hall, two days before he had been ordained deacon. Although it was early in the morning he was at breakfast. There were no delicacies on his table, nothing but plain bread and butter, and coffee. He had nothing but his stipend to live upon, £80 per annum, and out of that he had to pay his rent and a trifle for attendance. Yet, as a good soldier of Christ, he was prepared to endure hardness. He had always lived frugally from choice, and now would do it from principle, he thought. Perhaps he did not know all the difficulties of the faith he had chosen, but, however, we shall see, by-and-bye,

how he breasted them. He was to pay £20 per annum for his furnished apartments, and £6 per annum for attendance, leaving him £54 for food, clothes, and expenses. He looked out upon the rows of chimneys that marked the streets of the miserable little town, and thought to himself, "Well, now I am come to work out the problem I cannot think out. I have been baptized into a Church, and I am now ordained to minister in a Church. If I had been allowed to keep my old notion of this Church as an establishment, I could have understood it. The state appoints the bishops, and they consecrate each other and found a corporate body, just fit for England, adapted to English customs and prejudices, and endowed with lands and property like any other corporate body. But here are men around me, sound, clear-headed, well-read men, who seem to fritter away her individual character in attempts to make her part of the Catholic Church, and again they give a meaning to this which I cannot realize. But, however, the time for speculation has passed, I must work more and think less. Here comes the Vicar."

The Vicar—husband to her of the nine girls, whom the reader has met at Mr Medway's—was a man in the prime of life and experience. He was the very pattern of a parish priest, shrewd, practical, earnest, a good man, and full of the Holy Ghost, if it be not too much to say this of any man now-a-days. It might have been objected to him that he spent too much of his time with his family, but then he felt the necessity of "ruling well his own household," and he, as it will be seen, was so clever in the choice of curates for his parish that they easily caught his earnestness, and did whatever was necessary to be done under his superintendance. He was sometimes harsh and self-willed, rather disposed to treat young men as they were treated twenty years ago, but then his sweet smile and ready apology made up for all. In short, his faults, which were few, were as apparent as his virtues, which were many.

"Well, Mr Algin, how do you feel for your work? If you are much fatigued by your journey from town yesterday we won't do much to-day, but if not, come out in the parish with me and I will introduce you to some of the people."

Algin professed himself strong to labour, and anxious to be at work as soon as possible, and so they went out together.

But the reader may wonder how it was that this young man, whom his discernment will have classed with the dissenting party within the Church, should have taken a curacy with a man whom all men knew to be a High Churchman. (I use the common terms, not because I like them, but because they are

intelligible. The right terms would be, Churchmen and no Churchmen.) But Mr Glencoe had been Algin's tutor whilst reading for Holy Orders, and they had become much attached to each other. Then he became acquainted with Bovin, who was his fellow-pupil, and with Mr Medway, who was a frequent visitor at Mr Glencoe's, and, indeed, with all whom he knew in the neighbourhood—for he himself came from a distant county. His doubts had sprung up from Mr Glencoe's teaching, and were of such a nature as must necessarily influence his practice, and so he came into a parish to see what the working out of the Church system would produce, for he had before seen that the want of some system would be felt in a parish as it is in the mind of an individual.

This parish of Otterbourne was rank and fetid with dissent. It had been blessed(?) with two or three Vicars in succession, who thought to disarm dissent by feeding and petting it—not considering that there are some animals which never can be tamed. There was a huge brick meeting-house in it, with a domed recess at the west end built to contain the pulpit in reality, though a facetious friend of the author's, who saw it only from the outside, always maintained that it was meant for the especial accommodation of the long-handled broom. As the congregation were in the habit of starving out their teachers when they got tired of them, there was no want of hearers, for there was always some novelty there. The dissenters were loud and blustering; the Church people undecided and indifferent, only anxious to have some clergyman to preach to them who would be talented enough and pliable enough to attract the dissenters; whom, in short, they might play off as a good card against the knave of clubs at the meeting-house. As might be expected, the dissenting principle had pervaded every thing. It met you in the church, at the parish meetings, in your dealings with the people, in your social intercourse with them. It was the principle of motion to the whole place, and although it continually brought disgrace upon the town, the inhabitants had been so stultified by it, that they laid their want of sense and prosperity to every thing else but that.

The problem given was, to work that principle out of the parish, and substitute a proper one. The great difficulty in the way was, the violent prejudice of the people against every thing like churchmanship. In their simplicity, they thought that the nearer the Church was made to resemble the meeting, the greater chance there would be of the dissenters joining them, not considering that the dissenters would have two meetings in the place then—one they supported themselves, another

supported for them. Another difficulty was, that there was one shrewd fellow, the main support of the dissenters', "cause," who managed to throw out hints from time to time of the probability of himself, and family, and some of his adherents, being favourably disposed towards the Church, and not unlikely to join her, if the gospel were preached there. He had succeeded in duping the two former Vicars in this manner, and attempted it with Mr Glencoe. As Algin and he walked along, he told him about it.

"He came to me when I first came," said Mr Glencoe, "nominally to make a call, but really to set a trap for me. Fortunately my good friend, Mr Stapleford, had told me beforehand how long this man had been halting between two opinions. He did not see his cunning, but begged of me to deal gently with him as one not unlikely to join us, and of great importance if he would join us. I promised to do so; and asked, quite incidentally, how long he had had these misgivings about the truth of his own system. He replied, that they had expected him to join the Church for the last twenty years. One question led to another, and after a day or two I got to see the true state of the case and laid my plans accordingly. He came, a thin man, with a brown, cat-like face and a turn up nose, the beau ideal of a dissenter. I saw at a glance that with such a brain and mind he could not help it, and that his best place was where he was. He began to talk soothingly and coaxingly, "I am very glad to welcome you to the place, Mr Glencoe, we have had the pleasure of reading some of your works. Men of intellect are wanted in such dark places as these."

"Indeed," I said, "I thought that dissenters had had so much power here, we have always been taught to look upon this as your stronghold in this part of the country."

"Why, yes, we have prospered here no doubt. But—will you excuse me, Sir—there is that in your looks which leads me to expect that you are not a mere sectarian, nor am I. There are many things in my own communion which displease me, and if I could see the Church repudiating some of her errors, I am half inclined to think that I should communicate with you."

This was said in so condescending a tone that I could hardly help smiling at the idea of this worm patronising the Church.

"For my part, Sir," he said, "I can, thank God, cry out from my heart—

> 'Let names, and sects, and parties fall,
> And Jesus Christ be all in all.'"

"From your heart, Sir, can you say this?" I asked.

"Yes, truly," he replied, laying his hand upon his left side quite theatrically.

"Then why, Sir, I ask you, do you help to make these names, and sects, and parties? Time after time you sing those lines in your meeting-houses, and give the lie to them as you sing them. You profess to desire that there should be such an unity of Christian men as that they should be the body and Christ the head, and yet you are the very men who help to make these divisions of names, and sects, and parties. The Church is one, catholic, indivisible with us; Jesus Christ is all in all. You are many, local, divided. Cutting yourselves off from the fellowship of the Apostles, by rejecting their discipline and government, you stand between us and antichrist, not our vanguard, as your talents and activity might make you, but our hindrance—now going over to him and fighting against us—now lending us a damaging aid, when your services are accepted."

"Which is the church?" he asked sneeringly. "The English, the Romish, the Gallican, the Greek?"

"Neither," I replied, "is *the* Church, each is *a* church. All make up the Holy Catholic Church, the body of Christ upon earth, but to neither of them do *you* belong."

"Why, Sir, Mr Fearburn, your predecessor, said, that all who called upon the name of Christ belonged to the Church of the Scriptures."

"Did his saying so make it true?"

"Perhaps not, Sir, but he was a good man."

"And I am not," said I, laughing, "is that the inference?"

"No, Sir, by no means. I did not dream of such an inference."

"But," I said, "what do you mean when you say, as dissenters do frequently when quoting any one who agrees with them, but whose opinion is contradicted, 'He was a good man?'"

"Why, Sir, that God would generally guide a good man into truth; that, in fact, his opinion is more likely to be true because he is a good man."

"Precisely, I quite agree with you. And what is likely to be true of one good man in a generation is more likely to be true of thousands, and of all generations from the first preaching of the gospel till now; and so, Mr ———, from the united voices of the true believers at all times and in all places, or, as you cannot deny, from the majority of those professing the name of Christ, I condemn your schisms as contrary to the Apostles' doctrine and fellowship. Not, understand me, that I am harsh or uncharitable to any man. As fellow-subjects and

townsmen, I can respect and co-operate with you. Your zeal, your piety, your charity, shall have all the admiration and respect they deserve. I will strive never to misinterpret you, and I ask you to do the same by me. Wherever I can ask your assistance without compromising the Church, I will; but you must not call me bigotted because I respect the dictates of my own conscience as you do yours—nor narrow and uncharitable, because I like the Church's work to be done by her own sons and not by strangers, and in her own way and not in yours. Now we understand each other, and if I have not misunderstood dissenters we shall not be the worse friends for my speaking as a man to man."

"By no means," he replied, offering me his hand with a show of cordiality, "I can respect other men's consciences, Sir, as I require them to respect mine, and I hope to show my sense of what you have said on many occasions."

He departed, and the next day but one there was a paper put under all the principal churchmen's doors in the parish, accusing me of being a Puseyite, and putting my parishioners on the watch for my Romish practices. But, however, it put a stop to all hopes on the part of the Churchmen that he would join them as they called it, and effectually barred the dissenters into their meeting-house.

SUPPLEMENT TO THOUGHTS ON COTTAGE LECTURES.

THESE two points then, of great importance in the discussion of Cottage Lectures, it has been our object to grapple with—First, their legitimacy, as not interfering with correct notions of Public Worship in Church; and, next, their effect in that respect to Public Worship upon the minds of the People. For in the lax state of discipline and churchmanship among our present population, we are bound conscientiously to add the consideration of *practical* effect to the prior question of theoretical propriety. And we feel it may be safely answered, that on the grounds we have proposed, not only will Cottage Lectures *not* be injurious, but that on the contrary they will be productive of real good. In the case of Schismatics we do not find that their practice interferes with attendance at their meeting-houses on Sundays, but rather, that they are made the sources of their congregations,—the fountain-heads where the waters are first gathered, and whence they derive such

full and manifold streams, drawn forth, it must be confessed too often, because of the scantiness of the Church's efforts. And as the people of the places or districts for which these ministrations are designed are by position debarred from attendance at Church on week-days, no doubt the same inference may be fairly applied to the non-interference with the *ordered* Public Worship on Sundays.

A few words may be also said upon their salutary relation to Cottage Visiting. They must not be made to supersede it; but to fill up the almost inevitable deficiencies which the Parish Priest is invariably made conscious of in his parochial rounds,—in a word, they will *complete* it. Thus the Cottage visit will find itself developed into the weekly Cottage gathering—as the Cottage gathering is made to point to *its* completion in the high Communion of Public Worship in Church. The Cottage visit cannot always be made the occasion of Spiritual teaching—nay more! there is the danger to be guarded against "of transgressing the bounds of reverence and due reserve, by encouraging promiscuous Religious conversation at unfit times,"—and, very often, of leaving the persons visited in a state of spurious satisfaction by the opportunity afforded them of indulging in Religious Expressions, and conjuring up Religious feelings for a short interval, which they are very apt to look back upon as if they had been performing a Religious act. Again, temporal matters necessarily become the topics of inquiry. The attendance of the children at school; the sympathetic interest we are bound to shew in the condition and prospects of the Family; and, though it should never be omitted, "*to take occasion from their words*"—to give advice, admonition and warning concerning their spiritual affairs; yet all these matters give necessarily to the ordinary Cottage visit a *mixed* character. But in the weekly gathering they are assembled for a definite purpose—the occasion is known and felt by all to be *Religious*. There is nothing to divert attention—so that "they who have ears to hear *may* hear."

We have spoken above of the beneficial effect, *socially*, of this way of intercourse between the proper Pastor and his scattered Flock—it remains to add also, the equally beneficial effect of such gatherings *in a social*, and therefore in a *moral*, point of view upon the flock "one with another." Whatever tends to foster unity in Religious Exercises, to effect community in Spiritual as in worldly interests, tends in its degree to lessen that spirit of selfish isolation and separation, which, in some, is the parent of Spiritual pride, as they view themselves as

better than their neighbours; in others, of a heartless indifference to all Religion whatever;—and in all, is to be seen too prevalent, in a lack of earnestness and fellow-feeling. In proportion as the Clergyman can get his people to realize the *habit* of oneness in Devotion—by habit, we mean the appreciation of a truth *mentally*—as well as in common practice—he has drawn them one great step nearer to the full appreciation of the high Christian Doctrine of their membership one of another in CHRIST—as Baptised men. This, the Church, in spite of the full power of Her holy and expressed doctrines, has to a great extent practically failed in impressing upon the mind of the People; while the conventicle, by its spurious bonds of alliance, has been busy, and in some sort efficient, to produce it. Somewhere or other there has been an absence of machinery adapted to move the *hearts* of the People. We may not then slightingly reject any practices consistent with our Holy vows, by which a remedy to this great want may be applied.

And now, as many of our brethren may fear to engage in the means we have been proposing, lest they should be liable to the charge, and the penalty of holding illegal conventicles, let them be assured at once, upon the highest authority, that the Conventicle Act does not apply to any meetings held by a Lawful Minister in the District or Parish to which he has been licensed by the Bishop; and that, therefore, the idle charge of Conventicles may be dismissed. For ourselves, we should hold to our position and Office as *ordained* and licensed Priests, as sufficient answer to any charges of Irregularity *in the mode* of our Parochial ministrations. Authorized by virtue of our sacred Office "to admonish in season and out of season," to warn, to instruct, and administer the Church's Doctrines,—the fact of Ordination must be enough to satisfy us of our position on all such occasions as Spiritual teachers; and enough to mark the essential distinction between our own Cottage gatherings and other unlicensed and schismatic imitations.

But to continue the subject. There are also one or two special occasions which will give a definite and useful object to these methods of Ministering, apart from any general view of them, and even where they are not *generally* required,—we mean, during the recurrent periods of preparation for Holy Confirmation. The difficulties attendant upon this part of the Parochial Work are amply and universally acknowledged. How to retain our influence upon the young persons who have been confirmed, and to keep them in mind of their increased and increasing obligations, is one of the problems that tax the efforts, and baffle the ingenuity of those who have any ex-

perience at all in Parish work. Nor do we presume that we can offer any adequate remedy. Still, we may mention that good material has been found in gathering—not merely as a class for instruction, but combining it with Prayers and even singing—all who are within the limits of the district, and who may wish to avail themselves of the opportunity which such an occasion affords.—The Candidates for the Holy Rite they who were confirmed last time, or shortly previous, that they may be reminded of their Holy *vows*, and refreshed in their Spiritual knowledge. The little ones also, who in the adjoining Dame school may have learned to lisp their Lord's Prayer and the Commandments, that *they* may be brought on towards the point to which soon the Church will call them. And the parents and the aged, to whom the occasion will serve alike for a Religious Meeting, and a course of administration suited to awake in them the memory of what once they bound themselves to, and received grace to perform. To all and each of these classes of hearers, by means of the Cottage Gathering, the period of administering Holy Confirmation may be made of vital and *continually recurring* benefit. Assembled on the spot, all ages can be considered, while the constant complaint of the difficulty of securing the attendance of farm servants and other labourers to the more distant class at the Church is obviated, as regards week-days, though, of course, on Sundays such attendance is in no way meant to be superseded. And, by this means also, a ready channel is afforded of keeping up the too-speedily broken connection between the Pastor and those young members of his Flock who on leaving school seem too often to bid at once farewell to all ordinary reach of Spiritual Influence, at least till age, or sickness, or some chastening stroke of calamity, shall bring them back again.

In these remarks, we are well aware that so far from having exhausted what may be said, we have rather omitted topics which might usefully be brought to bear on this subject of Cottage Lectures; for there are many details which each, when he comes to the practice of them, will readily supply, and which therefore may be left far better for experience to glean together, than for precept to dictate. The fact, that these lectures are now very generally used, and that much that is very questionable has been urged both for and against them, have been our reasons for discussing them; that their place, as legitimate, yet subordinate instruments of Parochial Work, may be adjusted; and that on the ground of general usefulness, they may be rescued from too sweeping a condemnation on one side, and too indiscriminating an use on the other. And with this apology

we end; in the hope, that nothing may have been said that can at all lessen the grounds of exact, orthodox, and accredited Church methods of teaching; but that something may have been urged for the extension of Ministerial Influence amid scattered populations. And still more, if we may venture such a Hope, shall we be satisfied, if any one of our suggestions shall be found availing towards uniting in closer harmony those Great and Solemn Facts, which, though separated by Man, were designed by Heaven to be as One,—even—the Church, and the People.

THE CONSTITUTIONAL NATURE OF THE CONVOCATIONS OF THE CHURCH OF ENGLAND.

THERE is an impression on the minds of most English Churchmen, which is every day spreading in its extent, and deepening in its intensity, that the Church *must have* Synodical Action. It is the only remedy, they feel, for the evils, social and political, under which their Church is suffering. It is the right remedy, they know. Synodical Action, then, in England must shortly be, by a sheer necessity. It is an inevitable, if it is not yet an accomplished, fact. The House of Commons, as things are at present, has no social, no political right to discuss and arrange Spiritual matters. In spite of Mr Horsman it cannot now be made a Church-gemote. Even supposing that Parliament in its earliest form was the meeting together of the Church's Clergy and Laity, it has developed too far from that original idea, to be allowed to resume such incongruous functions. *Parliamentum* and *Convocatio* may in some few instances have been used as synonyms by the writers of our earliest history; but taking the words in the sense which the nineteenth century attaches to them, our legislators will have to be taught, if they have not already learned it, that their intention and signification are now quite different kind of things. Not so, however, as we shall find upon inquiry, in their right meaning and *constitutional* essence.

Now, in whatever manner speculative men may think it most advisable and best that the Church should express freely and clearly Her opinions, one thing must be remembered, that the English constitution has already provided the way and marked out the manner in which She is to do so, that is, in

Her Convocations. Convocation has a long recognized, a definite, an unalterable civil *status;* it is an inseparable part of "our constitution in Church and State;" it is coeval, if not superior, in its antiquity with the Houses of Peers and of Commons, and it is "the true Church of England by representation."—(Canon 139.) Besides this, Convocation does still meet; it possesses, *de facto,* a political existence; it cannot be done away with without a violation of the Sovereign's coronation oath, and a virtual breaking up of the constitution we so justly prize; its very silence and inactivity at present, however we may mislike it, and think it unfair to the Church which it represents, is theoretically legal and in accordance with constitutional principles; its voice is stifled by continual prorogations, but then these very prorogations recognize the political existence of its sessions; the authority that controls it involves by relation the power and the importance of the Representative Body for whose nullification it is exerted.

Before other plans for restoring to the Church Synodical Action are brought forward, it is both the duty and the policy of Churchmen to examine well the nature of this legal and constitutional assembly which represents the Church of England; and to inquire into its history, its original formation, and antecedent ecclesiastical working; and then to judge how far the machinery which our ancestors provided, and which is still left to us, may be turned to use at this time, and recover again the energy and momentum which it of old possessed.

Firstly, then, the Clergy, by our constitution, are only represented in Convocation. It is true that when, in 1664, the Convocation gave up the rights which they had anciently possessed, as an Estate of the Realm, of taxing themselves, which was the greatest silent change that was ever made in our constitution, that the Clergy began from that time to vote, which they had not done before, for the elections of members of the Commons; yet this will by no means shew that they are thereby represented now in the House of Commons, for they vote as freeholders, and not as clerks; and in *An act for granting a Royal aid unto the King's Majesty,* which was passed in 1664, we find this express clause—

"Provided always that nothing herein contained shall be drawn into example to the prejudice of the ancient rights belonging unto *the Lords* Spiritual and Temporal, OR *the Clergy* of this Realm."

The "ancient rights" referred to are most manifestly those of the House of Peers, and of the Houses of Convocation.

Again, no Clerk can sit in the House of Commons, and yet a Clerk is obviously the most fit representative of the Clergy; but in the first of Mary it was decided by the Commons that no Clerk could be chosen into their House, "because he was already represented in another House," viz., the Lower House of Convocation, the Spiritual Commons of the Realm; and this rule has always been adhered to, as was shewn in the time of the Commonwealth, in the case of Dr Owen, and again more recently in that of the Rev. Horne Tooke. But it will be urged that the Clergy, if not represented in the Commons, are represented in the House of Peers by the Spiritual Lords. Constitutional history will by no means bear out this assertion, which yet is very commonly repeated and believed. The Bishops are barons, and are summoned to the House of Lords as such, as before the Reformation the abbots and priors were summoned, not as representatives, but as holding *in capite* of the king; and constitutionally in the Lords the Prelates are representatives of no body of men at all; but although neither Peers nor nobles by blood, they sit by virtue of the same tenure as the Temporal Barons. For whom can the Prelates represent? Surely not the Presbytery, for they are of a different order; and it stands to reason that they who represent an order must themselves be of the order which they represent. In the earlier times of England, before the principle of election, as necessary to that of representation, was understood or acted upon, the Archdeacons were always taken as the representatives of the Presbytery.

The arguments both *pro* and *contra* on this will be found to have been stated with sufficient distinctness in the debates respecting the nature of the Temporal authority of the Bishops in the time of Charles the First.

"Now began to be debated the famous question, By what title do Bishops sit in Parliament? It was not denied they had enjoyed this privilege from the beginning of the monarchy; but some pretended that they sat in Parliament as barons only, on account of the crown lands granted to them by the Anglo-Saxon Kings, for which they did homage to the king like the rest of the barons. Others maintained they had a seat there as representatives of the Clergy, who could not be bound by the laws made in Parliament, without giving their consent to them, according to the constant maxims of the kingdom, and the undeniable privilege which all English subjects had ever enjoyed. That the Lords gave their consent for laws for themselves, and the Commons for all the Commons of the kingdom, and therefore it was necessary, there should be in the

Parliament representatives of the Church and Clergy, otherwise the maxim would be false, that no man can be bound by the laws to which he has not consented. They added further, that the Parliament had always been thought to consist of Three Estates, of which the Clergy had always been considered as one: whence they inferred, that to exclude from the Parliament one of its three Estates, would be to subvert the constitution of the Government.

To these arguments it was answered, Though it should be true that the Clergy were an Estate of Parliament distinct from the rest of the people, which was contested, it did not follow that the Bishops represented the whole Church; that there were in the Parliament two houses, one of the Lords and the other of the Commons; and two houses in the Convocation, the Upper of the Bishops, and the Lower of the inferior clergy; and, therefore, according to this rule, the inferior clergy should likewise have representatives in the Parliament, that they might be deemed to give their consent to the laws, which, however, was never pretended. Hence it was inferred the Bishops did not represent the clergy, and added, that this supposed representation was *a new thing unheard of before*, and that a few months since the Bishops would have been very angry to have been counted only bare representatives. That though it was necessary the Clergy should be represented in the Parliament, it would not follow that they ought to be represented by the Bishops, as all the people of England were not represented by the Lords. That the Abbots had formerly a seat in Parliament, not as representatives, but as being tenants in chief; and when they were excluded it was not said that a breach was made in the constitution of the Parliament, either by the exclusion of the Abbots or dissolution of the monasteries."—Rapin's *History of England*, book xx.

But the following extracts from a speech made by St John, the Solicitor-General, on the "Act to take away Bishops' Votes in Parliament," will make this still clearer:—

"1. Because they have no such inherent right and liberty of being there as the Lords Temporal and Peers of the realm have; *for they are not there representative of any body else; no, not of the Clergy;* for if so, then the Clergy were twice represented by them, viz. in the Lords' House and in the Convocation; for their writ of election is to send two clerks *ad consentiendum*, &c. Besides, none are there representative of others, but those that have their suffrages from others; *and therefore only the clerks in Convocation do represent them.*

. . . . . .

"3. If they were representative of the Clergy, as a third Estate and degree, no act of Parliament could be good if they did wholly disassent; and yet they have disassented, and the law good and in force, as in the Act for establishing the Book of Common Prayer in

Queen Elizabeth's time. They did disassent from the confirming of that law, which could not have been good if *they* had been a third estate, and disassented."—Rapin's *History of England*, book xx.

And that this was not the expression of a single opinion, but was generally held, we find, for in the same Parliament Lord Falkland

"Had heard many of the Clergy protest, that they could not acknowledge *that they were represented by the Bishops.* However, we might presume that, if they could make that appear, *that they were a third Estate,* the House of Peers, amongst whom they sat, and yet had their votes, would reject it."—Clarendon's *History of the Rebellion*, book iii.

The Spiritual Lords, therefore, cannot with any ground of reason be taken to be constitutionally the representatives of the Spiritual Estate, that is the Clergy of England, who only are represented in and by Convocation. And the next question that presents itself is, What *is* the position that Convocation occupies in our constitution? and Convocation, in the strict meaning of the word, is not merely a Synodical assembly of clerks, not merely a Spiritual body having Spiritual powers and constituted for Spiritual purposes, but it is an assembly of Spiritual men for civil purposes as well as ecclesiastical and Spiritual, called by the Archbishop's writ with authority from the King. This, Convocation has been from the time of Edward I.; and to give the name of Convocation to earlier Synodical assemblies in its technical and constitutional sense, is certainly an error, though many of our Church writers have done so. What then is the constitutional position of Convocation? Bishop Atterbury has answered this question in the fullest and most convincing way, and without defining and interfering with its spiritual and divine authority as a Synod, has demonstrated that Convocation is really a part of Parliament, a constituent member of "the Great Council of the Realm assembled in Parliament." His setting out of this agreement will be best expressed in his own words.

"The words 'Member of Parliament' may be taken differently, as they signify either an essential part of the Legislature, whose consent and authority is necessary to all laws; or a part of the great body of Parliament, assembled by the same writs, at the same time with it, but to some special intents and purposes prescribed by our constitution. In the former sense, the Clergy are not, nor for some hundred years have been; in the latter, *as they alway were, so they are still,* I presume, *a Member of Parliament;* not an intrinsick

Member, if I may be allowed so to speak, or Estate of Parliament; but only an extrinsick part of it, or an Estate of the Realm, called with the Parliament always, and attending upon it; who have a parliamentary right of petitioning and advising within their proper sphere, and with whom *decrees about matters Spiritual ought regularly to begin. . . . . The Lords* are distinguished by their *jurisdiction; the Commons*, by their *money bills*, so that the being member, part or parcel of Parliament, does not necessarily imply the very same parliamentary interests and powers; and *the Clergy*, therefore, though no part of the civil legislature, nor concerned directly in the great affairs of State, may yet, in other respects and to other purposes, be *properly reputed and styled a Member of Parliament*. . . . . However, since that expression is invidious and liable to be misconstrued, I willingly wave it and content myself to say, that though *the Clergy* are now no Estate or Member of Parliament, as they once were (not the third, as Dr W. ignorantly talks, but the first estate of it), yet are they still an Estate of the Realm, necessarily attendant on the Parliament."—Atterbury's *Rights, Powers and Privileges of Convocation*, pp. 303-306.

Now if this view of the nature of Convocation be in itself correct, if it be substantially true, it is of the very highest importance. It converts the expression of a wish for the revival of Convocation into a positive political duty. It makes its acquirement a legal right. And among a nation so much attached to prescriptive rights and to constitutional privileges, as the English boast to be, it will add incalculable weight with all right-minded lovers of constitutional liberty to the demand of the Church for the power of deliberation on Ecclesiastical matters and the means of self-government. This position, that the Convocation is a part of Parliament, whatever theories Bishop Atterbury may have built upon it, or whatever deductions he may have drawn from, was no private fancy or opinion of his own, but was very generally adhered to by the Clergy of his time. This the following statements of Bishop Burnet will sufficiently evidence; and yet they too must be taken with much allowance, for he was a hot anti-convocational partizan, and had some reasons for being so.

"When the bill (Act of Comprehension) was sent down to the House of Commons, it was let lie on the table; and, instead of proceeding in it, they made an address to the King for summoning a Convocation of the Clergy, *to attend, according to custom, on the session of Parliament.* The party against the Government . . . . were much offended with the Bill of Comprehension, as containing matters relating to the Church, *in which the Representative Body of the Clergy had not been so much as advised with.*"—Burnet's *History of his own Times*, book v.

Again, in 1698 :—

"It was said that the law made in King Henry the VIII.'s time, that limited the power of Convocation, so that no new Canon could be attempted or put in use, without the king's license or consent, did not disable them from sitting; on the contrary, *a Convocation was held to be a part of the Parliament, so that they ought always to attend upon it*, and to be ready, when advised with, to give their opinion *chiefly in matters of religion*. They had also, as these men pretended, a right to prepare Articles and Canons, and to lay them before the king, who might indeed deny his assent to them, as he did to bills that were offered by both Houses of Parliament."—*Book* vi.

In his account of the Convocation of 1701, the facts which he details are very note-worthy and important. After saying that "the clergy fancied they had *a right to be part of the Parliament*," he continues:—

"The things the Convocation pretended to were, first, that they had a right to sit whenever the Parliament sate; so that they could not be prorogued, but when the two houses were prorogued. Next, they advanced that they had no need of a license to enter upon debates and to prepare matters, though it was confessed that the practice for a hundred years was against them; but they thought the Convocation lay under no further restraint than that the Parliament was under; and as they could pass no Act without the Royal assent, so they confessed that they could not enact or publish a Canon without the King's license. *Antiently the Clergy granted their own subsidies apart*, but ever since the Reformation, the grant of the Convocation was not thought good till it was ratified in Parliament . . . . *In the writ that the Bishops had, summoning them to Parliament, the clause, known by the first word of it* 'Præmunientes' *was still continued. At first, by virtue of it, the inferior Clergy were required to come to Parliament, and to consent to the aids there given;* but after the Archbishops had the provincial writ for a Convocation of the province, the other was no more executed, *though it was still kept in the writ*, and there did not appear the least shadow of any use that had been made of it for some hundreds of years; *yet now some Bishops were prevailed on to execute this writ, and to summon the Clergy by virtue of it.*"—Book vi. L.

(To be continued.)

THE POWER OF THE KEYS.

SAINT JOHN xx. 21-23.—"Then said Jesus unto them again, Peace be unto you. As my Father hath sent me, even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained."

DEAR BRETHREN,

IT is never an agreeable task to point out and dwell upon religious discrepancies; but still it is often the part of wisdom to do so. It is of the utmost importance, in times like the present, when men are so much tossed about by "various winds of doctrine," that persons professing themselves members of The Church should be competently informed, at least with regard to the *practical* and *essential* doctrines of the Church. The greatest confusion and perplexity arise from want of information and common attention to these important topics; and it is to be feared that not a few persons, perplexed by the discordant opinions which they hear around them, and not sufficiently grounded in the principles of the Church, have come to think one system of religion as good as another, and have sunk into a state little short of infidelity.*

It is therefore my intention to set before you what our Church means by *The Power of the Keys.*

Absolution, in the ecclesiastical sense, means "a loosing from sin"—the remission or forgiveness of sin. For the remission of original sin, which we inherit from our first parents, our Lord Jesus Christ instituted the Sacrament of Baptism, whereby we are delivered from the bondage of Satan, and made the adopted children of God and heirs of life everlasting. "I acknowledge one Baptism for the remission of sins." God absolves, but His Priests administer the Sacrament through which He conveys the remission. Again, for this, among other puposes, the Commemorative Sacrifice of the Holy Eucharist was ordained, as we read in St Matthew's Gospel, where the institution of the Lord's Supper is related, and where Christ's

* Under these circumstances, a spiritual director (who has begun from the first not to hide under a bushel the *distinctive* doctrines of our Holy Zion, but to open *the whole* of the Gospel message without *reserve*) may well congratulate himself on looking over his MSS., and finding that he has got nothing new to avouch, that he has not now got *babes* to nurse, but *strong men*—strong in the Faith, valiant for the Truth.

The substance of what follows I first preached at Pittenweem in July 1843, at the elbow of the late Bishop of Moray and Ross,—Dr Low; three times in this Church specially, and now again on this First Sunday after Easter; inasmuch as the Gospel for the Day seems to fix the subject for the Sermon.

Blood is said to be shed for the remission of sins. Here again God forgives; His ministers apply the means.

It is true, the power of forgiving sins properly belongs to God alone. No one upon earth can forgive sins by his own power or private authority: but as God has been often pleased to communicate the power of raising the dead to life to men, as His instruments; so He has been pleased to communicate to men, as His instruments, the power of forgiving sins in His name and by His authority.

Since our Saviour established a kingdom, or species of dominion in His Church—consisting of an organized body, intended to minister to the wants of the faithful, with authority coming directly from Him; it seems to require, for its completeness and perfectness, that there should be also tribunals within it, to take cognisance of transgressions committed against its laws, that is to say, the laws of God, to administer which it was appointed. We should naturally expect, for the complete organization of such a Church, an appointment of authority within it for the punishment of offences against its fundamental laws and moral precepts; so as to be charged not only to teach, but likewise to enforce the practice of what is taught. Such an order, therefore, is consistent in every way with the attributes of such a religious constitution.

These remarks will have paved the way for proceeding to the grounds of our Doctrine, that there is the Power of forgiving sins in the Church—and the following Scripture quotations is the primary and principal foundation on which we rest.

"Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." The same promise He made at *another time* to St Peter (as the Apostles' foreman), saying, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

This promise of giving the keys of the kingdom of heaven, and communicating the power of binding and loosing, was *fulfilled* by our blessed Saviour *after His resurrection.* For we read that He appeared to his disciples, and standing in the midst of them, He imparted to them a double blessing of peace, and said, "As my Father hath sent me, even so send I you:" that is, "I invest you with the same power and authority with which I am invested, and consequently with the power of absolving and forgiving penitent sinners." Then "He breathed

on them," and said, "Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."*

Then it was that the Son of God committed the power of forgiving sins, not to the *persons* of the Apostles only, but to their *office*, that is, to them and their Successors in office, the Bishops and Priests, who would be duly authorised to exercise the sacred functions of the Ministry after the death of the Apostles; for, as they were not to continue very long upon earth, and as the Church was not to die with them, but to continue unto the very end of the world in defiance of the gates of hell; it is manifest that the Commission given to the Apostles was not confined to their *persons*, but was to descend to their lawful *successors* and remain with *them* till time should cease.

The "Kingdom of heaven" signifies the Church of Christ here below militant, being not separated from, but in fellowship with, the Church triumphant in heaven. This kingdom has keys. A key refers to a lock, a lock to a door or entrance to any place; and the Church below being the door or gate—the only way or passage to heaven—these *Keys of Heaven* must be the keys of the Church below, as the door that leads thither. So, then, the Apostles had, and their successors in office still have, of course, these keys given them.

In virtue of the Commission thus conferred by Jesus Christ on the Pastors of the Church, they remit or retain the sins of those, who, after submitting themselves to the authority of the Church by Baptism, humbly submit themselves again to her spiritual jurisdiction, in order to obtain forgiveness of the sins whereby they have defiled the white robe of their innocence, violated the sanctity of their Baptism, and transgressed the laws of the Gospel. Whilst the Priest of the Most High God outwardly exercises the function and gives the Absolution, it is Christ, the invisible High Priest and principal cause of our justification, that interiorly absolves the penitent, forgives him his sins, and grants the inward sanctifying graces that justify him: for as it is Christ that purifies the soul in Baptism by the Ministry of the Priest, so He purifies the soul by the Absolution of the Priest. It is He who signs and seals the pardon, and ratifies the sentence in heaven, which is imparted by His representatives on earth.

* This being a solemn donation, it was set out by a special ceremony, viz., that of Christ *breathing on them*—a very significant one to express the τὸ πνεῦμα—the *eternal breath* or Spirit of God—proportionable to God's course of making "*a living soul*,"—breathing the breath of life.

If words, therefore, mean anything, the Apostles (and they were *men* surely) did receive from their Divine Master power to forgive sins. The difficulty, then, as to "how is it possible that *a man* can forgive sins," is set at rest by the fact that Christ did give this power to *the Apostles and their Successors in Office, ad perpetuum.*

It is urged by ignorant and prejudiced persons, that it is blasphemous to affirm that man can forgive sins. The Saviour did not deem this "blasphemous," as is abundantly clear from what I am to announce. In the ninth chapter of St Matthew's Gospel it is related, that a man sick of the palsy was brought to Christ. The Redeemer, seeing the faith of those who had brought him, spoke thus:—"Son, be of good cheer, thy sins be forgiven thee. And, behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins; (then saith He to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, *which had given such power unto men.*"

If the power to forgive sins given to Christ's Ambassadors be denied, those who are bold enough to do so are bound to produce some satisfactory ground for the denial, by shewing to the world either that no such power was given by Christ to His Apostles; or if it was given to the Apostles, by shewing that it was meant *only* for them, and not for their Successors.

If the Pastors who succeeded the Apostles did not possess the power to forgive sins, which power the Apostles had possessed and exercised, then the Church, at the demise of the Apostles, fell from the perfect state in which Christ had founded her. She was no longer the same Church; and the glorious promise, that "the gates of hell should never prevail against her," had passed away. This inference is just, but it is also blasphemous; the assertion, consequently, from which it is drawn must be untenable. Besides, the restriction of the power of forgiving sins to the Apostles, supposes, either that God was more merciful to the first Christians than He is to us—which is false; or, that we are holier and more upright than the first Christians, and have no sins to be forgiven—which is likewise false.*

* The Prayer-book of a Church may be considered as *her voice*, but it is

When each Priest in our Communion is ordained, "the Bishop, with the Priests present," are ordered by the Rubric to lay their hands severally upon the head of every one that receiveth the order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying, "*Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*"

These words must mean something. The Bishop cannot use them as mere *Ordination-phraseology*. Surely no Bishop would

not only a voice to *God*, but a voice to *man*. It is an address to every member of the Church, urging him to join in the common prayers and praises; offering to him a communion in spiritual acts, as also a record of her doctrines and her principles. To pray in one men must be *one*. There must be one faith and one heart in all who would offer up one prevailing prayer. A Prayer-book, therefore, is a call to unity. If, then, the Church thus declares her own mind by her forms of prayer, and our oneness with her and with each other by our communion with that mind, it is of mighty importance that the Prayer-book of every particular church should be well weighed by all her members, and that they should form their opinion of her *doctrines* from her *words*. Such a method of considering our Ritual at the present day would obviously banish half the controversies and differences which unhappily exist within the churches. If people would only learn the doctrines of the Church by *her own voice*, they would either be called at once into her paths of peace; or they would renounce their pretensions to Church-membership, and cease to deaden the clear notes of the Church's voice. Moreover, the formularies and services of the Church are so interwoven with her history, that to know one is, to a great extent, to know the other. Every development of the creed is the history of a controversy, the memorial of a heresy, which endangered the very existence of the Church. The Liturgy and other services of a Church will always be her battle-field; around them will gather not only the affections of her children, but all the malice of her foes.

If a man, then, has any wish to understand the position of his Church, in relation to her opponents, he must first understand herself. He must first know what her Liturgy and services are in doctrine, in form, and spirit; and then, and then only, will he be justified in forming an opinion of the controversies and divisions with which he is now surrounded; and which, under various phases, have agitated his country for centuries.

Lamentably evident is the fact, that even the majority of our own members (even the well-educated) are grossly ignorant of the Church's doctrine; know but little of the cycle of her teaching; and are startled when they hear the teaching of the Prayer-book pronounced from a pulpit. If our own members did but really know their Prayer-book, they would wipe off a sad stigma, and would discover that *oneness* which is peculiarly the characteristic of brethren rooted in one faith, devoted to one Lord, and sanctified by one Spirit, and which can only keep the mind in peace.

"HE THAT HATH EARS TO HEAR, LET HIM NOW HEAR."

Let each one who professes to belong to the Church of these realms ponder well what is here unfolded.

venture, on so solemn occasion and in so solemn a manner, to use words which either had no meaning at all, or conveyed what he conceived to be a wrong meaning.

The following Rubric occurs in the Service for the Visitation of the sick:—"Here shall the sick person *be moved* to make a *special confession* of his sins, if he feel his conscience troubled with any weighty matter. After which Confession the Priest shall Absolve him (if he humbly and heartily desire it) after this sort:—*Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*"

In the Communion Service we find the following words put into the mouth of the Priest:—"Because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience: therefore, if there be any of you who by this means [*i.e.* by private examination and confession] cannot quiet his own conscience herein, but requireth further comfort and counsel, let him come to me, or to some other discreet and learned minister of God's Word, and *open his grief;* that by the *ministry* of God's Holy Word he may receive the *benefit of Absolution,* together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness."

From these passages in the Church-Service it is abundantly evident that *the Hearing of Confession and the Pronouncing Absolution* is a part of the office and bounden duty of the Priest who conforms to the requirements and laws of the Church of England, and of our own. And I may mention, that in my own experience, I have had many cases of conscience brought before me, both in respect to those who have been lying on a death-bed and those who were desirous to repent them truly of their sins and lead a new life, who have professed, from sad experience, their helplessness and need of aid.

It may be said, that the practice of *Confession* has become obsolete. So, too, in thousands of cures, were distinctive preaching, pastoral visitation, daily service, observing holy days, public baptism, instructing the young, and numerous other such like paramount duties neglected: but the circumstance of their having been so, cannot surely be held as any valid argument against their fulfilment and revival, but the reverse. Because *this* gives offence to certain ill-informed

mortals, is A to be denied a Christian privilege which may prove a means of salvation, because B, C, and D would be offended? Are the ignorant prejudices of others to preclude the humble penitent from the means of grace and spiritual assistance to which the Church invites him, and on which his salvation may depend? Indeed, no.

To come to that which, after all, is probably the real objection in the minds of some well-meaning, but not very well-instructed persons—*Confession and Absolution are parts of the Romish system, and, therefore, to be avoided.* To brand a thing as *Popish* is quite enough to sicken some, and so cause them to spurn many truths which are not *Romish* but *Catholic.* Such persons forget that the belief in the Triune Godhead, in the Incarnation, in the Life Immortal, Preaching, Praying, Administration of Baptism, Solemnization of Marriage, &c., are all parts of the *Romish* system, as well as of our own. But surely because *Romanists* have such, *we* are not to cease to have them;—why, then, reject and denounce the *Scriptural* ordinance of "*Confession?*"* Besides, it ought to be understood that Confession in the Romish Church, and in ours, is very different. The Romish Confession is *compulsory* and *periodical*—ours is *voluntary* and *occasional.*

Voluntary confession does not involve the restoration of *compulsory.* For why *compel* confession when there is no faith in the doctrine? Our great and untiring effort, notwithstanding, is not to lose sight of the doctrine; but people must first *feel* their spiritual needs—the pressure of their sins—and the power lodged in the Church to bind and loose, before the doctrine can be at all appreciated. The Church, *i.e.*, her officers, must teach, then the taught are to receive the Church's teaching.

Most persons admit that confidential communication with a Clergyman is sometimes necessary. So far they witness to the need of *Confession;* but on very low grounds. *Confession,* to answer its end, must be made, not simply to one who is trustworthy or skilful, but to the *Priest* as *God's Minister,* intrusted with the dispensation of heavenly grace—*the Power to remit and to retain sins; speaking and acting in Christ's Name.*

CONFESSION comes recommended to us by the usage of the whole Church.

The following extracts evidence this. I might quote from the writings of St Irenæus, Tertullian, St Cyprian, Origen, St Basil, St Gregory of Nyssa, St Ambrose, St Jerome; but I shall content myself with a few of our own later Divines: and

* S. James v. 14, 15, 16.

I begin with no mean authority—Richard Hooker. He says: "For private Confession and Absolution, it standeth thus with us—that the Priest's power to Absolve is publicly sought and professed; and the Church not denied to have authority either of abridging or enlarging the use and exercise of that power."

In Walton's life of Hooker, this is said—"About one day before his (Hooker's) death, Dr Saravia, who knew the very secrets of his soul (for they were supposed to be *Confessors* to each other), came to him, and after a conference of the benefit, the necessity, and safety of *the Church's Absolution*, it was resolved the doctor should give him both that and the Sacrament the day following. To which end the doctor came; and after a short retirement and privacy, they two returned to the company; and then the doctor gave him, and some of those friends which were with him, the blessed Sacrament of the Body and Blood of our Jesus."

Bishop Overall, in his additional notes to Nicholl's on the Prayer-Book (the original MS. of which I have in my possession)—Visitation of the Sick, says—"Confession of sins must necessarily be made to them to whom the dispensation of the mysteries of God is committed. If he hath committed any mortal sin, then we require *Confession* of it to a *Priest*, who may give him, upon his true contrition and repentance, the benefit of *Absolution*, which takes effect according to his disposition that is absolved."

Bishop Jeremy Taylor (*a Protestant* IRISH *Bishop*, my Brethren, observe), in his "Golden Grove," has five distinct paragraphs on "Advice concerning Confession," which are too lengthy for transcription. I quote, however, this from what he says on the Doctrine and Practice of Repentance:—"Confession to a Priest, the Minister of pardon and reconciliation, the Curate of souls, and the Guide of consciences, is of so great use and benefit to all that are heavy laden with their sins, that they who carelessly and causelessly neglect it, are neither lovers of the peace of consciences, nor are careful for the advantages of their souls."

I pass over a host of others, such as Bishop Montague, Dr Donne, Dr Heylin, Bishop Sparrow, Dr George Hickes, Dr Jeremiah Collier, Marshall, and Bingham, and Thorndike, Bishop Andrews and Hammond, and DR PUSEY, to reach two saintly Bishops of our own Church of Scotland. Bishop Thomas Rattray of Dunkeld, in his masterly "Instructions concerning the Christian Covenant, and the Mysteries by which it is transacted and maintained," says, "Such as have in any of these instances

defiled their Baptism, are by no means fit to communicate in this high and holy Mystery, till they have undergone a repentance suited to the nature of their crime. And, moreover, they ought to apply to a pious and judicious Priest, and *Confess* their sins, and lay open the state of their souls to him, that they may be assisted by his counsel and advice, and Sacerdotal Intercession for them; and when they have gone through such a course of penance as he shall direct, may be received again to peace by the Imposition of his hands, and prayer to God for Absolution."

Bishop Alexander Jolly of Moray was repeatedly heard to assert, "*that the Church would never recruit her strength until Confession should be revived,—and that on its being set aside she was shorn of her strength.*"

In his Catechism occurs what follows:—

"*A.* The power of forgiving sins belongs originally and inherently to God alone. *Q.* Did God, then, and Christ make over any delegated power to the Church for this purpose? *A.* Yes. He made the Apostles and their Successors instruments for conveying His pardon and forgiveness, by means of the Absolution of the Church."

Last of all, I must not conclude without inserting a quotation from The Confession of Faith of "the Establishment" of Scotland, chap. xxx.:—

"The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of *Church Officers*, distinct from the civil magistrate. To these officers *the keys of the Kingdom are committed*, by *virtue* whereof they have power respectively to *retain and remit sins, to shut that Kingdom against the impenitent, both by the word and censures, and to open it unto penitent sinners, by the ministry of the gospel, and by Absolution from censures*, as occasion shall require."

The sect known as "The Free Kirk of Scotland" is wonderfully fond of the doctrine of "*the power of the keys.*" Although their Catechism, from which I am about to give you extracts, is a mass of heresy, still there is an occasional stumble on Catholic Truth. The book titled, "Catechism on the Principles and Constitution of the Free Church of Scotland, issued by authority of the General Assembly," has upon it, not a Cross (although they have now got it on every gable-top of their preaching-houses), but a burning whin-bush, with a motto,—"Nec tamen consumebatur,"—"Nor was it consumed," which, if they wish it to burn on, should have been rendered in the

future sense,—"Nor shall it be consumed;" however, it is more in truth to keep it in the *imperfect* tense. The first question is, "To what Church do you belong? *Ans.* To the Free Church of Scotland!!! *Q.* 3. Where shall we find an authorized exhibition of its doctrines? *A.* In the Westminster Confession of Faith, and in the Larger and Shorter Catechisms. *Q.* 87. By what arguments do you prove that the *office-bearers* of the Christian Church are *alone* entitled to administer its government? *A.* By such arguments as these:—Christ has committed to *them the undivided power of the keys.*—Christ has laid the whole responsibility of the government of the Church *upon them;* has addressed *to them* all the directions for carrying it on, and has described the rewards of success in it as rewards to be gained only *by them,*" &c., &c. To every one of these heads there are added clouds of texts in support of their assertions. "*Q.* 101. How are Church power and authority conveyed by Christ? *A.* Through the commission . . . . which every pastor and church ruler receives from Him. *Q.* 132. What is *Church power* commonly called? *A. The Power of the Keys.*—Matt. xv. 19. Why is it so named? To denote that it is *delegated and ministerial.* How is it divided? Into four parts—the *dogmatic* power, the power of order, the power of discipline, the power of ordination."

The answser 448 to 466 are most excellent; and surely there must be a sad defect in the comprehending and conveying of the meaning of the English tongue; for almost every Presbyterian seems horror-struck at this Doctrine, and yet you have heard these quotations, which comment thereupon would only spoil.

P. 124. "The general power of the keys was given by Christ, not to the members, but to the Apostles and Pastors of the Church. The Presbyters of the Church are called by a variety of names, which convey the idea that the government belongs to them; such as pastors or shepherds, bishops or overseers, stewards, and governors. The various branches of Christ's power and authority are severally committed, not to the members, but to the pastors and presbyters of the Church. To the pastors and presbyters the dogmatical power is committed; to them is given the power of discipline, otherwise called *the Power of Binding and Loosing.*"

Now, if such statements occurred anywhere but in a Free Kirk Catechism, the popular nicknames of "Tractarian" and "Puseyite," would doubtless be rife enough. A very *apropos* rejoinder to all such ignorant salutations is the answer of St

Paul—"After the way which *they* call heresy, so worship we the God of our fathers, believing *all* things which are written in the law and in the prophets."

What we have now to contend for is the *integrity* of our own authorized Formularies, which are the essence of the Church, as well as her safety and furtherance. An inherent vigour (God be praised) has now issued from many faithful champions in the Church, which will rise, like the phœnix, from its slumbering ashes, imbued with reanimated spirit, to soar aloft on the pinions of eternal truth. Would that the Church, the Bride of the Lamb, was contemplated as the Depository of Divine gifts—the Temple of Christ's unseen presence—the Channel through which He approaches each of us individually, dispensing His invisible grace through His ordinances and through His ministers; then would erring man find his earthly paradise,—here he would find a tree of knowledge, as a beacon on the top of mountains, towards which all nations may flow, from which are darted rays of bright and cheering light, and on whose wholesome fruits are fed they who have been brought beneath its shelter. For we believe, that in the Church of God is an enduring authority to teach, appointed and guaranteed by Christ Himself. And beside it, He has planted the tree of life, bearing the sweetest food of salvation, which weighed down with its blessing the tree of Golgotha, lasting and immortal as the plant of knowledge beside which it stands.

No one, I am sure, who looks at the religious divisions of this country, can for a moment suppose that it represents the proper state of Christ's Church on earth. It will ever be the untiring duty of the Christian Pastor to guard his flock "from all false doctrine, heresy, and schism," and in steady convergence to march them to *the point of unity* in the Church Catholic,—firmly believing that our Branch of her is to us the portal of grace and the gate of heaven,—that her Sacraments are the openings of our Saviour's pierced side, and her Solemnities the shrines of His sacred Presence,—that she is a true Temple of that irradiating, purifying celestial Spirit,—that she is to us the Kingdom of Heaven upon earth,—and that in coming to her we undoubtedly come to Mount Zion, and the City of the living God—the Heavenly Jerusalem.

J. F. S. G.

St Andrew's, Glasgow.

First Sunday after Easter.

BRIEF NOTICES OF SCOTTISH SAINTS.

ST. GLASTIAN, B.C.

Commemorated 28th January.

THIS luminary of our ancient Church was a native of the county of Fife, and discharged in the same, during many years, the sacred duties of the Episcopal character with which he was honoured. Amidst the desolation which was spread over the whole country, in the last bloody civil war between the Scots and Picts, in which the latter were entirely subdued, St Glastian was the comforter, spiritual father, and most charitable protector of many thousands of both nations. He was indefatigable in labouring amongst the sick, the dying, and the destitute, and sweetly imparted the blessings of the Gospel to all. He departed to his reward in 830, at Kinglace in Fifeshire, and was particularly honoured in that country, and in Cantire. According to the ancient custom of the country, his name is frequently written Mac-Glastian, the word mac, as our readers are aware, signifying son.

ST. ESHARD, ABBOT, C.

Commemorated 9th February.

This Saint is also known by the name of Eberhardus. He was a native of this country, and being well instructed in the Holy Scriptures, went into Germany to preach the Gospel, with his two brothers devoted to a similar mission. He taught the Christian doctrine at Triers, when St Hydulphus was bishop of that city. With the sanction of the saintly bishop he set forth Christ and Him crucified, and drew many souls to His Church. When St Hydulphus resigned his Episcopal charge to end his days in retirement, in 753, St Eshard withdrew to Ratisbon, where he founded a small monastery. Here, with a chosen band of devout men, he sung the praises of his Redeemer, and in a few years passed to eternal rest. He was commemorated on this day in Scotland, but in Germany on the 8th of January.

ST. MODWENA, VIRGIN.

Commemorated 5th July.

This holy Virgin, from her connection with Scotland, is

included in our notices. Having led a religious life in her own country, she went into England in the reign of King Ethelwulf, about the year 840. That pious and great king being acquainted with her sanctity, committed to her care the education of his daughter Editha, and founded for her the monastery of Pottesworth, near the forest of Arden in Warwickshire, which flourished till the Dissolution, bearing usually the name of St Editha, its patroness and second abbess. St Modwena had before established two famous nunneries in Scotland, one at Stirling, the other in Edinburgh. Through her zeal some other pious foundations were established in England, but to devote herself more entirly to the sanctification of her own soul, she led, during seven years, a solitary life in an isle in the Trent, which was called Andresey from the apostle St Andrew, in whose honour she procured her oratory to be dedicated. When the great abbey of Burton-upon-Trent was founded in the year 1004, it was dedicated under the patronage of the Blessed Virgin and St Modwena, and was enriched with the remains of this Saint; whence Leland calls the monastery of Burton, Modweneston.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

To the Editor of the Scottish Magazine.

SIR,—You are probably aware that the Romish Bishops in England are just now busily engaged in developing their ecclesiastical system. In every Diocese they are forming a nucleus of the clergy by establishing "pro-cathedral" churches, with their proper staff of deans and canons. As a step towards the restoration of our parochial system, it appears to me that this method deserves the serious consideration of our own Catholic Bishops. Why should not we have a "pro-cathedral" Church with its due complement of officers residing near it or at a distance, in the cities of Edinburgh, Glasgow, and also in those towns in which the Bishops respectively reside? If we have an apostolically descended hierarchy, why should it not put forth its powers for the consolidation and enlargement of the Church in this country? Animated by the holy spirit of fervour and true courage, let our bishops come forth and *lead* their faithful priests against their adversaries. Let them make a noble venture in the cause of the Church of God, and thousands will, by the grace of Christ, be brought back to her

maternal embrace, and exult in that Episcopacy which now they ignorantly despise. Aided by their clergy let them throw to the winds philosophical theories and the like, and dare to imitate the glorious example of the Athanasius's of old, or the Borromeo's and St Francis de Sales of modern days. By his angelic meekness and apostolical energy the latter Saint in particular gained many a victory over the Calvinists of his day at Geneva. Similar arms, devoutly used, would, with God's blessing, obtain similar success.—I remain, sir, your obedient servant, JACOBUS.

To the Editor of the Scottish Magazine.

SIR,—I was excessively diverted by the account of the opening of S. Andrew's Hall in your last number. It was objected by the Warden of Trinity College and his friends that the Scottish Prayer Book, published with the imprimatur of Bishop Torry, was at least only *diocesan,* not Catholic, so far as the Episcopal Church of Scotland was concerned, because it omitted the English Office. Now the whole educational concern at Edinburgh, including the training school for masters, supported by the funds of the whole Church, excludes the Office of Primary Authority. Surely, then, the educational scheme in Edinburgh is wholly *diocesan,* and not for the Church. And I wish to enquire of those who object to Bishop Torry's book, with what consistency they can support the training school in Edinburgh and its dependencies. Or must we conclude that the objection to Bishop Tory's book was factitious, and to serve a purpose? I am, sir, VERITAS.

To the Editor of the Scottish Magazine.

SIR,—In my review of the Warden's Strictures on Mr Gladstone, I was not aware how the Warden's line would be received in England. Allow me to quote from so great an authority as Mr Keble, on the Representation of the University of Oxford, who thoroughly expresses my thoughts.

"Mr Gladstone's claim of religious liberty for the Church, in opposition to those too generally received pretensions of the Parliament, is just the one course which must be maintained, if we are at all to keep the Church and State together; but it cannot and ought not to be maintained without giving dissenters also, both Protestant and Roman, the benefit of it. Hence the line which he took in respect of the Papal Aggression; hence his anxiety to set forth dis-

tinctly, in behalf of all religious communities, the principle of non-interference on the part of the State in their internal religious concerns. In all this, I will be bold to say, he is doing more than any other statesman to uphold that which he is accused of disturbing—the remains of the old English constitution in respect of the alliance of Church and State."

Mr Keble replies very satisfactorily to Mr Wordsworth's charge of tergiversation against Mr Gladstone, and shows that in principle the latter has not changed. He adds, "Is it, or is it not true, that by successive changes within the last quarter of a century many of our ecclesiastical arrangements have been so altered, that he who was satisfied with them, I mean with their existing theory, in 1827, would be inconsistent, if he were satisfied with them now? So that the *onus probandi*, in point of consistency, cannot but be thrown rather upon those who *are for ignoring all these changes* [the italics are mine, not Mr K.'s] than upon those who see it needful to acknowledge them and allow for them. Can this be denied? And if this be so, on which of the two sides, *prima facie*, is the praise of consistency really due?"

Allow me to add, that I feel that one of the founders of Trinity College is at least as much entitled to our favourable interpretation as the present Warden.—I am, &c.

THE REVIEWER.

Reviews.

Diocesan Synods: their Antiquity and History; Constitution and Form; Functions and Utility; with a Preface in reply to Mr Gorham's Strictures on the Synod of Exeter. Part I. London and Oxford: J. H. Parker. Plymouth and Devonport: R. Lidstone. 1851.

ON no one subject, perhaps, during the present century has the general tone of Church thought and feeling in England undergone such a cheering and satisfactory change as on that of Synodical action. Through all the different phases of "an impossibility," "a possibility," "a probability," it passed with a rapidity that surprised those, who habitually in Church matters recognize no higher power than human prudence or ability, until Synodical Action became "an accomplished fact," and the Synod of Exeter, by its definite and positive re-affirmation of the Catholic doctrine of Holy Baptism, which had been

assailed by heretics and ignored by the State, at once set the matter at rest, to the confusion of the advocates of "hypothetical" intepretations and "*non*-natural" senses, and to the unspeakable comfort and edification of all earnest-hearted and Catholic members of the Church, whose truth it was attempted to betray.

While we feel the necessity of Synodical action, however, we are by no means so sufficiently well informed in its history and constitution, as to be able to neglect any work which attempts to elucidate the subject, and last of all, one which does so with the research and accuracy of the volume before us. While now we are confined to a mere expression of our opinion respecting its exceeding value and utility, and an earnest word of advice to our readers to avail themselves of the light which it pours upon that highly important and interesting, and yet but little understood subject of Diocesan Synods, we must, as we have done before, in the case of other books, pledge ourselves at an early opportunity to bring this most valuable work before them in such a lengthened review as its importance requires.

Non-Episcopal Orders. A Letter to the Rev. W. Goode, M.A. By the Rev. W. B. Flower. London: J. Masters. Exeter: A. Holden. Devonport: R. Lidstone. 1852.

Mr Goode's opinions, as a member of the Church of England, and his general style as a controversialist, are sufficiently well known. His Churchmanship and his controversial candour and courtesy are on a par: need we say more for either? This very excellently argued and temperately written letter on the subject on which Mr Goode has last attacked the Bishop of Exeter, is a perfect contrast in all points to the productions of the polemic to whom it is addressed. Need we give it higher praise? This extract will set the question it discusses before our readers:—

"Is there such a thing as Orders? Are Orders necessary to the execution of ministerial functions, and can any other, apart from bishops, as successors of the Apostles, confer them? This question the Bishop of Exeter answers in the negative; His Grace of Canterbury in the affirmative, when he accepts with gratification the declaration of the Brighton Protestant Association, that he had expressed on an opinion, that, "*Episcopal ordination is not essential to the lawful vocation of a minister in the Church of Christ.*" The case of the Foreign Protestants may be called an accidental question, and one which I shall consider by itself, when I have fairly examined

what I regard as the main proposition. In support of the affirmative we have nothing from the Archbishop but his intense gratification and his *ipse dixit*. The Bishop of Exeter, on the contrary, enters into a full examination of those several articles and formularies of our branch of the Church, that bear upon the subject. And first in order comes the 19th article, which declares 'that the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the sacraments be duly ministered, according to God's ordinance in all things that be of necessity requisite to the same.'"

With great learning and force of argument, and with many most cogent and applicable quotations from the fathers and the great divines of the English Church, does Mr Flower maintain his position, and utterly repel Mr Goode's assertions and uncorroborated deductions. A man like Mr Goode is not easily silenced; if he were to begin to hear reason, his occupation would be gone. But a thinking man, or an earnest enquirer after truth, will, we feel sure, rise from a perusal of this pamphlet with a deep respect for the tone of Mr Flower's mind as a controversialist, and a no less deep conviction of the righteousness of the principle which he advocates.

Public Ordinances an Effectual Ministration of Divine Pardon. A Sermon preached at the Consecration of St Mary's Church, Devonport. By the Rev. A Watson, M.A., Vicar of St Mary's Church. London: J. Masters. 1852.

This is a sound doctrinal Sermon, which brings out plainly and distinctly the force and life-giving efficacy of the Holy Sacraments, and the necessity and value of the Sacramental ordinances of the Church. The following sentence on Absolution and Confession is worth notice:—

"And yet it is much to be feared, that some among ourselves—some even of those who have been commissioned in the awful words I have already quoted from our Ordination Service, and who day by day, and week by week, and from time to time, at the bed of sickness, use one or other of those three forms of absolution, of which, as that in the Communion Office is the most ancient, so that in the Visitation Office is the most modern and least accordant with earlier forms—some there are, I say, of these among ourselves in the Church of England, who either on the one hand altogether deny a sacramental efficacy to the words of Absolution, or who, on the other, limit this efficacy to specific Absolutions in private, following on special private confession to the absolving Priest. Both views are,

as I believe, alien to the genius and spirit, and to the letter, and formularies, and public teaching of the Church of England."

