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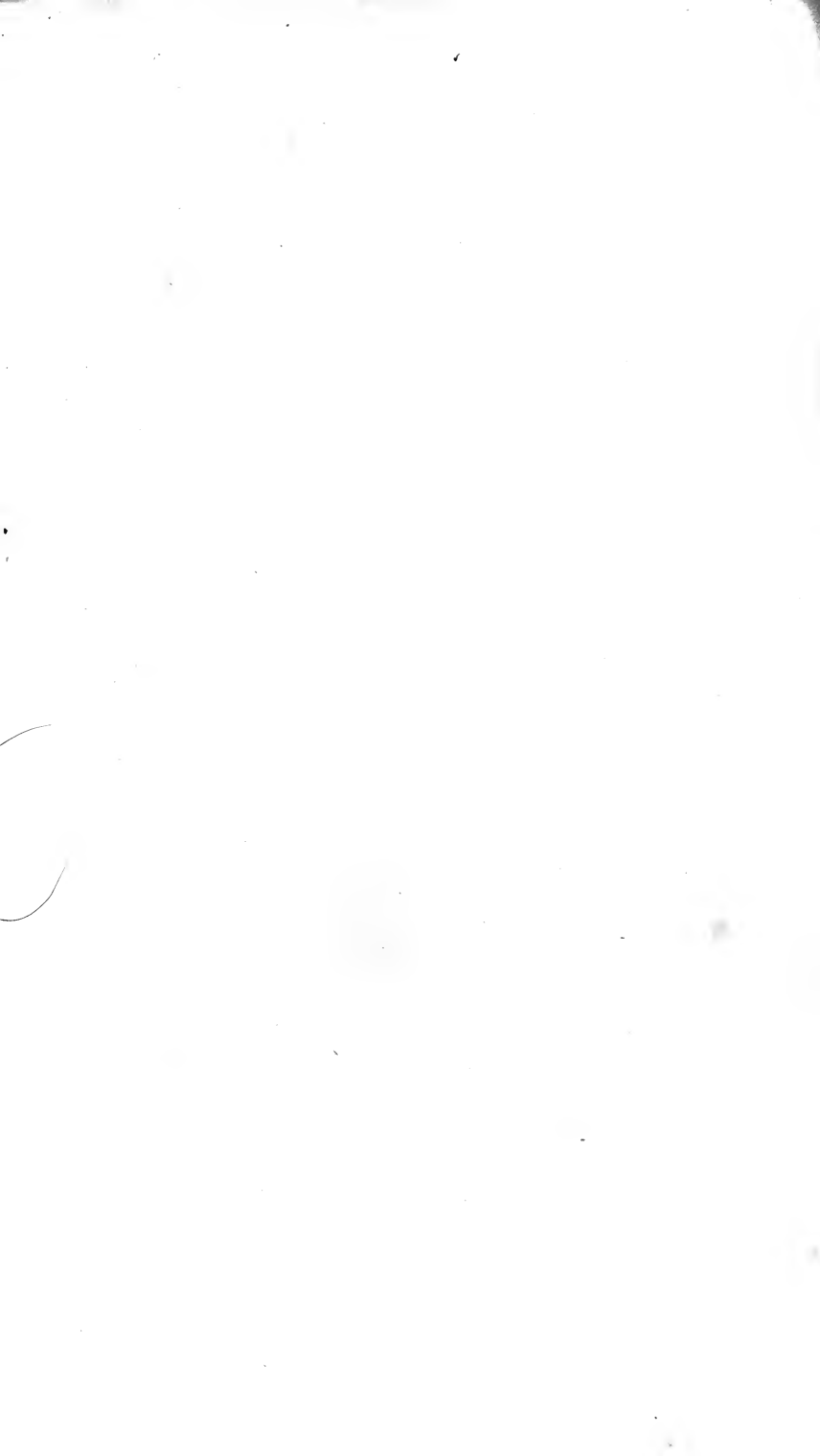
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Patrick Ferrey, D.D.
Bishop of St. Andrews, Dunblod, and Dunklanc

THE
LIFE AND TIMES
OF
PATRICK TORRY, D.D.,

BISHOP OF SAINT ANDREW'S, DUNKELD, AND DUNBLANE,

WITH AN

APPENDIX ON THE SCOTTISH LITURGY.

EDITED BY THE

REV. J. M. NEALE, M.A.,

WARDEN OF SACKVILLE COLLEGE.

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P R E F A C E.

ON Bishop Torry's death it was felt by his family, and by others, that some record should be attempted of one who was so mixed up with the history of half a century of the Scottish Church. His letters and papers were therefore intrusted to the Rev. Gilbert Rorison, the Incumbent at Peterhead, and to the Rev. J. B. Pratt, Incumbent of S. James's, at Cruden, the latter the most intimate and valued of all his personal friends. Circumstances, which need not here be specified, prevented them from carrying on their task; and in the spring of last year I was requested by the Dean of S. Andrew's to become his father's biographer. It was not without some hesitation that I undertook an office which would more naturally have belonged to some Priest of the Scottish Church, especially as I was only acquainted with the deceased Prelate by means of letters. But it seemed doubtful whether, if I did not myself take the work in hand, the biography would not altogether fall to the ground;

and though I felt then, as I have felt all along, how much better it could have been performed by others, I preferred doing what I could to honour one for whom I had so sincere a reverence, rather than allow the opportunity to be altogether lost.

It must be borne in mind that the key-note of this life is,—The preservation and perpetuation of the Scottish Communion Office. For that Bishop Torry wrote, spoke, laboured, suffered, and, in the last years of his earthly existence, may be almost said to have lived. While some of his brethren feebly defended it, or gave it up to the first breath of popular fancy, and one (the late Bishop Low) spent a long episcopate in rooting it out of his diocese, (a fact which should have been more explicitly allowed and stated by his biographer,) the Bishop of S. Andrew's, from first to last, never wavered in asserting its superiority to the Office by which it was proposed to supplant it, never flinched from coming forward in its defence, scarcely ever wrote a letter without alluding to it, and almost literally spent his last breath in declaring that with respect to it he remained "firm to the last."

The chapter in the following work which has occasioned me the greatest anxiety and trouble is that on the publication of the Scottish Prayer Book. I sincerely trust that nothing therein stated can wound the feelings of any who took part in that controversy; and I am persuaded that many who condemned the Bishop's conduct in that affair are as anxious for the preservation of the Scottish Office as he himself was.

The proofs of the pages which relate the rise and progress of that dispute were submitted to the present Bishop of S. Andrew's, in the hope that I might be able so to state the case as to obtain the concurrence or acquiescence of those who were opposed to Bishop Torry's Prayer Book. His Lordship was so kind as to favour me with an interview on the subject; and several not unimportant alterations were made at his suggestion. But, to my extreme regret, I failed to obtain his agreement to that which I felt bound still to leave. I then endeavoured to induce him to state his own views as an appendix to that chapter, and offered to print it without note or observation; this offer, however, his Lordship (whose great kindness I wish particularly to acknowledge) did not think it right to accept. Much as I was grieved at the disappointment of my hopes, I still felt bound to state what appeared, and does appear, to me to be the truth; and that more especially in defence of one who is now beyond the reach of earthly praise or blame.

The ground on which that chapter proceeds, is briefly this:

1. Till the year 1849, there was no such thing as a Scottish Prayer Book, authorised or unauthorised.
2. Though the greater part of the Services in the English Prayer Book were adopted by Canon, they were adopted more or less loosely, and in some cases could not be adopted altogether.
3. Neither was the distinctive Communion Office up to that time ever printed at length. The *wee*

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bookies, as every one knows, only begin at the Exhortation.

From this I conclude :

4. That any Bishop had (and has) a right to do for his Diocese what every Presbyter is obliged to do for himself : to make an edition of the Prayer Book which *can* be used without turning to more than one volume, and without any alteration of words. But I also allow,

5. That it would have been better to submit the book to the Diocesan Synod : and

6. That since—whether rightly or wrongly—a National Synod has tolerated the use, under certain restrictions, of the English *Liturgy*, it had been better to subjoin that Liturgy to the distinctive Scottish form.

I pass from this subject with the expression of an earnest hope that nothing said in this volume will again awaken a controversy now so happily composed, or excite ill feelings in that Diocese which was so fortunate in its late Prelate, and certainly not less so in his successor.

I now have to thank those who have assisted me in the progress of my work. The Dean of S. Andrew's, besides supplying me with the far greater part of its materials, was kind enough to read all the proofs till the Prayer Book controversy. To many of his alterations and suggestions I am much indebted, but I have not always followed them ; and it would therefore be unjust to hold him responsible for any particular

statements or details in the work. I have to express my thanks to the Lord Bishop of Brechin for sending me several letters of Bishop Torry's, and for other kind assistance; and to the Rev. J. B. Pratt, Incumbent of Cruden, for a mass of information communicated both by letter, and in more than one pleasant walk and ride in his seagirt parish, by the Buller of Buchan and the Rock of Dunbuy. And I must also acknowledge much kind help from the Hon. G. F. Boyle, the Rev. P. Cheyne, Incumbent of S. John's, Aberdeen, the Rev. Joseph Haskoll, Rector of East Barkwith and Canon of Perth, the Rev. C. T. Erskine, the Rev. Alexander Lendrum, Incumbent of Crieff, and the Rev. J. C. Chambers.

The Appendix will perhaps not be without its value to those who wish to study the theory and development of the Scottish Liturgy. In this I have to acknowledge the great kindness of the Rev. James Skinner, Senior Curate of S. Barnabas', Pimlico, in lending me, and allowing me to print, Bishop Rattray's variations from the recognised Office. They are entered in a copy of that edition of Laud's Prayer Book, which was reprinted by the Earl of Winton, at Edinburgh, in 1712; and besides these, the Bishop has, with considerable manual labour, brought the book into verbal agreement with the English Prayer Book of the last revision.

If this volume shall tend to keep alive among the Scottish Clergy a reverence for, and a determination to defend against all assaults, that inestimable inherit-

ance which they have received, mediately from the Liturgies of S. James, S. Basil, and S. Clement, but more directly through the hands of those great and good men Gadderar, Archibald Campbell, Rattray, and Hickee, it will be a result which Bishop Torry would have prized dearly, and will be continuing the work in which he very willingly spent and was spent. God grant that it may be so !

SACKVILLE COLLEGE,

Monday in Passion Week, March 10, 1856.

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INTRODUCTION.

I.

ON the 15th of December, 1661, by the consecration, in Westminster Abbey, of James Sharp and Andrew Fairfoul to the Archbishoprics of S. Andrew's and Glasgow, and of James Hamilton and Robert Leighton to the Bishoprics of Galloway and Dumblane, the Apostolical Succession was, for the third time, bestowed on Scotland. The Prelates, deriving their succession from these, kept possession of the temporalities, and were governors of the Established Church in Scotland till the Revolution.

But during those twenty-seven years, there is scarcely a spot on which the eye can rest with pleasure, unless it may be the fervent piety of Leighton and Scougall, and the courageous zeal of Sharp. Liturgy, Rituals, and Creed, had been lost to the Church. Her confession of faith, if she had any, was that of Westminster: her services were the services of the Presbyterians: she wore their garb, she spoke their language: she had the grace of the Apostolical Succession without daring to assert it: she had the power of the keys without venturing to use it: in those days there was no king in Israel; every man did that which was right in his own eyes. The Scottish Prayer Book of 1637,

usually called from Laud, was not revived: the English Prayer Book was not adopted: extemporary prayers and liturgies were the general use: in Holyrood House, in some of the Cathedrals, and in one or two other places, the form of Common Prayer and the surplice were the exception.

To this Church, however, such as it was, there is no doubt that the vast majority of people were attached. They had not indeed—as how could they have?—any fervent devotion to it: but as the Church of constituted order, of a certain amount of learning, and of loyalty, they more than acquiesced in the establishment.

The Revolution broke out. The Bishops Rose of Edinburgh, and Bruce of Orkney, were deputed by their brethren to proceed to London, to express their loyalty to the king, and to solicit the advice of the English Prelates. Bishop Rose only was able to go. He found everything in dreadful confusion. Sancroft knew not what to recommend. Stillingfleet was for the Prince. Burnet—once a Scottish incumbent—“did not meddle in Scottish affairs.” Compton refused all help. The vote of abdication passed, and Rose prepared to return.

Then followed the memorable interview between himself and Compton, in which the Bishop of London, (little then thinking that he was about to be so miserably chagrined by his failure in reaching the Metropolitan See,) pledged William's word that he would support the Church, if the Bishops would undertake to serve him as he was served in England. “I truly think,” replied Rose, “that they will not serve the Prince so as he is served in England: that is, as I take it, to make him their king, or to give their suffrage for

his being their king." And in his subsequent interview with William himself, "I hope," said the Prince of Orange, "you will be kind to me, and follow the example of England." "Sir," was the Bishop's reply, "I will serve you as far as law, reason, and conscience will allow me." William turned on his heel; and the temporal fate of Scottish Episcopacy was sealed.

In the meantime, the "rabblings" had commenced in the south-west of Scotland. On Christmas-Day, bands of Cameronians and Fifth Monarchy men prowled about the country, attacking the Curates, bursting into the manses, turning the inmates out into the cold of a Scottish Yule, forcing mothers with their infants of a few days old to take refuge under the hay-rick, or by the dyke, and carrying terror and devastation wherever they went. Three hundred Curates were thus expelled; and the preacher at the first General Assembly of the Presbyterian Establishment declared that "they deserved no better:" a sentiment in which the Assembly silently acquiesced.

At the first meeting of the Estates, there were present the Archbishop of Glasgow, and the Bishops of Dunkeld, Moray, Ross, Dumblane, The Isles, and Orkney. But they came no more. On the 19th of July, 1689, the Act was passed for abolishing Prelacy, as "contrair to the inclinations of the generalitie of the people ever since the Reformation." On the 19th of September, warrant was given to seize all the tithes and other rents of Archbishops, Bishops, and Deans; and on the 29th of December, the Episcopal parish Clergy shared the same fate—not the smallest portion being left to the rightful owners. Thus the Scotch Church was disestablished.

II.

All honour to those lion-hearted Bishops and Priests who thus bore the loss of all things rather than violate their imagined duty! No doubt their sacrifices for the sake of conscience have long since been written in Heaven; and their labours and sufferings have been crowned with a tenfold reward. But, nevertheless, we must own that their conscience was mistaken, and their sacrifice unneeded. The early Church had not so learned CHRIST, as in any way to connect the well-being of His kingdom with any imaginary Divine Right of earthly sovereigns. King, Cæsar, or republic, she acquiesced in their *de facto* power. The powers that be,—not that *ought to be*,—are ordained of God. In the stormy annals of the Roman Empire, usurper succeeded usurper, and monster followed monster: still the things that were Cæsar's were rendered to Cæsar. Yet we must remember that the tradition of Divine Right came down to the non-juring Bishops with all the authority of their masters and predecessors: they had taught it all their lives, when it was the popular belief; and to desert it, when to hold it was ruin, would have fixed on them the indelible brand of time-service.

And no doubt the disestablishment was God's appointed means for refining the Church of Scotland,—just as He has so often made the errors of men the means of bringing to pass His own gracious purposes. But this does not justify the error; although, no doubt, but for the unconscious Erastianism of the Scottish Bishops at the Revolution, the Scotch Church would have groaned under the yoke of the same Erastianism to the present day.

It would seem that the ejected Bishops, while they lived, kept up the Diocesan system. Their Priests

appear to have performed Divine service where and how they could, and without any great molestation, till the year 1695. Then the Act was passed which prohibited every Episcopal Minister from *baptizing*, or celebrating marriage, under pain of imprisonment till he should find sureties for his perpetual exile. The accession of Queen Anne, however, changed the face of affairs; and the Church of Scotland grew in numerical, as well as in political, strength. Gradually, the English Prayer Book,—so far as concerns the Morning and Evening Prayer, and the Occasional Offices—was adopted. The rise of the distinctive Scottish Communion Office, I have treated at the beginning of the seventh chapter of the following work. But as the Scottish Bishops died off, it became a matter of most anxious consideration how the Succession was to be maintained. On the death of Ross, Archbishop of S. Andrew's, Rose of Edinburgh succeeded to the virtual Primacy under the ancient title of *Primus Scotiæ Episcopus*; though Paterson, of Glasgow, was still living. Acting on their old principles, the surviving Prelates entered into negotiations with the exiled Court of S. Germans, before they would take any steps towards adding to their number. By that Court, it is said on good authority, the question was referred to Rome; and the permission of the unfortunate monarch having been obtained, on S. Paul's Day, 1705, John Fullarton and John Sage were invested with the Episcopate, and aggregated to the College,—no Diocesan superintendence having been entrusted to them. This was the case with those who in the succeeding years were raised to the Episcopate, and the united College undertook the spiritual government of the kingdom, as if it had been one Diocese: a most disastrous and

unprecedented arrangement, and one which did much to weaken the whole system, and to Presbyterianise those extremities of the kingdom which had no local superintendence. So Galloway, so Ross, so Caithness were lost to the Church.

The reign of Queen Anne raised the spirits of the nonjurors to a high pitch, while the Establishment was seized with dismal forebodings of ruin. The use of the English Prayer Book became more and more common, both among those who were in communion with the Scottish Bishops, and those few Priests of English and Irish ordination who ministered to separate congregations. But the accession of George I., the rising of 1715, and the severer penal laws, changed this happy condition of affairs, and brought in a large number of "qualified" Clergy, though, as yet, generally in communion with their Bishop.

III.

In 1720, after the death of Primus Rose, began the struggle between the Collegiate and Diocesan parties. The four Bishops residing in Scotland,—Fullarton, Falconer, Miller, and Irvine, professed themselves a College, intended simply to perpetuate the succession. But it was well known that Gadderar and Archibald Campbell, then residing in London, were warmly opposed to the Collegiate scheme. The exiled family, and their agent, Lockhart of Carnwarth, as warmly supported it: the centralization and subserviency of such a body rendering it more agreeable to the political views of the Stuarts. And connected with this controversy, was that of the Usages, about this time introduced by that section of the Nonjurors which was

headed by Hickee and Collier, and opposed by that which was under the direction of Spinckes. These Usages,—the Mixed Cup, Prayers for the Dead, Unc-tion of the Sick, the formal Invocation of the HOLY GHOST, the use of Holy Oil and the Cross in Confir-mation,—split up the unhappy English Nonjurors into two separate Communion; and each endeavoured to obtain the sanction of the Scottish Church. Here, as might be expected, the Collegiate Bishops were Non-usagers, the Diocesan Prelates were Usagers. Bishop Fullarton endeavoured to hold the balance between the two. The election by the Clergy of the diocese of Aberdeen, first of Campbell, and then of Gadderar, gave fresh hopes to the Usagers; and when Bishop Gadderar came down to his diocese—though at one time on the brink of a schism with the College,—he turned the fortune of the day, and thenceforth the Erastian Collegiate scheme began to totter. It was in vain that, in 1726, the Chevalier forbade any assigna-tion of Diocesan superintendence without his leave; Gadderar, seconded by Rattray, afterwards Bishop, so far influenced the Church at large that, on the death of Bishop Fullarton, in 1727, the Clergy of Edinburgh, by a majority of 21 to 10, elected Miller Bishop of that diocese. The College, on the contrary, appointed Freebairn to the same office; and, had not great forbearance on both sides been shown, an open rup-ture must have been the consequence. The Diocesan Bishops, however, were now strong enough to carry on the succession; and by adding Rattray, Dunbar, and Keith to their numbers, they obtained a decided supe-riority. Hence arose the famous Concordat of 1732, which acknowledged Diocesan Episcopacy, ordered the use of the “Scottish or English” Liturgy, but refused

some of the Usages; namely, the use of Immersion in Baptism, Chrism in Confirmation, and the Unction of the Sick; a refusal, however, which must be understood with some degree of latitude, since these rites undoubtedly prevailed in certain Dioceses at a much later period. Thenceforward, till the Rising of 1745, the Church of Scotland enjoyed, comparatively, internal peace. And certainly the names of Gadderar, Sage, Campbell, and Rattray, will go down to posterity as the most learned British Divines of the 18th century. At a time when English Theology consisted either of polemics against Rome, or Evidences against atheists, these great and good men were pursuing the study of early Liturgy and Ritual, and were investigating, under peculiar difficulties, the abstrusest questions of Ecclesiastical History; and that with a success which needed only happier circumstances to have rendered them worthy rivals of the Benedictine constellation, which, nearly at the same time, rendered the name of S. Maur a household word in the mouths of Theologians.

IV.

