A CHARGE.

DELIVERED TO THE CONVOCATION HELD AT BISHOP'S COURT, ON THURSDAY, MAY 19th, 1842;

THOMAS VOWLER SHORT, D.D., BISHOP OF SODOR AND MAN.

of other dioceses, and the quiet retreat of ecclesiastical among us saw the evil which had been produced I intreat God to bestow a blessing on these meetings. law and Christian polity. I thought of Church printhrough these divisions, without perhaps fully ob-

ward in this movement.

they have not as yet shaken off.

must be founded. It requires some acquaintance with not, there will be an increase.

attempt anything among the laity.

examples of that which is to be avoided than to be from cathedral institutions.

and activity of one or two, which can remedy the evil. most efficient of the presbytery. of the present state of things in this Island.

provide. Let me not be mistaken.

I believe that the introduction of the Wesleyan promote the glory of our common Saviour. I thank God for the good done by them.

and Christian pointy. I mought of Church printing these divisions, which in the several parishes teach by a formulary we teach systematically. Withand blessed with entire lay conformity. I thought of most sincere religion which was visible in their flocks, differ exceedingly as to their efficiency. I will state out one, each man may teach what is right in his own that which perhaps never existed in this world: of a was to be found among those who were less strict in what I conceive that a parochial school-master might eyes, and not the doctrines of the Church. diocese such as Bishop Wilson would have wished it. their Church membership, they naturally looked at be to his Clergyman, if things were properly managed, I cannot conclude what I have to say, without You all know what the actual state of the diocese is; the means by which the leaders of a party, which and I shall leave you to judge how far your own masbut you are hardly aware of its relative position, was gradually becoming estranged from the Church, tersfulfil these duties. If the master has resided in parishioners. It is impossible for any one to fulfil when compared with the state of the Church of Eng- drew off the congregation from their Parochial Minis- the parish a few years, he is more likely to be well the office of a parish priest unless he be well acquainted The condition of the Church of England has been account of the weakness and unsuperstance before the can account of the weakness and unsuperstance the can account of the weakness and un The condition of the Church of England has been to meet it successfully by his instructions—he must be a meaning to meet it successfully by his instructions—he must be a meaning to meet it successfully by his instructions—he must be a meaning to meet it successfully by his instructions—he must be a meaning to meet it successfully by his instructions—he must be a meaning to meet it successfully by his instructions—he must be a meaning to meet it successfully by his instructions—he must be a meaning to meet it successfully by his instructions—he must be a meaning to meet it successfull younger clergy are generally much better educated the edification—to expound rather than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and revere their than to catechise.— leading the people to look up to, and the people to look up to the than they formerly were, and have, as a whole, be- They threw aside the shield and the spear, and hoped Pastor. He becomes interested in the welfare of all, tempt to benefit his hearers by his sermons. The come much more intelligent, zealous, and active; and to gain the victory by the sling and the smooth stone. and acts under the Clergyman in bringing all, as one first step then towards doing our duty as we ought, the love borne to them by the people is consequently They did that which was wise in a special champion, family, to Christ. He is himself seeking heaven, and is to become personally acquainted with our flock. greatly on the increase. I thank God for it, and such as David; but which could hardly succeed when regards his Clergyman as the person, of all others in This is a task which cannot be performed with equal take courage, and pray God that we too may go for- extended to the whole body of the Church militant, the world, who is most likely to contribute to his ob- ease in all situations—but unless we make ourselves statements. Our people are estranged from the Church, I do whom the Lord had set over them. There is but course, and he hopes that his minister will prove the as we ought to do. When the parish is not large, not say alienated, for I believe that there does not one way in which we can hope to fight the good fight honoured instrument of bringing the little ones of the there can be no difficulty in following the advice of exist any feeling of hostility towards the Church, but as a body of Christian warriors, as the chosen servants flock to Christ, and, with this view, he works with Bishop Wilson—who directs that ministers should at the chosen servants flock to Christ, and, with this view, he works with Bishop Wilson—who directs that ministers should at the chosen servants flock to Christ, and the chosen servants flock to many have wandered from us; and they who still hold and ministers of our great Captain. There must be him, and under lim. The Clergyman superintends least once in the year visit every house in the parish, with us are bound to us in a loose, uncertain way.— systematic unity, not only of design but of operations. the whole of the education of the school, and gives and enquire into the spiritual state of each of the in-They often hardly know why they continue to retain We must proceed by the rules which the Church has assistance in raising the tone of every branch to a mates. I know from experience that in an ordinary that love for the Church of their forefathers, which laid down; using personal zeal in our own appropriate higher state that it could easily reach without his aid. sized parish this is an easy task; nay in a small parish Our people are fond of novelty and excitement, towards those who are without, or who oppose themand they are ignorant. They do not generally pos- selves; and if we will go on doing this, we may confisess that knowledge of our holy faith, or of the pecu- dently look for success at the hands of the Lord. Christ Jesus. liar doctrines of our Church, which would lead them There may be along flight of toil, and we may not All this supposes two things. First, that the Cler- might take place thus frequently. In most of your to reverence the institutions on which the safety of be allowed to see the morning draught; but if we go gyman is able to carry on the education of the school, cures this would be impossible—but Bishop Wilson's all that is dear to us, humanly speaking, depends. on, as Christ has bid us, Christ will crown our labours in all branches, higher than the schoolmaster can; rule is one which might easily be complied with in It requires some knowledge of history to understand with success. It may be our lot to plough and sow, and, secondly, that he himself is seeking heaven, and almost every place in the island. The parish priest the principles on which the existence of a Church and we may never live to see the increase, but fear trying to lead others there too. It is not too much ought to be looked up to as the father of his parish.