The reasons for this opinion are well stated; and the whole Sermon is one to be read with much profit.

The Shadow of the Church. By the Rev. R. Tomlins, M.A. London: J. Masters.

We read over this beautifully written little paper, which has just been reprinted from *The Churchman's Companion*, with the most thorough gratification. The writer, whose Sermons are well known, possesses a simple and at the same time a very graceful style, which is well calculated to express feelings at once pathetic and soothing, chastened and yet intensified by a tone of earnest and Church-like thought. "The Shadow of the Church" is neither exactly an allegory, nor exactly a tale; but we feel assured, that those of our readers who will adopt our advice and read it, will, when they have finished the perusal, sympathize with us in the impression of calm and quiet feeling, yet somewhat mournful withal, which, when ended, it leaves upon the mind.

Ecclesiastical Intelligence.

DIOCESE OF ST ANDREWS.

ST MARGARET'S COLLEGE, CRIEFF.

On Tuesday, the 6th ulto., the Pupils of this Institution were examined in the presence of some of their parents and relatives, and others specially invited, among whom were the Viscountess Strathallan, the Honourable Miss Drummond, and other Ladies; the Very Rev. the Deans of Moray, and of St Ninian's, Perth, the Rev. Canon Humble, and other Clergymen and Laymen. The subjects of examination were French, German, Latin, and Italian; Ecclesiastical, English, Roman, and Grecian History; General Geography and Natural Philosophy; English Grammar and Etymology, &c. &c. On these subjects, examinations, chiefly by written papers, had occupied several days; and on this day of the public examination, these papers, together with the drawings, were laid out for inspection. A paper, containing a list of the subjects which had occupied the time and at-

tention of the different classes during the preceding term, was handed to the visitors, in order that they might select the subjects for examination. The questions were put by Miss Donne, the head Governess, with her accustomed perspicacity and fluency, and the readiness with which the answers were given, showed how well the pupils had been grounded on every subject. The afternoon was devoted to the musical examinations. A variety of pieces were played by the young ladies, several *solos* were sung, together with selections from the Choruses of 'The Messiah' and 'The Elijah.' They commenced with the National Anthem, and concluded with the Halleluiah Chorus. *Dulce Domum* was also sung *con amore*. The results of the whole examination were such as to draw forth the strongest expressions of approbation on the part of all present, and reflected the utmost credit on the various teachers.

A number of prizes were presented by the Rev. the Principal to the most proficient of the pupils, accompanied with a few suitable and encouraging remarks in each case. And to mark the estimation in which conduct resulting from high principle was held, two prizes were given for good conduct during the whole term.

The Principal then briefly addressed those present, on the objects and character of the College. After alluding to the sufferings of the Church during last century, and the difficulties which stood in the way of her making any great effort to extend her borders or educate her existing children, he spoke of the renewed zeal now manifesting itself in every direction, and urging all who were in earnest to do something for the advancement and permanency of the Truth in this country. He had observed that the education of the poor was receiving an increased measure of attention; this duty being now fully recognized. Trinity College, Glenalmond, St Ninian's, Perth, and other like institutions, witnessed to the increasing attention of the Church to the education of the higher and middle class of boys. But as yet nothing had been done to improve the education of the daughters of Churchmen of the higher orders, or to secure its being conducted in conformity with the teaching of the Church. He (Mr Lendrum) felt that this was a matter of hardly second importance to the sound and efficient education of the youth of this class belonging to the other sex. Its importance was pressed upon his attention by the fact that there was in Scotland no school for young ladies, conducted strictly on Church principles, and very few even in England. He had found in his own experience, that Church families

sent their daughters to schools conducted on Sectarian principles, or employed governesses belonging to some one or other of the presbyterian denominations, without much scruple, from the feeling that it was a matter of necessity. The result, in such cases, was that the young ladies, not being rightly trained, lost all affection for the Church, became imbued with sectarian notions, and ultimately in many cases entirely left the Church.

The evils arising from this state of things were forced upon his attention through his own pastoral experience, and he felt the urgent necessity of doing something to check such lamentable results if the Church was to be preserved amongst us. He felt that all religious education was neither more nor less than the eliciting and cultivating of the gift implanted in Holy Baptism. If this were well and wisely done from the beginning, there would be comparatively little danger of the rising generation falling into error, either on the side of Rome or Geneva. He illustrated this by the well-known and acknowledged fact, that nearly all those who had seceded from the Anglican to the Roman Church had been originally nurtured either in dissent or in the principles of those nominally belonging to the Church, but who were practically opposed to her teaching. Had they been well rooted and grounded in her principles in their youth, they would, in all probability, have continued faithful to the Church of their baptism, instead of becoming, as too many of them had done, her maligners and traducers. Mr Lendrum then explained his reason for designating it a college instead of a school; viz., because the collegiate system was that on which it was practically based and in reality conducted—a system which he considered as appropriate and applicable in the case of women as men. But while the care and attention thus bestowed upon the moral and religious training formed a leading characteristic of the college, it was also intended that the advantages of its pupils, in regard to secular learning and accomplishments, should not be inferior to those of young ladies attending any of the schools of highest repute in Great Britain. The examination to-day would prove to the satisfaction of all present that in this respect the college had not failed to realize the hopes of its founder and friends. No expense or pains would ever be spared to ensure a continuance of these results. Indeed, he felt unmitigated pleasure in saying that its success, so far exceeding the most sanguine anticipations of its best friends, was mainly to be attributed, under God, to the great zeal and eminent talents of the Governesses, who had devoted themselves with unwearied energy and

self-devotion to the duties of their respective offices. He briefly addressed the pupils, especially those who were about to leave the College, urging them to remember the lessons they had there learnt, and to endeavour to carry them into practice in their future lives; pointing out to them that if they had had greater advantages than many others, while they were thankful for them, they must not forget that their responsibilities were also increased. He then pronounced the blessing.

Those who were about to leave, by the feeling they manifested, showed how entirely their teachers had won their hearts and affections. It is understood that the names already entered for next term ensure a large increase in the numbers, notwithstanding that several of the older pupils have left.

DIOCESE OF EDINBURGH.

THE Rev. J. D. MacGachen, B.A., Pembroke College, Oxford, and late Curate of St Bartholomew's, Bethnal Green, London, has been appointed Chaplain to the Bishop and to St Andrew's Hall, Edinburgh, and will act as missionary priest in that part of the Old Town where the Hall is situated, under the direction of the Bishop.

EXAMINATION OF ST. JAMES' SCHOOLS, LEITH.

THE present state of the Church in the ancient and flourishing burgh of Leith, as contrasted with what it was ten years ago, forcibly illustrates the importance of schools, as an engine both of proselytizing and of bringing the poorer members of the Church under the influence of education, and to the means of grace. Ten years ago, Leith seemed as barren a spot as any to be met with even in Scotland, and the congregation of Episcopalians there was composed only of a few families of the wealthier inhabitants, and these were gradually diminishing by emigration to the more fashionable city of Edinburgh, and by retirements into the country to enjoy *otium cum dignitate* far from the mart of business and the sight of ships. But now the Church is represented in Leith according to her appointed destiny, as the watchful guardian of the poor, and within the walls of St James' "the rich and the poor meet together" to worship the Lord, their Maker. Giving all due weight to increased pastoral visiting, and to the system of *excavation*, which the Rev. Incumbent has so sedulously and successfully practised, we are warranted in ascribing

the present state of the Church in Leith to the institution and efficiency of the St James' school, the effects of which are now so manifest, that it will soon become a question with the managers of St James, How they are to accommodate the increasing congregation? a question which we trust they will themselves answer by erecting a church-like, and spacious edifice, properly representing their abundant means, and worthy of the revered rites of our holy religion.

On Friday, 23d ult., there was an examination of the St James' schools, previous to the usual summer vacation, and we have seldom witnessed a more gratifying sight. About 130 children of both sexes were present, and several persons interested in the cause of Church-education had assembled to hear the examination, which was conducted by the venerable Archdeacon Aitchison, of Hatton House, and J. Snody, Esq., A.B., of Caius and Conville College, Cambridge. The Archdeacon questioned the children most skilfully upon the facts of the Bible, and put several questions to the elder scholars from the catechism, and upon the doctrines of the Church. Mr Snody examined them on history and arithmetic, and we have no hesitation in saying that they evinced a proficiency in all those branches, which would have done credit to the best schools, in which the children of the gentry are educated. The ladies who were there looked over the sewing of the girls and pronounced a high encomium upon that useful department of the school, under the superintendence of Miss Fraser. When all was finished, the venerable Archdeacon Aitchison addressed the children in a simple and appropriate way; and Mr Snody passed a well-merited eulogium on the school-master, Mr Richardson, who was one of our normal pupils, and on the method and success of his teaching.

The present school-room is in a very confined street, and is very full. It is the wish of the Rev. Incumbent to erect a proper school, and he has already proceeded, on his own responsibility, to purchase a site at considerable expense, in the hope that he will soon obtain the necessary funds for enabling him to build. It may be said that this is a matter for the Church people of Leith, and not for Churchmen at large; but it must be borne in mind that the zeal of his congregation, either for the poor, and for proselytizing, may not equal that of the Rev. Incumbent; and that there is a difficulty in getting even rich people to be liberal towards an object, which seems a novelty to them, and which they have not been accustomed to consider as a part of our Church system. It is a matter, therefore, of

vital interest to the future welfare of the Church in Leith, that Churchmen should understand this. Is such an opportunity to be lost, because the Leith people do not come forward as they ought to do? Will Churchmen hesitate to do for Mr White what his own congregation ought to do? We trust not—and we hope, before this time next year that his present plan of building will be completed—that St James' will have a proper school-house, situated in the midst of a dense and poor population; and that the diligence of the Incumbent will be rewarded by having the number of children greatly increased.

Upwards of £300 have been already subscribed; but we understand that the sum required for the new school is at least from £600 to £700.

DIOCESE OF MORAY AND ROSS.

THE Annual Synod of this Diocese met in Inverness on the Feast of St John the Baptist. Prayers were said by the Rev. Jas. Smith of Aberchirder. The preacher for the year was the Rev. H. D. Hilton, Curate of Trinity Church, Elgin. He chose for his text the stirring words of encouragement addressed by the Almighty to Joshua on his appointment, as the successor of Moses, Josh. i. 5–10: "As I was with Moses, so will I be with you: I will not fail thee, nor forsake thee. Be strong and of good courage. . . . Only be strong and very courageous, that thou mayest observe to do according to all the law,' &c. This admirably chosen passage was as excellently adapted to the occasion, the whole discourse being well balanced, and in every division full of sound advice to the clergy of any church, but especially of a church situated as ours is; while, in the close, the laity also were reminded how much depended on their faithful and courageous services in conjunction with the appointed pastors. The Holy Communion was administered, when a very considerable number of the Laity attended. On the Synod being constituted, the Roll exhibited the addition of two clergymen to the Diocese during the previous year, while two were found to be absent, viz., the Rev. J. M'Kay of Inverness, and Rev. H. B. Moffat of Keith. The places supplied are Dingwall, to which the Rev. W. H. Hutchins has been inducted; and Duffus, of which the Rev. D. Cameron is appointed Incumbent.

Before proceeding to the special business of the Synod, the Bishop desired to state that he had the pleasure, in common with three

others of the Scottish Bishops, of being present at the services with which the Third Jubilee of the Society for Propagating the Gospel was solemnly concluded. The meeting with the Bishops of England and America was of the most cheering description. The latter expressed the debt of gratitude the Church in America owed to the Scottish Church, especially in the consecration of Dr Seabury; while the Archbishop and Bishops received the Scottish Prelates with the utmost cordiality.

The meeting augured well for the future, since it was impossible but that the different branches of the Reformed Church must be drawn more closely together.

The statistics were then given in and examined. The subject of the introduction of the Lay Element into Ecclesiastical Synods next came on for discussion, after which two motions were submitted to the meeting. The first was proposed by the Very Rev. the Dean, and seconded by the Rev. W. H. Hutchins, to the following effect:—

"That the Presbyters of this Diocese respectfully assent to the conclusion arrived at by the Episcopal College, to the effect that 'it is not inconsistent with the Word of God, and is not contrary to the pure constitution of the Church, to admit the Laity into Ecclesiastical Synods under certain conditions, and to speak and vote therein on a large class of Ecclesiastical questions.' But at the same time, they would express themselves as very doubtful as to its expediency."

The other proposition was made by the Rev. Jas. Smith of Aberchirder, and seconded by the Rev. J. Paterson of Fortrose, and was in these terms:—

"That this Synod, having carefully considered the resolution arrived at by the Episcopal College, on the 20th of April last, in reference to the introduction of the Lay Element into Ecclesiastical Synods, is desirous of expressing its willingness, and even anxiety, to enlist the co-operation of the Laity in the work of the Church, but is not prepared at present to affirm the principle contained in said resolution."

This motion was supported by two votes out of eight.

There was little else of moment before the Synod, which accordingly was soon after dissolved.

Immediately after, the Diocesan Association of the Scottish Episcopal Church Society met in the vestry of the Church, when it was found the claims of the Diocese exceeded, by a large amount, the sums contributed; but it is to be borne in mind that it was the poverty of some of the Highland charges especially that led first of all to the formation of the Society; and it is abundantly evident that without

its fostering care, several of those now existing would have to be abandoned.

His Lordship remained over the Sunday in Inverness, taking the duty of the Church there in the absence of the Incumbent. In the forenoon a collection was made in behalf of the Church Society, when the forcible appeal of the Bishop was very liberally responded to. We believe upwards of £20 were obtained. His Lordship referred to the liberal offerings which the Jews, men, women, and children, made towards the building and services of the temple, and took occasion, in the course of his sermon, to dwell on the influence which women possessed, which, he said, was a Divine gift, and when exercised in the service of God and His Holy Church, could not fail to be productive of incalculable good. The following Sunday his Lordship officiated at Elgin, leaving for England in the course of the week, whence, it is understood, he returns to his Diocese in the month of September.

Miscellaneous.

THE PASTOR'S DIFFICULTY.

Love cannot reach him, arrows of Despair,
And Hope, and Fear fall from him, hedged in scale
Of wild obduracy, like iron mail;
But, Pastor, hast thou left no weapon there,
In thy Heav'n-furnish'd quiver? It is Prayer,
Wing'd by faith's pure resolve—Prayer shall prevail;
It hath the promise. Into Life's dim vale,
Prayer doth of help the golden gates unbar;
To good of purpose stern that rugged brow
May turn; Love o'er the rock his tendrils throw:
As when upon the world's first wakening morn
The spirit came descending, on the thorn,
Woke by that sacred touch, the flower was born,
And bird new made sung on the new-made bough.

Thoughts in Past Years.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

SEPTEMBER, 1852.

THE TWO CURATES.

Chapter 9.—*A good Curacy—for a Training.*

Algin soon found that he had undertaken a task of no mean magnitude when he became curate of Otterbourne. Work he did not care for, and at Otterbourne he found that there were very few parts of a clergyman's duties that the people cared about his performing. What they seemed to want of a curate, was to "preach prettily," to drink tea, and to gossip. He might throw in a little exhortation to the school children, and a long-winded extempore prayer to a sick person now and then—but that was just to shew that he was a clergyman. Anything like an assumption of the priestly office of binding and loosing, would be sure to bring down at once the whole pack of semi-dissenters open mouthed with the cry of Popery. His own notions, too, rather leaned the same way, but then he came there not to carry out his own notions, but the Vicar's. These, if the truth must be told, he distrusted; he thought them implements of too ancient a make, and too clumsy withal to do modern work with. "They did," he used to say, "in a credulous age, they acted in a rude and disorderly one; but the Reformation changed the system of warfare with irreligion, and of course rendered the old weapons useless."

"Mrs Grabbles presents her compliments to Mr Algin, and would be happy to see him at tea to-morrow evening at six o'clock,"—and at six Algin went up the steps of a great red brick house, that, because it stood in a thistly paddock, was

called Cranky House. The party consisted of Mr and Mrs Grabbles, some ladies, and a rising genius, a chemist and druggist, who bored his friends with incessant quotations. Mr Grabbles delighted in figures not always well chosen, and Mrs Grabbles, a remarkably ignorant woman, was also remarkably positive, and very coarse if she was offended. They all hated Mr Glencoe, for the reason why the anonymous poet hated Dr Fell—a reason which neither he nor they could tell.

"Grabbles, my dear," said the lady of the house to her spouse Grabbles, "I shall certainly melt if you don't open the porch doors." They were opened, and there came in such an abominable smell from a small field on the other side of the lawn, which Grabbles had had soaked with liquid manure, that they were glad to close them again.

"You can't say with the poet, Mr Grabbles,

> The breeze blows sweet from many fields,
> But sweeter from my own,"

said the chemist.

"You only just wait a week, and you'll see how the flowers will come up," said the host, who was always for waiting about every thing. "Did I ever tell you what I got by waiting, Mr Algin."

"No, my dear," said his wife, "how could you do that, when you have only seen Mr Algin for a few minutes. Don't listen to him, Mr Algin, it is only a silly tale."

> "Every shepherd tells his tale
> Under the hawthorn in the dale,"

said the chemist to a young lady near him.

However, Grabbles set off at a good round trot.

"I was bred a chandler, Sir—I ain't ashamed of my trade—you only just wait till I'm strung up, and you'll see I needn't be ashamed. My master was old Tommy Grub, of this town; he wore a green coat and brass buttons till the day of his death, didn't he, my dear?" His spouse assented by a nod. "He was a strange punctual man in his business, and a close one too. He used to say, Business first and pleasure afterwards, and that was my motto, Sir, and now you see I'm comé to the pleasure part, and can enjoy it. He always made up his books of a Sunday morning, Sir. You clergymen won't approve of that I daresay, but Sunday morning would hang heavily upon a man's hands who shaves when he gets up if 'tweren't for the books. I didn't like it the first Sunday, and I remember as well as though it was only yesterday, how I stared when he told me to bring out the day-book and call the orders over to him

as he posted them. 'Don't be frightened boy,' he said, 'there's nothing in the ten commandments against that. 'Tisn't like sending the things out you know.' 'But isn't it working, Sir?' I asked."

'Not half such hard work as you'll have to do presently,' he replied.

Well, we kept on, and on, till the church bells were down, and at last I thought he must have forgotten all about church; so I said, 'The bells are down, Sir.'

'You only just wait boy,' he said, 'there's a deal got by waiting.'

By and bye we went to church, and got in just as the Parson was going up into the pulpit—and sure enough there was a deal got by waiting, for if we had had to sit through prayers and sermon too, it would have knocked us up for the rest of the day. There were seven divisions and fifteen subdivisions, and the sermon lasted one hour and a-half. He had been known to preach for two hours, but that was against the papists.

'He's a great preacher, boy,' said my master when we came out, 'and he doesn't mind people coming late, if they're in time for the sermon.'"

"But how about the prayers?" said Algin, "did he care nothing about the prayers?"

"Not he, Sir. Who does in these enlightened days? I don't mean to say, Sir," he said, "but what they are very good in their way, but they are got old—they did for the old times very well, and for the ignorant people of the old times; but we are got more enlightened, Sir. Its as well to keep them for the poor, they ain't scripture, Mr Algin, they ain't scripture; and I for one quite agree with our dissenting brethren, that that's one of the things that wants altering in our church. Why shouldn't you make as good a prayer as the clergy of those days who made the prayer book?"

Algin, shocked at this exaggeration of low churchmanship from so ignorant a man, tried all he could, by arguments which are too trite to be repeated here, to show him the use of set forms of prayer, and the apostolic origin of many used in the English and Scottish offices. One thing, however, struck him, and that was the identity of the arguments used by Grabbles against the prayers, with those used by himself against many parts of the Church system, which Mr Glencoe and others of like mind sought to revive. On went Grabbles with his prosy history of his contemptible self, which I must nevertheless tell, that my reader may understand the difficulty of giving any thing like a principle of action to such people.

"Ah, he was a sharp man, old Tommy Grub! He managed to scrape together £40,000 out of this little town and its neighbourhood. 'Never hurry anything but your business, boy,' he used to say—and I never did. The parson came for me to be confirmed just after I was apprenticed, and I was to learn the catechism—but I didn't hurry much about it, and I found I got my ticket just as well as some who took the trouble to learn it by heart. I was a lad after Tommy's mind altogether, as serious as a donkey looking over a gravestone, and as punctual as the cock to his crowing. I never was much of a hand among the girls though, but when I was about twenty, I managed to fall in love with a girl with red hair who squinted a little. She was a forward hussy, and made love to me at meeting where I used to go sometimes because the most girls went there, and they went just then because the meeting parson said he wanted a wife. He was a tall man with black hair I remember, and married old Mrs Pophin, who had £20,000 which her husband left her. I remember that wedding well enough, for I was invited because the old lady was a bit of a relation of mine, and I overate myself and was ill for a week after."

"That was the cook's fault, Sir," chimed in the chemist.

"The cook's, Mr Rowland? 'twas my fault, Sir. I made a beast of myself."

"No, Sir, I assure you, 'twas the cook's. One of our greatest authors says—'Sirrah, go hire me twenty cunning cooks.' And Sirrah says—'You shall have none ill, Sir; for I'll try if they can lick their fingers.' So you see, Sir, 'twas the cook's fault, he could'nt lick his fingers."

"Very likely," said Grabbles, upon whom a new light seemed to break, "but the old man found out about my being in love, and threatened to withhold my indentures if I did'nt give it up. Don't be in a hurry, boy, he said; and I took his advice, for I had heard something about his having a niece, who would be likely to have all his money. Well, I waited and waited till I was getting on towards forty, and I took care to please the old gentleman you may be sure. Bless you, he could no more do without me than he could without his pipe. By and by, when he thought himself going, he sent for his niece. Here she comes at last, I said; I wonder whether she's worth waiting for. Tommy had never seen her since she was a girl about thirteen, but he had sent to her from time to time to be sure and keep herself single, for he would bring her a husband when she was fit for one. And as it happened, she was as fond of the needful as old Tommy himself. He took a fancy to her because she gave a brass sixpence at a collection at

meeting, and when her father reproved her for it, she said, 'twasn't worth while to give good money away when nobody knowed of it.' Well, I had to go and meet her at the coach, and as soon as we see each other, we both burst out laughing. There never was two such old fashioned creatures to think about each other as lovers. However, we liked the looks of each other, and were as thick as thieves before we got home, for we had the matter of two miles to walk.

> "Now, Cupid, pitch thy trammel when thou please,
> Thou canst not fail to catch such fish as these,"

said the chemist, quoting from the quaintest of English poets, Francis Quarles.

"Well, my dear, you're come for your husband at last," said old Tommy, when Miss Grub got in; "but no marrying, mind, till I'm gone! I don't like it; 'tisnt business-like for a young man like Grabbles to be putting his splay feet into patent leather boots, and get a making a fool of himself for a whole day, and the shop left to strangers. Don't tell me, I know he'd do it, for I see him trying to get his fist into some gloves one day, and if he had'nt split 'em and swore at 'em he should never have fingered a penny of my money. I've got £40,000 without gloves, and I a'nt likely to want 'em where I'm going, so if I could do without 'em surely Grabbles can. But now, my dear, get the tea, and don't let me see any billing and cooing, mind, whilst I'm here."

After tea Tommy had the parson sent for, for he said, 'although he'd always been upright and down-straight, and paid every body his own, yet 'twas as well to cast up accounts and see what balance he had in hand. Never hurry, Grabbles, he said, but do a thing when it ought to be done. If the parson thinks I'm on the wrong side of the book, I'll have some almshouses or something of that sort built.'

"However, Sir," pursued Grabbles with a kind of leer at Mr Algin, as much as to say, "put that cap on your head," "he was a parson of the truly pious sort, he knocked down all notion of good works, and told old Tommy, if he wanted to get to heaven he must trust to faith only. He's been £3000 in your pocket, Betsey, said Tommy, when the parson was gone, for he told me not to think of meriting heaven by works; faith's everything, he said, works nothing, leastwise that's what he came to; but then he wanted me to leave something for the Bible Society—that I did'nt object to, for the more reading there is the more candles people will want, but when he came to the Church Missionary Society, I told him flat down I wouldn't

leave 'em a penny. I told him right off that Old England was the most religious country in the world, and that if I could have my own way she should keep so. Look here, Sir, I said, I know how to make short sixes better than any of my neighbours; ask any of the shoemakers about here and they'll tell you none but Grubb's short sixes will do their work; now do you think I'm going to let Larkins and Straddles and all the fellows round about here up to my way of making short sixes? Just in the same way, Sir, the day you let them black fellows up to the way of being Christians, they'll learn all our ways of doing things; for I've heard you say a hundred times that when we were in darkness we did'nt know how to do anything, but that the light of science followed the light of revelation."

"Well, but he said, the Papists will go and convert them to their idolatry, Mr Grubb."

"Never you mind that, Sir," I said, "besides, last Sunday was a month, you told us that wherever the Popish people governed, arts and sciences were at a stand still. No, Sir, I said, I a'nt going to see any of my money going to injure Old England, and that's enough. Old England for ever! Let the Papists go to the black fellows, maybe that's what they're for, to convert niggers and such like, and when they've done all that they'll turn Protestants."

"And he stuck to it to the last, Sir," pursued Grabbles, "that he would'nt leave them anything; nevertheless, he used to say, I should like to leave a little to benefit the poor in some way, because most of my money has been got out of the poor in the way of trade; and he used to say towards last, that if his time had to come over again he would try and make trade a little more honest than it was, more like it was in his old master's time, when many a poor man got an extra pound of candles, and a rich one a pound less in the course of the year. Do good to the poor, Grabbles, if 'taint particular unconvenient to yourself. I've got it, he said, one night just before he went out 'stinguished. Betsey was cleaning a pair of brass candlesticks in the little parlour, for he sat up with us to the last, I've got it, you go and fetch the lawyer, Grabbles. When he came he had a codicil put into his will leaving the interest of £500 for ever, to buy a pair of brass candlesticks and half a-dozen pound of candles for every married couple in Otterbourne, beginning with his niece, Betsey Grubb, on her marriage. Which bequest, Sir, has been duly paid ever since, and always will be; for none but tallow chandlers can be trustees.

"Well, by and bye, his snuff went out, and Betsey went to stop with a sort of relation till I could get a little bit in order.

The old gentleman had left every thing to her in case she married me, so there were no objections on either side, and a dear, careful soul she was, Sir. I asked her what we should do for a servant, and what do you think she said, Sir? Servant! why what shall we want of a servant! I'll wait upon your wife, so she won't want one; and your wife will wait upon you, so you won't. However, when I insisted upon it, she hired a little girl out of the workhouse—and you may get a sight of work out of them if you give 'em plenty to eat and drink. And here sits Miss Betsey Grubb, Sir, in all her glory, and I know a bank where I could draw £40,000, and perhaps a little more to it, and all got by waiting, Mr Algin. So don't you be in a hurry, Sir, and perhaps you may get a living and a rich wife."

"I never allow myself to think of such things, Mr Grabbles, and if you will forgive my saying so, I hope you have learn't at your time of life to look back upon the history you have been kind enough to tell us, with a sigh of regret at so many thoughts being wasted on this world and on things which cannot profit."

"Well sir, I don't know! I loved old Tommy, and there were few like him."

"Then he hasn't done justice to him, Mrs Grabbles, has he?" asked Algin. "Come, do give us some more loveable traits—ladies see farther than gentlemen, and it is easy to see Mr Grabbles has only given us the harder parts of his character."

"Well now that's just like you clergymen now a-days," said Mrs Grabbles, "you are always talking about the good old times; but when anything is said about the good old people who lived in them, you condemn 'em for being cold and formal. Mr Glencoe was telling us about some popish fellow the other day. Farrer, I think he called him, he lived before the great Rebellion, and was always a-kneeling and squatting about, and going without his victuals. If that's what you want to bring about in the world again with your prayers every night and morning, you'll soon ruin the country. I want to know who's to make a fortune on your plan? for as soon as a person has saved sixpence, you come and ask for it for building a church, or keeping a schoolship, or something of the sort."

"Whoso giveth to the poor lendeth to the Lord," said Algin, "and look, what he giveth it shall be repaid him again."

"Ah, I know it says so, but I likes to give it myself. When I've got sixpence to spare I never grudges it; but these are hard times, and charity begins at home Mr Algin. In short, I don't like your offertory nonsense, and I wont give to it."

"Well," said Algin, "then I will tell you what to do, Mrs

Grabbles; there is a poor woman in my district, Betsy Alison, who used to be a servant of yours, and whom I know you must respect for she had been with you 20 years, I will give her up to you entirely, and I know you will take care of her. She wants a nurse, and she wants bedding, and many other things which your experience will suggest better than mine. I've got several ladies to do this who object to the offertory, and I will take care not to come into your pew when I come round for alms."

This was a straightforward way of meeting what these wretched people had made a difficulty of. For, professing great love and respect for some of their clergymen, if not for the Vicar, they had actually allowed themselves to be persuaded into circulating a report that the money collected at the offertory had been misapplied. Mr Glencoe could laugh at this, and throw it lightly off his mind; but the effect in the parish threatened to be serious. Many who would have trusted either of the clergymen for half the goods in their shops, kept the miserable fourpenny pieces which they had been accustomed to cast grudgingly into the alms basin, safely in their pockets with the sovereigns which they had got out of the poor during the week. And so it came to pass that these two earnest and devoted men, with fine heads to plan and hearts to execute God's work among the poor, found themselves crippled for want of means. There were between 3000 and 4000 in Otterbourne, and the hamlets of what may truly be called poor; and there were very few regular charities. The living was very poor, scarcely £200 a-year; and the lay rector lived at a distance—took £500 a-year out of the parish, and gave back five guineas—cleared his conscience, at the rate of one per cent., of all the onerous duties which such a property imposed upon him. The clergy found the offertory amount to £1, 4s. or 5s. a-month. Out of this they had to pay the clerk and bell ringers, and to pay for washing their surplices; for the possibility of getting a church-rate was not to be contemplated. So, to avoid witnessing distress which they could not help, Algin had proposed the plan which Mrs Grabbles could not escape from. Not to have the offertory was an evil, but to let the poor starve and give selfishness an excuse was a greater—so after a Sunday or two the alms dish was placed in the chancel arch, that those who would contribute might, and the amount collected was put down on a paper and affixed to the door, with its appropriation.

It was a subject of jest to the Dissenters, who, when they started the report that the clergy misapplied the alms, had no idea how little these magnanimous and generous churchmen had placed at their disposal.

"There is no real substitute for the offertory, Algin," said Mr Glencoe. "Your expedient will work well I have not much doubt, because it is the next best thing, when people distrust us, to shame them into the habit of charity. By and bye perhaps they will be glad to come back to the Church's plan."

THE RULE OF THE CHURCH A LAW TO ALL HER MEMBERS; OR, FAITH AND OBEDIENCE IN RELATION TO THE CHURCH.

A SERMON preached in St Andrew's Church, before the Bishop and Clergy of the Diocese of Aberdeen, in Synod assembled, on the 4th of August 1852. By the Rev. James Christie, M. A., Incumbent of the Church of the Holy Trinity, Turriff.

Psalm cxxxii. 15.—"I will abundantly bless Her Provision."

OUR holy Mother, the Church, is continually administering to the spiritual wants, and comforts, and edification of Her children, from the time she calls them Her own at holy baptism, until their departure to join the unseen ranks of the saints. She is ever loving, ever impartial, ever careful, ever fostering, ever providing, and ever unwearied in all Her ways and means to advance, and nourish, and strengthen, and refresh, "the life of God in the soul of man,"—the Christian life—"the life which is hid with Christ in God." Through all Her heavenly order and provision, Her Fasts and Feasts, Her gloom and glow, Her doctrine and discipline, Her Prayers and Sacraments, She would follow the daily and hourly footsteps of Her Divine Master, would mould all Her children to Herself, would knit them to each other in brotherly love, and, under Her Lord, would nourish them to everlasting life. She takes into Her heart every child, and every portion of Her children's life and state. She cherishes no partiality. All receive from Her like attention and care. On the high and the low, She sprinkles alike the bright new birth. For mighty kings, for the ploughman's child, and for the dark browed serf, She has the same holy services, the same blessed Sacraments, and the same sacred means of grace. When the bodies of Her children are committed to the narrow grave, She makes no distinction; She knows none. She sings the same funeral lay for the Lord of the palace, as for the beggar in the lowly hut. She christens the bodies of all in the same

way "with dust to dust," when "earth with its earth" must lie. She has no child to honour before the rest. Her love is abiding and she testifies it to the last. She is ever loving, and ever unwearied in providing for the spiritual life, and as of old, so now God Almighty says in regard to Her, "I will abundantly bless Her provision."

We live, however, in an age of spiritual infidelity. I speak not of Atheistical principles, like those of the last century, nor of Socialist tenets, as existing in the present. I speak not of Deistical unbelief, such as that of a Hobbes or a Chubb, nor of Sabellianism and Anti-trinitarianism. I speak not of the revolutionary doctrines of French liberalism, the rationalistic heresies of German theology, nor the deistical views of English science. I refer to a species of infidelity no less prevalent and cankered, and preying on the vitals of Christianity—an infidelity the more to be deplored, because manifested, by disciples of Christ, [like St Thomas], by persons who would scorn to be reckoned infidels, who would with strongest asseveration disclaim all unbelief. They "are in the gall of bitterness," and perceive it not. I speak, then, of disbelief in Church authority. It is denied that God has appointed the Church to be the provider and dispenser of the means of pardon, of grace, and of salvation. It is denied, that, in Her, there is established a great system of Sacramental grace. It is denied, that she is what Holy Scriptures declares, "the fulness of Him that filleth all in all;" "the Body of Christ;" "the Queen which is at the right hand" of the Messiah; "the Jerusalem which is above, which is the Mother of us all," Whose various requirements and Sacramental system are solemnly obligatory.

That those, who are without, look upon the Church as little better than a human institution, is proved by reference to almost every periodical which they put forth. She is not treated as a supernatural Institute and a divine Reality, but as a fashionable Sect, and as the offspring of fallible opinion or finite reason.

That the Church's Laity manifest much want of faith is shewn by their neglect of Her sacred Profession, and by their continual demands to have Her holy injunctions set aside.

But this absence of faith in the Church and in Her Provision cannot be confined to those who are without the Church's pale, or to the Laity who profess to be Her members. We must, alas! acknowledge its existence among the clergy themselves. How little are our plans and our ways guided by faith! I fear the cause of our diversity of sentiment and of action arises from a want of faith in the Church's Holy Provision,

and from an impression that we are not bound to carry out Her whole Sacramental system.

With your leave, then, Reverend Brethren, I would select this subject for our present consideration, in order that we all, but especially I myself, may individually reflect, how far we have furnished the "provision" of the Church to Her children; and to what extent, if any, the charge of practical infidelity may be preferred against us, from neglect of the Church's requirements. In discussing this topic, I would throughout bespeak your indulgence and pardon, lest I may seem in any degree to presume, or to err, in tone and manner. And, if I deem it right thus to entreat at *your* hands a kind construction of my words and motives, how much more needful is it for me humbly and earnestly to crave the indulgence and leniency of our Spiritual Father, in whose presence I venture to speak.

Let me, then, proceed in dependence upon the Divine aid; and may God Almighty bless the consideration of the subject to each one of us.

At our ordination, we profess our belief that the Church is "the pillar and ground of the Truth," "the Spouse of the Lamb," "the Body of Christ." We declare our belief that Her doctrines and ordinances, Her rites and ceremonies, Her holy Provision and Sacramental system, are sound and Scriptural; and we solemnly vow to "give faithful diligence to minister the doctrine, and sacraments, and discipline of the Church, as the Lord hath commanded, and as this Church hath received the same." We say that we believe—we vow that we believe—that She is a sound branch of the True Vine. We aver our belief in the beauty of Her various requirements, and yet, if we test our faith, to what in reality do our averments, our professions, and our vows practically amount? They manifest, alas! absence of faith in the Church's "provision." One acts in this way, another in that; one adopts this part of Her "provision," and another a different, as if it were left to each individual to "do what is right in his own eyes," instead of there having been a given rule to all. Her laws, as set forth in the Rubrics and Canons, are but partially observed. They are, in too many instances, treated as if they were dead letters, and as if we ourselves had not sworn to obey them. Her Fasts and Feasts, Her daily Prayers and weekly Eucharists, Her course of service and round of holy seasons, are neither earnestly, nor fondly, nor eagerly embraced and followed. But to make reserves, to question and select, to act a little, to act when we think proper, or when it will be prudent to act, to obey more or less, is proof that we believe a little, that we

believe more or less; is proof, in short, that we have a *partial* faith. If we had living faith in the Church and in Her system, we would act,—we would manifest it by a due observance of Her injunctions. True faith leads on to holy obedience, without calculating, without selecting, without picking and choosing. It "hath respect unto the recompense of the reward;" "being fully persuaded that what God hath promised, He is able also to perform." "I will abundantly bless Her provision." "The generation of the faithful shall be blessed."

We may say we believe, but it is not enough to profess and to talk, like Balaam of old. Ours must not be a faith that evaporates in words, or exists in mere convictions. It must be like that of Abraham and of St Andrew, to lead us forward steadily to action, without thinking of, far less dreading the consequences. If we really believe the Church to be the Bride of God, our Holy Mother, from whose bowels we received our new birth, and who, as such, is entitled, without solemn oaths, to our dutiful obedience—if we actually believe that She is "the Pillar and ground of the Truth;" that Christ has promised to be with Her to the end of the world, and that His Holy Spirit dwells in each individual member of His Church, to strengthen, invigorate, and guide him—if we believe His command to "hear the Church," and the words which He uttered as applicable to the Church as well as to Himself—"He that despiseth you despiseth me"—if we believe all this, how can we for a moment hesitate to obey—how can we think to change or vary from Her precepts? Why not trust Her plans and Her ways?—why not shew that we really believe that "God will bless Her provision," and that He is able, through Her agency, to carry on and perfect His purposes in His own kingdom, without the inventions and devices of man? Why should we think that we can advance Her cause, by following our own methods, instead of Hers? Why should we fancy that God will sanction a departure from Her system, or will bless our deviation from it—even though it be—as we may say and think—for the purpose of promoting Her interests? All may proceed from the best of motives, with a view to advance God's glory, and to do Him service—in the very same way that Uzzah thought he was acting. But if the result in his case be called to mind, if this, "which happened aforetime for ensample, and was written for our admonition," have with us its due weight, we shall be convinced that our part is to abide in our place—to obey, and to leave the issue to God. "For God's thoughts are not our thoughts, neither are our ways His ways." "O Lord God of hosts," thou hast promised,

"I will abundantly," "I will *surely*," as the margin of our Bibles has it, "bless Her provision," and "blessed is the man who putteth his trust in Thee."

Will we not believe that God is able now to fulfil His promises to *us* as he did to the Israelites of old? Israel's God is our God, unchanged and unchangeable. The same voice which assured them of His continual presence, protection and guidance, is now heard by the ear of faith proclaiming the same animation and consulting truth. "Lo, I am with you alway." The way may seem steep, slippery, and difficult, such as at the outset to stagger our faith, and even to make us fear to enter upon it. But "as thy day, so shall thy strength be." "Cast thy burden upon Me, for I will sustain thee." If we have only the faith, the earnestness and devotedness of the Primitive Church, "God's arm is not shortened that it cannot save, nor His ear heavy that it cannot hear." "All things are possible to him that believeth." Only there must be no direct, or indirect abandonment of pledges, no stifling of conscience, no spurious ideas of charity, no fear of being derided for narrowness, nor of being assailed for tenacity to Church Rule. Stern fidelity and uncompromising adherence to the Church's provision must ever be ours, if we wish God to be with us. "Be strong, and he shall establish your heart, all ye that put your trust in the Lord." "He who cometh to Me shall not hunger, and he who believeth in Me shall never thirst." "I will surely bless Her provision."

Shall we, then, any longer manifest absence of faith by faultering in our allegiance to the Church and her system? When we allow either expediency, or any other motive, to make us deviate from Her Rules; when we pick and choose, from whatever cause this may arise, however laudable it may appear, however much we may think such conduct will increase the Church's numbers or Her wealth, we plainly prove that we have not faith, and that we are acting on the heresy which disgraces our times—that of private judgment. Our faith in the Church and Her provision is merely in name. It is dead all the time we suppose it lives. It leads not on to obedience.

But such conduct, reverend brethren, proves also that we are froward children, that, however unconsciously, we look upon the Church as a human institution, with whose directions we may deal as we please. It proves that we have not faith in Christ's presence, in His Church, and in the Divine promise to bless Her provision. It proves, that we have not faith in the presence of the Holy Spirit, "by whom the whole body of the Church is governed and sanctified."

How awful is all this, reverend brethren, if we allow ourselves for a moment to reflect upon it! How awful to pick and choose, to doubt and question, to exercise liberty of thought, instead of "bringing into captivity every thought to the obedience of Christ," and of His Church! We say, we believe Her to be the Spouse of Christ, and the pillar and ground of the truth, and yet we hesitate to fulfil Her injunctions, yes, although doubly enlisted in Her service, doubly bound, at Baptism and Ordination, to do Her will. How awful to believe that we are in the right way, and yet, "like the servant who knew his Lord's will and did it not," walk not in that way for fear of the consequences. Why not at once cast ourselves upon Almighty God? "Except the Lord keep the city, the watchman waketh but in vain." Duties are ours, results are God's. "Blessed are they that have not seen, and yet have believed." "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." "I will surely bless Her provision."

It must be acknowledged that great are our deficiencies, our weaknesses, and our want of faith. But is there any wonder that we are weak and faultering—any wonder that we and our people are not more largely blessed of God? Is there any wonder that we have not faith and obedience, when we neglect the Church's provision, by which these graces and blessings may be procured, cherished, and sustained? "Even from the days of our fathers we have gone away from God's ordinances, and have not kept them. Return unto Me and I will return unto you, saith the Lord of Hosts." Light departs from those who will not follow it. "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath." Faith comes by obedience, and obedience comes of faith. They have a reciprocal influence upon each other. The more we obey, the more steadily we fulfil the Church's injunctions, the greater will be the blessings to ourselves and people. Our duties are not only duties done to God and His Church. They have a salutary influence upon ourselves. They are, under God, the means of illuminating our understanding, and of increasing the apprehensiveness of our faith. "If any man will do God's will, he shall know." "The secret of the Lord is with them that fear Him." We cannot do God's will, we cannot know what is right, without the supernatural aids of grace provided by God in His Church. "The natural man perceiveth not the things of the Spirit of God." Every good and every perfect gift is from above, and cometh down from the Father of lights." If we wish to have faith, or any other Christian grace,

we must use the Church's provision, whether as furnished in Her prayers and sacraments, or in any other of Her appointments.

Not to speak at present of Her other requirements, we must not neglect Her voice calling us to a daily prayer. If we wish to have "Faith, hope, and charity," we must, like the saints of old, "take refuge in prayer." If we wait upon God as they did, if we seek Him as Daniel, as Anna, and St Paul, like them we shall "know whom we have believed." We shall have a right faith and a right obedience. We have but to believe, ask, and pray, and "according to our faith so shall it be done unto us." "The living body of the Church," says the earnest-minded Bishop Doane, "breathes in its prayers. When Saul was turned to God, the Lord said of him, 'Behold he prayeth.' Prayer is the Church's breath of life. The first believers were continually in prayer, 'They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer.' They were daily 'with one accord in prayer and supplication.' They continued 'instant in prayer.' They prayed 'without ceasing.' When shall it again be so? When shall there be but 'one mind and one mouth;' one spirit breathing through the Church—its earnest voice with God? When shall the daily incense rise from every altar, and from every hearth, like the sweet pulses of a sleeping infant's breath, acceptable before Him, through the name which 'as ointment poured forth;' like those 'golden vials full of odours, which are the prayers of saints.'" "Prayer is the Church's breath of life." How mightily would we prevail with God, if in every Church daily prayer ascended to his throne of grace! Thus might we bow the heavens! Thus might we bring down one mighty to save! Thus might we bring sure deliverance to the Church and Her children! "The Lord is nigh unto all them that call upon Him; yea all such as call upon Him faithfully. He will fulfil the desire of them that fear Him. He also will hear their cry and will help them." "I will surely bless Her provision."

And if simple, common prayer is of such mighty efficacy, how much more potent is the Eucharist—*the* Prayer—*the* LITURGY. "The most perfect and consummate action," as Jeremy Taylor says, "among all the instances of religion, are union of mysteries, and a consolidation of duties"—τελειον, as it was anciently characterized—PERFECTIVE—the finishing of the man in the school of Christ! How potent, when we offer up the great Memorial Sacrifice of our salvation—when we

plead before Almighty God the merits of His Son's sacrifice, and feast upon His precious body and blood to everlasting life; yes, when we plead that "by the merits and death of His Son Jesus Christ, and through faith in His blood, we and all His whole Church may obtain remission of our sins and all other benefits of His Passion!" How potent, were the Eucharist celebrated weekly and on feast days; nay, even daily, as the Church requires. St Ignatius assures us, that "when the Eucharist is daily celebrated, we break the powers of Satan, who turns all his actions into hostilities and darts of fire."

But it is not merely in the use of the Church's greater means of grace, Her prayers and Sacraments, that we may mightily prevail with God, and bring down blessings upon ourselves and people. It is by exhibiting and using Her whole provision, even in those points which seem to us of minor importance, in obeying Her injunctions; for instance, in duly and regularly intimating Her Ember and Rogation days, Her Vigils, Her Fasts and Feasts, at the proper time and from the proper place—immediately after the Nicene Creed and from the Holy Altar; and then going on to observe in *deed* those holy seasons, of whose existence and obligation we give notice in words. We must obey Her whole system to the very letter, even in such points as these, even in Her very ceremonies, if we wish "God surely to bless to us Her provision." All Her ministrations as well as her Prayers and Sacraments, all Her ceremonies and holy appointments, are all actual means of grace, abounding with life and spiritual energy. Do we not remember the case of Naaman, the Syrian? To prove his faith, Elisha required him to perform a ceremony which he, in his overweening pride, deemed too trifling and insignificant to be followed. He would scrupulously have obeyed a precept which he conceived to be rife with grace and healing. He was willing to "do some *great* thing." But his refusal to comply in little things manifested his unbelief, as ours also, brethren, is proved, when we yield not obedience to the Church's orders and ceremonies, because we fancy they are unimportant and may be left undone. Our Lord would now prove the sincerity and fulness of our faith, as the Prophet did Naaman's, by obedience to the Church's least things as well as of Her greatest.

But more, He would teach us by His own example in submitting to the baptism of St John, He would teach us by this act of holy obedience to that rite, this "fulfilling of all righteousness," to check in ourselves all pleas and excuses for disobedience to Church Rule, all carpings at forms, as external

and empty rites and ceremonies. And do we not remember also, that the Lord Himself conveyed his gifts of healing and grace to the faithful through the most trifling means and the merest ceremonies—by His touch, His breath, or His voice; by a lump of figs, by a pool of water, by clay, or by the river Jordan? Do we forget that obedience, in the use of trifling means to effect great ends, has ever been a law in His kingdom? The first-born of the Israelites were preserved from the destroying angel, by striking the lintel and side posts of their houses with blood. The walls of Jericho fell through the blowing of trumpets. "David prevailed over the Philistine with a sling and with a stone." And what, too, so simple as a little water, a little bread, and a little wine. But, through Divine appointment, and through the Spirit of God, they are "the power of God unto salvation." "Certain actions of the body, such as bowing at the name of Jesus, and turning towards the East in prayer; certain forms of matter, such as the cross and ring,—those fragments of the Primitive ritual, which are still, by God's providence, allowed to remain amongst us, are to be cherished," says Keble in his preface to Hooker, "as something more than merely decent and venerable usages. They are authorized, perchance, divinely authorized portions of the Church's perpetual spiritual sacrifice." "The sign of the cross in Baptism, the constant crossing of the Primitive Christians," Hooker "makes one among many things," to continue Keble's remarks, "which may be, if God so please, supernaturally, as well as morally, means of grace."

The Church's whole system, then,—all Her commandments, all, little as well as great, must be faithfully, and scrupulously, and dutifully obeyed, if we wish God surely to bless to us Her provision. "He that contemneth small things, shall fall by little and little." "He that is faithful in that which is least is faithful also in much." "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." As, during Christ's visible ministry among men, grace and healing were imparted to the faithful by means of His own sacred Body, so now also must the faithful go to Christ for the same blessings through His Church and Her provision. We must obey Christ in His Church. "There is, in ordinary," declares Jeremy Taylor, "no way to heaven but by serving God in the way which he hath commanded us by His Son; that is, in the way of the Church, which is His body." When we obey the rules of the Church, we obey God. Our obedience passes on from the Church to Her Head. To obey that which Christ desires, is really to obey Him. "Cum, Christo jubente," says St

Augustine, "servis homini, non homini servis, sed Illi qui jussit." And, on the other hand, when we disobey the Rules of the Church, we do also really disobey God. Our disobedience is a rejection of His authority in His own kingdom. "The kingdom is the Lord's." "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican." "He that despiseth you despiseth me." "Unto laws made and received by a whole Church," to quote the words of Hooker, "they which live within the bosom of that Church must *not* think it a matter *indifferent* either to yield or not to yield obedience. Is it a small offence to despise the Church of God? 'My son, keep thy father's commandment,' saith Solomon, 'and forget not thy *mother's* instruction; bind them both always about thy heart.' It doth not stand with the duty which we owe to our Heavenly Father, that to the ordinances of our Mother the Church, we should show ourselves disobedient. Let us not say we keep the commandments of the *one*, when we break the law of the *other*; for unless we observe *both* we obey *neither*." "If," says Archdeacon Wilberforce, in his work on the Incarnation, "if the Church be really Christ's 'Body, the fulness of Him that filleth all in all,' then its spiritual or invisible action is inseparable from the right use of its visible ordinances." And as we are "bound through Sacraments" and ordinances to "Christ's mystic Body," whenever the Sacraments and ordinances of the Church are not realized and used, we manifest want of faith, and show that "the Church," to continue the Archdeacon's remarks, "must be supposed to be only a human system devised for the more convenient working of religion among men, and not the presence of Christ's manhood, acting spiritually on all who are engaged into Himself." "The rule of Church obedience is limited only by that original duty of obedience to God, which cannot be superseded by any subsequent obligation."

To these words of the earnest-minded and learned Archdeacon, I would add the caution of the Bishop of Colombo: "We should not forget that there are errors of defect as well as excess; and both are evil, because both are wrong. If we either stop short or go beyond our pledges, we err. In the Church, therefore, as in the school and in the world, obedience is the real test of our daily life, and when this proceeds from a 'glad and willing mind,' it bears the visible impress of the Holy Spirit of God."

How sad then, Reverend Brethren, is it for us, who are bound in so many special ways to the Church and to Her service, practically to manifest, as we must confess we do, such want

of faith in Her provision, by swerving in any one respect from her injunctions, by "thinking it a matter *indifferent* either to yield or not to yield obedience," to "stop short or to go beyond our pledges. "*Ira Patris et dolor Matris*," says Bishop Andrews on the passage from Proverbs already cited from Hooker, "are together in one verse; 'He that grieves the Church, angers God.'" How sad thus to show ourselves froward sons and servants of our Holy Mother, and to venture upon the heresy of private judgment! How sad to shrink from our duty, to shrink from furnishing to our congregations their undoubted right and privilege, "their daily Bread, the Church's provision for their attainment of everlasting salvation! How sad not to have faith to trust the Church and Her system in God's hands! Let us then, Reverend Brethren, devote our energies more resolutely than we have yet done to the fulfilment of our individual duties. Let us instantly, and earnestly, and prayerfully resolve to carry out the Church's system, as that spiritual provision, for us and Her children, which Almighty God has most surely promised to bless. Let us not, by disobedience to Church rule, by lukewarmness, expediency or want of faith, mar the good work of those who, under God, are striving to furnish the children of the Church with Her provision. Let our conduct henceforth be such as will stop all invidious comparisons, by showing to our people, that we are really in earnest and really united in mind and in action. Let us cheer each other's hearts and strengthen each other's hands, rather than check, by our want of faith and action, the good work of another.

Here I would beg to guard my words, and the general tone of my discourse, from being misunderstood. Where the Church's laws have been much in abeyance, where Her provision has not been fully ministered, we must, in our anxiety to perform our solemn obligations to our Holy Mother, and in our endeavour to restore neglected ordinances and reverential customs, "take heed to ourselves," lest we err in not leading Christ's sheep and lambs by gentleness and love, lest we disregard their frailties and becoming prejudices. Seldom shall we fail to gain their obedience to the Church's system, if we but strive with God's help, "here a little, and there a little," to guide them into the right way by the mild accents of entreaty and persuasion, by "provoking them unto love and good works" by our own prayerful and consistent life. Shew them by our earnestness, our constancy, and our love, that our desire to fulfill Church Rule is to "save ourselves and them," that we are really solicitous that they may be the more abundantly and

surely tended, nourished and strengthened to everlasting life through the Church's provision. Shew them by our actions, our whole tone, spirit, and manner, that the object of our calling, of our lives, and of our hearts is to "spend and be spent for them." Shew them that "we are willing to impart to them not the Gospel of God only, but also our own souls, because they are dear to us." Then will they become convinced that all our anxiety about Church obedience is for their everlasting welfare, and they will yield to the gentle voice of Christian love, what perhaps they would otherwise deny.

Where the Church's Rule, then, has been in abeyance, let us, in this earnest, and persuasive, and affectionate way, instantly but gradually approximate to all Church requirement. Yes, gradually. We must diligently, and prayerfully, and earnestly, train our people for this ultimate object. It would be dreadful to commence a daily, nay, even a weekly Eucharist, until we had first led them on from one degree of holiness to another—until we had first accustomed them to some higher standard than weekly services, and celebration of Communion four or six times a year. Before we can have a daily Eucharist, there must be much, and long, and steady, and holy preparation of our people. There must, indeed, be greater strictness and purity of life on the part of both Clergy and Laity, before a privilege so holy and so inestimable may be regained. Only the most earnest, the most devout, and unworldly can be fit for so intimate fellowship with God. Yet we cannot forget the words of St Ambrose—"Receive every day that which may profit thee every day; but he that is not disposed to receive the Eucharist every day, is not fit to receive it every year."

Let us then, Reverend Brethren, make full proof of our ministry. Where the churches have hitherto been shut from Sunday to Sunday, unless when a Saint's Day intervenes, let not the most sacred days of the week next to Sunday—the Wednesdays and Fridays, pass any longer without their solemn Litanies to remind us of our Lord's Betrayal and Crucifixion, and to make us reflect upon death and judgment. Where Wednesdays and Fridays are already observed, let there be daily Prayers, to remind us that on God we daily depend "for all things that be needful both for our souls and bodies," and that we must "seek first the kingdom of God and His righteousness." Where there have been monthly and Festival celebrations of Holy Communion, let there be now weekly Eucharists, that the souls of the faithful may be comforted, and strengthened and preserved to everlasting life, and that "all the whole Church may obtain remission of sins and all other

benefits of Christ's passion." Where there are at present weekly Communions, let an approach be made to a daily Eucharist, by a celebration on Thursday, the day of its institution, that we may shew that we do really wish to feed daily on that "Bread of Life," which the Lord in His own prayer has taught us daily to desire. Let us first begin to Catechise publicly after the 2d Lesson at Evening Prayer during the solemn season of Lent. Let us begin to follow the Church's mind even in what we consider small matters—in regularly "declaring unto the people" immediately after Nicene Creed, "what Holy days, or Feasting-days, are in the week following to be observed." Let practical infidelity have no longer a place among us. Let us call to mind the fate of the seven Churches of Asia, and take warning, lest we also fall through practical unbelief. The only way to gain God's blessing to ourselves and people, the only way to present a bold and successful front to Rome, to Geneva, and to Germany, the only way to extend the Church in this nation, is steadily and unflinchingly to do Her work in faith, and to let our own lives be henceforth more holy and more consistent, more in exact accordance with the Church's provision and requirement, Her holy principles and reverent customs. If even only one Diocese would do its duty, would faithfully and steadfastly foster, through the Church's provision, the children of God's kingdom, such united action might, through the Spirit of God, leaven the whole lump. "I will surely bless," says the Almighty, "Her provision." We shall attract others to us, we shall recommend and disseminate Her holy principles by the sympathetic force of zeal and the overpowering eloquence of holy lives. What virtues of grace and of truth may not thus go forth to heal the springs of life throughout this sinful world!

Who can tell how gloriously and resplendently—how far and wide the note of sanctity may once more spread in our native land? Have we less resources, or have we greater difficulties to overcome, than the holy Ninians and Columbas, when they went forth to their work with nought but their Divine mission and their apostolic staff? The same promises which animated them, are ours. Only let our faith, and our love, and our lives be equal to theirs. Only let there be no reserves, no compromises, no ways at variance with the provision of our spiritual Mother, or with the paths which the Holy Church throughout the world has ever trod. Only let the Church's Sacramental system be really set forth in full faith and holy obedience, and God will fulfil to us as to them His declaration, "I will surely bless Her provision." "All things

are possible to him that believeth." "The kingdom is the Lord's." And God's kingdom must be extended and spread in God's own way, "that is," as Jeremy Taylor tells us, "in the way of the Church." There is no other than that strait, narrow, self-denying, holy, obedient way in which the Holy Catholic Church's martyrs, and saints, and dutiful children have walked. Let us keep close to this way and to the Church's system. Let no visions of increasing the Church's numbers or Her wealth ever lead us from it. Can we know better than Almighty God, the necessities of the eternal world, and the prerogatives of His own kingdom? Are we wiser and better than all the saints, than the Body of Christ, the Holy Catholic Church which has preceded us, that we will now refuse to tread in their paths? Do we forget the History of God's providence in reference to His Church? Whenever She has been most despised and overcome, whenever She forsook all and leaned in faith on Her Divine gifts, then was She most richly endowed in heaven, and vanquished all. It is not wealth, nor numbers, nor peace that show most the advancement and success of the Church. It is not in times of prosperity, as we say, and when all men "speak well" of Her, that She is either in the most healthy or flourishing condition, or nearest to the favour of God. No; *then* She has cause to fear for Her holy gifts, because they are not *of* this world, and She is placed by God to be a witness *against* this world. "The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." Sanctity, through the cherishing of the hidden life by the Church's provision—THIS is the token of the Church's prosperity and of Her riches from God. The Gospel course is a struggle and a warfare from first to last. But let us persevere in faith, and we shall, with God's help, prevail to our own wonder, our own comfort, and to the glory of that "grace which is made perfect in weakness," and nearest to its triumph when most despised. Let us call forth the Church's spiritual energies, and this will do more to "lengthen Her cords and strengthen Her stakes," this will do more to cause Her to "break forth on the right hand and on the left," and to accomplish the end of Her mission, than the increase and acquisition of worldly honours and possessions. "In righteousness shall She be established." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds."

"Whence was it," asks St Thomas Aquinas, "that the primitive Christians persevered in holy action with hope and an unwearied diligence? Whence did their despising worldly

things come, and living with common possessions, and the distribution of an universal charity? Whence came these and many other excellencies, but from a constant prayer and a daily Eucharist?" "And it is very observable," writes Bishop Beveridge, "that *so long as this continued,* men were endued with the extraordinary gifts of God's Holy Spirit, so as to be able to do many wonderful things by it; yea, and suffer too whatsoever could be inflicted on them for Christ's sake, and if we would use it as constantly as they did, we might live as they lived, and die too, if God should be pleased to honour us so far as to call us for His sake who died for us." Yes, we might also, reverend brethren, "be endued with the extraordinary gifts of God's Holy Spirit, so as to be able to do many wonderful things by it." The same Lord is with us as with them, and says to us, "As thou hast believed, so be it done unto thee." But the same Bishop assures us, "if ever we desire to be strong in faith, and zealous in the honour of God—if we desire that the power of Christ should rest upon us," we must follow—as the Church still requires—the primitive example. The Churches, "before which the daily offering never ceaseth to be offered, morning and evening; these," Dr Bisse delares, "are our strength and salvation, and are of far greater use and security to our people and to our land, than all the watchfulness of our senators, or policy of our ambassadors, or valour of our mighty men." Yes, "the wars of kingdoms, the animosity of families, the infinite multitude of lawsuits, the personal hatreds, and the universal want of charity which hath made the world miserable and wicked"—all these, says Jèremy Taylor, "may in a great degree be attributed to the neglect of the Eucharist—this great symbol and instrument of charity." "And if the necessities of the Church were well considered, we should find that a daily sacrifice of prayer, and a daily prayer of sacrifice, were no more than what Her condition requires; and I would to God the governors of churches would take care that the necessities of kings and kingdoms, of churches and states, were represented to God by the most solemn efficacious intercessors; and Christ hath taught us none greater than the praying in the virtue and celebration of His sacrifice."

If we wish, then, reverend brethren, to show ourselves a holy Church, a living Church, if we wish to extend the Church's borders, or even to continue Her existence in this land, we must have faith, and walk, and work, as the Catholic Church Saints, and Bishops, and Priests have at all times done, "in season and out of season," living the Christian life, doing the Church's work and in the Church's way, amid discouragement,

rebuke, reproach, opposition, persecution—even though our names be cast out as evil. "It is good for us to hold us fast by God." "There is a river the streams whereof shall make glad the city of God, the holy place of the Tabernacles of the Most High." "The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose." "Be still and know that I am God." "Say to them that are of a fearful heart, Be strong, and fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you." "I will surely bless Her provision."

The future is in God's hands; and therefore it should be with fear and self-distrust, with humility and hope, that we venture to anticipate the awful drama of untold events. But, whatever may be our national future, the faithful Christian, who has made God his friend, who has lived in holy obedience to the requirements of His Church, shall "know whom he has believed, and be persuaded that He is able to keep that which he has committed unto Him against *that day*." Thrones may tremble, empires change, and dynasties pass away; the palms of science, the laurels of literature, and all the trophies of which the busy world is proud, may vanish "as a dream when one awaketh;" and yet more, a day of battle and of blood may arrive, when not only nations and persons shall combat, but principles and doctrines shall contend, till social convulsion and moral chaos seem to envelope all that we now venerate and hold dear; but, "be the people never so impatient, the earth never so unquiet," "the eternal God is the Church's refuge," and "in the mercy of the Most Highest She shall not miscarry." Amid the agonies of that dread hour, the dissolution of systems and the wreck of worlds, "She shall not be removed; God shall help Her, and that right early." And, far above the uproar of elements, and the rush of final conflict, the faithful believer, "that doeth the will of God," who has been obedient to the Church's voice—who has fasted, prayed, communicated, and lived as She requires—"abideth for ever"—shall behold "the sign of the Son of man"—"shall see God," and repose on the sublime eternity of His declaration, "Heaven and earth shall pass away, but MY WORD shall not pass away"—"I will surely bless Her provision."

