

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Original Poetry.

For the Church.

THE SINNER'S COMPLAINT AND CONSOLATION.

Oh for a conscience free from sin!
Oh for a breast all pure within—
A soul that, seraph-winged, might fly
'Mid heav'n's full blaze unshrinkingly,
And bask in rays of wisdom, bright
From His own throne of life and light.

Peace, pining spirit! know'st thou not that Jesus died for thee—
For thee alone His last sigh breathed upon th' accursed tree;
For thee His Omnipresence chain'd within a mortal "clod"—
And bore thy guilt, to be as well thy Saviour as thy God:
Aye, suffer'd anguish more—far more—than thou canst e'er
conceive,
Thy sins to cleanse—thy self-earn'd condemnation to relieve.

And did He suffer so for me?
Did He endure upon the tree
A living death—a mortal's woe,
With pang that mortals cannot know!
Oh triumph won most wofully!
My SAVIOUR died for me—for me!

And have I basely wish'd to make this wondrous off'ring vain;
Shall love so vast be unrewarded by grateful love again?
Oh! true affection never chafes at obligation's chain,
But hugs with joy the gracious yoke whose guidance is its gain;
And such the Saviour's ardent love—his suff'ring patience—these
Most unlike human bonds, are cancell'd by their own increase.

Rejoice, my soul! though sin be thine,
Thy refuge seek in grace divine:
And mark His Word—more joy shall be
In heav'n, for sinners such as thee
Repenting, than can e'er be shown
For scores whom guilt hath never known.

THETA.

BRIEF ACCOUNT OF THE HISTORY, STATE, AND PROSPECTS OF THE SCOTTISH EPISCOPAL CHURCH;

BY THE COMMITTEE OF THE SCOTTISH EPISCOPAL CHURCH SOCIETY.

The committee of the Scotch Episcopal Church Society feel themselves called upon, by several recent circumstances, to communicate to their brethren, the members of the United Church of England and Ireland, the Colonial branches of the same, and the Episcopal Church in the United States of America, a brief account of the history, state, and prospects of the Episcopal Church in Scotland. The circumstances alluded to are to us, the Episcopalians of Scotland, of the most gratifying kind. Through the kind agency of the highest ecclesiastical authorities in England, a bill was passed in the last session, whereby the spiritual jurisdiction of our bishops was acknowledged; and clerical communion, under certain safeguards, granted to our clergy when visiting England—as near an approach, perhaps, as present circumstances will permit, to the ancient rule of catholic communion. In repeated instances we have experienced the kind liberality of the venerable Society for Promoting Christian Knowledge; indeed, we ought rather to say that no application made by us to that society has ever been refused; and local associations, and distinguished individuals, both of the clergy and of the laity, have, in many recent instances, shown a lively interest in our welfare.

Having thus experienced so much kindness from the Church of England, we are naturally anxious to find, or to make, an opportunity of expressing our gratitude; and if, at the same time, we shall be able to make our case more generally known, we trust we shall be found acting profitably for our own national communion, and not unacceptably to the friends of apostolic doctrine and discipline throughout the world.