ritual guidance they are placed is obviously negligent | We are in want of discipline. I do not mean that hopeless a task it would be if a Bishop were to try to other cause. I mean not that each individual Cler- of my episcopal brethren in England has, I am pergyman has neglected his duty, but that, as a body, suaded, been diminished, because, if I may be allowed school, which the Canons require, I will speak when on these young persons in a religious course, than the we have been guilty, and that if we wish to see the to explain a paradox, ecclesiastical power has been we enter on the discussion of business.* confess our own faults to God, and then strive to reearly Church the governing power is the Bishop with
equally apply to parish clerks. We possess an adestablish discipline in the Church; and in so doing, the presbytery, neither the Bishop alone, nor the we must re-establish it among the Clergy, before we presbytery without him. If we look at the actual make so full a use as we might. Many of our parish ing and instructing a class of teachers, he will be more constitution of the Church of England, the Dean and clerks possess glebes and incomes from which little or likely to establish a good school than by any other There are two species of faults for the prevention Chapter are the council, the advisers, the assistants no advantage accrues to the Church, i. e. to the people means in the world. of which Church discipline is required among the of the Bishop. And it is, perhaps, because Bishops of the parish. But I see no reason why this class of I must not omit to mention lending libraries, in have neglected so to use these bodies, that they them- men may not become effectually beneficial to the wants which books on religious and other subjects are fur-There are sins of commission, when the Clergy are selves have lost somewhat of their own authority, of of our people; and as each vacancy occurs, if I shall nished to the poor—to whom they provide a rational guilty of such offences against God or man as render their moral influence; and the people of England be able to persuade the parishioners, in whom the aptheir ministrations valueless, and themselves rather have failed to perceive the advantage to be derived pointment lies, to consult their own interests and the communication between the Clergyman and his pa-

lously engaged in the work of the Lord. The sheep | ding to the Canous), joined in the examination of the | might, if properly regulated, prove so beneficial to the | this island. betake themselves to unauthorized Pastors, because candidates, as well as in laying on your hands on those community. yond the pale of any authority which can be exercised fluence—the Bishop and his elders, which I wish to constant course of spiritual instruction.

of religion-kept up the essentials of Christianity is instructive discipline. We are all aware of the suwhich would otherwise have been buried among us.

Which would otherwise have been buried among us.

There is something in the piety of Epissactive in our duty, more heavenly-minded? If this active in our duty, more heavenly-minded? If this period done by them generally, with regard to education and intercourse of every quarter, visit the petty schools, and take an account be not right—all the rest is vain—worse than vain. I thank God for the good done by them.