"Now unto the King eternal, immortal, invisible, the only wise God," to Father, Son, and Holy Ghost, one God and Lord Almighty, be ascribed "the kingdom, the power, and the glory, for ever and ever. Amen."

THE CONSTITUTIONAL NATURE OF THE CONVOCATIONS OF THE CHURCH OF ENGLAND.

Continued from p. 381.

THE nature of this Præmunitory Clause, which Burnet refers to here as inserted in the Bishop's writs, by which the inferior Clergy were summoned to sit in the House of Commons, affords matter for an interesting antiquarian research; chiefly because before they were issued, the common Clergy had no rights independent of and separate from the Bishops, and it was owing to these writs that the Representative, or rather the Elective principle, which is a distinguishing feature of our English Convocations, was first introduced into our Ecclesiastical Synods. Previously to the Norman conquest, the Clergy, both Bishops and Priests, held their lands in "frankalmoyne," and were free from all taxation. This Spiritual tenure was changed by William I. in the case of the Bishops, and certain of the Abbats and Priors, into the tenure by barony, which subjected their estates to the taxes and charges from which they were before exempt; but all endeavours made by him and his successors to force the Clergy in general to contribute to the public exchequer were for some time resisted. John, being in want of money, we find from M. Paris, summoned the Abbots, Priors, and Abbesses to a Parliamentary assembly, and wrung from them a large amount of money. But Edward the First, requiring immediately funds for the carrying on of his wars, and also, we may believe, desirous as far as possible to consolidate our Constitution, and to restore among the Clergy that free and national feeling which is, and always has been, the securest bulwark of the Church against the encroachments and agressions of Rome, first planned a more definite scheme, and by the præmunitory writ summoned the Clergy to sit with the Commons, as the Prelates sat with the Peers. Before the reign of Edward the First, and in fact before the existence of the House of Commons as a separate body, the Archdeacons and certain "Rectors of Churches" had often attended in Parliament as advisers of the Crown, and perhaps as deputies of the Clergy; and the Archdeacons and Deans in Synodical assemblies of the Province seem also to have been looked upon as representing the Sacerdotal Order, but the election of Proctors as the representatives in Synod of the common Clergy was an unknown thing: and since that time, the Proctors elected by the Clergy have always been constituent members, and an integral part, of our Convocations. The writ ran thus:—

"The Bishop was commanded to 'give notice to the Prior or Dean and Chapter of his Cathedral Church, and to the Archdeacons, that the Prior or Dean and the Archdeacons, in their own persons, the Chapter by one, and the Clergy by two, proper proxies, sufficiently empowered by the said Chapter and Clergy, should by all means be present at the Parliament with him, to do and to consent to those things which, by the blessing of GOD, by their common advice, happened to be ordained in the matters aforesaid; and that the giving this notice should by no means be omitted by him.'"

"The Clergy thus summoned to Parliament by the King and Diocesan, met for the choice of their proxies; for this purpose the Dean or Prior held his Chapter, and the Archdeacon his Synod. The Representatives thus chosen were sent up to Parliament with procuratorial letters from the Chapter and Clergy to give them an authority to act in their names, and on the behalf of their electors."—(Colliers' *Eccles. Hist.* part i. book iv.)

As the setting this clause in a proper point of view will help to throw considerable light upon the origin of our Convocations, it may be as well to enlarge the number of our extracts on the subject.

"This clause, it appears, was inserted in the Bishops' writ in the twenty-third year of Edward I. When assembled by this writ, the Clergy constituted a State Convocation, not the Provincial Synod. When the clause was inserted, there was a danger of invasion from France; and it is clear that the Clergy were not assembled by this clause as an Ecclesiastical Council, but to assist the King in his necessities. This is evident from the words '*hujus modi periculis et excogitatis malitiis obviandum.*' The clause was, however, continued in the writ after the cause for its insertion had ceased to exist: but whenever they were summoned by virtue of this writ, they constituted a part of the Parliament. This clause, with a slight variation, is still retained in the writs by which the Bishops are summoned to Parliament."—(Lathbury's *History of the Convocation of the Church of England*, p. 121.)

This attendance of the Proctors of the inferior Clergy in the House of Commons was a matter of great dispute between the King and the Church. The Clergy objected to it as uncanonical, and as tending to do away with their regular Provincial Synods convened by due Ecclesiastical authority, and to substitute in their place a mere Parliamentary representation, altogether under secular influence. The severity of the taxes too at this time, united with their religious prejudices to increase the unpopularity of Parliamentary attendance among

the Clergy. Hence, from their great unwillingness to give such a Parliamentary attendance, we find considerable obscurity prevailing on the subject.

"That the clergy were summoned on some occasions by virtue of the *Præmunitory* clause in the Bishops' writ, is certain: but probably the instances were rare. Such is the opinion of Hody, who observes, 'This rule I shall lay down, that we are not to conclude from any instance, that the clergy sat in Parliament strictly so called, unless it does appear that they are to be understood of the clergy of both provinces.' Again, 'Though we find the clergy of England in general mentioned as in Parliament, yet neither from thence dare I confidently infer, that whenever such an expression occurs they sat, strictly speaking, in Parliament.' Still, it is clear, that occasionally such was the case, and Hody himself allows it in another passage, in which he observes: 'From the reign of Henry VI. the inferior clergy seldom, if at all, sat in Parliament'" [*i. e.*, the House of Commons]. (Lathbury's *History of the Convocation of the Church of England*, p. 122.)

The result of this struggle between the Crown and the Church was, even in the time of Edward I., the compromise from which arose our present Convocations. The King sought to bring the Clergy to Parliament, chiefly with a view to raise money: the Clergy pressed for their own Synodical meetings in order to transact their own business. Again, Edward wished to assemble them by his own writ; and they refused to be convoked, except by the canonical authority of their Metropolitans. The question was set at rest by the King's directing his writ to the Archbishops of both Provinces; and these Metropolitans, moved by the King's writ, summoning their Bishops and Clergy to Convocation by their own canonical authority. Thus Convocation came into existence—a Catholic and Ecclesiastical assembly, possessing full Spiritual power, and the weight and influence of a Provincial Synod, representing to the utmost the definite and express will of the Episcopal and Sacerdotal Orders within the Province; and yet, being at the same a legal and Constitutional assembly of a Parliamentary nature, possessing civil rights and privileges and political powers, not only with regard to the voting of subsidies and the raising of taxes from the body which it represented, but as able to put in force among the laity, the canons and decrees it had framed, when sanctioned by the King's authority. Thus the King's writ requiring the attendance of the Clergy in the Commons, was complied with, by the Proctors of the Clergy being elected, both for attendance on the Parliament, strictly so called, and for deliberation and transaction of business, both ecclesiastical and political, in the Synod or Convocation of their own Province. Though they

separated themselves in their place of meeting in some degree, as a Parliamentary body, from the representatives of the other Estates of the Realm, in the same manner as the Commons had before this time demanded a chamber apart from the Peers, yet they met at the same time and for the same purposes, to give the Sovereign their advice when asked, and their consent when requisite, to present and receive petitions, to grant aids and subsidies, and to perform all the other functions which belong to a Parliamentary assembly, acting at one and the same time as Christian priests and English subjects.

"Now, then, though the *Præmunientes* was obeyed nationally, yet the Clergy that met with the Parliament acted provincially, *i. e.* the Clergy of that province where the Parliament was held acted as a Synod convened by their Metropolitan, and the Clergy of the other province sent their deputies to the Lay Assembly to consult for them; but taxed themselves, and did all manner of Ecclesiastical business, at home in their own province. And this was pitched upon as a means of complying with the Canons of the Church, which required frequent Provincial Councils, and yet paying their attendance in Parliament: the Archbishop's mandate summoned them to the one, and the præmunitory clause to the other, and both were obeyed." —(Atterbury *on Convocation*, p. 243.)

At the same time, though the Clergy had adopted this method of attending Parliament in two Provincial Assemblies, yet they did not in any degree cease to be considered, or to be, a constitutent part or member of Parliament, that is of the *Magnum Concilium*, the Great Council of the Three Estates of the Realm assembled *en plein Parlement*. They there met the King and the other Estates, and advised and consented formally in person to the King's business with the Lords and Commons.

"When the several Estates were assembled in Full Parliament, and received the King's commands concerning the business they were to consider, and were adjourned by him to another day of Full Parliament in the which they were to meet—*The Clergy, and Lords, and Commons consulted in the meantime separately;* sometimes by express direction, and at other times voluntarily; and these intermediate meetings were as well made use of for other business, and which of their own motion they were to propose. Instances of this are not necessary; but one may be seen among the Records, in the appendix to a late book called, "Essays concerning the Ballance of Power," and it is this: 6 Edward III., part 3, No. 1. On Tuesday, in Full Parliament, the King charged the Prelates, Earls, Barons, and other great men, and the Knights of the shires and the Commons, that having regard to the honour and profit of his realm, they should give him their counsel. *The which Estates, with the Clergy by them-*

selves, and the Earls and Barons by themselves, and the Knights and others of the counties and the Commons by themselves, treated and consulted till Friday next, the day assigned for the next session, and there, *in Full Parliament*, each by themselves, and afterward all in common, answered."—(*Narrative of the Proceedings of the Lower House of Convocation* in Appendix.)

In accordance with the Royals writs we find that the Proctors of the Clergy attended formally from time to time in Parliament with the Commons and Lords, appearing both at the opening of Parliament,—at the same time entering their names on the roll of Parliament as having duly attended,—and also when otherwise required, and doing business with the other Estates when necessary.

"Nor was the separation so complete, but that the inferior Clergy joined occasionally with the Laity, and attended the King together with the States of Parliament; either at the first opening or dissolution of it, or at other solemn times when the King came to the House of Lords, and something was to be done *en plein Parlement*, *i. e.* in a full assembly of the Clergy and Laity, as that expression in the elder rolls seems to imply. That they appeared anciently in Parliament, the first day of its session, the Roll of the first Parliament held 6 Edward III., is a clear proof. Where, after Sir Jeffrey le Scroop had in the King's presence declared the causes of calling it, it is said, *that the Bishops and Proctors of the Clergy went apart to consult by themselves.* That they came thither also on other solemn occasions during the session the following passage implies; where, upon the King declaring the Bishop of Norwich's pardon from the throne, it is said that 'the Archbishop with his brethren, the Abbats and Priors, *and the Clergy*, then assembled, most humbly kneeling, thanked his Majesty for his royal grace and goodness. (Rot. Parl. 2 Henry IV., n. 14."—Atterbury *on Convocation*, p. 58.)

And though Coke, when quoting an ancient treatise, *De modo tenendi Parliamentum*, says:—

"It appeareth that the proctors of the Clergy should appear (in Parliament) '*cum presentia eorum sit necessaria;*" which proveth they were voiceless assistants only; and having no voices, and so many learned bishops having voices, their presence is not holden necessary."—4 Inst. 5.

Yet this assumption is certainly theoretically wrong; for in the statutes 21 Richard II. c. 2., and 21 Richard II. c. 12, the preambles state that—

"These statutes were made by the assent of the Procurators of the Clergy as well as of the other constituent members of Parliament."

Nor can this be looked upon as in any way an exceptional

case; for numerous instances may be brought forward from the Rolls and our older Acts of Parliament, of the Convocation Clergy being considered as a part of the Parliament and their assent necessary in theory to its deliberations. One example as late as the time of Henry VIII. will be sufficient from a proclamation, 36 Henry VIII., quoted by Atterbury:—

"The Nobles and Commons bothe Spyrytuall and Temporall, assembled in our Court of Parliamente, have, upon goode, lawfulle, and virtuous groundes and for the publique weale of this our Realme, by oone hole assente granted, and annexed, knytte and unyed, to the to the Crowne Impeyall of the same, the tytle, dignitye, and style of Supreme Heede in erthe, ymmediately under GOD, of the Churche of England."

And a "Direction to Justices of Peace," by the same King, also quoted by Atterbury:—

"HENRY R.—Trusty and right well-beloved,—We grete you well . . . . . and also by the deliberate advice, consultation, consent, and agreement, as well as of the Bishops and Clergie as by the Nobles and Commons temporal of this our Realme assembled in our High Courte of Parliament, and by authoritie of the same, the abuses of the Bishop of Rome, ... but also the same our Nobles and Commons bothe of the Clergie and Temporaltie," &c.

And this name of "the Spiritual Commons of the Realm," as applied to the Clergy of the Lower House of Convocation, was, we may be sure, no new one, but a usual and ancient appellation for them.. A petition of Parliament of the time of Henry IV. has the expression,—

"Supplient humblement *Les Communes* de vostre Roialme, sibien *Espirituelz* come *Temporelz*."—(Rot. Parl. 7 & 8 Henry IV. n. 128.)

But during the whole of the period between Edward the First and the Reformation, the Clergy of the Convocation had been gradually, in accordance with ultramontane policy, withdrawing themselves from the national Parliament. By little and little the writ *Præmunientes* seems to have been disregarded, and the returns to it to have been neglected. As the present influence and power of the Church seemed to be increased by closer union with, and greater subserviency to Rome; the Clergy eagerly threw themselves more and more into the Papal system, and thus imperceptibly gave up the practice of self-government, and lost in consequence the very idea of nationality. A change was at hand. The Commons, who had been originally a despised and powerless body, in comparison at least with the Peers, had, during the same

period, been increasing slowly, but nevertheless definitely, in power and influence. The long civil wars in England had broken the nobility; the dissensions, more especially between the secular, and the mendicant Clergy, had weakened the political authority of the Clergy, and the dawning of the Reformation was still more fatal to their Ecclesiastical influence; the power of the Crown was rapidly increasing, and being directed more and more by the maxims of arbitrary government. It was then that the Convocation Clergy saw what they had lost by their disunion from the Commons; and discovered, after the fall of Wolsey, that it would be the policy of the Crown to play off the People, that is, the middle classes, in opposition to the Church. We find then the Clergy of the Lower House, willing to recover their lost ground, petitioning the Upper House, November 22, 1547.

2ndly. That the Clergy of the Lower House of Convocation may be admitted to sit in Parliament *with* the House of Commons, according to antient usage."

Though they appealed in support of their petition to the clause *Præmunientes,* which has been already so often referred to, it is needless to say that their petition had no results. The Commons had been and were against them; Henry VIII. had taken an advantage of their concurring in the exercise of the legantine power of Wolsey; and by a strenuous exertion of power had brought them to acknowledge his supremacy, and to submit almost unconditionally to the prerogative of the Crown,—and the act of submission had effectually crippled the Ecclesiastical authority of the Convocation as an independent legislative body.

But though after the Act of Submission much of the real Constitutional authority of Convocation was gone, and the Provincial Synods of the Clergy became more of a state engine, and gradually lost their independence and fell under the Royal control; yet in the true theory of the Constitution, Convocation still preserved its place as representing one of the Three Estates of the Realm, and as being a member of Parliament. In the time of Henry V. it was certainly one of the Three Estates.

"If I should affirm that the Convocation attended the Parliament as One of the Three States of the Realm, I should say no more than the Rolls have in express terms said before me; where the King is mentioned as calling Tres status Regni ad Palatium suum Westm., viz. Prælatos et Clerum, Nobiles et Magnates, necnon Communitates dicti Regni."—(Rot. Parl. 9 Henry V. n. 15.—Atterbury, p. 63.)

No change had since been made in our Constitution by which

it had lost that character: the Gunpowder Treason Service, "for the happy deliverance of king James I. and the Three Estates of England, from the traitorous and bloody-intended massacre by gunpowder," in the first collect of Morning Prayer specifies these Three Estates, as "The Nobility, Clergy, and Commons of England, then assembled in Parliament:" and on this portion of the Office Atterbury remarks—

"And that this doctrine (viz. that the Clergy are an extrinsic part of Parliament, or an Estate of the Realm) was still good, and the language much the same, as low as the Restoration of Charles II., the Office then anew set out for the 5th of November shews, where mention is made of 'the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament:' for to say that by 'the Clergy of this Realm,' my Lords the Bishops only are intended, were so absurd a gloss, that even Dr Wake's pen would, I believe, be ashamed of it. And if they were then rightly said to be 'assembled in Parliament,' they may as rightly be said to be so assembled still: and if 'assembled in Parliament,' why not 'a member of Parliament?' to those intents and purposes, I mean, for which they are assembled in it."—(Atterbury *on Convocation*, p. 305.)

It would perhaps be considered fanciful to trace out, in corroboration of this point, a traditional symbolism—which yet seems a possible one—of the twofold nature of the Convocation, at once Synodical and Parliamentary, in the custom which prevailed for a long period of our history, of the Convocation of Canterbury meeting the Archbishop and joining with him in Prayers and Holy Communion at St Paul's Cathedral, and afterwards continuing their Sessions at Westminster in the neighbourhood of the King's Palace and of the place of meeting of the other Estates of the Realm.

In addition we will here give Archbishop Wake's view of the origin of Convocation, which in the main coincides with what we have stated, while at the same time it contains some assertions which it would be difficult to corroborate by historical proofs:

"These provincial assemblies of our Bishops and Clergy, convened for these ends of supplying the King's needs, either by confirming what had before been conditionally granted in Parliament, or by granting that here, which they had refused to do there, are what we properly call Convocations: and which, at first, differed from their Provincial Councils, not only in the members of which they were composed, and in the manner of their call to them, but especially in the end and purpose for which they were summoned, and the business that was done by them; the one being held for *State*, the other for *Church* affairs. In the one they were called to act *as the Minis-*

ters of CHRIST in things pertaining to the doctrine and worship of the Church. In the other, to treat *as members of the Commonwealth*, and for the good of the Church as it was incorporated with the State. At first, these Convocations were called by our Metropolitans, at the desire or instance of the King, without any particular writ or commission for that purpose. But when the method begun to be once settled, so that the Clergy would not grant anything out of their spiritualities to the King in Parliament, but only in Convocation; then the King thought it needful to fix upon a more certain way whereby to secure their meeting in these assemblies for this end; *and so by his writs to the Archbishops*, he as much required their meeting in Convocation, as by those to the Bishops, he had required their coming to Parliament before. Thus were these State Conventions of our Clergy first settled and their assemblies fixed for civil matters as well as ecclesiastical. And their provincial *Convocations* were at the first as distinct from their Provincial *Councils*, as their national assemblies in Parliament from their national assembly in a legantine or Church Synod. But in process of time a confusion ensued: and as the meeting of the Clergy in Convocation, and doing that there from the time of King Edward II., for which King Edward I. had called them to Parliament, soon lessened their appearance and lost their interest there, (the King and the Clergy being in a manner agreed, the one not to come to Parliament, the other not to concern himself whether they came or no, so long as they did his business elsewhere;) so their frequency of assembling in Convocation, by degrees, very much lessened—though it never totally broke—their meeting and acting in Provincial Councils, and put them upon transacting the business of *both* in either. The first beginning of this was owing to the exigencies of the King's affairs, who, when the Clergy were met *in Council for the proper business of the Church*, began early to send his commissioners to them and desire an aid of them; and which (rather than be obliged presently to come together again for that end in *Convocation*) they were oftentimes content to grant in Council to him. But our Archbishops kept up the distinction yet longer on the other side, and either transacted no *proper conciliary* affairs in Convocation; or, if they had any such to transact there, they issued *conciliary letters*, together with their *Convocation mandates*, and caused their Clergy to meet under a double capacity, by a double call for the double work that was to be done by them when they come together. But even this, too, in time was omitted; and the Archbishop thought it enough, when they were assembled in Convocation, either by his authority to require, or, by his consent, to permit them to act in a conciliarly manner also. By this permission, or command of his, he made them *a Council* as well as *Convocation*."—(Archbishop Wake's *State of the Church and Clergy in England*, ch. 1, § 5, pp. 3, 4.)

Another position which Convocation occupies in our Constitution is that of the King's extraordinary Spiritual Council. Sir

Matthew Hale, in his *Analysis of Law*, divides the King's extraordinary Councils into two kinds, 1. Secular and Temporal Councils; 2. Ecclesiastical or Spiritual: the King's extraordinary Secular Councils, being the Houses of the Peers and of the Commons; and his extraordinary Ecclesiastical Councils, the Upper and Lower Houses of Convocation. And as the King has the prerogative of summoning the House of Lords by itself for counsel and advice, so has he also the power of summoning the Convocation by his writ, as his Ecclesiastical Council, apart from the other portions of the Parliament: and of continuing it at his pleasure after the dissolving of Parliament; for the Convocation is not either summoned or dissolved by the same writ with the Lords and Commons, but, as being the Crown's separate Spiritual Council, by a separate writ; and in Convocation, as such a Spiritual Council, the King has at times sat, as the following extracts will shew:—

"Though sometimes the King himself has vouchsafed to appear and sit in Convocation, when it was called for some extraordinary cause; as in Arundel's Register *Henry IV. is remembered to have done* (in Convoc. habita, 23 Jul. 1408, causa Unionis)."—(Atterbury, p. 20.)

Also—

"'Until the reign of Henry VII., there is a doubt whether the Convocation of the Clergy, then in separate existence from the Parliament since Edward I., had transacted purely ecclesiastical business not connected with the Government, or *where the King was not present in person.* (Henry IV., *Wilkins*, p. 310.) In the reign of Henry VIII., *who also sat in Convocation*, no Church Provincial Synod was held, and the House of Lords met and adjourned on the days on which Convocation transacted business in consideration to the Bishops, who were barons of Parliament, and also members of the Upper House of Convocation. (*Wake.*)'"—(*Diocesan Synods*, by Rev. W. Pound, M.A.)

And one more extract which contains a fact involving an important principle—

"But having now opened the business of the Parliament, as it relates to the State, I must next give an account of Convocation, which sat at this time, and was very busy, as appears by the journals of the House of Lords, in which this is given for a reason of many adjournments, because the Spiritual Lords were busy in the Convocation. It sat down on the 9th of June, according to Fuller's Extracts; it being the custom of all this reign for that court to meet two or three days after the Parliament. Hither Cromwell came *as the King's Vicar General;* but *he was not yet Vice-gerent.* For he sat next the Archbishop; *but when he had that dignity, he sat above*

him. Nor do I find him styled in any writing Vice-gerent for some time after this; though the Lord Herbert says, he was made Vice-gerent on the 18th of July this year (1536), the same day on which the Parliament was dissolved."—(Burnet's *History of the Reformation*, Part i. Book 3.) L.

(To be continued.)

BRIEF NOTICES OF SCOTTISH SAINTS.

ST ADRIAN, BISHOP OF ST ANDREWS, M.

Commemorated March 4.

WHEN the Danes, in the ninth century, made frequent descents upon the coast of Scotland, plundered several provinces, and massacred great part of the inhabitants, this holy pastor often ventured his life amongst them, and by declaring the precepts of the Gospel, attempted to put a stop to their inhumanity. He succeeded to some extent, and converted several to the faith of Christ. In a most cruel invasion, however, of these pirates, he was compelled to withdraw for protection into the isle of May, in the bay of the river Forth: but the barbarians plundering also that island, discovered him there, and slew him with another bishop named Stalbrand, and a great number of others. This dreadful massacre happened in the reign of Constantine II., in the year 847. A great monastery was built of polished stone in honour of St Adrian, in the isle of May, the Church of which, enriched with his holy remains, was a place of great devotion. Peaceful times came at last, and "seven times a day" were the Divine Praises sang with great joy and much solemnity. Oft was the mariner wont to stay his bark to listen to the sweet melody of the pious religious. His faith was sustained and his hope elevated to our Lord, and he set sail again with a good courage. But "the wild boar of the wood" hath long caused that melody to cease, and hath "rooted up" the walls of the beautiful house of the Lord. "Lift up Thy feet, O God, that thou mayest utterly destroy every enemy; which hath done evil in Thy Sanctuary.

ST MONAN, PRIEST AND MARTYR.

Commemorated March 1.

ST ADRIAN, the above mentioned Bishop of St Andrews, trained up this holy man from his childhood in the doctrines

and precepts of the Gospel. Day by day the blessed youth was used to kneel before the altar of the Lord to adore the present Saviour and reverence His name. Having entered the Diaconate it was his privilege to attend upon his reverend father in God when he offered the Adorable Sacrifice of the Eucharist. God had given him a religious heart and eloquent lips: being therefore ordained priest, the holy Bishop sent him to preach the Gospel in the isle of May. It was hard to part with his spiritual parent, and to leave that dear church wherein he had received so many spiritual blessings, but knowing that obedience is better than sacrifice, he departed on his errand of charity. The saint exterminated superstition and many other crimes and abuses, and having settled the churches of that island in good order, passed into the County of Fife. At his separation from his spiritual superior, little did either foresee the dangers and death which were soon to come upon them. The fields of Fifeshire were watered with his blood. He was slain, with a vast number of other christians, by an army of infidels who ravaged that country in 874. His relics were held in great veneration at Inneruy, the place of his martyrdom, where many pilgrims felt the prevailing power of his holiness, "for the Lord is glorified in his Saints, and His way is in the sea, and his footsteps are not known." King David II., having himself experienced the effect of his powerful intercession with the Divine Mediator of Redemption, rebuilt his church at Inneruy of stone, in a stately manner, and founded a college of Canons to serve it.

ST CAARŒ, C.

Commemorated March 6.

He was a noble Scotsman, and travelling into France, he took the monastic habit at St Bennets, on the Loire. He afterward reformed the monastery of St Clement at Metsy, in 960, and died in a visit which he made to Adelaide, mother of the Emperor Otho I., at Neristein, about the year 975.

The following particulars from Chambers' Gazetteer may not be uninteresting. Describing the isle of May he says, "The surface is flat, as is indicated by the name, May or Magh, (hence Mayo in Ireland) in Celtic signifying a plain. There is a small lake and also a spring of pure water, which has been of great benefit to the Monks of Reading, for whom David I. founded here a monastery, and dedicated the place to all saints. Afterwards it was consecrated to the memory of St Hadnan.

His coffin of stone lies exposed in the churchyard of Wester, Anstruther. The Monks were of the order of St Augustine. William Lamberton, a Bishop of St Andrews in the 13th century, purchased the island and its convent from the Monks of Reading, and bestowed it upon his own Canons."

J. J. D.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

To the Editor of the Scottish Magazine.

SIR,—Probably you are aware that there are several Clergymen serving at the altars of our Scottish Church, who are eager for the *advancement* of what *they* term "SPIRITUAL COMMUNION,"—*i.e.*, "ASSISTING AT MASS," to give this NOVELTY the Roman definition;—or REMAINING IN CHURCH WHILE THE HOLY EUCHARIST IS BEING CELEBRATED; BUT NOT GOING UP TO THE ALTAR TO RECEIVE!! Now, can those Brethren who wish this unheard-of custom in the Scottish, English, or Irish Branches of the Catholic Church to be *ascendant*, quote their authority for thus "*remaining in*" to GAZE, but not to PARTAKE? What can such respond to such condemnation of such a dangerous development as is given in the following

APOSTOLICAL CANON?

"VIII. If any Bishop, Presbyter, or Deacon, or any of the Sacerdotal Catalogue, do not COMMUNICATE when there is an oblation, let him be suspended from Communion, except he have a just excuse, as one that gives offence to the people, and as reflecting on him that makes the oblation, as if he did not perform it as he ought."

Can you give any enlightenment upon this rather startling construction of what the Church means by "*Spiritual Communion?*" which will favour

A TRUE SCOTCH CATHOLIC.

ST JAMES'S SCHOOL, LEITH.

To the Editor of the Scottish Magazine.

SIR,—Feeling, with many others, that the thanks of every Churchman are due to the writer of the article, on the above

subject, in your last, for his cordial support of the cause of the church and its schools, the very foundation (under the Almighty's guidance and blessing) of its future prosperity,—will you allow me a corner in your next publication to express the highest approbation of its sentiments, but at the same time to advert to a question therein, calculated to imply a want of co-operation with our zealous and indefatigable pastor on the part of the congregation at large. It is asked, "Will Churchmen hesitate to do for Mr White what his own congregation ought to do?" Now, it is true a *very small minority* have not at present come forward in support of the proposed new school, but the concurrence of the *congregation* is evinced by the fact, that the subscribers and supporters thereof represent nearly nine-tenths of the regular attendants on Mr White's ministrations, and have contributed about three-fourths of the funds already subscribed. The article itself bears ample evidence of its writer's good intentions, and this is offered merely to prevent any reflection being cast upon the congregation, as a body, which is not merited. Let us pray that the divine Head of our Church will, by the influence of His Holy Spirit, expand the hearts of all who are rich in this world's goods to aid in this work so essentially necessary to the future well-being of our beloved Zion; and let us hope that an object so beneficial will not be thwarted by that absurd and exploded notion, that what did for our forefathers, the same may serve us and the rising generation. These remarks are tendered with every respect for the opinions and scruples of those who may differ with Mr White and his friends in this matter; and should this meet the eye of any or all of them, let me beg earnestly, that as no offence is intended, none may be taken, and if it should attract the attention and have the happy effect of stimulating the zeal of any one to assist in this desirable object, it will be a source of the highest gratification to

A LAYMAN.

[We gladly insert the above letter, which enables us to explain that nothing was farther from our intention than to cast any imputation upon the liberality and zeal of the congregation of St James's, Leith, *generally*. Our remarks were levelled at that portion of them which had kept aloof from the present good work, and we rejoice to find from Layman's letter that this portion is so inconsiderable. Those whom the cap does *not* fit, need not regret the dash of severity which we intermingled with our words!—ED. SCOT. MAG.]

Ecclesiastical Intelligence.

DIOCESE OF ABERDEEN.

THE annual Synod of this large Diocese was held in St Andrews Church, Aberdeen, on the ult. Divine service commenced at ten A.M., when Prayers were said by the Rev. J. G. Ryde, senior Incumbent. The Preacher for the year was the Rev. Jas. Christie of Turriff; who, however, on account of severe indisposition, was prevented from attending in person. But his sermon was effectively read by his brother, the Rev. W. Christie of Buckie, to whom it had been sent for the purpose. The text was chosen from Psalm cxxxii. 15, "I will abundantly bless her provision"—words of which admirable use was made to shew how plentifully the Church has provided for the spiritual wants of all her children; while the infidelity of her pastors especially, in reference to this fact, was severely dwelt on, as *the* heresy of modern times, and the main source of our many weaknesses and divisions. The discourse, though nearly an hour long, was listened to throughout with marked attention. It was impossible not to feel the truth of what was advanced, and the rather, because the preacher had been careful, from his extensive reading, to fortify his positions by the best authorities of ancient and modern times. The sermon, indeed, was such as should be in the hands and the hearts of every clergyman in these dangerous days, when expediency is the rule, and faith the exception. We could heartily wish it were rung in the ear of every man who has permitted himself to bend his neck to the yoke of Ordination, and to seal the vows he then took by the Body and Blood of our adorable Redeemer, that it was nothing better than a mockery, if he meant it not in earnest; and can now be nothing short of unfaithfulness and infidelity, if he feel not an anxious and burning desire to deal out the Church's provision, and *all* her provision, to the immortal souls committed to his charge. He may deem it inexpedient, it was said, to do so. He may dread it would thin his numbers, and prevent the separated from joining the Church. But what is this but unconsciously to look on the Church as a human institution—to set up *our* wisdom in opposition to Hers, and forget the promise and never-failing presence of Christ? What is this but to act on the great modern heresy of infidelity—of unbelief in the truth that God has said, "I will abundantly bless her provision." No! There is no clergyman at *liberty* to dispense with the daily prayer, and the frequent Eucharist, nor to omit any part even of the appointed ceremonial, for every thing abounds with life and is profitable, because all is part of a Sacramental system: and how can what is thus consecrated by the approval of the Church be other than so much blessed provision for the souls of her children? Besides, a faithful adherence to the ritual of the Church would lead to unity of sentiment, and enable us to exhibit

that unity of action which could not fail to impress beneficially the hearts of our people, who, at present, are perplexed by the diversities that prevail.

It must not be omitted, however, that the preacher, in conclusion, entered a caution, that he alluded to what *ought*, rather than what *could*, immediately be, owing to the carelessness and neglect of former days. But he insisted it should be the anxious endeavour of every Priest to correct the prejudice sand impress the minds of his people, and constantly to be making progress towards the consummation so devoutly to be wished, when we should all be of one heart and of one soul, and with one mind, and one mouth, glorify God. Nothing short of this should, or could, satisfy a faithful pastor, or deal others to believe that he himself had faith in the Church's provisions, or believed it as an infallible truth that God would abundantly bless them.

The Holy Communion, according to the Scottish use, followed, but we did not observe a single lay person remain to receive with the Clergy.

As the Primus, we greatly regret to say, has not been so strong as could be desired, it was found necessary to adjourn to his house in Golden Square, where, after partaking of his Lordship's hospitality in an elegant *dejeuné*, the Synod was duly constituted and business proceeded with.

The first matter submitted, was a petition from certain Lay gentlemen of the Diocese, praying for admission to that and all subsequent Synods as witnesses of the proceedings. The petition was read by the Rev. W. Webster of New Pitaligo, who supported the prayer of it at considerable length, concluding with the proposition that the Synod should pass a Diocesan Canon to the following effect—"That the Lay communicants within the Diocese be allowed to be present at this and at future meetings of the Diocesan Synod, except in those special cases in which the Synod may think it proper, that none be admitted but those who by the canons of the Church have a special right of presence." The Rev. W. Harper of Inverury seconded this motion, which led to a good deal of discussion. The Rev. P. Cheyne, especially, having made it appear, from a variety of authorities which he had consulted, that only such laymen were permitted to be present at Diocesan Synods as were called thereto by the Bishop, the Rev. J. G. Ryde conceived it would satisfy the Synod if the motion were put in the following terms, and he moved accordingly:—'That it shall henceforth be lawful for such Lay Communicants of the Diocese to be present in the Diocesan Synod, as may have received the permission of the Bishop.' The Rev. G. Rorison, of Peterhead, seconded this amendment, and Mr Webster believing it would satisfy his clients, and answer the purpose of their petition, requested leave to withdraw his motion in its favour, which was granted; when he begged permission to lay his petition with this amendment on the table. There was considerable diversity of opinion, however, as to whether this

question should be entertained at all at present, and not rather deferred till after the disposal of the resolution of the Bishops in reference to the Lay Element, which had necessarily to come before the Synod. To settle this difference, the J. B. Pratt of Cruden proposed, and the Very Rev. the Dean seconded the proposal—"That both the petition and motion thereon stand over till the general principle be discussed,' which was carried by twelve to eight.

The Bishop now drew attention to the Jubilee of the Society for Propagating the Gospel, in connection with which he mentioned, that a collection had been made throughout the Diocese, on Advent Sunday last, in accordance with a resolution to this effect at last Synod, the sum collected being £104, or about £112 with a few annual subscriptions for the year. The conclusion of the Jubilee, he stated, had been celebrated with great solemnity at Westminster Abbey and St Paul's Cathedral, several Scottish Bishops being present and sharing in the services. His Lordship read some interesting particulars from communications from his brethren, which exhibited a becoming frankness on the part of the English Church, and depicted in happy strains the evidences exhibited of the full community of interest and feeling subsisting between the various reformed branches of the Church.

The Diocesan Library accounts having been submitted and passed, and several new books ordered, amongst which the Benedictine Edition of St Augustine, the Bishop intimated he had, in the course of the year, consecrated two churches, viz., that of St Ternan at Banchory-Ternan, and St Thomas, at Tillymorgan in Culsalmond. He had promoted three individuals to the Priesthood, and advanced one Deacon. There had been only one confirmation, that in St Andrew's, Aberdeen. He next intimated the resignation of the Rev. Chas. Grant of Meiklefolla, from old age and infirmity, and read a Presentation in favour of the Rev. W. Leslie, who had for some time been assisting in that cure, and whom he hoped to be able to induct in the course of September. The congregation, a wealthy one, give to their late pastor a retiring allowance of £40 from themselves, while they petition for £40 more from the Church Society.

The Bishop announced the appointment of the Rev. Thomas Wilkinson, Vicar of Stanwix, Carlisle, to the office of Government Inspector of Schools in connection with the Church in Scotland, and informed all concerned that the Inspector intended to be in Scotland in the month of October, when he hoped they would avail themselves of his services, and endeavour, ere then, to have their schools in as efficient order as possible.

The resolution of the Bishops, which had been communicated to the Clergy through the Dean, was now read, and the question of the introduction of the Lay Element into Ecclesiastical Synods discussed. Other members seem to have been prepared with motions on the subject, but they gave way to the following, after hearing them prefaced by some very weighty arguments by the Rev. P. Cheyne:—

"Resolved first, That the constitution of Ecclesiastical Synods, Diocesan, Provincial, and General, having been fixed by the ancient and immemorial usage of the Church, and no clear instance having been produced from past histories, of Lay Christians forming constituent members of such Synods, it is the opinion of this Synod that it is not competent for a particular church to innovate upon a custom so ancient and universal."

The Rev. J. C. Ryde objected to the phrase, "it is not competent," which seemed to reflect too severely on the Church in America, and he would not vote for the resolution if it were retained. Mr Cheyne refused to depart from it. The Rev. G. Rorison proposed an amendment, which the Rev. Mr Walker of Monymusk seconded, as follows:—"That this Synod express its respectful concurrence in the remit laid before it by desire of the Episcopal Synod; and is of opinion, with the majority of the bishops, that the introduction of the Lay Element in Diocesan and General Synods, under certain safeguards, is neither unlawful nor inexpedient." This amendment being put, it was supported by the mover and seconder only, thus leaving eighteen to three in favour of the previous question. Mr Cheyne's second resolution was carried without a dissentient voice, and was as follows:—'Resolved further—That this Synod is of opinion that under the existing circumstances of our Church, it may be lawful, if the rulers of the Church should deem it expedient, to form a mixed Convocation or Convocation of Clergy and Laity, to deliberate upon and decide, with the concurrence of both orders, such questions relating to ecclesiastical government, and the temporal concerns of the Church, as do not touch upon the divinely-constituted order by which definitions of Doctrine and the Power of the Keys are reserved to the appointed rulers of Christ's Kingdom."

By these resolutions, it appeared to the Synod that the Gordian knot was cut, and while the ancient constitution of Synods is preserved intact, a method is provided whereby the services of the Laity may be actively, and conjointly with the Clergy, enlisted in the Church's behalf.

The petition from the Laity with Mr Ryde's postponed motion was now again taken up, when it was agreed the petition should be received, while the motion was carried unanimously.

The Synod for the following year was then fixed to be holden at Aberdeen, on Wednesday the 10th of August, and the Rev. W. Christie of Buckie was appointed to be the preacher. The Bishop, having pronounced the benediction, dissolved the Synod.

DIOCESE OF BRECHIN.

ORDINATION by the Lord Bishop of Brechin at S. Paul's Church, Dundee, on the Feast of S. James the Great, being the 7th Sunday after Trinity.

Priest—JAMES SELLER, Trin. Coll., Glenalmond.
Lett. Dimm. from the Lord Bishop of Saint Andrews.

Deacon—JOHN ROSE DAKERS, Trin. Coll., Glenalmond.

License—The Rev. J. R. DAKERS, to the assistant curacy of S. Paul's, Dundee.

Preferment—The Rev. CHAS. AITKEN, B.A., cur. of Coatbridge, (Glasgow), to the Incumbency of Fasque.

MISSION CHURCH, DUNDEE.—On the morning of S. James a meeting of "Episcopalians," particularly those attending Divine Service at the Mission Church licensed by the Lord Bishop of Brechin, having been convened by public advertisement, according to the provisions of the 39th Canon, was held there, when a petition to the Bishop, praying for their formation and admission as a congregation, was unanimously agreed to and signed by one hundred heads of families. There are more than four hundred persons in the congregation and several thousand, more or less under the care of the missionary; one hundred communicants; and the ordinary Sunday attendance is from 200 to 250. At the same time the congregation of Saint Paul's, so far from being diminished, is preparing to build a larger and extremely beautiful new church, from a design by the celebrated architect, James Scott. A new Church will be required for the new congregation also, who assemble in a neat, but very small building, for which they pay a very high rent. The present curate and future Incumbent has received some considerable contributions, but very far short of what will be necessary, while the members of the congregation (consisting almost exclusively of the poor and working classes) are able to do little for themselves, and must rely on the aid of their brethren of the Church generally.

SYNOD AND DIOCESAN CHURCH SOCIETY.

THE annual meeting of the Synod was held at Brechin on Wednesday the 4th August. There was a considerable attendance of the laity at the Prayers in S. Andrew's Church, which were read by the Rev. T. C. Southey (Montrose). The Rev. Chas. Erskine (Stonehaven) preached from Acts ii. 42, 43 (subject, "Faith, not Policy, the wisdom of the Church)." The Lord Bishop, assisted by Mr Southey, celebrated the Blessed Eucharist. The annual meeting of the Diocesan Committee of the Scottish Episcopal Church Society was held in the Commercial Hotel, the Bishop in the chair. Present, the Dean,

ten other Priests, two Deacons, four lay members of Committee. The business was principally of a routine character.

In the afternoon the meeting of the Synod was held in the same place. Present, the same clergy. Absent from illness, the Rev. Messrs Simpson and Goalen.

The Bishop announced that the principal events of the year were—1. The lamented decease of Mr Irvine of Fasque. 2. The institution of the Rev. A. W. Loinsworth to the Incumbency of Broughty Ferry. 3. The ordination of the Rev. J. R. Dakers to the Diaconate. 4. The establishment of two additional schools in connection with the Church at Dundee, one belonging to the Mission Church, one maintained by the charity of a private individual.

The Bishop then appointed the junior Instituted Incumbent to be Synod Clerk.

By command of the Bishop, the clerk read the Petition of the Mission Congregation of Dundee, praying for admission as a regular congregation of the Church. The Bishop, having desired the advice of the Clergy, determined to constitute the charge in accordance with the voice of the majority. (The Rev. D. Greig, whose labours in Dundee have been beyond all praise, will, we gather, be the first Incumbent.)

The Library Committee, consisting of the Very Rev. the Dean (Librarian at Brechin), the Rev. W. M. Goalen [Librarian at Laurencekirk, and the Rev. T. C. Southey (late Synod Clerk)], made their report. Several valuable books have been added to the Library, including some of the works of the Rev. Isaac Williams. The clergy paid their subscriptions, and the Committee, consisting of the same Diocesan officers, was re-appointed.

The School-Examining Commission then made their report. In the spring and summer they had visited 13 schools in connection with the Church; and, upon the whole, reported very highly of their efficiency, especially as to religious instruction. The school which merited most praise was that conducted by the schoolmistress at Skateraw, in connection with the charge of Muchalls. This school, whose efficiency was so satisfactory, has had to contend with great difficulties. It assembles in a rented cottage perfectly ruinous; and another school having been lately built at Stranathro in the same charge, the Incumbent is not in a position to make application to the Church Society for building aid. A small sum was voted by the Diocesan Association for repairs, &c., out of the Tenths; and it is hoped next year something more may be accomplished. Thanks were voted to the examiners (the Dean, Messrs Stevenson and Southey), and they were re-appointed for the next year. It was much regretted that the "Diocesan Tenths" were so small as not to afford funds for so legitimate a purpose as the payment of these gentlemen's expenses.

The Bishop mentioned that there was good reason to hope that assistance might be now received from the Edudational Committee of

Her Majesty's Privy Council, for schools in connection with the Scottish Church, on fair and reasonable conditions. The Rev. T. Wilkinson, Vicar of Stanwix (Carlisle), has been appointed by the Lord President, and approved by the Right Rev. the Lord Primus, as Inspector of Episcopal Schools in Scotland. It appears that the Privy Council having noticed the deficiency of girls' and infant's schools in Scotland, will be particularly ready to favour such schools as make provision for the teaching of needle-work and the instruction of very young children.

The Bishop commanded the communication received by the Dean from the Right Reverend the Clerk of the Episcopal Synod on the subject of Lay Representation in Synods to be read, whereupon the Rev. Mr Henderson (Arbroath) moved the following series of resolution:—

1. That this Synod desires to acknowledge, with all becoming respect and deference, the resolution of the Episcopal Synod forwarded to the Clergy by the Right Reverend Clerk of the Synod, to the following effect:—"That the admission of the Laity into Ecclesiastical Synods, under certain conditions, and to speak and vote therein, on a large class of Ecclesiastical questions, is not inconsistent with the Word of God, and is not contrary to that pure constitution of the Church, to which it has been the privilege of the Church in Scotland to bear testimony."

2. That the Synod does not see in the present circumstances of the Church any necessity for altering the constitution of her Synods by the admission of Laymen as members of the same.

3. That the Synod, at the same time, regards the question as of the deepest importance but as yet in its infancy; and being anxious that no immature decision should be adopted, and that ample opportunity should be allowed for considering the reasons for and against the measure which may be generated by the course of circumstances and by the progress of the argument as now agitated, commits the subject to the private study and enquiry of the Clergy until next meeting of Synod, earnestly praying that the Spirit of truth may guide the minds of all to such a conclusion as shall promote the glory of God and the well-being of His Church.

Of these resolutions—the *First*, being explained not to be intended to express concurrence in the opinions which it acknowledges with deference, was carried unanimously.

The *Second* was seconded by Mr Smith (Muchalls), whereupon Mr Erskine (Stonhaven) moved, and Mr Southey (Montrose) seconded, the following amendment:—

"2. But that this Synod, while recognising the importance of the co-operation of the Laity, is, nevertheless, of opinion, that the present constitution and power of the several Synods of the Church of Scotland should remain unaltered."

Which *amendment*, the votes of the Presbyters being equal, was approved of and declared *carried* by the Bishop.

The *Third* not being seconded, fell to the ground. (The Synod has thus declared against the admission of the Laity upon grounds of principle.)

The Bishop then pronounced the benediction, and dissolved the Synod.

Plans by Mr Henderson, architect, were shewn to the members of the Synod, of a building which is intended to be erected opposite to St Andrew's Church, Brechin (on a piece of ground forming part of the endowment of the Episcopate of Argyle), combining a parish school and master's house for the charge of St Andrews (to be erected by the friends of education in the congregation, with assistance if requisite), and a chapter house for the meetings of Synods, with a room for the reception of the Diocesan library, which is open to the Clergy of Dunkeld as well as Brechin (to be built by the Bishop). It is hoped that the works will be in such a state of forwardness by this time next year, that the Synod may assemble in the library, or in the school-house at least, if not in the chapter-house, with its altar, Episcopal choir, and synthrona.

It should be mentioned that the Communion alms at St Andrew's Church on the occasion of the meeting were devoted by the Very Reverend Incumbent to be added to the Diocesan Tenths, and will on future occasions be so devoted.

DIOCESE OF EDINBURGH.

ST JOHN'S, AND ITS SCHOOLS.

It can no longer be said of wealthy members of our Church that they are indifferent to the cause of the poor; nor can the hateful epithet of *fashionable* be altogether fitly applied to our congregations. To a certain extent, while the Pew system remains, it will stick to our Edinburgh churches, but now it is not so palpably characteristic as it used to be, when the form of the poor worshipper seldom darkened the doors of St John's, and the good-will of the beadle could only be gained by the sight of fine raiment and genteel deportment. The author of this reform in the right direction is the Rev. B. Addison, assistant minister of St John's, by whose missionary exertions several of the poorer members of the church have been drawn into the congregation of St John's, and now receive the ordinances of religion within its walls. Mr Addison has also established a school within a short distance of his church in the Lothian Road: and on the 29th July there was an examination of the pupils—the children of the collected poor—in the presence of their parents and many ladies and gentlemen interested in the progress of the educational movement, which is now spreading so widely, and operating so beneficially throughout the church. The whole proceeding was most satisfactory; and the readiness in answering which the children exhibited, proved

the care which had been expended on them, and the successful method of teaching in St John's school.

With two such engines at work—as the Church Services and schools at St Columba's, and Mr Alexander's indefatigable labours in one quarter of the town; and this machinery at St John's, with Mr Addison to direct it and to continue his work of excavation in his appropriate district—we may hope for great things in the course of time. Already, as we have shown, there is abundant cause for thankfulness, and we heartily wish the laborious missionary of St Columba, and the zealous minister of St John's, God-speed in their work for the advancement of the Church and the welfare of Her poorer members.

DIOCESE OF GLASGOW.

ST JOHN'S, JEDBURGH.

THE Bishop of this Diocese visited this mission on the 25th ult. His Lordship preached and administered the holy Communion, assisted by the Incumbent, in the morning, to an overflowing congregation. In the afternoon, after the administration of Baptism to two adults, and hearing the children of the School Catechised, he admitted 18 new members into the congregation, having previously delivered a very impressive address to them from the chancel steps.

At the conclusion of the services of the day, the reverend the Incumbent, with the whole body of the Choir, approached to receive his apostolic blessing from the Altar steps. And it was a sight beautifully illustrative of the Church's system, which deeply impressed every one present, to behold almost every other family of the congregation afterwards coming forward for the same object, husbands and wives, parents and children hand in hand, to receive from their spiritual father his benediction. It being the festival of St James', the chancel screen was decorated with flowers, chiefly lilies, on the occasion. On the Sunday following, the children of the school, amounting to about 150, held their annual feast in the Douglas camp, at Lintalee, which was mostkindly offered for them by Mrs Major Oliver. They marched out soon after ten o'clock, with banners flying, accompanied hy their minister, and several of the gentry of the town and neighbourhood in carriages and on foot, among whom we noticed the Hon. Miss Campbell, Mrs Moreton Craigie, Mrs Tarbutt, and children. The boys enjoyed their national sports of running, wrestling, leaping, &c., while the girls betook themselves to less boisterous games. They were then regaled with a plentiful supply of tea, cakes, and fruit upon the green sward: and at eight o'clock went back to evening service at St John's, a happy and grateful company.

The Rev. E. Waylen has, with the consent of the Lord Bishop of Glasgow, resigned the Galloway mission owing to present unsurmountable obstacles to success and the ill health of a member of his family, and has taken letters Dimissary to the Diocese of Pensylvania, in the United States, for which he sails on the 1st current.

Colonial.

DIOCESE OF NOVA SCOTIA.—KING'S COLLEGE, WINDSOR.

"The Encænia was celebrated on the 29th June, with the usual formalities. The Annual Meeting of Governors and Alumni took place. The commemoration of founders and benefactors was observed, and a Degree exercise was read. The Right Reverend the Lord Bishop of Nova Scotia was presented by Rev. Dr Twining, in full convocation, and admitted by the Reverend the President to an *ad eundem* degree.

A conditional grace, preparatory to further degrees, was allowed by the Governors, and passed the House of Convocation, in favour of Rev. Thomas G. S. Suther, B.A., of this University, Incumbent of St George's, and Military Chaplain in Edinburgh."

Halifax Church Times, 4th July.

[In reference to the above extract, we understand that Mr Suther, being about to proceed to a higher degree, had applied to the authorities of the University to dispense with his presence, which the Statutes require, and to accept written exercises; and we are happy to perceive that a grace has been passed in favour of the Rev. Incumbent of St George's.—ED. SCOT. MAG.]

Miscellaneous.

MAXIMS, &c., FROM SURIN.

THE inward life of a perfect Christian is a continual attention to respond to the grace of our Lord, without ever following the false lights of a reason exhausted by external objects, and corrupted by the motives of the deceitful wisdom of the world.

The spiritual man is one whose heart and mind are continually attached to God.

Self-discipline is never distinct from the doctrine of the Cross.

Christ is very God and very man: every thing that He wrought or suffered for us has therefore an infinite value.

Pains, sufferings, and reproaches ought to be dear to us, for they keep us awake with Jesus Christ, and make us live a life of sufferings.

Spiritual progress consists in doing all our actions with extreme carefulness and fervour. MARIE.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

OCTOBER, 1852.

THE TWO CURATES.

Chapter 10.—*A desirable Curacy, so called.*

The beautiful town of Walcot is situated about five miles from Winton Hall, and is the residence of many of those called "good families."

There are houses in it with huge posts before the door, and the pavements kept scrupulously clean, and great drab coloured gates kept carefully closed. This would tell the fact to any observant stranger, that the said good families really did reside at Walcot, and that they were "good families," might also be gathered from other signs. There were many big butchers there who were "warm men." There were several chemists and druggists who sold in splendid shops all sorts of useless things. There were confectioners who professed to supply parties on the shortest notice. There were circulating libraries each boasting 4000 of the newest works in fiction, biography, history and travels. There were jewellers' shops, pushing the light into the street from great silver dishes and precious stones. There were billiard rooms and fashionable saloons for cutting ladies' and gentlemen's hair in; and, lastly, there were square buildings, and inside them there were what you might have taken for boxes, two shilling galleries, and one shilling ditto, had you not seen a man in a pulpit instead of on a stage. It was a nice place, said the minister of Lavender chapel, there were no poor, but it was requisite that the curate should be a gentleman, and have some private means.

"What will he want of private means?" the simple-minded Algin would have said, "if there are no poor?" But Bovin knew what it meant, and asked no questions. He knew that it was necessary the curate of Lavender chapel should dress well, keep his horse, give to subscriptions for all sorts of things, and have nice lodgings in a fashionable part of the town,—that he should dine out, and give little *recherche* dinners. These things, he knew, were necessary if he would win any of those perfumed souls to His Church Who had not where to lay His head; so, having private means, he was able to take this curacy, which was £100 per annum.

And he too sat at breakfast one morning; and that the reader may feel the contrast between the two men—which perhaps is best seen in trifles—I must describe his breakfast. His room was elegantly furnished—it had been fitted up under his own directions. The curtains, of the richest material, were fawn coloured; and from the gilt cornices two chastely executed fawns reached down to hold a brass rod on which the curtains traversed. The chairs, tables, lounges, &c., were oak and gold—the walls of a rich buff, relieved now and then with tendrils of the convolvulus, which twined so as to form it into panels. There were some rare paintings on the wall, and the tables were covered with those beautiful ornaments in glass and enamel with which Apsley Pellatt has deluged us. Then there were some of the best Parisian bronzes, as well as some ancient ones of rare beauty. Every thing was in good taste—everything in perfect keeping,—nowhere could you have put your hand upon a cheap thing. A fine gentleman would have recognized a kindred spirit at once,—perhaps he might have chosen the possessor as a spiritual guide, though the experience of the world rather induces one to believe the contrary.

The magnificent clock on the marble chimney-piece pointed to the hour of eleven, and the easy-chair was just drawn up to the table, and the flameless lamp which Bovin's servant had just lit was pouring out its rich though invisible incense, when he came in from his dressing-room. His man had aired the *Times* and the *Morning Post*, and the letters were lying at his right hand—and he was soon busy discussing them and his breakfast. There were potted meats, and ham, and a roasted duck, and marmalade, and chocolate,—and to many of these Bovin did ample justice; for he was blessed with a mighty stomach and a quick digestion. He read in the papers of fashionable movements; of religious meetings; of the benevolent doings of Lord Ashley, and gave him his blessing; of the no less benevolent doings of Sidney Herbert, and called him a

Papist; he went in thought with some good man who had found a mare's nest, and partook of all the excitement of the discovery; and then, when the papers were read, and the breakfast finished, he sat down to the Magazines, and wiled away the morning with them. Pastoral visiting at Lavender chapel meant morning calls,—so after luncheon he sallied out to make some, and then rode till dinner time. After dinner, as he was by himself, he put the finishing stroke to his sermon for next Sunday. It was a tremendous sermon on the corruption of human nature, a theme which some men never tire of. He made man a strange monster,—and then faith was to change him so that he would be fit for heaven, and yet he spoke of him as still full of corruption. "Now are ye washed, now are ye clean," seemed words without meaning; and the Sacrament of Regeneration a kind of mummery for the imposition of a name. The adopting certain opinions and confessing them, seemed with a large party in communion with the Church to be the Sacrament of Regeneration. This they substituted for the rite of Christ's ordaining,—all who had not been baptised in those clouds of theirs were lost—all who had were safe.

"See, brethren," his sermon said, "what we are by nature! Look around you—nay, look within you, and what do you behold? Man made a little lower than the angels, plucking down with rash and suicidal hand his proud prerogative from the stars and trampling it under feet—nay, sinking it fathoms deep to hell. See him blotting out one by one his noble instincts, till he knows no longer the fair face of truth. See him in a world full of light, groping about like one blind. See him in a world full of beauty, wedding himself to what is loathsome and corrupt. Let us hear no more of science and its many lights, whilst man carries within him, and makes around him, such gross, such Egyptian darkness. Let us hear no more of civilization, whilst man is farther from the city of God than the farthest planet in the midnight sky is from the light of the golden sun. No, my brethren, let us turn from these wandering meteors, and quench whatever pride they may have cherished in our bosoms; let us turn to the depth, the darkness, the wickedness, the corruption of these vile natures, and pray God that though we are now lying among the pots of sin's defilements, he will give us the wings of faith, and tip those wings with the golden light of heaven."

There was a flutter of handkerchiefs in Lavender chapel when the conclusion was arrived at; and many young ladies, who felt that the preacher was very handsome, perhaps also felt that they were very corrupt for thinking so, otherwise most

of the audience were very much inclined to rate human nature soundly for her presumption in thinking that there was any thing at all good in her, let God do what he would in her behalf. They forgot how the Holy Spirit can turn that which was born in sin and shapen in iniquity, into His own image. In man that wondrous microcosm is ever going on—the similitude of the creation. The Spirit of God moves over the face of his fallen nature, and out of darkness comes light; out of disorder, order; out of corruption, the seed of incorruption. Childhood's calm and innocence make an atmosphere of love, and in that atmosphere breathe the gentle breezes of our good thoughts. 'Tis true the *infection* of our fallen nature remains, and thorns and thistles spring up sometimes, but these are not the natural productions of the regenerate mind—but more like stray seeds which have been wafted from the world's pastures and takes root there. The soil, alas, owing to that infection of nature, does not reject them from its breast, but allows them sometimes to take root, sometimes to shed their seed, till again the holy garden becomes a waste ground.

Bovin soon became popular in Walcot. I didn't know how many pairs of slippers he had the first six months, but I am inclined to think ten or twelve. Somehow there was a softlike, indolent look about him, which made all the young ladies think that he would value slippers. They would have presented walking-sticks to Algin if he had become popular.

"How is it, Ma'am, your preachers never say anything about the Church?" asked Captain Stokes of Mrs Watt, one of the leaders of the Dorcas Society, &c. They're regulars arn't they?"

The Captain had lately taken a house in the place of his nativity, and although he had been afloat nearly all his life, yet he remembered the sermons of his childhood, and had been enough in society to know that those sermons, or rather their style, was revived of late years.

"Regulars! la, yes, Captain, but they're not bigotted men, they can give the right hand of fellowship to those who differ from them; besides, Mr Scently maintains that Episcopal ordination is not absolutely essential."

"The deuce he does! Then Mr Scently's a traitor to his Queen and Bishop, Ma'am. Do you think if a fellow set up to be a captain of his own mind, and didn't wait for sailing orders from the board, I'd acknowledge him, and say 'it didn't make any difference. Shew your papers, Sir,' I'd say, and if he did'nt shew 'em, why I'd blow him out of the water, Ma'am."

"But Captain Stokes, how you talk," exclaimed Mrs Watt

compassionately. "We all serve the Lord Jesus Christ. Don't you think that Mr Mouthey, the Independent Minister, for instance, is as true a servant of Christ as though he had received Episcopal ordination?"

"No Ma'am, I do'nt think any such thing. If he is, where's his commission? He's a pirate, Ma'am, and cruises for his own benefit. He may fight for Christ to day, and turn Unitarian to-morrow, and carry over all his ship's company. Don't trust 'em, Ma'am, nor the men who favour them. We can't care any thing about the Church who are so anxious to make friends with Her enemies. Not that they like dissent, Ma'am, not a bit of it, but they're afraid of the loud blustering fellow at the meeting-house round the corner. They're just like two brothers I knew when I was a boy. Their father used to thrash them if ever they got beaten by anyother boys, but he didn't mind them fighting together, so the biggest used to beat the other finely, but there was a bigger boy who used to play with them, and this sneaking, snub-nosed fellow used to take his brother's playthings away and give them to this boy to keep him from thrashing him. So Master Dissent, as I've called the playfellow since, used always to be setting the brothers to quarrel, for he made something by it."

"Well, I can't think how you can go to the old church, Captain, and listen to that prosy old Smithson," said Mrs Watt, a bit piqued at the captain's similitude.

I go to church to say my prayers, Ma'am," said the Captain, "and I get the sermon in. Don't want sermons. I know my duty well enough, and pray to be able to do it. Good morning, Ma'am."

And the testy old Captain hobbled off, abusing all Methodists, as he called them; and having stereotyped, in his precise old mind, the Church as he knew Her in his boyhood—somewhat cold and formal perhaps—but capable, as so many of us can bear witness, of moulding fine high-souled gentlemen—honest and straightforward tradesmen—noble, self-denying women—and simple, earnest servants and labourers. Who can tell what the effect would have been if her teachers had added to their admirable instructions, in moral and social duties, pure self-denying lives, and that kindling faith which once subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths lions, quenched the violence of fire. They were to blame for allowing themselves to be frightened by the name of Methodism till they almost ignored the existence of faith, but much more were those to blame who murdered our religious practice by separating its soul and body—faith and works.

Chapter 11.—*The Pond and its Mystery.*

The beautiful months of June and July had past, and August, usually so sunny, had this year been wet and gloomy. Algin had worked away in his parish, and Bovin had preached and dined away vigorously in his. Both had become popular—Algin in hovels, Bovin in drawing-rooms. Many of the best looking young ladies, and the most zealous old ones, had left the other churches in Walcot, and "attended" or "worshipped" at Lavender chapel. Bovin was the life and soul of every thing. He had but to wave his hand, when, as by magic, soup-tickets were spread over the place, and flannel petticoats chased old women into all the surrounding villages. Young ladies submitted themselves to be organised into all kinds of visitors. For four miles round Walcot you met these dear zealous little souls, thrusting themselves into every body's parish, and every body's affairs. The walks were beautiful; and, if the distance was too great, they could most of them drive. They were determined to see whether the Bible and Blanket system, fairly carried out, would not convert our heathen, as Bibles and Beads did the heathen of other countries. The meeting at Otterbourne, under Mr Glencoe's churchmanship, was filled with the tradespeople who used to attend church; but then the poor flocked to the church, and were put in the pews. He had no fear for the result; and Algin began to think with him, that people who could be so easily led astray at an attempt to give them some right principles of action, showed, by their going astray, the need of those principles.