There exists, then, in Scotland, and has existed ever since the final establishment of the Presbyterian polity in 1689, a body of Christians, who, under great difficulties, and for a considerable period under legal persecution, continued to use in their religious assemblies the Liturgy of England, and to maintain unbroken the chain of episcopal succession derived from the Anglican Church in the year 1661. These difficulties and persecutions arose from causes partly religious, partly political. It is well known that the establishment of the Reformed Religion in Scotland was effected in a very tumultuous and inconsistent manner, and with many circumstances tending to produce very bitter feelings between the adherents of the two rival polities, Episcopal and Presbyterian. The first form of ecclesiastical government established in 1561, was a medium between the two, having superintendents to exercise episcopal functions, but without any episcopal consecration. In 1572 a change was made, by which the government of the national church was brought, in appearance, nearer to diocesan episcopacy; but still no step was taken to supply the radical want of apostolic orders. This deficiency was supplied in 1610, when three Scottish nominal bishops, Spotswood, Lamb, and Hamilton, were consecrated at London by the Bishops of London, Ely, and Bath. This constitution continued only till 1638, when episcopacy was again overthrown, and continued in abeyance till the restoration of the monarchy. Four Scotch ministers, Sharp, Fairfoul, Hamilton, and Leighton, were then consecrated by the Bishop of Winchester and two other English bishops, in 1661. The legal establishment of episcopacy under these prelates, and others consecrated by them, continued till the revolution of 1688, when Presbyterianism, in its most absolute parity, without even nominal bishops or superintendents, was finally established as the national religion of Scotland. But though at the revolution the Scottish bishops were deprived of all the power, rank, and emolument which they had enjoyed in virtue of their connexion with the State, they did not lose the spiritual authority which they had derived from the Church of Christ; and they continued, under great privations and difficulties, to exercise that authority, by ruling, according to canonical order, the clergy and laity who continued faithful to them, and by perpetuating the succession through the consecration of other bishops; and through these sufferers for conscience sake we, the present generation of Scottish bishops, priests, and deacons, derive our spiritual authority, originally from the Church of England.

These repeated changes of ecclesiastical polity, continued for more than a century, amidst, and in connexion with the alternate ascendancy, of rival factions in the State, a great civil war, the invasion of England by

Scottish, and of Scotland by English armies, the restoration of the monarchy, and finally, the change of dynasty at the revolution, could not fail to produce great bitterness in the minds of all parties towards their opponents; and thus, if it must be allowed that during the days of their ascendancy the episcopalians had pressed hard upon their presbyterian fellow-countrymen, it is equally certain, that in the day of their depression they met with little consideration or pity. But the depression of the Scotch Episcopal Church was much increased and prolonged by the conscientious adherence of its members generally to the exiled house; for it was not till the death of Charles Edward Stuart, in 1779, that public prayers were offered in the Scottish Episcopal Church for the reigning family; and that the Scottish Episcopalians transferred to the House of Hanover that unshrinking loyalty, which, during a century of suffering, they had maintained towards the House of Stuart. The Government was not ungrateful; and in 1792 an act was passed repealing the several penal statutes, and placing the Episcopalians of Scotland under the full protection of the law.

Previously to the grant of this charter of toleration, the law imposed penalties, and an absolute exclusion from all civil offices upon the attendants at any Scotch Episcopal Chapel. The result was, that many who preferred the liturgy to the extempore prayers of the establishment, but who at the same time preferred the enjoyment of their civil privileges to the maintenance of ecclesiastical unity, procured the services of English or Irish clergymen, who officiated without the license of the Scotch Bishops; and thus a schism was formed—the same doctrines being professed, and the same forms used in the Scotch Episcopal Chapels, and in those legally qualified chapels which were under no episcopal government, and were commonly designated English Chapels. But as the abolition of the penal statutes removed the apparent necessity for the anomalous constitution of these latter congregations, so it was to their praise that in general they seized the earliest opportunity to unite with their brethren, and to place themselves under legitimate episcopal authority; and at this moment there are only two or three congregations in Scotland, using the English Liturgy, and administered to by English clergymen, by whom the authority of the bishop of the diocese is not acknowledged.*

Such is the past history of our Church. Its present state may be explained in a very short compass. The Scotch Episcopal Church is divided into the six dioceses of Edinburgh, Glasgow, Dunkeld, Brechin, Aberdeen, and Moray. The first two comprise all the south of Scotland, the last two the north, with the Western Highlands and Islands, and Dunkeld and Brechin all the country in the centre, and on the east coast, between the Dee and the Forth. Each of these is ruled by a bishop; and the number of presbyters with cure of souls amounts to about eighty. The congregations are not in general large; and though our numbers have not been accurately ascertained, some approximate idea may be formed from the facts, that the reported baptisms of the year 1839 were 2,405, and the number of communicants 12,028. It ought to be observed, that the number of congregations has for several years been steadily increasing; and this increase is to be attributed, not so much to accessions from other sects, as to the increased attention now paid by the clergy and the more wealthy laity, to the spiritual wants of the neglected English and Irish, who abound in the manufacturing districts, more especially in the south and west of Scotland. It is believed by those best acquainted with the subject, that our church has still in this matter a large field of obligation and of usefulness before her.