I believe that if these combinations had retained their original intention; if they had been assemblies their attendant dangers, but the absence of them calls their attendant dangers, but the absence of them calls their attendant dangers, but the absence of them calls their attendant dangers, but the absence of them calls their attendant dangers, but the absence of them calls their attendant dangers, but the absence of them calls their attendant dangers, but the absence of them calls their attendant dangers are not free from their attendant dangers, but the absence of them calls their attendant dangers are not free from their attendant dangers. of Churchmen meeting for mutual edification, and, on us, as a body, to use additional diligence to make chism.

except under a special command, and possibly some taining this object; he seeks to lead others to the as conversant with their condition as circumstances might have acted without the authority of those, same blessed haven whither he himself is steering his will permit, we shall in vain try to exercise our office sphere, and exhibiting proofs of Christian charity But his chief object is the religious education of the which I once served, I made it my rule to pass every are considerably improved, they are still far from re-

When I impute blame to us as a body, let me add so great an honour to his unworthy servant, episcopal School, in which they are placed under the superinthat such blame does not extend to each individual authority shall not be lessened by being placed in tendence of the adult teacher, and the higher classes with the means, but they fall into improvident habits, among us. It is not the negligence of one or two these hands. But sure am I that episcopal authority of which are under the more immediate personal care and throw away on some momentary personal indul-Clergymen which can destroy a church, nor the zeal will never be lessened by being participated in by the of the Clergyman. They constitute the class whom gence, that which ought to provide for their support he catechises every Sunday, and whom during the in the hour of necessity. I will lay before you what I believe to be the history The discipline which I wish to see established is whole year he is preparing for confirmation. It shall Lastly, my reverend brethren, let me state to you two-fold: it is either corrective or instructive. Cor- be my object in future years, if it please God to con- my own feelings-I see much among us which re-Bishop Wilson kept up ecclesiastical discipline full rective, when we are called upon to animadvert on tinue my life, to hold constant parochial confirmations quires alteration and improvement—it is an arduous as much as was required, and in his administrations the acts of commission of those who go astray, or on such as may fulfil the excellent Canon of our Insular and unpleasant task to reform others—it is a blessed he was more apt to perform things himself, than to- those who are grossly negligent of their duty. In- Church. But then on the other hand I must expect, and a joyful task to reform ourselves. I find when I lead his Clergy to carry on what was necessary in structive, when by judicious institutions we can bring that you, my Reverend Brethren, will fulfil your part look forward to the work which God has placed in their parishes. I do not pretend to blame him, for ourselves or others into the path of clerical efficiency. of the same Canon,—that you will enter on and my hands how much my own faults and weaknesses this is the fault of a great man, but it is a fault, for With regard to the first of these two, I would pray continue a regular system of catechising the children will probably stand in the way of my doing all that it leaves the service too dependent on him who is at God that we may never be called upon to use it. — of the parish. I know of no better plan of doing so, good which I am sure that God has sent me here to the head of it. It does not train up a race of successors, who will improve on what has been done— being of every parish must depend in a great degree Rubrics enjoin: viz., that after the second lesson in pardon in me any faults which you may discover, and this should be the object of a good man. I do on the state of those around it; it becomes the afternoon service you publicly question such young and never to allow any error of which I shall be guilty not pretend to blame Bishop Wilson, but I suspect bounden duty of every Clergyman to correct as far as persons as you have appointed to be present.† I have to stand in the way of the good of the diocese, and I that this was the natural consequence of his general he can, and to give information with regard to, every now during the whole of my ministerial life pursued this will pray God to pardon in me whatsoever doth offend evil-doer among our brethren. It is a very false view plan, varying in some degree according to the nature the eyes of his heavenly purity, and to give me grace When his successors gradually relaxed the discipline of discipline to regard the Bishop as invested with of the place where my ministry was exercised. I may to discover and to reform it. But as I verily believe which he exercised over the laity, they did the same the authority of a master, from whom it is the interest say that I have been catechising nearly thirty years, that he has commissioned me to try to bring this with regard to the Clergy, who, perhaps in some cases, of all below him to conceal whatever is wrong. The and I have uniformly seen a fruit springing from this Island into a sound state, both as to religious truth glad to be quit of an authority over them which must be, that the Bishop will species of cultivation for which I must always thank and to ecclesiastical discipline, so I would entreat esteemed severe, relaxed in their own exertions, beyond what they would have done, had they been less correct them. He may sometimes obtain evidence our Lord, to pursue the same plan. The advantage in this great and blessed work. We cannot expect restrained before. Then came scandal into our Church, which will enable him to punish, but the object of a of catechising over any other species of teaching conthat this will be done in a moment. It will take our and from our retired position, the Clergy here are not | Christian brother is not to punish, but to reform, an sists in this: that by it we give instruction, and not lives to do it, and when we go to render up our last acso subject to the controll of public opinion as our erring friend. The light in which I would regard merely exhortation. The great mass of irreligion count, we shall leave the work unfinished, happy for brethren in England: and when some of them fell discipline is this:—God has made me a Father in which prevails among us arises, I believe, from igno- us if we leave things better than we found them: into that which must alienate the people from the this part of his family, for which his dear Son was rance; and a superficial excitement of the passions We must all pray for God's blessing on the work. Clergy, the unauthorised preacher of vital religion content to die, and if one of our brethren be going may tend rather to increase than to diminish this evil. We must all strive, first to reform ourselves, and next found his way among our flocks, and set up the stan- wrong, and you by your advice, and I by my authority, Our people do not know the doctrines of our excellent to amend what we see wrong in others. Our object dard of a spiritual faith without those safeguards which or by a quiet and unseen combination of your advice Church, nor will they ever know them, till we, the ought to be to try to bring existing institutions into institutional religion can alone, humanly speaking, and my authority, we can turn the erring brother back teachers of that Church, are in the habit of explain- an effective state. We are the guides who must lead again into the path of duty, we shall do all we can to ing them. The Church Catechism is an excellent the people committed to our care towards heaven. compendium of these doctrines; but in order that it Unless we are going heavenward ourselves, we shall

