

that the very utmost we can suffer after him, is but only a faint shadow and resemblance of it? Certainly we do, in a great measure, make void the sufferings of Christ, and render them ineffectual, if we do not learn meekness and patience by that most excellent pattern and example that he hath set before us.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 13, 1841.

We alluded briefly, in our last, to the case of the Rev. James Marshall, who has withdrawn from the Kirk of Scotland. We are now enabled to furnish the letter of resignation written by the reverend gentleman to the Presbytery of Edinburgh, as also the verbal explanations with which he thought fit to follow it up:

**PRESBYTERY OF EDINBURGH.**—The ordinary monthly meeting of Presbytery was held on Wednesday, the Rev. Mr. Beattie, Moderator, in the chair.

**RESIGNATION OF THE REV. MR. MARSHALL.**  
The Moderator having intimated that a letter had been put in his hands from Mr. Marshall, of the Tolbooth Church, the subject of which was a resignation from that congregation, the Presbytery if it was their desire that it should now be taken up. This being assented to, the Clerk read as follows:—

“Edinburgh, 23rd Sept., 1841.  
“Rev. and Dear Sir,—My confidence in the form of Church Government established in this country having by recent events been very much shaken, I have felt it incumbent on me solemnly to consider its nature and scriptural foundation, and the result of this investigation has been a conviction at variance with the vow I took at ordination,—that the Presbyterian government and discipline of this Church are founded on the Word of God, and agreeable thereto; and that to the utmost of my power I will maintain, support, and defend the said discipline and Presbyterian government during all the days of my life.”

“Episcopal Government I believe to be not only expedient, but being coeval with Apostolic times, to have had the sanction of those who were divinely authorized to plant and model the Christian Church.  
“With such sentiments I cannot remain any longer a minister of the Church of Scotland, and though in the prospect of leaving a Church of which I have been a minister for more than 20 years, of separating from a congregation to which I am tenderly attached, and of casting myself and family on the Providence of God, I feel deeply affected, and have endured a conflict of mind that has done considerable injury to my health, still integrity and truth compel me to make the sacrifice; and though I know, Sir, that you and my brethren of the Presbytery will disapprove of the step I have taken, yet I trust you will believe I have acted conscientiously, and will receive my assurance, that it is my heart's desire and earnest prayer to God, that you and they may increasingly be blessed, and be made more and more blessings to those among whom you labour.  
“I am, Rev. and Dear Sir, yours very truly,  
(Signed), “JAMES MARSHALL.”

Mr. Marshall, immediately on the above being read, rose, and begged to say a few words in connection with his communication; he spoke, however, in such a low tone of voice that it was with difficulty we could make out what he said. He was understood to say, that so far from being influenced by any worldly considerations in taking the step he had done, he had the prospect of himself and his family being cast abroad upon the world with no other dependence than upon the bounty of God's Providence. To some it might appear strange that a letter had been sent to explain the cause. Before he was allowed to preach the gospel he had paid some attention to the subject of Church government; but he could not say he had done so impartially, for all his feelings and prepossessions were enlisted on the side of Presbyterianism. Soon after he became a preacher of the gospel, he was called upon to take charge of a parish, and from that time up to a recent period Church Government had never been thought of by him. The reason of this was, that his time and attention had been solely taken up with his parochial duties, and would have been so all his life had not recent events led him to the consideration of the matter. As he now felt that his sentiments were inconsistent with the stringent vows he had taken on ordination to defend to the utmost of his power the Presbyterian Church and its discipline, he was thus under the necessity of retiring from the Church of Scotland. He could conscientiously say he did so not only without feelings of bitterness or anger, but with the full resolution to cherish to the end of his life the people the warmest feelings of brotherly love.