The rising of 1745 broke out and was crushed. And then the penal laws, in all their savage fury, were loosed on these unhappy men to whose destruction the butcher Cumberland had hounded on his brutal dragoons. They reached their acme in the Act of 1748, which made letters of Orders from some English or Irish Bishop, besides the oaths of allegiance and abjuration, and nominal prayers for King George, necessary for officiating in an Episcopal meeting-house,—a congregation of five to constitute a meeting-house: the penalty, six months' imprisonment for the first offence;

transportation for the second ; and, in case of return, imprisonment for life. This monstrous act, which struck directly at the very existence of the Scottish Church, after being rejected by the House of Lords, was carried by a narrow majority of 37 to 32. Let Lord Chancellor Hardwicke and Lord High Commissioner Leven have the credit of its success : while to the eternal honour of Maddox of Worcester, and Secker of Oxford, they denounced the bill in the strongest language. Some of the peers protested that there was no hardship, because Priests ordained by a Scottish Bishop might be ordained again by an English Prelate, and so might qualify ! Yet, undaunted by this fearful act, White, Falconer, Rait, and Alexander, kept up the succession, and superintended, so far as they might, their scattered flocks. Then came instances of Priests performing service sixteen times in a day ; reading prayers in a hut that contained four, but was provided with holes, so that worshippers standing in the snow without, might hear ; hence, also, an arrangement of the Liturgy adapted to the practice of communicating “ by companies.” Even in 1755, only nine years before Bishop Torry was born, James Connachar, Pastor of a wild district in Argyleshire, was *banished for life* for having celebrated a marriage. A year later, Walter Stewart of Ochiltry, a Priest in his seventieth year, was imprisoned for six months for having performed Divine Service to more than four persons.

But this was not the real danger to the Church. By such trials she could but be refined. But now a great number of qualified Priests swarmed in from England and Ireland, and established congregations, Presbyterians, though ashamed of the name,—Episcopalian without a Bishop, Churchmen without a Church.

These sapped the strength of the Scottish Church, and drew away a multitude of well-meaning men, who saw no outward difference of worship, who considered themselves in the Communion of the Church of England, and who believed the only distinctive mark of the Scottish Church to be a retention of that Jacobitism which they rejected.

At the accession of George III., the penal laws, though still subsisting, were much more mildly administered; and it is at this epoch that I commence the following biography.

ERRATA.

- Page 7, last line but 1, *for Blairduff read Blairdaff.*
17, line 6, *for Bp. Jolly read Bp. Torry.*
47, line 6 from bottom, *for Regent read Register.*
63, line 10, *for Rev. P. Torry read Dean Robertson.*
256, heading, *for states read that.*
346, note, line 1, *for two former read former.*

THE LIFE AND TIMES
OF
BISHOP TORRY.

CHAPTER I.

FROM HIS BIRTH TO HIS FINAL SETTLEMENT AT PETER-
HEAD.

A.D. 1763—1791.

THE Right Reverend PATRICK TORRY, the subject of this memoir, was born in the parish of King Edward, Aberdeenshire, on the 27th of December, 1763. His grandfather, Mr. William Torry, a farmer at Drakesmyres, in the same parish, at the beginning of the last century, had five sons, two of whom may be noticed here, the one as the instructor of the future Bishop, and the other as his father. James Torry, the second son, born in 1715, was a zealous Jacobite, and followed Prince Charles Edward in 1745, as volunteer with Sir Harry Innes, in Lord Pitsligo's regiment of horse. Like many other devoted followers of the Stuart cause, after the failure of the Prince's expedition he was compelled to abscond; and his nephew used to mention that he had often been in the hiding-place, on

the banks of the Garneston, where the refugee was obliged to conceal himself, and where his mother secretly supplied him with food. When the Act of Indemnity permitted him to go at large, he returned to Elgin, where he had previously carried on the trade of a manufacturer and dyer of woollen cloth; but not finding encouragement, on account of his political principles, and the part he had taken, he went back to his native parish and set up a school at a place called the Craig of Garneston. Under the tuition of this uncle young Torry received the rudiments of his education, and continued his pupil for several years. He afterwards attended a school at the village of Cumineston, to which he walked daily from his father's house, a distance of five miles.

Thomas, the fifth son of William Torry, and the father of the Bishop, was a woollen-cloth manufacturer at the Wauk Mill of Garneston, where he also occupied a farm on the property of the Earl of Fife. He married Jane, the daughter of Mr. Watson, a farmer at Mains of Balmaud, in the same parish of King Edward.

In those days, when the use of tea had not been long introduced into Scotland, to possess a tea-kettle seems to have been a mark of some distinction; and the Bishop used to tell that his grandfather had the third tea-kettle in the parish; the other two being possessed by the laird of Craigston and the minister.

Watson was a Presbyterian; and though his son-in-law was brought up in the Church, he was induced to join in religious worship with his wife. Thus Mr. Torry was born and educated a member of the Establishment; but he probably imbibed from his uncle

James, not only those strong Jacobite feelings which clung to him through life, but also the germs of those principles, which, when cherished by subsequent study, led him to seek the ministry in the suffering Church of his fathers. Of that Church his uncle was a devoted member; and the Bishop used to relate, how, when he was his pupil, he had often listened at his chamber door, during the intervals of teaching, to hear him reading aloud the services of the Church. As far as can be discovered, Mr. Torry never enjoyed the benefit of a university or college education. But, his industry and perseverance, joined to good natural talents, triumphed over this disadvantage; for he became an accurate Greek and Latin scholar, and acquired a considerable knowledge of Hebrew and Mathematics.

He soon found an opportunity of exercising his learning. James Watson, his mother's youngest brother, was, first, teacher of the parish-school of Selkirk, and afterwards rector of the grammar-school of Haddington. At this latter place, Mr. Torry became his uncle's assistant, and continued with him about a year; when he went, at the age of eighteen, to be teacher of the parish-school of Lonmay, Aberdeenshire. He did not, however, remain long in that situation. Though hitherto a Presbyterian, he had, no doubt, as has been hinted, early acquired from his uncle at Garneston a predilection for episcopacy. But it was not till he settled at Lonmay that he seems to have had serious thoughts of submitting to the Church. There he formed an intimate acquaintance with the Rev. William Sangster, the incumbent of the episcopal congregation, a zealous Jacobite of the old school. From his intercourse with him, his views in favour of episcopacy were greatly

confirmed; and they were afterwards ripened by connexion with a far more celebrated man, with whom he went to reside about the month of June, 1782, the Rev. John Skinner, at Linshart, in the neighbouring parish of Longside; the father of the late John Skinner, Bishop of Aberdeen, and Primus of the Scottish Church, and grandfather of Dr. William Skinner, who at present fills both those offices.

Under the tuition of this excellent classical and oriental scholar and learned theologian, Mr. Torry not only made good progress in all his studies, but also had his mind satisfied, that the religious body, in which he had been brought up, was deficient in the one point essential for the due discharge of the ministerial office, and that the Church alone possessed the true apostolical authority. Educated under the presbyterian system, he was well informed, as may be supposed, on all matters of doctrine and discipline connected with it; and therefore the change which he made to episcopacy must be considered as the result of no hasty conclusions, but of mature deliberation and well-digested thought. Some "Remarks on the Lectures on Ecclesiastical History by Dr. Campbell, Principal of Marischal College, Aberdeen," found in a MS. written by Mr. Torry, many years after this time, though condemnatory of the Lectures, show a favourable bias towards the author; another proof of the impartiality with which he arrived at the conviction of the untenableness of the principles on Church-polity, which the principal advocated. Thoroughly charitable and tolerant as he ever was towards those with whom he differed in sentiment, it was therefore under the most conscientious persuasion of the rectitude of the change which he made, that Mr.

Torry sought for and obtained admission to the order of Deacons, at the hands of Dr. Kilgour, Bishop of Aberdeen, in September, 1782. He could hardly have had a better instructor than Bishop Kilgour, who was a worthy successor of Archibald Campbell, and Rattray ; deeply read in the early Liturgies ; well acquainted with ecclesiastical history, and the last Primus who filled that office in the time of persecution. The disinterestedness of his choice was further tested by the fact that it was no wealthy or well-endowed Church, to which he now joined himself, but one still, as we have seen, suffering many hardships, and under the pressure of severe penal laws, imposed for her former adherence to the dynasty of the Stuarts.

It was the scarcity of clergy induced by this state of things which alone justified the investing with holy orders a young man like Mr. Torry, who was three months under the age of nineteen ; a thing which happened also in the case of some of his contemporaries, among whom was his intimate friend and affectionate companion for many years, the holy and learned Bishop Jolly. After his ordination Mr. Torry was immediately sent to minister to the congregation at Arradoul, in the parish of Rathven, Banffshire ; where the success of his labours fully vindicated the premature ordination of the young deacon. It may be mentioned as a striking instance of the difficulties and hardships to which episcopacy was then subject, that for the first two years of his residence at Arradoul, he performed the services of the Church in his kitchen ; in which he was compelled to assemble his small but attached flock for the want of a better place of worship, and which was no doubt chosen for that purpose as being the largest room in his house. It was not, how-

ever, for concealment, or for fear of their enemies, as had been the case a few years previously, that the Episcopalians in Scotland were sometimes obliged to resort to such places of worship at that time. For the penal laws being relaxed in their operation by time and a more tolerant spirit, they might now without much dread of legal penalties openly, to a certain extent, worship God according to their consciences. Such expedients, therefore, as the one just noticed rather indicated the poverty of the Church's adherents, and proved that, at least in that quarter, it was not merely a few of the richer inhabitants of Scotland that clung to her ancient faith, but that many who had not the means of erecting a suitable church "chose rather to suffer affliction for a season," in what they esteemed to be the true Church of CHRIST, than join those other religious communities, in whose places of worship they might indeed be comfortably accommodated, but of whose principles they could not approve.

A year after receiving the diaconate, Mr. Torry was invested with the order of priesthood by the same bishop who had ordained him deacon. Besides the care of his flock, and his professional studies, he devoted a portion of his time to secular teaching, and for that purpose received into his house young men as boarders and day scholars. One of his pupils was the son of Sir James Gordon, of Letterfourie, the head of a leading Roman Catholic family in Banffshire. There were many other families, adherents of this faith, in that part of the country; and Mr. Torry was brought much into contact with the members of that Church, both laity and clergy. This led him to study carefully her peculiar dogmas, not for the purpose of

controversy, but for the satisfaction of his own mind, and with the view of enabling him the better to instruct the people committed to his charge. The Roman priests in that quarter had mostly been educated in Spain, and were generally men of high attainments as well as of superior manners; and his occasional intercourse with them at the houses of the gentry, as well as elsewhere, must have been a severe trial of his faithfulness to his own Church.

Mr. Torry's youth disqualified him from taking part in the counsels of those illustrious prelates of the Scottish Church, which led to the transmission of the Apostolic Succession to the American continent. The merest scholar in ecclesiastical history is aware that after vainly applying to the English Bench, Samuel Seabury was consecrated to the see of Connecticut, on the 14th of November, 1784, by Kilgour, Bishop of Aberdeen and Primus; Petrie, Bishop of Moray; and John Skinner, Coadjutor of Aberdeen. It was this bold act that opened the eyes of the English Church to the claims of a sister communion in the far north, her very existence having been so far forgotten that the American Priest was at one time, through pure ignorance, about to seek a pseudo-episcopacy from the tulchan Bishops of Denmark.

It shows the esteem in which at the age of twenty-one, Mr. Torry was held by his brethren, that he should have received such authentic intelligence of the subsequent proceedings as is contained in the following letter from Mr. Watson, at that time Pastor of Blairduff, but whom we shall shortly find raised to the See of Dunkeld.

Mr. Watson to Mr. Torry.

“ Blairduff, 19th July, 1785.

“ Rev. dearest Brother,

“ The Primus has lately received a very singular, elegant, and well polished epistle from England, so far anonymous as that the Author only subscribes himself ‘ a dignified Churchman.’ It is couched in terms of the deepest respect to his Reverence, and seems to be written with the greatest sincerity. After the ice is broken, the Author immediately enters on the circumstance of Dr. Seabury’s Consecration, rejoices at the event, and applauds the conduct of our venerable Fathers. He mentions having seen the Consecration Sermon, (though he knows not the name of the Right Reverend Preacher,) and says that he read it with pleasure and regret. His pleasure arose from seeing primitive principles in purity yet in the world; his regret from our Church being an enemy to herself, especially if some sentiments in the Sermon were general among us. But he hopes ‘ that they are not the sentiments of many of our Bishops and Clergy.’ He informs his Reverence that ‘ others say, that, in the Sermon, the English Bishops are treated with contempt, and the British Government insulted.’ This must be prejudicial to a good work which he proceeds to relate, namely, that ‘ many respectable characters in the English Church had long looked on their Sister Church in Scotland with an eye of pity and compassion, and had actually formed resolutions of doing her a service at a convenient season. But with what face could they, when the English Bishops are looked upon as so alienated, as the Sermon seems to declare?’ These are the words, as far as I can remember. A great deal is said, and truly the letter is pretty. It was franked to Edinburgh, (to whom we know not,) because the Author knew not where Bishop Kilgour lived. This ignorance and several other circumstances Bishop Skinner looks upon as pretended, and suspects Dr. Berkeley,” [one of the principal agents in the consecration itself,] “ for the writer. (By the by, the writer says to Bishop Kilgour that hereafter he may know who he is.) Accordingly Bishop

Skinner has written to Dr. Berkeley, and told the whole affair, illustrating and apologising for those sentiments in his Sermon with good sense, modesty, and candour, as will doubtless pour in oil and wine into the wounds that his pen has cut. But of this nobody knows as yet. Upon the whole Bishop Skinner thinks that, now that we are pointed out by this late occurrence, something is upon the carpet against us. What think ye of this affair?"

[The affair is intelligible enough now. Bishop Lowth, of London, the author of the letter, while too honest a man and enlightened a Prelate not to rejoice in the bold step taken at Aberdeen, felt a little natural soreness in the fact that the poor despised Church of Scotland had ventured on and had achieved a feat which the English Church with all her influence and riches had been unable or afraid to take. The consecration he could not but praise, the sermon afforded a safe mark for blame; and yet, in both, considering the circumstances, it is singularly free from any expression that ought to have given offence, and is a remarkable proof of the moderation of Bishop John Skinner.]

"I dare say you have heard that Strachan,¹ whom the Brechin Clergy elected, has declared his non-acceptance. They have now elected Bishop Skinner; and this day eight days Bishop Kilgour, Petrie and he meet at Tillydesk on the subject. Bishop Petrie's opinion is to confirm the election; Bishop Kilgour is against parting with his coadjutor, and Bishop Skinner himself, I hope, will not accept.

"Bishop Petrie has pressed Bishop Kilgour again and again for a coadjutor, and wishes Mr. Jolly for the man. The coadjutor plan is now found to have material inconveniences: e.g., when it was supposed that Strachan would accept, the three Bishops in the North," [i.e., Petrie, Kilgour, and John Skinner,] "were to consecrate him, without putting Bishop Rose" [of Dunkeld and Dumblane, who was in very infirm health,] "to the expense of a journey; but Bishop Skinner argued, 'How could an inferior make a superior?'" [That is, how could a coadjutor consecrate a Diocesan Bishop? A foolish objection.]

¹ Mr. Strachan was Priest at Dundee; and though he refused this election, was chosen Coadjutor of Edinburgh in 1787.

“Immediately after consecration, Mr. Strachan commenced Bishop Skinner’s superior, though Bishop Skinner was an older Bishop than he; he would, therefore, never assist at the consecration of a man, in whose election he had no vote. Honest Mr. Skinner, seated by Bishops Kilgour and Petrie, with each hand upon one of their thighs, told them plainly that Mr. Jolly was not a fit man, that in all the three Dioceses of Aberdeen, Moray, and Ross, Mr. Macfarlane was the only person, and that in place of seeking a coadjutor, Bishop Petrie should resign Ross, and Mr. Macfarlane be consecrated Bishop of it. May the LORD direct them, that their resolutions may tend to His glory! Bishop Skinner is full of this. When it comes to the push, do what you can among your brethren. Were any proposals to come from England, or an interview to happen, would not the Church of Scotland rejoice, when she had Bishops Skinner and Macfarlane to plead her cause!”

Could Mr. Watson have known the talent and zeal with which Bishop John Skinner conducted to a successful conclusion the negotiations for the repeal of the penal laws, he would hardly have written the last sentence. Bishop Petrie, a man of primitive holiness and deep learning, seems from the first to have appreciated Alexander Jolly, and notwithstanding the formidable objection which we shall afterwards find stated at length, pitched on him at once as his successor. Bishop Skinner’s subsequent opposition took, as we shall see, a more decided form.

Andrew Macfarlane, one of Mr. Torry’s most zealous subsequent correspondents, was accordingly elected coadjutor of Moray; and on the death of the saintly Petrie, (April 9, 1787,) became Diocesan of that See.

Whatever veneration Mr. Torry might feel for the office and learning of the Bishop of Aberdeen, he had other and dearer reasons for becoming his frequent visitor. In 1787, he married his daughter, Christian

Kilgour, whom he had the grief of losing two years after, and by whom he had no issue.

On the 31st of January, 1788, that event happened which was the means of unfettering the Scottish Church from the penalties of the civil laws. Prince Charles Edward departed this life, at Rome; and, if somewhat illogically, at least most conscientiously, the Prelates considered their allegiance to the House of Stuart at an end. It was in vain that the Cardinal of York took upon himself the style and title of Henry IX.; the very medal which he caused to be struck, confessed him to be so, "*gratiâ Dei, non voluntate hominum;*" and it was resolved to convoke a Synod, in which the transfer of allegiance might be duly and canonically completed.

It met at Aberdeen on the 24th of April, 1788; and four days later, Bishop Skinner gives the following account of its proceedings, to Mr. Torry:

Bishop Skinner to Mr. Torry.

"Aberdeen, April 28th, 1788.

"On Thursday last, the 24th current, the Bishops met here, as appointed, and continued their Synod till Saturday. After hearing the opinions of all present, and reading letters &c. from the Clergy of their several districts, they unanimously adopted the resolution mentioned in the enclosed intimation, of which I have sent you six printed copies, which you may show to, or give away among, the principal people of your congregation, or any gentlemen in your neighbourhood who may be desirous to see it, and will make a proper use of it. The intimation is appointed to be read from the pulpit, on the 18th of May, being Trinity Sunday, and the nominal prayers to be begun on the Sunday after. As to a form of praying peculiar to ourselves, that too was proposed, and assented to, and a form drawn up for the purpose. But before we parted, we learned from

authority, that *any Form of our own* would subject us at *present* to much criticism and suspicion, and may be considered as a designed and ill-looking evasion of the Act of 1746, which enjoins the King and Royal Family to be prayed for in the *form* directed by the English Liturgy. For this reason, and others needless to be mentioned, the Bishops agreed that every Clergyman should be left to his own discretion in this matter, and may use the Form he was accustomed to, only inserting *all* the names of the King and Royal Family, as in the last edition of the English Prayer Book, and it is sufficient that this be done *once* during Divine Service. This, then, I hope you will carefully attend to; and let me know that you have got this letter, and are disposed to comply with the contents of it. With my earnest prayers that GOD may graciously accept of us in this and every other part of our duty, and commending you and all yours to the Divine benediction,

“ I ever am

“ Your affect. brother, &c.

“ JOHN SKINNER.”

The notice was couched in the following words :

“ Therefore they [the Bishops] appoint their Clergy to make public notice to their congregations, upon the 18th day of May next, that upon the following LORD’S Day, nominal prayers for the King are to be authoritatively introduced, and afterwards to continue in the religious assemblies of this Episcopal Church.”

The Pastoral was obeyed ; but, says an eyewitness, “ Well do I remember the day on which the name of George was mentioned in the Morning Service for the first time : such blowing of noses, such significant hums, such half-suppressed sighs, such smothered groans and universal confusion can hardly be conceived.”

Bishop Rose of Dumblane, then almost in his dotage, alone maintained the cause of the Stuarts,

and was the author of a non-juring schism in Scotland. He, acting by himself, consecrated Mr. Brown of Montrose, Bishop of that sect; and, by the latter, the Episcopal character was subsequently conferred on Mr. Donald Macintosh. But though these two traversed and retraversed the Grampians, and endeavoured to keep up the dying sparks of Jacobitism, they gradually saw their few adherents dwindle away, and the schism died out by inanition.

Busy times were coming on the Church of Scotland; and Primus Kilgour wisely resolved to give her helm into younger and more vigorous hands. He had in the preceding year resigned the Bishopric of Aberdeen, of which the Coadjutor John Skinner became Diocesan Bishop; and this Prelate was now elected to the vacant Primusship also. Bishop Kilgour required an assistant for his charge at Peterhead, and to that office in 1789, he called Mr. Torry, then in the twenty-seventh year of his age. Two years after, the ex-primus died the death of the righteous; and his assistant became his successor.

I have now settled Mr. Torry in that cure, where he was to labour for sixty years, and his acquirements and popularity in his new sphere of action soon marked him out as one of the most rising sons of the Church of Scotland.

CHAPTER II.

FROM HIS FINAL SETTLEMENT AT PETERHEAD TO HIS
ELECTION TO THE SEE OF DUNKELD.

A.D. 1791—1808.

THE traveller, bound northward from Aberdeen, as he comes down on Buchanness, the easternmost promontory of Scotland, sees the first broad burst of the German Ocean almost at the same moment that beyond, and further to the right, he catches sight of the bluff promontory of Peterhead, jutting out into the sea, and lifting its two shapely spires above the otherwise unbroken line of the horizon. There it lies with its two spacious harbours, its granite quays and docks, its six mineral springs, its handsome Broad Street and Marischal Street, its busy suburb of Roanheads, its whaling ships, its herring boats, its concave South Pier, and its broad berthage for vessels running into harbour from the storms of the German Ocean. It is now the first port in the whale fishery ; and in the present year (1855) sent out more ships than all the rest of Great Britain put together. Here the Church had taken such hold as not to be eradicated in the worst of times : and it stands alone among all the burghs of Scotland for this, that, all along, “ Black Prelacy ” has been the traditional faith of the majority of the better class of its inhabitants.