never opposing him, I believe that they would prove when we shall be enabled to assist young men, who every Sunday in a familiar manner, by questioning the things. Do our people see that earthly things are suspect this, as Mr. Gladstone argued in a speech very great blessings, even now. But I do not believe are preparing for the Manx Church, in entering at the children of the parish. Till this is done, the catevery great blessings, even both that any unauthorised combination for spiritual pur- English Universities. But in the mean season we chumens will never be properly prepared for confirma- kingdom of heaven our joy, our real work—the work when those means have been fairly tried in support of poses, will ever continue to do good, or retain its spi- must endeavour to employ such means as are within tion, and if they be not, we can hardly hope that they in which our hearts are engaged? poses, and the first generative our reach, in order to render ourselves as efficient as will become consistent Churchmen. I was myself If it be so—we shall labour in season and out of hitherto prevented in Scotland. tion there may be a great appearance of advantage— possible. To this end we require study and mutual never fully aware of the close connection between the season. Earnest in our exertions, more earnest in Of the gradual but certain increase, of what in tion there may be a great appearance of the control of the second the evils to be apprehended, may not communication. With regard to the first, we require Church Catechism and the word of God, till I drew our prayers. It is by men filled with this spirit that popular language is called episcopacy, there can hardly My Reverend Brethren,—When I first looked at My Reverend Brethrend My Reverend Bretnren,—when I have luny developed themselves, the office to which it has pleased God to call me, and the o we office to which it has pleased God to call me, and nation will narray pass through a saserting without showing forth its real character. If divisions without showing forth its real character. by St. Peter, St. Paul, and the other holy Apostles; be an evil, and schism a sin, they who neglect that when I looked at the see in which I was destined to which, in my view of the subject, is established by which, in my view of the subject and into his harvest. It is the spirit of God who can of the country, and fondly cherished by the members to take for our guide. Bishop Wilson again and which, in my view of the subject, is established by which, in my view of the subject and into his harvest. It is the spirit of God who can of the country, and fondly cherished by which, in my view of the subject, is established by which, in my view of the subject and the country and fondly cherished by the members of the country and fondly cherished by which, in my view of the subject, is established by which, in my view of the subject and the country and fondly cherished by which, in my view of the subject and the country and fondly cherished by which, in my view of the subject and the country and fondly cherished by the members of the country and fondly cherished by which, in my view of the subject and the country and fondly cherished by which in the country and fondly cherished by the members of the country and fondly cherished by which in the country and fondly cherished by the members of the country and fondly cherished by which in the country and fondly cherished by the members of the country and fondly cherished by which in the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and fondly cherished by the members of the country and the country and the country an when I looked at the see in which I was destined to which, in my view of the subject, in the country, and folder the country t Wilson and Hildesley, I thought of my own weakness, God frequently produces good out of evil. We may information as to the law of the island enjoin it, and yet and prayed for the help of God. When I looked at thank him, but we must answer for our own errors.