We now proceed to give a brief sketch of our ecclesiastical organization. The bishops are, of course, supreme administrators of our canon law, each in his own diocese. Collectively, they form a court called the Episcopal Synod; of which one of their number, chosen by themselves, with the title of *Primus*, is president. To this court, which meets annually, appeals may be made from the decisions of the several bishops, and its decisions are final. The supreme legislative authority is vested in the General Synod. This court consists of two chambers,—an upper, in which the bishops sit alone; a lower, consisting of deans and delegates, one of each class being sent from every diocese. Deans, it ought to be mentioned, are among us, presidents of all diocesan meetings of the clergy in the bishop's absence, and are nominated by the bishop. No canon can be enacted or abrogated without the assent of both these chambers. General Synods are held, not periodically, but only at such times as the bishops may think expedient: four such Synods have been held in the present century. Our lowest class of church courts are the diocesan synods, which meet annually, and consist of the bishop and instituted clergy of each diocese. In these, bye-laws may be framed for the diocese only, subject to the revision of the next General Synod; and it is in diocesan synods that the bishop sits as judge in all cases of discipline. The other members of the synod must, in such cases, hear the evidence, and give their opinions *seriatim*; but the decision of the bishop is the judgment of the court, subject to an appeal to the annual episcopal synod. The temporalities of each chapel are managed by a board of vestrymen or trustees, with whom is usually lodged the power of electing and presenting the minister.

In reference to the education of our clergy, while we are sensible of the importance both of a sound basis of literature and science, and of a higher course of professional study, we must acknowledge, that from necessity we have been obliged to require, without affording the means of such an education. It is by canon required of every candidate for holy orders, that he shall have attended the usual course of elementary education at some University; and that after this, he shall attend the lectures of our own professors,—the Pantonian, who delivers an annual course of lectures on dogmatic theology,—and the Bell Lecturer, who delivers another course on ecclesiastical history. Definite hopes are entertained among us, that we may hereafter be enabled to afford to our candidates more ample means of preparation for their professional duties, by the establishment of something that may deserve the name of a college: in the meantime, we require that they shall use assiduously such means as are within their reach.

In a church depending like ours upon the voluntary contributions of its members, where the ecclesiastical officers have no jurisdiction in temporal matters, and where no claim for aid can be made upon the national fund, it is to be expected that each congregation will look, almost

exclusively, to its own wants, and consider its duty performed, if its own minister be tolerably provided for, and the decent administration of God's word and sacraments secured for itself. Hence it appears, that in the cities and larger towns, the arrangement of our chapels, both external and internal, is much on a footing of equality with that of the best ordered parish churches in England; while in the poorer districts, especially in the Highlands, the needy and scattered congregations are unable to provide an adequate maintenance for their clergymen, or to erect, or even keep in repair, such buildings as are requisite for the decent performance of our sacred services. Furthermore, while our instituted clergy have a claim for support upon their several congregations, according to their means, no provision whatever has been made by our constitution for an official income to the bishops.

In some measure to remedy these defects, two societies have been instituted.—The Scottish Episcopal Fund, in 1806; and the Scottish Episcopal Church Society, in 1838. The object of the former is to provide official incomes for the bishops, independent of what they may receive as incumbents of chapels. But as at the time of its formation there existed no association for the relief of the inferior clergy, this object was also incorporated into the purposes of the fund; and by its constitution *at least* one-half, and not more than two-thirds of its annual income must be divided among the bishops, the remainder being dispensed among the more necessitous clergy. The annual allowance of this fund has been, until the year 1840, £62 to five of the bishops, and £118 to the bishop of Edinburgh, and from £10 to £20 to a small number of clergymen recommended by the bishops.