It was one of the few places where, under the in-

fluence of a powerful patron, the episcopal incumbent retained his benefice till 1715. The church was erected at an expense of £320, and was called S. Peter's Chapel. This was its fate, as recorded in the minute book :

“1746. *May* 16.—‘To cash paid tradesmen, &c., for pulling down our Chapel, (the Managers being forced thereto by Lord Ancrum), in order to save its being sett on fire, which would endanger the town being burnt ;’ to which the following note is appended:—‘The Chappell of Peterhead was destroyed the seventh, eighth, and ninth days of May, 1746, and the Managers were obliged to employ workmen and pay them, in order to prevent its being sett on fire, which would endanger burning the town. It was done by Lord Ancrum, (Lieutenant-Colonel of Lord Mark Kerr's Dragoons), who was at the entering of the people to work.’”

Here Bishop Kilgour settled, as Bishop Dunbar had done before him ; and, thirty years ago, individuals were alive who could recollect his performing divine service twelve or fourteen times on the Sunday at different houses, where as many attended as could join in the service without being seen by the Priest, or could collect without attracting the notice of the military.

In a few years, however, this severity was so far relaxed as to enable the Clergyman to receive the congregation in his own house ; but it was not till the accession of King George III. that they could again venture on erecting a building avowedly for a church.

However, even after this period, when on a vacancy at Lonmay, Bishop Kilgour had, in accordance with his own sense of duty, and with the principles of the great body of the Lonmay congregation, instituted a Nonjuring Incumbent, the consequence was the shut-

ting up, by the Sheriff, the churches both of Lonmay and Peterhead. This interdict, indeed, so far as regarded the Peterhead church was not of long continuance; but in the meantime a misunderstanding had unfortunately arisen between the Proprietors of the church and Bishop Kilgour, respecting its management; the circumstances of which it is not now easy to ascertain, and they are much better forgotten. It ended, however, in the Proprietors, who were bound for a debt of £250, withdrawing themselves, and a small minority of the congregation, from under the superintendence of the Bishop, and inviting Dr. William Laing, a Clergyman qualified according to law, and of whom we shall hear more in the sequel, to be their Pastor in the church, while Bishop Kilgour, for the large majority who adhered to him, built a place of worship in a court on the south side of Broad Street.

In this place Mr. Torry's lot was thrown; and it had its conveniences. Only thirty miles from Aberdeen, and with the easiest water communication, it gave him ready access to his own Bishop: not more than half that distance from Fraserburgh, it allowed him to interchange many a visit with Alexander Jolly.

While Mr. Torry was engaged in his quiet ministrations at Peterhead, events of no small importance were occurring in the Church of Scotland. Immediately on the recognition of the Hanoverian family, it was resolved to make an attempt for the repeal of the penal laws. The slow and painful efforts by which the affair proceeded,—the visit of the Bishops Skinner, Abernethy Drummond, and Strachan to London, in 1789,—the spitefulness and rude ignorance of Thurlow,—the assistance and wise counsels of Bishop Horsley,

all these are matters of Ecclesiastical History, but not of our present biography.

It would not be right, however, to pass over one reason of Thurlow's opposition, certainly not generally known, as I find it recorded in a letter of Bishop Gleig to Bishop ~~Jolly~~^{Torry}, under date Aug. 15, 1817 :

“It is the foolish attempt which was made in the years 1786 and 1787, to get an Act of Toleration passed in our favour without obliging us to pray for the *King by name*. That project originated, as perhaps you know and I can prove, in some correspondence between the late Bishop Skinner and his father with Mr. Boucher, to whom they had been introduced by Bishop Seabury. Mr. Boucher, who had been useful on some occasion to one of the *Edens*, brother-in-law to Archbishop Moore, stood well with his Grace, and unfortunately supposed that his interest with him was great. He accordingly seems to have persuaded our two Clergymen that their project was *practicable*, and that the Archbishop of Canterbury would *support it*; and the consequence was, that they communicated it to some of the other Bishops, perhaps to all but Bishop Rose, and to many of the inferior Clergy, of whom I had the honour to be one. The whole project, together with the reasoning by which it was attempted to be made plausible, appeared to all the Edinburgh Clergy, as well as to me, in the highest degree extravagant, and fraught with the utmost danger to the Church; it was likewise so very different from the plan which the Archbishop, Dean, and Vice-Dean of Canterbury had, a few months before, laid down to myself for obtaining a repeal of the penal laws, that after consulting Dr. Abernethy Drummond and Mr. J. Allan, I detailed it to the Vice-Dean, Dr. Berkeley, and requested him to show my letter to the Dean, Dr. Horne, and one or other of them to learn *cautiously* from the Archbishop, whether he would support such a measure, should it ever be attempted to be carried into effect. The consequence was, that the Archbishop severely reproved Mr. Boucher for coupling his name with so absurd a project, and also blaming Bishop Skinner's opposition to my promotion to the episcopate. This, however, was the very least

evil that flowed from it. Either Archbishop Moore, or some other person, to whom the extravagant scheme had been communicated, must have communicated it to the Lord Chancellor Thurlow; for in his speech in opposition to our Act of Toleration, he charges our Clergy, in the very words of old Mr. Skinner, with contending that, before the Conversion of Constantine the Great, the Christian Clergy did not, in their assemblies, pray for the Roman Emperors *by name*. To this precious project, too, may, perhaps, be attributed the extreme dread of the Archbishop himself, of our Clergy finding their way into the Church of England; for when I saw him at Canterbury he appeared to have no such dread, being privy to my preaching at Peckham."

Bishop Torry's reply to the above is interesting:—

"What you mention of the attempt made in 1786 and 1787 explains to me the ground of an expression which I heard so frequently that, even now, it is as fresh in my recollection as if I had heard it yesterday. I was then too young to be admitted into any secrets. But I saw that the minds both of Bishop Skinner and his father were galled by some severe disappointment; and the old man particularly was at that time bitter in his resentment against you. The expression which I allude to was, 'that you had sacrificed a Bishop of your own Church on the altar of Canterbury;' the meaning of which I never understood till now. It would certainly be the height of imprudence to tell the public that such a hopeless and ill-judged project was ever seriously entertained in the mind of the late Primus, whose character would thereby suffer in the judgment of many, and be depressed below its just standard." [It is curious how completely since the period at which the Bishop wrote all ideas of Jacobitism and Anti-Jacobitism have so completely perished, as to render that no imprudence now, which in 1817 would have been its 'height.']

"But I apprehend no serious injury to our Church, from what any individual can say, or publish, or do. Let us, as a body, be faithful and true, and thereby secure the favour and friendship of the Great Head of the Church, and we need be under no

alarm for the injurious effects of what may be done by any individual. It is this conviction which preserves my tranquillity even when things have a threatening aspect."

When it seemed likely that the Bill for the abrogation of the Penal Laws would be successfully carried through Parliament, the English Clergy, calling themselves episcopal, but acknowledging no bishop, strained every nerve to prevent its success. They represented it as an effort on the part of the Scottish Prelates to usurp, under legal sanction, authority over themselves; and the following letter refers to their views and attempts.

Primus Skinner to Mr. Torry.

"Aberdeen, Jan. 20th, 1792.

"It would now appear that these English *Adventurers*, (as a late *Tourist* calls them,) are preparing to throw off the mask, and to act openly, what they have hitherto been suspected of carrying on in a clandestine manner. Bishop Abernethy has of late repeatedly informed me, from Dr. Webster's authority, that they are determined to oppose our Bill whenever it shall be moved in Parliament, and to have a Bishop of their own, if possible. Since the beginning of this year I have been writing to Lord Kellie, the Bishop of S. David's, and all our friends in London, putting them in mind of us, and explaining fully the present situation of our affairs, and extent of our wishes, what we would fain hope from the united efforts of our friends, and what we have reason to fear from the threatened opposition of our enemies. From good Lord Kellie, who by this time is on his way to London, I have the kindest assurances that he will do everything in his power for us, and we have no reason to doubt of the zeal and activity of our agents in London, whom I have earnestly requested to lose no time in beginning our business as soon as the session commences. That is the time when the field of action will again open to us; and having already made the necessary preparations, and set all hands to work,

as far as my influence reaches, I can now only wish them success, and pray—God speed the plough!”

The Bill received the royal assent on June 15th, 1792. It was clogged however with the provisos that every clergyman must before officiating take the oaths in the usual manner, and must subscribe the XXXIX Articles, under the penalty of £20 for a first offence, and suspension for three years for the second. The tyranny of the enactment of a theological test by a British Parliament seems to have excited but little attention; and at the Synod of Laurencekirk (Aug. 22nd) the Committee who had carried out the repeal made their final report. Neither the oaths, however, nor subscription to the Articles were ecclesiastically required, nor for the present taken. The severity of the preceding persecution is amply proved by the tone in which the remaining penalties are mentioned.

Primus Skinner to Mr. Torry.

“Aberdeen, June 26th, 1792.

“The Laity, who hear the king prayed for as the law directs, are already relieved from all penalties or qualifications, and the Clergy will be so as soon as they can take the legal oaths, which will probably be the case in a few years; and in the meantime they are exposed only to a fine of £20, should any person be found malicious enough to inform, or a Judge appear weak and wicked enough to execute the law against them, neither of which I think is very likely to happen.”

In September, 1791, Mr. Torry married Jane, daughter of Dr. William Young, of Fawsyde, Kincardineshire, by his wife Ann, the eldest daughter of Thomas Gordon, Esq., of Buthlaw, in the county of

Aberdeen, and had by this marriage three sons and four daughters, of whom only four now survive, viz., John, Dean of S. Andrew's, &c.; Thomas, Incumbent of S. Paul's Church, Dundee; Mary Anne, wife of Captain Sims, R.N.; and Christian, unmarried, who continued to live with her father till his death. At Peterhead he was not only earnest in the discharge of his other pastoral duties, but also became very acceptable as a preacher; to which a fine voice, a clear and forcible style, and a pleasing manner greatly contributed: and so successfully did he pursue his calling, that in less than three years after his appointment to the charge, the church in which he officiated becoming too small for his increasing flock, a new one was built capable of holding five hundred persons, the expense of which was upwards of £800, and was entirely defrayed by himself. This enlargement of his flock was an unmistakeable proof of the assiduity and acceptableness with which he laboured among them, and was not more attributable to the unremitting attention bestowed on his duties, than to his "kindness, urbanity, and condescension in his general intercourse with the people placed under his pastoral care."

It soon became evident that the separated English congregations would, for the most part, unite with the Church, if the latter would receive the XXXIX Articles;—and negotiations took place on the possibility of their acceptance. But, strange to say, one of the principal difficulties arose, not in any of the dogmas that might have been thought most likely to give offence, but on those declarations with respect to

¹ This was said of him by one who was himself distinguished for the same virtues.—See "Appendix to Keith's Catalogue of the Scottish Bishops, by the late Bishop Russell," p. 541.

original sin. Thus writes Mr. Watson from Laurencekirk, July 7, 1792.

“Do ye know that the Allans and the other Edinburgh Clergy are already hovering on the confines of Socinianism, expressing with *great modesty* their objections to the received doctrine of original sin as delivered in Bishop Skinner’s lectures, and explaining away the pointed phraseology of Scripture concerning it? I speak not from report, but from my own knowledge. Their Bishop is not what he should be as to his ideas to original sin, but he is orthodox and humble, compared with Mr. ———. So little are we hurt by the crime of Adam, that Mr. ——— says he is born with no more taint in his nature than Adam was created with. Ah, Mr. ———, pride it was that ruined Adam, and beware lest pride ruin you, after CHRIST has recovered you, for no humble man would say what you have done. A case is put, which is vain, because the mercy of JEHOVAH precluded the possibility of it; it is, if Adam had had a child born to him between his fall and the promise of a Redeemer, would that child have been damned for his original sin? It is a horrid question; but they put it and triumph in the negative. Absurd as it is I request your opinion of it, and likewise what are the effects of original sin in each of us. Are they only diseases, or temporal death? Or what are they besides?”

Mr. Gleig was a frequent subject of Bishop Watson’s animadversions on the subject of original sin. Bishop Torry’s opinion may be learnt from the following account, given by his son, the present Dean of the Diocese of S. Andrew’s:—

“I remember,” he says, “when Bishop Gleig published his edition of Stackhouse, he presented a copy of it to Bishop Jolly and my father between them, and Bishop Jolly kept it. I was then my father’s curate, and he employed me to copy out the dissertation on original sin, a long one, before he sent the book back to Fraserburgh. I remember saying to him at the time,

‘Do you think the Bishop sound on this point?’ To which he answered, ‘He is sound enough; but he has his own way of explaining it.’”

Mr. Watson, raised September 20, 1792, to the See of Dunkeld, to which that of Dumblane was now conjoined, thus pursues the subject in the next year :

“There is one correspondent who allows me no rest night or day, with answering letters or thinking with what I am to answer them; and the correspondence is of that nature, that duty binds me to keep it up, and with punctuality. I allude to Bishop Abernethy, whom we all know to be a worthy, honest-hearted man. But he has this infelicity of mind, that he spies danger in every bush, and gives himself and others much needless vexation. He has given me a sad winter with grievances and complaints; and among other very disagreeable topics of discussion, his fixed opposition to the Thirty-nine Articles, the 3rd, 9th, 13th, and 17th in particular, is not the least to be regretted. I have done what I could, sometimes defending, sometimes attacking, and have been as it were a mid-man to prevent matters from coming to an open war. But I fear it will not do. If it must be so, however, there is orthodox learning in the Church, much more than a match for him. And I hope it shall be exerted, so as effectually to expose his scheme, which, though he may not intend it, would lead us at last to think we can do very well without CHRIST.

“If we are ‘lost’ without CHRIST, if we cannot be saved but by His atonement, then I would broadly say at once, in the words of the Article which is so offensive, that ‘*original sin deserveth GOD’S wrath and damnation.*’ And I think the assertion is very capable of being defended. It is really lamentable that there should be amongst us any so hackneyed in the school of Socinus as to evade, or to attempt to evade, the force of the plainest texts of Scripture.”

Mr. Torry’s rising eminence as a theologian is amply evinced by the following request from his Diocesan :—

“Aberdeen, Jan. 19th, 1795.

“You will remember, that I suggested to the Synod in August last, the idea of procuring a proper enlargement of our Church Catechism, so as to make it more instructive to those young members of the Church who are past a state of childhood, and yet have need to be taught ‘what are the first principles of the oracles of God.’ I wish you would, at your leisure hours, turn your thoughts that way, and contribute what assistance you can, to supply a want which has been long regretted, and many attempts made with that view, but none of them yet so successful as could be desired. I have requested of Bishop Watson to bestow some serious attention on so good and necessary a work, but he pleads a number of avocations in excuse for his wishing to decline it.”

Besides his professional avocations, Mr. Torry employed his leisure time in an employment which, if not usually pursued by the clergy, at all events enabled him to render essential service to some of his nearer brethren,—that of organ-building, in which he obtained considerable eminence. Primus Skinner, after consulting him on the subject of an organ which he intends to provide for his chapel, and explaining the excellence of the instrument he requires, says,

“October 30th, 1795.

“It will be a question with many, however, whether this can be expected from one who has not been regularly bred to the business, and must want a deal of information possessed by those who have been educated in that line. An organ made at *Peterhead*, it will be said, can never be compared to one from *London*, executed by workmen whose hands are constantly at the business, and must therefore be infinitely more expert. To this it may be replied, that you are not working for profit, and can pay those whom you employ much cheaper than in London. Therefore, in order to be better prepared for laying your proposal before my managers, I should like to know more fully the construction and compass of your organ, how many of

the stops are metal, which I suppose you have got from London, and whether they are such as you can promise on their sufficiency."

The following notice is curious, as being the first time in his now existing correspondence, that the subject which was the great end and aim of Bishop Torry's life, the preservation of the Scottish Liturgy, is mentioned;—and, not without a hint at the softening and diluting process which he very willingly spent and was spent, in opposing:—

Primus Skinner to Mr. Torry.

"Aberdeen, November 23rd, 1796.

"Mr. Shand objects to an insertion in the questions on the Eucharist. In my printed Catechism I followed our own Communion Office, in which we pray that the bread and wine 'may become the Body and Blood of His most dearly beloved SON.' Last year, when Bishop Watson and I went over this Catechism we were aware of the prejudices which are entertained against us on this point, as if we favoured the doctrine of transubstantiation, and therefore agreed to insert the words, 'or be unto us.' But if it be in the least suspected that this insertion seems to be a departure from the doctrine of our Communion Office, it will be better to leave it out."

The schismatical English Clergy rested one of their main arguments on this office;—and the sentiments of several of the leading English Bishops were sought on the subject. It must have been highly gratifying to Mr. Torry to receive from Bishop Abernethy Drummond the following extract from a letter addressed to him by Bishop Horsley:—

Bishop Horsley to Bishop Abernethy Drummond.

"Your Communion Office is really a very fine and edifying composition. Our Office, as it stood in King Edward's First

Prayer Book, was nearly, I think, the same. And I have long lamented the alterations that were made to humour those who we find by experience never will be satisfied. Their separation (the Scotch Laity) is a schism; the English Clergy officiating in the English Chapels, and dissuading the return of the Laity, as I fear they do, to the Scottish Church, are guilty of fomenting schism. These are my avowed sentiments. Whether all my brethren of the English Bench may concur with me, I cannot say: I shall have no opportunity of conversing with any of them on the subject before the meeting of Parliament, as I shall remain in the country as long as I can, for the benefit of my health. And if they should concur, whether it may be expedient to interpose any act of Authority, is a matter to be considered. I shall hope that an open avowal of their sentiments individually must have sufficient weight.

“I remain, my dear sir,

“Your affectionate brother and faithful servant,
“S. ROFFENS.”

The year 1796 saw Mr. Torry's neighbour at Frasersburgh, Alexander Jolly, raised to the Episcopate. Bishop Macfarlane found the oversight of the three Dioceses of Ross, Moray, and Argyll, a task beyond his strength; and proposed his Presbyter as his coadjutor. The Moray Priests willingly elected him; but Primus Skinner set his face against the election. “You want more Priests,” he said: (there were only nine in the three dioceses:) “not a second Bishop; and, if you did need a coadjutor, it should be one who is acquainted with Gaelic, of which Mr. Jolly, whatever in other respects his fitness, is confessedly ignorant.” The rest of the College, however, paid no attention to that remonstrance; and electing Bishop Abernethy Drummond Primus *pro hac vice*, proceeded to the consecration, at Dundee, on S. John Baptist's Day. It would be unjust to blame the Primus, though

undoubtedly the event justified the College. Bishop Abernethy Drummond, who at this time was a frequent correspondent of Mr. Torry's, was the most learned Prelate of the Scottish Church of that day; though an unfortunate manner and great asceticism of disposition detracted, in some degree, from his usefulness. By his marriage with the heiress of Hawthornden, (in consequence of which event he assumed his second name,) he became possessed of that estate; and its ample income was by him devoted, in great measure, to the relief of the poorer Clergy. Hundreds of instances in which he showed his benevolence are only written above; but enough remains in his correspondence to show that the hard manner was only external, and that there was a large and warm heart beneath it. Elected to Brechin in 1787, he was afterwards translated to Edinburgh, (with which he held Glasgow and Galloway,) and his humility was sufficiently conspicuous in his readiness to resign the Metropolitan See, when it was thought that the Union of the separated Clergy would be most easily arranged, were a Priest of English ordination consecrated Bishop of Edinburgh; and Mr. Boucher, Vicar of Epsom, an American loyalist, was pitched on for that purpose. This was, as it has been well said, "a zeal and humbleness of mind which would have done credit to any Prelate of any age."

Bishop Abernethy Drummond to Mr. Torry.

"Hawthornden, June 23rd, 1800.

"Indeed I am so provoked at the Bishop of Aberdeen's address to his Majesty," [on occasion of the attempt of Hadfield on the life of George III.,] "that I do not give his Clergy a shilling on his account, but because of their own distress. It is highly undeserved to oblige me (and my other brethren I sup-

pose) either to appear disloyal, or subscribe a paper, which I can barely do with a safe conscience. The view I know is that I may approve of this abominable Act of Parliament, which I perfectly abhor." [The writer is referring to the oath of abjuration, which asserted the *right* of William of Orange to the throne, and required a solemn declaration of belief that the Prince of Wales was a supposititious child; a palpable and all but acknowledged invention of Bishop Burnet.] "I am persuaded Mr. Dundas and Mr. Pitt both, will consider us as hypocritical Dissenters, or flattering sycophants, and therefore I have told him that I will not pay a farthing for advertising it in the newspapers, but shall be ashamed of it if I see it there. Pray beg of Bishop Jolly, in my name, to set about answering Dr. Campbell's defence of Presbytery as fast as possible. It is, as he says, but a paper castle, which a blast of truth will instantly throw down. Yet if not confuted it will do much hurt, and the Doctor is an antagonist well worthy of being opposed, and the subject is—*dignus vindice nodus*."