When god were the first of the law of the island enjoin it, and yet that the Hot of God. When I looked at thank him, but we must answer for our own errors.

When god were the first of the law of the island enjoin it, and yet that the Hot of God. When I looked at thank him, but we must answer for our own errors. the island, I thought of a united Church, the pattern

But to go on with the history.

When good men

Master, and the good of those committed to our care.

I feel convinced that the neglect of the Church Cate
But to go on with the history.

to say any thing to me, an opportunity of doing so to take it for granted, that both these particulars are It is the fault of ourselves or our predecessors if we our own doctrines and discipline to be able to prefer Let us now look at the means which lie within our true of most of us. But the whole depends on their are not so regarded—and I pray God that we may that which is established among us; it will hardly be power for remedying these evils. Our object should being true. I will confess to you that I very much all of us so do our duty, that this may be the case. denied that our people generally do not possess this, be to reform ourselves, but the misery is, that we ob- fear, that so much use has not been made of our But in order to accomplish this, much is required, and it may be questioned whether, in some degree, serve the faults of others, instead of trying to reform schools, in this point of view, as there ought to have much unceasing labour, much forbearance, much pathe same fault do not belong even to the ministers of our own. We see what the laity do amiss—we see been. Some among you perhaps have not visited tience. We must make ourselves apt to teach—we God's word among us—whether many of us, who are what the subordinate officers of the Church do amiss— your schools so regularly as you ought to have done, must show ourselves ready and able to teach—forzealous for the purity and spirituality of religion, feel | we see what our brethren in the ministry do amiss and have thereby either not acquired or kept up that | bearing with regard to those who reject our authority, strongly enough the value of a Church establishment, we probably discover real evils, and suggest proper hold over your masters, which you would have otheror are sufficiently aware of the differences which exist remedies, but God does not enable us to employ them, wise possessed. The ground so lost cannot be rebetween us and those who dissent from us. And it while we overlook our own faults, of which the remedy gained in a moment. It may take many years to and unpleasantness of trying to win back an alienated is unquestionable, that in order to impress these truths is entirely in our own power—at least God will give recover it. Our masters have their rights as well as people. I have myself known what it was to preach on our flocks, we shall most wisely make the attempt, not by sounding forth the praises of our Church, but our flocks, we shall most wisely make the attempt, ourselves, and it is only when they are guilty of actual ourselv by exhibiting proofs of her utility. We must make every house in our parishes feel the blessing of their every house in our parishes feel the blessing of the every house in our parishes feel the blessing of the every house in our parishes feel the blessing of the every house in our parishes feel the blessing of the every house in our parishes feel the blessing of the every house in our parishes feel the blessing of the every house in our parishes feel the blessing of the every house in our parishes feel the blessing of the every house and the every house