To this we will add the remarks of the *Glasgow Courier*, of the 2nd Oct. (for which we are indebted to the *Montreal Herald*), and then proceed to make a few observations on the gratifying occurrence:

“Without saying that we altogether agree with Mr. Marshall in his reasons for so striking a change, we must admit that his renunciation of Presbyterianism, and his adoption of episcopacy, does not in the slightest degree surprise us. His high and spotless reputation, and the large sacrifice which he makes at the bar of conscience, are proofs of his sincerity and disinterestedness; and it is impossible to doubt that he has been reduced to the alternative more forced upon him by the unhappy aspect of the contest in which the Church of Scotland is engaged,—not he by any means singular. We have long foreseen what would be the result of driving men back upon their principles, and engaging them in inquiries which, for the peace and integrity of society, had better be left alone; and we are much mistaken if his secession be the last, though it is ostensibly the first. There is now, and there has been for the last two years, a gradual dropping off of many fair friends of Presbyterianism; a process which we suspect will go on with accelerated rapidity. We may regret this, but we cannot wonder at it. In the nature of things it could not be otherwise, and nothing but the most obstinate blindness could refuse to perceive that such would be one of the consequences of the false step taken by the Church. Mr. Marshall was not what is called a “moderate.” He belonged to the Evangelical party, and for twenty years has been one of the most popular preachers in the northern establishment. All his early prejudices were enlisted on the side of Presbyterianism, and when a very young man he was distinguished by an unusual share of zeal and fervour in his sacred vocation; it could, therefore, be no ordinary proposition that should lead him to renounce the Church of his fathers, and to revolutionize the whole of his ideas on matters ecclesiastical. It is this consideration which we can perceive so much moral force to his example, and which will, in all human probability, cause it to be largely followed. Men with less patience, and less caution, will reason directly from the fact. They will conclude that what so excellent a person has considered not only justifiable, but imperative, cannot be in itself far wrong; and when the stream of dissent once sets in, it will not be long before it acquires the strength of a torrent, and separates the body of the Scotch people into two opposing camps, each claiming to be right, and each resolved to maintain its ground by every justifiable form of argument. It will be among the upper and educated ranks, however, that this change will be most extensive, and we shall be amazed if the upshot of the non-intrusion controversy do not extend from the Church of thousands whose only wish was to live and die within her pale, if they had been allowed peacefully so to do. We could enlarge on this topic, but we will frankly confess that it is one which is in the last degree painful to us. We see plainly before us a large and noble Christian institution, the highest social institution, even in the distance we can discern the symptoms of approaching decay in the national establishment. We can perceive, in the midst of vapouring language and frothy invective, the indications of a coming storm—confusion, broken respect, dissoluteness, doubt insinuated, schism proclaimed, and all attachments torn up by the roots. All this, and much more, is in view. It might have been averted, but that is impossible now. The immediate cause of quarrel may be removed, and we trust will be removed, by a legislative enactment; but it is not in the power of senates or senators to restore that harmony which has been so ruthlessly destroyed, or to fuse into one homogeneous mass the scattered fragments of opinion which float upon the surface of an agitated society. The thinking and reflecting portion of mankind love peace in all things, but more especially in questions of religion. There is nothing from which they more instinctively recoil than clamour and noise upon matters of sacred import,—and nothing which offends them more deeply than the interferences of the party of the clergy. They will follow the spiritual instructors submissively so long as they confine themselves to their proper functions; but they will neither be led nor driven contrary to their convictions. If Presbyterianism cannot insure to them the needed repose, they will look for it elsewhere, as Mr. Marshall has done, and it is to be hoped in the merciful providence of God they may find it.”

From the language, with which this admirably written editorial article commences, we are led to suppose that the writer is a Presbyterian; and, if that be the case, there cannot be adduced a higher or more disinterested testimony to the character and single-mindedness of Mr. Marshall. It may not be said of him that he is actuated by ambitious or mercenary motives,—for his “high and spotless reputation” places him above

the reach of injurious surmises, or uncharitable insinuations. He quits a position of certain and sufficient competency, perhaps to join the poverty-stricken Episcopal Church of his native country, or, at the best, to receive some moderate emolument from the English Establishment, inferior in amount to the income which he has just relinquished. He does not seem to have been soured by disappointment, for he is represented as “one of the most popular preachers of the northern establishment.” His leanings were not towards the exterior policy of a Church; to the disregard of vital and internal doctrine, for “he belonged to the Evangelical party.” He is not carried away by the rash fervour of youth, for incidentally it appears that he is advanced in years. Try him as severely as we will,—scrutinize his motives as keenly as we may,—we can discover nothing in the step he has taken but “a large sacrifice at the bar of conscience.”