At last, near the end of August, the rain held up, and on Monday Algin set off to walk to Mr Medway's. The sun occasionally showed his face, but the heavy masses of clouds threw a gloom over every thing—the more startling for those occasional glimpses of sunshine. The thunder rolled heavily, too, in the distance several times during his walk, and all conspired to make a thoughtful man more thoughtful. At last, oppressed by the close atmosphere, he sat down on a fallen tree at the most secluded point in his walk. There were thick trees around him; and the field in which he sat was wild, sprinkled here and there with stunted bushes and patches of furze. Algin went on, thinking of the old times when he was a boy in an obscure station of life, and yet with the evidences of better times around him. He thought of his father, that strange man who nearly always sat with his elbows resting on his knees, and his head between his hands. Algin thought

how often he used to look up from his play to see whether his father was looking at him—but always found his eyes gazing at vacancy—always with the same fixed, tired, and hopeless expression. Then he thought of all his hard struggles when he went to school; how poor he was compared with other boys; but how proudly he had withdrawn himself from all their sports because they were expensive, and spent what little money he had upon books. Then how, at sixteen, he was summoned home to receive the only kiss which his melancholy father had ever given him, with his knowledge. There was no will, no papers of any kind: he had never heard his father say who he was, nor had he ever seen the face of any relation. He knew not what to do, what he was designed for, nor where to go. But whatever his father may have designed to do, he evidently calculated upon one thing—the thorough self-dependence of the boy. He sold what was about him, merely retaining an old ring which his father always wore, even when engaged in the most menial occupations,—went back to school, and in his straightforward, earnest manner, told his tale to the good old man who was then head-master, and asked his advice. He sympathised with him, and set about helping him at once. "What do you think you can do, Algin?" he said. "Any thing that's right, and that doesn't require butterfly manners, Sir," replied the boy. "You're right, my poor Algin," said the old man; "you will never get on by softness of manner and suppleness of disposition—nor need you try. Learn to know the right, and follow it; and there are plenty of people in this bad world of ours who will love you for so doing. Only take care and lead others gently to the truth, although you yourself may have been dragged to it. Shall I help you, or will you help yourself?" "O, help myself, Sir, by all means. I only asked your advice; though I knew I could count upon your help if I needed it." "This is my advice, then: You are a scholar, and might go to Oxford at once and stand for a scholarship; but then you would have to come to me for 'caution-money,' &c., and might not get pupils because of your youth. Go into a private school, and earn money enough to emancipate yourself. When you have been there three or four years, there are plenty of young men here who want tutors, and so you may get your degree. If I know you, you will then take holy orders, and live upon what you get without murmuring. Will you take this advice?"

"Most gladly, Sir," replied Algin. And this he did; and acted out to the letter the old man's suggestions,—which extended even to such minute things as dress. "Dress well,

Algin," he said, "wherever you are, and whatever you are engaged in. You owe that to others as well as yourself. Gentlemen by birth may sometimes dress badly, and imitate grooms and those beneath them, but every gentlemen in mind will dress according to his station. He owes it to his own dignity not to be looked down upon by others for a trifle of that kind."

One by one Algin went over these things in his mind, and retraced his steps through life. He was not proud that he had struggled and succeeded, because he was conscious that he had had help from on high—now sustaining him under troubles—now disposing men's hearts kindly towards him. The struggle had given him powers which those men want who find every thing done to their hand, and he walked among his fellow-men and felt himself equal with many who had had many more advantages.

He sat long engaged in that retrospection of his life till suddenly the thought struck him—"All those faces which I can thus call up around me are the faces of strangers—all except one; and he seems more a stranger than many of the others. Wherefore is this discipline? What task am I fitting for that I should have no nearer ties than those of friendship? And am I to pass through life alone? I will not *suppose* this; for if it be so, God will point it out. He knows how I have longed for something to love, or some one to love me. But no! I gain people's friendship, respect, every thing but love. And there is Bovin, with his selfish heart, but soft manners—and every one seems to love him.

I cannot tell my readers how fervently Algin prayed that his heavenly Father, who had given him so many good gifts, would also give him this: for unless they have felt it themselves, they can form little idea of the depth, as well as purity of the affections in such men as Algin. It was the human part in him pleading with its Father,—pleading that it might grace itself with the wayside flowers as it passed through this life's pilgrimage. Most of those men capable of practising the sternest self-denial, at some periods of their lives plead, like Moses, their unfitness; because the body will, from time to time, assert its claims; and the history of individual experiences would be—if men were candid enough to tell them—the history of defeats suffered by the soul in such conflicts. But these we hide from our fellow-men, and pretend we were not fit for this or that work; to which, nevertheless, God, who knows our fitness, called us by opportunity, and endowed us with talent. Many a man's marriage, though blessed by the Priest, is perhaps mourned over by angels.

The thunder rolled heavily in the distance, and the fields were silent; and Algin, when he had exhausted the past, busied himself with the future. He had no higher ambition than the priesthood. He regarded it, in spite of his puritanical training, as equal, in point of station, to any thing the world could give. By and bye, when he became a better Churchman, he regarded it as superior. He had not ambition of one kind, but he had of another. He cared nothing about a bishopric; but he cared about being his own master. He would be content, he thought, to work in the most obscure village in England, if only he could work out his own plans. There was pride in this, and he knew it; but he could not struggle against it; for he knew that the only subordination there ought to be among clergymen was that of a Priest to his Bishop, and of a Deacon to his Priest. He thought of B—— and C——, old curates, who had worn out their lives—the one in eight, and the other in twelve different parishes; and of G——, who had a library of 3000 volumes, and what is more, had read them, but who seemed likely to die a curate notwithstanding. It mattered little to him that Rectors and Vicars were gentlemen, and had all due regard for the feelings of those placed under them. They *were* under—and they were Priests, and never meant to be under—and that was enough.

Unconsciously he had fallen into the attitude his father used to sit in, and was gazing out vacantly into space, when a voice near him startled him. "Well, I thought 'twas the sad gentleman again, but 'tisn't!" Algin looked up, and there stood an old man in the dress of a woodman, looking very intently and compassionately at him.

"Who's the sad gentleman, my friend?" said Algin, who seldom lost an opportunity of entering into conversation with a poor man.

"I ax your pardon, Sir, I'm sure, for disturbing you," replied the woodman; "but you looked so like the sad gentleman, as we used to call him, that I thought to be sure you was he when I came round the pond."

"But who was he?" asked Algin.

"That's what I've often axed my wife when I've come home at night, and have seen him sitting here, day after day, just as you were sitting there, Sir, and not unlike you in the face neither, now I comes to look at you. It's a many years ago since I first see him; and I remember, for the first few days, he used to slink about the old pond here, and start up like a frightened hare whenever I come by him; but by and bye I see what he was arter—thinking a bit—and I used to go round out of his

sight as much as possible; and then he used to come here and sit about, and look down into the water, and mourn just like a young child. We couldn't make out for a long time where he lived, but at last my mistress see him going into the little public-house on the heath yonder. It's been shut up a long time now, Sir, and the boys and the donkeys have nearly got it down between 'em. He used to go there to sleep, and have his bit o' dinner, and then off in the morning to his thinking. I always said he'd had some great trouble, but my wife said he was some Aultor chap or other, and that he came to set down all about the old pond. 'Depend upon it, Richard, we shall see it all in print one of these days, like the dreadful murder up upon the wall there.' 'Don't be a fool, dame,' I said. 'Do you think if he wanted to know about the old pond he wouldn't come and ax some of us who lived here at the time the bad doings took place.' We heard them poets are silly sort of folks, Sir, but I know'd they weren't so silly as to go squatting about, and looking into the water to know who was drowned in it."

"Why, what do you think a poet is then, my friend?" said Algin.

"A hairy un," answered Richard boldly.

"A hairy un! What do you mean?"

"I means what I says, Sir, and I'll prove it; for I think I ought to know now. I used to think Sternhold and Hopkins poets till young Squiree came home from college, and tell'd me they were no poets at all. 'Don't you call Jem West, the tailor, a poet neither, Sir?' I said. 'Jem West,' he said—pooh! nonsense!—what has he ever written but nonsense?' 'Why, Sir,' I said, 'he wrote this, and I don't call it nonsense—

> 'Here lies Richard Lovegrove's child:
> She opened her little eyes and smiled,
> But seeing life was a cloudy day,
> She shut her eyes, and went away.'"

'Well,' he said, 'one swallow does'nt make a summer—and a few verses don't make a poet. I'll lend you the works of a true poet, Richard, and then you'll be able to know what a poet is.' And he lent me a book, Sir, by one John Milton, all about Adam and Eve, and how the devil got turned out of heaven. I daresay 'twas very fine, Sir, but I could'nt understand a quarter of it—but it seems a poet does'nt want you to understand him—so I could see Jem West was no poet. I asked the meeting parson about it, and he said, ''Twas very fine, very beautiful, and so on, and that John Milton was a dis-

senter—no churchman could write like that.' 'But, Sir,' I said, 'was it true?' 'Oh no, Richard,' he said, 'that is'nt necessary in a poem.' So I gathered from that, that a true poet is a man you can't understand, and a liar. However, the most learned man hereabouts is Squire Medway, and he never tells a lie, so I thought I'd ask him about it. He said, John Milton was a great poet, but a hairy 'un; and that's what a poet is, Sir, leastwise a great poet."

Algin tried to explain to the old man what "an Arian" meant; but it was of no use, he went by Mr Medway he said, and Algin saw how necessary it was to guard against being misunderstood by the poor, and also the difficulty of making them receive another explanation when they had had one given them already.

"And so you thought this sad gentleman a poet?" said Algin, "but poets are not always sad. I know one, and he is a great poet too, who is one of the most cheerful of men."

"No, I did'nt think him one; but my missis did. I thought he had had some great trouble. A man likes to talk with his trouble, you know, Sir, and not to let other people hear the conversation. When I lost my little 'un, Sir—'tis a good many years ago, and you'd think an old fool like me had forgotten it before now—it was about the bark-falling time, and I could'nt bear to be along with the other men, though I must say, they done all they could to cheer me up, so I says, says I, 'Comrades, its o' no use, you're very good, but the trouble will have me by myself in the day, because I've got the old woman to cheer up at night; so you work here, and I'll get a little way into the wood by myself.' They let me have my way, Sir, and I got over it in time; but I used to wet the axe with my tears, and were'nt ashamed of it either—for did'nt Jesus Christ weep! God be praised for it, for he shewed us that a man need'nt be ashamed to do so. So I thought this gentleman was come here to talk with his trouble."

"How long ago was this?" said Algin.

"Let me see," said the old man considering, "'twas about 22 years ago, as near as I can remember, 'twas three years before this property went into chancery."

It was strange that Algin, less shrewd than many of our readers, did not think of coupling his father with the woodman's "sad gentleman." But they had lived in a different part of the country, Algin had never heard this neighbourhood mentioned till he came into it, and his coming seemed altogether by chance, for he had accidentally met Mr Glencoe at a friend's rooms in Oxford, and had accidentally heard that

Mr Glencoe wanted a curate, whom he would prepare for ordination in return for assistance rendered to his boys in their studies. Then he knew nothing, as I said before, of his father's history, and it was only from signs and tokens of a better life, and from the ease with which he himself fell into the manners of polite society, that he gathered that his father had been a gentleman.

"And you never found out who this gentleman was, nor what his trouble was, did you?" said Algin.

"No, Sir; though I always suspected that he had had something to do with the murder in the pond yonder."

"What murder?" asked Algin, very much surprised, for he had heard nothing about it.

Richard Lovegrove then told him all the particulars he knew—which only differed on one point from those Susan related. "Most people thought the poor lady drowned herself, Sir," said he, "but I and my wife thought differently; for the night it happened the old woman had the toothache, and had got a light burning in the next room with the door open so that I should'nt be kept awake by it. Well, our house has got no upstairs to it, Sir, and the road is very narrow—its only a sort of a bridle road—and as you turn round the corner you come plump upon this little window as the light was a burning in. Well, Sir, she was awake with this plaguey toothache, and she says, all at once she heard a horse coming down the road fit to split hisself. Up she jumped to take the light away that the horse might'nt get frightened, but she was too late, and when she come back to bed again, she says to me, 'Richard, what can my Lady's footman want back again.' 'Was it he, Jenny?' I said. ''Twas he, sure enough,' she said, 'for the horse took fright at the light, and I see his face as plain as I can see yours, before I took the candle away.' 'Well,' I said, 'he's after no good any how, and so that's not our business'—and I went to sleep again. Next morning my Lady was missed, and before night was found in the pond. I told my wife she must say what she had seen, but she went off to her oracle, Tim Onion—who's as clever as any thing, though the greatest rogue in the place—and he told her she would get into trouble about it, and persuaded her to wait and see what the crowner said to it, and he'd be sure and let her know. Well, Sir, we live in an out of the way place up here, and did'nt just know which day the crowner sat; so the next day Tim came up and told us it was all right, for the jury had examined the body and could find no violence about it, and so

had returned a verdict of—'Found drowned.' But I've always fancied, Sir, that fellow had something to do with it."

"Well, it was very wrong of you, my friend, not to insist upon your wife's telling all about it. You can scarcely form an idea of the value of little things like that in such matters; you may have brought some great crime to light."

I've often thought so, Sir, and reproached myself about it; but that was when it was too late, for Tim Onion frightened my wife so much at the time, that the poor soul would have sooner drowned herself than been cross-questioned in a court of justice. But, however, Sir, if there were murder done, God will find out by and bye; and now, Sir, I must say good afternoon, for I've got to go to Otterbourne to fetch some things for the old woman."

Algin wished him good afternoon, and turned to pursue his journey. Before he did so, however, he walked to the old pond. It was a fit place for deeds of violence. Situated so far away from any habitation, and surrounded with old pollard trees and gigantic bushes, it offered every chance of concealment. There were exaggerated stories told of its great depth, and scarcely a peasant in the neighbourhood but believed that years ago a venturesome young squire dived in it for a wager, and after being a long time under water came up quite insensible, and died a few days afterwards raving mad. The story was true in some parts, for he had dived, but struck his head against a branch of a tree which had fallen in some time before. As Algin looked, an involuntary shudder passed over him. The deep black water lay still and treacherous under the heavy sky. Here and there it ran under overhanging bushes and banks, forming most murderous looking creeks and gullies. There was no sound of life, no pulse of existence save his own, audible or sensible around it—his own pulse, and the curtain-like foliage of the trees and bushes, and the rank growth of the tall weeds. Yes! what was that waving to and fro under the old tree on the other side. Backwards and forwards it waved in the water like a woman's hair. There seemed no motion in the water, but there was a horrible life-like motion in that, as though the head it sprang from was moved backwards and forwards in mere monotony of grief. For a while Algin was fascinated by it, but then he quickly passed round to the other side, and walking out upon the tree which went nearly horizontally over the water, saw, as he suspected, that it was only a weed. Nevertheless, the impression remained, and he walked away from the pond having it thenceforward in his mind as a sort of centre for horrors. Every

person has some such centre in his mind—a desolate house, a shut up room, a wild wood, a deep well, or something to which the ideas of seclusion and desolation attach themselves, and thus gradually people, whom they meet with in life, get associated in their imaginations with these places, and events which happen around them or which they hear of attach themselves to these persons and places, and so that mysterious faculty, the perception of the horrible, is fed. A mysterious faculty, but yet a most important one in our spiritual education. Romanists and Dissenters appeal to it constantly, and sway the masses by it. The clergy a few years ago neglected it, and only here and there now do we find it made in its turn one of the keys to unlock the human heart.

It was about two o'clock when Algin got to Mr Medway's. His cheerful voice sounded out of a shrubbery as Algin passed. "Luncheon a'nt cleared away, Algin, go and get some, and then come out here to me, I want to know all about Otterbourne; but I must see this tree fall, or else some of my choice pinuses may get knocked down."

Mrs and Miss Medway received him with all their usual cordiality. Both insisted that he did not look well, and that he had overworked himself. They were right, for no one accustomed to pure air and scrupulous cleanliness can frequent the dwellings of the poor, much especially in towns, without suffering a little in health from it. Mrs Medway recommended wine and stout—not thinking, good soul, how Algin was to get them. Miss Medway recommended frequent walks into the country, for which Algin had not time. By and by, Algin began to talk about the old pond, and to ask about Richard Lovegrove's tale. Mrs Medway remembered the circumstance well, and supplied some particulars which the others could not have known. "I was not married then," she said, "but the ladies who lived in this neighbourhood told me afterwards, that Mrs Holton only began to decline visits after the arrival of this footman, who, by the bye, was supposed to be the notorious Colonel Thompson. God knows the extent of their guilt, but the ruin it involved was fearful. The poor husband sent orders for all the servants to be paid off, and the boy, a sweet child of two or three years old, to be brought to him. Since which, unless Richard's sad gentleman was he, nothing has been heard or seen of him. Indeed, he would not have been known in this neighbourhood, for this was not their usual residence after marriage. But do you know we possess a curious relic of the transaction—a ring which Richard, who is a great visitor here found in the grass near the pond only a year or

two ago. Open that cabinet, dear, and show Mr Algin that ring.

The reader may imagine Algin's surprise, the sickening dread which took possession of him, when a ring was produced the very counterpart of the one he had.

THE CONSTITUTIONAL NATURE OF THE CONVOCATION OF THE CHURCH OF ENGLAND.

Continued from p. 441.

From this statement of Burnet's, although rather confusedly made, it appears that while the Archbishop is undoubtedly the President of the Convocation, yet that the Sovereign is above him as "the Supreme Governor" of the Ecclesiastical Estate; but at the same time, no Vicar-general, or other lay or clerical commissioner bearing any appointment from the Crown, except when representing the Royal person, can take precedence of, or interfere with the authority of, the Metropolitan in Convocation. Such, it is plain, could not be the case under Henry VIII., when the King was by law "the Supreme Head" of the Church, and, therefore, still less can it be so now, when that title does not belong to the Crown. From this authority of the Crown it is that all Canons and Constitutions which the Houses of Convocation in their legislative capacity may make and agree to, are null and void, until they have received the Royal assent, from which they derive all their executive force; in the same manner as bills passed by the Houses of Lords and Commons do not become law until they have been assented to by the Sovereign: and at the same time there is a considerable degree of legal doubt, as to whether, without license and permission from the Crown, the Convocation is able even to deliberate at all concerning, or discuss the preliminary framing of, any Canons or Constitutions bearing on the government of the Church. By custom also it seems to be ruled that the Crown submits to the Convocation the subjects on which it is to advise and to legislate, as it originally also suggested or proposed to the Lords and Commons the matter for their debates. This restriction on the deliberations of Convocation is imposed by *the Act of Submission*, the assent to which having been extorted from the Clergy *in verbo Sacerdotii* by Henry VIII. was riveted by Act of Parliament. This act was repealed by Mary, and

again made law in the reign of Elizabeth, though on its re-imposition the assent of the Clergy was not again obtained to it, its binding force, therefore, on the Clergy being now that of any other act of Parliament. Fuller thus sums up the present case of Convocation, though, perhaps, somewhat too definitely:—

"Since this year (25 Henry VIII.) all Convocations, so long as they lasted, are born tongue-tied, till the king did cut the string thereof with his letters patent, allowing them leave to deliberate on matters of religion. Otherwise, what they conclude are arrows without piles, daggers without points; too blunt to pierce into the practice of others, but sharp enough to wound themselves, and bring them within the compass of a *præmunire*. Yea, even such Convocations with the Royal assent subject not any for recusancy to obey their Canons to a *civil penalty* in person or property, until confirmed by Act of Parliament."—(*Church History of Britain*, Book V.)

IV. As the Convocation of York presented some features not dissimilar to the Scottish Parliament in the fact of the whole of its constituent members sitting together in one chamber, under the Presidency of the Archbishop—though possessing at the same time a Prolocutor of the inferior Clergy; so is there too a considerable analogy between the Constitutional nature, functions and privileges of the Convocation of Canterbury and those of the English Parliament. It is worth noticing, too, that in earlier times the English Parliaments were occasionally provincial. It is the Queen's writ which summons Parliament, and gives it its legislative authority; it is the same original power which, through the instrumentality of the Archbishop, calls together Convocation. The Upper and Lower Houses of Convocation present an obvious resemblance to the Houses of the Peers and of the Commons. The Upper Houses in both cases consisting of those who sit by personal right, and are summoned by name; the Lower Houses, of those who are present as the proxies and representatives of others; for both the Archdeacons and Deans should most probably be so considered. The Upper House, in the same way as the Peers, possesses judicial power, and gives sentence; while the Lower, like the Commons, prosecutes. Is it because the Upper House alone has jurisdiction, that the law holds that in all disputed matters which concern the Crown, by the 24 Henry VIII. c. 12, there lies an appeal to the Upper House of Convocation, which fact was referred to in the late case of "Gorham *versus* the Bishop of Exeter." To carry on the analogy,—the Lower House choose their Prolocutor, as the Commons elect their Speaker,—the word in Latin is the same for both,—and pre-

sent him to the Archbishop for approval and for a medium of communication between the Houses; the Prolocutor also communicating with the Speaker of the Commons when necessary, both being the organs of their respective Houses. The Lower House, however, though it may appoint committees to sit for arranging matters of business, has yet, it would seem probable, —though it has been keenly disputed,—no power of transacting business apart from the Upper House; neither is it able to originate any proceedings otherwise than by way of petition, and presenting of grievances through the Prolocutor to the Upper; nor can it *proprio vigore* effect any alterations in an address or other document which may come to them from the Upper House; the method of their procedure being either to refuse their assent to any such documents until the specified amendments which they require to be made shall be adopted by the other House, or by finally dissenting from them to render them of no effect. Both Houses, as have the Lords and Commons, have authority to command the attendance of their own members, and of punishing them for contempt; and the members of both Houses and their servants possess by statute the same privileges as members of Parliament. Convocation, from the time of Edward I., by right of custom, has almost always been summoned at the same time with Parliament, and has held its sessions pretty nearly coincidently with the session of the Lords and Commons; and from the reign of Edward VI. has invariably met and been prorogued on the days succeeding the meeting and prorogations of Parliament. The Upper House of Convocation of the province of Canterbury comprises the Archbishop, who as President has a *veto* upon all measures, and the suffragans of his province; the Lower House is composed of the Deans of Cathedrals, of the Archdeacons, of one Proctor from each Chapter, and two from the Clergy of each Diocese.

"In this province, therefore, the Lower House consists of 22 Deans, 24 Proctors for the Chapters, 53 Archdeacons, in the whole 99 of the cathedral Clergy; and there are but at the same time 44 Proctors for the parochial Clergy."—(Burns' *Eccles. Law*, vol. ii. p. 25.)

In the Convocation of the province of York Proctors are returned by each Archdeaconry, and the number of the representatives of the Parochial Clergy is commensurate with that of the Capitular Proctors.

V. On one more subject it will be desirable to dwell for a space, and that is the Constitutional connection which existed, and is therefore still existing, between the Convocation and the

Parliament, using the latter word, as it has been already often used, in its modern and limited sense. The duty of Convocation was to advise with the Parliament on matters concerning the Church; to discuss beforehand bills which the Parliament had it in contemplation to pass, and to arrange in a preliminary manner all such measures as were likely to have a positive bearing on ecclesiastical and Spiritual questions, whether of Religion in general, or the political and temporal concerns of the Clergy; but in this the jealousy of the House of Commons over its own rights and privileges, especially before they were settled and determined, appears often to have interfered, in combination with other easily understood motives, both Religious and political.

"In the year 1571, when the XXXIX. Articles were under the consideration of the Commons, and it appeared to be their wish to omit a certain number of them, Archbishop Parker remonstrated with their committee, and suggested that in the whole of that matter they should defer to the judgment of the Bishops. In like manner, Queen Elizabeth repeatedly ordered, that bills regarding the Church should first be approved by the Clergy. King James I., when he found the Commons dealing with the perilous subject of excommunication, desired that they would first confer with the Convocation respecting it: and King Charles I. empowered the Convocation of 1640, to continue sitting after the Parliament had been dissolved, and assented to those memorable canons, of which Lord Clarendon says that, 'in the best of times they might have been questioned, and were sure to be condemned in the worst.' The House of Commons resisted, in some instances temperately, in all firmly, these varied solicitations. To the remonstrance of Archbishop Parker, their committee answered in the person of Mr Wentworth, that they would pass nothing without an examination. They replied to the orders of Queen Elizabeth with assurances of dutiful submission, at the same time proceeding steadily in their measures of Church reform. Become more bold under a weaker sovereign, they declared the conference recommended by King James to be unprecedented and derogatory to their privileges, although they were willing to confer with the Bishops as Lords of Parliament. But a better conclusion may be drawn from their conduct on two subsequent occasions, when the Church and State had been brought into actual collision, and the merits of the whole question were more distinctly understood. In the year 1662, when the changes made by the Convocation in the Book of Common Prayer were debated in the House of Commons, it was decided, though only by a small majority, to adopt them without examination, and with a still greater deference to authority of the Church, in the year 1689, when the Bill of Comprehension was before the Commons, they petitioned the King to summon a Convocation as the more proper Assembly for discussing ecclesiastical ques-

tions. In this statement the Lords afterwards concurred, and a joint address was presented to the throne, praying that, 'according to the ancient practice and usage of this kingdom in time of Parliament, his Majesty would be graciously pleased to issue forth his writs, as soon as conveniently might be, for calling a Convocation of the Clergy of this kingdom, to be advised with in ecclesiastical matters.'" —(Cardwell's *Synodalia*, p. 20 of Preface.)

This, and such as this, is the Constitutional nature of our Convocation,—Convocation, so called *a Convocando*, according to Sir E. Coke, "because it is summoned by the King's writ;" an Assembly which is not altogether a Church Council, but rather unites in itself both the Synodical and Parliamentary character—*Sacra Synodus sive Convocatio*—being convoked or called into existence by both the Archiepiscopal and the Royal writs. It embodies at once all the due Church authority of the Bishops of a province, and all the just influence of the members of the Sacerdotal Order, assenting by their Representatives. In a Synod, the Clergy can have no spiritual rights separated from their Bishops; but yet, both by reason and according to ecclesiastical law and usage, their assent adds great weight, and validity, and confirmation to all Episcopal *dicta*. At the same time, Convocation meets as the Church of England has invariably taught that conciliar Assemblies should meet, "not without the commandment and will of the prince." Convocation is then legally no less than ecclesiastically,—and this fact cannot be thrown into too great prominence,—the rightful Synod and Council of the Anglican Church. It is framed—as are all our other British institutions—with a due combination of the great leading forms of legislative power. It possesses an aristocracy in the Episcopal College of the Upper House, and the elective and representative elements find their place in the attendance of the Inferior Clergy in the Lower Chamber. It seems to have all that either a Christian or an Englishman could imagine as requisite in the deliberative Assembly of his Church. It is a Synodical body representing the Church, having authority both human and divine, politically and ecclesiastically fitted for the purposes for which it meets, and gathered together in perfect and entire conformity with the practice of the Church of CHRIST, and the Law and custom of the Land.

It is true, that on its meeting for the work of the Church, it would need reform; but the question before us is not now Convocational reform,—nor the nature of the business which Convocation would transact,—but the Constitutional Rights of the Convocation.

And who can forget that its career as an acting body was

stopped, just at the time when it was first awaking to a sense both of its privileges and of its duties; when the definite bounds of Convocational right were beginning to be marked out; and the relative Constitutional position of the two Houses towards each other, towards the Crown, and towards the Parliament, was by degrees attempted to be determined? It had no opportunities allowed it. For nearly a century and a-half of the past, for political reasons which every one understands, the possibility of its reform and progressive development has been taken away;—yet will that not be any argument for their future possibility being destroyed. But the Convocation claimed too much. Be it so.—Did the Commons never claim too much? There were great disturbances, and unseemly disputings between the Upper and Lower Houses. Granted.—Did the Commons never interfere with the Lords in any way, even to denying—yes, and destroying—their Constitutional position and rights?—and of the Crown too?—yet such disputings were never put forward as any reason for doing away with the due balance of those two Estates. The Constitution became the firmer for them. Disturbances arose from Convocation,—is it said? Let people read the history of the Stuarts, and they will see how the fabric of our Constitution was settled where it now stands, not without stains, not only of toil but of blood! If it be so, we may defend ourselves by an *a pari* argument. And Convocation, let us remember, is not destroyed. Churchmen are not pleading for its revival, but for its action. It cannot be abolished. The writs for Convocations can no more be omitted than the writs for the Lords and Commons can. The Lords and Commons have an ancient, Constitutional, inalienable right of being attended by the Convocation, and the Convocation have the same ancient, Constitutional, inalienable right of attending upon them. Convocation is the council of the Crown, as they are; and why should the supremacy of the Crown, of which the Clergy in Convocation have always proved themselves the loyal and true defenders, when others fell off, be made the instrument of silencing them and nullifying their rights? Is not this somewhat unfair? It seems to recall how the arrow was fletched from the eagle's wing.

If the Clergy be not any less loyal than the rest of her Majesty's subjects,—and where is the man who will dare to lay such a thing to their charge?—why should they not enjoy the same Constitutional liberty and freedom of debate, which the others do; and which seems secured to them by their Sovereign's coronation oath? Could we suppose it within the range of possibility that a minister should ever again advise his sove-

reign to attempt to govern without a Parliament; what would become of such a man? what would such advice deserve at the hands of Englishmen?—yet what is tyranny in the one case cannot be so very different in the other. Why should the Church of England be governed without Her Convocation? It is in truth not equal, that the two hands, as it were, of "our Constitution in Church and State" should be treated with such great disparity: the one is left in all freedom, and is trained to be muscular, and skilful, and strong; while the other is swathed over and bound round, until it seems to careless notice-takers, as if it were crippled and paralyzed for ever. But the cure may not be far off: and when it comes it will strike men like a miracle. Are there, too, no antecedents of Convocation which should lead men to look forward with expectation to its renewal of its duties, and to long for the time? The Prayer-book of the Church of England, and Her Articles, are not any very perishable or very insignificant monuments of its wisdom and of its holiness. We owe them to Convocation. In that fact, also, there lies the answer to all who are so sadly ignorant, or so sadly wrong-headed, as to ascribe the wish for Convocation to a tendency to Popery,—without pausing to explain how the spirit of Nationality, of which Convocation is the embodiment, and the spirit of Ultramontanism, are in their very nature opposed to, and destructive of, each other. With such high memories and associations connected with the past of Convocation, with such anticipations and hopes as we may most reasonably have for its future, it is more than excusable,—it is right,—to take it as the remedy for the difficulties of the present;—and for some remedy the Church has long and most patiently been waiting. It is certainly the most practical form in which She can obtain Synodal action; it is, with scarcely less certainty, the most desirable. Surely in HIS good time the crippled hand will be restored, and stretched out whole! In the interim, it belongs to Churchmen to petition for the Synodal action of Convocation, not from temporary motives, or as being prompted by individual or party feelings, but as a Constitutional duty. "*Tacemus omnes*" was ere this,—and has been for this long time,—a word of evil omen to our Convocation, and to our Church.

ARCHBISHOP PARKER'S FORMULARY FOR HOLDING CONVOCATION.

The Form or Stated Manner of holding a Convocation, as of ancient custom it has been used to be held.

Notice must be taken that all who, by the authority of the Most Reverend Father in GOD, the Lord Archbishop of Canterbury, are cited to appear before him in the chapter-house of the Cathedral Church of St Paul, London, on the twelfth day of January next ensuing, are bound to appear at the before-appointed time and in the said Cathedral Church, to wait for the arrival of the said Most Reverend Father, who, of custom, a little after eight of the clock in the forenoon of that day, is used with large attendance to land at the landing-place of the Thames called Paul's Wharf, and from thence, preceded by the Advocates and Proctors of the Court of Canterbury, the gentlemen of the Archbishop, and the Verger of Convocation, to proceed forthwith to the Cathedral Church of St Paul, London, and there to enter into the Choir, where, after he shall have taken his place in the Dean's stall, and have said his prayers, both he himself and the other Bishops present, arrayed in their Convocation robes, arrange themselves in their stalls on both sides of the Choir, and presently commence the Service, in which the Grace of the Holy Ghost is asked for, and which is followed by Communion. And at the time of the Offertory, both the said Most Reverend the Archbishop and his other Suffragan Bishops must, coming forward in their proper order, offer the accustomed offering to the minister who is celebrating the Holy Eucharist. When in this manner the Holy Eucharist has been administered, the custom is for some sufficient man, who is a member of Convocation either of the Upper or Lower House, and who has been appointed for this duty, to preach, in the middle of the Choir, a sermon in the Latin tongue to the Clergy there assembled; which being ended, the Most Reverend the Archbishop immediately passes on into the Chapter-house of the said Church, the Bishops and the whole of the Clergy following him. Having entered, and strangers being excluded, the Most Reverend the Archbishop and his suffragan Bishops sitting on their seats in their order, and the remainder of the Clergy standing round, the Right Reverend the Lord Bishop of London his duty is to bring forward the mandate directed to him by the said Most Reverend Father, for the summoning a Convocation of this sort, together with the proper certificate of the execution of the same, and with due reverence to present and deliver the same to the same

Most Reverend Father. Which certificate being read, a written schedule is forthwith handed to the same Most Reverend Father, by the which he pronounces contumacious all who do not appear at the aforesaid hour and place, reserving the punishment of such contumacy to some fit day, at the pleasure of the Archbishop. When these preliminaries have been gone through, the said Archbishop, in either an English or Latin speech, opens to the Bishops and to the Clergy there present the reason of his there meeting them, and of the opening of the said Convocation. And for that of praiseworthy and ancient appointment, the same Convocation is divided into two members, namely, the Upper and Lower Houses. Conformably, the Most Reverend the Archbishop and the other suffragan Bishops form the Upper House; but the Lower House is composed of the Deans of Cathedral Churches, the Archdeacons, the Masters of Colleges, and the Proctors of the Chapters of Cathedral Churches, and of the Clergy of each Diocese.

And since, if in the order of doing business, each member of the Lower House were to speak his opinion as often as he thought fit, or if all or a number were to speak at once, it would beget confusion: therefore it has always, up to this time, been the stated custom that some one learned and eloquent man should be appointed to this office from the members of the Lower House, as representative of the whole; that he having understood and taken the votes of all the other members, may speak as their single mouth and instrument, and may, in the silence of the others, report with all fidelity the conclusion to which they shall have come to the said Archbishop, when he has been required, or sent for: which Clerk, from this office, is commonly called the Referendary or Prolocutor; the perfect freedom of the election of whom shall always remain with the Lower House.

Then the Archbishop of custom admonishes and exhorts the members of the Lower House, that they should forthwith betake themselves to the said Lower House, and there, taking counsel together concerning a learned, pious, and faithful man to be elected Prolocutor, unanimously agree in their election, and present the Prolocutor, thus elected, in the Chapter-house on the next ensuing Session with all due formality. His speech being ended, all go down to the Lower House for the aforesaid business.

The form of Electing and Presenting the Prolocutor.

The usual custom is, that after they have entered the Lower House, they place themselves duly on their seats, and if any

of them be of the council or chaplains to the Queen's Majesty, that these should take precedence; and that one of them, on the score of dignity and reverendness, or in the absence of such, the Dean of the Cathedral Church of St Paul, London, or the Archdeacon of London, should take the office of President in such election. And for this purpose, that all may proceed in due form, he will first order the names of all who are cited, and who are then bound to be present, to be read and called over by the clerk of the Lower House. The names of the absentees being set down, he addresses those who are present, and inquires their sentiments concerning the fit person to be chosen as Prolocutor. And after they have agreed concerning such an one, which of invariable custom is wont to be done forthwith and without any dispute, they agree also among themselves to choose two men of standing who may present the said newly elected Prolocutor to the Most Reverend Lord of Canterbury, on the appointed day, with all due reverence and formality; one of whom, when the day comes, is bound to present the Prolocutor with a Latin and learned speech; so also the said Prolocutor, on being presented in a Doctor's gown, must make a similar speech to the said Most Reverend Father and the Prelates, and the others who are present. On doing which, the before-mentioned Most Reverend the Archbishop shall condescend to praise, in a Latin speech, both the electors, the presenters, and the person presented; and, lastly, to expressly confirm and approve the election itself by his archiepiscopal authority. And then the said Archbishop, in English if he so will, is further to explain his pleasure, bidding the Clergy to deliberate, and, on some fixed day, make their report on those common matters which require reforming. And in this manner the Convocation shall be continued from Session to Session, as long as shall seem expedient, and until the Queen's writ for dissolving the same be presented to the said Archbishop.

And notice must be taken, that as often as the Prolocutor appears before the Archbishop on behalf of the Convocation, and in time of session, he shall wear the aforesaid gown, and be preceded by the Janitor or Verger of the said Lower House in a reverent manner.

It is the duty of the Prolocutor to warn all, that they depart not from the city of London without license from the Archbishop, and that they come in good time to the Convocation on the appointed days. And that they pay, according to the ancient rating, as far as concerns each of them, the salaries of the clerks of both the Upper and Lower Houses, with exactness and punctuality.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

ON SPIRITUAL COMMUNION.

To the Editor of the Scottish Magazine.

SIR,—I have only had time to glance over the September number of the Magazine, but was much pleased with the letter of the "true Scotch Catholic." "Spiritual Communion," as it is called, is common in the Roman and Presbyterian obediences—extremes thus meeting. In the Highland districts, and especially in the west of Scotland, it is the most common thing possible for crowds of people to attend "the occasion" in several parishes—not indeed to *partake*, but merely to *hear* and *see*, and so to derive *spiritual* benefit. In the Church Catholic none were allowed to be present *gazing* except the "*consistentes*,"—a class of penitents who, having gone through all the stages of penance, were waiting to be reconciled to the peace and communion of the Church by the Bishop. But among "the faithful," such a thing as being present without communicating would have exposed the delinquent to the severest censure, if not to actual excommunication.

The growth of such an uncatholic practice in the Scottish Church should be nipt in the bud; and I hope you will not fail to expose it, as an unwarranted innovation, known only among the Romanists and Presbyterians.—I am, &c.

SCOTUS.

To the Editor of the Scottish Magazine.

SIR,—I think a few words will show that the ancient Canon quoted by your correspondent, who signs himself, a "true Scotch Catholic," is totally irrelevant to the purpose for which it is cited. 1*st*, It is directed against *clerics*—"any Bishop, Presbyter, or Deacon, or any of the sacradotal catalogue." I believe that none of those against whom your correspondent's complaints—brought in a way I must think neither *charitable* nor *fair*—are levelled, desire that *clerics* should assist without cummunicating unless they have previously communicated in the same day, which would supply the "just excuse" which the Canon allows may exist.

2*ndly*, The anathema of the Canon is directed against the refusal to communicate on the part of such, "as *contemptuous* of the celebrant, as reflecting on him who makes the oblation, as if he did not perform it aright."

I must confess I do marvel very much that any one could quote such a Canon against the practice of some Clergy both in Scotland and England, of *permitting*, rather than *encouraging, laics* under peculiar circumstances and certain limitations to remain, *not* to "gaze," as your correspondent as *untruly* as *uncharitably* affirms,—but devoutly and reverently to join with the Priest in the oblation of the sacrifice, though it be not expedient that they should at all times partake of the Feast. I would indeed hope that your correspondent is really ignorant of the object and motives of those against whom he complains. Let me briefly state what I believe these are—certainly what are my own. It is thought that to communicate more frequently than the religious condition of a person warrants, is seriously to injure the soul, and that were christians to pass at once from a monthly, or less frequent, to a weekly or more often participation, this risk would inevitably be incurred. It is clear that it requires a higher state of spiritual life, safely to communicate weekly than to do so monthly; and this cannot be reached at *once*. The efforts of the Pastor and his flock should *never cease till it is*. But then, are tender, sensitive, humble souls, in the meanwhile to be disallowed to take part in the oblation of the christian sacrifice? are they to be excluded from the Church when the highest part of the divine service is about to proceed? These should have a permission from the Priest, in order that none who are *unworthy*,—who would "*gaze*" only,—may remain: he, knowing their condition, might advise either sacramental or spiritual communion as expedient. If daily communion is ever to be revived, or the weekly celebration to become *universal*, how is it to be applied to the *personal benefit of our people generally*, but by such a permission? The refusal must either precipitate them to an unsafe frequency of reception, or debar them from personal, individual benefit of the holy oblation. Such a line of action must, moreover, obscure the true *sacrificial* character of the blessed Eucharist, merging it into the *sacramental*. It is the high honour of the Scottish Church that She, of all branches of the Anglican Communion, has, in these ages of the decay of faith, borne the clearest testimony to this great truth; but it is worth a serious enquiry if her teaching *is realized* by her members, even by those who have most nobly suffered loss for defending her venerable and inestimable Liturgy. Surely such should see that the practice I have attempted to explain is a *necessary result* of a *realized* faith in the twofold character of this most Holy Ordinance. Men do not at once see the full force of words which embody the

highest mysteries of our Holy Religion; *and till they do this,* they cannot *act* on such. To win their way back to a faith which had been obscured, was the high privilege of our forefathers of the last century, for which we owe their memory gratitude and honour: to *act out their teaching* is our own privilege and solemn duty. This may account for the apparent novelty of the practice, as it does in part account for the novelty of weekly communion and Daily Prayer. *All* these are fruits of the wonderful revival of religious faith and earnestness which God has given us. That there is something to be said for the practice on the ground of primitive use, may be seen in an excellent and learned article in, if I rightly remember, the April No. of your Magazine—a review of Mr Cheyne's admirable letter to his congregation. Were it otherwise, this would not damage the permission of spiritual *communion, guarded* as I have stated. Restore to us the discipline of the Primitive Church, with the sanctity of her faithful members, and we are free from the fear of injuring the souls of our people by too frequent participation of the holy mysteries. We would in such case require all—all in full communion, and under no censure—not only to assist at the Sacrifice *whenever* offered, but to partake of the Sacrament.

Let me entreat—as the tone of your correspondent's letter gives me occasion to do—that all who have at heart the service of our *common Mother,* and deepening of the faith and holiness of her members, will judge each other in candour and charity, though the means for the promotion of this all-holy end commend themselves not alike to the choice of each.—I am, sir, yours faithfully,

SACERDOS SCOTTICANUS.

To the Editor of the Scottish Magazine.

SIR,—Your correspondent, who signs himself "A True Scottish Catholic," will, I trust, allow me to disabuse his mind of a prejudice against the practice of remaining during the Communion time without communicating.

First, As to the practice of the English Church.

I have, after much careful consideration, convinced myself that the English Church never intended to prevent persons who wished to remain during Communion time, without actual reception, from doing so. For there is no English rubric directing non-communicants to retire; nor is it usual in England to direct them to retire. And I am certain, that any clergyman in England who attempted to expel any person who remained

during the Communion time without receiving, would find himself liable to actions both at common and ecclesiastical law. Further, I can name several English cathedrals where the choir of men and boys do so remain.* That the temper and tone of a vast majority of English Churchmen is against such a practice, I fully admit; but that ought not to interfere with the Christian liberty of such as find it profitable to their souls. To me, I confess, it is far more shocking to see people walk out without remaining at all.

But it may be said that the practice of the Scottish Church is the reverse of this; and that there is a rubric in Bishop Torry's Prayer Book which commands "those who are not to communicate to retire." Now, I happened to be present where this Prayer Book was discussed by a number of persons who, I am sure, your correspondent would allow, are entitled to the name of "True Scotch Catholics." I had a strong objection to the Book on account of that rubric; which was removed by these true Scotch Catholics explaining it to my satisfaction, that it did not exclude "the faithful," but only heretics or schismatics, from being present without receiving.

Next, I come to the objection—that it is a Roman, and not a Primitive practice. Certainly "the orthodox Eastern Church" does the same as the Roman Western in this matter. And I suppose it will be allowed by your correspondent, that the testimony of a Church which so eminently contends for Primitive tradition is worthy to be heard on this head. Again, in the Primitive Church it was customary to communicate infants. Now, I can understand a person holding fast by the Primitive Church, and communicating infants. But if he is not prepared to do this, then I think it is a grievous wrong not to allow my children to be present without communicating; the only alternative, unless they are to be shut out entirely from this highest act of Christian worship.

Once more, In the Primitive Church there was a class of penitents—the *consistentes* or συστάντες—who *were allowed to be present without partaking.* Thus it is not so entirely Roman or unprimitive a custom as your correspondent suggests. They were the highest order of penitents. And have we none such practically? If discipline is lax in these days, have we no right to discipline ourselves? If I class myself, for my own sin, among the *consistentes* at any time, is it so much to be deprecated and assailed? Certain I am, that I have more

* Strange to say, the very offence your correspondent takes at our practice, was taken by the Puritan Peter Smart against Bishop Cosins, and by the Puritan Thomas Cartwright against Archbishop Whitgift, in their allowing non-communicants to be present. See *Hier. Angl.*, pp. 363, 105.

right, according to the spirit of the Primitive Church, to class myself, when I am suffering from the effects of some old habit of sin not quite extirpated, as it troubles me at any time, among the *consistentes*, than others have to class themselves among the *prostrati* or *flentes*, by walking out of church.

These remarks all, I think, bear upon the Apostolical Canon. It is singular that the next Canon orders "all the faithful to remain during the holy oblation." And the *clergy*, by the Canon quoted by your correspondent, are to be excused for non-partaking, "if they assign a reasonable cause." Now, if all are to remain, and the clergy are to be excused for non-communicating, if they offer a satisfactory excuse (not a schismatical one, like that indicated by the Canon), I would ask if it be not a fair inference, that the Apostolical Canon rather upholds my view than the opposite. Were it otherwise, I would remind your correspondent that the Apostolical Canons are not followed entirely in the Scottish Catholic Church; for they command "oil to be burnt, as well as incense, during the time of the holy oblation," and forbid the "clergy marrying after ordination."

One thing I hope your correspondent will not do in his own mind, and that is—accuse us of any such profanity as is indicated by the phrase "gazing." It is used, I am aware, in the Articles, but in connexion with reservation and "carrying about"—with which our practice is not concerned. It is not profanation, I imagine, he dreads in our case, but superstition; which is as much chargeable on the Primitive Christians. If we are "gazers," so were the *consistentes*, and the Apostolical clergy, who had "a reasonable cause," as we think we have, for not communicating.—I am, sir,

ANGLO-CATHOLICUS.

Reviews.

Apostolical Succession and Canon LV. A Reply to the Rev. W. Goode's Tract; with Historical proofs that Episcopacy is a Divine and necessary Institution, taught by Scripture and the Church; and that the Church of Scotland in 1603 was not THEN, nor is NOW, Presbyterian. By the Rev. WILLIAM R. SCOTT, late Curate of Emmanuel Church, Bolton-le-Moors. London: J. Masters. 1852.

IT is not a very easy task to give an outline of this pamphlet. The writer has himself condensed both his arguments and expressions

into a small compass. At the same time, we are very anxious to present our readers with something like a synopsis of its invaluable contents.

Mr Scott opens his subject by stating and lamenting that one of the remarkable features of the controversies of the present day, as regards Church matters, is, that not a few of the Church's priests are the Church's foes; and this, however they may deny the fact, because they range themselves on the side of the Church's foes, while they lower her commission, and deny her Divine constitution. Among such persons Mr Goode is to be found. On his own *ipse dixit*, he opens a pamphlet with the assertion that "many *grievous errors*" "have *lately* been put forth in the Church," and that of these "not one is perhaps more entirely opposed to the truth of the Gospel, and the real doctrine of the Church," than a doctrine notoriously held by other branches of the Church Catholic, Scotch, American, Colonial, Russian, Armenian, Roman, and, to say the least, by a large portion of the English. To the refutation of this grievous insult and misstatement, does Mr Scott apply himself in the pages under consideration. The first part consists of a review of Mr Goode's assertions as contrasted with the Ordinal, especially in reference to the terms "LAWFUL AUTHORITY," "CALLED," "PREACH," &c. Incidentally the validity of Lay Baptism is discussed with great ability and conclusiveness. Other formularies are next adduced, and placed in the balance against Mr Goode's light assertions.

And so Mr Scott asks—

"And now, having shown that Ordinal, Articles, other Offices, and Creed contain this doctrine of Apostolical Succession—that such men as Bishops Pearson, Beveridge, Taylor, and Horsley, Dr Nicholls, Dean Comber, Dr Wheatly, Archd. Yardley, and Dr Hammond, the ablest theologians, and the most authoritative commentators of our Prayer Book proved—all the commentators—that it was contained in that Prayer Book—all the theologians, that it was held by our Church;—am I not justified in asking how Mr Goode could publicly declare that it was opposed, not only to the truth of the Gospel, but to the real doctrine of our Church?"—(p. 30.)

Mr Scott next proceeds to add an overwhelming mass of evidence from the writings of ancients and moderns, which ought in truth to convince even Mr Goode of his error. Bishops Beveridge and Taylor, Archbishops Laud and Potter, Bishop Bancroft, and others are quoted at full length; while Mr Scott, with equal forbearance and judgment, actually declines availing himself of the testimony of Andrewes, Cosins,

Wilson, Overall, &c.; so that Mr Goode must be perfectly aware that his case is in truth desperate, if it falls to the ground, without a finger approaching it from those whom he might himself deem questionable authorities. This part of the work is concluded by a few brief but decisive passages from the fathers.—S.S. Chrysostom, Jerome, Epiphanius, Athanasius, Firmilian, Cyprian, Origen, Tertullian, Clement of Alexandria, Irenœus, Clement of Rome, Ignatius.

"This is the evidence that confirms the Bishop of Exeter, that contradicts Mr Goode. The Bishop says it is a necessary institution, taught by the Church, and delivered from God; Mr Goode says that the doctrine is a 'grievous error,' '*lately put forth* in our Church,' 'opposed to the truth of the Gospel, and the real doctrine of the Church.' Let any one judge on whose side truth rests."—(p. 52.)

The remainder of the pamphlet is devoted to a discussion of Canon LV. It is a most admirable dissertation, and we own our heartfelt debt of gratitude to be due to the learned writer for its publication.

Mr Goode and his friends have the temerity to assert that in a Canon of the Church of England, the 55th of the Synod of 1603, wherein prayer is bid for the Church of Scotland, that "the Church was then, as now, Presbyterian." Mr Goode accordingly declares, "there were no Bishops, and no Episcopal form of Church government."* Forthwith Mr Scott refers him to Heath's "Chronicle of the late intestine war," 1676, where we read, "That King (James VI.) *at his departure from that his native kingdom, had left* it in a very flourishing condition, as ever it boasted of . . . . *the Church regiment under a godly and a learned orthodox Episcopacy, reverenced and well accepted by the people.*"† James left Scotland April 5, 1603. ‡ The Canons passed both Houses on March 20, 1604! Mr Goode's next authority is *Hallam.* Mr Scott, with just indignation, protests against a Churchman appealing to such a witness; nevertheless, he allows to Mr Goode the full force of the authority which he claims; and what is its effect?

Mr Hallam, speaking of the parliament of 1598, says, "It was enacted that *fifty-one ministers, on being nominated by the king to titular bishopricks and other prelacies,* might sit in parliament *as representatives* of the Church, ... and thus the name and parliamentary station of Bishops were restored in Scotland after only six years from their abolition."§

* Reply to Archdeacon Churton.—p. 10. † Heath's "Chronicle."—p. 3.
‡ Robertson's Hist. Scot.—Sec. III. 184.
§ Hallam's Constitutional History.—III. 425. Spottiswood mentions the same fact in his History of the Church of Scotland.—p. 449.

"Mr Goode can adopt the depreciatory tone of Hallam and Robertson* (quoted to like effect), "or the enthusiastic narrative of Heath; strip either history of prejudice, and you have remaining consentient testimony to the fact, that in 1603 there were Bishops in the Church of Scotland."—(p. 55.)

Fuller, in his Ecclesiastical History, writing on the state of parties in 1602, speaks of "*the power of the Presbytery* in the Church of Scotland, *where Bishops, though lately restored to their place*, were so restrained in their power that small was their command in Church affairs."† Next, a purely impartial authority, *Thuanus*, all but demonstrates that James VI. had been a well known favourer of Episcopacy. And his testimony is endorsed by Grotius and Causabon.‡ And as a climax to all this, we have the *names* of the Bishops who were in attendance on James VI. in April 1603; and of three who, in 1604, were selected as commissioners to consult on the Union.§

And, in the face of all this, Mr Goode persists in maintaining "*that there were no Bishops*" in Scotland in 1603–1604; that the Scotch Church was THEN, as NOW, Presbyterian! Camden is next cited. We need quote no more than his assertion, ‖ "Thus stood the constitution of the Church of Scotland *in the state of Episcopacy*, WHICH CONTINUED TILL THE YEAR OF OUR LORD 1689."

But the sting is in the tail. Archbishop Laud, *the* one who contended so earnestly for the Apostolical Succession, who pronounced all non-episcopal bodies schismatical, and all non-episcopal Orders absolutely null and void—who had linked the Scottish Presbyterian sect with the "Aerian heretics"—Archbishop Laud, who thought thus of the Scottish Establishment, *was the one that defended the Canon, and induced its continuance!* ¶

Could words or facts make it clearer that the Church of Scotland in 1603 was NOT then, and is NOT now Presbyterian?

We cannot too strongly recommend to our readers this calm, clear, earnest, and learned pamphlet.

* Robertson's Hist. Scot.—III. 192. † Fuller's Eccl. Hist.—IX. 2.
‡ Jacob. Aug. Thuani Hist.—p. 999. § David Scott's Hist. Scotland.—p. 564.
‖ Camden's Britannia.—p. 1163. ¶ Collier's Eccles. Hist.—IX. 790-793.

Poetical Illustrations of the Achievements of the Duke of Wellington and his Companions in Arms.

Edited by MAJOR GEORGE WEBB DE RENZY, formerly of Her Majesty's 82d Regiment, presently Barrack-Master, Dundee. Edinburgh: Sutherland & Knox, George Street.

The work before us is a laudable attempt to gather up in one poetical posy the effusions of contemporary verse writers on the martial deeds of the immortal Wellington, and other brave officers who had the honour of sharing his brilliant career of hazards and victories. Patriotism, no doubt, is a feeling which may be carried too far—which may chill our sympathies for our brother-man of other climes—which may foster a narrow, selfish exclusiveness—entrench us in a national selfishness—dull our vision to the manifold defects which exist among us, and render us incapable of an onward progress. Yet it is a virtue (for a virtue it is if *duly and rightly laid*) which has important uses. It is a result—the patriotism of which we speak—of gratitude to the Almighty Disposer of events, and Giver of all good gifts, for the many high and various blessings which, as a nation, we enjoy beyond others. He must, indeed, have read his country's history with a filmed eye, who does not discern a wonder-working Providence conducting her on to her present pinnacle of greatness. It is truly a terrible thought, and one which swells the mind with fear, when we contemplate its present greatness, and compare it with the powerful means of usefulness it affords with the use she has made of such resources,—lest such neglected opportunities to bless mankind be speedily withdrawn,—lest of her it should be said, "The Lord hath rent thy kingdom from thee, and given it to a neighbour which is better than thou." Such fears are salutary and true—they need not be checked; by God's blessing they may contribute to work within us a spirit of national repentance; they are enough to humble us and make us fear amid all our glory; —yet they should not be allowed to chill the current of grateful emotion for what God has wrought *by* us and for us. Gratitude to Him will incite us to worthier efforts to serve and praise Him, and thus still higher to raise the summit of our nation's fame—since, as the inspired Record tells us, it is *righteousness* which exalteth a nation. Each man, leaving out his higher relations, stands in a twofold position: he has a double aspect—one as an *individual*,

another as a member of the community. Every one is a sharer in his country's glory and his country's shame: his virtues conduce to the one, his vices contribute to the other. He has a twofold life—an individual, and a social or national existence. He may not sever himself from his country's destinies: his own are more or less enwrapped in her's. Hence each man's intimate relation to, and concerning interest in all national affairs; hence all events which have a direct bearing and influence on his country's condition demands his sympathy and attention. We honour, then, the attempt of Major de Renzy, in the well got-up and neatly printed volume before us, to perpetuate, in honourable remembrance, not only that Illustrious name which will never die while the British name and language lives, but of others less notorious, but it may be, not less valorous, noble-hearted and generous. The influence of song in educating every feeling of the human heart has been, in all times and places, universally acknowledged; and its power of exciting and intensifying the love of country, and zeal for national honour, has been, perhaps, of all others the most remarkable. We do not feel that such a work, undertaken and fulfilled for such an object, is one for severe and rigid criticism. In reading its pages we cannot forget this object. Even if we stumble on some jarring chords, or a sentiment we think untrue, we think this demands our leniency. Not that we mean the book need deprecate criticism more than others. The poems are *necessarily* of unequal merit. Some contain much beauty, vigour and richness of thought, terseness of expression, and harmony of cadence. We cannot do better than introduce our readers to the following specimens; which we do not present as the *best*, but such as we think fairly represent the general merit of the poems.

The poem from which the following extracts are taken is one of considerable merit. The heading appended to it will describe its character.

"Edward the Black Prince, 'that young Mars of men,' is the person who figures in the following poem. Some mighty events in war are represented as passing before him in a vision, from the period of his own gallant feats of prowess at Cressy and Poictiers to that of the glorious field of Waterloo.

> "The dreams that haunt our souls in sleep
> Are brothers to our waking thought.
> The seaman dreameth of the deep,
> The hunter of his quarry caught;

The home-sick pilgrim, wandering far,
Dreams of his own dear natve glade."—
Where the mortal hand whose skill
Could paint aright the glorious thrill
That bade young Edward's bosom bound?—
The pride, the wonder, and the awe,
As thus with prescient eye he saw
Futurity's bright scroll unwound?
Such feeling youthful bard has known
When o'er his wrapt and eager soul
The dreams that genius weaves alone
Of future fame all wildly roll.
He knelt in thought that glorious night
When the proud father gave his son
The knightly spurs so bravely won;—
He led the van at Poictiers' fight,
And proudly plucked the victor's wreath
Even from the pallid brow of death.
He saw—O! veil his further ken—
Blythe elves that haunt to-night the glen;
O! show him not the early bier,
A frantic father's hopeless tear,
The wreck of promise and of pride,
The gulf that yawns all wide, and drear,
On Time's remorseless tide."

The following is by the Rev. John Bambridge Smith, on seeing the noble Duke regularly in his place in Walmer Church during the time he officiated there. We quote it, as doing due honour to the Duke's piety, for which, we are happy to believe, he was scarcely less illustrious than for his valour and martial prowess.

"Hero of a hundred fights! Brave man of lofty soul,
Whose high exploits grace History's ample page,
And splendid shine in Fame's emblazoned scroll—
Thou living wonder of th' admiring age!
England's proud boast, beneath whose eagle eye
Her foemen quailed, and at whose battle-cry,
With ardour fired, war's daring deeds to wage,
Ten thousand British hearts exultingly beat high.

"Statesman sagacious! whose intellectual power
And vigorous mind could schemes for empires plan,
Diplomacy's perplexing maze explore,
And Europe's vast conflicting interests scan.—
On Wisdom's words, dropt tersely from thy tongue,
Briton's high Senate, mutely listening, hung;
Whilst 'neath its spell false Sophistry began
Quickly abashed to fade, and Truth's fair features sprung.

"Brave, wise-hearted man! In the holy house of prayer
I've seen thee list with lowly reverend mien
God's lively oracles; and bending there,
Devotion's language pour His courts within.
Thine eye all meekly raised—it's fire-glance gone—
Thy war-cry, changed for humble, suppliant tone,
That Heaven's sweet pardoning mercy thou mightst win,
And feel its gracious good by promises thine own!

"Sage Christian worshipper, thine orisons be heard!
In intercession grateful Britons join
For thee, that life's remaining days be cheered
With peace of soul and sense of love divine.
And when earth's phantoms faded are, and done,
The enduring radiance of a heavenly crown,
Imperishable, glorious, be thine
'Mongst faithful sons of God, immortal Wellington!"

That which follows is taken from a poem on the presence of the Duke at the closing of the Parliament of 1851, by Mr William Thomson, Kennoway, Fifeshire:—

"And see amid that dazzling throng
A celebrated Chief appears,—
The theme of many a minstrel's song,—
Whose worth his country still reveres.

"His fame has reached to distant isles;
His deeds are known in India's land;
He conquered, leading Britain's files,
On Lusitania's golden strand.

"He fought on Talavera's field;
He triumphed on Vittoria's plain;
He made the Gallic legions yield,
And chased them o'er the hills of Spain.

"And, chosen Chief of Europe's war,
O'er Belgium's fields his banners flew,
And quenched ambition's fiery star
In streams of blood on Waterloo.

"O what a great and glorious day,
When Wellington victorious shone;
And 'mid the dread and fearful fray,
New lustre shed round Britain's throne!

. . . . . .

"Long may he shine a glorious star;
Still may his honoured years increase:—
A Hector in the ranks of war,
A Hector in the halls of peace!"

The following lines, culled from a Ballad on the Death of Colonel the Honourable Sir Alexander Gordon by Miss H. White, have much true feeling:—

"'Twas well with him—'tis well with those
In Freedom's cause who die,
Who hear while life is ebbing fast
The shouts of victory!
But who shall paint their grief who mourn
For those who never shall return?

"The fervent prayers which Hope would urge
Cannot be all in vain;
The restless, aching watchfulness
That wears the throbbing brain;
The heart by dark forebodings stirred—
The agonies of hope deferred.

"That hope extinguished! Then of Fame
To the sad mourners speak.
Fame! 'tis but bitter mockery
To hearts which fain would break;
Hearts which have lost their *all*—their *own;*
Hearts that are in the world alone.

"Alone, yet not alone in grief;
A nation weeps with thee;
Few are the homes that must not mourn
This fatal victory.
Alike the peer and peasant rue
The bloody field of Waterloo!

"Yet when the first dark hour is past
Of anguish and despair;
When dove-like peace once more is given
Unto a nation's prayer;
When waves the corn upon the plain,
Once darkened by a blood-red stain;

"And when men speak of Waterloo
As of a glorious day,
And tell of noble actions done
In many a glowing lay,
Such honour and such fame will be
Sweet incense to their memory!

"And now that many years have fled,
The mourners love to tell
Of all the horrors of that field
In which their loved ones fell;
And feel a thrill of glowing pride
That 'twas in Freedom's cause they died.

"O, God of peace, Thy holy sway
Extends from shore to shore!
Speed on the promised time when 'men
Shall learn sad war no more!'
When angry feuds and strifes shall cease,
And earth be all a home of peace!"