> being so engaged in promoting the work of the Lord. What I have said with regard to schoolmasters will In my late parish I always had a class or two of Sun-

good of their neighbours, I imagine that we shall be rishioners. I would observe that if they are to pro-In this Island, unfortunately, I possess no such able to confer a lasting benefit on the Church. In duce any good, they must be carried on with system There are sins of omission, when they neglect to do council; but in every important act of mine, since I the mean season I would request you, my reverend and regularity. I speak from experience. I never when their ministrations are little esteemed by the of such of the presbytery as could be conveniently your thoughts, that you may be able to advise me as institution of this sort, and I could hardly mention people, because the teacher does not seem to be zea- assembled. In the ordination, some of you (accor- to the best use to be made of an institution which any instrument by which more good might be done to

they who are vested with legitimate authority are not who were admitted to the priesthood. On other ocemployed as they ought to be. The fault, indeed, in casions, too, you have kindly added weight to my perhaps, with our Sunday Schools, is that constant received and laid up for the winter, are found very this case is not confined to the Pastor alone; but the authority, by showing that you concurred in what I only remedy which we can seek for must be sought was doing. It was not my act alone, but our joint alone render it likely that the rite will prove spiritually of clothing funds, particularly when attached to schools. among ourselves, since we have comparatively lost our act, and as such carried with it an authority which it beneficial to our flock. If a parish were well managed, The real good effected is produced by managing for influence over those who have placed themselves be- would not have otherwise possessed. It is this in- all the younger members of it ought to be under a those who have not yet learnt to manage for themselves. It is not necessary that any large sum should see established among us. If it please God to grant The day school prepares them for the Sunday be added to what is thus subscribed; the poor will

Methodists here, as elsewhere, kept up a spirituality But the discipline which I wish to see established may be received as it ought, it must be understood, not lead others there. Are we personally on the way

* Scripture Proofs and Illustrations of the Church Catechism, 206, Christian Knowledge Tracts.

tendence of the Clergyman of the parish, at least time may come, though at present it appears distant, plished so sure, as that of explaining a portion of it guides? We cannot help being engaged in earthly will form an exception. It will be time enough to

THE CHURCH IN SCOTLAND.

to be, much misrepresented, and as they can hardly be rightly understood out of Scotland, permit me to make the following brief remarks on the Presbyterian

It is quite true that the Church of Scotland previously to the Revolution of 1688, comprehended fourteen bishops, and about nine hundred clergymen. It is equally true, that at the beginning of the present and sixty clergymen. It is also correct, that both the bishops and the inferior orders of the clergy were, at that time, miserably supported in regard to pecuniary emolument, and that, though now their circumstances No member of the Scottish Church will seek to conceal, that for nearly a century, the bishops, the clergy, and a great portion of the laity entertained strong feelings of attachment to the House of Stuart, and that, in consequence of this, a number of schismatical congregations were established, in which clergymen of English and Irish ordination officiated, who refused obedience to the Scottish bishops. Finally, it will at once be admitted, speaking generally, that there exists

These admissions will readily be made by every

drawn from them, are inaccurate. It is not correct that the Scottish Church sunk at ago, immediately on the "arm of persecuting power" clergyman celebrating divine service in the presence

which it is only beginning to emerge. clergy. Their liberality has probably not been such as came up altogether to their high privileges, and the noble and wealthy members of their flocks till

The accusation of disloyalty may well be thrown back with contempt by the members of the episcopal Church. Since the time when they swore allegiance to the reigning family, the House of Brunswick has This is a point on which the Kirk would do well to be silent. The insolent and rebellious language lately applied to our gracious Sovereign has not yet been forgotten.

It is not correct that the Scottish Church has frequently been rent by schisms, and that it continues exposed to calamities of that description. For more than a century there has not been the slightest disunion among the native clergy, and those of English CONGREGATIONALISM AND EPISCOPACY. and Irish ordination who officiated in the schismatical congregations have, with the exception of two, joined the Church. The solitary individual who at the present time has refused obedience to his diocesan and ated in one of the New England colleges. He was then the canons, was not ordained in Scotland.