What then has induced a man of such immaculate character, of such a reputation for popular eloquence, and the far higher attribute of evangelical piety, to sever the sacred ties of twenty years,—and, with a family dependent upon him, with health broken by the struggle of conscience against interest, to throw himself, apparently destitute of all worldly resources, into the arms of a merciful Providence? The answer is furnished by himself, and the force of it is admitted by the editor of the *Glasgow Courier*. Mr. Marshall has come to a conviction at variance with the vow which he took at ordination, “that Presbyterian government and discipline are founded on the word of God, and agreeable thereto.” The disturbances in the Kirk, respecting the Veto, which, in the language of Lord Dalhousie, “have rung its death-knell,” drew his attention to the subject of Church Government,—a matter on which he had hitherto been prevented from bestowing much study, by the pressure of laborious parochial duties. The result of this investigation is already apparent. It is a result to which greater men than good Mr. Marshall have oftentimes come, against the current of education, the influence of early associations, and in spite of every obstacle that could possibly exist. Bishop Butler, the illustrious author of the *Analogy*, was brought up at an eminent Dissenting Academy, and intended for the Presbyterian ministry, but he “was led to a more particular examination of the tenets of the religious body to which he belonged, the result of which, after some natural opposition from his father, accompanied by remonstrances from several respectable Presbyterian divines, was a secession from Presbyterianism, and a conformity to the Church of England.” His contemporary at the Academy, was Secker, who passed through a similar change of opinion, and subsequently became the exultatory and beloved Archbishop of Canterbury. Dr. Chandler, also, an alumnus of the same institution, and destined for the dissenting ministry, renounced non-conformity, and lived to wear the mitre of Durham. At an earlier period the angelic-minded Leighton, after holding high station in the Presbyterian ministry, transferred the mild splendour of his Christian virtues to the Episcopal Church,—and in our own day, we have seen the ornament of British literature, the delight and admiration of mankind, the lamented Walter Scott, raising superior to the influence of stubborn hereditary prepossessions, and conscientiously avowing himself a proselyte to Episcopacy. In the United States, examples of this kind, are still more rife. As one of the most conspicuous, in modern times, it is sufficient to mention that two highly-gifted sons of Dr. Cox, an eminent Presbyterian divine of New York, have received Holy Orders in the American Church, believing, with Mr. Marshall, “Episcopal Government to be not only expedient; but, being coeval with Apostolic times, to have had the sanction of those who were divinely authorized to plant and model the Christian Church.”

But further we rejoice, though we are not surprised, to find it stated that the case of Mr. Marshall will be “largely followed” even “by thousands.” The dissensions, produced by the agitation of the Veto,—which is nothing more nor less than an attempt to separate the Church from the State, and to retain its secular privileges and territorial rights independent of all civil control,—have induced men to search the records of primitive times, and to try the Presbyterian model by the test of Scripture, antiquity, and the history of eighteen hundred years. No wonder, if, from such an inquiry, thousands rise up converts to the divine right of Episcopacy. No wonder, if the higher ranks, and the lauded proprietors, of the Scottish nation relax in their support of the established Presbyterianism when it assumes an attitude hostile to the law, and threatens the supremacy of the civil magistrate. The greater portion of the land in Scotland is owned by Episcopians,—of the percentage of that country, scarce half a dozen, we believe, are members of the Kirk. The aid and encouragement which these persons have lent to Presbyterianism will soon grow fainter and altogether cease, when they perceive it arrayed against their right of presentation to livings. They will no longer be deterred, by a fear of exciting jealousies, from giving a much greater degree of support to their own communion, and they will cherish it,—with that fulness of affection which they have, from no prudential motives, too long withheld from it,—as the mild teacher of obedience to the powers that be, and the best preservative of the rights of property against revolutionary innovation, and a revival of the Solemn League and Covenant.