These lines have a painful truthfulness :—

"Fallen warrior, there are those that weep for thee!
Aye, there is one who in her daily prayer
Leaves not the absent soldier's name forgot—
There is an eye that, as each passing cloud
Obscures the air, will shape it to thy form;
And when she thinks on thee, if the chill breeze
Roll the dry vine-leaf in its hurrying whirl,
Will start, as though it were thy courser's hoofs:
Oh! she hath often from the cradle snatched
Her dreaming child, and hushed its little plaints,
Soothing him with the tale of thy return,
And rushed to show the infant to his sire,
Then laid it rudely by, and bitterly
Wept when she saw another face than thine."

Major de Renzy was considerably assisted in his undertaking by the Rev. T. G. Torry Anderson, Dundee, and others; whose services are courteously acknowledged in his introduction. Mr Anderson has written a long preliminary note, stating the part he has contributed in the publishing of the work. He has enriched the volume by several poetic contributions of his own; and the descriptive headings appended to such poems as required notes to explain or illustrate them, are from his pen. The following verses are Mr Anderson's:—

"Brief calm succeeds the storm!
Again the sky is clouded o'er!
And so man's passions war restore,
And earth again deform
With strife and blood, and sudden death,
And, what is worse, frames weak and wan,
Who, tho' instinct with thought and breath,
Are powerless, helpless wrecks of man.

" Alas, that sin doth mar
The brightest and the fairest things!
That pain and grief it ever brings;—
Its worst of fruits—sad war!
Yet, all-just Heaven, it seems Thy will
That man should battle for the right!
Thou scourgest him, yet helpest still
The good cause with Thy arm of might."

The Scotsman in whose blood flows the patriotic vein of his ancestors, will find the fame of " Scotia's sons" sung in many a lay in the volume before us, especially their feats of prowess and daring in the memorable field of Waterloo. We extract one such poem; with which we must conclude our quotations:—

" The slogan peals forth its shrill blast to the foe,
And the hearts of the Highlanders throb at the sound;
For the sons of old Scotia the war-signal know,
And their eyes glisten proudly where strangers abound.
Still higher, more piercing, that blast so well known,
Swells far to the hearing of Albyn's brave boys,
And they answer the echo ere moments have flown
'Mid the shrieks of the dying and tumult's wild noise.

" A volley, and death reaps a harvest of life!
A charge, and death strides o'er a field of the dead!
Behind them lie foes, and before them stands strife;
Yet the sons of old Gaul by no coward are led;
But onwards, still onwards, they dash through the foe,
And fiercer the war-pipe still thrills to each heart,
And then comes the wild hush, and then falls the blow,
While terror exults as she casts forth her dart.

" They stagger, they waver, turn, flee—yet huzzah!
Of victory to Albyn the thousandth time tells!
When the strength of her sons unitedly draw
The broadswords of Scotland, the triumph-note swells.
And surely their sires, whose names still remain,
Were hov'ring in spirit above the brave band,
Inspiring and urging them still to maintain
Their fame in the cause of their loved fatherland."

SINCE the above was written, the Noble Duke, who is the subject of the volume before us, has gone to his rest—" his toils are o'er;" and it can hardly be deemed inconsistent in a periodical devoted to Church matters, to notice the departure from the earthly scene of his glory, of one who may soberly and justly be designated as the

greatest man of his age. Life, says an ancient sage, is not to be judged of till its final close, till death has set his seal upon it. And pre-eminently happy does the end of this veteran warrior seem to be. After filling the world with his fame in war, in peace, in statesmanship for half a century, he closes his career, in the full possession of his faculties, by a painless and easy death. We have no occasion to regret the feeble flickering of the mental lamp, as compared with its early or meridian splendour. It burned steadily through a life long surpassing in duration the ordinary period of human existence, and sunk suddenly with noiseless but undiminished brilliancy into the grave.

Far different was the fate of another celebrated character, who shines in another page of British history:

> "From Marlborough's eyes the streams of dotage flow,
> And Swift expires a driveller and a show."

One is tempted to quote the not inappropriate lines of Scott, which he puts into the mouth of a soldier who feels that his career is closing:

> "And now, my race of terror run,
> Mine be the eve of tropic sun,
> No pale gradation quench his ray,
> No twilights dim his wrath allay.
> With disk like battle target red,
> He rushes to his burning bed.
> Dies the red wave with bloody light,
> Then sinks at once—and all is night."

Yet more appropriately should we compare the departure of this mighty man to the calm setting of a northern sun, sinking with softened but unimpaired brilliancy, after illumining and warming the world through a summer day.

Of the Duke of Wellington's character as a soldier, no one has the audacity to express a doubt. Of his acts as a politician and statesman, there may be more diversity of opinion. But, though he may have made mistakes, and committed errors of judgment, (and who has not?) no man can question his sincerity, his straightforward, nay, proverbial integrity and candour. As the "Iron Duke," he stands far above all his contemporaries, and in this vacillating and tergiversating age, stands forward, an almost single example of undeviating honesty and simplicity of purpose in high places. In another respect, the good old Duke has been happy. He has gone

to his rest, leaving his beloved country in peace and prosperity. How orderly he laboured, and with how little effect, to procure from those in power the means of defence adequate to the mighty state at risk, every lover of his country has been long and painfully cognisant. And should the tempest come around England, and woes trample on her soil, his warning voice will be remembered with sorrow and dismay, when it is too late.

The most pleasing contemplation of his character is as that of a sincere and earnest Churchman. This, the crowning point of all, hallows his memory in the heart of every good man, with the inexpressible reflection, that he who possessed such noble faculties, did not neglect to adorn them with that grace which alone can bestow on them any real, sanctifying influence.

"*Prove all things: hold fast that which is good.*" A Sermon Preached at Trinity Episcopal Chapel, Edinburgh, June 29, 1852, by the Rev. R. PAYNE SMITH, M.A., Oxford, Incumbent. Published by Request. Edinburgh: Grant & Son.

"PUBLISHED by request." This petition, and the character of the preacher for learning and scholarship, induced us to expect *something* in the sermon—something that would lead the minds of Churchmen to recognise the distinction between the Popish idea of authority in matters of faith, and the Puritan dogma of "the Bible, and the Bible only;" but, after a careful perusal of the sermon, we have been sadly disappointed; and we are puzzled to conjecture what there is in this production which caused the request for publication—except it be its ultra-Protestantism both in tone and verbal statements. That this charge is neither harsh nor unfounded, we shall presently show. We had always thought that the Anglican Church had made a formal statement in her Canons, in which She recognises an appeal to consentient antiquity, as her *restriction* upon the right of private judgment; but, according to Mr Smith, we have been mistaken. "There is, then, an appeal from the Church to Holy Writ; and it would be an absurdity to say that this appeal lies to Scripture, *as it has been expounded by holy men; i. e.*, to appeal to the Church against the Church. The appeal really lies to each one's conscience. To the best of his ability, each one must search the Scriptures for himself," p. 8, —and we must add—for *herself;* for ladies have consciences as well as men. Now we shall suppose Mr Smith, on some particular Sunday, very earnest in teaching the Church's doctrine of Regeneration, and

telling his flock that they were new-born in baptism. Some Evangelical young lady, who probably sat under Mr Drummond when he was Incumbent of Trinity, is quite shocked at the idea of Baptismal Regeneration, and goes home, determined to adopt Mr Smith's Rule of Faith, which recognises the independence of her conscience, and, to "the best of her ability to search the Scriptures for herself." She sits down, as she thinks, "humbly and prayerfully,"—but not "with the conviction that it is a sad and painful duty," to disbelieve her pastor, for he has told her that he has no authority to teach her anything, and that she is exercising the undoubted "rights of conscience" in questioning, and trying to controvert him. She sits down, as we have said, with her Bible in her hand, and having opened the sacred page, she reads from St John, that "whosoever is born of God doth *not* commit sin." What can be plainer? Here is a flat contradiction to all Mr Smith said about Regeneration, and his admissions that Baptism did not secure persons from sin. Her conscience shudders at the Popish notion; and she has no hesitation in saying that "the teaching of that part of the Church to which she belongs is against Scripture: she must examine how far it is her duty to quit that branch of the Church, and seek for one more Scriptural," p. 8. There is nothing ludicrous in this illustration; it is a painful instance of the adoption of the right of "private judgment," which is boldly advocated in this sermon published "by request." "What reason," says the preacher to his flock, "have we to thank God that, in this country, by the *unlimited exercise of the right of private judgment*, and the general diffusion of the Scriptures, religion extends itself." It does appear to us that the Reverend Gentleman might have at least qualified his panegyric by a slight reference to the *evils* co-ordinate with the "blessing;—that, if he believes in the Divine Institution of the Christian ministry, he might have hinted that, owing to the "unlimited exercise of private judgment," its existence in this country has been ignored, except by a few in comparison with the many;—that, if he believes in the doctrine of Universal Redemption by the blood of Christ, he might have stated that, from the same cause, it has been virtually denied by the "other great bodies of Christians in Scotland;"—that, if he believes that the Sacraments are the highest means of grace, he might have warned his hearers that, from the same cause, they have come to be regarded by most Presbyterians as little better than bare signs;—that, if he believes that Liturgical worship and the rites of the Christian year, are conducive to true

devotion and piety, he might have given some intimation that, from the exercise of this blessing, these helps had been rashly cast aside in Scotland, and its people been deprived of much refreshment and comfort, encouragement, warning and guidance, on their journey through time towards the future state and the eternal world. In a country where the right of private judgment is so abused as it is in Scotland, a sermon on the subject seems about as well timed as an oration on liberty would have been from the balcony of the Tuilleries, on that day in 1848 when the members of the house of Orleans were driven out of Paris, and the overthrow of the social fabric so soon followed the demolition of the throne. But if a preacher, in the unlimited scope of texts, must select one of this nature, we do say that he was bound to guard his words in every possible way, and to counteract the *tendencies* of his audience and nation. If this had been done in the instance of this sermon, we'll stake our prophetic character upon it, that there would have been "no request" for publication in a certain quarter: but though its "sphere" would have been contracted, its "usefulness" would have been far more certain. Perhaps, however, we are rating Mr Smith's churchmanship too high in supposing that his conscience would allow him to make the above qualifications. It really looks as if we were doing him an injustice, when, in page 14, we read thus: "It is true we give the name of schism to bodies which have seceded from doctrines held of old in the Church; but I very much question whether to belong to them makes an individual guilty of schism:" "as regards other bodies of Christians, surely we are guilty of this sin when we anathematize them for differing from us." This is strange language from a graduate of Oxford, and a clergyman of a Church using the Book of Common Prayer. Examine the *logic* of the first proposition. It is in fact this: "We give the name of England to certain portions of the earth; but, according to Mr Smith, it is a grave question whether any one born and dwelling within those portions is a native Englishman." Then look at the inconsistency of the second: "It is schism to anathematize those who differ from us." Yet Mr Smith is habitually guilty of this sin when he reads the Athanasian Creed, in which there are very severe anathemas against a class of persons who only practise the unlimited exercise of private judgment, and conscientiously are led to deny the Catholic Faith.

As an antidote to this production of Mr Smith, we would call attention to the following extracts from the recently delivered Charge of the Bishop of Glasgow. With respect to the developments of the

rationalistic principle of Germany, his Lordship remarks: "I would, on this occasion, commend to your consideration the question, *of the affirmative of which I am myself fully persuaded*, viz.,—Whether those developments are not the legitimate result of the notion, that Holy Scripture is put into every man's hands without any *authorised guide* to aid him in its interpretation? At a time when it is peculiarly important that we should have a logical basis to our reasoning, whether against Romanism or Rationalism, it is well that I should remind you, that this is *not the doctrine of our Church*," p. 16.—*Bishop of Glasgow's Charge.* And again: "The Church teaches the Faith authoritatively," and protests "against the NOTION WHICH IS AT THE ROOT OF GERMAN NEOLOGY, THAT EVERY MAN IS TO BE HIS OWN INTERPRETER OF HOLY SCRIPTURE."—*Ibid.*, p. 17.

We are sorry to have thus to hold up for censure a clergyman for whom we have a high respect;—who has done almost "a labour of love" in keeping Trinity Chapel open in a day of dark depression;—who has now gathered within its walls a considerable congregation;—who has looked out with tender care the "poor" and the "lambs" of Christ's flock; and not only ministers to them as a pastor, but has provided a *school*, in which they are taught to live soberly, righteously and godly in this world, and their minds are stored with useful secular education. But there is *that* in this published sermon which is very dangerous; and we wish to expose it, and to assure our English friends that it is not a fair specimen of our practical teaching on this important subject; which is as far removed from this unshackled licentiousness of individual opinion, as it is from the absurd pretension to absolute dogmatism or infallibility put forth by PRESENT Rome.

Lectures principally on the Church Difficulties of the Present Day. By the Rev. J. M. NEALE, M.A., Warden of Sacville College. Pp. 264. London: Cleaver. 1852.

WHATEVER Mr Neale writes merits, and will obtain, the serious attention of Churchmen. The present volume, for the variety and importance of the *difficulties* with which it deals, will afford much matter for grave consideration. Its object is to increase the efficiency of the Church. But we notice it now only in passing, and hope to return to it next month, when we trust it may have been studied by many of our readers.

Ecclesiastical Intelligence.

DIOCESE OF BRECHIN.

RESIGNATION.—The Rev. W. M. Goalen resigns the incumbency of Laurencekirk from November next.

PRESENTATION.—The faithful parishioners of Laurencekirk having presented a numerously signed petition to the Patron, Alex. Gibbon, Esq., of Johnstone Lodge, requesting him to nominate the Rev. Joseph Haskoll, M.A. of Clare Hall, Cambridge, and Canon of Perth, to the incumbency, Mr Gibbon has intimated that he will have much satisfaction in complying with the request.

DIOCESE OF GLASGOW AND GALLOWAY.

The annual Synod of this Diocese was held in St Mary's, Glasgow, all the clergy being present except the Rev. W. Minikin of West-Linton, and the Rev. A. J. D. D'Orsey of St John's, Glasgow, the latter being for the present resident in Madeira, on account of his health.

After Morning Prayer, the Sermon was preached by the Rev. H. B. Cooke, LL.B., of St John's, Annan. The Bishop next delivered a charge to the assembled clergy, and the Holy Communion was thereafter celebrated.

The Synod being duly constituted, and the minutes of last Synod read, the ordinary business was taken up and concluded, before entering on the various important motions, of which due notice had been given.

The Rev. R. S. Oldham, of St Mary's, then brought forward his motion with regard to the admission of the Laity into Synods as constituent members, introducing it with a short essay on the subject, which he read to the meeting.

His motion was as follows:—"That the Clergy of this Diocese, in Synod assembled, offer their cordial thanks to the College of Bishops for the Resolution communicated to them, as having been agreed to at the last Episcopal Synod, respecting the admission of Laity to Synodical functions in the Church.

"That in the general terms of the Resolution they concur; and that, holding such admission to be not only lawful, but expedient, they hereby express a hope that the Episcopal Synod will, before long, propose to them some plan by which the said Resolution may be acted upon in that Branch of the Catholic Church in which they have been called to minister."

The general feeling of the Synod was decidedly unfriendly to this resolution as thus proposed. The Bishop then took it out of Mr Oldham's hands, adopting its sentiments but modifying its expressions, so that hardly a word of the original motion remained. It was

divided into two separate resolutions, the first of which was unanimously carried, and ran as follows:—

"Resolved, that this Synod respectfully thank the Bishops for the information conveyed to the Clergy, that a Resolution respecting the admission of Laymen to Synodical functions was agreed to at the Episcopal Synod of April 20, 1852."

The second clause of the altered resolution gave rise to considerable discussion, and an amendment was proposed by the Rev. A. Tarbutt, as follows:—

"Whereas the introduction of the Laity to speak and vote in Synods, is held by many to be an innovation upon the constitution of the Church of Christ from its foundation, this Synod desires further time and information before it pronounce any opinion upon a matter which must affect so deeply the well-being of the Church in Scotland."

The Bishop at first refused to put this amendment, for reasons which he stated to the Synod. Several other amendments of a similar character were then suggested, but the original amendment being found to embrace them all, it was finally seconded by Mr M'Ewen of Dumfries, offered to the Synod, and rejected by a majority of 9 to 5, two having declined to vote. The second portion of this altered motion was then put to the vote, and carried by 10 to 3, 3 declining to vote. It ran thus—"That this Synod concurs with the general terms of the Episcopal resolution, but in expressing this concurrence, they would guard themselves from conceding in any degree, that it is in accordance with Scripture and antiquity for the Laity to vote on any questions which involve doctrine, or on the question what is, and what is not doctrine."

That portion of Mr Oldham's motion which asserted the expediency of the proposed measure, was withdrawn entirely.

The Rev. C. Cole of Greenock, then brought forward the motion of which he had given notice, namely,—

"That the multiplication in our churches of different psalm and hymn books, published without authority, is irregular in itself, and has a tendency to promote divisions amongst us; that we are of opinion that a scriptural and judicious selection of psalms and hymns, by competent authority, would tend much to the futherance of devotion in our public worship, and to the union and edification of pious churchmen; and that we respectfully refer to the Episcopal College the question, whether it is not desirable to publish by authority, a collection for the use of the whole Church"—which motion was carried unanimously.

The next business before the Synod was a series of resolutions proposed by the Rev. A. Henderson of Hamilton, and seconded by the Rev. C. Cole of Greenock, which were put from the chair and passed unanimously; the clergymen of English ordination present expressing the great pleasure it gave them to concur in such resolutions. They were in these terms:—

1. That owing to the present legal restrictions, by which Clergymen of Scottish Ordination are declared inadmissable to preferment in the Church of England, Communion between the two Churches, which stand in the closest relation to each other, is fettered and imperfect; and that the Church in Scotland, which cheerfully accepts the services of English and Irish Clergymen, labours under serious disadvantages in consequence of the anomalous prohibition.

2. That the evils, against which these restrictions were meant to guard, might, in the opinion of this Synod, be easily prevented, without a breach of Unity.

3. That the Bishops be respectfully solicited to give their attention to the subject, and to take such steps as may to them appear most likely to lead to a remedy of the grievance.

4. That the thanks of the Synod are due to the Lord Bishop of Oxford, for the anxiety he has shown for the removal of these restrictions, as well as for the lively interest which he has always taken in every thing that concerns the welfare of the Church; and that the Bishop be requested to convey the thanks of the Synod to his Lordship.

The following resolutions were then brought forward by the Rev. H. Randolph, and seconded by the Rev. R. Campbell, viz:—

"That whereas, in the Churches of the Roman obedience, Petitions have been, within the last twenty years, presented by upwards of Four Hundred Bishops and others, to the Bishop of Rome, for permission to introduce the word 'Immaculate' in the 'Mass of the conception of the Blessed Virgin,' and also to add in certain Litanies, the words, '*Regina sine labe originali concepta,*' and permission has been granted accordingly in all cases: And

Whereas, the opinion implied in the prayer of such Petitions seems likely to obtain the sanction of a dogmatical decree, issuing from the See of Rome, in virtue whereof, the 'Immaculate Conception' will be held to be '*de fide,*' throughout that large section of the Church of Christ: And

Whereas, this opinion appears to this Synod to be injurious to the doctrine of the Incarnation, and so dangerous to the integrity of the Catholic Faith,—This Synod, bearing in mind the saying of St Paul, 'If one member suffer, all the members suffer with it,' prays the College of Bishops of the Church in Scotland, to take such measures as to them in their wisdom and piety shall seem fitting,—in conjunction with the Catholic and Orthodox Bishops of the rest of Christendom, if it may be, or otherwise,—for the defence and guardianship, in this particular, of 'the Faith once delivered to the saints.'"

It being considered that this Church had already denied this doctrine in the 9th and 15th "Articles of Religion," the resolutions were unnecessary, and were consequently negatived.

The Synod then recommended to the Bishop to erect the charge of Bailieston into a separate incumbency, and also that of Largs, so soon as the place of worship should be secured to the Church.

On the following day, the 9th, the Lord Bishop of Glasgow and Galloway held an ordination, when the Rev. J. W. Reid, deacon, serving at Bailieston, and the Rev. T. A. Purdy, of Trinity College, deacon, serving at Galashiels, were promoted to the Holy Order of Priesthood.

Miscellaneous.

ST MARGARET:—A PICTURE.

THE legend of St Margaret is singularly wild. It appears that the Governor of Antioch was captivated with her beauty; but St Margaret rejected his offers with scorn. He endeavoured to subdue her constancy by the keenest torments, and she was dragged to a dungeon where the Devil, in the shape of a terrible dragon, came upon her with his inflamed and hideous mouth, and sought to terrify her: but she held up the Cross, and he fled before It. In some of the old illuminations the Dragon is seen rent and burst, and St Margaret stands upon him, or near him, unharmed.—*Notes and Queries.*

Methought there was a dungeon; and within it,
When under its low arches few and faint
The day-beams struggled, one might see a thing
That seen might not be easily forgotten.
A Serpent, and a Maiden standing o'er it,
Unharmed, and more than conquering:—fair she was
Even to paleness; and within her eyes,
Soft yet most passionless, there seemed to be
The very spirit of ineffable peace
Dwelling for ever: round her Saint-like brow,
And round the unwaving beauty of her hair,
The light of purity and living faith
Clung as a pearl-strung chaplet: under her,
And shaken with its death-throe through its coils,
The Dragon crouched, livid, and terrible,—
But not to her: one hand fell by her side,
The while the other held the Rood of Life
Pressed always to her heart: her delicate foot
Upon that bowed-down crest and leathern wing
Lay like a fading lily: no one thought
Of scorn or pride dwelt on her countenance,
No passing shade of trouble or annoy;—
Unfearing with the fearlessness of faith,
And innocently calm,—while on her face,
Which like her soul looked upward, there reposed
The reflection of a most deep serenity
Caught from the inner Heaven,—there she stood,
Holy and still and beautiful as death,
Unconsciously triumphant, as the Right
Ever is over the Wrong.—A sight worth marking.

LAMED.

[The following important letter came too late for insertion in its proper place; but as it is of the utmost consequence that the minds of Churchmen should be rightly directed on the subject to which it refers, we have added four pages to our usual quantity, in order that it may appear this month. We entirely concur with the sentiments of the writer.—ED. SCOT. MAG.]

To the Editor of the Scottish Magazine.

SIR,—I perceive in a report of the Synod of Glasgow, that that body have come to the resolution, "That the multiplication in our Churches of different Psalm and Hymn books, published without authority, is irregular in itself, and has a tendency to promote division amongst us: that we are of opinion, that a Scriptural and judicious selection of Psalms and Hymns, by competent authority, would tend much to the furtherance of devotion in our public worship, and to the union and edification of pious Churchmen: and that we respectfully refer to the Episcopal College the question, Whether it is not desirable to publish by authority a collection for the use of the whole Church?" It is from a deep sense of the importance of the subject, that I venture to offer some remarks; which I would wish to do in a spirit of high respect for the Synod.

In the first place, I cannot agree with the statement here made, that the practice, as it at present exists, is irregular. I conceive it to be a recognized principle in the Universal Church, that every particular Bishop has the power to arrange all such matters for edification within his diocese as have not been already ordered by a higher authority; and the Church, from grave consideration of the peculiar wants of individual portions of the flock, has always left large power of this kind to the discretion of the Bishop. Now I would respectfully submit, whether from the Reformation downwards, in accordance with this principle, the Anglican Church has not thought it best to concede to the Bishop the power of sanctioning a Hymn-book. For how stands the case. It is an undoubted fact, by the Synod's own shewing, that such Psalms and Hymns as are at present in use, have never received the sanction of the whole Church. But the principle of having Psalms and Hymns has received a recognition from long custom. I therefore conclude that every Bishop has the undoubted power of sanctioning a Hymn-book for any portion of his flock; and of course it is his duty to see that nothing is used contrary to sound faith and good manners.

But, Sir, my principal object in addressing you, is not to defend the present, but because I feel very strongly the undesirableness of carrying out what the Synod proposes, at least at the present time. With regard to the proposed selection of Psalms—by which, I presume, the Synod means metred psalms—I feel all the reverence for this devotion which long custom commands, and if they were to re-

main simply as they have been, on sufferance, I should be the last man to open my mouth in deprecation of them. But, Sir, when it is proposed that they shall no longer be so, but that the Church shall adopt them as her own, and give her express sanction to them, I think one may, without disrespect, state reasons why this should not be. Now it appears to me that the whole principle of metred Psalms is false. To render a Psalm into metre, is to change it into a Hymn; but a Psalm and a Hymn are totally and essentially different. A Psalm is mystic, speaking under emblems and figures; it is never explicit, but deals in allusions; it is not arranged in any logical or connected sequence, but is continually shifting by a hidden association from one point of the great idea under which it is framed to another. Add to this the highly artificial construction of Hebrew poetry, in accordance with which it is composed. A Hymn, on the other hand is exactly the reverse of this. It is neither mystic nor allusive, but consists of plain, explicit, and direct statements, and it is connected by a close sequence. It must be evident how impossible it is that the one should be changed into the other.

As an evidence of this, I would instance the 19th Psalm, which, as speaking from beginning to end of the Incarnation, has been selected for Christmas. The first verse, under the emblem of the material heavens, alludes to the angels' song at the Nativity; at the third verse, by a natural association, it changes to the Christian ministry—"Their sound is gone out," &c.—(St Paul himself is our authority for so applying it); the fourth verse speaks of Christ, under the figure of the sun, as present in His ministers—"In them hath he set a tabernacle for the sun," &c.; at the seventh verse, it again changes; but I need not pursue it further. Now, what have Tate and Brady made of this? They are obliged, from the very nature of the case, to make their version *connected;* so beginning, by rendering the emblem of the heavens in its literal acceptation, they have changed all the other verses to harmonise in sequence with it. The "sound" is the voice of nature—

> "'Tis nature's voice, and understood
> Alike by all mankind."

The "sun," which, in this psalm, is Christ in the person of His ministry, is the material sun. Thus a psalm, which, from beginning to end, speaks of the Incarnation, is changed into pure theism, and devotion to nature. Sir, it appears to me a very great evil that the Church, "the witness and *keeper* of Holy Writ," should give her sanction to such manifest perversion of Holy Scripture, and put it into the mouths of her children. Nor is this a solitary instance. From the very nature of the case, it is an absolute necessity in every one of the psalms. The emblems and figures are of such delicate and significant construction, that if you change the form of expression, even in the slightest degree, they fall lifeless, in unmeaning phrases, like so many withered leaves; or, what is worse, they gain a new life, which, to say the least, hides the light of the gospel. The Psalms,

from beginning to end, speak of Christ and His Church; but the metred version is pure theism. I believe that hymns are, after all, what influences most the inward belief and feeling. Is not this the reason why the Incarnation has been obscured among us?

But apart from all reasoning on the subject, the use of the Psalms has already been fixed, by the universal custom of the Jewish and Christian Churches, to chanting or antiphonal repetition. And surely this ought to be enough to decide the point.

For these reasons, I think that no farther sanction ought to be given to the metred Psalms than what they have already obtained from custom. They were at first introduced in consequence of a want which the Church at the time was unable to supply. But even when she permitted them she did not sanction them. Her reason for not doing so *then*, is surely as valid *now*. Why should they not be left as they have been, to be gradually supplanted by a proper Hymnology. If we had such a Hymnology, adapted to our favourite tunes, which should speak of *Christ* and His *Cross*, with all the sentiment and imagery of Catholic piety, I feel convinced that half the Church's work were done.

And now, Sir, as to the expediency of sanctioning finally such a collection; no one can doubt what an advantage it would be if it could only be done. But have we the materials? I think not. There are two classes of Hymns at present extant among us. There are those that have altogether arisen in our own Communion, and the translations from the old Latin Hymns. With regard to the first, with the exception of one or two cherished ones, I think there are very few that would wish to see them sanctioned by the Church. There are two necessaries to the composition of a hymn, besides a taste for poetry, which they decidedly want. A hymn must be the work of a *Theologian* and a *Saint*. Now no one can claim this for them. On the contrary, they contain the crudest thoughts about the great mysteries of religion, and otherwise, where not wrong in doctrine, are but a string of the tritest gospel maxims, put together by persons who never felt them. Unless, therefore, we are to have a collection which would be worse than useless, we must look to the old Latin Hymns. But I am aware, Sir, that many good people in our communion might have doubts about the propriety of this. They might doubt whether this was not introducing a foreign—in short a Roman element into our devotion, and might rather be inclined to make the best of what we have. I would therefore offer some considerations why I think that it is to them, and to them alone that the Church is bound to go for her store of Hymnal devotion.

If one considers that all holiness is the work of God's Spirit, that the saints especially are made so by Him, having their thoughts and feelings in accordance with His inspiration, and that they are thus set and ordained "the lights of the world in their several generations;" if one considers further that Hymns (meaning those that are really so) are the voice of the saints speaking their hidden life with God,

then a Hymn assumes a kind of sacredness, almost a kind of lesser inspiration. At any rate it is a gift of God to his Church, and cannot therefore be forgotten or put aside without a special loss. This ought to weigh with the Church in selecting a Hymn-book. Just as she could not set aside the Psalms from any fancied difficulty in translating them, and appoint a committee to compose new ones; so in a lesser degree, she cannot set aside God's gifts in former ages to the Church, to substitute others in their stead. Now, of such sort are the Latin Hymns. They are not Roman in the modern sense of the word; no one who knows them will say so; it would be cutting the very ground under our feet, when we profess to be a pure branch of the Catholic Church, to maintain that they are. They are the work of God's saints from the beginning. Each age gave in its contribution, till they grew to a stately structure.

Thus they were inherited by the Anglican Church in common with the other branches of the West, till, by the stern necessity of the Reformation, they were suddenly wrested from her grasp. *They* would not translate *immediately* along with the offices, and she was only able at the time to rescue one—the 'Veni Creator' in the Ordinal. When shortly after, in deference to a natural craving, she permitted without sanctioning the metred psalms; I cannot help thinking that by this solitary instance, she pointed to the direction of her true pastures, and waited till they should be restored to her. This has hitherto been prevented by the convulsions of the 17th and the deadness of the 18th centuries. But now, amid the awakening of the present, it seems as if the Spirit of God had directed us back to our long lost treasure. The translations have been numerous, and no one can have witnessed their gradual improvement, without the hope of ultimate perfection. But, Sir, although, even in their present state, they have raised us far above our former level, into a new world of thought and beauty, they are as yet very imperfect. In many instances, I fear, that the true nature of a translation has not been understood. The very "multiplication" of versions shows that this is generally *felt*. Now, I cannot help thinking, it would be very unfortunate if the Church were to step in at the present moment and perpetuate them in their imperfect state, by sanctioning them. Why not let the work go on, for many devout souls are at present engaged in it. There are already some half dozen hymns that have been found so true to the original, in sentiment and beauty, that they have gained acceptance in all the versions. May we not hope that others will soon be elicited in the same way. Thus we shall gradually arrive at a uniformity, which will be such by its own intrinsic merits. It will then be time to lay them before the Church for her final sanction.—I am, Sir, your obedient servant,

D. G.

23d September 1852.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

NOVEMBER, 1852.

THE TWO CURATES.

CHAPTER 12.—*Doubts and Difficulties.*

"WELL, Algin, how do you get on at Otterbourne?" asked Mr Medway when Algin joined him.

With the thought of the ring haunting his mind, the influence of the weather, and his overtired body upon the same organ; his account had in it just a slight dash of despondency, which did not escape Mr Medway.

"Now, Algin, tell me candidly whether you have not altered your opinions somewhat already? Opinions, I say; for principles take longer either to be received or abandoned. On matters of doctrine or discipline we may hold opinions,—on matters of faith we must have principles. There must be doubt mixed up with our opinions—there must be none with our principles. Have your opinions altered?"

"I can't say they have," replied Algin, "but the doubts in them have increased, till I scarcely know which prevails, the doubt or the opinion. For instance, I see around me at Otterbourne a rude mass of humanity. When I come to examine it, and attempt to reduce it to order—or help to do so—I am met by the want of "system." There meet me at every turn, proofs of the most astounding ignorance on the most important subjects. Educated and uneducated are pretty much alike; with but few exceptions. I might go into a drawing-room, or into the poor man's drawing-room—the alehouse, and the most stunning questions I could ask would

be, 'What do you believe? How do you believe?' Some would tell me, 'the Bible;' but what doctrines they gathered out of the Bible, the limitations or extensions necessary to avoid heresy, the consequences of their belief when carried out—these, few even know of, much less understand. They have listened to sermons, good in their way, but meant more for the feelings than the judgment. They had strong meat when they were young, and so have grown up puny and weak."

"Yes, you want your catechumens again," said Mr Medway.

"Precisely, but then we want a something definite to be taught, and a certain end for our teaching to point to. We want in fact, 'one faith,' however many opinions we may have; else, like the Egyptian Juvenal ridicules, we shall have villages fighting about their belief, and eating each other up for difference of creed."

"The faith is settled for you."

"Say rather, the formularies in which it is conveyed are written for us; but written by men like ourselves, who professed indeed to have gathered them from holy Scripture, but who leave us to decide whether they are read therein as may be proved thereby."

"Do they leave *you* to decide?" said Mr Medway, quietly. "Laymen they do perhaps, though before you can administer baptism to us you require us to avow by our proxies our belief in the *Apostles'* Creed; but you clergymen subscribe the XXXIX Articles, and avow your reception of them, and one of those says, 'The *three creeds* ought thoroughly to be received and believed.'"

"Yes, and one of those creeds talks about the 'Holy Catholic Church,' and 'One baptism for the remission of sins.' On these two points alone, scarcely any two of our neighbours think alike. Suppose I succeeded Mr Glencoe, and Bovin succeeded me, how the people would be bewildered by our different teachings on the same subjects. I used to think that greater latitude should be given to differences of opinion on matters of faith, but I must confess my mind has altered lately. I begin to doubt, whether, considering the mighty interests at stake, the Church should not have the power she had of old, of deciding upon sound or unsound teaching, not only as to the thing taught or held, but in what manner it is taught or held. But then, where should the power of decision rest?"

"In matters of faith, with the whole Church; in matters of discipline, with the particular Church," said Mr Medway.

"Beautiful in theory, but impossible in practice," said Algin

musingly. "The first treatise on Ecclesiastical History one puts one's hand upon, shows one—particular churches in antagonism to the whole, and that very early—councils contradicting each other—Popes claiming extravagant authority, on the one hand, which neither Scripture nor reason will warrant; churches refusing it on the other, and yet driven to all kinds of shifts for want of such a power somewhere."

"Stop, stop," said Mr Medway—"what Churches do you allude to?"

"Our own, for instance;—the Church of Scotland, again. Some among you talk much about the unerring decisions of the whole Church in council assembled. You attach an importance to such decisions which I cannot yet give them. But who is to assemble the whole Church? Where is your power to be placed? What local Church is to be entrusted with the authority to decide whether the occasion of dispute be of sufficient importance to demand such steps to be taken? The appeal yet lies to a General Council from the decisions of Rome by the Protestant Churches of the Continent. But Rome does not choose to call a General Council. What Church can, when she refuses? Meanwhile, what becomes of the truth? How are heresies to be stopped? Is Christ's body really torn and divided for centuries? or, does unity mean something else than unity of faith, and intercommunion?"

"Stop, stop! half those questions would require days to answer them in. Do you see my watch, Algin? It is what is called engine-turned. Look at it, and you will see no unapt representation of the Catholic Church. Here are a number of circles, each complete in itself, yet each taking in some portion of others, and if you observe, they all at one part of their periphery combine to form a central circle. Call these Churches, and you have them independent, intercommunicative, and with a common centre. This centre may be Rome or England if you like—whichever has most power to assemble the world—for even granting St Peter's precedence, we have no obligation lying upon us to continue this to his successors if they do not behave themselves. I mean it has no such ground in scripture or antiquity as that we must at any hazard make the Bishop of Rome the President of an œcumenical council. But really and truly we have had of late years no errors but what might have been easily remedied by our own Convocation, or by Diocesan Synods. If you remember, one of the Canons of the Council of Nice says, 'Let all controversies be ended in the place where they began, before a Council and the Metropolitan.' The vigorous conduct of one

of our Bishops—God bless him for his courage!—has only lately shewn us how even heresies may be met in the beginning if only our spiritual fathers have the courage to throw themselves upon the truth for support. No, Algin, we have powers enough left in the Church, not only to carry on our second Reformation, but to reform other churches, if we only had hands vigorous enough to use it. Nay, if you come to that, there is no reason at all why in the course of a few years, if it should be found necessary, our sovereign should not issue out a summons for a general council. We fill the place in the world Rome used to fill, and whether Constantine or Victoria issued orders, it seems to me that there would be no difference."

"But meanwhile, what is to become of the people who ought to be taught? How are we to remedy the evils under which we labour?"

"By doing as you, and Glencoe, and thousands more are doing, working away with all your might on the Church system. Monro, who has a tolerably comprehensive mind, is thoroughly in earnest, and above all, knows what parish work is, says, 'Men do not know what they can do till they have tried; and while such is the work to be done, at any rate, the committee-room, the public society, the management of secular details, are not the lawful spheres in which incumbents and curates of hundreds of thousands of perishing souls should be spending their days and exhausting their energies. Let each man do his own particular work, and there will be less need for societies of any kind, whether educational or bibliopolist. They are, after all, but poor substitutes for individual labour; and to draw off men whose immediate work is the cure of souls, through the highest of all instrumentalities, to attempt that end by imperfect means, is in the last degree false.' I quite agree with him, that 'if the growing population of England is to be affected and gained, it must be through some one or all of those powers and inclinations which God has implanted in their nature for the purpose of being influenced.' We all know and feel, Algin, that the system pursued in too many parishes does not seek to influence their powers or inclinations. Love, reverence, self-dignity, cheerfulness, contentment—how are those sought to be increased and supported? What is the Church made to do towards the formation of character, in those grafted into her body? It is a fact, that the administrative power of the Church, at any rate, around us, and I believe over the country, consists—not of priest, deacon, and churchwardens—but of one man—sometimes of two—the ministers. The churchwardens, instead of attempting to keep their oaths, too often

attempt to break them. They have, in eight cases out of ten, a direct interest in keeping the parish church in as poor a state as possible. Every expedient that promises to keep the rates down is speedily adopted; and the clergyman, instead of finding in these officers efficient and zealous allies, generally has his most difficult battles to fight with them, before he can get an appeal to the generosity of the parish. And in more important matters, as those of discipline for instance, one has only to glance at the canons relating to churchwardens' duties, to see in a moment that few attempt to obey them. The whole task of guiding, directing, influencing a population, is too often thrown upon the clergyman. I know how mean and cowardly this is, and how impolitic too in a worldly view; for we are more interested than the clergyman is in having labourers who are honest, trustworthy, and intelligent. Well, the clergyman, at a great sacrifice of his small income perhaps, establishes a school. He engages a trained master or mistress; and the results soon astonish every one. But still there is a screw loose somewhere in the parish; the children, when they leave the school, soon forget all the lessons they have learned there; or perhaps distinguish themselves by a more clever mode of sinning. Mere knowledge does not educate those faculties of love, reverence, &c. The sermons they hear on Sundays in many instances were not written for their instruction, and are beyond their comprehension. If the parish be small, and the clergyman not one of the 'reserve' school, they may see him from time to time; but a man with 500 friends cannot spend much time with each. At the bed of sickness or death, they feel his power, but then it is often too late. Habits of a contrary kind have been forming for a life-time, and cannot be eradicated in a few days or weeks. The Church has not influenced their lives, because her system has been burked for want of means, or power. You are quite right! You no sooner come in contact with masses of your fellow-creatures, but you discover the want of a system capable of influencing the masses."

"But then," said Algin, "what are we to do if we find the system too antiquated?"

"Who has yet tried it in all its integrity a sufficient time to justify him in calling it antiquated, and therefore unfit? It by no means follows, that because it is antiquated it is unfit for the present day. But men try parts of the system; and then, because they fail, despair of the whole. I remember, when Austin came to this living—he was a college friend of mine, you know—he wanted to try the Church system, and I, as

anxious as he, assured him of my hearty co-operation, but told him I thought it would be useless, for we had tried daily prayers, and could get no one to Church but those who were in some way obliged to me. 'Of course not,' he said; 'the people have notl ing but their usual duties to perform, and have hitherto fancied they found prayers in common once a week sufficient to ask for grace to perform these. Let us make them more spiritually active, and they will be glad of every opportunity of asking for increased grace to meet increased duty.' So he went on for a year or two, insisting upon their high privileges, and the guilt they incurred by neglecting them. And then he established more frequent communions, and gave week-day lectures in preparation for these. He required preparation on the part of sponsors—called on them from time to time, to know how they were fulfilling their self-imposed duties—urged many fathers and mothers to undertake the religious instruction of their children as far as they were able at home—and provided them with proper books for so doing. Meanwhile we had established our schools, which, as you know, have worked so much good in the parish. There our plan was to educate good labourers and domestic servants; so I provided ten acres of land round the school, and every morning directed my most trusted labourer to go down and direct the *little* labourers how to perform their tasks. Each in his turn, and at the proper age, went through the work he would have to go to when he left school. A light set of farm implements, suited for boys, was presented to us by the farmers of the parish. A donkey drew the light plough which the eldest boy in the school handled, whilst a junior drove the donkey. They cut the hedges, tied up the faggots, milked the cows, attended to the sheep and pigs, and became tolerably expert in all farm business before they left school. Now, this kind of education the farmers could understand; and after a year or two of incredulous wonder, they threw themselves into it most energetically, and used to come and give the boys much valuable instruction whilst looking on. This took place in the morning, early—for we accustom them to the hours they will have to keep. The girls, meanwhile, were undergoing a similar training. Those who were needed for the work at the school-house, were kept there—the others were drafted into different houses in the place, where they were instructed by the servants in the morning's work. At ten o'clock boys and girls came to school, and there, having been invigorated by their early rising, and refreshed by their breakfast and rest, the master found them apt at learning all that it is necessary

to teach village children. In the afternoon they left off at three, and went to the farm to work again. But whatever they were at, they were taught how religion enters into all our duties; and Austin and the master had always some nice tale to tell them, or took some opportunity to illustrate the precepts of the Bible, and gradually instil into their minds a knowledge of their duties and their responsibilities. Formal religious instruction Austin, I think, most wisely confined to the catechizings at Church. All this soon brought back into the parish the old sense of having duties to perform—and then men and women, when they found how arduous those duties were, were glad to have daily service again. You know how well it is attended now. Austin and I know how often the breakfast hour is shortened, that men and women may come and kneel at church, and ask God's blessing on their daily toil. Go on working, Algin! setting before you the task of fulfilling, as far as God will enable you, your ordination vows—not forcing upon unwilling, and consequently prejudiced minds, parts of the Church's system which have scandalously been allowed to fall into disuse—but striving, with all your might and all your talents, to create a want, and to encourage yearnings for greater gifts and graces,—and then you will find that the well taught minds of well trained Churchmen will turn at once to what their Holy Mother has provided for them. We miscalculate the practical earnestness of the English character. Depend upon it, once awakened, it looks about for its ancient paths. The very pretensions of Dissent to be the primitive form, and the readiness with which the bait is swallowed, would teach us this. It is our part so to instruct our people, that they may be able to know the primitive usage for themselves, and so be equally armed against Romanism and Dissent. But tell me, what principle of action do you go upon at Otterbourne; for you are too much of a philosopher to go to work without some such?"

"This," said Algin—"the heart being changed, the creature becomes new—with new desires, and new hopes—and, consequently, new actions, so it is my rule to endeavour, with God's assistance, to sow the seed of the Gospel in such a manner, that the moving principle shall be changed, and, studying what regenerated childhood was, to pray to God to renew whatsoever hath been decayed by the fraud or malice of the devil. I have scarcely thought yet of giving these renewed powers a Church tendency, for it seems like narrowing down God's gifts to one channel."

"Like shutting the sheep up in one fold, ay?" asked Mr

Medway. "Christ had no such scruples. You do not make the channel, nor build the walls of the fold. The Divine constitution of the Christian Church is to me a proved fact. We have no right to trifle with it, nor have you, the shepherds of the flock, any right to leave its gates open. Your 19th Article tells you what you are to understand by the word Church. The pure Word of God is to be preached, and the Sacraments be duly ministered, according to Christ's ordinance, in *all those things* that of necessity are requisite to the same. This shuts out those sects who have no Sacraments, equally with those who, not having legally ordained ministers—which the 23d Article declares to be necessary—cannot be said to preach the pure Word of God, and minister the Sacraments, according to Christ's ordinance, in all things that of necessity are requisite to the same."

"Of necessity!" said Algin, doubtingly.

"Well, there you and I should differ, perhaps, at present; but Otterbourne has some lessons to teach you on that subject. I appeal to Algin in his second year at Otterbourne, from Algin in his first."

"Be it so," said Algin. "I will tell you as candidly as I have now, my doubts and difficulties on subjects which I thought at one time admitted of neither."

At this moment Mr Grinley, the droll clergyman whom the reader has been introduced to in the opening of this tale, comes upon them. Habited in a cassock waistcoat and cut-away coat, coloured cravat, and wide-brimmed hat, he looked more like a sporting quaker than the rector of a parish.

"Hollo, Medway! How d'ye do? How d'ye do, Algin? Why, you both look as serious as though you had been moralizing upon your shower-bath of falling leaves here."

"We've been talking on a serious subject, Grinley—the management of a parish. What are your notions of it?"

Grinley tried to look very seriously, and spoke very oracularly, moving his head now and then, and shrugging his shoulders. His eyebrows were elevated, and his slightly husky voice gave a point to bad jests, which they will want in the relation.

"Why, you see, my dear fellows, managing a parish is about one of the most difficult things in nature. If you show yourself too much to the people, they say, 'Here comes old Whitethroat—in with the beer, and out with the Bible.' And if you don't go near them much, they say, 'The bells and the Parson only go once a-week, if yon don't pay for them.' You have to hit the mean, and shew yourself when there is an occa-

sion. I go direct to the house, and waste no time in parleying, but walk straight up to the person, and say, 'Thomas Turnbull, you were drunk and disorderly last night, and may be in hell before you are quite sober again!' Or, 'Mary Wallington, the Scripture says, "Whoremongers and adulterers God will judge"—what have you to say?' I can manage well enough with the old people, because they feel they must go soon, and think they had better go to heaven when they are about it; but they will take very little trouble about it in those country parishes. But plague take the young ones! They give the devil heaped-up measure in their wild-oats, and dibble them in so as to be a long time sowing them. The more we educate them, the worse they are, I think. Would you believe it! I found out the other day that one of my National School children was a poet, and, confound him! he tried his hand upon me. I thrashed him for laughing when I was telling them of the storm I was in off the Cape in '38, and next day the schoolmistress gave me a song, beginning thus—

'Old Billy Grinley went to sea,
And floated on the anchor,
And that's the way his temper got
Such a confounded canker.'

I don't think education will do much for the people—I really don't. And I'll tell you why. To educate, is to draw out; and if you get a set of people with nothing but bad in them, the less you draw that out the better, I should say. No; my advice is, Qualify for a magistrate—get a policeman in this place—keep a sharp look-out yourself—get all the bad ones transported—and keep the good ones to stock your parish;—that's my way of managing a parish."

Inexpressibly grotesque was the countenance of Mr Grinley, as he delivered this last bit of advice; but there came to Algin's mind, as this old-school way of managing a parish took possession of it, the words, "I am not sent save to the lost sheep of the house of Israel"—"The Son of Man is come to seek and to save that which was lost." He walked on, musingly, beside his companions for some time. "Ah, my poor countrymen!" he thought to himself, "who shall redeem you from the social degradation into which you are fallen? 'Transport the bad ones, and keep the good ones,' as you would a fine breed of cattle! Chained down to the soil—brought down to the lowest point for subsistence—worse housed than the cattle they tend—with hard work all their lives, and the workhouse and the parish-coffin at the end—we expect these people to be guided

by codes of honour they never knew, and influenced by motives that are too often powerless upon their masters. We give them no holidays—we provide them no national amusements. They minister to our wants—they increase our comforts—they defend us from our enemies—and pour out their blood to vindicate our nice sense of honour—and we generally treat them as of a lower order of creation, and, wilfully overlooking the heroes of the plough, and the mine, and the loom—the heroines of the wash-tub, and the milliner's parlour, call some men thoroughbred, or of pure blood, because his noble peasant nature has remained, for generations, unhurt by drawing-room foolery, or fashionable vices—or rave about the grace, the tenderness, the delicacy of some high-born female, because, in a real woman's breast, nature for once has refused to be defiled by custom. 'Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.' Here is the great problem for theologians and legislators to solve—how to administer the laws of both Church and State as that childhood's innocence may be preserved amidst the world's business and cares? We pray, individually, to be delivered from temptation, and, either by our votes or inaction, consent to keep up around ourselves, our children, and neighbours, the most fearful temptations; nay, we foster a state of society which catches the runaway, and drags on the unwilling, and forces them into the sins they would avoid. But, however, I will witness against it in word and in deed; and, as Medway says, the only way, perhaps, may be to go on working—each in his own sphere."

Algin's reverie was brought to a close by Mr Grinley's dreil voice asking, "How do you like that plan, Algin?

"What plan? I really beg your pardon—but it escaped me."

"Why, I was proposing that the Ecclesiastical Commission should hire the different balloons for the Bishops, that they may see all their dioceses once at any rate before they die. And then, I'll tell you what they might do with some of that surplus revenue of theirs. Let them pick out, now and then, good and worthy English divines, and endow them with a thousand or so a-year. They would be made Scotch Bishops of then—for no other seem to go down across the Tweed. They come to us for Bishops with money, just as the Irish come to us for wives with money."

"Come, come, Grinley, you are too bad upon poor Scotland," said Mr Medway. "I grant you the practice is a bad one, for there is a Canon of an ancient Council—I forget which—that orders Bishops to be chosen out of the Presbyters

of the province; but still, the men whom Scotland has chosen to her Episcopacy, were chosen because of their fitness; they were men, in fact, who ought to have been Suffragan Bishops here, and would have been, perhaps, if the Church had had the power of choosing. And as to their being rich men, some of them, consider the condition of that Church, and tell us whether, for their own comfort, they ought not to be rich?"

Grinley turned the subject, and they came to the house, where Miss Medway joined them.

NOTES ON THE LAY MOVEMENT.

1. THERE is one feature in the present movement at innovation in the Scottish Church, which, when recognized, may cause some greater degree of suspicion to connect itself with what is being attempted therein, than otherwise would have been the case.

There can be no question but that the introduction of Laity "to speak and vote on a large class of ecclesiastical questions" is an innovation upon the principles of Christ's Church from the commencement; although the Synod of Glasgow, assisted by its Bishop, negatived the idea very recently. Whether or no any such innovations as first adopted by the Presbyterian Episcopal Communion in America, are, or can be, "lawful and expedient," is another question, which the advocates of Development, Latitudinarians, or other such free-traders in matters spiritual can very easily and satisfactorily determine. We will not discuss the question with them now, but, for the sake of argument, allow that it *is* lawful and expedient to innovate upon the Body of Christ's Church; and that, therefore, it is perfectly allowable for the Episcopal College in Scotland to determine the question, and for the several Synods of the various Dioceses of the Church to entertain and discuss the proposition of our right Reverend Fathers in God in the manner which has now been the case.

But before doing so, there is a preliminary point involved in the matter, which, as it appears to us, ought previously to have been determined before these innovators commenced their pious work, which is, *Who are they* who ought to put their hands forward, to operate in such a case? This question is not to be determined and settled at once, by saying, "Of course the entire body of Bishops and Presbyters of the Church in Scotland;" for we beg leave to demur such a resolution,

unless with this proviso, that they *are* Scotch Bishops and Presbyters—we mean, Bishops and Presbyters who are *Scotchmen* and in *Scotch Orders*. "All are not Israel who are of Israel" in this matter. We wish not to draw any invidious comparisons, or to make remarks upon the conduct of men which circumstances do not justify; but when English Priests, and Bishops of English Orders, volunteer to lead the van in the present movement upon the Constitution of our Holy Zion, they must pardon us if we inquire, "Who are ye? and *why* are you the foremost to *try experiments* upon this *Church of your adoption?*"

The state of the case is this. An innovation is proposed upon the constitution of the Church in Scotland as it exists at present; which innovating movement is proposed to the Episcopal Synod by Bishops *in English Orders*, and is opposed by the Primus, *a Scotchman*, by the late venerable Bishop of St Andrews, also *a Scotchman* and in *Scotch Orders*, and by the Bishop of Brechin, another *Scotchman*. Well, it is determined that the question is to be mooted, the movement made, the experiment to be tried—*the experiment*, we mean, whether the Church, having been signally blessed and prosperous under *pure* Episcopal government, the leaven of Erastianism and the element of Presbyterianism may not with all lawfulness and expediency be forthwith introduced into its system, in order to assimilate it unto the questionable standard of New England.

Now, let it be distinctly understood that we presume not to say a word, either one way or the other, about the question at issue—this experiment proposed to be tried upon the Constitution of the Church; but upon the other point we have a word or two to say, namely, *Who ought to be experimentalists?* Who *are* they who rush forward in the most indecorous haste, knife in hand, to be the first to try their experiments upon this hapless subject laid on the dissecting board? It is not a slightly suspicious feature in the transaction, that these latter are they, who, if the experiment fails, or, what is not unlikely, if the subject dies during the operation under their hands, they will not be, at all events need not be, *sufferers* in consequence. This circumstance has almost invariably marked the proceeding of the movement, so far as at present it has gone. Very strikingly was it displayed at the meeting of the last Diocesan Synod that has been convened this year, whose proceedings were reported in last month's number of this Magazine. A Bishop of English Orders, of strong English predilections in matters connected with ritualism, and very amiably inclined, indeed, towards Presbyterianism, as he went out of his way to

declare in his Pastoral Letter of last year—this Bishop, who had *resigned his see* a few months ago, advocates the cause of the Lay movement in his charge upon the day that the Synod meets, and so (not very constitutionally we think) *prejudges* the question before it is brought forward to be discussed; and then up gets his curate, a young man who has been in orders but a very few years—has made us "the Church of his adoption" about eighteen months since—knows nothing about the feelings of the Scottish mind upon the question at issue—up gets this young English priest, and, "coute qui coute," proposes that the Synod shall thank the Bishops for their suggestion, and pray them to *act upon it*, and *carry the movement into execution* forthwith!

Now, we do, and must say, that if the Church is thus doomed to be experimentalized upon, those only ought to be seen operating upon the occasion who are *native*, and not naturalized, Bishops and Priests of the Church; and that the *very last* who should, in point of good taste, be seen and heard in a matter so solemn, are those who have been the first to speak, and foremost to act hitherto. For, as we said before, if the experiment does not answer the expectations of these speculators, or if it terminates disastrously, Priests and Bishops of English orders *need not* suffer through the calamities which have befallen their victim, which those in Scotch orders *must*. Let the latter, therefore, if they like and dare, try the experiment, which hitherto they have shrunk back from doing: in the name of all that is decent, let not the former be so over-officious in the matter for the time to come. No act of parliament confines *them* to the priesthood of the Scottish Church, should that church ultimately forfeit its Catholic character through charlatan practising in Yankee nostrums: it is otherwise with their less favoured brethren and fellow-labourers here. Should the ship founder and begin to sink, *they* are not bound (except in honour) to sink with it; for they are merely volunteers on board—it is merely "the Church of their adoption!" the priest whose orders have been received from the episcopate here, has no where else to betake himself, and if his Church is sacrificed he is sacrificed likewise! It is quite possible, as we have recently seen, for our Bishops of English orders to spend the greater portion of the year away from Scotland, and to find very pleasant occupation in confirming and preaching at ordinations while there: this could be done by no real Scotch Bishop, should his office end here through the measure which his alien brethren are labouring to bring about. And even in the case of that young aspirant to popular favour, whose con-

duct lately made anything but a favourable impression in the Synod of which he is a member, it is quite possible for him, in the event of a fatal termination to the experiment he prays to have made, to put his canonicals into a carpet-bag, himself into the express train, and to desire his sermons to follow in the luggage van, and, betaking himself to England again, to find a speedy and very congenial field for his transatlantic tendencies in the service of the Dean of Bristol. We think it desirable to give publicity to these opinions upon this matter, because having been very generally expressed to ourselves, it is as well that they should be brought before the notice of those whom they more intimately affect, and who, we trust, for the sake of good taste, will be influenced by them.

THE LATE BISHOP OF ST ANDREWS, DUNKELD, AND DUNBLANE.

A SERMON preached in St James' Church, Muthill, and St Michael's Church, Crieff, on the 19th Sunday after Trinity, being the Sunday after the Funeral of the late Bishop of the Diocese, PATRICK TORRY, D.D., by the Rev. A. LENDRUM, the Incumbent.*

2 KINGS ii. 12.—"My father, my father, the chariot of Israel, and the horsemen thereof.

ELIJAH lived in the reigns of the wicked Ahab and Ahaziah, and had cause to bewail the spiritual whoredoms by which the wicked Jezebel withdrew the Lord's people from their allegiance to their Almighty Ruler. Gifted though he was by the Most High to maintain and defend His truth, he saw the people everywhere corrupted, till he thought that he only was left a servant of the true God. His testimony, however, had not been without its effect. Seven thousand were left in Israel who had not bowed the knee to Baal. And the prophet, on whom descended a large portion of his spirit, and who was to carry on the witness after he had gone up to paradise, testified to his power and influence in the words of the text, "My father, my father, the chariot of Israel, and the horsemen thereof."

* This Sermon was mostly written after midnight on the day on which it was preached, and cannot, therefore, be without many defects. But it was felt that a large proportion of Scottish Churchmen would sympathize with the author's views and feelings, and that the publication of the sermon would undoubtedly have a tendency in some cases to do good.

My father, my father—to thee I have hitherto looked up as, under God, my guide and instructor, my stay and support in this evil generation. By thy energy and character—by thy wisdom and influence—and above all, by thy prayers, thou hast been as the chariot of Israel and the horsemen thereof. Thou hast been the instrument in God's hands to defend them against their enemies, and to win them back from their idolatry and irreligion. Now thou art gone from us, and who shall henceforth lead the van in the onset with the enemies of the Lord—whose powerful preaching and holy example, and prevailing prayers, shall win back the hearts of the Lord's people to their Almighty Sovereign? Such, we may fancy, were the thoughts which passed through the mind of Elisha as he uttered the striking words of the text.

To these words my attention has been specially drawn, by the fact, that we are at this time in a position not unlike to that of the prophet of old. Our head has been taken from us, our light and stay has been withdrawn; and we are left desolate and forlorn. We occupy the place of mourners who have sustained a most sad bereavement. We have lost our spiritual father—him who has been for many, many years, the centre of unity in this portion of the Lord's vineyard. A sacred tie has been dissevered; and, knit together as are all the parts of the Lord's body, every true and living member must, more or less, be affected by the dissolution.

Indeed, no one who really knew our deceased father could do otherwise than love him, and must, therefore, have cause to lament the breaking up of a sacred friendship. But for himself—for his own sake—we feel most strongly that we have no cause for sorrow and lamentation. A good man has gone to his rest. A father in Israel has gone to render his accounts; and so certain are we that he will be enabled, by the Divine mercy, to render them with joy, that there is no room for any anxious thought on his account. Our sorrow centres all in ourselves, and is founded on the fact that we have sustained a loss which it is not possible wholly to repair. His whole life was a pattern of patience and resignation to the Divine will—of faith in His protecting Providence—of quiet suffering under trials and persecution—of charity to all men—of steadfast adherence to the truth—and above all, of a firm and unwavering reliance for pardon and acceptance on the merits of his adorable Redeemer. One who exhibited so many tokens of the Christian life cannot, at death, be mourned for by us as by those who have no hope. Our hope rests on a well grounded assurance that he will meet with the approving sentence,

"Well done, good and faithful servant, enter thou into the joy of thy Lord." We look back upon his life as a pattern to us of faith and love. We think of the truth—that no perfections which we may here be able to attain can gain for us, as in the case of Elijah, an entrance into paradise without passing through the "dark valley of the shadow of death." We are thus stimulated to work out our salvation with fear and trembling, that so we may secure a happy end; for where this is the case, the dark valley becomes illuminated with the brightest rays of the Divine glory. The Redeemer has shed a light around the death-bed and the tomb of the faithful which no spirits of darkness can extinguish, and of which they cannot even diminish the brightness. The example of the good who have passed through their season of trial, and shown themselves to have been faithful cannot be otherwise than profitable; for it tells us that we must not shrink from either duties or trials, but, if we would be accepted at the last, we must follow the example of the saints, and as they did, try, though at immeasurable distance, to tread in the footsteps of our blessed Lord. In this way, the meditations suggested by the departure of friends to whom we are bound by every sacred tie, will be profitable, and will help us to prepare for the change which, sooner or later, awaits every one of us.

But this is not the light in which we may most profitably view the good Bishop's death. That view suggested by the words of the text seems to me, in this instance, the best fitted to direct our minds to the most important reflections—"My father, my father, the chariot of Israel, and the horsemen thereof." These words could not, with propriety, be used to suggest the fitting thoughts at such a time, unless the departed had been an instrument in the hands of Providence to work out no ordinary amount of good. Such, we believe, was our late revered Bishop. Ordained at a time when the Scottish Church was greatly depressed, he saw it pass through many changes of circumstance. From a state of persecution it had come to be fawned upon by "the powers that be"—from a state of poverty and depression, it had become comparatively rich and exalted. Without one comely edifice that she could call her own, houses of prayer belonging to the Church had risen up, of the most stately proportions and exquisite workmanship. The good Prelate who has just been taken from us began his ministry, as he has himself recorded, in a kitchen and a barn, and continued without any better accommodation for several years. Yet he lived to preside over the first Diocese in which the Cathedral System was revived. A considerable part at

least, of a stately Cathedral was actually erected, and though he never saw it with his bodily eyes, there he now lies on the north side of the altar. Over his mortal remains the gratitude and devotion of the Church will soon erect a tomb of suitable character to perpetuate his name in connexion with that great work—that sacred edifice over which he extended his fostering care, and in which, from the first unfolding of the idea to the hour of his death, he took the warmest interest. When he first gave it his sanction, he expressed a hope that he might yet, old as he then was, live to know that it was begun. He did live to give it a constitution, and to have it consecrated by one of his brethren; and what is more, he lived to learn that it was satisfactorily fulfilling the end of its institution, as an instrument for promoting the glory of the Most High, and winning back lost and perishing souls to the knowledge of God and goodness. With a judgment* and penetration for which he was remarkable, he at once perceived the great importance of such an institution, and the happy influence it would exert over the future destinies of the Church, if her principles were honestly carried out in it, as provided for in the constitution. He recognized it not merely as a returning in externals to the practice of the Universal Church, but as an instrument and means for promoting the inner life of man—the life of God in the soul. He distinctly saw that it would act as a centre of unity and of action, around which would be gathered the future Bishops, Clergy, and faithful Laity of the Diocese. He felt that it would be a means of concentrating the missionary efforts and religious energies of all ranks and classes under his jurisdiction, and that of his successors.†

This, however, is but a small, a very small part of what our late spiritual father has done for us. That which will, more than any thing, render his name honourable in future ages, and cause him ever to be classed with the Gadderer's, the

* The Bishop was all his life remarkable for a sound and accurate judgment. It is not much more than two years since he stated to a valued friend of his own and of mine, that he had only on *two occasions*, in the whole course of his Episcopate, yielded his own judgment to that of his colleagues, and acted upon theirs contrary to his own, and in *both cases* he had had the deepest cause to repent of his pliancy.