The Scottish Episcopal Church Society is upon a different footing; and its nature may be best explained by quoting here our 40th Canon, which was enacted in a general synod held in Edinburgh in 1838:—"whereas, in the primitive church, and by apostolic order, collections were made for the poorer brethren, and for the propagation of the gospel, it is hereby decreed that a similar practice shall be observed in the Scottish Episcopal Church. Nor ought the poverty of the church, nor of any portion of it, to be pleaded as an objection, seeing that the Divine commendation is given equally to those who from their poverty give a little with cheerfulness, and to those who give largely of their abundance. For this purpose a society, called, The Scottish Episcopal Church Society, shall be formed; the object of which shall be,—1st, To provide a fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties;—2dly, To assist candidates for the ministry in completing their theological studies;—3dly, To provide Episcopal schoolmasters, books, and tracts, for the poor;—4thly, To assist in the enlargement of diocesan libraries.—To promote these important purposes, a certain day shall be fixed upon annually by every diocesan synod, when a collection shall be made in every chapel throughout the diocese; and the nature and object of the society, in reference to the existing wants of the church, shall be explained to the people."

The constitution and operation of the society, it will be observed, are strictly in accordance with Episcopal discipline and order. It is enacted by canon, and extends throughout the whole church. Each diocese forms a distinct association, of which the bishop is president, the dean vice-president; the clergy and a lay delegate from each congregation form the committee of management; and every application to the general committee must previously be considered in the district association from whence it comes; must be recommended by it to the general committee, and approved by the bishop of the diocese. In order to show the manner in which this society is intended to bear upon the wants and necessities of the church, there is subjoined a brief abstract of the different heads of its expenditure during the two years since its formation, on December 4, 1838.

1. As the object chiefly contemplated by the canon in constituting the society, the committee have given assistance to 32 incumbents of the church, whose congregational incomes are all under £80, some under £40, and some merely nominal. The principle of distribution adopted has been to raise the annual clerical incomes of all (including what is received from the episcopal fund) to a minimum of £80.

2. The society support, wholly or in part, 11 schools in connexion with episcopal congregations. In Glasgow, Paisley, and Greenock, and in the Highlands, these schools furnish the means of education to about 1800 children of parents in a most destitute condition, and otherwise unable to procure instruction.

3. As another object specially contemplated by the canon, the committee have in several cases given assistance to "congregations struggling with pecuniary difficulties," by making grants towards liquidating debt upon their chapels.

4. Aid has been afforded from the society to theological students, towards their expenses in coming to Edinburgh for the purpose of attending the lectures of the Pantonian professor.

5. In some instances the society has enabled aged or infirm incumbents to have the advantage of assistants, the expense of which their congregations were of themselves unable to defray.

6. The society has in some cases conferred a great benefit, by assisting congregations to supply their clergymen with convenient residences or parsonage-houses.

We trust that this brief statement of the cause, constitution, and operations of our society, will be read with interest by all who value the church as God's appointed instrument for the salvation of souls; that they will feel for the difficulties through which we have struggled; that they will rejoice at the brighter prospects that are opening before us; and that they will approve of the specific method we have adopted for adding respectability and efficacy to the ministry of our communion. We well know the many urgent claims which at present press upon the wealthier members of the church of England and Ireland; and we are not so foolish as to expect, nor so selfish as to desire, that the consideration of our wants should turn their attention from the destination of those whom God has more immediately committed to their charity. But, as we know by experience that many who are most distinguished in England for zeal and liberality in all works of home improvement, have aided with heart and hand the cause of the reformed catholic church in Scotland, so we venture to hope that the number and character of our friends and benefactors will increase as the state and character of our church become better known—that perhaps we may receive additional pecuniary aid to the good work in which we are engaged; and that, at any rate, we shall obtain, what we ought to value very highly, the sympathy and the prayers of the brethren.