of the inhabitants of this country, it would be as terested in the subject of Ecclesiastical polity, from absurd to deny that such is the case as it would be to hearing, about that time, of so many novel, and, as he allege that the Church of Ireland is not disliked by a conceived, arbitrary proceedings in the councils of that great body of the people of that country. The body. One case of unusual interest; was the famous strongest efforts are made at the present day by the Lebanon Convention. writers and preachers of the Presbyterian sect, to in- Having read Sclater's Draft of the Primitive Church, crease these feelings of ill will towards the Church, he became convinced, that if he wished to seek an and there is reason to fear that as they are sufficiently | Ecclesiastical government, free from the interference unscrupulous as to the means, so they are successful of irresponsible individuals and councils, and withal, in a considerable degree in attaining their object. It presenting the strongest claims to apostolic authority is impossible for strangers to have an adequate con- and practice, he should find it only in the Protestant ception of the load of prejudice which a Scotsman, Episcopal Church. brought up in the [Presbyterian] Establishment, or in any of the sects which have separated from it, must "——," said he, "I will hold up my both hands to throw off before he can even examine the claims of your going into that Church—that Church (with ems the Church. Still, there is no cause to be discouraged; phasis) of the Scotts, and Newtons, and Richmonds, any immediate change is not to be looked for, but bet- and Martyns." I passed from the study of the preter prospects open for the future. Within the last sident into his parlour, when his pious and excellent few years the number of churches and clergymen has lady, having heard of my intentions, observed, "I am and too many of the latter, it is to be feared, care lit- the Congregationalists."

wherever it was possible, regulated by the superin- up for the difficulties under which we labour. The and there is no method by which this will be accom- Do our people see and feel that we are heavenly prevail, and it is not to be supposed that Scotland

to the civil power, even if such were its wishes. The Church most certainly neither contemplates nor (From the Irish Ecclesiastical Journal, December, 1842.) desires the support of the State. She suffered too dearly for the last experiment that way to be very SIR,-My attention has been directed to a letter desirous to try it again. Should the period arrive which appeared in the Scottish Guardian, and which when the laws of the land would offer no obstruction, was copied into the Banner of Ulster, of the 11th and the Scottish people would show themselves desiand 14th of October last. The point which these rous of so great a privilege, it would then be time Presbyterian newspapers wish to make out, is this, enough for the rulers of the Church to think of it.

A SCOTTISH CHURCHMAN.

THE JUDAISM OF POPERY. From the London Quarterly Review, of December, 1842.)

One more point we must briefly touch upon, in which the system of Popery stands out in strange contrast to that of Christianity-its Judaism. It is a retrograde movement in that progressive

development of Revelation, which, from the germ of the first prophecy given to man in Eden, has been gradually unfolded through the stages of the Patriarchal, the Mosaic, the Prophetical, and the Christian dispensation. Planted first in the bosom of a family, from thence it expanded in the tribe; then spread out in a nation; then shot forth its leaves and branches more fully, as the nation itself rose up in the maturity of its organization; and finally burst forth in the fulness of its form to gather every country and race under the shadow of a Catholic Church. But Popery would stunt this last development, and would retain or restore the system of a by-gone stage in an imperfect revelation. In the stage of Judaism, revelation was confined to a single nation; Rome would through Scotland, among certain classes of the population, a prejudice against episcopacy, and that this is spread throughout the world is no many control to be spread throughout the world is no many classes. so strong, as to render any immediate return of a Popery fixes her local centre also. As planted in a majority of the Scottish nation to the Church, very single nation, Judaism was placed under its one high priest-so each diocese in the Catholic Church is placed under its single bishop; but in the aggregawell-informed Scottish churchman, and the writers in tion of many bishoprics and many nations Popery connexion with the Establishment may save themselves would retain the practice, even where the analogy the trouble of proving what, in this country at least, ceases, by the reduction of all bishops to one. Judafew will seek to gainsay. I shall now point out how ism was addressed to human nature not yet spiritua far the Presbyterian statements, and the conclusions alized by a new creation; it had therefore, its carnal sacrifices-and Popery has hers; its carnal punisha ments-so are those of Popery; its morality of outonce into the low condition in which it was forty years ward acts -so is that of Popery; its ritual of forms to convince them of the benefit of an Establishment.