† The benefits resulting from the Cathedral to the whole Church, are already becoming manifest to all. The high tone of its service is felt as a blessing throughout the Church, and is giving a taste for something deeper than the Presbyterian style of psalmody. It has brought into Scotland, as choir master, one of the most eminent teachers of sacred music of the day, and he has been employed to train more than one choir in the Church, and to teach at Trinity College and St Margaret's. Prejudices are rapidly giving way. The funeral services on the day of the Bishop's burial, were felt by all present to be most touching and impressive.

Rattray's, and the Jolly's of our Church, is the *witness* which he bore to the truth in a backsliding age. Others were ranged with him before the day of trial came, and spoke as he spoke, and seemed to think as he thought. But their thoughts were not right, as his thoughts were; their conduct was not the result of deep and abiding principle; and, consequently, when they stood before the enemy, they forsook him, and went over to the other side. All alone, he stood firm and unmoved, repelling every onset, and on each occasion acquiring fresh strength and a better position. For this we owe him infinitely more than many of us are, with our present knowledge, capable of understanding. His services, too, few can as yet rightly appreciate; but as faith and piety deepen, they will more and more awaken a sense of gratitude and thankfulness. We shall more and more feel, as we grow in the knowledge of our Lord and Saviour Jesus Christ, that the Divine goodness preserved him to his great age for purposes of no ordinary import to the peace and purity of the Church. As the Church increased in wealth, and improved her position in the world, she unhappily did not increase in the purity of her faith, or rather, perhaps, in the firmness with which she adhered to the truth; but, on the contrary, showed that tendency to fall away, which has too often, alas! been characteristic of an age of rising prosperity. It was his part to bear his testimony that the principles which had so signally, and, by the grace of God, revived in the Anglican Communion, were not new—that they were but a general adoption of those principles which he had known from his youth up, and which were, when he entered the ministry, universally held by the Bishops, Clergy, and Laity of this portion of the Church. In the progress of events, in a cold, lifeless, and irreligious age, they had been allowed almost to die out; and when they were again revived, and received due prominence, they seemed to the ignorant and worldly minded to be but the expression of some novel theories which had been hitherto unknown to the Church. Our late aged father could give, and did give, a very different account of the matter. He could tell how gradually the faith and practice of the Church had been suffering change since she too indulgently gave the right hand of fellowship to unrepentant schism, and even some degree of heresy. The moment she began to value unity at the expense of *the faith*, her course seemed to be marked by a constant falling away from the truth. The course adopted by the rulers of the Church at the commencement of this century had never had his approval; but for long he quietly submitted to a state of matters for which he was not responsible. He

honestly tried to give them a fair trial, and too long submitted to the progress of events without resistance. It was not till his latter years that he saw the absolute necessity of bearing a public testimony to the true teaching and practice of the Scottish Church, which, individually, he had always upheld. Through his whole life—taught, as he had been, at the feet of the most eminent of our old divines—he highly valued the faith which was so fully and clearly exhibited in the formularies and general practice of this Church. He advocated and maintained the National Communion Office, as the best witness for the true doctrines of the Eucharistic Sacrifice, and the real Presence in that holy Sacrament—a testimony which he looked upon as bearing both against Rome and Geneva—the two opposite extremes. It was for this reason that he gave his *imprimatur* to the ceremonial of the Scottish Church, in connection more especially with the Service of the Altar—not because he valued or cared for ceremonial for its own sake, but because he fully understood its importance as a means of preserving the faith, and deepening the devotions of the faithful; for he had realized that, among all those bodies who had sought to attain a spiritual religion apart from ceremonial, there had been a gradual falling away from the Catholic faith, until in many instances the most fearful heresies were taught and accepted as if they were the real offspring of God's Word. Had it not been for him the Scotch Liturgy, with its attendant ceremonial, would ere now have been swept away, to the great detriment of the Catholic faith; or, at least, would not long have survived him. It was for this reason that, when he simply bore witness to the teaching and practice of his native Church, he was assailed with a storm of abuse and persecution which knew no bounds—with the wretched and base object of acting upon the weakness of old age, and getting him to withdraw his testimony.* But all efforts were fruitless. His evidence now remains, and will ever remain, beyond the power of any to undermine or to gainsay it; and will give a stability, under God, to the sacred principles for which he, and many others, have long and faithfully contended, as essential to the preservation of the true Christian faith.

As bearing on this point, I cannot refrain from repeating a fact which was stated by the preacher at his funeral in the Cathedral. Only a day or two before his death, a letter came

* Englishmen thrust into high offices in the Church have not been content to oppose him when alive, but have insulted his memory after his death. Can they suppose that for these things God will not visit? Can they think that Scottish Churchmen will look on indifferently at such conduct?

from the Bishop of Newfoundland, acknowledging the receipt of a copy of the Scotch Prayer-Book, and strongly expressing his Lordship's sympathy and approval. Our good Bishop, not distinctly hearing the letter when read to him, and thinking its purport was the very reverse of what it really was, when asked by Mr Rorison, "Shall I answer it?" replied, "No—firm to the end;" and thus his last words, bearing any reference to the Church, was a renewal of the confession of his faith in the integrity of the teaching of the Scottish Church. It was in effect saying, that he would to the end continue to believe as the Scottish Church had taught him to believe, and as she again had been taught to believe by the Primitive Church in her purest and best days; that, in short, no temptation should ever induce him to swerve from those holy principles which he believed to be founded on God's Word, and everywhere received by the faithful.

But though his firmness in behalf of the truth was immoveable, yet was it ever attended with humility and charity. Persecution or opposition never ruffled his spirit. Not that he was insensible to it—far otherwise. Yet, at all times there was upon his countenance the same placid composure—a composure which did not leave him to the last. It seemed to say, it is my anxious desire not merely to do, but to *suffer* God's will. Whatever He orders for me I know to be for my good, and it would be sinful for me to repine, or to show any measure of unwillingness to submit to any cross which He in His wisdom may see fit to call upon me to bear. During the whole time of his illness he seemed fully impressed with the idea that he was on his death-bed; but he exhibited no token of either bodily or mental uneasiness. He showed the utmost gratitude for every little attention bestowed upon him; and to the very last, he joined with fervency in the prayers that were day by day offered up by the priest at his bedside. Among his last acts and his last words, he stretched forth his hands with a strong effort, laid them on the head of this clergyman, and, at his earnest request, gave him his apostolic benediction. His words failed him as he did so, and he hardly spoke again.

Thus hastily, and most imperfectly, have I endeavoured to put before you, my beloved brethren, a few features in the conduct and character of our late lamented Diocesan; and I trust the time has not been unprofitably spent by you or by me. There are lessons of great practical value that we may learn from what has been said. If we have at any time been tempted to waver from the truth in our profession or practice, may we have grace given to us to listen, as it were, to his voice calling us

back to our duty. For we may rest assured that nothing will give us real peace at the last, but a firm adherence to the one Catholic Faith, as revealed in God's Word, and taught by His Church, and a life founded upon that faith. Let us not, then, be ever drawn away from truth or duty, however great may be the temptation to which we are subjected. Let us remember the fact, that St Paul's friends all forsook him in the day of his trial; and that the very churches which he himself had planted rejected him; yet his work, under the Divine guidance, prospered. Judging, as the world judges, St Paul had alienated his friends, and involved himself in difficulties, and consequently his work must fail. This was no other than the position of our late revered Bishop. His friends forsook him. Nay, they did not scruple to say that his intellect was gone—that he was but a mere puppit in the hands of others—and that his work would soon come to nothing. But, like St Paul, he "knew in whom he had believed," and committed his deeds to Him who could bring good out of evil, assured that He would preserve unto the end whatever was good in the principles and practice of the Scottish Church. Let us, beloved brethren, learn this great lesson, "that the outcry of the many, even if they should constitute an overwhelming majority, and the alienation and desertion of faint-hearted or fickle friends, is neither a proof against the goodness of a holy cause, nor a just ground of reproach against those who, even when left to stand alone in the day of trial, persevere in its service—least of all, an evidence of its coming failure. Let us learn to judge, not by the uncertain sign of popularity or unpopularity, but by the intrinsic value of the principles at issue; and if they be sound, let us rest assured that they must ultimately triumph," however lonely and deserted they may be who assert and defend them. Seeing, then, that we have no cause to fear for the truth, however great the bitterness of its enemies, provided we ourselves are found faithful, let us ever continue steadfastly in the Apostles' doctrine and fellowship, and in the breaking of the bread, and in the prayers. Such a course can alone give us peace at the last, and afford us any well-grounded assurance of a resurrection to everlasting life. While we exclaim, "My father, my father, the chariot of Israel, and the horsemen thereof," let us cling to the mantle which our good Bishop has left behind him, and seek a double measure of that spirit of piety, meekness, patience, and indomitable courage, for which he was remarkable. And oh! may we ever be true to ourselves, and true to our God; so shall we be sure to obtain that crown of life which is laid up only for those who continue faithful unto death.

THE COMING ELECTION TO THE SEE OF ST ANDREWS, DUNKELD, AND DUNBLANE.

In making a few remarks on this important coming event, we have no wish and no intention to advocate the claims of any particular individual. This belongs to the Clergy of the Diocese. But there are certain general principles which every Scottish Churchman may lawfully discuss. This right we claim; but in exercising it, we shall endeavour not to interfere with the rights of the Clergy.

The first question which recent events forces upon our attention is, Who ought to govern the *Scottish* Church—Englishmen or Scotchmen? Things are rapidly progressing towards the result, that the Scottish Priesthood will not have a single representative in the Episcopal College. But surely this can never be a satisfactory state of things; nor one which any Scotch Clergyman, or any Englishman who has thrown himself without any selfish feeling into the working of this Church, can desire to perpetuate. All must feel that this is an unnatural and intolerable state of things. The majority, at least of Bishops, ought to be in Scotch orders. We see no reason why the English Priesthood may not have one or two representatives on the Scotch Episcopal Bench, as marking the fulness of intercommunion between the two Churches—at least so far as we are concerned—for it cannot be overlooked that the intercommunion is all on one side. But to exclude entirely the national element in this particular, is surely going farther than any right thinking man, whether his nativity has been north or south of the border, could think proper. It is a virtual surrender of the national character of the Church—it is making it no better than a weak off-shoot of the English Establishment.

But another matter for grave consideration is—the reason given for thus going to England for men to fill the chief situations in our Church. It is asserted the Native Clergy are ignorant, uneducated men, and therefore not qualified to fill any of the higher offices. This assertion, though put in circulation, or published to the world, by an individual brought from England to fill an important office, we assert to be utterly without foundation. We maintain that the Native Clergy will, as a body, bear a comparison with any similar body of men in any Church whatever; and that probably, in theological attainments, and efficiency in the discharge of official duties, they will carry off the palm. It is true they have not had the

same advantages in acquiring classical knowledge as their southern brethren, but we can point out a very goodly proportion of our Clergy who, even in this particular, would distance many who have had greater external advantages. But surely this is not the most valuable qualification of a Bishop. If a Gleig, a Jolly, a Russell, or a Torry, did fall somewhat short of a Terrot, or a Trower, in this class of attainments, were they on this account less ornaments of the Church? Nay, we believe their names will be the longer-lived of the party In short, the Clergy, by repeatedly bringing down Englishmen to fill our Episcopate, are appropriating and fixing a stain upon themselves as unjust as it is ruinous to the Church. It is as much as saying before the whole world, that there is not among themselves a man possessing the requisite character or qualifications. Others have said it for them—let it be theirs to prove the falsity of the assertion. We fear that it is not the want of talented and qualified men—for of them we maintain there is no lack—but the unhappy jealousies which exist in a small body rising into fresh activity. The little faults of an individual are known and magnified while his better qualities are kept in the back ground; he is therefore rejected or overlooked, and letters are written to English Bishops, Priests, and even Laymen, asking them to recommend some man with a couple of thousands a-year who will be satisfied with the unremunerative title of a Scotch Bishopric. Names are obtained, a canvass is begun, and one is elected entirely unknown to a single individual among the Clergy or Laity of the Diocese. They hear of his good qualities, but his faults are kept in the back-ground, until they, perhaps, show themselves in an attempt to undermine and destroy the distinctive character of the Church of his adoption, and to mould it to his Anglican theories. We trust we shall not be misunderstood by the English Priests now in our Episcopate. For some of them we have a very high respect and regard, and are fully convinced that they are honestly trying to tread in the footsteps of those holy fathers who have given the tone and character to our Church. And of those who have acted in a different spirit, we do not wish now to speak.

It is needless, however, to say that a course so ruinous can only be continued by the Clergy agreeing to place themselves in chains. To emancipate themselves is in their own power at every election of a Bishop. But we fear many of them have not considered the consequences of the course which has of late years been followed.

It has now become an avowed maxim among many, that

none but a rich man, who can cope with lairds in giving costly entertainments, is fit to be a Bishop. For ourselves we can only say, may a gracious God deliver us from such a base worshipping of mammon; for His blessing can never rest upon any portion of His vineyard which acts systematically on such a principle. The records of the Church teach us that in early times holy men, when elected Bishops, denuded themselves of their wealth before they thought themselves fit to undertake the responsibilities of the sacred office. They then threw themselves on the bounty of the Church; and thus placing themselves entirely in the hands of God, they were enabled to do great things for the Church. It is of no use to say our circumstances are altered, and that primitive practice is unsuitable now; for experience tells us that, even in our own day, the Church does not prosper less under the rule of a poor than a rich man—for God looks not to the riches, but to the zeal and devotion of His servants. The late Bishop of St Andrews was a poor man—*i. e.*, he possessed little or no private fortune, but he was undoubtedly rich in faith towards God, and, consequently, the Church made more progress in his Diocese than in any other. It is no part of God's institution that the Church should depend on the private means of her Bishops, or any other individual, to carry on her work. The Church is a *collective and united society*, and every individual ought to contribute, according to the means with which God has blessed him, to the common weal—to the maintenance of the Bishop as well as of the Priest, the Deacon, and the Poor. Let the people be taught their privileges and responsibilities, and neither our Bishops nor Clergy will be allowed to want for the means of subsisting and carrying on their work. But let us give up all sordid and selfish calculations as to how we may best contrive to relieve ourselves from our own duties and cast them upon another. This is what every one does who looks out for a rich Bishop, that he may save himself the necessity of contributing to the maintenance of a poor one; whereas we ought to trust in God to provide the means to carry on His own work —which He will do, if we are faithful to Him. Again, what must necessarily be the case if this course is to be persevered in?

If the indigenous Clergy are systematically to be passed over in all appointments of any importance in the Church, what will be the use of Trinity College, or, at all events, of its Theological department? For what parent who has the slightest regard for his child, could allow him to be educated for the Scottish Church? If the child should be willing to give up all for Christ's sake, no parent would be justified in placing his

son in a position of such trial. If the door is not open for any one to serve God in the position, and at the post for which he may be fitted, it is clear there can be no call for him to serve at all. We know at least one clergyman who has done some service to the Church in his own limited sphere, and who had set his heart on giving his son the highest attainable education, and then devoting him to her special service, by having him ordained within her pale; but he says, if a third Englishman in succession is elected to the Scotch Episcopate, duty to his child will forbid him carrying out any such intention. In reality, this must be the case with every one who has a son that indicates a fair amount of talents. He will lead him to choose some other employment, or send him to some other branch of the Church, where a system of depreciation is not so systematically carried out, but where talent and fidelity may have fair play. The Clergy will then, indeed, become the offscourings of talent, and our educational institutions will be of little use, as far as the Clergy are concerned.

We have only one other point which our time and space will allow us to lay before the Church. It will be observed from our Ecclesiastical Intelligence, that the Council of Trinity College were, at their late meeting, called upon to decide the question, Whether their Warden might also hold the office of Bishop of the Diocese? This was opposed as an improper question under present circumstances; and it was suggested, that they might deal with the abstract question, Whether the office of a Bishop of the Church and that of Warden might be held by the same person? The Council answered this question in the affirmative. But it must be kept in mind that the question was most abruptly introduced. No one had time gravely to consider the subject; and we feel that the Council must now be as little satisfied with their answer as are the great part of the Clergy and Laity of the Church.

We wish distinctly to be understood, in what we have to say, that we desire to keep the present Warden entirely out of view, lest our remarks should be thought personal, and to deal with it purely as an abstract question, referring not to the present Warden, but to every future Warden as well.

Are, then, the two offices of Bishop and Warden compatible? We answer without hesitation in the negative; and we feel that the majority of all classes in the Church will, on an impartial consideration, come to the same conclusion. A Bishop, in these active times, must be a man of activity. He must, if he would be found faithful, be continually moving about throughout his Diocese, strengthening, helping, and encouraging his Clergy,

and moving the Laity to their duty; he must carry on a large amount of correspondence; he must be ready at all times to drive away all erroneous and strange doctrine which may threaten the Church, besides attending to the mere routine of official duty. In short, he is the Chief Pastor of a Missionary Church, and as such, where is his pastoral work to end? Not till all are brought within the one fold; and then, even the sheep and lambs are to be most carefully fed and tended. Schools and education generally must occupy a large share of his time and attention. In God's name, is not this work enough for any man, however highly gifted by nature, by study, and by grace? Well may the greatest and best exclaim, with an Apostle, "Who is sufficient for these things?"

Again, as to the office of Warden—with it is connected the care of a large and most important Institution, whose success, in great measure, depends on the efficiency with which that office is discharged. The eyes of the Warden are required to be in every place, superintending every department of the Institution. To him is especially committed the education and training of the Theological Students. To him belongs the chief care of the lower department also. In God's name, is this not work enough for the most gifted individual, however great his talents and energy? Surely there is no man who will calmly come to the conclusion that the two offices are compatible; for the man who can rightly discharge both must be superhuman.

In short, the interests of the Church and the College alike require that the two offices be kept separate and distinct; and sure we are, that Churchmen will not be satisfied if they are combined, knowing, as they must know, that if justice is done to the one, the other must suffer. But, again, is it indeed true that there are so many distinguished offices in this poor, or, as the Primus delights to say, humble portion of the Church, that two of the highest and most important are to be heaped on one individual. In the circumstances of our Church, such a proposition is an insult to our Christian feelings. If the Warden should at any time wish to occupy the office of Bishop, let it be distinctly understood that he consents, on his election, to resign the office of Warden; or, if desirous to retain his hardly less responsible, honourable, and laborious office of Warden, let him decline another office which is weighty enough in duties and responsibilities for the most gifted.

But again, are the two offices compatible? Is it consistent with the sacred character of a Bishop to exercise discipline in a Public School—such discipline as is sometimes necessary?

Surely this cannot be; and yet such discipline is most important and necessary, and if necessary and important, cannotbe safely delegated.

We have spoken our mind honestly; and with our sentiments, we know a large portion of the Church concurs. We trust, in what we have said, we have used no expression that can justly offend any one. It has been our wish to deal with the question on general grounds; and while we have not sought to flatter or please any one, it has been far from our wish to offend any. Finally, we pray that our words may be duly weighed by those by whom they may be seen and read.

Note.—Since the foregoing observations were written, and in type, we have received the copy of a letter from one of the Clergy of St Andrews, addressed to an influential, able, and pious lay gentleman of the Diocese; and have his permission for publishing his reasons for preferring a Scotchman, as briefly and well stated in his letter. Some of them are embodied in the foregoing article—but others are not; and, at the risk of being tedious, we give his thoughts in his own words.

He does not prefer an Englishman, because of—

1. "His ignorance of the state and condition of our Church."

2. "His natural wish to have around him Englishmen also, to the prejudice of the indigenous Clergy, who have in poverty, and through evil report, and very little good report, borne the heat and burden of the day."

3. "That if the Native Clergy are to be systematically passed over, no Clergyman or gentleman will educate any of his sons for the Church; and, consequently, our College and Theological endowments are rendered unnecessary and unprofitable, and thus are defeated the intentions of the generous founders—viz., to train up an indigenous Clergy to supply the growing wants of our increasing Church."

4. "Every one acquainted with the history and practice of the Primitive Church is aware, that, in the purest times, so far was it from being considered desirable to elect a man of rank or wealth, that, previous to his election, he denuded himself of his official rank, and gave his wealth as an offering to the God of the Church."

5. "There would be what some might possibly judge to be one advantage of having amongst us a Bishop of rank and wealth—viz., that he could afford to entertain hospitably and sumptuously his rich lay neighbours for eight or ten miles around him; look down on his

poorer Clergy—treating them with the distance, and sometimes the contempt, practised in England; and occasionally subscribe to charities. No doubt this might be agreeable to the Bishop's neighbours; but we have already seen that it has hitherto been productive of little good to the Church. It has been remarked, and is sufficiently obvious, that all our small, though useful endowments, have proceeded from indigenous Clergymen."

6. "There is another great advantage certainly—that the Bishop could afford to subsist without holding a Charge, or Cure of Souls, and thus be enabled to devote himself more entirely to visiting the different Churches in his Diocese, and seeing that the Clergy performed their duty. By our rich laity, however, together with those Clergy possessing sufficient affluence, contributing out of the abundance with which the great Head of the Church has been pleased to bless them, a small annual Diocesan donation or offering, as was done in the Primitive Church (and is done in Ireland among the Roman Catholics), an indigenous Bishop would be enabled to perform all, and a great deal more than any stranger could possibly do."

These excellent reasons for objecting to an Englishman, and preferring a Scotchman, require no comment. We feel that we can safely appeal to every English ordained Priest among us who is honestly with us, whether they are not such as to constrain him to give his support to a Scotchman. For unless he do so, how can he educate his own son with a view to his serving the Church of his adoption?

We would also refer to the Letter signed ANGLICANUS, to show how this question is viewed by Englishmen generally—those, we mean, who have any regard for the Scottish Church.

THE DEATH AND FUNERAL OF THE LATE LORD BISHOP OF ST ANDREWS.

BEFORE this reaches the hands of our readers, they will be aware of the loss which the Church of Scotland has sustained in the decease of her oldest Prelate. On the 3d of last month, at 7 A.M., the venerable Bishop of St Andrews departed to his rest, and now awaits that full reward which will be given to him at the last great day of account. It is true this event was, from the Bishop's great age, one which we all knew could not be far distant; and yet, the excellent health which he enjoyed almost up to the last day of his life, and the clearness of his mental faculties, made every one hope that he might yet abide with us somewhat longer; that he might tarry yet a while to counsel and to direct that Church in those difficulties through which he had so long been her best director and counsellor. The vigorous language and the steady hand-writing of his last epistle to the Dean and Clergy of his Cathedral, within a month of his death, had left his friends unprepared for his being so soon taken away.

On the eve of St Michael's Day, the Bishop was taken ill. At first his indisposition was not thought to be of a very serious kind, but it gradually increased, and at last assumed a form under which his aged frame sank, at the time we have mentioned above. During his last days, he had the comfort of the constant ministrations of Mr Rorison, the Incumbent of the charge of Peterhead, one which he had himself presided over for many years. The Bishop's last act was one by which all must be deeply affected. Mr Rorison, on Friday evening, had said the service for the "Visitation of the Sick," and had given the aged Prelate the benediction prescribed for that occasion; he then in turn knelt down, and begged him, for the last time, to bestow that blessing which he had so often before received at his hands. The Bishop acceded, and laid his hands on his head, and, with the last words of the benediction faltering on his tongue, he fell into a stupor from which he was not relieved till he breathed his last, on Sunday morning. Thus did Dr Torry, in the 70th year of his presbyterate, in the 44th of his episcopate, and in the 89th of his age, faithful to the last in the performance of the duties of his office, lie down to sleep, in sure and certain hope of the resurrection to eternal life, through the merits of that Master whose servant he had been.

Some time before his death, the Bishop of St. Andrews had expressed a strong desire to one of his oldest friends that his body might be allowed to rest within the walls of St Ninian's Cathedral, founded under his auspices, and over which he always watched with such parental care and solicitude, but which, from his great age, he was never able in person to visit episcopally. This desire was communicated to his family, who lost no time in making application to the Dean and Chapter for permission to inter the remains of their Diocesan in the Cathedral. The request was of course most thankfully acceded to; all those who were connected with St. Ninians deeming it a great privilege that one who they so highly venerated should rest with them; and preparations were instantly made for the funeral, which took place on the 13th of last month. On the Monday previous, a service was performed at Peterhead, and a sermon was preached by the Rev. G. Rorison preparatory to the removal of the body. We are told that the congregation on that occasion amounted to at least 1300 persons, and that quite as many were obliged to go away from want of room in the Church.

On Wednesday evening the body arrived in Perth, by the Aberdeen Railway, accompanied by the Very Rev. John Torry, the Dean of the Diocese, and the Rev. Torry Anderson, the Bishop's two sons, and other members of his family. Two of the Canons of St. Ninian's, the Rev. J. C. Chambers, and the Rev. J. Haskoll, together with the Vicars-Choral, were in attendance to meet the remains, which were conveyed to the Cathedral, and were then deposited in the nave on a platform, over which had been erected a hearse or canopy hung with black. The coffin was covered with a black pall, embroidered with a crimson cross, and fringed with black and red. On the coffin were laid the pastoral staff and the mitre; on the piers of the arches and over the west door were hung the arms of the three Dioceses, St Andrews, Dunkeld, and Dunblane; six tapers, three on each side, were then lighted, and his seat having been set at the west end of the catefulgue, the Dean of St. Ninian's, attended by two of the Vicars-Choral, as his assistants, took his position as chief mourner to watch the body of his deceased Bishop—an office in the performance of which he was relieved, after a space of four hours, by the Chancellor, who, in his turn, was replaced by the Sacrist; the watching being thus kept up by relays during the whole night, till seven the next morning. As soon as the watchers had taken their places, the doors of the Cathe-

dral were thrown open, and, as is always done in similar cases of lying in state in England, the people were admitted, and were allowed to pass round the bier. Nearly two thousand persons availed themselves of this opportunity of attending the solemn ceremonial, and of showing their respect for the deceased. The most orderly conduct was maintained, and the crowds were evidently deeply impressed with the awfulness of the scene. The sanctuary of the Cathedral, hung with black cloth, the bier, the hearse shrouding the corpse, the funeral hatchments, the mass of people moving in solemn silence—all seen by the dim light of the tapers—it was, indeed, a sight to strike with awe, and one not soon to be forgotten by those who witnessed it.

Early on the following morning the Holy Eucharist was celebrated by the Dean of St Ninian's, and Morning Prayers were said as usual. During this time, the Clergy of the Diocese, and others who were personal friends of the deceased, or who were anxious to show their respect for his memory, began to assemble at the College, where they were received by one of the Canons, and at one o'clock were conducted to the sacristy; after which the Clergy of the Diocese, vested in surplices, took their seats in the choir; the other Clergy, in their gowns, taking their places in the nave, where a space was reserved for them amidst the crowd already admitted by tickets. All the Clergy of the Diocese, including the Warden and Sub-Warden of Trinity College, Glenalmond, and others, were in attendance, except three; and of other Dioceses about twenty; amongst whom were the Bishops of Brechin and Moray (the Bishop of Argyll was unable to attend, as was also the Bishop of Edinburgh, in consequence of ill health), the Venerable Archdeacon Aitchison of the Isles, the Rev. J. B. Pratt of Cruden, the Rev. J. Alexander, the Rev. C. T. Erskine of Stonehaven, the Rev. G. Rorison of Peterhead, &c., and some few Clergy from England—of whom the Rev. J. M. Neale, of Sackville College, was chiefly conspicuous. This gentleman had travelled more than five hundred miles to be present at the funeral of a Prelate whom he venerated so highly, and whose Liturgical knowledge he appreciated, as those only who are as deeply versed in Ritual matters as Mr Nealeis, can do.

After the lying-in-state, the corpse had been removed to the temporary western porch of the as yet unfinished Cathedral, and it was there met by the Bishop of Brechin, and by a procession, in the following order:—

Probationer-Choristers.

Choristers.

Vicars-Choral.

Canons' Verger.

Canons.

Dean's Verger.

Dean.

Chaplain. Bishop of Brechin. Chaplain.

Warden of Trinity College. THE BODY. Bishop of Moray.

Two Senior Incumbents. Two Senior Incumbents.

The Mourners.

The Bishop's body was borne by aged and middle-aged men—all of them communicants at the Altar at St Ninian's, and many of them converts within the last four years to the Church. As the procession moved up the nave, the sentences were chanted by the choir, the Cathedral bell tolling every minute the while, till the conclusion of the service; and at length, the Clergy having taken their seats, the bier was set before the Altar, where it remained whilst the Burial Psalms were sung to the second Gregorian tone. The lesson was then read by Dean Fortescue, the anthems of the Funeral Service were sung, and whilst the organ played "The Dead March," the coffin was lowered into the grave, and the final prayers of the office were said by the Bishop of Brechin. All the fitting observances were scrupulously regarded; the pastoral staff and the mitre occupied a prominent place in the ceremonial, and the Bishop's body was laid in the grave in the contrary way to that of other Christians, the feet being turned to the west instead of to the east. We need hardly remark that this is according to a usage of the Universal Church—a Bishop rests in his grave, not as a mere Christian, but as an assessor of the Apostles who shall "sit on thrones judging the twelve tribes of Israel." The music of the Funeral Service was by Mr Helmore, the sub-chanter; we are not, perhaps, prepared to say that Morley's may not be better, but Mr Helmore's was extremely beautiful,

and very affecting. We should say that there were not many dry eyes during its performance, especially at that part of the last anthem where the trebles alone sung, "For they shall rest from their labours:" it was the voice of children—the Bishop's own children, of his Cathedral—singing him to rest. Was it not the voice of the angels of heaven, calling him to repose after his toils were finished—after his labours were past—after his sorrows were gone—after his tears were wiped away!

At the conclusion of the service, the "Dies Iræ" was sung from the music of the "Hymnal Noted," and the funeral sermon was then preached by Mr Pratt of Cruden. The Bishop of Argyll would have paid this last tribute to his brother's memory, had he been able to do so. Much as we must regret his absence, yet we cannot but acknowledge that his place was most efficiently filled by Mr Pratt. Of this sermon we need not give a summary; for by this time we hope it is in the hands of all the faithful of the Scottish Church.

Upon leaving the Cathedral, the Clergy were entertained by the Canons in the College Hall. The Dean was not present, being prevented by a severe domestic affliction.

It is impossible that the ceremonial of the funeral of the late Bishop can have taken place without producing its fruits. What seem to be the most obvious? Even these: That low as she may be at one time depressed, yet that GOD will look upon, and finally exalt His Church. Bishop Torry was the last of those lion-hearted men who, in spite of the severe statutes, yet worshipped their GOD as their fathers had taught them to do; he was the first of those who, in Scotland, were brave enough to depart from the ways which those times of persecution superinduced. He was not content with the mere existence which the laws "qualified" his religion to obtain; he enlarged his borders, and stretched the cords of his tent. May he be a prophet and forerunner of better things! He that had worshipped in a barn and in a kitchen in his youth—he that was humble and meek—he was at last, and, as a foretaste of the eternal bliss, laid in his grave with a pomp and a ceremonial which the best times of the Christian Church could scarcely have surpassed.

We understand that it is intended to raise subscriptions immediately for a high tomb, with an effigy of the late Bishop, over the spot where he sleeps in the Cathedral: it is at the north side of the altar. Whilst we were standing there, we saw not a few tears shed over that grave where a father in Israel is reposing till the judgment day.

BRIEF NOTICES OF SCOTTISH SAINTS.

ST. DROSTANE, ABBOT.

Commemorated 11th July.

TIME was when the nobles of the land descended from their eminence, and humbled themselves to become the servants of Jesus. St Drostane was a prince of royal blood in this country, but preferring the reward of eternal life to the glory of temporal advantages, he consecrated himself to the service of God. Under the holy discipline of the great Saint Columba he sought to fulfil the end of his being; and in the end became a perfect man in Christ. A biographer of the Saints assures us that he was afterwards abbot of Dalcongaile; but in his old age lived a recluse in a forest. He departed, in the faith of Christ, 580. His sacred remains were deposited in a stone coffin at Aberdeen. "It is believed he was both tutelar and titular of the ancient church of Deer." There is a fair held annually on or near his festival, and is called "Drostane's Fair." On the north side of the little village are the ruins of the Cistercian abbey of St Mary of Deer. A new church was last year consecrated under the patronage of our Saint. The style is plain —frist-pointed. Within a few yards of this edifice "are the semi-Norman remains of an ancient church, which was one of the mother churches of the north of Scotland." When shall "the wilderness and solitary place be glad for them; and the desert rejoice and blossom like the rose?"

SAINT KENNOCHA, V.

Commemorated 18th March.

THIS famous Saint was from her infancy a model of humility, meekness, modesty, and devotion. As St Anne trained up the blessed Virgin Mother in all the ordinances of the Lord, so the holy parents of this saintly person educated her in the most perfect maxims of the gospel, directing her affections to those things where Christ sitteth at the right hand of the Father. Though an only daughter, and the heiress of a rich and noble family, fearing lest the poison which lurks in the enjoyment of perishable goods should secretly steal into her heart, or the noise of the world should be an hindrance to her attention to heavenly things and spiritual exercises, she rejected all solicitations of suitors and worldly friends, and, in the bloom of life, made an entire sacrifice of herself to God, by dedicating herself to a religious life, in a great nunnery in the county

of Fife. In this holy state, by an extraordinary love of poverty and mortification, a wonderful gift of prayer and purity, or singleness of heart, she attained to great perfection of virtue. The grace of the Holy Spirit shone pre-eminently in her life, insomuch that she may well be compared to those fair and chaste lilies amongst whom the Lily of the Valleys and the Rose of Sharon love to feed. Several instances of her power with the Lord made her name famous among men, and she passed to God in a good old age, about the year 1007. Several churches in Scotland bore her name, particularly one near Glasgow, still called St Kennoch's Kirk, and another called, by an abbreviation of her name, Kyle, in which her relics were formerly kept with singular veneration—

"Respice, Domine, in servos Tuos, et in
Opera Tua: et dirige filios eorum."

J. J. D.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

To the Editor of the Scottish Magazine.

ON SPIRITUAL COMMUNION.

SIR,—You have done a good turn to the Church at large in receiving into your "CHURCHMAN'S REVIEW" the several letters which have been sent on this topic—to mention no other benefit than that it may be well "*ventilated.*" The "Sacerdos Scotticanus" opines the TONE of my letter to be rather too "GREGORIAN" (as the "*Timber-tuned*" would say) for his taste; but, in espying a *mote* in his brother's eye, he considereth not the BEAM that is in his own; inasmuch as he quite overleaps the bounds of the *chief of virtues*, when he charges me (*with very shallow cause*) with making an *untrue* assertion (in line 21 of his Rejoinder); as also, in two or three parts of it, with being *uncharitable*. The sequel will pourtray the stability of the ground for the charge of *untrue* assertion; and, as to *the lack of charity*, I shall let this meanwhile go by, by saying that I have lived long enough in the world to perceive that those individuals who are everlastingly cawing about *charity*, are the most miserable niggards in dispensing it to their neighbours.

In my last note I asked—"Can those brethren who wish this unheard-of custom in the Scottish, English, or Irish branches

of the Catholic Church to be *ascendant*, QUOTE their AUTHORITY for thus "*remaining in*" to GAZE, but not to PARTAKE? In anatomizing the worth fragments of the two Letters which are given as Answers, not one AUTHORITY is advanced having the weight of a feather, or rather, we have NO AUTHORITY AT ALL, but a quibbling about the bearing of the VIII. APOSTOLICAL CANON, which, the "Sacerdos Scotticanus" says, "is totally irrelevant to the purpose for which it is cited." In citing this Canon, I had *prominently* in view the CONDUCT of some half-dozen "CLERGYMEN serving at the altars of our Scottish Church," rather than that of any LAYMAN; and I "marvel" that "Sacerdos Scotticanus" should so misapprehend the purpose for which I brought forward the Canon, as to fancy that it was meant to apply to *Laics* and not to CLERICS. Then, my "complaints" are distinctly "levelled" against those of the "SACERDOTAL CATALOGUE"—as none but *such* were observed to be the abettors of this "dangerous development" upon *several* "OCTAVES," not many months since. Those CLERICS (some of whom were even vested in *Copes*) could not have had the "*just excuse*" mentioned in the VIII. APOSTOLICAL CANON to offer, because the various Celebrations at which they were present, to "GAZE," but not to "PARTAKE," commenced—in the several churches in which the "Spiritual Communion" is practised (some of which are 200 miles apart)—at or about eight o'clock in the morning; before which hour the CLERICS could not "have *previously* Communicated in the same day." Besides, I contend that no "*excuse*" can be estimated as "*just*," but *inconvenience* or *sudden illness*. What can such CLERICS say to *this Rubric* in our present Communion-Offices, which is embodied, too, in every Liturgy as far back as "The Ancient Liturgy of the Church of Jerusalem?"—

"Then shall the Bishop, if he be present, or else the Pres-
"byter that celebrateth, first receive the Communion in both
"kinds himself, and next deliver it to *other* Bishops, Presbyters,
"and Deacons (*if there be any present*), and after to the people,
"in due order—ALL humbly kneeling."

Where is the *loop-hole* here for any CLERIC being *present* at the celebration of the Blessed Eucharist, to "GAZE," but not to "PARTAKE?" Certain it is, that our Church never contemplates the notion of any of the "Sacerdotal Catalogue" declining, when present, to Receive, when she has made it *imperative* on the Celebrant to deliver the Holy Gifts to ALL present.

I would answer the observation of "Anglo-Catholicus" about *Infants* being present at the CELEBRATION, by saying, that

there is surely a palpable difference between admitting holy Innocents, who have not fallen from baptismal grace, to *perfect the praise of God*, and "*permitting*" or "*encouraging*" the "tender, sensitive, humble souls" (that "Sacerdos Scotticanus" talks of) to contravene the following extract from *Homily* XV., *Book* ii.:—"Our loving Saviour hath ordained and established "the remembrance of His great mercy, expressed in His passion, "in the Institution of His heavenly Supper, where *every one* of "us must be *guests*, and not *gazers, eaters*, and not *lookers;* "feeding ourselves, and not hiring others to feed us, that we may "live by our own meat, and not perish for hunger while others "devour all. To this His commandment forceth us, saying, "Do ye this—Drink ye ALL of this. So then, of necessity "we must be ourselves *partakers* of this Table, and not *beholders* "*of others.*"

By the way, while I have the Book of Homilies on the table before me, I conceive that it may be now not inapposite to look what this tome says about CLERICS who mumble and whisper the holy services.—"To stop the mouths of the adver-"saries, which stay themselves much upon general decrees, it "shall be good to add one Constitution, made by Justinian the "Emperor, who lived 527 years after Christ, and was Emperor "of Rome. The Constitution is this: ¶ We command that all "Bishops and Priests do celebrate the Holy Oblation, and the "Prayers used in Holy Baptism—*not speaking low, but with a* "*clear or loud voice*, which may be heard of the people—that "thereby the mind of the hearers may be stirred up with great "devotion, in uttering the prayers of the Lord God."—*Homily* IX., *Book* ii.

I cannot, Sir, ask you to allow me to take up your space with *all* the AUTHORITIES which can be adduced condemnatory of this novel development; still, the following are so distinct that they corroborate what has been said, and may convince any, but the self-opinionated, as to the DUBIOUSNESS of "joining with the Priest in the Oblation of the Sacrifice, though it be not expedient that they should at all times partake of the Feast." [!?]

"None but the *faithful* are to be present at the Sacrifice of "the Holy Eucharist. Note, the word *faithful* is taken here "in the primitive sense—in opposition not only to *hearers* and "*unbelievers*, but also to *catechumens* and PENITENT, and to "all *hereticks* and *schismaticks*."—*Bishop Rattray's Compilation of Offices.*

"It is well known, that all the time of the Primitive "Church, the sermon was ever done before the service began;

"and that to the sermon heathen men, infidels, and Jews, "heretics, schismatics (Enengumeni, catechumeni, posnitentes, "competentes, audientes), all these, all sorts of people, were "admitted; but when they went to service, when the Liturgy "began, all these were voided, not one of them suffered to "stay. It were strange that that should be the only, or the "chief service of God, whereat they which were held no ser- "vants of God, no part of the Church, might and did remain "no less freely than they that were."—*Bishop Andrew's Sermon on St Luke* i. 74, 75.

The Rev. W. J. E. Bennet, now Vicar of Frome (of deserved famous renown), says, in his book on "The Principles of the Book of Common Prayer," that the 1ST BOOK OF EDWARD VI. is "THE MODEL OF ALL THE REFORMED LITURGIES;" so here follows a RUBRIC therefrom, quite upsetting this "Spiritual Communion" crotchet:—"Then so many as shall be partakers "of the Holy Communion shall tarry still in the Quire, or in "some convenient place nigh the Quire—the men on the one "side, the women on the other side. All other that mind not "to receive the Holy Communion shall depart out of the Quire, "except the Minister and Clerks."*

I again re-assert that our Church, FROM THE WORDING OF HER PRESENT OFFICES, never CONTEMPLATES what is now by some termed "Spiritual Communion." Indeed, she distinctly assures us, in the 3d Rubric in "The Communion of the Sick," that "there must be some just impediment before (even "in sickness) we can eat and drink the Body and Blood of our "Saviour Christ profitably to our soul's health, although we "do not receive the Communion with our mouth."

As to the "unsafe frequency of reception," which the "Sacerdos Scotticanus" anticipates, were the Laity induced to receive the Holy Communion *daily*—I could just anticipate the same "unsafe frequency of reception" in those Priests who have daily (and frequently upon very short notice) to Communicate the sick and the dying. Alas! what Priest is often in that happy state of mind which he should be in while he thus fulfils "the order of his course," and takes his place week by week at the Holy Altar? and yet, thus must he, without declination, go on, trusting to the mercy of God, and in the strength of that celestial Manna which he conveys to others. Mr Editor, our humble Zion would soon be filled to the brim with disunion and party-clique, if every Priest therein was minded to make the doctrines, systems, and rubrics of the

* "The Offerings were made while *All* the Congregation were assembled; and *the Communion was Administered after the* NON-COMMUNICANTS *had* WITHDRAWN."—(*Bp. of Guiana's Charge*, 1843.)

Church to tally with the jurisprudence of his own fanciful conceits, and not with the *plain meaning* of our recognised formularies. Our Bishops lately were perfectly astounded when they heard of the partial introduction, by a few Clergymen (almost altogether of ENGLISH Ordination, by the by), of *the pretence to "join in Eucharistic Worship without partaking of the Feast!!"* I do earnestly trust, with "Scotus," that their Lordships will be pleased to "nip in the bud" such *an uncertain postulate.*—I am, &c., A TRUE SCOTCH CATHOLIC.

To the Editor of the Scottish Magazine.

SIR,—Would you allow a Priest of the English Church to express, through the medium of your valuable periodical, the views and feelings which are pretty generally entertained by the friends of the Scottish Church south of the Tweed.

One of your Dioceses is now vacant—a fact of deep interest under any circumstances to the Churchman, but doubly so in the present instance, if it be remembered that its last possessor held it for nearly half-a-century. But the fact is still more important, when we know that he is the last *Scotch* Bishop—the last of the indigenous line who maintained inflexibly the old Scottish traditions of the Eucharistic Liturgy, and the Sign of the Cross in Confirmation. It is commonly reported that the Anglicising majority of the Scottish Bench were only waiting for his death to commence a new era in the history of their Church. He, at all events, as was said by the same party of Bishop Jolly, was a sad drag upon the plans of those who wished to entail on the Scottish Church all the evils of our present English Establishment, without any of its advantages. And now he is gone, what a momentous change! He rests beside the Altar of his own Cathedral, that he loved so well—the first Scottish Bishop so interred since the Revolution. But what troubles await the Church, for whose independence and purity he, even in the weakness of old age, almost single-handed, so unflinchingly contended! But more than this, the eyes of English Churchmen are, as might be expected, anxiously fixed on the result of the election of a Scotch Bishop at such a crisis; for in England we are keenly alive to the difficulties connected with the unreality of our *Conge d' elire*, and we would gladly know if the working of the Scottish Church is more satisfactory. We cannot think that the system which seems to be gaining ground with you—that, namely, of selecting English Priests for the Episcopate mainly on account of their wealth, is creditable. Nor is it fair in

English Priests who have settled down in Scotland to use their influence in excluding the indigenous Clergy from the Episcopate of their native Church. Surely the Scottish Church has some one worthy of so high a post amongst her own sons, without requiring to look abroad for some one to adopt for the occasion. And, at least, we trust that no one will be selected who would create a ferment, by acting as directly contrary to the policy of his predecessor, as the nominee of Lord John Russell would, if a vacancy occurred in the Diocese of Exeter while his Lordship was in power. The result of such an election could not be otherwise than one of unmitigated evil.—I remain, &c., ANGLICANUS.

To the Editor of the Scottish Magazine.

SIR,—The demise of the Venerable Bishop Torry seems to have suggested to the public the names of several eminent Clergymen, for the choice of the Clergy of the united Diocese, as his successor. The newspapers have mentioned five at least, if not more. All the parties named are of high standing in the Church, and are, so far as I know, eminently qualified for the office of a Bishop in the Church of Christ. Among those named I observe the Warden of Trinity College.

Now, if learning, high standing as a Churchman, unexceptionable bearing in public and private life, and abilities shown in the discharge of his duties as head of Trinity College, be qualifications for the Episcopate, no one will doubt, I presume, that he possesses these in an eminent degree. But then, on the other hand, I cannot see how his promotion to the Episcopate in the Diocese of St Andrews, Dunkeld, and Dunblane, can at all be compatible with his office as Warden of Trinity College. Suppose something occurring at the College which may require the interference of the Bishop of the Diocese—and such a supposition one can hardly think inapplicable to the case—how should the Bishop and Warden, being the same person, be the visitor and visited in the case? This reminds me of a story I once heard of a British Consul at one of the Eastern ports of Europe. Certain merchandise were prohibited from being shipped from that port to any other, except by the written permission of the British official. The trade being a profitable one, was wholly monopolized by the Consul. He bought ships to carry it on, and these, when loaded, were cleared out. Thus the British Consul at the port of A. authorizes and permits Mr B. of the ship C. to clear out of said port with her

cargo. The moral is, that this Mr B. was himself the Consul, B. being his name.

This story seems to me to bear very closely on the case alluded to.

I would therefore respectfully suggest, that the two offices of Bishop of the Diocese, and Warden of Trinity College in the same Diocese, ought not, and cannot with propriety be included in one person. One of these is enough.—I am, Sir, your obedient servant, BOTH SIDES.

Reviews.

The Place where Prayer was Wont to be Made: being the Prayer-Book's Plea for Daily Prayer in the Church. An Address to Plain Church-People. By the Rev. R. TOMLINS, M.A. London: J. Masters. Plymouth: R. Lidstone. 1852.

THIS is but a small Tract, but it is one of which the value is not at all to be estimated by the size. It is not so much a pleading in behalf of Daily Prayers in the Church—which the writer modestly calls it—as it is a clear, and, to all rightly constituted minds, convincing demonstration that attendance upon Daily Prayer is a positive duty, incumbent upon all who claim to be Churchmen according to the Prayer-Book. To those to whom the Prayer-Book is a dead letter, Mr Tomlin's little pamphlet will be so too; to those who *do* regard the Prayer-Book as the expression of the voice of the Church, who are "plain" and unmistakeable "Church-people," we recommend it most earnestly and cordially, asking them in turn to press it upon others, and direct their attention to the arguments it contains.

Constitutional Nature of the Convocations of the Church of England. By the Rev. WILLIAM FRASER, B.C.L., of Worcester College, Oxford. London: J. Masters. Edinburgh: R. Lendrum.

As our readers will easily remember that this pamphlet first appeared in our own pages, and was reprinted from them in consequence of the warm commendations it received from the *Morning Chronicle* and the *John Bull*, we will, in preference to reviewing it ourselves, give some of the criticisms which have already appeared upon it. *The Christian Remembrancer*, the leading English Theological Review, says of it—

"Mr W. Fraser's 'Constitutional Nature of the Convocations of

the Church of England,' is a pamphlet unusually replete with research and information. We have received it at the last moment, otherwise we should willingly have transferred the results of much of its learning and soundness to our own article on the subject."

Again, *The Ecclesiastic* concludes a lengthened and very favourable notice, by saying—

"In a short and *lucid* manner he tells us what Convocation is, and what it is intended to be. He has collected from different authorities, ecclesiastical and legal, the proofs necessary for any assertion he may have made; so that the reader may safely go along with him in his views, satisfied that he is not reading the theories merely of some ingenious advocate—though, of course, Mr Fraser does not conceal his sympathy with the revivers of Convocation—but the work of one who has inquired and examined into the matter, and presents the results of his labours in an interesting and practical sketch for the benefit of others. In fact, to any who may desire a succinct and popular account of the Constitutional Nature of Convocation, traced from its origin under Edward I. until now, we do not know any work of the size that will more satisfactorily answer that end than this pamphlet of Mr Fraser's."

In this praise several other periodicals coincide.

Important Truths for Important Times: In Six Letters to his Parishioners. By the Rev. ARTHUR J. PIGOTT, Curate of Edgmond. London: F. & J. Rivington. 1851.

A LITTLE work of singularly plain and earnest tone; containing a statement of the chief points of importance in Church matters which have been, in these important times, unhappily kept in reserve by a certain class of teachers. The re-publication of these Letters is their own letter of commendation, and a proof that they have met with a demand beyond the precincts of the parish over which the author had evinced his pastoral care and watchfulness, in dangerous days, by providing his flock with a loud, clear word of guidance.

Sermons addressed to a Country Congregation; together with Three Preached before the University of Cambridge. By the Rev. E. T. CODD, M. A. London: J. Masters. 1852.

A CLEAR style, running in a deep channel. Neither beneath the scholar, nor above the ignorant. A sound, simple, practical volume, admirably suited for ordinary congregations.

A History of the Articles of Religion. To which is added, a Series of Documents, from A. D. 1536 to A. D. 1615; together with Illustrations from Contemporary Sources. By CHARLES HARDWICK, M.A., Fellow of St Catherine's Hall, Cambridge, and Whitehall Preacher. Cambridge: John Deighton. London: F. & J. Rivington. 1851. Pp. 384.

THIS, so far as we have been able to look into it, appears to be an able, interesting, and valuable work on the History of the Articles. But we hope to examine it more fully before next month, when we will give a more decided opinion of its merits.

Ecclesiastical Intelligence.

EPISCOPAL SYNOD.

THE Bishops held their annual Synod at Edinburgh, on Thursday, the 30th of September—all being present, except the Bishop of St Andrews, then on his deathbed, and the Bishop of Argyll, suffering from indisposition. Their Lordships passed the two following resolutions on subjects bearing on the discipline of the Church, and at the same time involving principles of some importance:—

"That whereas cases have occurred, in which the rites of the Church have been demanded at the burial of persons not members of the same, the Bishops declare, That no Clergyman shall be required to read the Service of the Church over any such persons."

"That whereas persons, refusing to be confirmed, have claimed to be admitted to the Holy Communion, the Bishops declare, That any Clergyman who should refuse to admit such persons to First Communion is fully supported by the laws of the Church."

The consideration of the remit from the Diocese of Glasgow, praying for an authorised Hymn Book, was, owing to the difficulty of the subject, postponed for the present.

The Synod also made arrangements with the Government Inspector of Schools, the Rev. T. Wilkinson, for inspecting the Church Schools.

SCOTTISH CHURCH SOCIETY.

IN connection with this Society a meeting was held in the Hopetoun Rooms, on the eve of St Michael's Day, called by a circular from the Lord Bishop of Aberdeen and Primus, for the purpose of considering the propriety of bestowing some suitable testimonial of the respect and gratitude entertained towards the Very Rev. the Dean of Edinburgh on account of the eminent services conferred on the Church through the Church Society, of which he may be regarded

as the founder, and which has received his unremitting care and attention ever since its foundation, as general Secretary.

The Earl of Morton, on the motion of the Primus, took the chair, when the Lord Bish p of Edinburgh, seconded by the Earl of Roseberry, moved—

"That this meeting cordially concur with the Right Rev. the Primus, in expressing their esteem and respect for the Very Rev. the Dean of Edinburgh, for his eminent and long-continued services in behalf of the Church, and especially as general Secretary of the invaluable Church Society, the success of which they regard as mainly attributable, under the blessing of God, to his able, judicious, persevering, and untiring labours in that capacity, and to the admirable manner in which he has, since its formation in 1838, gratuitously conducted its business."

The Lord Bishop of Brechin, seconded by W. S. Walker, Esq. of Bowland, moved the second resolution—

"That this meeting resolve that steps be taken to express, in some permanent form, their high sense of Dean Ramsay's services; and that, for this purpose, the following gentlemen be requested to act as a general Committee." (We omit the list of names.)

The Lord Bishop of Glasgow and Galloway, seconded by G. Forbes, Esq., moved—

"That as the benefit of Dean Ramsay's labours has extended over the whole Church, it be recommended that sub-committees should be formed in each Diocese; and that the Right Rev. the Bishop, and the Very Rev. the Dean, along with the Synod-Clerk, and the Secretary and Treasurer of each district association of the Church Society of each Diocese, be requested to act upon these committees—with power to add to their number."

The Lord Bishop of Moray and Ross, seconded by D. Anderson, Esq. of Moredun, moved a vote of thanks to the Primus and the Chairman, coupled with a request that the noble Chairman would transmit a copy of the resolutions to Dean Ramsay.

We regret we cannot find room for the excellent speeches delivered on this occasion, as they appeared in the *Courant.*

On the following day, the Feast of St Michael, the usual annual meeting of the Committee of the Church Society was held in the Hopetoun Rooms—the Primus in the chair.

The meeting was occupied for a considerable time in preliminary matters of business relating to the funds of the Society, Education, and the formation of Committees.

The Society resolved to extend its operations, so far as to receive special donations for missionary purposes, to be applied according to the wish of the donors.

A proposal made by Mr King, the Assistant Secretary of the London Auxiliary Committee, to make an extensive appeal in Eng-

land, in the hope of raising a large sum, was agreed to. The Lord Bishops of Glasgow and Moray, along with the Dean of Edinburgh, were appointed to draw up the appeal; and, to cover the necessary expenses, funds were to be borrowed from the capital of the Society, to be refunded out of the proceeds. A similar appeal will be circulated in Scotland, to carry out the plan of Mr Scott of Gala.

The Training Institution—St Andrew's Hall—occupied for a considerable time the attention of the meeting,—the Lord Bishop of Glasgow having made a report for the Bishop of Edinburgh, the Visitor, who was unfortunately absent on account of bad health. It was reported to be in a high state of efficiency; and the alterations and repairs made on the buildings had rendered them very appropriate for the purposes of the institution. A sum of £50, presented to Dean Ramsay for Church purposes, by Mr Nicholson of Carnoch, had, with his consent, been used towards the liquidation of the debt on these buildings; which, however, still amounts to about £600. It was remitted to the Committee to consider the best mode of providing for the liquidation of this sum. And a vote of thanks was voted to the members of the Committee for the efficient way in which they had discharged their duties.

Considerable dissatisfaction has been felt by the Clergy of the Church as to the *principles* on which this Institution is conducted. As long as the College was of a temporary character, no notice was taken of the objection which was pretty generally felt; but now, that it was made a permanent Institution of the Church, it was necessary to make an effort to place it on a satisfactory footing. Accordingly, the Rev. P. Cheyne, of Aberdeen, with a view to open a door for the rectification of its principles, moved that the Committee should be composed of members from all the dioceses. After a considerable deal of discussion, the Bishop of Moray moved the following resolution, which was unanimously adopted:—

"That the Committee of Superintendence to be appointed do consist of not less than twenty members, and that the Rev. Mr Cheyne, and Mr Walker of Bowland, be authorised to communicate with the Bishop of Edinburgh, and that they, in conjunction with his Reverence, be empowered to nominate members from the different dioceses; and that the Bishops be empowered, together with this Committee, to frame a constitution for the future management of the Training Institution."

The Rev. Thomas Wilkinson, Vicar of Stanwix, near Carlisle, the Government Inspector of Church Schools, was then called in and introduced to the meeting by the Primus, when he explained the principles on which Government were willing to give aid to Church Schools in Scotland. This led to a good deal of discussion, which did not end so satisfactorily as could have been wished; but we, nevertheless, hope the best from the appointment.

The meeting then proceeded to make the usual grants, when it was found that, to meet the expenses and the claims, there was a deficiency of £582, 6s. A question of some importance was then

discussed—viz., Was this sum to be deducted from the grants? or, Was the deficiency to be taken from the capital? This last proposition was moved by the Rev. A. Lendrum, and ably seconded by the Rev. P. Cheyne, when it was at last unanimously adopted. The sum of the grants voted amounted to £3333, 11s.

The Primus then drew attention to the meeting of the previous day, and the Dean of Edinburgh feelingly expressed his gratitude for this appreciation of his services.

COUNCIL OF TRINITY COLLEGE, GLENALMOND.

The annual general meeting of this body was held at the College, on the 7th ult. Present—the Lord Bishop of Aberdeen and Primus, the Lords Bishops of Edinburgh, Glasgow and Galloway, and Moray and Ross; the Very Rev. the Dean of Edinburgh; the Revs. A. Rankin and A. Lendrum; Sir Archd. Edmonston, Bart., Sir Patrick Threepland, Bart., William Smythe, Esq. of Methven, and William Pitt Dundas, Esq.

The first business that occupied the attention of the meeting was the election of a person to fill up the vacancy occasioned by the death of Sir John Gladstone and the Honourable John Talbot, in conformity with the statutes, when Sir Michael Shaw Stewart was unanimously chosen to fill the office.

The Council then passed a resolution, expressive of its sorrow for the loss of Sir John Gladstone and Mr Talbot, and its sympathy with the bereaved families; and, at the same time, appointed the Secretary to write a letter to the family of the late Bishop of St Andrews, to express its deep respect for his memory, and its sympathy with the survivors.

The minutes of the Sub-Committee were then read, and a financial report was submitted to the Council, detailing the state of the funds, &c., from which it appeared that the College was now in a position to defray its current expenses; but that, owing to the liabilities formerly incurred, it is still labouring under heavy difficulties, which cannot be got rid of without considerable exertion on the part of the friends of the College, while large sums are still required to complete the buildings.

This led to some discussion as to the best mode of ameliorating the pecuniary affairs of the College, and extending its advantages throughout the country, when it was resolved to admit two boys annually, being sons of Clergymen, whose incomes from all sources did not exceed £100 a-year, at the respective sums of £10 and £20. A Committee, consisting of the Bishops of Edinburgh and Glasgow, the Dean of Edinburgh, and Mr Pitt Dundas, was appointed to co-operate with the Warden and Sub-Warden in carrying out these objects.

The Primus read the report of the Examiners appointed, in terms of Bishop Luscombe's will, to decide on the merits of the candidates

for the Luscombe Scholarship, and the Jamieson Bursaries. The report was extremely satisfactory, and ran as follows:—

"The Examiners appointed by the Right Rev. the Primus, for the adjudication of the Luscombe Scholarship at Trinity College, Glenalmond, have to report that they have, to the best of their ability, examined the Students in the several subjects with which they have been occupied for the last year, and with an especial reference to those recommended by Bishop Luscombe, in the directions attached to his bequest.

"Upon the whole, the Examiners feel themselves bound to express their high approbation of the diligent attention which, it is clear, all the Students must have paid to the instruction which they have received during their residence in Trinity College.

"They have to mention, with peculiar aprobation, the papers given in by Mr Crabb, Mr Ironside, and Mr Shaw, who stood in the Examination in the order in which their names are here placed; and they must also record the pleasure they felt in reading the very creditable answers of all the Students to the questions proposed to them on the Thirty-Nine Articles.

"In some branches the Examiners were forced to see great deficiency, arising, evidently, not from any want of industry on the part of the Students during their first year's course, but from their want of such previous preparation elsewhere in the ordinary school learning, especially in the Grammar of the Greek Language, as is requisite for fitting them to profit by the more advanced instruction which they have here received.

(Signed) "C. H. Terrot, *Bishop of Edinburgh.*
"Robert Eden, *Bishop of Moray and Ross.*
"Alfred Barry, *Bell Lecturer.*"

After the Council had apparently broken up, it was called upon to sit again, to answer a question which had been omitted to be laid before it at an earlier part of the day—viz., Whether the offices of Warden and Bishop of the Diocese could be held by the same party? The terms of this question were objected to; and the Council agreed to deal with the abstract question only—viz., Whether there was any thing in the statutes, or the position of the Warden, which, in the opinion of the Council, would render it incompatible for him also to be a Bishop of this Church? The Council were evidently taken by surprise, and hastily concluded that they saw nothing incompatible in the two offices—a decision in which we feel confident the good sense of the Clergy and Laity will not go along with them.—(On this point, see remarks at pp. 531–33.)

The mandate by the Primus for the election, to fill up this vacant See, was issued on the 14th ult.; and a return to it must be made on or before Saturday the 13th inst. The Very Rev. the Dean of the Diocese has, in consequence, summoned the Clergy to meet in St Anne's Church, Cupar-Angus; and after Divine Service, proceed to the election of a successor to their late lamented ordinary.

A form of prayer has been issued by the Primus, on the petition of the Clergy, for direction in the choice of a Bishop, to be used daily in the place of the Ember Prayers, until the election is made.

DIOCESE OF GLASGOW AND GALLOWAY.

We understand the Lord Bishop of Glasgow and Galloway has been holding Confirmations in several churches in his diocese; but as we have received no notices of them, we can furnish no report. The following reached us one day too late for our last month's impression—

The Lord Bishop of Glasgow and Galloway administered the ordinance of Confirmation to twenty persons on the afternoon of Sunday, the 26th September, in St Andrew's, Glasgow. His Lordship gave a lucid and distinctive address on "The Doctrine of Laying on of Hands." Ever since his Lordship's consecration, there has been an Annual Confirmation in St Andrew's on *Sundays*, which has tended to bring more prominently before the *operative classes* the necessity and duty of receiving this means of grace, than when the rite was administered on an *ordinary* day.

