

clearly defined, and the one could not wane into the other. In the course of time, the landmarks have been in no small degree thrown down, and perhaps one of the dangers of the present is, that the line of distinction may become so faint and broken that the respective territories cannot be distinguished. And it is well, provided the world be elevated by the spirit of the Gospel, and so brought nearer to what ought to be the characteristic of the Church; but, alas for Christianity when the closer resemblance can be traced to the fact that the Church has imbibed more of the world's spirit, and accommodates her teaching and conduct to the world's maxims. The mission of the Church is to spiritualize the world; the danger is, that the world may secularize the Church.

When we glance at the "First Book of Discipline," we see at once that several other changes have gradually found their way into the Church since the days of Knox. We there find that the office-bearers of the Christian Church were four in number—the Superintendent, the Minister, the Elder and the Deacon. The first mentioned is now wholly unknown in the Church of the Present, and the office of the last mentioned is, in many instances, included in that of the third. The office and duties of the Superintendent were peculiar. In some respects, they resembled those of a modern Bishop; and in other respects, differed wholly from him. He was, indeed, appointed to have the general oversight of a district resembling a modern diocese; still, he might be called to account for his conduct by these clergy over whom he was placed. The Superintendent was appointed by the Presbyters, and from them he received his power, and to them he was responsible, and in this respect differed entirely from the Bishop either of the Romish or the Anglican Church. It is true, indeed, that during the days of Knox, both Bishops and Archbishops existed in the Scottish Church. Still, they existed from necessity rather than from choice. In vain the Church endeavored to dissolve the Bishoprics. The nobles did not wish that this should be done, for one by one they were receiving appointments to those livings once occupied by the Romish Ecclesiastics. The desire of Knox was to dissolve the Bishoprics utterly, and divide the revenues among the reformed clergy. Yet the law of Scotland was that no Churchman could draw the revenue of a Bishopric except a Bishop, and, in order to sustain the ministry, even Knox was willing that the name should again be adopted, so that the money of the Church might be applied to Church purposes.

But we must remember that the views of Knox and his great successor, Melville, differed materially with regard to Episcopacy. Herein Knox was more liberal than his successor. He never considered Episcopacy anti-Christian. Under that system of Church

government he himself labored in England when an exile from his native land. He found that, under the banner of that Church, he could go forth and proclaim the great doctrines of the Reformation, and he did not regard it as a system contradictory to the Word of God. Still, there was a Church polity far dearer to him than Episcopacy. It was that system which he saw with admiration in Geneva. There, in the company of his great master, Calvin, he saw it take root and flourish, and was anxious to transplant it to his own native land. Still, he found that this could be done only at a very great sacrifice, and so, in his old age, contents himself with that form of government which he witnessed in England. Yet, among the people of Scotland, those titles were by no means popular. In the present instance, the appointment of those Bishops was specially odious. They were regarded as mere creatures of the Barons placed in the Bishoprics in order to draw the rents, and afterwards to hand over the greater part of the spoils to those from whom they received their appointment. Hence the coarse wit of the peasantry bestowed upon them a title more expressive than elegant in calling them the "*tulcan*" Bishops. It seems that in Scotland it was customary to set up a calfskin stuffed with straw before the cows, when being milked, under the belief that thereby the milk was made to flow more freely into the pail of the dairy-maid. This stuffed calf was called a "*tulcan*." The Bishops were accordingly named the "*tulcan* Bishops," as they were regarded as no better than stuffed calves set up to make the benefice yield its revenue to their lord. Adamson, one of the ministers of the time, in speaking of them, says, with very bitter sarcasm, "There be now three kinds of Bishops—My Lord Bishop, My Lord's Bishop, and the Lord's Bishop. My Lord Bishop was in the Papistry; My Lord's Bishop is now, when my lord gets the fat of the benefice, and the Bishop makes his title sure: the Lord's Bishop is the true minister of the gospel." Bishops and Superintendents alike were doomed to pass away, for, under the management of Melville, they were condemned as unscriptural, and, consequently abolished.

Still, the Ecclesiastical polity introduced by Melville has also witnessed its changes. Time has made havoc upon it, as it does upon everything human. In "the Second Book of Discipline," we find that the four ordinary offices in the Church of God were those of the Minister, the Doctor, the Presbyter or Elder, and the Deacon. Yet the doctor and the deacon have both disappeared, and the minister and elder only remain. The office of the doctor was defined as "opening up the mind of God in the Scriptures simply and without application as the minister uses." The duties of the deacons were more of a secular nature, such as distributing the funds