But it would be worse than useless to tell parishioners of the advantages arising from the superintendence of a Parochial Clergy, if the individual under whose spin and appear to road appear t that of Popery is the same. It made external splena Parochial Clergy, if the individual under whose spititual guidance they are should be if a Rishon were to try to gradually learn to talk to us of their spiritual contitual guidance they are should be if a Rishon were to try to gradually learn to talk to us of their spiritual contitual guidance they are should be if a Rishon were to try to gradually learn to talk to us of their spiritual conspecies of authority which is possessed by a Bishop regulate his Clergy by the terrors of discipline alone, I would next mention Sunday Schools,—I mean notwithstanding many vexatious enactments passed built upon its fathers in the flesh, for whose sake The remedy, therefore, of the evil of which I comThe remedy, the remedy is the evil of the leading of love. Apply the same arguThe remedy is the re plain is to be sought for among ourselves, as shall give combination and plain is to be sought for among ourselves, as shall give combination and plain is to be sought for among ourselves, as shall give combination and ment to yourselves and your schoolmasters, and try who have themselves acquired a knowledge of our plain is to be sought for among ourselves. I say not cause of love had been given, more than upon God that the whole fault arises from ourselves, though it energy to that which is done by us. The power of the man are best suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a least suited to improve them in the same way in which you would be a is probably to be attributed to this rather than to any on this work among their fellows, and nothing wish me to endeavour to lead you into a better state. or shut up; when the use of the English Prayer-Book in a people who possessed but an eye of flesh—in was forbidden by an English Parliament, and every whom the eye of the spirit discerning and realizing the presence of invisible things was not yet awakened: Popery even if it could be rescued from the guilt of offence, liable to imprisonment for six months, and for actual idolatry, yet cannot live or worship without its the second, to transportation for life; -it was only images. Judaism was stern and unforgiving in its under the continuance for years of this harassing sys- authoritative voice, while, in its corruption by men, it tem, that the Scottish Church was reduced to the became a system of lax indulgence: the voice of Poweak, and in worldly eyes, contemptible state, from pery is known by its curses upon evil, while her practice is full of encouragement to it: Judaism, in its It is not correct, that the great body of the Scottish latest form, was based upon tradition, to the exclusion laity are indifferent to the just remuneration of their of the Scriptures: Popery is so likewise. Judaism admitted within its bosom the most opposite sects, and tolerated them under one condition-of their ralherein they have erred in common with the laity of lying round the visible temple: Popery permits and every Church throughout Christendom. Most of them fosters discordant societies and parties, content if they that which it is their bounden duty to perform; and have come among you, I have called in the assistance of the did not establish or extend an large large in one point—the recognition of her own paragrae in one point—the recognition whom it professed to reverence, while it reviled and lately gave little or nothing for their support, in com- disobeyed them; Popery appeals to the Fathers, and In many cases savings' funds, a species of small parison of the abundance which they themselves whenever the Fathers are opposed to her, condemns and insults them. Judaism feared to trust itself to the protection of an Almighty God, and desired to have a king over it, like the rest of the nations; and Popery, for the very same reason, has converted its bishopric into a throne. And Judaism goaded on by not possessed more ardent or devoted adherents. the bigotry of an exclusive secular ambition, concentred on one single spot, broke out into turbulence and rebellion against the constituted authorities of nations wherever it was scattered; while Popery, in the same spirit and with the same belief, has raised in every country the standard of revolt, and been scourged and persecuted in each as the firebrand of civil society.

(From the Boston Witness and Advocate.)

The subscriber, some fourteen years since, gradua member of the Orthodox [?] Congregational deno-As to the unpopularity of episcopacy among many mination. Whilst an undergraduate, he became in-

been much increased. The [Presbyterian] Establish- truly glad that you think of the Episcopal Church. ment has no hold either on the highest or the lowest I have long been an admirer of that Church, and I am classes. The former at least profess to be churchmen, persuaded you will be far happier there than among

tle for any religious system whatever. Among the About the same time I had an interview with Promiddle classes, especially among the young and the fessor -----, of the same Institution, on the subject. educated, the Church is beginning to be appreciated, "I have been reading," said be, "the 'Life of Leigh possessing that divine and exclusive authority to the cant of the age, that I am really quite in love with which it has ever laid claim. Those who hold to the them, -and I will heartily add my concurrence with truth cannot doubt that the truth will, in the end, that of the president, in your choice."