

3. Wesleyans.
4. Community of Presbyterians.
5. Brownists.
6. All Heathens.

The followers of John Knox and John Wesley are thus ranked by high Anglican authority with Heathens, Jews and Turks. Such a classification will, no doubt, startle some of our low Church of England friends; and not a few Presbyterians will be inclined to doubt whether their Episcopal neighbours in general entertain such very harsh and uncharitable notions of the position and condition of the Scottish nation with respect to Christian privileges. We simply say that *all* Episcopalians holding consistently the dogma of Apostolical succession must endorse the above catalogue. Episcopacy boasts, as does the Papacy, that it is a *unit*, that it matters not whether we find it in England or in Canada, it is the same—the transplanting of the Anglican Church from the mother country to the virgin soil of Canada has not in the least modified its character or its operations. The claims of Canadian prelacy to the rod of Aaron do not rest upon the Imperial grant of the third George. The “Reserves” are not the prop upon which the Episcopal hierarchy leans. Its authority, according to the Anglican theory, is derived from the Apostles themselves, in an unbroken line of succession. The ecclesiastical pedigree of Episcopacy originates, it is alleged, in the call and ordination of the twelve Apostles, from whom attempts are made to prove that the Anglican Bishops are really and truly descended.

Hence, as Tractarians find a parallel for poor dark Scotland in the apostacy of the ten tribes, so they find another for all Presbyterians and all other, so called, dissenters in Korah, Dathan and Abiram, whom the earth swallowed up, and who went “down quick into the pit,” because they ventured to intrude upon the sacred functions of the sacerdotal office. In Tract 51 for the Times, the writer, in attempting to prove that *dissent* is a sin, makes free use of Korah and his company. Thus writes the Tractarian:—“There was no matter of doctrine or worship in dispute between Korah and Aaron, nor any other dispute than that of Church government, and yet how terrible was his punishment. In this case we cannot evade the application to the Gospel times, because St. Jude makes it for us, speaking of those who ‘perish in the gainsaying of Core.’ Jude 11.” Then again, in Tract 66, a whole chapter is devoted to the same topic, extracted from the writings of St. Cyprian, under the title of “*Korah, Dathan and Abiram are a warning to us.*” In this we have the sin of *dissent* fully discussed, and presented in all its deformity, as a sin, of which those who are guilty are reputed as deserving of the judgment which visited “Core;” and if the earth open not its mouth and swallow up quick the refractory Presbyterians, it is not because the Tractarian does not deem them worthy of such a visitation, but because God is long suffering, merciful and gracious.

But here it may be said, that such uncharitable sentiments are not held by Colonial Prelates, as they are not held by many pious persons of the Anglican Church, both lay and clerical, in the mother country. We reply, that they are not repudiated by any of our Colonial Prelates, and that by some of the Bishops they are explicitly and strenuously taught. In a pamphlet published by Bishop Medley, of New Brunswick, and in a charge by Dr. Strachan, Bishop of Toronto, as also in a recent charge delivered by the Bishop of Nova Scotia, we find the very same instance cited with a view to condemn dissent. Korah thus furnishes a very fertile theme for Episcopal dissertation. Excepting this case there must, one should think, be little in Scripture condemnatory of dissent, seeing that the Imperial and Colonial Prelates, together with the Tractarians, have hackneyed the tragical story of poor Korah, and have held it up so constantly as a sort of ecclesiastical scare-crow to deter the timid and the hesitating from the fearful