Add to this, a desire for union, and a conviction of its scriptural necessity, begins to pervade large masses of religiously-minded people in all denominations. With these impressions abroad, is it likely that Scotland will be influenced by England, or England by Scotland? The latter supposition is not to be entertained for a moment. England, so to speak, grows yearly in her attachment to Episcopacy, and impresses her ecclesiastical character more and more upon the sects that surround her Church, and by annually raising the requirements on the part of candidates for the ministry, encourages the more extended pursuit of theological literature. Hence, as experience invariably shows, will be fostered a love for primitive antiquity, a reverence for the old apostolic paths, in fine, a strong tendency to Episcopacy. These influences, now that distance is daily lessening through the inventions of science, must extend to Scotland; and it is anything but a baseless vision or a delusive day-dream, to look forward to the union of the moderate party of the Scottish Presbyterian ministers with the Episcopal Church. It is a great mistake to suppose that the respectable, the educated, and the property-owning portion of the people of Scotland, are of necessity, and from hereditary feeling, inimical to Episcopacy. The Church was established in Scotland until the Revolution of 1688, and it was only because its bishops and the greater number of its clergy refused to take the oaths to William III. that Presbyterianism was erected and endowed in its stead. At the time this lamentable change occurred, it is positively stated that “not one of three parts of the common people were then for the presbytery, and not one in ten among the gentlemen and people of education.” It is certainly a

glorious contemplation, to look forward to the day when ecclesiastical unity shall again embrace the greater portion of the British Isles—when Methodism in England shall return to that mother from which Wesley forbade it to separate,—when Romanism in Ireland shall abjure its schism,—and when large numbers of those excellent and holy men, the ministers of the Kirk, shall follow the example of Leighton, of Secker, of Butler, and of Marshall. Is such a hope as this one whit more chimerical, than the belief, which buoyed up many a royalist two hundred years ago, that the prostrate monarchy and church would again arise in their glory, and triumph over republican and Dissent?

With these practical fruits, before our eyes, of the principles which it is our joy and our privilege to maintain, though with feeble resources of our own,—we can placidly smile at the malevolent aspersions which are so fiercely, yet harmlessly, hurled at our obnoxious head. When our arguments are met with abusive personalities, we know that those arguments are withdrawing individuals from the enemy's camp. When we are charged,—and that too, with the knowledge that such a charge is utterly false,—with abetting Popery, we can appeal to every number of *The Church* for a refutation of this ridiculous imputation, this stale and worn-out trick of every dissenter from Hugh Peters down to Mr. Binney, who said that the Church of England damned more souls than it saved.

The more the subject of Episcopacy is discussed, the wider extends the sway of Evangelical Truth and Apostolic Order. Those who wish to examine the question thoroughly, will do well to procure the *Divine Right of Episcopacy* written by Bishop Hall two hundred years ago, and *Episcopacy tested by Scripture*, the irrefutable work of the pious and learned Dr. Onderdonk, the present Bishop of Pennsylvania. In our columns, we shall soon begin to pay greater attention to this important and absorbing question.

“The Church of England is in a hard condition. She professes the ancient catholic faith, and yet the Romanist condemns her of novelty in her doctrine. She practices church government, as it hath been in use in all ages and all places, where the Church of Christ hath taken any rooting, both in and ever since the apostles' times; and yet the separatist condemns her for anti-christianism in her discipline. The plain truth is, she is between these two factions, as between two millstones.” Thus wrote Archbishop Laud to Charles I., and the past week has added the following to the thousand proofs that could be adduced to show the correctness of his observation:

**ROMANIST.**  
“On perusing the religious extracts with which the Editor of the *Church* fills his dull, drivelling sheet; and, indeed, in looking over with heart-sickening disgust all the Protestant Tracts and Pamphlet matter—most silly, tasteless, unchristian, ignorantly concocted, recklessly asserted, and self-contradictory stuff,—we very often observe a sameness of mainly slang, a sort of slimy film, covering the eyes of their simple, unthinking, and well-meaning followers, their mixings in argument, their unprovoked boldness and assertions; their falsely applied and mis-constructed quotations from Scripture and the Fathers; their wilful misstatements or misrepresentation of facts; in a word, all the studiously deceptive arts, invariably resorted to by such as “lie in wait to deceive;” by whom, as the chief Apostle says, “the way of truth shall be evil spoken of, and who, through covetousness, with feigned speeches, make merchandise of you.”—and Peter, in 2.—“blaspheming, covering the eyes of their simple, unthinking, and well-meaning followers, their mixings in argument, their unprovoked boldness and assertions; 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