To those of our own country and communion into whose hands this statement may fall, we venture to speak in stronger terms. You, brethren, dissent from the form of religion established in Scotland; and we trust that you have a reason for your dissent—that you act in this matter, not from caprice or willfulness, but from a sincere conviction that it is God's will you should act as you do, and not otherwise; in short that you are episcopalians upon principle. If so, allow us to remind you that there are thousands of your poorer fellow-countrymen whose conviction is the same as your own, but who are not so able as you are to act in accordance with their conviction. They earnestly wish to worship God, and enjoy the means of grace, and under through that ministry which they and you believe the Divine Head of the church has himself appointed; but God has withheld from them the means of supporting a minister, of erecting a chapel, or even of maintaining the mouldering edifice that has been bequeathed to them by their fathers. They look then to you, the episcopal nobility and gentry of Scotland—they follow your example, and through us they supplicate your assistance.

The above statement is approved, and circulated with the sanction of the bishops of the Scottish Episcopal Church.

(Signed) J. WALKER, D. D. Bishop and Primus.
President of the Scottish Episcopal Church Society.

LIVES OF THE FATHERS.

NO. IX.—VICTOR.*

The contributions of the Western Church to the valuable store of ecclesiastical literature were singularly scanty, until the reformation brought its controversies, and compelled an examination into things which had long been admitted with the tame acquiescence. Not a single writer of any intrinsic eminence (if we except Minutius Felix, and Novatian,) can be mentioned as existing in it during the whole period, unless we call in the host of the Latin barbarians, or enroll upon its list the burning lights of the African Church.

The earliest whom we are able to select (after Clement) is Victor. Not that he affords us any knowledge of him from writings of his own, but from his occupying a position both interesting in itself, and critical with regard to that of his successors. He was born probably about the end of the reign of Antoninus Pius, and if at Rome and already a Christian, might at the age of twenty have beheld the blessed Polycarp. As the future pontiff was not likely to be in an obscure station, we may perhaps, without much error, suppose him to have been deacon to Eleutherus, as Eleutherus had been to his predecessor, Anicetus. But we have no clue to the discovery of those merits which elevated him to the chair. We can only infer these from his character as developed in the few circumstances known regarding him. He does not appear to have been so much endowed with superior talents, as to have possessed that force of will and ambitious turn, which will carry the aspirant, even with moderate mental pretensions, to the attainment of influence or rank, provided he have but prudence. He was one of those whose personal influence is every thing, their mental nothing,—who direct the course of affairs of their own day, but speak not to other times,—who impress the minds of men by the outward exhibition of temper and manners, not by the expression of the inward thought or feeling. And as the ordinary transactions of life are those in which we move, and according to which we must almost always form our opinion of men, it is natural that the possessors of the former qualifications should be preferred to those of the latter; and that men like Victor should take the lead in the matters of the world.

As a Roman, Victor had the fortitude to suffer as well as the courage to dare; and the reign of Marcus, which lasted through the twenty best years of his life, would put his spirit to the test. We can readily conceive that he neither shrunk from duty, nor lost sight of the objects which he had proposed to himself, however attended with danger, and undesirable to men of less ambition and courage. Such tempers are seldom improved by persecution, but often rendered more violent, as the history of some of his successors shows. Like the poet's serpent, they come forth from its fiery trial, irritated with the thirst, and outrageous with the heat.† They have been provoked, and not lamed; and the constraint to which they have been subjected, has but made them envy his power who could enforce it, and sharpened their natural appetite for dominion. Such men may still be exemplary in diligence, in charity, in hospitality; but as soon as ever these interfere with the ruling passion of lust of power, all the gentle affections are thrown to the winds, just as the combatant strips off his soft and flowing raiment as a hindrance to his movements.

The reign of Commodus, which gave the Church rest after its long sufferings under Marcus, was very favourable to the desire of the hearts of men like Victor. With powers rendered more energetic by perils and more flexible from experience, he would daily extend his influence over his fellows, and obtain the consideration which he sought; while the return of prosperity and the renewal of frequent communication with the provincial Churches, must have given him many and bright occasions of distinction, and furthered him on the way to promotion. The end was that, on the death of Eleutherus, which took place at the conclusion of the reign of Commodus, he was chosen to fill the vacant chair. He was seated in it at a critical moment.