Miscellaneous.

FROM THOMAS A' KEMPIS' "VALLEY OF LILIES."

We are all brethren, created by the same God; we are all sinners, born of guilty parents; but, by the grace of Christ, we are called to the faith—we are regenerated by the same baptism, and we are all but one body in Christ. Let no one, then, despise or ridicule, or offend his neighbour in any thing. We ought rather, in conformity to the will of God, to help and instruct him, as far as we are able; doing to him as we would be done by, were we in want.

He that by words of edification confirms the weak in the faith, feeds the sick with the bread of heaven.

He that consoles the afflicted, gives a cup of life to the thirsty.

He that calms the wrath of his brother by meek words, withholds a dog from biting, by anointing his tongue with honey.

He that checks a wandering tongue, brings much peace to his brethren.

He that prefers himself before others, shows but little judgment, and deserves confusion.

He that humbles himself in all things, deserves to receive more abundant grace and honour.

By prayer the pious and humble man breaks the snares of the evil one, and escapes; while the proud, led on by vain glory, falls into his toils, and perishes.

From which may the pious Jesus ever preserve us, and conduct us to the joys of heaven! Amen. MARIE.

THE

SCOTTISH MAGAZINE,

AND

Churchman's Review.

DECEMBER, 1852.

THE TWO CURATES.

Chapter 13.—*Getting a Living.*

"What a deuced lucky fellow Bovin is!" exclaimed the Honourable Augustus Shadowy, to his aunt, Mrs Alldust—"he has got the living of Luxall; and now, of course, comes pretty Miss Vernon into action. Some men *are* fortunate."

"Well, I'm very glad," replied his aunt, "that Mr Bovin has got that living; for it's the fashion to give those kind of things to a parcel of tradesmen's sons now-a-days, and it's such a bore to have men of that kind at one's tables—they hate the aristocracy, and take every opportunity of trying to humble us. And then they are such radicals generally, and are incessantly dinning the wrongs of the people into our ears."

"Right again, Naunty," said Mr Shadowy, stretching out and admiring an exceedingly thin pair of legs, which meandered down his faultlessly cut trousers. "They're confounded bores; and there's a nasty, healthy smell about them that I never can stand. Besides, I've a notion that they really read those heavy books that the old Bishops put down on their papers; for when I was in for examination the other day, there were two or three of them writing away all the time, as though they knew the answers to all the questions. I thought Tom Montague would have laughed outright before the old chaplain; for one of them complained that there wasn't time enough to answer all the questions!"

"But didn't you answer them, my dear?" said Mrs Alldust —"you are such a genius—and I know you have read two or three of the books, for I saw them on your dressing-table."

"Oh, I made my fellow get me to sleep with them sometimes; but as for reading them—I told you from the first I couldn't. I knew they would'nt pluck me, for the governor's sake. No more invitations to Shadowy Castle for the old Bishop. Besides, look at his daughters—he can't afford to pluck a man of good family, who may make a match some of these days. But here comes Bovin! I'll call him in."

"Holloa, old fellow!" said Mr Shadowy, throwing up the window—"come in! Tom will take your horse. We want to congratulate you."

Bovin received their congratulations with much *sang froid;* for he considered that the living of Luxall would bring him work of a kind which he did not like. Indeed, nothing but the prospect of a speedy marriage with Miss Vernon would have induced him to take it; for he had money enough to live well in a town as a bachelor, but not enough to set up an establishment suitable to his condition in life, and that of Miss Vernon's family. Luxall was a good living, and there was a large house—and it was, besides, near the homes of both the young people—and so Bovin became Vicar of Luxall.

With how different feelings men accept livings, if we may judge from the results! "Thank God!" seems to be the language of one man's heart, "I shall be able to live a little more like a gentleman now." "I can marry with some prospect of keeping a family now!" says another. "I can restore that fine old church," says another, "and be able to take the lead in the attempt to get some right principles of church-architecture into that neighbourhood." Another says—"Ah! now I shall be listened to at a Bible or missionary meeting. I shall have some influence, as the Incumbent of Mare-cum-Nidus, in arresting the flood of Popery, which, as a torrent, threatens to overwhelm the country." "Now, then," says another, "I can get a nice library together; and I and my family can go up to London for about six weeks every year, and take lodgings near the British Museum—and then for the great work on British Butterflies!" "How the Tomkinses and Larkinses will stare when they hear that that little boy who was got in as chorister at Christ Church, has got a college living, and is in a fair way of becoming a Bishop," says another. "Of course," says all these, "I shall attend to the parish." And in most cases they do all the duties of an ordinary low-pressure clergyman. But another man, who has studiously, for years perhaps,

put out of his mind all thought of what he will do when he gets preferment, and never attempted to realize the fact—who has avoided all display which might draw the eyes of patrons, more carefully than he would the display of graces of person or mind—who has gone on, working quietly and humbly with such means as God has placed at his disposal, and content with what encouragement He Who bore the crown of thorns has seen fit to send him—that man suddenly finds, that in the course of God's providence, a higher responsibility is placed upon him. Such a man passes hurriedly over a small column in the clergy-list, which states the value of the living; for beyond it is one, perhaps stating the population at 5000—and immediately the houses of the little manufacturing town reel, and totter, and fall—shaken by an earthquake, as seeds from the summer grass by the wandering wind—and the earth glows with fervent heat—and the sulphur-clouds mount black to heaven—rolling up and on, till they come to an awful space, which, still and serene, amidst falling stars, and passing heavens, and a burning earth, points out the place of judgment for the deeds done in the flesh—there he sees himself—face to face with those 5000 souls—perhaps with the sins of many unreproved, their aspirations after good unnoticed for want of time, their death-beds uncheered for fear of catching a distemper and bringing it home to his family, and with the eye of a severe and terrible Judge fixed upon him—he sees sparks of light which were kindled in dark souls, and which it was his duty to fan into flames, for ever quenched in the blackness of darkness. With men who think thus, there is little room for exultation; and the congratulations of friends would sound strange, did not the sense of duty, and the feeling of a supporting Father, make them resolute and strong.

No one who knew Bovin expected that he would do more than other men—but every one expected that he would do as much. Nor were they deceived. He organized a clothing club, established a school, got a few singers together, and engaged a master to come from the nearest town. He thought every thing was to be done by combination, and that he was the presiding genius of the whole. The farmer's daughters suddenly found themselves organized, and certainly he displayed great skill in making use of them. Miss Tomkins was only one of the common Sunday-school teachers, and had there been nothing else going on in the parish, she would "have scorned to play second fiddle to that conceited Betsey Perkins, who gave herself such airs, just because she had been to boarding-school." But, then, Miss Tomkins was Lady Chairwoman of

the Dorcas Society; and the two rivals were very civil to each other, for each had to exact a sort of obedience of the other at some time. Tracts were distributed in such abundance, that the poor people got tired of seeing so many "swearers' ends." The parish was divided into districts, and each young lady, once a month, reported to the Rector the state of her district, and any remarkable conversation she might have held, or fact that had come under her notice. The monthly meeting took place in the evening, and they stayed tea with the Rector; and, as the nights were getting short, their brothers came for them—but whether the brothers took home their *own* sisters or not was not Bovin's business.

It was a very busy month to Bovin that which came after he took to his living; but, as he could work when he liked, it was quite astonishing how much he got through in that month. The reader must not suppose that Algin and he saw nothing of each other, because I have only brought them together once. Though so dissimilar in many respects, they yet liked each other's company. Algin found a relief in the attractive conversation of Bovin—Bovin got ideas from Algin without the trouble of thinking them out for himself.

The day after the first monthly meeting of the district visitors, &c., Bovin rode over to Otterbourne. The day was cold and winterly, and the bare trees and hedges struck a chill into every one's heart. The keen wind swept over the fields. The sheep were huddled together, and the gipsies' donkies and ponies were collected under the park wall for shelter. There were no children even at play in the dirty suburb of Otterbourne; and the streets were almost deserted, for the factory girls were all at work, and the loose fellows who generally stood at the corners were in the ale-houses where there was a fire. "Confound this place!" said Bovin to himself; "I can't think how Algin can work in such a place as this. What a strange mixture of the real and ideal he is. A man who could have written Lalla Rookh—but then he'd have made the fire worshipper stir the fire with a rusty poker to show the decadence of true religion according to the Gheber's notion. I should'nt be surprised to find him sitting without a fire—his coal meanwhile ministering warmth to some old woman's talons. Hollo, Peewit, there! I was just coming to your shop. Send a hare and a brace of birds round to Mr Algin's, will you? The old story, you know—a gentleman called at your shop, &c.—did'nt want his name mentioned—and so on." "All right, Sir," said Peewit. "Send them at once

so as to get there before me, will you, Peewit?" "Yes, Sir, they shall be round in two minutes."

This was frequently Bovin's practice when he came over to spend the evening with Algin; for once he came and took what the house afforded—which happened to be the remains of a piece of mutton, very much jagged. They enjoyed it at the time, for they cut pieces off and threw them on the clear coals, and Bovin had seldom eaten more heartily or with greater relish, but yet he did not like to repeat so simple a pleasure. He noticed too—for in the matter of eating and drinking he noticed every thing—that the old woman who waited upon Algin was in the habit of washing in the back kitchen, where hung the safe containing Algin's cold meat. Poor Algin never troubled about such matters. He eat beefsteak puddings long after the bits of meat had become black; but then he had a book before him, and that was his feast, and he was so used to bad smells already, that it must be very bad beef for him to notice.

"Dear me, here comes Algin, and now I can't get to Owen's. Well, I must plead biliousness, for I can't eat that horrible old woman's pastry, as she calls it."

The two friends went to Algin's little house at once, for it was Algin's tea time he said. "He had told Mrs Cornish he should be in a little earlier, for he had had a harrassing day's work among the typhus-fever people."

"God bless me!" said Bovin, "why did'nt you tell me, Algin? I would'nt have come near you upon any account."

"May God bless you, my dear fellow, and keep you from suffering what I have seen these poor wretches suffer to-day; but you need not fear, for I got the disinfecting fluid to work in the last house I went into, and stood over the vapour as long as I was able."

"Ah, very thoughtful of you! but here we are at your den. Now, Algin," he said, his face brightening up as he saw the ruddy glare of a good fire, "you will allow me to do as I like, won't you? for I have had hard work lately, and a little enjoyment would do me good. Let me have your shutters closed, so as to shut out that horrid factory from your view, for it chases all your bright looks away at once."

"Well, do, my dear fellow, do just as you like."

"Hi, master!" exclaimed Mrs Cornish in a half whisper, as Bovin went thumping and rattling at the shutters, "Hi! come here!"

"Well, what's the matter?" said Algin, going into her little kitchen.

"What's the matter? why we've got nothing for supper.

"Nothing at all?"

"Not a shurruk of any thing, but half of that brillace pie as was made last week—and I be'nt a going to bring that in."

"Why not, Mrs Cornish?" asked Algin, looking rather surprised.

"Why, that geaming hound—gentleman I mean—'ull say as he did last time—'that 'tis the old crust, and Mother Cornish let the kitten sleep under it 'till just as 'twas wanted, and then chewed some brillaces and put 'em under.' I heerd him."

At this instant Peewit's boy came with the game; and Algin, though puzzled to know who could have sent it, was yet very thankful. "There, you see, Mrs Cornish," he said, "things all come right if we only take no anxious thought about them. Now you'll be too busy to make any pastry, and I'll step down to Owen's and get some. Shall be back in a minute, Bovin," he said in at the door, as he passed it.

"All right, old fellow! I'll brew the tea meanwhile. Gone to get some pastry, I hope; or else I'm bilious," he soliloquized to himself. "Three and eightpenny congou for general use on this side, I know. Beg to decline you, Messrs Soleleaves' good tea here for visitors. That looks like a little departure from that simple nature of yours, Mr Algin. Nature! pooh! an old woman who never washes her feet, and her daughter's simplicity is nearly as bad, for she never cleans her teeth.

'Better a year of glorious Europe,
Than a whole cycle of Cathay.'

Right, Tennyson; natural people are generally natural fools. How can Algin live in this muddle, and he says this is refinement to the northern curacies! A man killed his wife in nine months on a brick floor in Wales—an Oxford man too, clever and accomplished, Miss T. said. Fancy me taking Augusta down there! A brick floor and pewter spoons. Well, perhaps that would make me a radical, there's no telling. But the man need'nt marry. No, of course not. He shouldn't expect such a thing. Shouldn't come into the Church if he had nothing. Confound the fellow, he ought to have been a bagman. I don't know though; who'd go to the brick floors if such men did'nt. I wouldn't, Tom Montague wouldn't, and Shadowy would faint away at the bare thoughts. Besides, we should know nothing about the people; they'd come to us for money, and go to the dissenters for religion. Confound it, I begin thinking as soon as I get near this man. What a fellow

'tis—every body says the same about him—even pretty girls wrinkle their foreheads when he talks to them.

Algin soon came back, and putting on an old coat—for he had to economise his clothes—he sat down to such simple enjoyment as his means afforded. Good old Mrs Cornish had got him a new loaf for tea, and with this, the bright fire, the presence of a friend, and the steaming tea—a beverage of which most thinkers are fond—he felt quite happy.

"What a fellow you are," said Bovin, looking on him half-enviously, half-compassionately. "How little it takes to make you comfortable."

"Little of these kind of things," said Algin, pointing to the table, "because they belong to the animal part of our nature, and I have always struggled hard against Monsieur the Wolf which I have within me. But men like yourself, Bovin, rather misapprehend my class. You think, because we work away cheerfully in the midst of coarseness and vulgarity, that we care little about refinement. Watch us, however, when we come into your drawing-rooms. We drink in the manifestations of your taste. Your pictures and statues are appreciated at once by minds in which the sense of the beautiful is undulled by satiety. What are to you every-day pleasures, are to us holidays of taste; and next to the thrilling, overpowering delight which we feel at standing face to face with natural beauty, is that of going into some lordly house, where every thing is in good taste and harmony. But the annoying thing to me is, that you don't seem to care about such things yourselves, or to enjoy them as we do."

"No, because, as you say, we are accustomed to see them every day. Besides, my dear fellow, you mustn't give *us* credit for all this taste. Two-thirds of it belongs to the upholsterer. He furnishes the room *en suite;* we add pictures, because they are by men of known talent. Half the people who have good pictures in their rooms don't know why they are good. The only thing about most of us is, that we should feel the want of refinement in the things about us instinctively. It would be cruelty to put me in such a place as this: it would grate upon my mind and taste, and perhaps kill me."

"Then what effect do you think the absence of them has upon us, Bovin? It makes some discontented; because, with as much in their organisation requiring the presence of art and refinement as you have, they are condemned to the presence of what is vile and ugly. And it makes the more healthy minds feel that there are better things in the world, and that, perhaps, if all this refinement were put aside, men's minds

would choose those better things. And above all, that it is indulged in at the expense of the bodies and souls of our fellow-creatures."

"Nonsense, my dear fellow; some of your Quixotism again. How could you feed the thousands of your fellow-creatures around you, but for the luxuries of the rich?"

"By their riches," said Algin decidedly; and then the rich would stand a better chance of getting into the kingdom of heaven. But this doctrine will not suit you, I know, Bovin; nor am I the proper person to preach it, for I have never had the opportunity of making myself poor for the Gospel's sake."

"Well, don't talk too soon, said Bovin, "for you may have. There is Miss Medway, who, one can see with half an eye, thinks you a most loveable man. She has a large fortune; and you are Medway's pet decidedly. Only I like you so much myself, or I should hardly have expected Medway, who is the very pink of elegance, would have taken to you as he has; for you know, Algin, you rather pride yourself upon running counter to the little elegancies of life."

"No, no," said Algin laughingly. "I despise the insincerities of polite society, but I by no means run counter to its little elegancies. I won't say bad music is good for the sweetest young lady in England; I won't say I am not at home when I am; I won't pretend to like people whom I despise; nor will I worship money as many do. But taken all in all, there is more honesty, and more delicacy, and more kindness, in good society, than in any other; and I have seen all, you know, beginning from the lowest. *I* should never get on in good society, I know, for it is apt to chill me; there are none of the warm, familiar recollections of childhood about it for me, but nevertheless I like it, and can appreciate it."

"What a strange childhood yours was, Algin," said Bovin. "I cannot help thinking that there is some mystery attached to it that we shall see cleared up. Who knows but you may be the claimant of the Alderly estate?"

Algin recoiled as if a viper had stung him, and said bitterly, "What, and heir of all its shame? God forbid!"

"Say rather, the means of wiping out its shame, my dear Algin. Your high principles and self-denial, carried out as they might be when they had such a field for their exercise, may have been nurtured for this very purpose by Him whose footsteps are in the storm, and whose ways are so mysterious. But I really beg your pardon, if I have said any thing to wound you. I ought to know the soft heart there is in that

manly breast of yours by now, old fellow," he said, and grasped Algin's hand with all a brother's warmth.

Algin returned the pressure yet more warmly. "The truth is," he said, "your words embodied my thoughts; and when we hear our thoughts, you know, we are often startled at them." He then told Bovin the story of the ring. "You know the history of my childhood already, Bovin," he said, "and will be able to see how this circumstance affects me. I don't like to ask Medway's advice about it—why, I have scarcely dared think yet—but somehow I shrink from it. It seems, too, so ridiculous a thing, because two old rings are like each other to connect circumstances which have no other apparent connection; but yet the thought haunts me day and night, and I cannot help it."

"Well now, Algin," said Bovin, "I am not going to take credit for the cleverness of seeing what none but yourself could have seen—because none but yourself could have the past and the present in view at the same time—I spoke with something like knowledge about the matter. Miss Medway came yesterday and told me and my mother, all about how Richard Lovegrove had been there, and how he said he was sure you were the sad gentleman's son; and Miss Medway said you turned very pale when the ring was shown to you—she remembered *that* when Richard told his tale; and she said her papa, who remembers poor Mr Holton, has often said your face somehow seemed familiar to him. She said, "How singular it would be if Mr Algin should be proved to be the heir of Alderly." To which my remarkably practical mother objected that your name is Algin, and that you would be the last person in the world to change your name."

"And what did you say, Bovin?" asked Algin eagerly.

"Why, that the name might have been changed before you knew any thing about it."

"Precisely," said Algin, who was really getting interested; for like other philosophical men he was pretty much guided by the opinions of others, even whilst affecting to despise them, and regarded the possession of Alderly with less repugnance, when he found that those whose good opinion he most valued desired it for him—"precisely, just what I expected you would say. But then, who's to know this? What ground have we even for supposing it? There is not even the shadow of a clue to guide me, except Richard Lovegrove's fancying I am like a gentleman who used to come down here, who, Mrs Medway fancies, may have been Mr Holton. No, my dear Bovin, I will try and think no more about it, lest it take me from my proper

work. I have struggled manfully hitherto, because I have had help from God, and I will go on as I have done, careless about riches, lest they should meet with this love of the elegant and the refined in my nature, and lead me astray from what is real and practical."

"Nonsense, my dear fellow; does it lead Medway astray?"

"No, truly;" said Algin, "but there are few Medways."

"And I know of only one young lady in the world so worthy of any and every exertion as Miss Medway, and of few properties where so much might be done by a clear head and a warm heart as Alderly, 'with its half dozen villages reposing their rural beauties upon its natural bosom,' as George Robins would have it. God has given you a clue in one or two remarkable resemblances. If you had been plain little Algin, living in some small town and known to the inhabitants thereof, if you could remember a grandmother in a red cloak, who took snuff, and wore brass spectacles, and half a-dozen little dirty nosed cousins who came to play with you on wet days; then I should say that you were about as likely to be son to the man in the moon as to the proud chivalrous Mr Holton. But you don't even know where you were born, or when. By the bye, Algin, how did you manage with the Bishop about your baptismal certificate?"

"Oh, I had to make an affirmation that my age was twenty-two—for I had no baptismal register, nor, as I said before, did my father leave behind a paper of any kind, not even a particle of his handwriting. This he would surely have done had I been heir to such a property as Alderly. What would induce him to leave to others the inheritance of his own child; or, indeed, to forego it himself? By the bye, what was the report in the neighbourhood about the property?"

"Why, that Mr Holton died abroad, as he was travelling in Palestine, and that the child was stolen by Bedouins."

"How came the property in Chancery then? some one must have put it there."

"That I can't tell you. No heir was forthcoming, and perhaps the solicitor to the estates, afraid of the responsibility, applied to Chancery."

"But then," said Algin, "isn't it strange, that, even supposing my father and Mr Holton to have been one and the same person, he should, whilst anxious to destroy all trace of his identity, wear to the last a ring, which, from its singular shape, might furnish a clue at some time or other."

"My dear fellow," said Bovin, "don't you feel that no man *thoroughly* does any thing. There is always some little thing

or other overlooked, or something done which ought not to be done. Then comes some clever fellow and finds out all about it from some of these little things. No Indian ever yet managed to hide a track so cleverly, but some old fox of a trapper could be found to recover it. Put a sharp London lawyer upon this matter, and he could soon furnish you with a hundred corroborative proofs which would grow out of each other as wisely and naturally as one branch out of another."

"And he would also require to be paid; and I leave you to guess whether I could do this or not out of my present income. Why, I have to be careful of dirtying my hands, for fear of using too much soap. Indeed, but for the kindness of some of these good people, and the carefulness of poor old Mrs Cornish, I couldn't do at all—that is, though I should not be half starved—I should not have a penny to give to the poor wretches around me."

"Nor need you, Algin. It is not expected of you. No one would be unreasonable enough to suppose, that a curate upon mechanics' wages could dress like a gentleman—live like one, and give like one too."

"No," said Algin; "but if we would be made like Him whose servants we are, we must be content to do the latter, if we leave the two former undone. There is, if you remember, a little incidental notice of our Lord's behaviour in this respect—as an example to poor men. Though he had not where to lay his head, and had to depend upon others for his subsistence; yet, there was no surprise manifested at Judas's departure from the last supper; 'for some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that *he should give something to the poor.*' Besides, I can't preach what I don't at least attempt to practice."

"Quixotism! my dear fellow, depend upon it. You will get out of all this by and bye. Most young fellows set out with those notions or some like them, according as they aim at being religious, or only very honourable; and then by and bye they get to find that they won't do in the world, and so they gradually drop them."

"Are the notions right or wrong, Bovin?"

"That I say nothing about—only, that in the present state of society they are impracticable."

"Nay, they are practicable enough if we have the courage to practice them. If we can begin with them, we can keep on with them. We want the heroism of doing good celebrated in poem and romance for the next few years, and then we

should have men doing battle as valiantly in that field as the soldier has in the field of bodily strife. But the tide has set that way, Bovin, and before long that cry of quixotic will have no meaning in it. A feeling is fast getting abroad, that it is the right thing, and also the manly thing, to do one's duty, and to make other people do theirs—as far as one is able. You may call the one romantic, and the other radical if you like, Bovin; but those same feelings are terrible things when they take possession of people's minds. Stone walls cannot stand against them, much more barricades of ottomans and music stools."

"There you are upon your favourite subject again, Algin. Now, my dear fellow, just look round you, and see what man there is of all our acquaintance, except Billy Grinley, who hold such opinions as yourself. Here are lots of clergy—the crack clergy of the crack diocese—men of family—men of wealth—men of intellect, mostly. They do their duty, and get their dinners like sensible men, and leave all tinkering at the Constitution to Brummagem artisans—who may just grumble and griggle away as long as they like; for they have no power to do anything else. No, my dear Algin, take my advice, and talk less about those things; men listen to you politely, of course, but they don't like it nevertheless."

"I dare say not, Bovin. But nevertheless they *must* like such subjects, and we *must* consider them; for the people are beginning to use their terrible power, and it depends upon us whether they use it wisely and well, or the contrary. 'Brummagem artisans' have just put in practice one lesson they learned from the 'Wilkes and liberty' school, and have forced our rulers to carry a great commercial measure in spite of themselves. They have a notion that the Church is opposed to reform—a most false notion; for the Church, active and independent, has been the great reforming power in the world. They fancy she is opposed to the interests of the people, when she has been always their champion and protectress. And, worse than all, they fancy that in this country she is altogether a gentleman's church, when, really and truly, no church in the world is by original constitution so much a poor man's church. The Charter House—Christ Hospital—hundreds of grammar schools all over England—and scholarships and exhibitions at both universities—if only they could be used as the founders directed—prove this. I grant you, poor men may rise, and do rise, in the Church—that is, *comparatively* poor men; but they do it by pushing through a thousand obstacles which never ought to exist, and were never meant to exist—and for one

who succeeds, you have twenty who break down in the struggle. These things make the 'Brummagem artizans,' of whom you speak so contemptuously, say, it is a gentleman's Church—a gentleman's constitution—a gentleman's country—and that they must either have it or put it to rights. Now, you know, Bovin, most of the High Churchmen we know are remarkable, even among clergymen—who usually sympathize with the poor—for their efforts to better their condition. This is what the 'Brummagem men' will understand at once. They acknowledge by their deeds that God has given the poor man an interest in the country as well as the rich. They say to the artizan, by deeds—though some of them might shrink from saying so by words—society at present requires of you that you should labour hard, and be paid little; but send us your children, and we will watch over them as over our own. They shall have knowledge, which you say is power; and as far as we are able to lead them to it, they shall have religion, which *we* say is power. We cannot influence the old foundations; but here are new ones, where your children, if they manifest talent, may become teachers of others, and rise to the highest offices in Church and State by their own exertions afterwards. I believe that the carrying out of these notions—generally—will do more to save the country from revolutions than Universal Ballot; but they will, at the same time, change the face of society; for no man can rise from the people, and not bear about with him, all his life long, a sympathy for their condition. Fancy the gradual leavening of the upper ranks that will take place, when you have men like the Bishop of —— upon the Bench, and Sir E— S—n on the woolsack—and when such men can look, the one to his diocese, and the other to his court, and find himself backed by men, who, like himself, have risen by the sheer force of intellect and hard work. No, Bovin—you may retain your drawing-room prejudices if you like; I cannot wonder at it, for I retain my popular ones; but we are at the beginning of one of the greatest religious and political reformations the world has ever seen; and because I like the better orders of society, and sympathize with the lower. I rejoice at it."

"We shall see," said Bovin; "I can't bear cads—much less cads like Cobden and Bright. If we are to be reformed, let it be by gentlemen."

"Who have had two or three hundred years to do what has been done in fifty," said Algin. "But I agree with you, let it be by gentlemen by all means, it will be done less roughly no doubt; only they will for the future have an educated people,

and a fearless press, to see that it really is done. Medway says, the Church must do it through or by the people; and I begin to believe him. She is the proper authority to reprove spiritual wickedness in high places; because in others it may savour of disobedience to rulers to do this—in her it is simply a fulfilling of her higher allegiance to the King of kings. But now let's change the subject, for we never agree upon this. When is the happy day to be?"

"Oh, Augusta and her mother both say May-day; and I suppose it will not be before. We go up the Rhine for a wedding trip, and shall be away for a month. I look forward to a happy life, Algin. Why don't you enter the holy estate?"

"Because Providence has not called me to it, Bovin. I could not maintain a wife. I should even have to be obliged to my wife's friends for money to procure a license; so it would neither be prudent nor pleasant."

"Nonsense, Algin, your romance again. A manly, loving heart like yours, far overbalances all worldly riches. The careful, guiding, tender devotion you would pay to a wife all your life-long, would insure her happiness."

"That I feel I could insure as far as I am concerned, Bovin; and I certainly feel with you that that is far more than gifts of fortune or graces of person; but there are prejudices in your class, Bovin, which I could not bear to be exposed to in such a delicate matter as that. I could scarcely hope to find a girl so strong-minded as not to feel that she was condescending to marry the son of a nobody; and at the same time so delicate as to apprehend the tenderness and depth of my love. I am rough myself, I know; but the least appearance of want of grace and tenderness in a woman would chill me towards her. And then, if I found the woman all I could desire; yet I should be exposed to the sneers of her relations, and should know that they would make her feel that she had thrown herself away. No, Bovin, I could love as few men can, but I must forego it, and keep to hard, stern work. All men cannot do as you do, so you must be thankful for your station and fortune, and try to do your duty with both."

"That I will do, please God," said Bovin, energetically and gratefully, and his handsome face shone with so much happiness and good feeling that Algin inwardly rejoiced at his condition and prospects."

"By the bye," said Bovin, "guess who is to go with us on our trip."

"Miss Medway?" said Algin.

"Miss Medway! No; Cele Vixwood."

"I am sorry for it," said Algin suddenly, and rather thrown off his guard.

"Sorry for it! why? She is a pretty ladylike girl, and talks German—which neither I nor Augusta can do. Augusta thought it would be a pleasure to the poor girl, who has turned out a regular little heroine since her father's death. Why can you be sorry for it? I should have thought you would have sympathized with poor Cele."

"So I do, Bovin, and therefore I am sorry for it. But is it true that you have engaged that impertinent, smirking fellow, James Evans, as your footman."

"Yes," said Bovin, looking rather surprised; "I thought him quite an acquisition. He's the best footman I ever saw. Buckden didn't half like parting with him.

Well, I'm sorry for that too," said Algin. "Watch him, that's all."

A SHORT EXPLANATION OF THE NICENE CREED FOR THE USE OF PERSONS BEGINNING THE STUDY OF THEOLOGY.—By A. P. FORBES, D.C.L., Bishop of Brechin. Oxford: J. H. Parker. 1852.

ONE of the most urgent wants of the present age has been that of an exact theology. The last century contented itself with the merest generalisms. The century before that was a time of controversy, beginning with a struggle for the exactness of ritual, and the validity of discipline, and ending in an unprofitable and loosely-worded set of controversies respecting the very fundamentals of faith. The period of the Reformation was a revival of ignorance in many respects, rather than of learning. We do not at all forget the bright lights which illumined their age—but they shone the brighter, and caught the eye more vividly, it must be remembered, from the depth of darkness around them. The Clergy of the Reformation were, upon the whole, an extremely ignorant clergy. They had lost the old scholastic divinity, which, dry and technical as it became, was yet, upon the whole, most sound and valuable; they had lost the knowledge of the civil and canon laws; they had lost the patristic learning which Rome had always encouraged; and though they had, it will be at once replied, the Bible—yet that they did not study with a view to evolving a scriptural

and consistent system of theology, so much as they ransacked it for texts to bear them out, first, in the fight with Rome, and then in support of the Calvinistic controversy. How could they be otherwise than ignorant who trampled the torn pages of St Thomas under foot, and took, instead, to toiling slowly through Bullenger's Decades? In the midst of all this the Church of England lost her scholastic terminology. Calvinism endeavoured to supply the want by a terminology of its own, which, though it has degenerated into what are called "cant phrases," yet is still preserved. But the real dogmatic terminology of the Church, her symbolic formula, in which an orthodox dogma was embalmed in a word, and heresy prowling round the fence of an exact definition could find no gap to enter in by, were neglected, forgotten, and despised. When, therefore, Locke introduced his new—as was supposed—mode of treating controversy, and people began to speak out their own meanings and ideas of things as well as they could, every body expressing themselves in a different way, the door of unutterable confusion was opened, and controversy and chaos were made almost synonymous. What was the result? Let the theology of the last century—the theology which was the natural result of the controversies of Tillotson, and Sherlock, and Clarke, and Hoadley, tell: the theology which was too imperatively called for by the circumstances of the time—Paley's *Evidences*, and Watson's *Apology for the Bible*. It had come to that, that a man gained a reputation as a theologian, by being able to answer *the second part of the Age of Reason!* Tacit Unitarianism was the fashionable way of acquiescing—we cannot say, believing—in Christianity. We hardly saved our creeds, one of which the American Church has lost. And all this came, in one sense, from the want of dogmatic terminology. Then came Evangelicalism, warm and earnest, gathering some of the pearls of truth which the Church had carelessly left lying on her road—for we will not say that she had lost them—and adopted for itself, as well as it could, a terminology of its own: to that it still owes its existence, though all its life and heavenly ardour is departed quite, and it is cold and dead, galvanized merely into spurious motion by influences of the earth, earthy. Then came the great revival of Catholic truth, the bringing forth the Church treasures in their full richness, and in their undimmed glory, to contrast them with human systems and the plans of the world. But here too the instruments of this great work were not fully armed. They had been for the most part trained in the schools of the Germans, they had had to unlearn the terminology of that

most false and unwise wisdom. They had drawn their stores of doctrinal learning rather, too, from the fathers of the Greek Church, versatile, dialectic, and copious in their diction, than from the wary and more strictly logical instructions of the western world. They were also many in number, all zealous and earnest, but each striving to promote the cause of truth in his own way; they were of necessity obliged to refer much to our English writers on theology, and did not at once introduce a Catholic terminology. It might have been well if they had done so. The convenience of expressing dogmatic facts in what we shall call the round about manner, was a fatal facility, we can hardly doubt, in many cases. The Church was supplied with adaptations of Avrillon when she wanted adaptations of Aquinas first. The Gorham case might have been spared the Church of England, and we should never have heard of "prevenient grace" in the new sense which it now has, if the Catholic view of Holy Baptism had been laid down in the real dogmatic terminology of the great teachers of the middle ages. We must never forget that, humanly speaking, piety may raise a church, but dogmatic teaching only can preserve it.

We have thrown together these hasty remarks, by way of leading our readers to a higher appreciation of the book before us. For ourselves, we think it most invaluable; and that not merely, or chiefly, for its matter, but for its style. It is, we really believe, the first work of this age which has attempted a precise terminology, and which has treated Catholic truths in a scholastic spirit; other such works have been promised, but this is the first that has appeared. The patristic style has been reproduced, and patristic compilations and commentaries have not been wanting; but we have the proud privilege of knowing that a Bishop of our own Church of Scotland, and the one who—now that he who was more especially the father of our Church, has been taken from among us full of reverence as of years—stands highest in the affectionate esteem of all Scottish Catholic Churchmen, has been the one to introduce to the world exactness of the scholastic teaching. His Lordship has shewn, too, how well it could be done. In him we see how a divine may be exact without being cramped, and may teach the highest and the sublimest truths without being hampered by correctness in expressing them. In the pages of the Bishop of Brechin, theology does not attract the reader a whit the less, because, instead of a careless unstudied deportment, she moves with the regulated step and chastened dignity "of the mother of the sciences."

The foundation which the Bishop of Brechin has taken for

his treatise on Theology, is the Constanopolitan Creed. This high and noble confession of faith—which is the baptismal symbol, be it remembered, in the Holy Eastern Church—had not yet, in our Church, received the attention which its intrinsic and vital importance deserved. Bishop Pearson has left a lasting monument of scriptural and patristic divinity, built upon the fouudation of the Creed of the Apostles. The symbol of St Athanasius had been most largely illustrated in an historical, if not in a doctrinal, point of view, by Waterland; but if we except Bull's *Defensis*, which is but little read, the confession of Nicœa and of Constantinople had been disregarded. It was but a short time ago, that Dr Forbes gave the world a commentary on the Creed of St Ambrose, as an earnest as it might be of this more important and valuable treatise which has followed. Let us take a survey of his Lordship's book. After a prelude of the history of the Creed of Nicœa, it opens, as do Pearson and Jackson, with a definition of faith—a definition, not a description. These passages will exemplify what we mean.

"Faith is the first of the theological virtues in the order of time, but not in the order of importance, because it belongs to the intellect, whose action precedes that of the will, and because it is the foundation of the rest of the virtues, and the gate of spiritual good; for we must believe in GOD before we can love him, and obey his commandments. It hath justly attributed to it four results—meditation, contemplation, contempt of the world, and purity of heart."

Again—

"Justifying faith (to speak accurately and theologically) is nothing else than a pious and sure assent of the mind, produced by the HOLY GHOST from the word by which we acknowledge all things revealed by GOD in the Scriptures, and especially those concerning the redemption and salvation wrought out by CHRIST, to be most true by reason of the authority of God who has revealed them. Therefore, considered in itself and in its essence, it is nothing else than Catholic (dogmatic) faith, which itself, doubtless, justifies a man, if all other things which are necessary to justification accompany it."

We ourselves endeavoured some time back to bring out more fully the true nature of real theological faith, in an essay on "faith and works." The conclusions at which we arrived are almost identical with those of the Bishop of Brechin; but his Lordship divides and defines faith with such lucidity and fulness that we must bring his statements before our readers *in extenso*—

"1. Sometimes it is taken for fidelity in promising, as, 'Shall then unbelief make the faith of God without effect?' (Rom. iii. 3.)

"2. It is taken for the promises themselves, as 'having damnation, because they have cast off their first faith.' (1 Tim. v. 12.)

"3. It means sometimes conscience, as, 'whatsoever is not of faith is sin.' (Rom. xiv. 23.)

"4. It is used for confidence, as, 'but let him ask in faith, nothing wavering.' (James i. 6.)

"5. It is used for the Christian religion, as, 'fight the good fight of faith. (1 Tim. vi. 12.)

"6. Lastly, it is taken for the assent of the intellect, or the habit that inclines us to assent on the authority of another: if the authority be human, it is human faith; if it be divine, it is divine or theological faith; and this last, as regards the truths taught by the Church, is termed Catholic Faith.

"Divine faith, then, is theologically defined to be a gift of God, and a light, illuminated by which men firmly assent to all things which God has revealed, and which He proposes to them by His Church to be believed, whether written or unwritten.

"It is termed 'a gift' of God, because it is freely given by God alone, and surpasses all the natural powers. It is essentially supernatural. It is termed a 'light,' because spiritually the intellect is raised and enlightened so as to know and believe those things that are of faith. The assent of the intellect must be 'firm,' without any hesitation or fear of the consequences, for it rests upon the veracity of God himself. 'The Church' being, as St. Paul says, the pillar and ground of the truth, and having authority in controversies of faith, inasmuch as it belongs to it to declare what is the object of our belief.

"Now, the power of the soul in which faith resides has been said to be the intellect, but it is also connected with the will; for being, according to the words of the Apostle, 'the evidence of things not seen,' it does not rest upon the intellect alone, but requires certain pious affections and submissions of the will towards the Supreme Truth; as the same Apostle says, 'By whom we have received grace and apostleship, for obedience to the faith.' Hence the virtue is not only speculative, but also practical, 'working by love,' causing to subdue kingdoms, to work righteousness, to obtain promises; for 'faith without works is dead.' (Vega de Justif., p. 717.)

"Now, faith has been variously divided by theologians. It has been divided into habitual and actual—into explicit and implicit—into internal and external—into formed or living—and unformed or dead.

"Actual faith is a firm and certain, though not evident, assent to the things which are revealed by God. In that it is firm and certain, it differs from opinion, and exceeds it. For the subject of opinion may, and often is, false, and the assent to it is weak and uncertain; there is in it a fear and a hesitation with regard to things opined of.

In that faith is a not-evident assent, both understanding, knowledge, and wisdom exceed it, in that they are intellectual virtues, possessing clearness and sight.

"Habitual faith is a certain intellectual habit, whereby the intellect is inclined to actual faith. (James ii. 20.)

Explicit faith, is that by which we assent to any doctrine which, with its terms, is known to us.

"Implicit faith, is that by which certain truths are believed, not as recognised in themselves, but as contained in some other great verity. This is the case of many ignorant Christians.

"Internal faith, is the assent in the mind.

"External faith, is that inward assent evidenced by some sign or outward profession.

"Formed or living faith, is that which is informed by charity—which is the form and perfection of all other virtues. It is faith working by love.

"Informed or dead faith, is the mere assent of the mind without love, like the devils' belief in God.

"The material object of faith, or 'what' we are to believe, is twofold. Under this come all those things which God has revealed to us. He himself, and His attributes, are the primary and principal objects; while the Humanity of Christ, the Sacraments, and all other things necessary to salvation, are the secondary ones. St Thomas (II. ii. 5, 3) thus explains it: 'The object of faith is the first truth, as it is manifested to us in the Scripture, and in the teaching of the Church.'

"The formal object of faith, or 'why' we should believe these things, is the supreme veracity of Almighty God, who of His infinite wisdom cannot be deceived, and of His infinite goodness and perfection cannot deceive. What we believe we receive as the voice of God himself, according to the words of the Apostle: 'For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh in you that believe.' (1 Thess. xi. 13.)

"The motives of faith are external and internal. The external motives are the authority of the Church—the miracles performed by our Lord and the disciples—the harmony of the Divine dispensations—the oracles of the Prophets—the antiquity and universality of the faith—the purity and sanctity of its doctrine—the constancy of those martyrs who have died for it—the attestation of enemies—the conversion of the world—and the wondrous power of faith in converting the soul. The inward motives of faith are twofold. The natural *light of the understanding*, which so far accepts of the articles of faith as true, when calmly and dispassionately viewed, as to prepare for the other inward motive, the *light of faith*, which is the supernatural, internal instinct by which the intellect is inclined to accept of the truths proposed to it. This is the *habitual light of faith*. The *actual light of faith* is such an inward illumination in grace as God communicated

to Lydia, to attend to the things that were said of Paul. (Acts xvi. 14.)

"An article of faith is a proposition or primary truth among things to be believed, having its own difficulty of acceptance, and being necessary to everlasting salvation. These articles thrown together constitute the Symbol of Creed."

Having thus clearly and yet concisely treated of the nature of Faith, Dr Forbes goes on to "The Unity of the Divine Essence, and the Trinity of Persons;" and his setting out of this high and mysterious truth is characterized by the same scholastic clearness of thought and exactness of expression. The chapters on "GOD THE FATHER," on "the only Begotten," on "the generation," and "the Divinity of the SON," and so on, through the whole series of the articles, of the great symbol of the Catholic Faith, are composed in the same manner, always plain, always exact, and never vague. We ourselves turned as it were afloat when we began to read on the wide sea of theological reading, and left to pick up our logical principles and to form our *systema* of theology as best we could feel inclined—to envy those now "begining the study of theology," with such an excellent chart before them, and under the superintendence of such an experienced pilot. In England the "Explanation of the Nicene Creed" is already appreciated and valued: we most earnestly hope that our Church institutions will at once adopt it as their text-book and manual. *Habits* of correct thought is what our clergy want: and while they want them, how can the laity even be orthodox? We do not want parading of scholastic learning any more than we want parading of patristic reading; but as the surest token of an earnest study of the fathers is a patristic tone of mind, so the best proof of a diligent application to scholastic theology is a scholastic correctness of expression. The amount of unconscious heresy spoken in Church pulpits is very great, and is the result of shere vagueness of conception, and the want of a correct terminology. That this defect can be remedied, and this deep want supplied in the next generation of our theological teachers, will be owing to the Bishop of Brechin, who, by the publication of this most valuable manual of orthodoxy, has made a large addition to that debt of gratitude which was already due to him from all true sons of our own Holy Scoto-Catholic Church.

B. C. L.

THE "SCOTTISH ECCLESIASTICAL JOURNAL" AND THE VACANT BISHOPRICK.

THE organ which we have put at the head of this article is one which affects fair play, and to be an impartial record of ecclesiastical intelligence. In conformity with this principle, it attacks us for giving our opinions on the eve of an Episcopal election, while it makes no scruple of interfering in a like manner while the election is pending. It is the old story of a man being acquitted for stealing a horse, while his fellow was hung for looking over the hedge. And so it speaks of Mr Wordsworth's opponents "as a small but active party;" when the facts are, that Mr Wordsworth, notwithstanding all the efforts made by his friends, was obliged to use his own vote in order to obtain a majority of one in the Synod. And when our readers are told that the Dean of the Diocese canvassed in a most active manner before and since the last election, and that while we write, Mr Wordsworth is diligently perambulating the bounds of the Diocese, in order to turn the majority, that he may not be compelled to use his own vote again—our readers will judge for themselves, on which side the charge of improper interference most justly lies. For it is obvious that Mr Wordsworth, as Warden, must have a peculiar influence over those married clergy who have future alumni of Trinity College. And we will undertake to say that it is not every candidate for a Scottish Episcopate that would be able to sustain the expense of a counter-canvass in an election in the Diocese of St Andrews.

The Journal *more solito* represents the opposition to Mr Wordsworth as reckless and unreasonable. Whether the nomination of Mr Wordsworth was not more entitled to be called reckless and unreasonable, seeing it was known to be unpalatable to several of the clergy—our readers too must judge. That they who provoke opposition are less reckless than they who respond to the provocation, we have yet to learn. And we repeat, that an opposition of *half* the diocesan clergy is not entitled to be snubbed and put down by mere assertions. True, indeed, that two or three candidates were thought of, though we are not aware of any one having declined to be put in nomination as the Journal asserts. The Bishop of Moray and Ross "most unadvisedly," the Journal says, was brought forward—we say *most advisedly*. He had been once the candidate of those who now most vehemently support the

Warden. *He* was not *personally* unacceptable to any clergyman in the diocese. *He* had not been prominently mixed up with very painful disputes in the diocese. And with all this, his theological opinions were, as no one will deny, a *fac simile* of Mr Wordsworth's. He was brought forward in order to gain a *unanimous* election. Not because he was of extreme opinions, or more favourable to the national party than the Warden, was he brought forward, but because it was confidently hoped that the clergy would one and all have acquiesced in his election. All the arguments of the Journal presuppose that the Warden is the very person of all others most eligible for the diocese—a view not borne out by the votes of the clergy of the diocese—the party most interested in the election. As to the quibbling of the Journal about the Canon regarding Translations, we have neither space nor patience to follow it. We shall not forget the fact that a certain party usually affecting solemn adoration of Rubrics and Canons as the immutable Law of the Church has, where it suited its ends, thrown Canon III. overboard as *discreditable*, and countenancing an *acknowledged abuse*.

So again, the Bishop of Moray's supporters, says the Journal, have been indiscreet in subjecting him to an embarassing and undignified approach to defeat. When our readers are told, that up to the eve of the day of election the Warden's supporters had every ground to expect his rejection, they may judge whether they were not more indiscreet and injudicious towards him; and so, when we find the course taken by Mr Wordsworth's opponents treated as a *crime* (not a mortal sin, we hope) which has to be *palliated*, our souls sicken at the disgusting sycophancy of the Journal. What! is half a diocese to be treated in this scurrilous sort of way by a Journal, professing to be the organ of no party in the Church, because the Clergy have exercised their right of choice? Is it coolly to be assumed in this way, that persons who differ from your estimate of the Warden's fitness for the Episcopate, are to be thus put out of court by the *ipse dixit* of this pretended Fair dealer? We might perhaps have joined with the Journal in commending the Warden's self-denying ordinance in declining to take advantage of the result of his vote for himself, had he stated at the same time that he did not intend to repeat the self-electing principle. But we know that he had decided to vote again for himself if it were required; and therefore, we decline to add any mite of commendation. "Some clouds," as the Journal says, "may have been cleared away"—but one cloud will never be dispelled, that of the Warden having elected

himself to the Bishopric. "Some points made evident;" namely, that "Nolo Episcopari" is a mediœval invention, or that primitive and apostolic practice is not the use of the Diocese of St Andrews.

Correspondence.

(The Editor is not responsible for the opinions of Correspondents.)

To the Editor of the Scottish Magazine.

SIR,—"A True Scotch Catholic" is surely hard to please, when he states that we have given him no authority at all for being present during the Holy Oblation without receiving. We have quoted the custom of certain English Cathedrals—the fact that Puritans objected to Bishop Cosins and Archbishop Whitgift for a similar usage—the precedent of the "consistentes,"—and the absence of any rubric in the English Prayer-Book, appointing any time of withdrawal from the *Church* during celebration. All these undoubted facts are, he reckons, utterly valueless. But let me briefly review his last letter—

He contends, that no *excuse* for non-participation can be estimated as *just*, but *inconvenience* or *sudden illness*. What he means by *inconvenience* I know not—however, he seems clearly to exclude from this category any *spiritual inconvenience* or unfitness. This, I confess, is very distressing to me. I say distressing, because it savours too much of that hard, dry system which has failed to attract the masses in this country. To confess that he would rather see people walk out of Church than remain with devotion, is, I must say, inexpressibly shocking. I have no sympathy with any attempt to lessen our communions. I would gladly see the daily sacrifice of the Eucharist superadded to our ordinary one of prayer and praise; but I should dread that increase of communions, if it lead to such an alternative, either of leaving the Church, or receiving to the loss of my spiritual health. If I thought that they who encouraged the practice, wished to make the being present without participation the rule, instead of an exception, I should shrink from it as much as your correspondent. Or if I thought it was a mere idle aping of Romanism, instead of the fruits of the experience of those who have been most acquainted with their own souls and with those of others, I would join with him in his contention against it. But your correspondent must forgive me if I demur to his conclusions from our present or

past Rubrics. In our present Rubrics it is not said that the communion should be delivered to "*all* other" clergy present, though he concludes so triumphantly. Again, in the First Book of Edward VI. it is not ordered that non-communicants shall leave the *Church*, but only the *Quire*—that is to say, they must go into the nave. In many churches in England it is still customary for the communicants to go into the Quire during the whole time of celebration. Again, "*all* others that *mind not to receive* the Holy Communion shall depart out of the *Quire, except the minister and clerks.*" So far from upsetting this "crotchet," this quotation irrefragably maintains it. And so I would say of the quotations by which *penitents* are excluded, that neither Bishop Rattray nor Bishop Andrewes were so unlearned as to include the higher class of penitents, as *the consistentes*, by such a phrase. I may add, that if "a True Scotch Catholic" pleads guilty to not being always "in that happy state of mind" when called upon "to communicate the sick and dying," I marvel that he should not be willing to allow others (when there is no such actual necessity for running such a hazard) to escape such an *unhappy* contingency. And such a necessity as he speaks of is of less frequency in Scotland, where the custom has been to reserve for the sick—which, at any rate, has not been introduced by a few clergymen of English ordination.—I am, Sir, &c.

ANGLO CATHOLICUS.

To the Editor of the Scottish Magazine.

SIR,—Permit me to point out one or two inaccuracies which the generally correct and well informed writer of the "Brief Notices of Scottish Saints" has fallen into, in the notice of S. Drostane, in the November number of your Magazine. S. Drostane's Day is the 14th December, not the 11th July, as there stated; and his remains were deposited in a stone coffin at *Aberdour* in Buchan, not *Aberdeen*, which latter word is probably a misprint for the former. In the Calendar of the Book of Common Prayer, provided by King Charles the Martyr for the use of the Church of Scotland, the Feast of S. Drostane is marked at December 4th; and the Prayer Book which has the *imprimatur* of the venerable Bishop of S. Andrews, just gone to his rest, apparently copying that Calendar, has the Festival marked at the same date. I have no doubt, however, that the day assigned in these Kalendars is not the real one. In the Catalogue of Scottish Saints ap-

pended to Bishop Russell's edition of Bishop Keith's Catalogue of Scottish Bishops, and, in what is of still more conclusive authority, the "Kalendarium Insigne Aberdonensis Ecclesiæ, jussu Garini Episcopi factum, Antwerpiæ, A.D. 1527," S. Drostane is commemorated on the 14th of December. By an easy clerical error the number 4, in King Charles' Liturgy, has been substituted for 14, and the mistake has been perpetuated. A portion of the sacred relicks of the Saint were translated to Deer in the eleventh century, towards the latter end of July, probably on the 11th, old style, and the event was marked by a local festival, and a fair, which is still held on the third Wednesday of July, and known by the name of "Aikey" fair; or, as many old people in the district still, and more correctly, pronounce it, "Yackie," or "Yackie's" fair, after King *Achaius* (as Buchanan Latinizes the name), or *Yochoch*, a king of the Picts, whose brother S. Drostane was. The fair which bears the Saint's own name—"Durstan," or "Dustan" fair—occurs as near as may be to, and occasionally on, the very day of his festival, old style. In "The Collections on the Shires of Aberdeen and Banff," printed by the Spalding Club, p. 442, it is stated that "Aberdour Church" (in the diocese of Aberdeen) "is dedicated to St Durstan. He was of the blood royal of Scotland; and, being addicted to religion from his childhood, was sent over to be bred under St Colm in Ireland, where he became Abbot of Dalquhougale; but, leaving that country, he became a hermit, and, returning home, he built the church of Glenesk. His bones were kept in a stone chest at Aberdour, where they were conceived to work several cures." In the description of the parish of Aberdour, drawn up by "Auchmedden," *i. e.*, Mr Baird of Auchmedden, in 1724, it is stated—"Near the sea-bank there is a fine spring below the church, called St Durstan's Well, from a bishop of that name, who lived thereabouts in the times of Popery; and the well is still reckoned sacred by the country people." It may be remarked that the honest laird pays far too high a compliment to "popery." The Abbot S. Drostane laboured in the secluded coasts of Buchan, in the *sixth age*, long before the distinctive errors of popery were invented. The parishioners of Aberdour, who have forgotten the very name of their tutelar Saint, call this clear-flowing, and health-giving spring, "*Mess John's Well*," i. e., *the Priest's Well.*

Other churches, besides that of Aberdour, seem to have been dedicated to S. Drostane. The parish of Aberlour, in the county of Banff, and diocese of Moray, was anciently called *Skir-Drostan*, or *Skir-Dustan*, from the Gaelic "skir," to cut

or divide, and the name of the tutelary Saint; the whole signifying "Dustan's division, or parish." The following note occurs at p. 373 of "Antiquities of the Shires of Aberdeen and Banff," printed by the Spalding Club, and is confirmatory evidence of the true date of the festival:—"The Feast of St Drostan was celebrated on the fourteenth of December. His name was restored to the Kalendar of the Scottish Church in the Service Book of King Charles I., in compliance with the king's instructions to the Scottish bishops, 'that in their kalendar they should keep such Catholic Saints as were in the English. Such of the Saints as were most peculiar to that kingdom [of Scotland], especially those which were of the royal blood, and some of the most holy bishops, being added to them.'"

S. Drostane seems also to be the tutelar of Insh, a parish in the diocese of Aberdeen. The Aberdeen Almanack for the year 1703 commemorates "Dustan Fair at Deer," and "Dustan Fair at Kirktown of Insh in the Geirie," both on the 14th of December. The Service for his Festival has a place in the "Breviarum Aberdonense," prop. Sanct. pro tempore Hyemali, fol. xix. The following is the Collect—"Deus, qui Beatum Drostanum Confessorem Tuum atque Abbatem præclaris decorasti miraculis: Præsta, quesumus, ut ad eaquœ eidem contulisti premia in celestibus eternaliter pertingamus. Per Dominum nostrum Jesum Christum. Amen." These antiphonal verses are sung also in his praise:—

"Vir Drostanus
Christianus,
Fidei constantiâ;
Vitâ clarus,
Deo carus
Fuit ab infanciâ:

"Veneremur,
Et precemur
Ipsum, cum instanciâ,
Ut, spe precum,
Ducat secum
Nos ad cœli gaudia."

A. R.

To the Editor of the Scottish Magazine.

SIR.—It is no ordinary impulse which could induce an obscure, and, I am free to confess, a rather indolent member of the Laity, to venture on a letter designed for the public eye. But really when I see such a notice as that in the last Number of the "Scottish Ecclesiastical Journal," on two Sermons preached respectively at Peterhead and St Ninian's Cathedral, Perth, at the funeral of the late venerable Bishop Torry, I

need scarcely wonder at finding myself surprised into the unwonted effort of speaking my mind on paper.

In spite of the scant admission there made of the manifest violation of good taste and feeling, in bringing two sermons, preached on such an occasion, into juxtaposition, in the very invidious character of *rivals*, it is clear that this notice is written with as much bitterness of spirit, as the usual caution of this Periodical can well afford to employ. Allow me to observe —and I speak from personal knowledge—that so far from any feelings of rivalry existing between the parties chiefly concerned, it is a fact, patent to many friends on both sides, that these two sermons were originally intended to be published under one and the same cover.

Concurring as I do, and as every one else must, in the well-deserved praise bestowed on the discourse delivered by Mr Rorison—whose felicities of language, as well as other and higher qualifications, are almost *sui generis*—and as the whole weight of this critique is directed against the sermon preached at St Ninian's, I shall take leave to make a few brief remarks on the objections brought against this last.

The first of these—passing by the studied and general disparagement of the discourse—is, that it bears more the character of an "oration" than a sermon, which seems to me too trivial even for the purpose of the *Scottish Ecclesiastical Journal*. To my mind, an ordinary sermon is meant to set forth the doctrines of the christian faith—a funeral sermon to exhibit the virtues and example of the party whose memory it is meant to perpetuate—*both*, more or less directly, to the edification of the hearer. It seems to me, therefore, that no other course was open to the preacher in this instance than to refer to such specific passages in Bishop Torry's life, as would justify his appeal to the sympathies of those present.

But the *Scottish Ecclesiastical Journal* does not approve of the preacher *dwelling* on the "single-mindedness and integrity of purpose" which, it admits, "undoubtedly characterized" the Bishop "in an eminent degree." And for what reason? Why, because the ascription of these virtues was "not likely to have been disputed at the time and place of the sermon's delivery!" I cannot pretend to say what the experience of this Reviewer may be, but to my thinking, sermons are *never* "likely to be disputed at the *time* and *place*" of their delivery; no, not even when they do *not* adhere to what is so "undoubtedly" true.

An objection is next made to what the *Scottish Ecclesiastical Journal* is pleased to call, the "ill-timed and uncalled-for

allusions" to Bishop Torry's sanction of the Scottish Prayer Book. Now, if among the facts, succinctly stated, which mark the professional career of an individual, one of the most prominent—the least understood—and the most unsparingly censured, is to be omitted by the biographer, I should be glad to know who would thank you for a life of Bishop Torry, or of any other man, from St Paul downwards? But the fact is, it suits not the particular policy of the *Scottish Ecclesiastical Journal*, to have the memory of this venerable prelate vindicated, however slightly, from the obloquy heaped upon him while living. And however anxious the *Scottish Ecclesiastical Journal* may be to see justice done to the "College of Bishops," I cannot help thinking it an infelicitous demonstration of personal feeling—carried even beyond the grave—for more than one of these bishops purposely to absent themselves from the Christian rites which consigned to their last resting-place the remains of this venerable Patriarch of their Communion.

There is one point, however, in this significant article which, in common fairness, I am bound not to pass over. In spite of the *wincing* so clearly to be detected under the honest vindication of Bishop Torry's principles, the "Scottish Ecclesiastical Journal" calmly records its forgiveness—yes, its *forgiveness* of Bishop Torry for having sanctioned the Scottish Prayer Book; or rather—for this is the real point at issue—the doctrine which the Scottish Prayer Book so unequivocally enunciates. It actually *forgives* this venerable prelate for presuming to have an opinion of his own, although deliberately adopted, and conscientiously acted upon, for some sixty or seventy years before this journal saw the light! We are comforted by this assurance;—but let us not forget that this very sanction of the Scottish Prayer Book, for which Bishop Torry has posthumously received the absolution of the "Scottish Ecclesiastical Journal," evidently so rankles in the pages of that periodical, as very manifestly to have tinged its views, when dealing with a sermon which bears on its whole surface the simple marks of a mere affectionate reminiscence of a prelate whose sentiments the preacher had shared, and the privilege of whose friendship he had warmly and deeply appreciated.

ONE OF THE LAITY.

Reviews.

Confession and Absolution. The Sentiments of the Bishop of Exeter identical with those of the Reformers. A Letter to the Rev. J. Hatchard. By the Rev. H. Newland, M.A. London: J. Masters. Plymouth: R. Lidstone. 1852.

We have not perused, without a glow of indignation, the reports which have reached us of the conduct of the Plymouth Clergy toward one of their number, and toward their Bishop—conduct which has excited the disgust of the right-minded, and even the reprobation of the indifferent. We are not going to enter into the long and miserable history of that controversy. We are not going to recall the words of indecency that the Vicar of St Andrews, the puritan Mr Hatchard, retailed to a large audience of ungodly men; nor to do more than allude to the insults which, under his instigation, were offered to the Bishop of Exeter, while in the act of administering Holy Confirmation in St Peter's Church. Mr Newland takes but little notice of these matters, but confines himself to a setting out of the doctrine of Absolution, as held by the Reformers, and the practice of confession according to "the principles of the Reformation." A victory over such an antagonist as Mr Hatchard, could be but an inglorious one, were it ever so complete; and therefore, in our judgment, Mr Newland has done wisely to treat the subject on general principles, and to vindicate the consistency of the Athanasius-hearted Bishop of Exeter, which he has done most triumphantly.

The Danger of Frustrating Baptismal Grace. A Sermon. By the Rev. J. H. Harris, D.D. Torquay: Cockrem. 1852.

A very plain and earnest sermon, upon a subject the importance of which is too little insisted upon, has been published by the Rev. J. H. Harris, D.D. The deep responsibility which the gift of Baptismal grace involves, and the danger of despising the high privileges of the Baptismal covenant, are set out with considerable power of language, and evident sincerity of purpose. Would that such sermons were more common in the English Church than they are!

The Four Night Watches. By the Rev. R. Tomlins, M.A., Curate of Edgmond, Salop,—being four sermons on Childhood—Youth—Manhood—Age; Illustrated by the Advent Services. London: J. Masters. 1852.

We have here a second series of Advent Sermons from the pen of Mr Tomlins. Seasonable they are in every sense of the term. They who are acquainted with the writer's former volumes of Sermons, and who have learned to appreciate his earnest and scriptural treatment of the great doctrines of the Catholic Church and the high truths of the christian faith,—and they are, we believe, not a few—will welcome the announcement of this new volume with pleasure. The sermon on "Even: Childhood's Watch," which is the first of the series, we will briefly describe as embued with a tone of much tenderness towards childhood, which yet never degenerates into mere æstheticism, but is guided and chastened by the light of God's word. The other sermons are equally impressive, and the little volume before us will be found by no means the least valuable of the contributions of Mr Tomlins to our pulpit literature.

Ecclesiastical Intelligence.

DIOCESE OF ST ANDREWS, DUNKELD, AND DUNBLANE.

ELECTION OF A BISHOP.

On Wednesday, the 10th ultimo, the clergy of this diocese met at Cupar-Angus, in compliance with the summons of the Dean, and in obedience to the mandate of the Primus, dated the 14th day of October, for the purpose of electing a Bishop in room of the late lamented Dr Torry, deceased.