The Bishop is alluding to Professor Campbell's Lectures on Ecclesiastical History, which he prudently left it to his executors to publish. They contained a virulent attack on the Scotch Church and her succession, derived, as he maintained, through Presbyters, in which her Bishops "were solemnly made depositaries of no deposits, commanded to be diligent in doing no work, vigilant in the oversight of no flock, assiduous in teaching and governing no people, and presiding in no Church." The calumniated Prelates were not wanting to themselves. Primus Skinner replied in his *Primitive Truth and Order*; Mr. (afterwards Bishop) Gleig in six numbers of the *Anti-Jacobin*; and Bishop Abernethy Drummond in the *Gentleman's Magazine*,—then of far different calibre from the present Review.

The next letter introduces a correspondent, on

whose ashes I would desire to tread lightly, but who,—if the Catholic Faith be a living reality,—fell away most grievously from it, even then when he considered himself to be clinging to it most resolutely. Andrew Macfarlane, a Presbyter at Inverness, raised to the See of Moray and Ross in 1787, had embraced in their widest extent, the principles of Hutchinsonianism. It is well known that Hutchinson numbered among his disciples some of the most earnest men in the Church of England: that Jones of Nayland, Parkhurst, the author of the *Lexicons*, and Bishop Horne of Norwich, warmly embraced his tenets; and that one grand feature of their system was opposition to Newtonianism, as tending, in their opinion, to latitudinarianism and infidelity. It is perhaps not so generally known, that in their recoil from the Socinianism which had threatened during the middle of the 18th century, to overwhelm the Church of England, most of them denied the Eternal Generation of the SON of GOD: that even a few passages of Jones of Nayland require to be received with all possible charity; and that some assertions of Horne cannot be defended at all. They then either fell into Tritheism, or into a kind of Sabellianism; and it was the latter form which was assumed by the Hutchinsonianism of Scotland. This may be seen in the *Letters addressed to Candidates for Holy Orders* of Mr. Skinner of Linshart, the father of the late, and grandfather of the present, Primus: the titles of some of which are amply sufficient to prove what is here said.¹

¹ Letter 2. *Doctrine of Eternal Generation*: on what founded: how explained by Dr. Bull.

Letter 3. "SON of GOD," how to be understood: not of His Deity, as we never say, *Father of GOD*: how S. John introduces the *only*

Bishop Macfarlane, however, goes much further. It would have been in all respects pleasanter to me to omit his letters altogether ; but if one use of biographies like the present is to supply materials for future ecclesiastical history, I should have been guilty of defrauding that, for the sake of dealing gently with an individual. At the same time, I have no right to judge the Prelate himself: only it is impossible to print letters like the following, without protesting that they do not contain the faith once for all delivered to the Saints.

Bishop Macfarlane to Mr. Torry.

“28th June, 1801.

“Your reflections respecting the state of the Church I often make. I can see very little way through the present public

begotten of the Father: the primitive Fathers appealed to: Ignatius speaks of CHRIST *as Begotten and not Begotten*, contradicted by Dr. Bull and Waterland; *Eternal Generation* neither the language, nor doctrine of Ignatius.

Letter 4. The Apostolical Constitutions not friendly to Eternal Generation, neither the Council of Nice: the Greek language not sufficiently expressive of the distinctive energy of the Hebrew.

Letter 8. “Eternal Generation” supported by the authority of the Romish Church: not much noticed by the Reformers: how received in Scotland and England: adopted by the Westminster Assembly: how explained by Bishop Pearson and Mr. Reeves.

Letter 9. Dangerous consequences of the Doctrine of “Eternal Generation.” *Subordination*, and hence *inferiority* in Deity: how insisted on by Dr. Bull: his thesis considered, that “GOD the FATHER, even according to His divinity, is greater than the SON:”—this, the opinion of Dr. Samuel Clarke, controverted by Dr. Brown, Bishop of Cork and Ross; and by Dr. John Edwards, of Cambridge; and Dr. Bennet, of Colchester, asserting, that the Scriptures nowhere mention any *derivation*, or *subordination* in the Trinity.

Letter 14. The Author’s apology for differing in opinion from so many learned men: allows his just share of merit to Athanasius, but cannot go all the lengths in his praise that some have gone: thinks the language of Ignatius entitled to as much respect as that of Athanasius; offers two observations on “the testimony of the Fathers” as necessary to be attended to.

medium. What I think I see is not at all comfortable! Iniquity abounds, and the love of almost all hath waxed cold! I have this day an unusually desponding letter from the Primus. There is scarce anything in it comfortable, but that he had been with Sir Archibald and Lady Grant, and that Monymusk is like to do pretty well! But a proper clergyman is wanted. Mr. Walker would go were there proper accommodation, it seems; and yet it is said he is *rich*! I know not what Bishop Jolly should do in this case. The Bishops, it is obvious, are to be pitied in case they lay things to heart. All do not!

“It is now a long while since I have been well satisfied that neither Theology nor Philosophy is understood or taught truly. The former as generally taught and written is a sad jargon, or mass of *Paganism, Judaism*, (in the worst sense of that term,) and Christianity. From pagan philosophy we have all the disquisitions concerning God—*eternal* paternity, filiation and procession, &c., and all the consequent absurd impieties. Many will easily give up the obvious sense of Holy Scripture rather than the Anti-christian reasonings of some paganico-philosophical *Fathers* so called, as *our* Bishops, Abernethy Drummond, and even my brother your neighbour! I am sorry it should be so, and see more and more the need we have of some fixed test or standard made from the *ΛΟΓΙΑ ΖΩΝΤΑ* or *דברי־היים*, the words of the Living Ones; we may find abundance in the *Fathers* to support such a standard too. *Pearson, Bull, Waterland, &c.* with *Clarke* and *Whiston*, have all picked out of the *Fathers* to support their several *false theories*; the *truth* agreeing with Holy Scripture these men have left unnoticed! Though we be weak and few in number, may we not do something for the truth as it is in *JESUS*? Do think of it, my dear Sir, and let us unite in good earnest in manifesting the faith once delivered to the saints; even in print, if none beside, I shall do it.

“I cannot get over Bishop Abernethy Drummond’s note, now so notorious, nor Bishop Jolly, who seems willing to defend it! The truth is we have no test. What we believe as a society is unknown, which is often objected to us. Indeed every one seems to be as when there was no king in Israel. Your neighbour, old Mr. Skinner, had once a MS. against *Bull*, which I wish much

published; it would fell that *Dagon* to the ground. Let us try to have it printed. Respecting *Philosophy*, I have no scruple in saying, I think the *Newtonian* tends to *Atheism*. I think *Newton's*, *Locke's*, and *Clarke's Deus*, the same with *Virgil's* ' *Spiritus intus alit*, &c.' The impious whim of a plurality of worlds, peopled, &c. all tend to heighten *human ideas* of grandeur, but to lessen the importance of redemption."

The last sentence is curiously appropriate to a favourite theory of the present time. In his next letter the Bishop returns to the charge against Newton.

"Inverness, March 4th, 1801.

"The Christian philosopher should remember that Newton and his disciples however they pretend to believe the *Bible*, and even to write on Biblical subjects, yet declare the same *Bible* speaks falsely on philosophical subjects! So their philosophy or wisdom is the wisdom of this world, which wisdom neither teaches nor leads to the true God. I consider Newton and his followers with *John Locke* to be nearly the Fathers of the present *Atheism*, *Anarchy*, and the general *Apostasy* from all truth."

And on the 4th of August, of the same year:—

"I am really sorry my time is so much broke in upon; as a long while ago, I had a letter from Bishop Jolly, on the eternal generation scheme, which did not at all please me. I meant to enforce it at great length, not on his account only, but to show how I understand it. I have indeed written more than five sheets on the subject, but I have not had time to transcribe, which I must do, in so large a matter. My notes on the Nicene Creed are sketched out but none filled up. I have it much at heart, to have Mr. Skinner's remarks on *Bull* published, which I hope will be done. I am much pleased to learn the good old man has made remarks upon the malevolent *Jesuit* Campbell. I have given my opinion to his son the Bishop, in answer to his letter to me. There is much need for an answer, but Bishop

Jolly's and Dr. Gleig's in the Anti-Jacobin, amounts to little or nothing to the purpose. Your Bishop, too, hath, it appears, a practical little work (though not his own) ready for publication, which from his account hath my entire approbation. In these times, and our situations, *every one* should do something that the Church suffer not by our neglect.

"At the time of writing the first part of this scrawl I was so disturbed as not to be able to say all I wished, nor as I wished entirely. I have got many books, and pamphlets, which I have not read of late. I see Bishop Horsley hath published a Translation of Hosea, but I have seen no character of it. Jones' Works are published; I am a subscriber, though I have almost all already. Do get for yourself *Riccalton's Works*, 3 vols.; *Jesse on the Scriptures*, &c.; and a *Clear Display of the Trinity*, by a *Layman*.

"Just come in pretty weary, so I conclude. Mine join me in compliments. I hope to see or hear of you soon.

"I recommend you, dear sir, Mrs. Torry, and family, to God's grace in CHRIST. Ever with esteem, yours,

"ANDREW MACFARLANE."

Bishop Macfarlane to Mr. Torry.

"Inverness, 25th Nov. 1801.

"I was lately in Dingwall, and got very bad weather, but did some good. In this place there are about thirty members of the Church or so, perhaps near forty, but only about twenty communicants. For a number of years we have been tost about from *room to room*, having no *abiding place*. I have long tried to get some house purchased and fitted up, nay, even to build one; but hitherto it hath defied me! Indeed I could not get a bit of ground, not even from some professed members of the Church, without a very high feu duty, though the earth be *JEHOVAH's*, and the fulness thereof! When last in Dingwall, however, I applied to a gentleman of large property (Mr. Davidson, of Tulloch) who hath town-lands, but usually resides in London. I succeeded in getting from him at once a spot of forty feet square, choicely situated, for *one shilling feu duty annually*! Mr. D. is a very good young man, and did he

live in this country, would be a member of the Church. I hope next year to get a neat small chapel built for about £150. I fear I shall in this too be considerably involved in debt. But *Deus providebit!* We have a small house or chapel in Tortoise for the like number as Dingwall, yet after all *the love of almost all hath waxed cold.*"

Bishop Abernethy Drummond to Mr. Torry.

[Another of the many instances of the liberality of the Bishop of Edinburgh.]

"1802.

"As I promised Mr. Murdoch £5 a year, please give the interest of £50 of the £70 to him, that he may have the full sum that I intended for him; and if he has a successor I wish it to be continued to him, that the pure worship of GOD may be performed in Keith or Rathven so long as there are a few members of the Church to join in it. The interest of the £20 Mr. Cardno may get so long as Mr. Walker of Huntly lives, who does not need it so much as most of the Clergy. But when he dies, in case he has a successor, I shall endeavour if I live to add £80 to the £20 to yield an interest of £5 annually to the Clergyman at Huntly. And as I fear that either Keith or Huntly will soon be deprived of a Pastor, my wish is that the £5 which belongs to the place which fails first, may be added to the other, and the Clergyman be obliged to read prayers and preach at the vacant charge every third or fourth Sunday, or as often as the Bishop thinks proper."

Bishop Macfarlane to Mr. Torry.

"Inverness, 21st Aug. 1802.

"Since I received yours I have had much travel and turmoil of body and mind. I have been in Argyleshire, where I confirmed only about a hundred and thirty. The *regular visitations*, and that Bishop Petrie confirmed *infants*, have left fewer now than on former occasions; and what is really distressing, sheep are banishing mankind from all quarters to towns to be corrupted, and to America, to return no more!

“New books I have got few of late, since getting Nares’s ‘Eis Oros,’ which I like not. ‘Newtonianism,’ ‘Religion of Natureism,’ with ‘Eternal Generationism,’ and others have been long doing and are now doing vast mischief.

“Bishop Abernethy Drummond is zealous in his way, and understands Church government and discipline, but never made great progress in theology agreeable to Holy Scripture.”

This account of Bishop Petrie is not without its interest, as showing how completely he, like the rest of the Non-jurors, was bent on reverting to the practices of the Primitive Church, and how far he was removed from that view of Confirmation which would make it the mere renewal of the Baptismal vow. He was indeed a man to whom the Church in Scotland was deeply indebted. He resided in a mere cottage, where he acted as a kind of Theological Professor, taking many of the young men who were preparing for the Ministry to live with him, directing their studies, and carefully training them how in all things to discharge their several duties.

Some negotiations for the transfer of Mr. Torry’s services to Dundee seem to have led to the following address, delivered by him to his congregation on S. Bartholomew’s Day, 1802 :

Address to the Heads of Families of the Scotch Episcopal Congregation, convened in the Chapel, on the 24th of August, 1802.

“I have taken the liberty, my friends, of calling you together to lay before you a state of affairs relative to this House. This you are well entitled to know, and it will be for the mutual credit and advantage of both parties, that it be *accurately* known.

“ When the erection of a new Chapel became necessary for the better accommodation of this Congregation, our Church had then no protection from the law. We had no *Nomen juris*, as a body, and consequently could not in that capacity possess any property ; nor, if deprived of it, either by fraud or violence, could we have sued at law for the recovery of it. This made it necessary that the House should be private and individual property, in which capacity it was competent for me or any other individual to be proprietor of it ; and many circumstances concurred to induce me to take the risk and burden of it upon myself rather than to solicit others to do it. In one respect (indeed the principal and most important one,) the undertaking has been attended with the happiest effects. It has enabled me to be the instrument of adding to the Congregation about one third of their number, during a course of only twelve years’ ministry among you, a circumstance for which I shall be thankful to God all the days of my life. But how far I have benefited myself in a temporal view, is another consideration, and will appear from such documents as I shall immediately lay before you.

“ I will, however, do you the justice to say, that I am persuaded this Congregation has no other wish, than that their Pastor should be decently supported in a *moderate* way, which is all that the Clergy in our Church either do or are entitled to expect ; and if this has not been my case, I freely own that the fault is chargeable *only* upon myself, in being so long without applying for redress. Yet I trust I may without arrogance say, that this circumstance will eventually operate in my favour with every ingenuous mind, by showing you that your good, and the prosperity of the Church, has been more my object, than my own individual advantage ; and this is not the only instance of disinterestedness and steady affection to you, of which I can and will, at a proper season, exhibit indisputable proofs.

“ In the present circumstances of our Church, the common method of supporting the Clergy is by an assessment on the Seats, the Sunday Collections, and the Offerings at the Altar.

“ I therefore now proceed to show you what the emoluments of this House have been, under these different heads :

	£	s.	d.
“Free surplus of Seat Rent, after deducting interest of £700 and other public burdens, for 1799, 1800, and 1801	8	1	8
“Amount of Sunday Collections, as per statement attested by the Collectors	36	10	0
“Average state of Offerings at the Altar, after deducting the expense of Communion elements and <i>special</i> charities, not known, but say	10	0	0
	£54 11 8		

“It will readily occur to you all, that this sum, or any sum near to it, is far short of a decent competence in these times to the Clergyman of such a numerous and respectable Congregation as this. The deficiency entirely arises from the heavy interest of money which I am paying to this hour. And the point that is now respectfully submitted to your consideration, is to deliberate on the most proper means of ridding me of this burden of interest. Perhaps you will adopt, as the most probable expedient, an additional assessment on the Seats.

“To reconcile you to this measure, I beg leave to inform you, that even in the country chapels lately erected in this neighbourhood, although the Congregations have paid every farthing of expense, they have yet found it necessary, before they could provide decently for their Pastors, to make the Seat Rents higher than they are in this Chapel, where the Clergyman has had the interest of the money expended in its erection and all other public burdens to bear.

“But I trust it is unnecessary to say any thing further on the subject, than that you will treat this business with the candour it deserves. I have endeavoured to prejudice no one in my own favour, nor to form any party for my own purposes. I scorn the meanness of intrigue, and what cannot be carried by open and ingenuous methods, must always remain undone by me.”

Another proposal, the rejection of which shows Mr. Torry's disinterestedness and freedom from ambition, was almost immediately made.

Primus Skinner to Mr. Torry.

“Aberdeen, Sept. 7th, 1802.

“It seems they will not allow you to remain in Peterhead, if offers from other places can induce you to leave it. I have, this day, received a letter from Bishop Abernethy, informing me of the disappointment he has met with from Mr. Walker, who has positively rejected all his offers, and that now his only hope of obtaining a suitable assistant and successor depends on you. He writes as follows:—‘I mentioned to you (when in Edinburgh) that I thought Mr. Torry the likeliest man of my acquaintance to support the respectability of the Church in Edinburgh, and could a popular man be got to supply his place, and give him a reasonable rent for his chapel and house, I still think it would be an eligible situation for him. After paying £24 of rent for the chapel and vestry, I think the emoluments would amount to £100, or thereabout. Will you be so good as sound him on the subject, and let me know his answer? I have engaged Mr. Henderson for two months; so that Mr. Torry will not be obliged to leave Peterhead immediately, nor until it may be convenient for him.’ He afterwards intreats me not to delay writing to you, and in a postscript adds, that he has resolved to be only the Bishop, but not the active pastor of the congregation, and to have nothing to do with the emoluments. It will therefore be necessary that you let me know, as soon as possible, what return I am to make to this application. And as to my own opinion on the subject, if I must part with you as a presbyter of this diocese, which I shall at any rate do with great reluctance, I am inclined to think, that your services might be still more useful to the Church in Edinburgh than even in Dundee,¹ and though both the old Bishops have need to be guarded against making an improper choice, it is evident

¹ [I have received several letters respecting my removal to Dundee, in one of which, among other inducements, it was mentioned that my emoluments there would not probably be less than £150, a temptation, however, which has had no influence on me.]—(Note in Mr. Torry's hand.)

that the Metropolis stands most in need of getting something done to restore the credit of our episcopacy in it, which would surely be much safer in the hands of some person of character and experience than with one whose reputation is not sufficiently established. You are, however, well able to judge for yourself, and I shall expect to be acquainted with whatever resolution you may form, after having taken the proper measures for enabling you to adopt that which is most prudent and eligible. Mr. Nicoll was here last week, and set out with my son on Friday for Angus, so would not receive your letter till he got to Arbroath on Saturday night. He will probably be this week at Dundee, or corresponding with the Bishop and people there on the subject of his letter to you, and you will, no doubt, hear the result in course. Meantime, with my best wishes for your comfort and happiness, in whatever part of the Church your services may be called for.

Mr. Torry to Primus Skinner.

“Peterhead, Sept. 13th, 1802.

“Right Rev. Father,

“I would have reckoned it my duty to return an earlier answer to your last letter, if I had not been informed that there was to be a meeting of the committee, lately appointed by my congregation, to devise a plan for raising a respectable living to their pastor, on a steady and permanent footing.

“I am happy to be able to say, that at a very numerous general meeting, held some time ago, it was then resolved (almost unanimously, I believe) to augment my free income to £115 sterling; and this without the smallest influence used on my part, or communicating the proposal from Dundee;—a circumstance which makes their intended liberality more creditable to themselves, and by far more gratifying to me.

“The meeting of this evening was for the purpose of settling on a plan for carrying the above resolution into effect; which, although it may be attended with some difficulties, I have no doubt they will eventually accomplish with as little murmuring among the people as can reasonably be expected.

“Some days after the general meeting, I communicated Mr. Nicoll’s proposal to such of my friends as I accidentally met with; mentioning at the same time that, since they had shown their good-will to me, and testified their concern for the credit of religion, in such a becoming manner, no temptation of superior emolument from any other quarter, would, in the smallest degree, influence my conduct. The same I communicated to the whole committee this evening, who seemed to be well pleased with this declaration of disinterested attachment to them. And thus my resolution respecting Dundee is finally fixed, (since you were pleased to put the determination of it in my own power) whether any future application come from that quarter or not.

“But with respect to the application from Bishop Abernethy, what shall I say? Perhaps the best answer that I can assign for declining it is—that after what is intended to be done for me by my own congregation, it might give them offence to propose to leave them; and thus I might injure the cause of episcopacy in one place by proposing to serve it in another. But should this objection be got over by saying that another clergyman might be procured equally acceptable and useful in Peterhead,—then I may be allowed to plead my consciousness of inability for answering the expectations entertained from my wished-for services in Edinburgh. To uphold what is in a prosperous condition may be accounted not difficult; but to restore what is in a great measure lost, would require endowments which it would very ill become me to think that I possess. It is true that all our success must be ascribed to the blessing of heaven; but it is also true, in the spiritual as in the natural husbandry, that success will generally be proportioned, not only to the *industry* but likewise the *skilfulness* of the labourer. For these reasons, and others of inferior note that might be given, I hope Bishop Abernethy will turn his views to some other clergyman better calculated for answering the important ends he has so much at heart. In the mean time, I cannot conclude without expressing my gratitude for the favourable opinion which both your reverence and he are pleased to entertain of me; which, by God’s grace, I hope I shall study to deserve more and more.

Bishop Jolly had at first been in favour of Mr. Torry's removal; but he soon (Oct. 9, 1802) acquiesced in his reasons for remaining.

"Circumstanced as you now are, it will not be easy, I see, to effect your removal.

"What shall be done? All around the prospect is gloomy,—but still we must look up: fervently presenting the excellent collect of this week, that being cleansed, we may be defended and preserved! With repetition of best wishes for you and your's, I beg your prayers for your most humble servant."

So characteristic of the man;—his one motto from the cradle to the grave.—"All around the prospect is gloomy,—but still we must look up!" Bishop Skinner was, of course, rejoiced not to lose his presbyter.

