

ring Episcopacy, by the Rev. Calvin Colton, a name well known both in England and America.

Although I have detained you so long, my brethren,—much longer than usual,—yet I consider the complete treatment of this subject so important, that I must detain you, whilst I lay before you some extracts from an admirable Charge to his Clergy, delivered by Bishop Mellvaine, of Ohio, in 1836.—Bishop Mellvaine is a man beloved by all who know him, respected by Christians of all names throughout the United States, of unquestioned piety, sound judgment, comprehensive views, and acknowledged talents. If any fault can be alleged against him, it is, that he looks with too lenient an eye on the sin of schism. His charge opens in the following beautiful manner:—“Brethren in the Ministry,—In discharging the duty incumbent on me, as occupying the responsible office of a Pastor to Pastors,—a Preacher to a company of Preachers,—I desire to speak under the most solemn impression of dependence upon our Lord and Chief Shepherd for grace to address you in the spirit of wisdom, love and faithfulness, which alone becomes the present occasion. By the peculiar nature of my duties, during a considerable portion of every year, I am conducted through so many spiritual atmospheres and climates, and into contact with so many distinct classes and conditions of mind, as connected with religion, that in some place or other I am obliged to meet every wind of doctrine, to observe the trial of every experiment, and the consequence of every novelty, with all those currents and changes of currents, that indicate the prevailing religious character of the times.” After adverting to the delightful condition of the Church, he gives what he considers the two chief causes of that improved condition. “First—That instead of adopting any novelties of doctrine or expediency in our ministry, there has been a decided going back to ‘old paths’ trodden by the Martyred Reformers of our present Church, as *they* followed the steps of Martyrs and Apostles of the primitive Church.’ The second cause that he mentions is, “Improved views of the Sacraments and of Confirmation.” You will readily perceive that these causes are directly opposed to those practices of which I felt bound to take notice in this discourse. Adverting to the state of the various denominations around him,—a state

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