From the very first, the church of Rome had been gradually and steadily acquiring a paramount influence among its sisters. The consequence of the town necessarily bestows consequence upon the church seated therein; and if Antioch, the queen of the East, and Alexandria, the glory of Africa, and queen of commerce, conferred such consideration upon their churches, what must the queen of the world have conferred upon hers? flocking as men did, from every quarter of the world to the imperial city, it could not be otherwise than that not only its church should be great in itself, but should extend its influence far and wide. Thus, as she could not but have communication with every church from every quarter, who, through their members, poured their information into her cistern, she became, independently of her own tradition, the general depository of the tradition of the catholic church. Late occurrences had given her help to this ever-working cause, churches had newly been founded in the West, in Germany, in Spain, in Gaul, and in Africa, all of which looked to Rome as their mightiest and highest authority among the apostolic churches, and therefore regarded her in the light of a metropolis. The severe persecution under Marcus furthered also her influence, by affording occasion of contributing to the necessities of her distressed sisters; and the peace brought by the reign of Commodus added to it still further, as a general peace does to that of the state which has most distinguished itself among its confederates by its services during the war. When the clouds of affliction had rolled away, her mountain emerged in superior brilliancy, and was evidently taller than its fellows.

Such a period only wanted such a man as Victor to begin those claims to universal dominion which she has never since abandoned. Christ's chief vicar could not resist the temptation thus offered of the dominion of the kingdoms of the earth, and the Church invited

his attempts by her own folly. In the broad blaze of her prosperity, differences were now discerned, which had escaped notice in the dimness of her adversity; and minds which had been long passive in suffering, were eager to be active. It was discovered that the Church of proconsular Asia, differed from other Churches in the time of closing her fast preparatory to Easter, and of celebrating the day of the resurrection of the Lord. Had she indeed purposely altered the universally received custom, even in a matter more indifferent still than this, she might have been justly charged with a schismatical temper. But it had been her custom from the first, and Polycarp had long ago asserted in its defence the authority of the apostle John himself. Far from imitating the deference which Anicetus paid to such authority, Victor had immediately recourse to violent measures, and the Church was in commotion from one end to the other.

The Asian Churches made a gallant resistance, although comparatively but a scanty band; and Victor met with no unworthy antagonist in Polycrates, Bishop of Ephesus, who presided in their council. In reply to the imperious demand of Victor, he wrote a letter in which meekness and firmness were so happily combined, and the arguments for maintaining the custom were so reasonable, that it ought to have had its proper effect upon the mind of his opponent. He who laid so much stress on the tradition from Peter and Paul, should not have slighted that from John; and the Church, whose martyrs, if equally numerous, were more obscure, should have held in proper respect the nurses and nurslings of such glorious witnesses to the truth. But Victor had now that spirit within him which defies all argument, and repels all feeling. The lust of power was in his heart; and he was determined upon commencing that system which his successors ultimately established, of enforcing the conformity of all other Churches to his own. When he found himself, therefore, thus thwarted by Polycrates, in his tyrannical indignation he took measures to cut off the Asian Churches from the communion of himself and his allies, and wrote circulars in which he proclaimed their utter excommunication. His allies, however, not having such a deep interest in the matter, were cool enough to see the error of such conduct.—They were shocked at such a novel exhibition—and on so large a scale—of uncharitableness; and their fears were awakened at the sight of an act of tyranny, which, if once allowed, might at a future time be exercised against themselves. No good or wise man—and there were many such in those days—could hesitate to condemn the proceeding, and Victor soon discovered that his will had gone farther than his power. He had the mortification to meet with his defeat from that very quarter, whither perhaps he had most looked for help and support. Irenaeus set forward to check his violent proceedings, and the successor of Anicetus was obliged to bear a rebuke from the successor of Polycarp. While he firmly maintained the propriety of keeping the festival on the Lord's day, Irenaeus observed that this was not so much the question as the manner of the introductory fast, which was different in different places, and from old times; and yet notwithstanding this, there had been mutual harmony, and the very disagreement about the fast, confirmed their agreement in the faith. Victor's own predecessors had signified their communion with the Churches that disagreed from them on this matter, by sending them the friendly token of the eucharist; and Anicetus had even in his own Church received the eucharist at the hands of Polycarp, his opponent on this question. He was wrong, therefore, in cutting off whole Churches from communion, which had done no more than retain an ancient tradition. Nor did he address Victor only, but also the rest of the Bishops on the same side, as Victor himself had done.