Primus Skinner to Mr. Torry.

"Aberdeen, Oct. 20th, 1802.

"I take this opportunity of acknowledging the very great satisfaction which I received from being informed, not only that you were resolved to remain with your present charge, but that such a resolution was taken in consequence of what your congregation have done to augment your income, which indeed is no more than they ought to have done long ago: but I am happy that they have now exerted themselves in so liberal a manner, especially as it was unsolicited by you or by any friend in your behalf; and I hope they will find no difficulty in executing the plan proposed, as a thing absolutely necessary to show themselves worthy of your services, and desirous to retain them. God grant that you and they may be long happy together, and I trust you shall never have any cause to regret your determination to continue with them."

Bishop Macfarlane's communications must have entailed no small amount of trouble on his correspondent. From a closely written folio sheet, the following may

be quoted, as showing to what fearful lengths that Prelate proceeded:—

“Inverness, Dec. 17th, 1802.

“I consider *all acts* of Deity to relate to *created beings* and *things*. To me it appears most horrible presumption to pretend to say, even to think, of *actions* of JEHOVAH in Trinity upon *Him-themselves*. I therefore take the *Eternal-generation* scheme to be more injurious, if possible, and dreadful, than Arianism. As JEHOVAH is *one*, if there be a generation, *They* generate; a communication, *They* communicate, &c.; but I say no more to you. I need not. It may occur to you that the *Incarnation* is a *peculiar personal act*, and, as such, it militates against what I have said; but when you think seriously it doth not, as might be clearly shown.”

The union of the separated chapels was now proceeding with great rapidity. Primus Skinner showed a most commendable zeal for this work of peace; but it must be confessed that the schismatical congregations were received too much as equals treating with equals, instead of revolted presbyters and laymen submitting to Bishops. Articles and stipulations and guarantees of rights accompanied the process; and the retention of the English Communion Office by the existing congregations seems to have filled Mr. Torry with fear, lest the high eucharistic doctrine of his own Church should be lost or obscured.

Towards the end of 1802, a proposal was made by Dr. Laing of Peterhead, to submit to his Diocesan. This priest had been schismatically ordained about 1770, by Dr. Trail, then Bishop of Down and Connor, while on a tour through Scotland, at Peterhead; though Bishop Kilgour was actually resident in that town at the time. The wisdom of the following letter from Mr. Torry has been amply proved by sad experience

subsequently connected with some of the united congregations :—

Mr. Torry to Primus Skinner.

“Peterhead, Dec. 24th, 1802.

“Right Rev. Father,

“The business of the union of Dr. Laing’s congregation with the Scotch Episcopal Church has, at last, been seriously entered upon, and appears at present to be in such a fair train, as to afford a prospect of a favourable conclusion. Dr. Laing called on me yesterday, and showed me the whole correspondence relative to it. It is an event much to be wished for, and the very expectation of it seems to diffuse general satisfaction in this place.

“Yet, though ardently to be desired, I trust that, in order to bring it about, no concessions will be made inconsistent with the dignity and just rights of the Episcopate, or with those doctrines which hitherto have been accounted essential to the purity, the peace, and unity of the Christian Church. Something of this sort, however, seems to be required in the stipulation made by Dr. Laing, in his answer to Mr. Stephen; and as your Reverence has passed them over without animadversion, I have reason to believe that your silence is construed into acquiescence. Nay, what is more, the only exception which you have made, namely, that it would be indelicate to require the Bishops *not to do* what they have uniformly abstained from doing, Dr. Laing lays hold of, and says, that on the same footing he objects to two or three of the Articles of Union: that it is *indelicate* to require him to profess his belief of the Gospel, &c., &c., as the requisition seems to imply, that hitherto he had not been a true believer of the Gospel, or done his duty faithfully as a Christian Minister. To this I answered, that, by parity of reason, he might object to the repetition of his Creed every LORD’S Day, which the Church in her Public Service enjoins him to make: and that on the same ground he might have refused to answer some of the Questions in the Ordination Office, which might be strained to a retrospective view, as easily as the Articles alluded

to by him. Still he was dissatisfied, and maintained that they were justly chargeable with ambiguity, and had been drawn up with very little regard to *delicacy* for gentlemen in his situation. I then desired him to correspond with you, as the only person capable of removing his objections. To this he replied, that he and two or three of his people were to go to Aberdeen soon, to talk over the business, which I was very glad to hear, because it shows that they are in earnest about it. Only as they appear so extremely tenacious of what they account their just rights, I hope that no part of the genuine rights of the episcopal order will be surrendered out of compliment to them.

“I have reckoned it my duty thus to express my opinion, and to give you the above information; all which I trust you will take in good part as proceeding from a genuine regard to your personal character and official authority.

“Mrs. Torry joins me in the compliments of the season to your Reverence and all your family; and requesting your benediction,

“I ever am,

“Right Reverend Father,

“Your dutiful Son, and humble Servant,

“PATRICK TORRY.”

While Mr. Torry gave much of his time to pastoral duty and his professional studies, he devoted many of his spare hours to the cultivation of the fine arts, music, poetry, and painting. In the latter two he did not attain much proficiency, though various creditable specimens of both remain; but in music, as it has been already said, he was more successful. Naturally of a scientific turn of mind, he completely mastered the theory of music, and even went the length of propounding some original ideas on the *Chromatic Scale*.¹ He also attained some skill in playing several instru-

¹ In a letter to Mr. Jones, of Nayland, who had published a learned “Discourse on Musical Sounds.”

ments, especially the organ. He had several organs built in Peterhead, doing with his own hand the most delicate parts of the work ; and one of them, formerly in his own drawing room, and afterwards in the church at Elgin, is still used in that of Forgue. Much of his correspondence, especially with the Primus Skinner, and Bishop Macfarlane, turns on this subject. Thus the latter writer :—

“Inverness, August 13th, 1803.

“The organ does well ; four of my ladies have performed publicly, and though not all with equal correctness, yet very well ; and they shall be daily growing better.

“I had four days ago much satisfaction by an accidental visit of two English Clergymen. They were happy to see the chapel, organ, &c., and to have an *account of us*. I will tell you more at meeting, D.V.

“The post hour is come. Adieu. I commend you and yours to God’s grace.”

In order to facilitate the process of the Union, subscription to the English Articles was now again earnestly proposed ; and, in common with the rest of the Clergy, Mr. Torry received a summons from Primus Skinner to be present at “ a General Meeting of the Bishops and their Clergy, to be holden in the Chapel of the village of Laurencekirk, on Wednesday, the 24th day of October, at 10 o’clock in the forenoon. The purpose of this meeting being, in the most solemn manner, to exhibit a public testimony of our conformity in doctrine and discipline with the Church of England, and thereby to remove every remaining obstacle to the union of the Episcopalians in Scotland, it is hoped that no Clergyman of our Communion will, without cause the most urgent, withhold his attendance.”

Primus Skinner had drawn up a preamble explaining that the XVIIth Article was not received in a Calvinistic sense,—that the XXVth was not intended to abrogate from the “very great consequence of the truly primitive and venerable rite of Confirmation;” and that the XXXVth, XXXVIth, and XXXVIIth, “are all peculiar to the religious Establishment of England.” From this he was dissuaded by Sir William Forbes; and thereby, as we shall see, laid the subscribing Clergy open to an attack that it was not so easy to repel.

The Convocation met on the day and at the time appointed. There were present,—Primus Skinner, of Aberdeen; Bishops Macfarlane, of Ross; Watson, of Dunkeld and Dumblane, and Jolly, of Moray; thirty-eight Priests, and two Deacons. The lay members of the Congregation having been dismissed, the meeting was formally pronounced by the Primus A Convocation of the Bishops and Clergy of the Church of Scotland; and the Bishops first, and then the Clergy, delivered their opinions on the grand question. John Skinner, of Forfar, honourably distinguished himself by submitting a collection of authorities to show that the Articles were neither Calvinistic, nor Antinomian, nor Pelagian, and was the first to declare his assent and consent to them. The whole Synod unanimously accepted them; and it was ordered, that this acceptance should be signified by the Primus to the Bishops of England and Ireland.

Six weeks later Bishop Macfarlane thus writes on the subject:

“Inverness, Dec. 6th, 1804.

“Although I did not expect much, I hoped to have had more time for private conversation than I found at our Laurencekirk

Convocation. I was disposed for some time prior to it to have sent my excuse for not attending. I am well pleased now I did not so. Upon reflection, it is creditable to us as a Church, to have some test or standard of faith; and since that of England could be agreed to as such, I think it better than had we at this *late period* made out one for ourselves. I trust much good shall follow.

“The *first* good effect I read only last night, Dr. Sandford's Reasons for Submission. They are much to my satisfaction; and I hope they shall have a good effect upon some of his brethren. Much need there is that all who can may unite under CHRIST our GOD to oppose the working of the mystery of iniquity as much as possible.”

The same Bishop in a letter to Mr. Torry, dated Inverness, 17th Sunday after Trinity, 1805, has a good remark about the English Convocation:—

“In England since George I. may be said to have suspended the Convocation, the Established Clergy are much less of one mind than formerly. The sects, by their frequent meetings, keep much in the same opinions, and express them in much the same words. However desultory their proceedings may be considered, there is greater agreement in the opinions of each sect than is commonly thought, and to this is owing their dismal and alarming success.”

The union of the separated chapels had proceeded in an accelerated ratio since the adoption of the Articles; and the accession of Dr. Sandford, the most influential clergyman at Edinburgh, who then officiated in a hall in West Regent^{is at} Street, exceedingly strengthened its preachers. Twelve days before subscribing the articles of union, he had thus concluded an address to his flock: “It is my sincere and settled conviction that it is only by my submission to the Primus of the Episcopal College, the Bishop of Aberdeen, (who

during the present vacancy of the diocese of Edinburgh is my diocesan,) that I can satisfy my own conscience ; that I can act agreeably to the awful responsibility I bear as a minister of the Gospel of our Blessed LORD and SAVIOUR, and can discharge my duty towards those for whose spiritual welfare I am bound by the strongest obligation to be solicitous."

Dr. Grant, of Dundee, still persisted in schism ; he had acquired some reputation as an eloquent preacher, and had published two volumes of Sermons, which in their way are clever compositions. He now printed an Apology for continuing in the Communion of the Church of England, which excited considerable sensation. It is merely a pamphlet of twelve pages ; and, as it is excessively scarce, a few extracts from it, given in none of the ecclesiastical histories of Scotland, may not be out of place.

"An opinion has of late been adopted by some, and pretty generally propagated, that no essential difference exists between the Episcopal Church of Scotland, and that established in England ; and therefore, that Clergymen of the Episcopal persuasion, officiating in Scotland in virtue of ordination by English or Irish Bishops, ought to unite with the former, and submit themselves to the canonical authority of the Scotch Bishops : and hence it is inferred, that nothing prevents such union from taking place, but obstinacy on the part of those Clergymen, and their aversion to submit themselves to the canonical obedience of any Bishop, which they promised at their ordination."

"It has been alleged, that, since the Scotch Bishops have now subscribed the Thirty-Nine Articles of faith of the Church of England, there can be no difference of principle between the two Churches. This appears plausible at first sight ; and I doubt not but superficial observers may give credit to the allegation ; but, upon a closer investigation, it will be found insufficient to prove the fact.

“With regard to subscriptions, let it be observed, that theirs is not yet complete. There are three articles contained in the thirty-sixth canon of the Church of England, which every priest and deacon subscribes before his ordination, which none of the Scotch Bishops or Clergy have subscribed; nor do I see how they can. I mean more particularly the second of them, of which here follows a copy, viz.

“‘That the Book of Common Prayer, and of ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said book prescribed, and public prayer and administration of the Sacraments, and none other.’”

It is clear that Bishop Skinner’s preamble, which was surrendered to the too cautious scrupulosity of Sir William Forbes, would have covered this objection.

“To obviate this difficulty, the Scotch Bishops have told us, that if we will only unite with them, and acknowledge them as our ecclesiastical governors, they will permit us to use in our own congregations the Liturgy of the Church of England, in all the offices of the Church. *This I must allow is coming a great way to meet us*; but, unfortunately, we cannot avail ourselves of their condescension, for reasons which to us appear highly important. Besides, uniting or seeming to unite with the Episcopal Church of Scotland, and using a Liturgy different from the one adopted by that Church, if indeed it can be called an union, would, in my humble opinion, be productive of more harm than good. Two different Liturgies in the same Church, instead of unity would introduce division, and produce confusion, where all must allow the necessity of preserving order.

“A difference merely in the form of words, (though even that might be attended with some inconvenience,) we should, for the sake of peace and unity, be inclined to dispense with: but the Episcopal Church of Scotland authorizes practices which we cannot approve; and in her Liturgy plainly insinuates doctrines

which we do not believe; and therefore, with that Church it is impossible for us to unite, without such a violation of conscience, as would render us unworthy of admission to the ministry of any Church upon earth.

“We should be glad to yield to Bishops that reverence which is due to their high station, and the canonical obedience which we promised at our ordination, if Bishops of our Church could be found, to whom those respects might be rendered. But, while this is not the case, we can no more join ourselves to any other Church, or submit to any other Bishops, than we could to those of the Greek or Roman Church, were it our fate to be situated in any country where either of those Churches are established.

“I have been told, and I believe it is true, that some Clergymen of the Church of England have lately gone over to the Episcopal Church of Scotland, and become ministers in that communion. All I can say to this is, that having no control over those gentlemen, I have no right to censure their conduct; but I have a right, and I will use it, to say, that in this I shall not follow their example. That the Liturgy of the Church of England, excellent as it is, (yet being but a human composition,) might in some of its parts admit of alteration, without danger to religion or good morals, I will not take upon me to deny: but I have never yet heard or read any thing proposed by way of improving it to which there are not weighty objections. Upon the whole, my firm and unfeigned belief is, that the Church of England, as now by law established, is with respect both to faith and form of worship, the purest and most enlightened Church upon earth.”

It is to this Apology that Bishop Skinner alludes, in writing to Mr. Torry, under date January 16th, 1806.

“All which shows that Dr. Grant’s Apology has not as yet had great effect among his brethren; he is determined, however, to adhere to it, and I see it advertised as now published in the form of an appendix to his third volume of Sermons. He has

also been threatening to publish a letter, which he says he has received from the Bishop of Lincoln, approving of his Apology, and of his not uniting with the Scotch Episcopal Church. I am anxious to see whether he has put his threat in execution, and have written to Forfar for information, as in that case it will be but fair that we publish the letter of another Bishop on the same subject, and let the public judge which of the two is most in the right."

The "other Bishop's" letter was that of Horsley. Dr. Grant had sent a copy of his tract to each of the English Prelates. Bishop Horsley replies: "The clergymen of English or Irish ordinations exercising their functions in Scotland, without uniting with the Scottish Bishops, are, in my mind, doing nothing better than keeping alive a schism. I find nothing in your tract to alter my mind."

Bishop Abernethy Drummond had resigned the See of Edinburgh at the Synod of Laurencekirk. On the 15th of January, Dr. Sandford was elected to fill it. One cannot but admire the humility of the indigenous Scottish clergy, who resigned their own far better pretensions to that dignity, and the disinterestedness of the Prelate elect, who had expectations in England, to which his acceptance of that office put an end. The lawyers were on the look out for elaborate briefs; the clergy for difficult questions of obedience; but the whole affair passed over without the least trouble. Whether it were, in the long run, wise, thus to give the precedence to foreign claims, thus to seem to surrender, in the metropolis, the Eucharistic office of the national Church, is a question which need not here be decided.

The next letter refers to an article in Adam's *Religious World Displayed*, which Mr. Torry had been

requested by the editor to write. On comparing the MS., which now lies before me, with the book, I observe that it forms the bulk of the published article; and the Bishop frequently mentioned that the editor had used, without acknowledging his assistance.

Mr. Torry to Bishop Abernethy Drummond.

“I am disappointed that my account of the Scotch Episcopal Church has not obtained your and Bishop Sandford’s approbation. It would oblige me, if you will let me know on what your objections are founded. It seems to me very probable that you and your colleague disapprove of it from motives extremely dissimilar. You know that the subject is, in many parts of it, of a very intricate and tender nature, and involves in it some opinions concerning which very good and learned men have widely differed. If I have not given a proper view of those opinions and of the state of the Church, the blame is entirely chargeable on myself. No person ever saw my narrative until it was finished, when I accounted it my duty to submit it to my diocesan’s perusal, who was pleased to say that he had read it with much satisfaction. Some of my brethren in this country have likewise seen it, and bestowed on it unqualified approbation. Still, however, I am disappointed that you and Bishop Sandford consider it as so objectionable; but I am rather *pleased* than *disappointed*, that it is not to *appear in print*. I have no desire to stand forward *publicly* as the advocate, apologist, or historian of our spiritual society; and I am very willing to believe that Mr. Adam is much better qualified for taking that office on himself.

“May I expect the favour of an answer, stating the grounds of your objections? I request your blessing, and am with much respect,

“Right Rev. Father,
“Your most obedient son and servant,
“PATRICK TORRY.”

Dr. Gleig to Mr. Torry.

“Stirling, May 24th, 1806.

“I have had no occasion to write to you since the consecration of Bishop Sandford;—an event which promises to be productive of very beneficial effects, though it has excited some ridiculous alarm in the Kirk. The Bishop, however, proceeds in his even tenour with that seriousness and mildness for which he is remarkable; and I doubt not, but the present alarm will soon be done away. He has experienced some difficulty in settling the two chapels in Drummond Street and Carrubber’s Close; but they are now settled, I trust to general satisfaction.”

The following letter alludes to Mr. Adam’s book; it seems that the Bishop was not aware of Mr. Torry’s intended contribution to it:—

Bishop Macfarlane to Mr. Torry.

“Inverness, June 20th, 1807.

“I do wish to see it *before* publication. But, alas! it seems, *Scotch*, shall not be long properly prefixed to episcopacy! There are ‘who are going out from us,’ I fear they have not been properly ‘of us, for had they been of us, they would have continued with us.’ In place of being an independent, but solid, though small portion of the Church Catholic, and having a name, we are to be lost, and swallowed up in *another portion* of the Catholic Church. But we are to have money! Our venerable, and the only reformed and *legally* established Communion Office we ever had, it seems dare not show its face, and when falsely accused dare not be vindicated, for fear of giving offence to a Church, tottering, and in fear of falling! which Church it seems will not allow us to be any portion of her—indeed we are not.

“I am sorry to think you have been so ill, but happy that again you are well. Take care of yourself; you have good to do yet, I hope, for the *Scotch Church*.” [And the Bishop’s hope was, as we shall see, fulfilled.]

Mr. Torry was now invested with the important office of treasurer to the Scotch Episcopal Friendly Society; and much of his correspondence was taken up with applications to its liberality. Incidentally I find it mentioned, by Mr. Gleig, in reference to one of its pensioners, that

“Bishop Sandford preached for her a charity sermon, by which she received above £160, the greatest collection that I believe ever was made for a charitable purpose at one church in Edinburgh.”

During the whole of the year 1807, Bishop Watson of Dunkeld was in declining health, and the following letter is clearly of that date:

“My dear Sir,

“I was favoured with your very friendly communication in due course of post, and have allowed some days to elapse before sitting down to answer it, that I might not seem to determine with precipitancy concerning points so serious and important as those contained in your letter. It is singularly gratifying to me to be assured that you entertain such a favourable opinion of me, as to think that I am not unworthy of higher promotion in the Ministry; and I am abundantly sensible of your friendship in wishing to make such an arrangement as would naturally facilitate the accomplishment of that object. But, my dear sir, you are perhaps much mistaken when you think that there are no difficulties as to what you mention, but such as are of a temporal nature, and regard my property in the town and neighbourhood of Peterhead. These might be surmounted; but those which I am about to mention are of a more formidable nature. How do you know that in case of a vacancy in the Diocese of Dunkeld, I should be acceptable to the Clergy and be the object of their choice? On the contrary, were it *known or even suspected* that I had removed to Forfar with a view to an eventual promotion to the Episcopate, it might happen that

that circumstance would cause my brethren to look upon me with jealousy and not kindness, and be the very means of defeating the plan proposed.

“But supposing that I should be acceptable to the Clergy, is it clear that I should also be acceptable to the Bishops? Your friendly partiality makes you say so; but I suppose you say it only as a matter of opinion, and not from any positive declaration to that effect.

“But the most insurmountable objection remains behind, and it arises from a conviction that I am unworthy to be promoted to hold a seat in the Episcopal College. My high regard for the Church induces me to wish that only such men may be raised to that dignity as are adorned with such qualifications as I am not possessed of, and probably never shall attain.

“From all these considerations I must decline your proposal, with every sentiment of gratitude to you and such of your brethren as may have concurred with you in making it.

“I heartily wish you all success in the new charge to which you are about to be appointed, and every comfort in your personal and domestic relations. In these good wishes Mrs. Torry joins me; and I am,

“My dear Sir,

“Your affectionate brother and humble servant,
“PATRICK TORRY.”

This letter breathes, in every line, of the writer :

Bishop Jolly to Mr. Torry.

“Fraserburgh, Whit-Tuesday, 1808.