The meeting was held in St Anne's Church, where, after prayer, and the celebration of the Holy Eucharist, the Dean took the chair in the praying-desk; and after the roll was made up, the Rev. the Warden of Trinity requested permission to address the Synod before it proceeded to the proper business of the day. As this address was somewhat irregular, we must confess to have been taken by surprise, and in consequence did not take notes, so that we are able to give but a very meagre outline of its substance. Mr Wordsworth said—"I wish to make a few observations; but in so grave and solemn a matter I am unwilling to trust myself to speak on the spur of the moment, and therefore have committed to paper what I would say. I am aware of your intention to nominate me to fill this vacant See, but I can

assure you I have not sought this distinction—it has been in a measure forced upon me. Nearly twelve months ago, I received a letter from the Dean, informing me that there was a strong desire among some of the clergy to obtain a coadjutor to our late aged Diocesan, and requesting to know if, in the event of the Bishop giving his consent, he (the Warden) would allow himself to be nominated. Of this letter I took no notice for four months or more, as I was unwilling in such a matter to do any thing hastily. It was not until I received a letter to the same effect from another of the clergy, that I came to any decision. After maturely considering the matter, I then addressed a letter to the Dean, to be communicated by him to those in whose behalf he wrote. My letter was to this effect: If I could in any degree serve the Church, I would not shrink from any amount of responsibility; and if it were the wish of the clergy to bring me forward, I placed myself entirely in their hands—for they knew it was no advancement of my own seeking. And now I wish to say to all the clergy present, that, in the event of my being elected Bishop, it will be my endeavour to discharge faithfully, and to the best of my ability—sensible as I am of manifold imperfections and infirmities—the duties of that sacred office. I may state, in particular, that it is my desire and intention to maintain the Cathedral in its integrity, and to give what assistance I can to promote its efficiency. I will also support and aid, as far as I am able, all the existing educational institutions within the diocese. In short, I will do every thing in my power to promote the best interests of the Church in general, and of this diocese in particular."

The Rev. G. G. Milne of Cupar-Fife, as senior Incumbent, then nominated the Right Rev. the Lord Bishop of Moray and Ross, as a fit person to fill the vacant See, when he read the following address:—

"My dear Brethren in Christ,—Solemnised as our hearts and minds must be, and meeting together in this sacred place, after the prayers of the Church, and participation in the Sacrament of the Holy Communion of the Body and Blood of Christ, I come before you, as the oldest Incumbent of this Diocese, and at the request of several of its members, to propose a successor to our late venerable and lamented Diocesan.

"*He* was no ordinary man, but a Bishop whom we all have revered. While he held his patriarchal rule over us, which was done with Christian charity and true affection to *all* his Presbyters, and even when some conscientiously differed from him, he never exhibited any other feeling than that of kindness and paternal love. To great urbanity and accessibility (the offspring of genuine piety) was united the uncompromising firmness of Apostolic times. *In pace ossa requiescunt.* Take him all in all, we shall not soon see his like again.

"There is, my Brethren, a sacred trust and responsibility imposed on us this day. Let us therefore commit all personal and party prejudices to oblivion, and unite in electing one who, by his blameless life, his talents, piety, and zeal, combined with disinterested love to our humble Zion, may be the means, by the Divine blessing, of healing the divisions that unhappily exist amongst us. Let the glory of God, and the good of this branch of the Holy Catholic Church, be our sole rule and guidance on this most momentous occasion.

"It is sufficiently known that my own preference is for a *native* Clergy-

man; and, moreover, that translations generally ought to be avoided; yet there are times when individual predilections, however strong, must be repressed, and directed, by the help of God, for the welfare and peace of the Church.

"There are before me Presbyters from our sister Church of England and Ireland, of talents, zeal, and devotedness, who may desire to have a Bishop possessed of more of 'this world's goods' than usually falls to the lot of our indigenous Clergy. Our Lord and Saviour Himself, when founding His Church, did not act on this principle, for 'not many mighty, not many noble were called.' In the primitive and purer ages, we all know, that when, under peculiar circumstances, such, by the voice of the Laity, and suffrages of the Clergy, were 'chosen,' they denuded themselves of their official rank, and gave their worldly wealth an offering to God and the Church. We, however, unfortunately live in a more degenerate age, and are too often influenced, without being conscious of it, by the conventionalities of our country. Many of our Laity also—which is not to be wondered at, when the Clergy give the tone to this worshipping of rank and wealth, in an age of Mammon—are too ready to follow the fatal example.

"If our Church, in the days of her deepest depression, when her history, like the mystic roll of the Prophet, was 'written within and without with lamentation and mourning and woe,' had acted on this principle, where would have been the Cyprianic Sage—Keith, the faithful delineator of Church and State in a dark and difficult era, and of the lives of the Scottish Bishops—Skinner, the uncompromising advocate of primitive truth and order—the erudite, patristic, and saintly Jolly—the acute and laborious Gleig, better known in other countries than in his own—Walker, the profound theologian of a century—Russell, the able and lucid historian of our Church—and last, but not least, among those who have devoted themselves and their wealth to the Church, Bishop Low, to whom, by the restoration and endowment of an ancient Bishopric, we are indebted for a revival of Culdean times?

"These were great and good men, all of whom, save the two first, I have seen, and with one exception have often met the others in friendly and confidential intercourse. Like our late revered Diocesan, these could not originally boast of much 'silver and gold,' yet *they* were the ornaments of our Church and country.

"Forgive, and bear with me, my Brethren, while recurring to men whose eminence and devotedness of heart must be the praise of all the Churches, and whom it becomes us, though at an humble distance, to strive to emulate. They surround us as 'a cloud of witnesses,' calling on us to 'lay aside every weight, and *the sin* which doth so *easily* beset us.' Verily they have their reward, and their consecrated names will ever live in the annals of our Church.

"It has been my determined resolution, on principle, to abstain from all canvassing, nor have I asked a single vote for him I bring before you. He is a *tried* man, and has already discharged, amidst great difficulty and discouragement, the office of his high and holy vocation, so as to secure the esteem and affection of his Clergy, the love and veneration of the Laity, and 'the good report of them which are without'—*animam meam liberavi.*

"I therefore now propose the Right Reverend Dr Robert Eden, Bishop of Moray and Ross, to be elected Bishop of the united Dioceses of St Andrews, Dunkeld, and Dunblane. Let us, as we value the prosperity and *peace* of this portion of the Church, be *unanimous*, 'of one heart, and of one soul,' that great grace may be upon us all."

The Rev. John Burton, of Blairgowrie, rose and said, "As junior Incumbent it falls to me to second the nomination of Dr Eden, Bishop of Moray, which I have much pleasure in doing."

The Very Rev. the Dean of the Diocese then nominated the Warden

of Trinity College as a fit person to discharge the duties of the Episcopate in this Diocese, when he read the following address :—

"My dear and Reverend Brethren,—The solemn and important occasion which has brought us together this day, is to elect, in the room of our late Ordinary, a Bishop and Pastor to preside over us. In the exercise of the right and privilege which, in this matter, belongs to us, the Presbyters of the Diocese, we are called upon, by the mandate of the Primus and the other Bishops of this Church, to make choice of 'a man of blameless conduct, orthodox in the faith, apt to teach, fit to govern, and having a good report, as well of those who are without, as of those within the pale of the Church.' We are exhorted also, 'individually and collectively, to consider well the sacred nature of the trust which is now committed to us, and the importance of the election which we are to make; and, having the fear of God and the peace of the Church perpetually in our view, to divest ourselves of all partiality and prejudice arising from personal attachment or enmity to any individual, remembering that our choice will necessarily affect the interests, not of our Diocese only, but also of the whole Church in Scotland.'

"It is with a sincere desire to comply with this exhortation, that I now propose to your choice, my reverend Brethren, a man eminently fitted, in my opinion, for the office of a Bishop in this Diocese; I mean the Rev. Charles Wordsworth, the Warden of Trinity College.

"It is true that certain objections have been raised to the advancement of this gentleman to be ruler in this Diocese; but, after deliberately weighing all the arguments which have been brought against his election, I unhesitatingly declare to you that I cannot see their force, and that, whatever weight they may be supposed to have with some, they are far more than counterbalanced by his actual merits and eminent qualifications. With the conscientious impression, therefore, which I have of Mr Wordsworth's fitness for the office of our Bishop, I should feel it a dereliction of my duty not to support him.

"The objections against him may be divided into two classes—official and personal. Of the former, one has arisen in the minds of some, owing to the supposed incompatibility of the two offices of Warden of Trinity College and Bishop of the Diocese. To this it is sufficient to reply, that they who are surely the best judges in the matter, I mean the Council of the College, have declared that they find no incompatibility between the two offices. On the contrary, it appears that the union of them was fully contemplated in the original projection of that institution. And one of its projectors, Mr William Gladstone, wrote thus in 1840 to Dean Ramsay :—'I would also say that in the Wardenship I hope I perceive the competent future provision for at least one Scottish Bishop.'

"Our late Diocesan also, my revered father, gave a strong testimony on this point; for when, some years ago, it was proposed to him to assume a coadjutor in his Diocese, he thus wrote to me:—'If I could reconcile myself to the having of a coadjutor, *no person in that capacity would be so acceptable*, I suppose, as the *Warden of Trinity College*.'

"Another objection is raised, from the amount of labour required in both the offices respectively. But here let me remind you that the same objection applies to a Bishop holding the pastoral charge of a congregation along with his See, as is the case with almost all our Bishops. The duties of the Wardenship surely cannot involve more labour or require more time than those connected with the charge of a numerous congregation? And yet this is thought no objection to a Bishop holding such a charge. The alleged objection, then, I maintain, has no legitimate force.

"A third objection has been started, on the ground of the incongruity of the same individual holding the office of Warden, and that of Bishop as *Visitor* of the College. But the fact is, that the Bishop is not Visitor—this power resides in the College of Bishops; for, in the 11th article of the Deed of Constitution of the College, it is declared,—'The election of the Warden

shall be vested in the College of Bishops, and he shall be removable by them at pleasure.' Although the Warden, therefore, in his *clerical* capacity is, by the 12th article, subject to the Bishop of the Diocese, yet it is clear that, if he occupied also the office of Bishop, he would, in his *Wardenship*, still be responsible only to the College of Bishops.

"Having thus disposed of the objections which have been raised against the Warden on the ground of the office he already holds, I proceed now to those which are of a personal character. In this respect, I am not aware that anything of weight has been alleged against him, except that he has given offence to a few of the Brethren of the Diocese.

"But does the blame of this lie with Mr Wordsworth, or on the side of those who express themselves to be offended? Their chief cause of offence is, I conclude, the part the Warden took against the new Prayer-book. But here it should be kept in view, that he did not follow his own private judgment in this matter, but supported the authority of the Church; for he took no part at all in it till the Episcopal Synod had declared its judgment against the Prayer-book; and, in the part he did take, let it be remembered that he was cordially supported by the great majority of our own body. So that, if this is a cause of blame in the Warden, it must be shared by all those who felt and acted with him in the matter. Doubtless, also, we must all feel that the Bishop of the Diocese, whoever he may be, is bound to do as Mr Wordsworth did, in submitting to the decision of the Episcopal Synod. He must, in my opinion, oppose this Prayer-book, until it has received the sanction of a competent tribunal. No individual Bishop, I maintain, constitutes such a tribunal; and, in this view, I am borne out not only by the present College of Bishops, but by the opinion of a man, whose testimony deserves much weight in such a case. The late Very Reverend John Skinner, the Dean of this Diocese—the unflinching advocate of Scottish nationality and Scottish usages, a man most dear to all true Scottish Churchmen, has said, 'Unless it can be pleaded that a clergyman, once made a Bishop in our Church, is exempted from all authority but that of the Great Bishop of Souls (which would make the Scottish Episcopal Church anomalous as a Church), the majority of the Bishops have a right to expect compliance with their decisions by those of their own Order, in like manner as by the other two Orders of Ecclesiastics.'—(*Annals of Scottish Episcopacy*, pp. 449, 450.)

"Surely it were most unreasonable in any of the Clergy of this Diocese, whose views Mr Wordsworth then advocated, to decline to support him on this account; and, with regard to those of them to whom he was then opposed, though I am sorry to find that some few entertain strong feelings against him, for the part he took in that matter, yet I know, for certain, that *he* entertains no feelings towards *them* but such as are actuated by sincere friendliness and brotherly love. Nay, I am persuaded, from my long personal and intimate knowledge of Mr Wordsworth, that he is incapable of cherishing any feelings towards his Diocesan brethren, or any others, but such as are dictated by true Christian charity.

"In connexion with his opposition to the Prayer-book, imputations have been cast upon him, much at random, I must say, as if he were opposed to the nationality of the Scottish Church. Nothing, I believe, can be more untrue; of which every one must be convinced who reads what he has published on this subject. Let the following passages suffice:—

"In one of his recent publications he writes, 'I am thankful for the privilege which I enjoy in the use of the National Communion Office.' Again, in another place, 'Every Englishman ought to be thankful who enjoys in this country the privilege of using it.' Once more, 'I would never consent to sacrifice one iota of the independence of the National Church, inestimable as it is on other accounts, and *especially* as a *separate* and *distinct* witness for Catholic truth.'

"With regard to the Cathedral of St Ninian's, also, it seems but fair that I should say a few words in connexion with Mr Wordsworth. That he is not opposed to that institution, he has given unequivocal proofs, by liberally

contributing £100 towards the building, and afterwards giving his presence at the laying of the foundation-stone.

"And now, my Rev. Brethren, I would touch on a point which naturally affects my own feelings. I mean the allegation that, in the part the Warden took against the Prayer-book, he shewed a want of respect to our late Diocesan. Surely *I* may be allowed to feel more strongly in this matter than any other of my Diocesan brethren; yet I entirely exculpate Mr Wordsworth from any such imputation; and I know, with certainty, that my revered father entertained no unkindly feelings on this account towards him. What I can say of myself in this matter may be equally applied to the Warden, viz., that though on this subject I differed on public grounds from my father, that difference never lessened my filial respect and affection for him, nor his paternal regard for me; for he was too sound a Churchman, and too good a Christian, not to allow to me that exercise of private judgment which he assumed in this matter so decidedly to himself.

"Having thus endeavoured to answer the prominent objections brought against Mr Wordsworth, I would now venture to speak on a more agreeable subject—one on which there can, in my opinion, be little or no dispute; I mean his positive qualifications for the office to which I wish to see him raised. That he well fulfils the requirements of the mandate in this respect, that he is 'a man of blameless conduct, orthodox in the faith, apt to teach, and fit to govern,' I should have no difficulty, I hope, in demonstrating to every unprejudiced mind. But I leave this pleasing task to the gentleman who is to second the nomination of the Warden; only bringing to your view one other circumstance regarding him, which, while it obviates a serious objection that is laid to his charge, presents to us a strong qualification in his favour.

"It has been alleged by some of his opponents that he is not fitted, by his temper, to preside over the affairs of this Diocese. If anything could, more strongly than another, confute this allegation, it is this, that, during the space of nearly seven years, in which he has presided over the affairs of Trinity College, he has lived in the utmost harmony with its various masters, and secured their perfect confidence and sincere affection by his judicious, wise, and impartial conduct.

"I conclude, therefore, by proposing the Rev. Charles Wordsworth as a 'fit person' to preside over the affairs of the Diocese."

The Rev. W. Farquhar of Forfar seconded the nomination of the Warden, reading very effectively the following address:—

"Mr Dean, and Rev. brethren—I rise, under a sense of great responsibility, to second the nomination of the Rev. Charles Wordsworth as Bishop and Ordinary of this diocese. In the address, Mr Dean, which you have delivered to us, you have anticipated so much of what I, or any one who thinks as I do on this subject, could have wished to say, that I might well be content simply to state my entire concurrence with every sentiment you have expressed, without adding any additional observations of my own. But the importance of the business on which we are met, and the peculiarity of the circumstances in which we are placed, seem to justify, and perhaps to require, a few remarks from the seconder as well as the proposer on this very solemn and momentous occasion.

"And, in the first place, I trust that we have all endeavoured to divest our minds, as far as possible, of all unreasonable partiality, prejudice, and personal feeling in this matter. I trust that we have resolved, in the fear of God, and with a single eye to the promotion of His glory, and the spiritual well-being of this diocese, and of the whole Church, to make choice of a fit person to fill the post of honour and responsibility which has been left vacant by the death of our late Ordinary.

"In estimating the fitness of a successor to him, and with particular reference to Mr Wordsworth, one is naturally led to consider, as you, Mr Dean,

have done, the objections that have been urged against him in private correspondence among ourselves and elsewhere, and then to state his positive qualifications for the office. I shall endeavour, so far as I am able, to avoid those points to which you have already directed our attention; and if I should in some measure go over the same ground, I must crave the indulgence of my Rev. Brethren, while I attempt to do so as concisely as I can.

"First, then, it has been stated as an objection to the Warden, that he has had no experience in parochial, or rather congregational work, and could not in consequence, sympathise with his Clergy. Now, I believe it is true that Mr Wordsworth has never actually served a Cure in the ordinary sense of the term; yet the spiritual superintendence of the inmates of Trinity College, which he has presided over for nearly seven years, comprehending a number far greater than many of our country congregations, may, I presume, be justly reckoned equivalent to a Cure of souls. For, with regard to the spiritual ministrations of the sanctuary, including the performance of Divine Service in all its parts, his experience has been ample; and his knowledge of all ritual questions affecting the due celebration of Divine worship, including public prayers, preaching, and the administration of the Sacraments, no man who knows anything of the matter can possibly question. And, as to his sympathizing with the Clergy in any questions concerning their relations with their people, or arising out of those relations, either directly or indirectly, permit me to call your attention to the great difference between the position of an established or endowed clergyman and one who is not so experienced as a pastor in an Established Church (for example, that in England) is, in many important particulars, by no means that kind of experience which will qualify a man for sympathising (as a Bishop) with the clergy of a voluntary, or rather, I should say, of an unendowed Church.

"But I do not hesitate to affirm that the Warden's comparatively long residence in Scotland, and his perfect knowledge of the state of things here, give him a decided preference, in this respect, over the Bishop of Moray. As a clergyman of this diocese, I should expect more sympathy from Bishop Wordsworth than from Bishop Eden; for he knows, from longer intimacy with the Church in this country, what the peculiar trials and difficulties are with which the clergy have to contend.

"Besides, my Rev. Brethren, I think it needs not the eye of a prophet to see that experience in pastoral work, strictly so called, will not stand us in much stead, if we find not in our Bishop some qualifications of a different sort. In this respect I earnestly desire to see a man raised to the Episcopate, who will be able to cope with fundamental questions, and who, from his theological acquirements, and general learning, will be qualified to discuss with ability matters of this kind, as they arise from time to time. A knowledge of business is no doubt valuable in a Bishop, nay, indispensable; and the power of sympathising with his clergy is also valuable; but questions are pressing for solution which require qualities of a rarer kind, and such qualities, I maintain, the Warden of Trinity College possesses in an eminent degree. I have, indeed, heard it objected to him, that he has sometimes taken too prominent a part already in uch matters. But you all know, as well as I do, that even when some of you did not altogether agree with his views, you were in the habit of unanimously requesting the publication of his addresses, because you felt, and could not but feel and value, the more than ordinary learning and ability with which he handled the difficult questions discussed in them. Now, in such times as the present—in the middle of the nineteenth century—and in the rising circumstances of our Church, every one of her wise friends will, I sincerely believe, desire to see among her Bishops one so eminently qualified in these very particulars to do her work as the Warden of Trinity College.

"I do not mean to state anything that may even *seem* to be disrespectful towards so good a man as the Bishop of Moray, for of him I entertain a high esteem; but I am sure that amiable Prelate himself would hardly think of claiming, at any rate he has never shown that he possesses, the classical and theological learning of Mr Wordsworth.

"But another objection to the Warden is, that he is an Englishman; but so is Bishop Eden. Can they who object to him on this ground vote for the Bishop of Moray—who is a comparative stranger in Scotland, and knows far less from experience, at least about Scotland and the Scottish people and Scottish affairs, than the Warden does? Without seeing it, I could not have believed that any of my brethren could act a part so glaringly and palpably inconsistent as to raise *this* objection to him.

"To pass on to another, viz. the incompatibility of the office of Warden with that of Bishop. Besides the satisfactory observations which you, Mr Dean, have already made on this point, permit me to say, that I am so far from looking upon these offices as incompatible, I think that they will mutually help one another. This seems, as you have observed, to have been expressly anticipated by the founders of the College. And the same thing has been, and still is, common in America; as, for example, in the case of Bishop Chase and others. We know also various instances of it in England. The Bishop of Bristol was Master of Trinity College, Cambridge, and in his case the duties both of the College and of the Diocese were far greater than those in this country. The objection to the plurality, on the score of emolument at least, cannot apply here; the Bishopric, as such, having nothing in the shape of an endowment, and no funds attached to it capable of supporting the necessary expenses and status of a Bishop. On the other hand, if the Warden is made a Bishop, I look upon his position in that capacity as a sufficient guarantee that he will bring forward and encourage, in preference to others, young men educated in this country.

"I shall mention only one other objection, viz. that the Warden has been mixed up with controversies in the diocese, and has thus been brought into disagreeable collision with several of the clergy. But every man in the diocese has been so mixed up, without any offence or fault of his own. He could not be in this diocese, nor in any other, and avoid taking part in the various questions that come before the Synod; and it is unfair to impute to partisanship, what we are rather bound, in charity, to consider as having arisen from a single-minded desire to do his duty, and what he may have considered the necessity of opposing the measures and propositions of others. A bishop may come among us who has not yet taken a part in these matters, but he cannot long refrain from doing so; in fact, it is in a great measure for this very purpose that he comes. Many of his duties must necessarily lie in this direction; and I am sure that the Warden is as deeply impressed as any stranger can be, with the necessity of forbearance and cautious dealing, and, from past experience, would be more likely to exercise them.

"As to the Warden's positive claims and qualifications for the office, I need add very little to what has already been said on this subject, and is implied in the answers that have been made to the objections. His age—his zeal—his high talents and deep learning—the experience he has had among us now for a good many years—his daily increasing desire to conciliate, without sacrificing principle, or giving up any great truth to a mere short-sighted expediency—all these are most valuable points in his favour; and they who know him best will, and do, give him most credit for the possession of every one of them. And then, as to his self-sacrificing disposition, liberality, and munificence, I ask, with some confidence, whether *that* man has no specific claims for the highest honours that we can confer upon him, who, in addition to distinguished intellectual ability to serve her cause, has literally spent in her behalf the greater part of his private patrimony, and without whom, Trinity College, the Church's greatest institution in this country, would, in all probability, have proved a failure? We speak of rich bishops in the primitive Church divesting themselves of their wealth when elected to bishoprics, and casting themselves on the liberality of their people, at a time when that liberality flowed like a river. Here is a man who, under very different circumstances, has contributed in the Church's behalf not less than £8000 or £9000. I ask you, in all sincerity and earnestness, is this a man worthy to be a bishop? Surely, if any man is, such a one is *most* worthy."

The Rev. A. Lendrum of Crieff spoke to the following effect :—

"I feel too deeply my responsibility on this important occasion, to give a silent vote; but having come with no prepared speech, I must ask your forbearance while I endeavour, though very imperfectly, to express my sentiments. I rise for the purpose of opposing the election of the Warden of Trinity College, and supporting that of the Bishop of Moray. Before proceeding to the consideration of the question before us, I am very desirous that the grounds of my opposition to the Warden should not be misunderstood. For it certainly proceeds from no unkindly feeling towards him. I will venture to say, that he has not among his present supporters one who is a more sincere friend, a more hearty admirer of his zeal, talents, and many excellent qualities, or one more anxious to co-operate with him in every good work than myself. It is, therefore, with heartfelt sorrow and regret that I feel myself compelled, in the present instance, to appear against him. I say this with all solemnity as before God, and not unmindful that we have just been engaged in celebrating the sacred feast of love. But my duty to the Church must supersede all other considerations. I shall endeavour to speak with all candour and plainness, yet I shall be very sorry if a single word escape me at variance with Christian charity, or that can give any just ground of offence. It is known, I believe, to most of my brethren how strongly I have been impressed with the duty and obligation of electing a Scotchman. With this view, I named to my friends one who, from his learning, zeal, and piety, would, in my opinion, have been an ornament of the Episcopal College; but, finding that some objected to him, and that in consequence we could not obtain for him a majority, I considered it my duty to unite with those who had brought forward the Bishop of Moray; their object being to promote the peace and welfare of the Diocese. It cannot be denied that for some time back jealousies and heartburnings have existed among us, and to an extent little creditable to our Christian principles. No matter where the blame rests; the facts are palpable to every one. It must, therefore, be manifest to every unprejudiced person, that our duty is to secure the aid and co-operation of one as our Bishop who has not been mixed up with party dissensions within the Diocese, and who would, therefore, be likely to restore peace and concord among us.

With all candour and plainness I now proceed to state my objections to the Warden of Trinity College as our future Bishop. I consider that the great and leading objection is the incompatibility of the two offices of Warden and Bishop. The duties of each of these offices require, for their due discharge, the undivided energies of one man; and no amount of talent can ever justify their union. Here I must in justice to myself, as well as for the sake of the cause I have espoused, notice the decision of the Council of Trinity College. That decision has been appealed to as justifying and supporting the present course of the Warden's friends; but I venture to call in question its value, and to say that no weight whatever is to be attached to it; and for this reason, that the Council were utterly unprepared to entertain the question. As a member of Council I consider myself justified in stating, to a certain extent, what took place, in order to show the real value of the conclusion to which that body came. The question was laid before us without our being allowed a moment's time for reflection—we were taken by surprise; and if we did come to a conclusion adverse equally to the interests of the College and the Church, it is hardly to be wondered at. But certain I am that if I had been allowed a little time for grave consideration, I would not for one be now implicated in the most unwise and injudicious conclusion to which we unhappily came. Nor am I the only member of Council who now feels ashamed of the decision to which that body came on this question. One more at least acknowledges himself to have been taken by surprise, and to have given a judgment of which he is now ashamed. He thinks the Council were by no means fairly treated in being called upon to decide a question of such immense importance without any previous notice (Here the Warden said, the Bishops knew of it the day before). If such were the case, I, and

those others who received no notice, have the more reason to complain that we were not fairly treated.

But to return to the merits of the question: I am fully satisfied that Trinity College will greatly suffer when the two offices are united, should this ever be the case. Parents will naturally and justly complain that they have not been fairly dealt with. They will say, 'We have sent our children to the College from our confidence in its superintendence and the undivided attention bestowed upon it by the Warden. Mr Wordsworth has more than enough of work already, and if you impose upon him the additional duties of a Bishop, which must always have a first claim on his attention, you render it impossible for him to be an efficient Warden of the College,—you destroy at least our confidence in it; and, therefore, we can no longer send our own children, or recommend it to our friends.' Such would undoubtedly be the feeling of every parent anxious for the welfare and success of his son; and that the College would in consequence suffer in the public estimation, and so in its success I have not a doubt.

There is another very important point to which I wish particularly to call your attention. You have the Warden of Trinity College now—a man of talent and of influence. If you have a second party as Bishop, you add another important and influential person to the Diocese. You have two, working heart and hand together, in the same holy cause, and who can tell the result of such a combination of talent and influence. On the other hand, if you commit the two offices to one man, besides losing the weight and influence of another person of equal importance, you necessarily overtask his energies, and in a manner render him useless. Again, you virtually give up your right of electing your Bishop, if in this instance you choose the Warden. It is the first opportunity we have had since the foundation of Trinity College of exercising our privilege; and if we now virtually give up that right, we in reality give it up for ever. Once the precedent is established, as the two offices must in that case become vacant together, the Bishops will in future, in electing a Warden, in effect elect your Bishop; and you will be expected merely to adopt or confirm their nomination. This surely is a matter for very grave consideration. But again, the Seconder of the Warden's nomination, has stated the case of Mansel—Bishop of Bristol—who held, with his Bishopric, the mastership of a College. Let it not be overlooked that this happened twenty or thirty years ago, when abuses of the gravest character prevailed in the Church of England. Now, things are in a very different state. Such abuses would not now be tolerated. Even the Whig Governments of Earl Grey and Lord John Russell, never would appoint the master of a college to a bishopric without requiring him to resign his mastership. The following are instances in point. Dr Gilbert of Brasennose, Oxford; Dr Graham of Christ's College, Cambridge; and Dr Turton of St Catherine's Hall, were all required to resign the headship of their College when made Bishops. Dr Bethell had likewise to resign the head-mastership of (I think) Westminster School. Surely, then, it would be a disgrace to us to import into our Church a corruption of which her English sister has become ashamed; and from which she has entirely purged herself, although in our case the injury would be much greater than it was in England. For there the mastership of a college is an office which involves no very serious duties, and in most cases is little more than a sinecure. It is not so with the Warden of Trinity College. He has the entire charge of two very important departments, the theological and the general school, and is expected to be in all respects the moving power in both—nay, to teach as well as to regulate in both.

I cannot conclude these remarks, without reminding you that there are other and most serious objections to the Warden of Trinity College being made Bishop. I had hoped that all party feelings would have been laid aside on this solemn and important occasion. But I am grievously disappointed to find that this is so far from being the case, that the Warden is openly and avowedly brought forward as a partizan. I did hope that some desire for peace and unity among ourselves would have been manifested at such a time;

and that all allusion to any irritating subject would have been carefully avoided. The mover and seconder of the Warden's nomination have not brought him forward as one who would most efficiently rule the Diocese by wisdom and prudence, but as one already committed to certain views. Both these gentlemen have brought up and dwelt upon a subject which they must have known would irritate and give a party character to the election. So unwilling am I to be a party to such a course, that I will not attempt to notice the remarks so improperly made on that subject. No course could have been adopted, more calculated to damage your own candidate in the eyes of his present opponents and in the eyes of the whole Church, than that which you have followed. I cannot condescend to notice the allusions which were so palpably made to myself, as one who regarded the Warden with an unkind and unforgiving temper. Such is far from the truth. No one here, I am sure (as I have already stated), more highly estimates the Warden; and I utterly repudiate such feelings as are so unceremoniously attributed to me. I oppose his election upon no party grounds; but from a deep and overwhelming sense of duty. I feel that it is due to the Church to oppose his election, but I do it in no personally hostile spirit.

I come now to the point to which I feel it most delicate and difficult to allude —the objections to the Warden on the score of personal qualifications. It is extremely painful to say what I am about to do, but at such a time an honest and straightforward opposition is a duty. However painful then to myself, I must speak out. I oppose the Warden's election on the farther ground of his being defective in *temper* and *judgment*. His past proceedings, as a presbyter, has not been such as to give us confidence in his judgment and discretion, and too often has he manifested a tendency to be excited, which makes me fear to be any party to his election,—makes me decidedly and strongly opposed to it. On this ground I appeal to those who are not pledged to vote for the Bishop of Moray, because he would not be unacceptable to any one—whereas the reverse is the case with the Warden.

Nay (turning to the Warden), I do feel it my duty to appeal to yourself to save us from a most painful contest. It cannot be disguised that you are— I use the word in no offensive sense, and use it at all with great reluctance, but I can at present think of no other that would express my meaning—obnoxious to a number of your brethren. I trust I may not be misunderstood, because I wish clearly and distinctly to express that you are not acceptable to some of the clergy. And on this ground I am confident I shall not appeal to your higher and better feelings in vain. I am sure you would be the last person to impose yourself upon presbyters who could only receive you with reluctance as their bishop. As to the state of parties the probability is that the votes are equally divided, and astherefore you can only come in by your own vote, it is morally impossible that you could use it for such a purpose. For though at our preliminary meeting on the day of the funeral of our late Diocesan, it was insinuated that such a course was open to you and that you might follow it, I could not believe that you were capable of adopting such a course. Seeing therefore the votes stand as I have stated, would it not be the best course for you to withdraw, and unite with us in bringing in the Bishop of Moray unanimously? For to him no one has any objection to offer. He would be acceptable to all—even to your own supporters."

The Warden of Trinity College here rose, and spoke to this effect—

"Since I have been so pointedly appealed to by Mr Lendrum, I trust I may be allowed to make a few observations. Mr Lendrum has said that I am obnoxious to a number of the clergy. But I would like to know what I can have done to make myself obnoxious to the two junior Incumbents, Mr Douglas and Mr Burton. I am not aware of ever having done any thing that could have offended either of them. Then as to others, such as Mr M'Millan, Mr Walker, and Mr Milne, I am unconscious of having done any thing that

could make me in any measure obnoxious to them. There remains, then, but three to whom the expression can possibly have any application. The first is Mr Forbes. Of him I have the very highest opinion. Of his exertions in the cause of education I am sorry to say I know less than I could desire to do. For I feel a deep interest in the success of his labours, and hope some day to be better acquainted with them. It was our misfortune, however, on one occasion to come into collision, and only on one occasion. At the request of the Synod-clerk I wrote and published in the *Guardian* certain letters against the Prayer-book. Those letters were answered by Mr George Forbes. And I must say, he attacked me bitterly, calling me an 'enemy of the Church.' But though thus provoked, I made no reply, except to correct one or two misstatements of facts. The next person concerning whom I should wish to say a few words, is Mr Chambers. Of him I must say, with all sincerity, that there is no person who has exhibited greater zeal and earnestness in behalf of the Church. But I always understood that his position in Perth was far from agreeable or comfortable; and, in no unfriendly spirit, I wished to see his talents employed, as I thought they might be, to greater advantage. With this view I recommended him to the Bishop of Brechin on the day of his consecration, as a clergyman that would be eminently useful to him at Dundee. And I did so under the impression that I was doing him a real kindness. For I thought in this way I should be promoting his own comfort and happiness, and providing him with a sphere of duty where he could more successfully and efficiently serve the Church. That I had no feelings of hostility, either to Mr Chambers or the Cathedral, is manifested by the fact, that I attended on the occasion of laying the foundation stone of St Ninian's, and contributed £100 towards the building. It is true that I afterwards wrote a pamphlet, entitled 'A Call to Union,' in which I urged the desirableness of the union of the two congregations in Perth. I must say that I was not so fully aware of the feelings and circumstances of either party at the time as perhaps I ought to have been. I was not, however, aware that, by that 'Call,' I had wounded Mr Chambers' feelings until long after, as he never showed his displeasure by any change of manner towards me, until that article appeared in the 'Scottish Magazine,' in which I was so severely handled. And as soon as I was aware that such had been the case, I wrote to him, apologizing for the part I had taken in that matter.

The next party with regard to whom I should wish to say a few words is Mr Lendrum, who has now used the expression of which I justly complain." (Here Mr Lendrum said—"I beg to remind you that I distinctly stated that I did not use the word in an offensive sense, but only as implying that you were not acceptable as a Bishop.") Mr Wordsworth proceeded—"My first acquaintance with Mr Lendrum was formed at Oxford in 1846, when he was collecting money to build his Church in Crieff, and just as I was appointed to the office of Warden of Trinity College. As his district was situated next to the College, I felt desirous to co-operate with him, and thought that I could fairly assist him in evangelising that part of the country. I therefore contributed £100 to his Church. My next connection with him was at the opening of the Crieff Church, soon after I came to reside at Glenalmond, when I went to preach the sermon on that occasion. This I did without hesitation—though, perhaps, it was hardly prudent to do so. But I felt it my duty to support him; and even at the risk of hurting Trinity College, I went for the purpose already stated. Not long after this I subscribed £20 to his schools. The next connection we had was in reference to the Prayer Book question—in regard to which I had previously warned him, that, if he touched the Rubrics, he would convulse the Church. This book I opposed, because I felt it was not the Bishop's. For he told me that he had not done it with his own hand, and was willing to have had the English Communion Office in it. Considering, therefore, that it was chiefly the work of Mr Lendrum and his friends, I felt it to be my duty to oppose it. But so soon as the Bishop accepted it, and made it his own, I never wrote another word against it. Thus, because I could not go along with Mr Lendrum in all his schemes or

movements, he considers me obnoxious! What, Sir, obnoxious, because I merely did my duty, and no more. Obnoxious! Which of the acts that I have named entitles me to this appellation? My fault seems chiefly to have been, that I could not accompany him in those extraordinary steps that he was taking. Mr Lendrum showed himself not only to be injudicious, but reckless of the consequences of his proceedings; for a child could have told him that his conduct would create a ferment in the Church. And yet he was offended because I could not go along with him in every new fancy that he thought proper to bring out. This is the ground upon which he calls me obnoxious to him." (Here Mr Lendrum stated that this personal attack upon him was unjust and unprovoked, as he was not a candidate for the Episcopate, and had done nothing to excite so much indignation as was now expressed.) The Warden went on to notice the severity with which he had been treated in the 'Scottish Magazine,' with which Mr L. is said to be connected. "In reference to this very matter of the election, a letter appeared in that periodical, accusing me of very improper conduct, and without any just foundation." (Here Mr L. stated that no such letter as he complained of ever appeared in that periodical.) "Well, let that pass. I must again request permission to say a few words to the junior Incumbent who is opposed to me. He has said that he would not remain in the Diocese under a certain contingency. But his connection with it was not of such a character as to entitle him to hold out such a threat. He was engaged as an experiment for three years, and were his mission to fail at the end of that period, he would most probably have to leave. Why then should he take so prominent a part against me, as to say he would leave if I voted for myself. I am resolved to vote for myself, because it is a question of principle on the one side and folly on the other; and I can never consent to sacrifice principle to folly.

The Very Rev. the Dean of St Ninian's here said—

"I rise, Sir, not to speak in reference to the election, but to ask your attention for a few moments in consequence of what has fallen from the Warden of Trinity College. I rejoice that he permits me to call him my friend; and, therefore, I am sure he will not misunderstand me, nor be offended with what I wish to remark. I must say I never in all my life saw and listened to any speech with such extreme pain as I have done the last ten minutes. And I do hope the gentlemen who may consider themselves aggrieved by it will not reply to it, otherwise I do not know where it might end. Let me entreat all of you to remember the solemnity and importance of the occasion which has brought us together, and to think only of that."

The Rev. John Burton of Blairgowrie said—

"I must request permission to say a very few words, having been so pointedly addressed by the Warden. It is true I made some such hasty remark as that I would not remain in the Diocese if the Warden voted for himself. This I did under some excitement, because I was impressed with the extreme impropriety of such a proceeding. And still I feel strongly on that point. I cannot help thinking that the Warden would, by such an act, lose the good opinion of all earnest-minded Churchmen both in England and Scotland, but what is of far more importance, he would necessarily lose all *self-respect* when once the excitement of the election is past. As far as I am concerned, I must say that the Warden is not 'obnoxious' to me. But still the feeling against him was so strong, that I do consider it my duty to promote the election of the Bishop of Moray, who, I believe, would promote peace and harmony in the Diocese."

The Rev. G. Forbes then rose and said—

"After the pointed reference made to me by the Warden, I trust I may be excused for trespassing for a few moments on your time. But first I must thank him for the very undeserved terms in which he spoke of my labours—terms which can only be explained by the fact which he also mentioned, that he was not much acquainted with what I have done. I wish, then, to assure

him in the strongest way, that I do not regard him personally with any antipathy. So far from that, I can fortunately appeal to several now present, as well as to some friends who are not here, that I have written and spoken of the possible election of Mr Wordsworth in a very different tone indeed.

In the next place, I must say that he has quite misinterpreted me, when he says that I called him the enemy of the Church. I never wrote that, and I never felt it. If Mr Wordsworth will refer again to my letters in the 'Guardian,' he will see that I was only putting a hypothetical case of what a person who did not know him might conclude from some parts of his correspondence.

I think I shall now best answer to the appeal made to us by Mr Fortescue, if I recall you from these personal questions to the more general considerations. I oppose Mr Wordsworth's election very much on the ground of the incompatibility of the two offices. A bishop must often be brought into unpleasant contact with the rich laity, and I will do Mr Wordsworth the justice to say that I believe he would not shrink from his duty on these occasions; but if need were, would openly protect an unpopular clergyman against his vestry. But what effect would this have on the College? Would it not infallibly lessen even the small and stationary number of boys that are there at present. In fact, must we not attribute the comparative want of success which has hitherto attended that institution, to the way in which the Warden has already mixed himself up in the controversies of our Diocese. I know I am speaking in a way that I need not expect you to concur with, for when I opposed the Warden's being instituted, I stood almost alone. Yet still it is but the old story of the *victrix causa*, and I beg to retain and repeat my opinion, that it would have been much better for the success of Trinity College, had Mr Wordsworth kept himself quite aloof from this Synod, and not thrust himself forward till his pupils had come to occupy the prominent positions of nearly all the chapels in Scotland.

It is, therefore, very much on account of Trinity College that I mean to give my vote against the Warden."

The Rev. J. C. Chambers then addressed the Synod nearly as follows:—

"I do not, Mr Dean, wish to give a silent vote on this occasion. When I think of the respect which I feel for Mr Wordsworth, and the kind way in which he has spoken of myself, I should be sorry that any false impression of my reasons for voting against him should be left on the mind of any one. It is alleged, that the two candidates proposed do not in any way differ in their principles; and that therefore there is no reason why Bishop Eden should be supported. I beg to demur to their conclusion,—because there is just this difference, that though two persons may be agreed in their views, they may have a very different manner of propagating or enforcing them. And I know that truth does suffer at the hands of its friends. I am sure that even when men have been wrong, they retain often an unpleasant recollection of the way in which others dealt with them in correcting their errors; and thus the fact that the two candidates are of the same views, is just the strongest argument in favour of Bishop Eden, that he is brought forward, not for his opinions, but for his way of propagating them? This is not a personal question in the sense in which it is conceived to be so. We may forgive wrongs supposed or real; but do we, constituted as we are, with the infirmities of our nature, ever thoroughly forget them. Our memories are stronger than our wills. With every wish to go on smoothly, the power may not be present, when in a time of trial or temptation, unpleasant reminiscences of the past give a colouring to the future. I confess I am not willing to put myself in such a state of trial voluntarily. If I have had difficulties in getting on with a person, as my brother presbyter, how is it possible I can look forward with satisfaction to working under him as my bishop? And if such be the difficulties which present themselves to our minds as clergy, must we not look forward with some apprehension to the results of intercourse with the laity?

If clergy have been alienated, may we not expect that the laity will be so too? And thus, when it is said of any of us that we oppose Mr Wordsworth on personal grounds, it is not necessarily any breach of Christian charity to do so. We have a right to argue from past experience of any one in selecting a bishop. I feel, in giving my vote, a peculiar solemnity, because this occasion may be the last time that I shall do so. It is open to me to resign my charge and return to England, if I cannot work, as I fear it may be, under Mr Wordsworth. 'Solitudinem faciunt, pacem appellant.' You may drive men out of the Church, but this is not peace. But there are others present, to whom even this course is not open, and I feel for them most acutely. Bishop Eden is not *our* candidate. We preferred an indigenous bishop; but failing to carry that point, we proposed a person, to whom, we believe, none of the clergy have any objection—nay, who was once to have been the candidate of Mr Wordsworth's supporters, had he not been elected to Moray. I believe, in many ways, I should have my diffculties in working under him. I am not choosing a bishop with whom I agree in sentiments; but I am supporting one to whom no objection lies on the part of any, in opposition to another who is opposed by half the clergy. Then we must recollect, that the Council of Trinity College did not settle the question of uniting the office of Warden to that of Bishop. It is for us to decide whether the office of Warden shall be for ever united to that of Bishop of the Diocese—whether the clergy or the Council shall in future nominate the bishop—and whether both the College and the Diocese shall be losers by the junction of the two offices in one man. In my opinion, such a junction will not be for the good of the Diocese, or of the Church at large. And here I must meet the unfairness of bringing forward the Prayer-book question as a point in this election. Unless you contend that Mr Wordsworth's services to the Church in that matter have earned for him the bishoprick, why bring that controversy into our debate now? What do I care—an Englishman and in English orders—for the maintenannce of the Scottish Communion-office and kindred usages, if Scotchmen repudiate them? I say, then, again, how does this affect my vote, and the votes of others?

One of the speakers dwells on the difference of a clergyman's work in an established and a disestablished church, as a reason against preferring Bishop Eden's experience in the one. Now I have had pastoral work in both Churches, which the speaker has not; and from what I know of both, I have more confidence in Bishop Eden as my counsellor and director. He talks too as though Bishop Eden were no scholar or theologian. I am not learned in the Oxford Calendar, but I imagine that the candidate I support is not so very inferior in this respect. And if Mr Wordsworth has lost much by coming to Scotland, I apprehend he is not alone in this respect; I can speak for myself that I know something of this sort—that I have for the Church gone through suffering since I came to Perth that has often crushed me to the earth. But this is not a claim for the Episcopate that can be recognised, and I appeal to you all whether, what we most want is not peace and unity. We offer it you now. Come what may, you must be responsible for the consequence, if you choose what in the nature of things must increase and widen our separation from each other. Our candidate is simply an offering towards peace and charity, we brought him forward because we knew he was acceptable to most of you. You cannot say this of your candidate. Let our election be unanimous."

The Rev. J. J. Douglas said a few words:—

"The Warden is certainly not obnoxious to me, but I do approve of having a bishop who is blameless, and against whom no prejudice, well or ill founded, exists. Without this party dissensions must continue in the Diocese; and yet it must be acknowledged to be most important to allay them. On this ground I support the Bishop of Moray as being agreeable to every one, and therefore likely to promote peace and concord. At the same time, if the Warden should

be elected, I shall be most happy to have him for my bishop, and shall gladly yield all obedience as a presbyter."

The Rev. J. Blatch of Pittenweem next rose, and said to the following purpose—

"I cannot help thinking, Sir, that the supporters of the Bishop of Moray have not, in their desire to bring him forward as an opponent to the Warden of Trinity College, sufficiently considered the moral tendency of their conduct. The bishop has been but lately appointed to that extensive Diocese, and before he has had time to become acquainted with his people you wish to remove him. I consider, Sir, that this is clearly a breach of the tenth commandment, and that it is quite as bad as coveting another man's wife, forbidden by that commandment—a sin from which we all pray to be preserved. But, Sir, I could have no confidence in the Bishop of Moray if he were so soon desirous to leave his present Diocese. For he has been but a very short time in it, and such fickleness only shows me the more that he is not the fittest person to occupy this see. For if so ready to give up his first charge, how can we know that that he would not be equally ready to leave us the first opportunity that offers. I could have no confidence in such a man, and must, therefore, vote for the Warden."

It was here explained by more than one that the Bishop of Moray did not desire the election—that he was solicited to allow himself to be nominated for the sake of the peace of the Church; and for the same reason his leading clergy were willing to let him go, though they would part with him with deep regret.

The Rev. G. G. Milne of Cupar-Fife then replied to all the adverse speeches in the following pithy sentence—

"If I had not been previously convinced, what has unfortunately in discussion taken place, this day would have more than convinced me of the absolute necessity of electing Bishop Eden for the welfare and peace of this Diocese."

The vote was then taken, when the Warden was found to have a majority of one—that one being made up by his own vote. Before giving it he read the following apology for so doing:—

"1. Because no one has been brought forward against me but one, who is already a bishop.

2. Because the Bishop of Moray has repeatedly declared that he should refuse to be placed in competition with me, except in case of a *decided preponderance* of votes in his favour.

3. Because the Bishop of Moray's election would vacate a Diocese into which he was elected after great difficulty; and the mandate of election requires us to consider the interests *not of our own Diocese only, but of the whole Church.*

4. Because, before I was certainly informed that the Bishop of Moray would be brought forward, I had declared in writing that I was willing, 'most contentedly and gladly, to support *any individual* whom the leading Presbyters of the Diocese might agree to choose in preference to myself, *provided only that he be not of the Episcopate already;* for to a translation I not only never should consent, *but would do all I possibly could to oppose it.*'

5. Because I disapprove of the translation of bishops—except in a special and extraordinary case, which ours is not—upon three accounts, viz.—

1. As being injurious to the interests of the Diocese from which a bishop is removed.
2. As altogether inconsistent with the strict and sacred ties which bind him to his flock.
3. As discreditable to those who appear so regardless of the good of others, as to seek to benefit themselves at their expense.

6. Because translations are an acknowledged abuse, which has been recently removed from the Church of England; and it would injure us in her eyes, and in the eyes of all Christendom, to introduce such a practice here."

To this document, as printed, the following note was appended:—

It has been the usual, if not universal practice of the Church in Scotland, for Presbyters nominated at Episcopal elections to vote for themselves.

[The statement in this note is without any real foundation. Such has *not* been the practice in Scotland.—EDITOR S. M.]

The Dean then communicated the result to the Primus; but as the Canon requires the document to be signed by the majority, the election was, on account of this informality, found to be null and void, and a new election was thus rendered necessary. Meanwhile, on the 12th, and before this was known, the Warden resigned his vote, that there might be a fresh election. A new mandate was accordingly issued by the Primus; and the Dean fixed the 30th ultimo (St Andrew's Day) for the election.

The Lord Bishop of Moray addressed a note to the Dean of the Diocese, of which the following is an extract:—

"*Perth, Monday.*

My dear Mr Dean,—I beg to acknowledge the receipt of a printed extract from the Minutes of the Diocesan Synod held on the 10th inst.

I deeply regret the circulation of such a paper, as it charges our Third Canon with recognising '*an acknowledged abuse*,' charges those who act upon that Canon as acting '*discreditably*' and selfishly, and as circulating, in a note, a statement which is erroneous, and not calculated to do credit to the Church in Scotland."

DIOCESE OF GLASGOW AND GALLOWAY.

ST MUNGO'S, WEST LINTON.

On the 31st ult., this new Mission was visited for the first time by the Right Reverend the Lord Bishop of Glasgow, who preached in the morning to the usual congregation, amounting to seventy persons. In the evening not fewer probably than one hundred and sixty persons were present. A confirmation was held at the same time, and seven candidates received the laying on of hands. The Bishop's address was attentively listened to; and in the course of it he alluded in feeling terms to the revival of the Church in this sequestered district, and dwelt upon the fact, that in all human probability no Bishop had officiated in that part of Scotland for upwards of three hundred years.

Under the assiduous care of the Incumbent, this Church is making steady progress, and the School, which must be looked upon as the basis of all operations, has attained a high reputation in the district.

The building combines a School and Chapel in one apartment, and was designed by Mr Carpenter of London. It consists of a room 40 feet by 20, and at the east side there is a Chancel 14 feet by 12 feet 6 inches, which is screened off from the school during the week. The roof is 28 feet high, with open timbers, and the windows are in the decorated Gothic style. The fall of the ground to the south has

been taken advantage of, and a comfortable dwelling for the school-mistress, and a vestry, have been gained. The elevation is handsome, and, considering the cost, the building is worthy of imitation, where a more expensive edifice cannot be attained.

The cost of the whole erection amounted to only £430, and the fittings for the Chancel (apart from the Communion-plate, which is very handsome and appropriate, and also exclusive of the Altar-cloth, which is equally suitable), and furnishings for the school and house, came to £110 more.

For the benefit of similar places, Mr Carpenter has published drawings of a Chapel-School of this kind, in the eighth (September) Number of the *Instrumenta Ecclesiastica;* and we understand that a remittance of 36 postage stamps to Mr Van Voorst, Paternoster Row, London, or to Messrs Grant or Lendrum, will procure it. An estimate of the building there given was obtained from the contractor who built the West Linton Chapel-School, and the cost (*without* fittings) was only £380.

Poetry.

ON THE DEATH OF THE DUKE OF WELLINGTON.

THE mightiest of the mighty
From earth hath passed away!
He who without a rivalry,
Had more than monarch's sway;
He of the peerless master mind,
In every Briton's heart enshrined,
Is now but soulless clay!
"Ashes to ashes,—dust to dust"
He lowly lieth, as all must.

The mightiest and meanest, all
Must bend to God's decree!
The costliest, the poorest pall
Recks not, when souls are free.
The rich and poor here must meet as one,
Life's inequalities are done.
There lives a memory
Behind the lowly just, as bright
As theirs who win earth's highest height.

Beside thy tomb we silent stand,
Thee! fancy brings again.
We see thee, saviour of our land,
On Waterloo's red plain;
The conquering columns rushing by,
Led on by England's chivalry!
We hear the bugles' strain—
The notes of victory pealing high,
That tell a nation's liberty.

The sounds of joy are hushed! Oh war
Thy trophies speak of woe.
Sweetly as shines fair freedom's star,
Grief ever dims its glow.
We see thee mourn the gallant dead,
Brave hearts by thee to conquest led;
Oh do they haply know
That o'er them, as in death they sleep,
Their well loved chief doth stand and weep.

Thou ne'er didst seek the waste of life,
Ambition's lust to feed;
No loving one, no mother, wife,
Begrudged their country's need.
They gave their dearest—best to thee,
In life or death, for victory;
And when their hearts did bleed,
They never blamed thee for their loss,
They loved thee still, and bore their cross.

Thy memory alike is blessed
In castle and in cot;
As good, as great, by all confessed,
Loved Wellington! each spot
Resounds the triumph of thy fame,
Breathes as a household word thy name,
Oh, ne'er to be forgot,
Till earth's vain glories cease to be,
Thy glory—*then* reality.

T. G. T. A.

ST MARGARET'S COLLEGE, CRIEFF.

THE Commemoration Festival of this Institution was celebrated on the 16th ult., being St Margaret's day. Full choral service was performed in St Michael's Church in the forenoon, after which the holy communion was administered. The very Rev. the Dean of St Ninian's Cathedral, Perth, preached from the text, 'Render unto God the things that are God's,' St Matt. xxii. 21. He pointed out, in a striking and beautiful manner, the application of the text to the occasion, showing that in Baptism we were made wholy God's, in body, soul, and spirit, and that in all our powers and facultics we ought to love Him entirely; that the business of religious education, was to draw out this principle, to teach us in every act to serve God, to render to Him the things that are His; that in the play-room they fulfilled this principle no less than when in Church they performed the higher acts of devotion. It was a great mistake to suppose that we only served God by devotional exercises. The exercises of the play-room were rendered necessary by the constitution which God had given to them; and play, in its proper place and under proper restrictions, was an important part of their education. For even there the thoughts, feelings, and actions, arising out of their play, would have no small influence upon their future characters. In the play-room, as elsewhere, the evil one, who had no right to them, was striving to withdraw them from God, who had the right to them, both by their creation and regeneration. In every thing he advised them to do it 'heartily as unto the Lord,' and urged them, by the example of St Margaret, to discharge faithfully their duties in every position. She, as a wife, a mother, and a Christian, had so done her duty as to earn the character of a saint. They might, like her, faithfully serve God in their generation, and in all the relations in which He might place them; or, influenced by the seductions of their great adversary, they might neglect to 'render unto God the things that were God's,' and so forfeit the reward of fidelity.

After service, the members of the college and the visitors, for the first time, dined in the New Hall, which was decorated with flowers and evergreens for the occasion. Before leaving the table, Miss Donne came forward, and in name of the young ladies, presented a purse containing £40 to the Principal, to assist in procuring an organ for the College Chapel, and as an evidence of their affectionate regard for him and Mrs Lendrum. At four evening prayer was said in the College Chapel, though yet unfinished. In the morning the anthem was taken from cxxii. psalm—'Peace be within thy walls,' &c. In the evening the anthem was from the 'Messiah;' and after service the Halleluiah Chorus was sung.—The first act of the young laidies in the morning was to present Miss Donne, the Head Governess, with an elegant Gold Chain, as a token of their gratitude and esteem for her.

At five o'clock the contractors and workmen employed on the present contract, to the number of forty-five, were entertained at dinner. After dinner several toasts were proposed and responded to, and at eight they separated, all having greatly enjoyed the evening. The pupils and visitors then retired to the school-room and amused them-

selves with music, singing, and dancing, till ten. Supper was laid in the Hall, and after it several healths were drunk, the proposing of which met with a hearty response from the young ladies. The events of the day passed off to the entire satisfaction of every one; all seeming to think that it was a day worthy to be looked forward to as an annual treat.

DIOCESE OF MORAY AND ROSS.

THE Church at Fochabers, after being shut up for five years, (during which period the faithful of the flock had travelled many miles on the Sundays to receive the benefit of the ministrations of the Church, at the neighbouring Churches, the greater number going to Buckie, in a conveyance, the distance being too great for walking), was again opened for Divine Service on the 20th Sunday after Trinity. The Right Rev. the Bishop of the Diocese preached the sermon, in which he particularly drew the attention of the congregation to the circumstances which had for so many years been the cause of their journeying so far to receive the blessings which our Saviour left us in his Church, the value of which is most felt when removed from us. The Right Rev. Preacher also gave a short history of the Church during the period of her persecutions, and the wonderful way in which she was carried through it, as well as the rapid progress she is now making, through the Divine blessing, to regain her former position. It is to be hoped that those in and about Fochabers, who have wandered from the true path, will soon be again gathered into the fold; when we trust they will be carefully nourished and instructed by their newly appointed pastor, the Rev. T. F. Creery, who is instituted to the charge. We understand the Duke and Duchess of Richmond and some of their friends were present; and that the Church has been put into neat and comfortable repair by the Duke. We trust he will continue to be a good supporter of it, and a regular attender while in that neighbourhood.

DIOCESE OF ST ANDREWS, DUNKELD, AND DUNBLANE.

SECOND SYNOD FOR THE ELECTION OF A BISHOP AS SUCCESSOR TO THE LATE DR TORRY.

THIS meeting was held at Cupar-Fife on the 30th ulto., being St Andrew's day, in compliance with the Dean's summons.

The Very Rev. the Dean having suggested to the Synod Clerk the propriety of having a reporter present, to ensure that the proceedings should be accurately represented to the public, several gentlemen belonging to the press were in attendance, but were refused admittance by the same majority that elected Mr Wordsworth.

The mandate, which was dated the 15th ulto., being read, and the Synod constituted, the names of the presbyters were entered on the minute.

The Rev. A. Lendrum of Crieff then proposed a conference of three from each side, in the hope of obtaining an unanimous election, and

named the Dean, Rev. W. Farquhar, and N. Johnston, on the one side; and himself, Rev. J. M'Millan, and J. Burton on the other. This being agreed to, they retired, and in ten minutes returned to report that their meeting had produced no satisfactory result, save that both parties had met and parted with the best feeling towards each other.

The minutes of former meeting were then read, when notice was taken of a paper which had been published as an excerpt from the minutes of Synod. The Synod Clerk stated that no such paper had been in his possession, and therefore could not be on the minutes, and Mr Lendrum explained, that even if it had, the minutes are the property of the Synod, and a formal extract could only be given with its sanction, and must invariably be attested by the Synod Clerk; that this paper contained a note which was untrue, and disparaging to the Church, and as it was attached to a paper purporting to be given as an excerpt for the Synod minutes, committed the Synod, and was most reprehensible.

Mr Lendrum again tried to promote a united election. He showed at some length the incompatibility of the two offices of Warden and Bishop, but proposed in his own name and in the name of those who acted with him, to waive their other objections to the Warden, and to agree to receive him as their Bishop, provided he would resign the Wardenship. This led to a good deal of amicable discussion. The Rev. N. Johnston, in a very able speech, expressed his opinion that the two offices were not incompatible.

The Rev. C. J. Lyon then promised for the Warden that he would endow a professorship, to enable him to devote more time to the Bishopric. This induced the Warden to stand up and explain his views and intentions in the event of his being elected Bishop.

After some considerable discussion, conducted on both sides on the most amicable terms, Mr Lendrum proposed to retire with his friends for a short consultation. On their return, he mentioned that it was necessary that the resignation of the Wardenship should be immediate and absolute, in order to obtain a united election in favour of the Warden. This unhappily put an end to the prospect of concord.

The Dean then proposed, and Mr Farquhar seconded, the nomination of the Warden as a fit person to be the future Bishop of the Diocese.

Mr Milne proposed the Rev. Dr Suther of St George's, Edinburgh, as a man of no party and in Scotch orders, and therefore peculiarly fitted for the office of Bishop in this hitherto much distracted Diocese. Before his nomination was seconded, Mr Lendrum once more made an effort to bring about a satisfactory and amicable arrangement, by proposing that the day should be allowed to pass without an election, in the hope that if a little time were given for conference a happy result might follow.

The Warden's friends then retired to consult, and returned to refuse the request. Mr Milne, seconded by Mr Lendrum, having pressed a motion on the subject, the Warden voted with his friends,

and carried the negative by his vote, which put an end to all further hope of coming to a good understanding.

The Rev. J. Burton then seconded the nomination of Dr Suther; and the vote was taken, when the Warden was declared elected by a majority of one—that one being made up by his own vote. When he gave his vote he stated, that the reason of his so voting would be given in, to be entered on the minutes. The reason was, that his party petitioned him the evening before to throw away all delicacy on the subject, and record his vote for himself to gratify them—the more influential party. He felt it his duty to obey this call from the "the more important moiety of the Presbyters."

Mr Lendrum then took a protest against the election in his own name and in the name of all who adhered to it, for reasons to be afterwards given in. The protest is as follows:—

"Reasons of protest against the Return of the Rev. Chas. Wordsworth, M.A., Warden of Trinity College, at Cupar-Fife, on the Thirtieth of November, Eighteen Hundred and Fifty-two, as invalid and inexpedient."

1. "That it is an unheard-of thing in the holy Catholic Church that any man should be elected Bishop by his own vote.
2. That the Warden has voted for himself now for the second time; although the reasons formerly assigned by him did not apply to this occasion.
3. That the Warden endeavoured also to promote his own election, by canvassing the presbyters personally and by letter.
4. That the union of the offices of Warden and Bishop is injurious to the interests both of the Church and of Trinity College.
   (1.) Because each office requires, for the efficient discharge of its duties, the undivided attention of one man, and therefore they should not be combined, and especially in the case of a person in delicate health.
   (2.) Because, by the election of the Warden on the first vacancy of the Diocese after the institution of the College, a precedent will be set, whereby the Bishop of St Andrews, &c., will become the perpetual nominee of the Episcopal College, instead of being that of the diocesan clergy; it having been openly declared that such an arrangement was contemplated from the first.
   (3.) Because hereby a double responsibility will be undertaken by the Bishops in the election of a Warden, to find one person possessing the necessary qualifications for the two offices.
   (4.) Because by such an arrangement the Diocese is deprived of the advantages resulting from the presence of two men fitly occupying positions so influential and important.
   (5.) Because the qualifications necessary for the adequate discharge of the office of head of a college or school, are not those which would enable a person successfully to discharge those of the Episcopate.
   (6.) Because the faithful discharge of the duties of the Episcopate, must bring the Warden-bishop into frequent collision with the parents whose children are expected to support the Institution, and be benefited by it.
   (7.) That the fact of the Warden having to discharge duties so pressing and important as those of the Episcopate, would destroy the confidence of parents in the educational department of the College.
5. That the Warden has hitherto failed to exhibit that temper and judgement, so necessary to secure the co-operation of clergy and people in the discharge of so high and holy an office as that of a Bishop in the Church of God.

The undersigned claim to be allowed to substantiate the foregoing reasons of protest. *(Here follow the names.)*