

# Dominion Churchman.

THURSDAY, JULY 20, 1876.

## THE CHURCH OF SCOTLAND.

The recent consecration of the new cathedral—Church of the Holy Spirit—at Millport, in the Greater Cumbrae, at the mouth of the Frith of Clyde, has given occasion for some complaints from the Scottish Church, of the want of that full recognition to which she is justly entitled. The cathedral is designed to replace, as far as the Diocese of the Isles is concerned, that which now moulders in melancholy ruin on the wave-worn rock of Iona. The ceremony very significantly and appropriately marked that new revival of the old historical Church of Scotland, which has been heartily welcomed and thankfully recognized. And it is asked: "If Johnson could not gaze unmoved on the shattered memorials which, far in the western main, still bear mute but eloquent witness to the holy enthusiasm of St. Columba, how should a Scottish Churchman, a member of that Church which Columba founded, which after so many vicissitudes, so much tribulation, is again lifting up her crown of glory, gaze unmoved on a scene which may hereafter hallow the shores of Cumbrae to our successors as those of Iona are hallowed for us?"

The Scottish Church testifies continually to the Apostolical Order and Evangelical Truth, which are the watch-words of the English Church. Both stand by the same great principles; both hold the same creeds; both adhere to the same formularies; their liturgy is the same; their services are the same; their orders are the same. An English Churchman crossing the Tweed and entering a Scottish Church, feels himself at home; the ritual may be a little "higher," or probably a little "lower," than his own parish sanctuary; but it is identical in character, for it is the ritual of the prayer-book. In fact, the identity is so complete that it is common in many parts of Scotland, as in some parts of Ireland, to speak of the places of worship as "English Churches." Like the Church of Ireland, that of Scotland is disestablished and disendowed. But the Irish Church has a capital of six millions and a half sterling, and the average income of her clergy is about £250; while the Scottish Church has a capital of twenty thousand pounds, and the average income of the clergy is less than £200. But London holds meetings on behalf of an Irish Church Sustentation Fund, with the Archbishop of Canterbury in the chair, while any aid to a Scottish Church Sustentation Fund has never once been mooted.

The Anglican Communion is under no little obligation to the old Historic Church of Scotland. Independent of the illustrious names that Church can boast of, some of which can hardly be eclipsed—Abp. Leighton, Lamberton,

Gawain Douglas, Drummond, Sir Walter Scott, Bishop Forbes—she has still higher claims to the sympathies of Christendom. When in the year 1784, after the Declaration of Independence by the United States of America, and just one hundred years after the dis-establishment of the Scottish Church, Dr. Seabury went to England to seek consecration from the Archbishop of Canterbury and the English Bishops, who very reluctantly said it was out of their power to do so. At the suggestion of Dr. Routh, the President of Magdalen College, who was present at the interview between Dr. Seabury and the Archbishop, they recommended him to go to Scotland and seek consecration at the hands of the Scottish Bishops, "of whose succession," the president added, "there was no doubt." "Not in a cathedral," says the Primus, in his consecration sermon, "for they had none; not in a church, for the law then prohibited Episcopalians in Scotland from worshipping in a church, but in an upper chamber, then existing, in the city of Aberdeen, three Scottish Bishops met—the Bishops of Aberdeen, Moray, and Ross—and consecrated the first Bishop of what is now the great and flourishing American Church, at the very time when the severest penal statutes were in force against the church of which these three men were Bishops."

Nearly a century afterwards, the Government refused to obtain the Queen's License for the Archbishop of Canterbury to consecrate a Missionary Bishop for Madagascar. The Abp. suggests another application to the Primus and Scottish Bishops; for, he says, "that the Church of Scotland has, under somewhat similar circumstances, when like difficulties intervened, lent its aid in previous times, by the consecration of Bishop Seabury in 1784, for Connecticut; by the consecration of Bishop Luscombe in 1825, for the benefit of our countrymen residing in Paris; and quite recently, by the consecration of a Bishop for the Orange River Territory, when obstacles occurred to his consecration by myself." The result is known. A godly and learned man was presented, and, in 1870, Bishop Kestell (Cornish) was consecrated in St. Paul's Church, Edinburgh, and became a truly Apostolic Missionary Bishop.

Dis-established and disendowed as the Scottish Church is, crippled in every direction, yet she feels she may be permitted, with humility and gratitude, to use the language of St. Peter at the beautiful gate of the temple:—"Silver and gold have I none, but such as I have, give I thee."

The penal statutes against that Church have recently been repealed, after they had effectually done their work. They cut the old tree down to the ground, although they left the roots in the earth. The dew of God's grace have watered those roots; the religious awakening, begun in England, has spread there,

and renewed life is springing up. The old tree bids fair to put forth blossoms again, and bear abundant fruit; and, in her struggling efforts, the Scottish Church claims the sympathy and encouragement of every other branch of the Anglican Communion.

## DISCIPLINE OF THE CLERGY.

As the question of discipline both of clergy and laity is attracting the attention of most of the Synods of the Dominion, and is by them deferred for a future consideration, it may be well not to lose sight of the canon proposed at the Toronto Synod, premising nevertheless that the subject is one in reference to which there should be a uniformity, at least throughout the ecclesiastical province, so that it ought to be taken up by the Provincial Synod.

The Toronto Canon proposes that offences and their corresponding sentences, in the case of the clergy should be classified in this way:—

1. For crime or immorality—Suspension, withdrawal of license, deprivation, or deposition.
2. Scandalous or disorderly conduct—Admonition, suspension, *ab officio* for not more than one year nor less than three months; withdrawal of license, deprivation, or deposition.
3. For irregularities in the performance of divine offices, or for the introduction of innovation or novelties in the performance of divine worship; or for permitting unauthorized persons to officiate in the church—Same as No. 2, except deposition.
4. For schism, or separating himself from the communion of the Church—Suspension for one year, withdrawal of license, deprivation or deposition.
5. For contumacy; for disrespectful and disobedient conduct towards the Bishop—Admonition; suspension *ab officio* for not more than one year.
6. For discontinuing the exercise of the ministry without sufficient cause or leave of the Bishop; and 7. For exercising any lay profession or occupation inconsistent with the performance of the duties of his sacred calling—Admonition; suspension; withdrawal of license, or deprivation.
8. For living in the habitual disuse of Public Worship or of the Holy Communion, or for violation of the constitution or canons of the Church in Canada, or of this Diocese—Admonition; suspension *ab officio* for not more than one year; withdrawal of license; deprivation, or deposition.
9. Habitually and advisedly maintaining or affirming doctrine contrary or repugnant to the Word of God, set forth in the Formularies and Articles of Religion in the Book of Common Prayer—Admonition; inhibition from the performance of clerical functions; withdrawal of licence; deprivation, or deposition.

Such a scheme as this might, of