“My Dear Reverend Brother,

“Although we seldom exchange letters, yet in heart we correspond closely and kindly, I am persuaded. I will therefore without preface solicit your advice and assistance in a matter now before me. At this time you are, I know, to receive, under secrecy, a sum of money into the fund never to be abstracted, but only to yield interest to the donor during life. In short, then, would you, under the same strict secrecy, without the

mention even of my name to any person whatever, accept and lodge with it the small sum of £100 sterling, to sink in like manner after the death of two persons, who are both past the meridian of life, and require only the simple interest of it in the meantime? Such a proposal should not, I think, be rejected. Do you then, my dear sir, just as from yourself, speaking of two persons anonymous, manage this little matter in your own prudent way. When we meet, as I hope we shall at the Bishop's Visitation, if not sooner, I will say and do what may be requisite; but meanwhile do you all in my stead, and take your chance of me. The money is now ready, and waits only your directions as to the way and time of transmission. On Saturday then, but rather on Thursday if possible, by the post I hope to hear from you.

“With kind compliments, I fervently wish you and your family all the blessings and comforts of this holy season, and ever am,

“My dear Reverend Sir,

“Your most affectionate brother

“And respectful humble servant,

“ALEXANDER JOLLY.”

Bishop Watson, in the summer of this year, sank from a complication of diseases, at the early age of forty-seven. He was a good, if not a great, man, and had been presented to the Church of Laurencekirk by Lord Gardenston: who, though a Presbyterian, not only built but endowed it for him with £40 yearly, and forty bolls of oatmeal.

Thus Bishop Macfarlane writes on his decease:

Bishop Macfarlane to Mr. Torry.

“Inverness, Sixth Sunday after Trinity, 1808.

“So my *old* friend and once intimate and class correspondent, on what we deemed important subjects, Bishop Watson, is gone home before me. His place must be filled up, and the sooner

the better, and by all means if possible from the *old stock*, as I think. I have not heard from the Primus since Bishop Watson's death. The departure of two more must be soon, so delay may be dangerous. I have very few Clerical correspondents now, and so know not much of what is doing. Bishop Jolly writes me not. I cannot cease being Hutchinsonian, nor do I at all prefer new to old friends and old principles. I am too old myself now to be given to change. I however now and then from curiosity send for a new book, but really few are of value."

The Primus having issued his mandate for the election of a Bishop of Dunkeld, the Clergy met at Alyth, on September 14, 1808, and Messrs. Gleig and Torry being proposed, the former was elected by a majority of one. The history of former proceedings throws some light on the present election to this See; and as the following facts are an addition to the hitherto published Ecclesiastical History of Scotland, I insert them here in an abbreviated form from the Diocesan Record of Dunkeld :

"Bishop Rose having been elected to the See of Dunkeld on the 17th of July, 1776, held both Sees until the autumn of 1786. Being then in an infirm state of health, and it having been represented to him that it would be proper for him to resign one of the districts 'in order that the Episcopal Succession might be strengthened by the election of a successor,' he did resign Dunkeld accordingly, and a mandate was issued for a new election; in consequence of which the Clergy of Dunkeld met for that purpose at Sheilhill, near Kirriemuir, on the 5th of October, 1786, and unanimously elected Dr. Abernethy Drummond, Presbyter in Edinburgh. One thing is remarkable concerning this election: Mr. William Jolly, Deacon, acted as proxy for one of the Presbyters, Mr. George Innes, who was absent.

"The following is a copy of a portion of the return which was

made to Primus Kilgour and his colleagues, Bishops Rose and Petrie :

“ ‘ Sheilhill, 5th October, 1786.

“ ‘ In consequence of your mandate, we, the Presbyters of the Diocese of Dunkeld, have this day unanimously elected the Rev. Dr. William Abernethy Drummond, of Hawthornden, to be our Bishop, who we are fully persuaded is properly qualified, if piety, learning, and good sense can entitle him to be chosen.

“ ‘ GEORGE SKENE, Dean.

“ ‘ WILLIAM JOLLY, proxy for Mr. G. INNES.

“ ‘ JAMES LYALL.

“ ‘ WILLIAM NICOLL.’

“ In announcing the election to Dr. A. Drummond, they addressed him as follows :

“ ‘ We most earnestly beg you will be pleased to accept this deed of election in your favour, the doing of which, we persuade ourselves, will greatly contribute both to the general good of the Church and the benefit of this particular Diocese ; and with the warmest hearts, &c.’

“ Dr. Abernethy Drummond made the following reply :

“ ‘ Hawthornden, 11th October, 1786.

“ ‘ Very Reverend and dear brethren,

“ ‘ Your most obliging letter of the 5th current, conveying an unanimous election in my favour to be Bishop of Dunkeld, and your earnest entreaty to accept of the election, is come to my hand this moment ; and as it is a fresh and repeated proof of your friendship and regard, I esteem it highly, and receive the account of it with peculiar satisfaction. Indeed, the honour you have done me, after so many attempts by our superiors to discredit me with my brethren, penetrated my heart with such a lively sense of gratitude as no time shall obliterate ; and I have only to regret that, great as the obligation is which your election lays upon me, I cannot gratify you in your request, for many reasons which it is needless to unfold. I pray God to direct your future consultations on this interesting subject as

shall be most conducive to His own glory and the benefit of His distressed Church ; and am with great regard and respect,

“ ‘ Very Reverend and dear brethren,

“ ‘ Your much obliged brother and

“ ‘ Most obedient humble servant,

“ ‘ W. ABERNETHY DRUMMOND.’

“ Upon receiving this letter the Dean transmitted a copy to the Primus ; and the following is a portion of his reply, which was rather tart :

“ ‘ Whatever compliment the election of Dr. A. Drummond was to him, you certainly by it meant none to the Bishops. You now want directions what is next necessary to be done ; and that is, without loss of time you call your brethren together again, and proceed to elect some fit person to be your Bishop.’

“ The Clergy met a second time at Forfar, on the 9th of November, and elected the Rev. James Lyall, one of their own number. Mr. Lyall was not present, but notice was immediately sent to him by express at his residence of Sheilhill ; and his reply, sent to the Clergy, before they separated, is rather curious :

“ ‘ Impressed with a grateful sense of the undeserved honour you have done me in making an election in my favour, I most sincerely return you my thanks ; but after what you have often heard me declare, I must beg to be excused from accepting. At the best time of my life, I could not think myself nearly equal to such a weighty charge, far less now with one foot in the grave and the other fast following it.’

“ After this refusal the Clergy proceeded on the same day to another election, and their unanimous choice fell on the Rev. George Gleig, at Pittenweem ; in communicating it to him they wrote as follows :

“ ‘ We hereby earnestly beseech you will accept, by which you will not only very much oblige us, but also upon your promotion, you will find all canonical obedience paid you with readiness and cheerfulness.’

“ Mr. Gleig made the following characteristic reply (without a date) :

“ ‘ My Reverend and dear brethren,

“ ‘ The time has long elapsed at which you had reason to expect my final answer respecting my acceptance of that high and sacred office to which I have the honour to be chosen by your unanimous suffrages. For this delay I can plead no other apology than the fluctuating state of my own mind, which resolved upon one thing to-day, and changed that resolution on the morrow ; which sometimes flattered me with the hopes that, if a Bishop, I might from my connections be useful to the Church, and which as often presented to my imagination nothing in that station but wretchedness to myself. The importunities of my too partial friends have prevailed, and I have at last reluctantly resolved to acquiesce in your election, of which I pray God you may never have cause to repent. Indeed, so low is my own opinion of my fitness for so weighty a charge, and so little is my ambition of being a ruler in the Church, that I shall even yet think myself released from a very heavy burden, if you will be so good as transfer your suffrages to another. If, however, you are determined to abide by the choice you have made, let me intreat your prayers for one to whose happiness you have brought no acquisition, whose mind you have filled with fear and perplexity, and whose accustomed cheerfulness seems to be for ever banished by the step which he has been almost compelled to take. I shall look, if your Bishop, for your affection and confidence rather than your obedience, and hope that the only contest which shall ever be amongst us, will be who shall most faithfully discharge the duties of his office.

“ ‘ I am, with real regard, &c.,

“ ‘ GEORGE GLEIG.’

“ A copy of this letter was sent to the Primus (Kilgour), and he signified in a private letter to the Dean his approbation of the Clergy’s choice. But in the meantime Bishop Skinner, of Aberdeen (for Kilgour had, as we have seen, resigned the See, and only retained the Primacy), having objected to Mr. Gleig’s promotion on account of some expressions in a late publication of his, entitled ‘ An Apology for the Church of Scotland,’ in-

serted in the 'Gentleman's Magazine,' Mr. Gleig wrote a letter to the Clergy recalling his acceptance, from which the following is an extract :

“ ‘Pittenweem, Monday in Easter Week, 1787.

“ ‘My dear and Reverend brethren,

“ ‘You probably know, in consequence of a letter of mine in answer to one from your Dean, that objections were unexpectedly started to my promotion by Bishop Skinner. Although many letters have passed between his reverence, the Primus, and myself on the subject, I do not even yet know what these objections are. But as I am conscious of my own unworthiness, as the Bishop seems extremely averse to receiving me as his colleague, and as the Episcopate is an honour of which I never was ambitious, and which I should feel a very heavy burden, you will have the goodness to accept my resignation of all claims to the dignity to which your partial suffrages have elected me. I intreat you to be assured, that while I live, I shall ever retain a grateful sense of the honour done me by the Diocese of Dunkeld, and that the sole reason of my resignation is to prevent disturbance on my account in this afflicted Church.’

“ ‘It seems that, in consequence of this triple failure to fill the See of Dunkeld, the Diocese had no Bishop for five years. The episcopal duties connected with it appear, from several entries in the Diocesan Record, to have been discharged by the proximus Bishop, Bishop Strahan, of Brechin, who lived in Dundee, until the election of Bishop Watson in the year 1792.

“ ‘Here follows the Minute of the election of 1808, from which it will be seen that, as Mr. Gleig's first rejection proceeded from the opposition of Bishop John Skinner, his second arose from that of his son, Mr. Skinner of Forfar :

“ ‘Alyth, September 14, 1808.

“ ‘Convened here the Very Rev. John Robertson, Dean, the Rev. John Skinner, John Buchan, David Moir, and James Somerville. After prayers, and the meeting had been con-

stituted, a mandate from the Episcopal College was produced and read by the Dean, empowering the Clergy of the Diocese of Dunkeld to elect a successor to the Right Rev. Jonathan Watson, their late Bishop.

“ ‘The Dean proposed the Rev. George Gleig, LL.D., Presbyter in Stirling, as a proper person to fill the vacancy in the College occasioned by the death of Bishop Watson. Immediately after Mr. Skinner proposed the Rev. Patrick Torry, Presbyter at Peterhead. After some deliberation it was put to the vote which of the two should be elected, when there appeared for Dr. Gleig the Rev. James Somerville, Chaplain to Sir George Stewart, John Buchan, of Kirriemuir, and the Dean: for Mr. Torry, the Rev. John Skinner, of Forfar, and David Moir. In consequence thereof, the majority is in favour of the Rev. Dr. Gleig, who is declared to be duly elected, and now to be recommended accordingly to the College of Bishops with all convenient speed.

“ ‘In testimony whereof we subscribe this Deed of election, day and date aforesaid.

“ ‘ (Signed) JOHN ROBERTSON,

“ ‘ JOHN BUCHAN,

“ ‘ JAMES SOMERVILLE.’

“ ‘Dissentient for the following reasons :

“ ‘Primo. We consider Mr. Somerville as no Presbyter of this Diocese. His residence is in Edinburgh, and he is unpossessed of any letters of collation to any charge in the Church. His being employed moreover by Bishop Sandford, is tantamount to his being a recognised member of that Bishop’s Diocese, more especially as his letters of Presbyteration bear Bishop Sandford’s signature.

“ ‘Secundo. That having stated to our Reverend brethren the sense of the Episcopal College at large on the subject of Mr. Torry’s election, and having informed them of the engagements which were about to take place for his removal (in the event of his becoming Bishop of Dunkeld) to the vicinity of his Diocese, we conceive it to be an unbecoming measure on the part of the Presbyters of Dunkeld to intrude at the present time any other person as a candidate for admission into that

venerable body, be his merits what they will, and we acknowledge Dr. Gleig's merits to be not a few.

“(Signed) JOHN SKINNER,
“ ‘ DAVID MOIR.’ ”

The following letters tell their own tale ; and notwithstanding some personal expression of feeling which had been better away, it is impossible, I think, to avoid admiring the straightforward manliness of Dr. Gleig's conduct and expressions :

Dean Robertson
The Rev. Dr. Gleig to the Rev. P. Torry.

“ Stirling, Sept. 6th, 1808.

“ Rev. and dear Sir,

“ I sincerely condole with you and your diocesan brethren for the loss you have sustained by the death of Bishop Watson. I knew him well after he became a Bishop ; and his manners and principles were such as very quickly to root out from my mind some slight prejudices excited by the singular mode in which he suffered himself to be elected by the See of Dunkeld, and even to command my sincere love and esteem.

“ To be thought worthy to succeed such a Bishop by the clergy over whom it was his fortune to preside, is on several accounts very grateful to me ; for the man must possess either a larger share of pride or a smaller regard for honest fame than I trust shall ever be justly laid to my charge, who would not be gratified by the steady attachment of a whole diocese for upwards of twenty years, ‘ through evil report and good report.’ Yet I hope you will not deem me ungrateful, though I beg leave to decline the honour which you intend me, and recommend to you and your diocesan brethren some clergyman who is more acceptable to the leading members of the Episcopal College than there is reason to believe me to be.

“ Having been twice unanimously elected to the diocese of Dunkeld before any clergyman now of that diocese was admitted, I believe, into holy orders, and as often rejected with

circumstances of insult to which you are probably a stranger, and which I am myself desirous to forget, I formed a solemn resolution on the promotion of Bishop Watson never again to give any man an opportunity of treating me as I had then been treated, and as, I must be permitted to think, no part of my conduct as a clergyman had merited. Were I therefore unani- mously elected, to-morrow, I could not accept, unless the ma- jority of the Episcopal College should declare it to be their opinion that it is my duty to accept; and I have not the smallest reason to believe that the majority of the present College are disposed to make such a declaration. My own amiable and excellent diocesan probably *is*, for he proposed me for the diocese of Edinburgh, when he was himself elected to it, and since that period has often expressed an earnest wish that I were one of his colleagues, rather than one of his presbyters; but I am not aware that we have another Bishop who concurs with him in such a wish. On the other hand, I have reason to know that Mr. Torry, at Peterhead, would be most acceptable to the Primus and Bishop Jolly; and that Bishop Sandford will cheer- fully concur with them in promoting him to the episcopate.

“From this statement, on the accuracy of which you may rely, you must perceive the impropriety of electing me your Bishop, since there is not the smallest probability of the con- dition being complied with, on which alone I *can* accept of an election to the episcopate. If, on the other hand, you elect Mr. Torry, whom I know to be as well qualified to fill the high station as any presbyter in the Church, I have reason to believe that his promotion will meet with no opposition whatever; whilst the present weakness of the Episcopal College, and con- sequent danger of the succession, proclaim aloud that this is not a time for altercation or delay.

“Do not, from all this, suppose that I am contemptuously rejecting what is not yet in my offer, or arrogantly dictating to you and your brethren in a matter of so much importance, on which you have an unquestionable right to decide for yourselves. Such contempt and arrogance would be a very unworthy return for the flattering terms in which you communicate to me your own and your brethren’s wishes; and it would be very far from

the conduct becoming any clergyman. No man, I apprehend, who has ever dedicated his services to the Church has *a right to refuse an office* which his brethren and superiors at once unite in requesting him to accept, as a measure, in their opinion, calculated to promote their good. Should the Bishops, therefore, or a majority of them, in the event of my election, declare that in their opinion it would be my duty to accept, I should certainly hold myself to be at their disposal; but as there is not the smallest probability of this, I must request you and your brethren to accept my thanks for the honour that you have done me, and to give your votes to Mr. Torry, or any other deserving clergyman. With regard,

“I am, Rev. and dear Sir,

“Your affectionate brother,

“and very faithful servant,

“GEO. GLEIG.”

Dr. Gleig to Mr. Torry.

“Stirling, Sept. 17th, 1808.

“My dear Sir,

“Some time ago I received from Mr. Robertson, the senior clergyman of the diocese of Dunkeld, a letter requesting to know if I would accept of the office of their Bishop, if I should be elected, as he had reason to think I would be, by a decided majority—indeed he said by all but Mr. Skinner. I had formerly recommended you warmly to Bishop Sandford for that office, of which I am myself anything but ambitious; and I wrote to Mr. Robertson a letter, of which I send a copy, with this. I was therefore surprised this morning by a letter from Mr. Skinner, informing me that I was elected by a majority of three to two; that he was in the minority; and that he had recorded his reasons of dissent—some of which are sufficiently strong. I have not got the deed of election, and of course have it not in my power yet to give in either a formal acceptance or a formal refusal of the honour intended me; but I shall, most certainly, decline that honour, provided you will accept of it.

I would decline it at any rate, having no desire for squabbles about promotion, were there not danger, if it should be declined by both you and me, of its falling into very improper hands. I know, that if I decline, you will be *unanimously* elected; but if you and I both decline, God knows on whom the election may fall. Let me then hear from you by the return of post, that I may be prepared to write a decided answer to Mr. Robertson as soon as I receive from him the deed of election; and that they may proceed to another election on the same mandate without loss of time. Be assured, my dear Sir, that it will give me unfeigned pleasure to see you Bishop of Dunkeld, and let not something like a preference given by the clergy to me prejudice you against accepting an office of which Mr. Skinner assures me they all acknowledge you worthy, at the very instant that three of them voted for me. This is not a time for standing on punctilio or delicacy of feeling; and the clergy of Dunkeld are the more excusable for betraying a partiality for me, from their knowledge of the manner in which I was formerly treated when elected to that See, and when I could have been of infinitely greater use to the Church there than I could now be as a Bishop. I shall send this letter to Edinburgh, in hopes that Bishop Sandford may get it franked to you; but as you may keep (but keep safe) the copy of my letter to Mr. Robertson, you may answer me without a frank. I wish you to keep this copy *safe as a proof of my having acted openly and honourably* on the occasion; but I have no objection to your showing both this letter and it to good Bishop Jolly, to whom I must request you to offer my most respectful compliments.

“I am, &c.

“GEO. GLEIG.”

Mr. Gleig to Mr. Torry.

“Stirling, September 19th, 1808.

“My dear Sir,

“I received this morning the deed of election from Dunkeld, together with Messrs. Skinner’s and Moir’s protest against

it. Of the protest it is needless to speak; but it is proper to say that of *such an election*, so protested against, I cannot accept. Let me therefore conjure you by our old friendship to accept of the office which I have declined; for by doing so I verily believe you will render a greater service to the Church than most individuals have had it in their power to do. You will certainly do a thing acceptable to me, and I have reason to believe tending to the harmony of the diocese of Brechin at their ensuing election. Trusting that you will do so, and to prevent unnecessary and dangerous delays, I have requested Messrs. Robertson and Buchan, when they forward my letter declining the honour they intended me, to signify to the Primus that they transfer their votes from me to Mr. Torry, to prevent the necessity of another meeting of the Clergy. This perhaps is not a very formal or regular way of proceeding; but something similar to it, though less regular, was sustained in the election of Bishop Watson, to Dunkeld; and as all the Clergy at their late meeting declared you worthy of the office, no man but my self has a right to object to the informality of the proceedings.

“In acting thus I believe I am doing what would be acceptable to good Bishop Kilgour were he alive; and as both you and I were under obligations to him, I think it must be pleasing to us both to do what he would approve. I take it for granted that you will have got my letter of the 17th before you receive this, and therefore I request you to take a ride to Fraserburgh, and show the whole correspondence to good Bishop Jolly, to whom I again offer my respectful compliments.

“I am, with great regard,

“My dear Sir,

“Yours truly,

“GEORGE GLEIG.

“As there is now no such immediate hurry in your answering me, I take it for granted that you will not let Dunkeld fall into improper hands. G. G.”

A second election was therefore necessary, and here is the result.

“The dutiful Address of the Presbyters of the Diocese of Dunkeld.”

“Reverend Sir,

“We, the Presbyters of the Diocese of Dunkeld, being met in virtue of a mandate from the Right Reverend John Skinner, Primus, and his colleagues, in order to elect a successor to our late worthy Diocesan, Jonathan Watson, Bishop of Dunkeld, and being well apprised of the piety, learning, and other abilities, of you the Reverend Patrick Torry, Presbyter at Peterhead, do hereby unanimously elect you to be our Bishop, and have by our public deed of the same date with this our address to you, recommended you to the Right Reverend John Skinner, Primus, and his colleagues for consecration.

“We, therefore, most earnestly beg you will be pleased to accept this our deed of election in your favour. And upon your being confirmed Bishop of Dunkeld, we promise you all due submission and canonical obedience.

“In testimony whereof this our deed is signed by us at Alyth, this sixth day of October, one thousand eight hundred and eight.

“PROXY: JOHN BUCHAN for JOHN ROBERTSON.

“J. SKINNER.

“JOHN BUCHAN.

“DAVID MOIR.”

Primus Skinner to Mr. Torry.

“Aberdeen, October 8th, 1808.