On this opposition from such a quarter, Victor was obliged to retire from his bold position. If he was not convinced, all the rest were, and he could not proceed single handed. His name thus unfortunately signified the very reverse of his success in the contest, while Irenaeus was entitled to the credit of the full meaning of his. But let us do him the justice to believe that he was not aware of the real ungodly motive which instigated him. He might have believed himself to be stirred by zeal in the cause of God's truth. We are all but too ready to make our own cause that of God's, and thus to mistake the carnal motives which direct the former, for the spiritual which serve the latter, and the ministers of our darkness are turned by our perverted imagination into angels of light. Thus Victor may have thought to exalt God's glory, by usurping the liberty of his fellows, and mistook their joint submission to himself for unity in the spirit of Christ. A Christian Bishop should not have fallen into the delusion of the unconverted Paul, but he should have followed him in the lowly charity, as he professed to do in the pure faith of his converted state, (A. D. 194.) He was, however, notwithstanding these infirmities of an impetuous temper, a watchful shepherd; and he ejected from the fold a most destructive wolf, in the person of Theodotus the tanner, who first broached within the Church the heresy which maintained Christ to be a mere man.

He was subsequently chargeable with the error of hastily approving of the prophetic claims of the Montanists,—having, in consequence of a submissive message from these schismatics, issued out letters of peace and reconciliation in favour of them to the Churches of Phrygia and Asia. Praxeas, however, arriving from Asia, where he had witnessed their proceedings, gave him such an account of them, and so urged upon him the precedents of his predecessors, that he revoked his letters, and rejected their claims. He had, however, the merit of not being ashamed or afraid to retract a wrong opinion, and justifies us in the charitable belief, that his rashness was owing to a consciousness of integrity, as much as to an overweening estimate of his own wisdom and power. (A. D. 201.) These transactions were in the sunshine of his prosperity, and it would be unfair to form a harsh opinion of him upon these, when his conduct under adversity, which soon again overclouded the Church, has not been related to us. When the time of suffering came, it is reasonable to believe that he bore up as nobly against the assaults of the heathen, as he had boldly sought to rule over his brethren. From being the servant Peter who said, "Lord, here are two swords," and smote the seryant of the high priest, he became that Peter who laid down his life for his Master's sake. The hand of persecution came heavy upon the Church towards the end of his life, though he lived not to see the havoc which it made in the tenth year of the emperor Severus. In the ninth year of that emperor's reign, he was released from the troubles of an eventful pontificate of ten years duration.

His occupation of the chair was indeed short; but there is no man and no government in the whole line and history of the Roman Bishops which ought to excite a deeper interest, or move more serious thoughts in the mind of the reader. He stands at the head of a band of daring and arbitrary men, the precursor of the First Stephen, of the Seventh Gregory, of the Third Innocent, who laboured to raise a temporal dominion upon a spiritual foundation. And his government is not only remarkable for the first attempt at that object which was at last realized, but is also signalized as the unhappy period in which the universal Church shewed the first fatal symptom of those divisions which were to tear her limbs asunder,—disclosed the first throbs and heavings of those convulsions which were only to be quieted by the chains of Rome, or the poison and dagger of the Mahometan. What a fearful lesson is this to the rampant spirit of our day, which exults in trampling under foot every means of Christian unity, and seems to consider schism as the strongest proof of sincerity. But let such reckless thinkers be assured, that laxity of morals does not

* See Bishop Russell's History of the Church in Scotland, London, 1834. Skinner's Ecclesiastical History of Scotland, London, 1788, and Skinner's Annals of Scottish Episcopacy, Edin. 1807.

* Abridged from the Rev. R. W. Evans. † Georgic III. 434.