“Reverend and dear Sir,

“I wrote you last night, to go by this day’s post, in consequence of Bishop Macfarlane being here, and a wish expressed by Mrs. that you should bring her son to Aberdeen, to go home under the care of Bishop Macfarlane. I mentioned in my letter that I expected to receive this day an unanimous Deed of Election in your favour, which I have now

the pleasure of forwarding to you, and can assure you that it meets with the most cordial approbation of all the Bishops. I beg, therefore, that you will excuse the hurried intimation which has been given you of this, to all of us most agreeable occurrence, and ascribe the shortness of the notice to the circumstance of Bishop Macfarlane being in this place, and our earnest desire to accommodate matters so far to his convenience, as to prevent the necessity of his returning again before winter for the consecration of the now Bishop elect of Dunkeld. We both, therefore, hope to have the satisfaction of seeing you here on Monday; and I wrote a few lines to Bishop Jolly last night, requesting that he might come to Peterhead on Sunday evening, and accompany you to this place on Monday. Let me remind you both to bring gowns along with you; and I shall be happy to show you all the other papers which I have received on this subject. Meantime with my best wishes for a pleasing issue to the business now in hand, and commending you and all your concerns to the Divine benediction,

“I ever am,

“Reverend and dear Sir,

“Your very affectionate and faithful Brother,

“JOHN SKINNER.”

Primus Skinner to Mr. Torry.

“Aberdeen, October 11th, 1808.

“Reverend and dear Sir,

“As you have been unanimously elected by the Presbyters of the Diocese of Dunkeld to be their Bishop, a measure which meets my warmest approbation, I hereby declare you and your congregation in Peterhead, in terms of the ninth Canon of our Church, to be exempt from my jurisdiction, as Bishop of Aberdeen, and wishing you all comfort and happiness in the episcopal charge, with which you are now to be invested,

“I am, with much regard and affection,

“Reverend Sir,

“Your faithful Brother and Servant in CHRIST,

“JOHN SKINNER.”

Before this consecration, a somewhat remarkable occurrence took place. The sentiments of most of the clergy in English orders, and especially of the Bishop of Edinburgh, were unfriendly to the continued, or at least, the primary use of the Scotch Eucharistic Office. This was matter of deep concern to the Primus; and he accordingly required Mr. Torry's signature to the following document;—a signature, no doubt, most heartily and thankfully given.

"I, undersubscribed, do hereby voluntarily, and *ex animo* declare—being now about to be promoted by the mercy of God to the Episcopal College of the Church of Scotland—that when promoted to the Episcopate I will co-operate with the Bishops of said Church in supporting a steady adherence to the truths and doctrines by which it has been so happily distinguished, and particularly to the doctrine of the Holy Eucharist, as laid down in our excellent Communion Office; the use of which I will strenuously recommend by my own practice, and by every other means in my power. In testimony whereof I have signed this declaration, at Aberdeen, on the twelfth day of October, eighteen hundred and eight.

"As witness my hand. P. TORRY."

"These do certify to all whom it may concern, that the Reverend Patrick Torry, Presbyter in Peterhead, was this day, in Saint Andrew's Chapel, Aberdeen, duly ordained and consecrated a Bishop; and is hereby collated and appointed to the episcopal charge of the Diocese of Dunkeld, in consequence of the unanimous election of the Presbyters of that Diocese.

"Given at Berrybank, near Aberdeen, this twelfth day of October, in the year of our LORD one thousand eight hundred and eight, and signed by

"JOHN SKINNER, Bishop of Aberdeen and Primus.

"ANDREW MACFARLANE, Bishop of Ross.

"ALEXANDER JOLLY, Bishop of Moray."

We shall now see Mr. Torry brought into a larger field of action, and displaying, with even more boldness than before, his love to his national Church, and his zeal for the preservation of that which he held dear, above all earthly possessions, her unmutilated Eucharistic Office.

CHAPTER III.

FROM BISHOP TORRY'S ELECTION TO DUNKELD TILL
THE NEGOTIATION FOR THE CONSECRATION OF BISHOP
LUSCOMBE.

A. D. 1808—1824.

BEFORE Bishop Torry's consecration, the great age and mental imbecility of Bishop Strachan, of Brechin, rendered a coadjutor necessary. Dr. Gleig was now unanimously chosen, and the College confirmed him without difficulty. Only eighteen days after his own elevation to the Episcopate, Bishop Torry had the satisfaction of assisting at that of his friend.

Mr. Gleig to Bishop Torry.

“ Stirling, Oct. 17th, 1808.

“ Right Rev. and dear Sir,

“ Permit me to congratulate not you, but the Church, on your promotion to the Episcopal bench—a measure I earnestly recommended years ago, and from which, now that it has taken place, I augur the happiest consequences. The office of a Bishop among us is certainly not an object of worldly ambition; but it is an office which must be sustained, and which, perhaps, those are bound to undertake, who shall be solicited to do so in the way that you and I have been solicited. Were the case otherwise, I should, most certainly, not have accepted of the election to the See of Brechin: an election, which, when I last wrote to you, I had every reason—from what I heard—to think would have fallen on Mr. Walker. On a better one it could

not have fallen, had his residence been anywhere but in Edinburgh; but when I shall have the pleasure of seeing you and Bishop Jolly, I will convince you both that a second Bishop in Edinburgh would not be endured by the *liberalists* of the *Kirk*.

I have written such a letter to the Primus, as I trust will satisfy him; and I have written it *ex animo*, being as partial to the Scotch Communion Office, as he can be, though probably he and I might take *different ways* of recommending it. I have therefore ventured to express a wish that I may be consecrated on the festival of S. Simon and S. Jude, and that the place of consecration may be Stonehaven. I have mentioned the same things to Bishop Jolly, assigning my reasons (which are pretty strong ones) for wishing that time and that place to be fixed on; and I hope that you will all find them convenient.

I shall probably bring some friend with me, as two have offered to preach the Consecration Sermon; and as it is my right to appoint the preacher, I hope no objection will be made to him by any of you. Perhaps the distance and the business may intimidate them both; and in that case I shall look for a Sermon from yourself, on whom, as the youngest Bishop, I believe it will naturally fall. With great regard,

“I am,

“Right Rev. and dear Sir,

“Your dutiful son and faithful friend,

“GEO. GLEIG.”

Bishop Jolly to Bishop Torry.

“Fraserburgh, Oct. 22nd, 1808.

“Right Rev. and dear Brother.

“As in person, so on paper, I salute you under your new title with most cordial joy. LORD, mercifully grant that we may at last, with joy, give up our account!

You participate in my feelings upon the happy tidings from Stirling and Aberdeen, and will (D.V.) let me have the happiness of your company, as proposed, from Old Deer on Friday next, when we shall meet there about nine, or between that and ten

a.m. I hope. I regret, however, that our chapels must be shut on that holiday, as well as Sunday;—but our avocation is that of duty, and for a blessing I trust to our poor Church. The Primus wishes to see us on Friday night at furthest; as he has written to your reverence also, I dare say. Pray let me have a line by the post, that we may be in concert; and I shall be very much obliged to you to point out any amendment of plan. Shall we stop at *Noble's* or *Jeffray's*? I will do just as you shall direct, and be thankful to you.

“With kind respects to Mrs. Torry and your family. I very earnestly beg your daily prayers for me, being ever with warm regard,

“Right Rev. and dear Sir,

“Your most affectionate brother

“and most obedient humble servant,

“ALEXANDER JOLLY.”

Bishop Gleig to Bishop Torry.

“Stirling, June 19th, 1809.

“As I believe Bishop Sandford means to be at the meeting of the Society, where I suppose Bishop Macfarlane usually attends, I wish we could hold a Synod on the Thursday for the purpose of revising our Canons and contriving some method, if possible, for banishing for ever from the Church that party spirit which has prevailed in her to a greater or less degree ever since I had the honour to be one of her Clergy. I am the more earnest in this, because I had not been forty-eight hours a Bishop when I was accosted by a leading Presbyter in a tone which to me indicated very plainly that he expected *me to thwart every measure, good or bad, that might be proposed by the Primus!* The gentleman to whom I allude never more completely mistook his man. When I agreed to be a Bishop, and the Primus agreed to consecrate me, I take it for granted that we both had resolved to bury in perpetual oblivion every thing disagreeable that had formerly occurred between us; and I have no hesitation to say that, with respect to every thing relating to the Church at large that has ever passed between the Primus and me, I agree with him to the minutest *iota*: I am not sure, though I

wish to believe, that I do so with *all* my brethren. If we can banish party spirit from among us, and ambition, which in such a Society as ours is ridiculous as well as unchristian, we may yet through the goodness of GOD be able to raise our heads; and I wish to be the instrument, or one of the instruments, for accomplishing this good purpose."

The result of this suggestion was the meeting of which the following is the official minute :

"At Aberdeen, the 24th day of August, 1809, the following Bishops of the Scotch Episcopal Church, viz., the Right Rev. John Skinner, Bishop of Aberdeen and Primus, the Right Rev. Andrew Macfarlane, Bishop of Ross, the Right Rev. Alexander Jolly, Bishop of Moray, the Right Rev. Patrick Torry, Bishop of Dunkeld, and the Right Rev. George Gleig, LL.D., Bishop of Brechin, having by appointment met together and taken into their serious consideration the state of the Church in the several districts under their charge, are unanimously of opinion that it is highly expedient to direct the attention of their Clergy to some points of Canonical obedience, which seem of late years to have been too much overlooked, or not so duly regarded as they ought to be. Under this impression the Bishops above mentioned feel themselves in duty bound to observe, that the term, *Canonical obedience*, embraces the following particulars :

"1st. That the Clergy of one Diocese receive no rule or direction from any Bishop or Priest of any other Diocese, under the pain of suspension from all ecclesiastical functions for three months for the first offence; six months for the second; and for the third during the Bishop's pleasure.

"2ndly. That they do not interfere directly or indirectly in the affairs of any other Diocese, under the same penalties, unless they be required so to do by the Bishop of that Diocese, and have the consent of their own Bishop for such interference; it being always understood that they still retain the right of appealing from any sentence of their own Bishop by which they may think themselves aggrieved, to the Primus and other Com-

provincial Bishops with the representatives of the said Clergy met in Synod.

“3rdly. That they do not at any time leave or absent themselves from their charge for a longer space than three weeks, without the permission and consent of the Bishop of the Diocese.

“4thly. That they be careful to attend such meetings of the Clergy in their respective districts as may be appointed by the Bishop of the Diocese, or by the Dean in the name and by the authority of the Bishop.

“5thly. That they attend strictly to the Rubrics prefixed to the Communion Office.

“6thly. That they make no innovation on the Service of the Church presently in use, but by the Bishop’s consent and direction.

“JOHN SKINNER, Bishop of Aberdeen and Primus.

“ANDREW MACFARLANE, Bishop of Ross.

“ALEXANDER JOLLY, Bishop of Moray.

“(As Proxy for BISHOP SANDFORD,) GEORGE GLEIG, Bishop of Brechin.

“PATRICK TORRY, Bishop of Dunkeld.

“GEORGE GLEIG, Bishop of Brechin.”

These Canons are certainly worthy of all praise. The second struck the last blow at that College system, which, as we have seen, was rampant in the early part of the eighteenth century; and the fifth and sixth erected an additional and certainly not unneeded safeguard against the gradual introduction of the English office, consequent on the healing of the schism.

Primus Skinner, however, continued to view the proceedings of the Southern Bishops with some uneasiness.

Bishop Skinner to Bishop Torry.

“Aberdeen, November 16, 1809.

“You have probably received my letter sent you, with twenty copies of the ‘Brechin Charge,’ of which you have no doubt

by this time formed your opinion, reflecting at the same time with some comfort that we in the north are not yet desirous of being made so *slavishly similar* in all respects to the Church of England as our brethren in the south evidently wish us to be. Indeed, if we dare not pretend to resemble that Church in the favourite article of her *Establishment*, which would appear to be the great object of some people's ambition, it is strange that we should affect a silly imitation of her in *every* thing else, and voluntarily fetter ourselves with those chains from which many of the most respectable of her sons, were it not for preserving her Establishment as now her strongest bond of union, would willingly set themselves free."

And the following from the same Prelate, shows that by the consolidation and peace of the Scottish Church the Establishment began to feel itself seriously threatened :

"Aberdeen, July 16th, 1810.

"I saw to-day a new publication called the 'Edinburgh Monthly Magazine,' in which, after treating me individually in a very contemptuous manner, a reviewer has the following remark : 'These letters will at least produce one good effect. They exhibit in its genuine colours the unaltered and unmollified spirit of the Scotch Episcopalians, and show what their countrymen have to apprehend if that party should by any fatal change of public affairs ever be restored to power. This consideration should prove with the Church of Scotland a strong incitement to vigilance in regard to the motions of this sect, whether public or private ; and while the Established Clergy should abhor and cautiously avoid the most distant imitation of their spirit, they ought never to relax their attention to its hostility in every case where it can affect the spiritual interests of the flocks committed to their care. Many recent occurrences give reason to suspect that the views of the leaders of the *true Church*, as they are fain to believe her to be, begin to expand, and that they aspire at rising above the level of Dissenters.' "

At the Episcopal Synod of 1809 the question of a General Synod of the Scotch Church was mooted, and the charge of Bishop Gleig in the next year rendered it still more necessary. He alluded to a habit of the Primus of not adhering to the exact words of the Liturgy; and a somewhat angry correspondence ensued. The son of the Primus, who now fills that office himself, was one of the most eager promoters of the scheme; and the Primus himself, though somewhat unwillingly, gave his consent. The Bishops accordingly began to give their attention to the preparation of the canons then to be enacted.

Bishop Jolly to Bishop Torry.

“Fraserburgh, March 20th, 1811.

“It is with the dispensation and at the desire of the Primus, that I have come to the resolution of deserting my post for a whole week of the present solemn season. I must not tempt you to do the like; but as I intend to go to Aberdeen next week by the way of Peterhead, I take the liberty, and that too as suggested by the Primus, to acquaint you by this line that if you cannot go in person, you may transmit by me your observations, &c., towards the construction of the wished for canons.

“It is with my good and worthy friends of Munsie that I have the conveniency of travelling; and they propose to be in Peterhead on Monday next, when it will give me pleasure to see your Reverence and family in good health.”

Bishop Skinner to Bishop Torry.

“Aberdeen, May 25th, 1811.

“Right Reverend and dear Sir,

“For some weeks past my attention, you may believe, has been chiefly directed to the business of preparation for our intended Synod. The time for holding it has been considered as fixed by the unanimous consent of our Episcopal College, but the place of our meeting seems to have produced some difference

of opinion, and I have been left in a state of uncertainty with regard to it. A report was brought to me from Fraserburgh that the Bishop of Edinburgh and his two Clergy would not be averse from visiting Aberdeen, if that was thought a more commodious place for our meeting. But as I could not so far depend on this second-hand information as to take any step in consequence of it, I thought it necessary to request from Bishop Sandford his opinion on the subject under his own hand, and the answer I got, of the 18th current, informed me that as he understood it would not be convenient for Bishop Gleig and his Clergy, who had been engaged to meet at Laurencekirk on diocesan business, to go to any other place, and Mr. Alison might not be disposed to travel farther north, therefore he thought it better that the original appointment should remain, and Laurencekirk be the place of our meeting. So I was preparing my mind to abide by this appointment, when a letter came to me on Tuesday last, from Mr. Walker, in Edinburgh, mentioning that Mr. Alison had agreed to repair to Aberdeen and their Bishop was equally well disposed to do the same, of which he would inform me in a day or two. I have accordingly received a letter from Bishop Sandford, assuring me of his readiness to join us at Aberdeen, and that nothing could be more satisfactory to him than such an arrangement; adding, 'I trust that to Bishop Gleig and his Clergy this change of place will not be disagreeable, and to the other members of our Synod it will probably be acceptable. I look upon it then as a fixed thing, that, God willing, I am to pay my respects to you in your own diocese.' As Bishop Gleig is expected to return from England about this time, I sent a letter to await him at Edinburgh, informing him of this new arrangement, and expressing my hope that he will be so good as agree to it, and that as he offered to preach on the occasion at Laurencekirk, he will do the same office at Aberdeen. Having no reason to doubt of receiving a favourable return to what I have thus proposed, I think, as Bishop Sandford says, you may look upon our meeting at Aberdeen on the 19th of next month 'as a fixed thing,' and I have given you as early information as I well could, that you may intimate it to the Dean and delegate from your diocese in

sufficient time to prevent their repairing only to Laurencekirk, when they will have to come forward to Aberdeen. You will of course put them in mind to bring with them to the Synod whatever commissions they may respectively have either as Dean or delegate from the diocese of Dunkeld; and it will also be necessary that you bring with you the minute book of the Episcopal College, in which the proceedings of the Synod may be duly entered for the sake of handing them down in an authenticated form. This is all I need say on the subject at present, as I have no doubt of your wishing well to the design of our meeting, and joining in fervent prayer for a blessing on it, with

“ Right Reverend Sir,

“ Your very affectionate Brother and faithful Servant,

“ JOHN SKINNER.”

The Synod met at Aberdeen on the 19th of June, and consisted, besides the Bishops, of the Deans, and one deputy from each Diocese. It was here that the famous fifteenth Canon (which is now the twenty-first) was drawn up, by which the liturgical office of the Church of Scotland was declared of *primary authority*, a Canon to which we shall find such frequent reference made in the sequel. The Synod sat two days, and the Canons were forwarded by the Primus, with a circular letter, to the English and Irish Bishops.

Bishop Torry was most vigilant in maintaining his beloved Office on all possible occasions. Thus he writes, under date April 1st, 1812, on inducting a Presbyter.

“ There are two things, however, which I must stipulate for:—first, that the Scotch Communion Office be retained in these chapels, and that the minds of the people be not distracted by any proposal of a change; and secondly, that you remain more at home among your flock and family than you have been accustomed to do, and not go abroad (but when urged by a

reasonable cause) in search of that enjoyment which you will always more certainly find in the pursuit of professional knowledge, in attention to the duties of your pastoral charge, in frequent intercourse with your own flock, and in the endearments of domestic life."

On the death of Dr. Laing, the Priest who had been schismatically ordained by Bishop Trail, but who since the union had distinguished himself by zeal in the interests of the Scotch Church, the two congregations determined to unite under the charge of Bishop Torry. The terms, however well meant, have a strange sound, in parts, to English ears.

"The committees appointed by the two Episcopal congregations of this place to deliberate upon their junction, being met and having seen Bishop Torry's letter agreeing to the proposals made to him for relinquishing his own chapel and becoming pastor to the united congregation, are much gratified by the Bishop's frank and easy acquiescence, and by the very obliging manner he writes upon the subject. The committees think it proper to give, in writing, the terms which they communicated to Bishop Torry by a deputation from them, viz.—

"That Bishop Torry's present chapel is to be turned into and properly fitted up for dwelling houses, at the expense of the proprietors of the joint chapel, they getting the pews and seats. And whatever these dwelling-houses yield of rent to him short of Thirty-five Pounds per annum, to be made up by the proprietors of the joint chapel (during the Bishop's life), who are to pay to Bishop Torry a stipend of £150 a year, without other emoluments, or £130 a year with the offertories at the Sacraments, at the Bishop's option.

"It being fully understood that, in the event of Bishop Torry's death, the united congregation shall have it in their power to nominate a successor, to be approved of by the Bishop of the diocese.

"Peterhead, 24th July, 1812."

This led to the erection of the present chapel at

Peterhead, at a cost of £3,500, a large sum for that time and place.

The poverty of the Scottish Church, notwithstanding her relief from persecution, still remained apostolic, as the next communication may show :—

“ Stonehaven, 14th Dec. 1812.

“ Right Rev. Sir,

“ If at any hereafter period you should hear of or receive a suit of episcopal robes, you will please to attribute them to a request I have made lately to Mr. Horsley of Dundee, to ascertain whether he had any left belonging to the late Bishop of S. Asaph, his father, and if he has to confer them upon you. The reason that led me to do this is, that as the Primus and Bishops Sandford and Gleig have suits, and they in use of theirs, and as your diocese is situated contiguous to them, and many persons of rank residing in it, they naturally would conceive it strange that you should be visiting your clergy in a black gown when the neighbouring Bishops are now otherwise arrayed— they little, however, consider the heavy expense attending the purchase of such vestments, and that it is not perfectly essential that they should be worn. Certain it is, that at the consecration of the Scottish Bishops, in London, in the time of the second Charles, for the establishment of episcopacy in this country, those prelates were clothed in lawn and black satin : and for the sake of that and the close communion between our episcopal Church here, and where its establishment is so considerable in the by far greater part of the United Kingdom, is so much desirable ; an uniformity therefore in dress as well as liturgy, (the latter of which is now happily completed, except in the Communion Office, which no reasonable person can complain of) should be attended to. I should like to hear that the two surplices sent some time back had somewhere been put to use. Bishops Sandford and Gleig wear their robes *every* Sacramental day, and I hope the Primus, who wears them on episcopal occasions, will begin to follow their practice on the approaching festival.

“ I am, dear Sir, your's very truly,

“ ALEX. MITCHELL.”

Bishop Jolly's affectionate mention of Bishop Petrie in the following letter tends to increase one's regret that so few memorials of that remarkable Prelate now exist.

Bishop Jolly to Bishop Torry.

“ My dear Right Rev. Brother,

“ An English translation of Aristotle's Poetics I never saw, although I know that there is such, and one of great merit, according to the review of it, which appeared, I think, not many years back. You will find it, no doubt, in Aberdeen, and I will try also to fetch it from thence by the interest of some friend there; now that you have made me think of it. His whole works I have in two vols. folio, and do highly value them, more especially his Ethical performances and his three excellent books of Rhetoric; convinced that the discreet use of his wonderful writings, which of late have been too much neglected, may be turned to good advantage. But pardon me. Your line was put into my hand when I was going for public Vespers, and I write this with a bad pen at night that I may give it for the post's conveyance to-morrow. But out of 15d. I will save for you 14d., for which, in these times, a poor body will be very thankful. It gave me pleasure to hear of you the other day by our friend Mr. Cruickshank, Excise episcopus. It delights me to fall in with anybody who knew Bishop Petrie; to think of whom refreshes me; ‘that we be not slothful but followers of them, who, through faith and patience, &c.’ My kind respects to you and your's. Let me have place in your daily prayers, and believe me,

“ Your's most affectionately and dutifully,

“ ALEXANDER JOLLY.

“ Third Sunday after Epiphany, 1813.”

On Christmas Day, 1814, the new chapel at Peterhead was opened; and the sermon which Bishop Torry preached on that occasion was afterwards published by him under the title of “The Duty, Dignity, and beneficial effect of regularly frequenting the public worship

of Almighty God.”¹ “Various circumstances,” the discourse begins, “of a highly gratifying nature have occurred to me, during the last twenty years of my ministry in this place; but the opportunity now afforded us of assembling together in this newly-erected chapel, for the worship and service of God Most High, is calculated to furnish more than usual excitements of mutual congratulations among ourselves, and of gratitude and praise to that merciful Being Whose providential care extends to the whole universe, but hath been particularly promised and displayed in favour of the Household of Faith.”

The next letter introduces us to a correspondent whose sympathy and support must have greatly cheered the declining years of the Bishop's life: Mr. Bowdler, of Eltham, whose liberality to the Scottish Church was really unbounded.

Mr. Bowdler to Bishop Torry.

“Eltham, August 4th, 1815.

“I have now perused once more your letters of November and December last, and am more than ever struck with the smallness of the sum, and the *excessive* modesty of the manner in which you ask it, for the repairs of these Chapels. It is also a cordial to my heart to observe that all the opinions you have occasion to state, and the very phrases you use, are exactly those which I was taught in my youth by my excellent parents, and from which, I thank God, I have seen no reason to depart in my old age.

“It is now too late to begin any large expensive works this year, and such must not be attempted without computing the cost and comparing their utility with that of others. But if any sum not exceeding £50 can be so laid out within your

¹ Aberdeen: Chalmers and Co. The Bishop, in the title page, takes no territorial title.

Diocese before winter as to promote *pure religion, or the decent and commodious worship of poor and pious Christians*, pray let me know it, and I will immediately order the sum you name to be at your command. Let no Christian want means of *kneeling before his God*, and let all your lay members know that their friends in England lay much stress on this, and *much more* on their dutiful submission to their spiritual Fathers, their Bishops. And if (which GOD forbid!) any of your Clergy are deficient in this most important part of duty and doctrine, let them know that all the assistance, countenance, and support, which they have received, is owing to their Bishops.

“I am a great friend to *open free sittings* instead of *pews*, and we are promoting such as much as possible here.”

Mr. Bowdler to Bishop Torry.

“Eltham, March 14th, 1816.

“I beg you to let me know *without delay* whether *there are now any Chapels in your Diocese which need repair, and whose Congregations are unable to repair them, and what sum it would require to repair them*. I wish your answer to be concise, clear, positive, not stating the cases, or referring them to me, but giving your own opinion, grounded on such information as you have or can speedily obtain, so that I may receive your answer before the end of March.

“I can pay no debts, nor contribute towards ornaments, nor assist them who are able but not willing to repair the Chapels they attend; but I am very desirous (if possible) that no Episcopal Chapel in Scotland should be out of repair, unless by the fault of the Congregation. To accomplish this will I fear exceed my means, but you must not be *scrupulous*. I hope you have received the £50 I offered you in August last, if not pray let me know it immediately, and I will give an order for it. This must not prevent your asking more, if more be wanted for the purpose I have stated above. Your Diocese has had less aid from my fund than any other, except Bishop Jolly’s, which has had none as yet.

“As there is a Chapel at Perth, I am willing to hope it will

sooner or later come under your jurisdiction ; at present at least I cannot contribute towards a new one there, for I am very earnest to get one built at Fort William, and should be very glad to get one at Ayr, and also in or near the Western Islands.”

The congregation at Brechin having been desirous to substitute the English for the Scotch office, the opinion of the College was asked by Bishop Gleig, the diocesan, and the letter in which he communicates their decision to Bishop Torry contains some curious facts.

Bishop Gleig to Bishop Torry.

“Stirling, January 10th, 1816.

“Right Reverend and dear Sir,

“All my colleagues being of the same opinion (Bishop Sandford alone excepted) with respect to the case stated by Mr. Moir, I directed him to continue the use of the Scotch Communion Office as he had hitherto done, and I wrote to him a conciliating letter to be read by him privately or publicly as he might judge expedient, to such of his own people (for he has many such) as are desirous of a change. I hope the letter may have a good effect on them ; for people of that stamp are seldom open to conviction by argument, but are often capable of being bent by the weight of authority, and I was providentially furnished at the time with two authorities the most unexceptionable possible. Bishop Sandford, while he declared his opinion that the LORD’S Supper would be rightly administered by either form, and therefore, to promote the unity and the good of the Church in Brechin, that the English Office should be introduced there, yet gave the most decided preference possible to the *arrangement* and *solemnity* of the Scotch, and unequivocally expressed his wish that it were used throughout the United Kingdom. At the same period, or a little before it, I had a letter from a dignitary of the Church of England, indeed two letters, praising our Communion Office to the skies, and

attributing the rise and progress of *sects* in England, together with the consequent danger of the Church, chiefly to the low and unworthy notions generally entertained of the Holy Eucharist, and to the very little pains that the Clergy in general bestow in teaching the people just notions of the dignity and Divine origin of the Christian Priesthood. The name of this excellent person I am not at liberty to divulge at present; but the weight of his authority, combined with that of Bishop Sandford, both Englishmen, would probably have a greater effect on the minds of the citizens of Brechin than any arguments, conclusive as one of those arguments seems to myself to be."

Primus Skinner died suddenly on the 13th of July, 1816. He had piloted the Scottish Church through more than one difficult storm, and zeal in her service was the guiding principle of his life. The Union, and the Synod of 1811, will be his imperishable epitaphs.

Bishop Jolly to Bishop Torry.

"July 31st, 1816.

"My dear Right Reverend Brother,

"We are conjunct in condolence over our heavy loss, while it is our duty to bow in deep humility to the holy will of God.

"From our senior [i.e. Bishop Macfarlane] I have a letter expressive of his feeling and solicitude upon the mournful occasion, in which he desires me to write to the other three, and therefore I send to you his own words, these (of date S. James's Day):

"I despair of the place of our late brother and most worthy active Primus being filled up with equal ability, zeal, and activity. The Almighty, all-glorious Head of the Church is able and ever willing to do more for us than we are able to ask or think. Let us use the means, and leave the issue to Him. Alas! inferior to our late brother in every way, it is provided by our Canons that the Senior Bishop shall act until a Primus is elected. Now in regard to me, I may be considered as gone already.

What is to be done? The two things which first occur are to elect a Primus, and then as soon as possible a Bishop for Aberdeen. A Primus I leave as I ought to the Primus. *I wish a Scotchman.* As Proximus I beg of you to intimate to the other three Bishops without loss of time, to give their opinions and at my request. As to a meeting in Aberdeen, I think none can be fixed upon until the minds of our colleagues are known. GOD grant peace and harmony! To this each of us will fervently say *Amen!*

“You see then, my dear brother, it is expected of us to write our opinion to our senior; and each as he ought will think for himself, imploring our Divine LORD’s direction and guidance that we think and do what is well-pleasing in His sight.

“Could we meet personally we should confer notes, and say many things that cannot well be committed to paper. Could you spare but one quarter of an hour, I would beg to know the principal circumstances of our venerable and most worthy Primus’s departure from us, which I feel very heavily. I trust that your own health is now perfectly re-established. God strengthen and long preserve you to do a great deal of good to our poor Church. And let me have the charity of your prayers, who am

“Right Reverend and dear Sir,

“Your most affectionate brother and

“faithful humble servant,

“ALEXANDER JOLLY.”

“At the time of the worthy man’s death, I was much out of order, but now (D.G.) am in my usual feeble state.”

Bishop Jolly, therefore, acting as senior Bishop, summoned the Episcopal College to Aberdeen, for the election of a Primus; and the choice fell on Bishop Gleig. I find, from a casual expression of one of Bishop Torry’s correspondents, that Bishop Sandford was sadly disappointed at missing the Primacy. In the mean time, the prepossessions of the Diocese of Aberdeen fluctuated between Bishop Torry, Mr. Horsley, of Dundee, the son of the Bishop, and then Dean of

Brechin, and Mr. William Skinner, of Aberdeen. The first was resident in the Diocese, but some objection was urged against a translation; the second, besides being non-resident, was suspected to be a favourer of the English Office; some difficulty was felt, as regarded the third, in seeming to make the Episcopate an appanage of one family. Bishop Gleig had at first been anxious for the translation of Bishop Torry; but finding the votes for Mr. Skinner likely to be more numerous, he strenuously recommended the strange device of elevating Mr. (afterwards Bishop) Walker, of Edinburgh, to the vacant See, while he was to reside in the Metropolis, and (not to give offence to Bishop Sandford) was to be appointed coadjutor to the latter. A plan, which could have produced nothing but heart-burnings, and which would have left the important city of Aberdeen without a resident Bishop, was fortunately set aside; and at Ellon, on the 11th of September, Mr. Skinner was elected, by a large majority, over Mr. Horsley. Primus Gleig was desirous that the College should set aside the election, on the ground of those canons which have forbidden a son to succeed his father in the Episcopate. But he was overruled.

Bishop Macfarlane, now fast sinking into the grave, thus speaks of this attempt, in the last letter which Bishop Torry received from him:—

“In case the Aberdeen election is set aside, by *mere* Episcopal authority, I do tremble at the consequences, and fear a high schism in the Church. I hope you and I shall continue the good old way. Bishop Sandford wishes I may join the Primus. That I shall never do. I wish you, my dear brother in CHRIST, to stand to our election constitution.”

Mr. Bowdler still continues his benefactions. Writing from Canterbury, Nov. 2nd, 1816, he says,—

“To repair, or enlarge, or build chapels, where the congregations are poor, are my chief objects, but I do not refuse assistance in any case which can essentially promote pure religion. With this view I have given a trifle, and would again do so to assist in the education of a candidate for Holy Orders, especially one who is qualified to officiate in the Gaelic language. My favourite object, at present, is the erecting a chapel at Fort William, to which, I wish, if possible, to add a small house for a clergyman, and should like to go a step further, and establish him as a schoolmaster, or even (if a fit man can be found) to let him instruct one or two candidates for Holy Orders, who might thus, at a small expense, become qualified to take charge of Highland chapels.”

The very great jealousy with which the College have always viewed any approximation to archiepiscopal authority or name, was shown curiously enough on occasion of a publication of Bishop Gleig's. In editing *Stackhouse's History*, he was designated, by a typographical error in the title page, Primate of the Scottish Church. “After what was said at Stirling,” wrote one of his brethren to Bishop Torry, Nov. 1816, “about the title of *Primate*, it was with no little surprise, and I confess grief, that I see he still advertises his new edition of *Stackhouse*, with the appendage of *Primate* of the Episcopal Church in Scotland, in addition to his other titles. I trust he will not allow the book to go forth with such a glaring impropriety in its title. Were personal vanity only concerned, he might be allowed to gratify it; but I confess to you, I have my fears of something farther lurking under the assumption of the title.”

From the following extract, from a letter of the Primus to Bishop Torry, written about this time, it will appear that the matter originated in a mistake; and it is right that his memory should be vindicated from the imputation implied above:—

“When I found myself dubbed *Primate*, first in an English paper and then in a Scotch one, I immediately attributed this piece of foolish flattery to one who was no friend, or at least no judicious friend, to me or the Church. As my son passed through London to Oxford, he called at the shop of Longman and Co., and found me styled *Primate* of the Episcopal Church in Scotland, on the cover of the first part of my edition of *Stackhouse's History*, and of this he gave me instant information. I lost not a moment, but wrote by return of the post to Longman to cancel that title, and design me, as I had been designed in the prospectus of the work, *one of the Bishops of the Episcopal Church in Scotland*. I had an immediate answer; and Longman, who wrote that he took the title from a newspaper, regretted that a few of the numbers of the book were in circulation, though, he said, *only a few*, before the receipt of my letter.”

The continued difficulties made at Brechin with reference to the Scotch Office, fomented by the efforts and writings of a certain Mr. Norman Sievewright, gave occasion to another correspondence among the Prelates; for Bishop Gleig, though, as we shall see, frequently accused of acting as Primus without his colleagues, certainly as Diocesan leant on the College to an extent, which must have considerably shackled his own liberty. Here, however, he was bound by the declaration given by him before his consecration; and which was worded exactly like that signed by Bishop Torry.

Primus Gleig to Bishop Torry.

“Stirling, Dec. 7th, 1816.

“Right Rev. and very dear Sir,

“I have been looking, rather impatiently, for your opinion respecting the case of Mr. Moir, in Brechin; for Christmas is advancing towards us, and I must write to him before its arrival. I find from Bishop Jolly and Bishop Skinner's letters that the probability is, that Bishop Sandford and I shall be left in the minority. At this I am rather sorry; because,

though no man can give a more decided preference to the Scotch office than myself, yet as we all admit that the Communion may be validly administered by either form, I cannot convince my own mind that its superiority should be put in the balance, and made in any case to preponderate, against the unity of the accustomed to do, and not go abroad (but when urged by a Canon directs me;¹ and that if your opinion coincide with that of your nearest neighbours, I shall strictly enjoin Mr. Moir to administer the LORD'S Supper exactly as he hath hitherto done.

"The letters of the Bishops Jolly and Skinner are both excellent; and though I could wish they had seen the matter as I do, this difference of opinion gives me less uneasiness in the present case than it would have done perhaps in any other. It was in Brechin that the great outcry against our primitive form was first made, at least with violence; and I confess that my own pride revolted a little against abandoning the field to the adherents of Mr. Sievewright. Still the healing of schism is of so great importance in all Churches, and so essential to the very continuance of ours, which is certainly tottering from her foundation, that my pride gave way to what I believed to be my duty; and had I been, as every diocesan ought to be, my own master in this case, I would certainly have authorised Mr. Moir to administer the Communion, as it is administered in Arbroath, as it has been administered there ever since Bishop Edgar's time, and as it was administered at Dundee by Bishop Raitt to the day of his death. Your letter is probably on its way to me. * * * *

"With great regard, I am,

"Right Rev. and dear Sir,

"Your faithful friend, and affectionate Brother,

"GEO. GLEIG."

The Primus was right in supposing that Bishop Torry's letter was on its way; it shows him, as ever, the earnest and unflinching defender of the primitive office.

¹ Canon XV. of the Code drawn up in 1811, enacts, That no Bishop shall "permit of the Scotch Communion Office being laid aside, where now used, but by the authority of the College of Bishops."

Bishop Torry to Primus Gleig.

“Peterhead, December 5th, 1816.

“Right Reverend and dear Sir,

“It gives me some uneasiness to be obliged to differ from you in opinion, as to the wisdom and expediency of the last clause of our XVth Canon. A regard to the doctrine and practice of antiquity on the subject of the Holy Eucharist undoubtedly gave rise to that clause, when we were met in synod for the purpose of enlarging and improving our canonical code; and I then thought, and I still think, that it is creditable to our religious society as a pure branch of the Catholic Church of CHRIST.

“As to those congregations who prefer, and have been accustomed to use, the English Communion Office, our honour is concerned to give them no disturbance on that head, and as occasion offers we cordially join them. But I see no reason for giving up our practice at the altar when the members of any such congregation choose voluntarily to put themselves under the pastoral care of a clergyman, who, together with his flock, has been accustomed to celebrate the mysteries of the Christian Redemption, according to a form admitted by all competent judges to be pre-eminently excellent.

“If Mr. Stratton’s people choose to come under Mr. Moir’s pastoral care, he need not fear that his adherence to his former practice will prove any bar to that *desirable measure*. At least were I in his place I should not fear it. A similar case has occurred to me in this town, where the prejudices, till of late, were as strong against our Church as anywhere in Scotland; yet, when on the death of the late Dr. Laing, an union was formed between his congregation and mine, I departed *in no instance* from my former practice, and they have since been partakers of the Eucharist from my hands without even a whisper of discontent. I for one, therefore, am for a strict adherence to the letter of the Canon, without presuming however to dictate to my colleagues. This slight difference of opinion, will, I am persuaded, occasion no diminution of mutual regard between us; that I should consider as a great misfortune indeed. I offer

my kindest respects to Mrs. Gleig, and the other ladies under your roof; and ever am,

“Right Reverend and dear Sir,

“Your very affectionate Brother and faithful Servant,

“PATRICK TORRY.”

We have already seen that Bishop Torry, in his publications, had never assumed any territorial title; and all episcopal letters were thus, and for some time after, simply addressed, “The Right Reverend Bishop Torry, Peterhead;” “The Right Reverend Bishop Gleig, Stirling.” The first approach to the other designation occurs in an address presented by the College to the Prince Regent on his escape from assassination; on which Primus Gleig thus writes to Bishop Torry:—

“Stirling, February 14th, 1817.

“You will see that our brother in the metropolis has added *Edinburgh* to his subscription, but of the propriety of this I am very doubtful. Our episcopal character is fully recognized in England both by Church and State; but I have reason to believe that our right to designate ourselves Bishops of Edinburgh, Dunkeld, Brechin, &c., is called in question even by our best friends. Our colleague has not, indeed, called himself Bishop of Edinburgh, which is so far good. You will observe that I have called myself *Primus* and Bishop; and my reason was, that an Englishman cannot be made to understand the meaning of *Bishop and Primus*. Had I called myself *Primus* alone, it would have been read *Primas*, translated *Primate*, and all the obloquy brought on me by the false and injudicious friend in the newspaper renewed. Bishop Sandford advised me to write, as Bishop Skinner wrote on such occasions, *Senior Bishop*; and this was my own intention, till I recollected that, as in one sense that phrase would have expressed what is not literally true, my two quondam friends would in their usual humour have charged me with palpable falsehood. The word *Primate* is a literal translation, and the most modest translation

that can be given of the word *Primus*, and therefore I hope, but am far from being confident, that I shall escape obloquy on this occasion."

The following letter refers to a proposal of Bishop Gleig's to resign the Primusship, and, as an alternative, a document that its duties should be more clearly ascertained and defined.

Bishop Jolly to Bishop Torry.

"Fraserburgh, July 18th, 1817.

"My dear Right Reverend Brother,

"Accept my cordial thanks for your very kind and obliging attention; and let me hope that, after all your fatigue and travel, you feel and shall feel no diminution of your health; which God long preserve in great perfection for the good of His Church! In Aberdeen it is well and comfortable that all went on smoothly, and with safety to that fraternal love which is ever to be cultivated by all fit means.

"I strongly suspected that of the resignation, (the professed design and desire of which I find has gone abroad,) there would be no mention made. But let us continue prudently and respectfully vigilant. I thank you for keeping my letter that it may accompany your own. *Et valeant quantum, &c.*

"Through this week I have with God's blessing recovered more ease with increase of appetite, than for several preceding. And if our Divine LORD and Master be pleased to continue me, unworthy as I am, a little longer in His service, may I live only to love and serve Him more fervently and faithfully; whose service is happiness in hand as well as hopeful of future felicity through His own merits and mercies! With great regard and best wishes for you and yours, I beg, my dear Right Reverend Sir, the continuance of your prayers, in behalf of

"Your most affectionate Brother, and

"Obliged humble Servant,

"ALEXANDER JOLLY."

We have already seen that Bishop Gleig was op-

posed to the election of Bishop (now Primus) Skinner. The following recantation ought not therefore to be suppressed, as equally honourable to both. After speaking of two Presbyters (both subsequently Bishops) who threatened him with the loss of their friendship if he consented to the recantation, he continues, in a letter to Bishop Torry, dated Stirling, July 28th, 1817 :

“This however is not the only error into which I am myself sensible, that my regard for these two old friends led me. I repeatedly said to them that if they could persuade any two of my colleagues to refuse their consent Mr. Skinner should never be consecrated by me. This was wrong; for I ought in such a case, and indeed in all cases, to be determined by my own judgment; and from the very beginning of the business my judgment was decided that Mr. Skinner was duly and canonically elected Bishop of Aberdeen, and that there was not the shadow of an objection to his consecration. That he has been consecrated I truly rejoice; for if we may judge of the future by the past, he will prove an excellent Bishop,—much preferable to either of those whom we so earnestly wished to make Bishops before him.”

Bishop Torry’s attention was at this time directed to the formation of district committees for the Society for Promoting Christian Knowledge, a measure set on foot by Bishop William Skinner, and carried out by him with great energy. In writing with reference to this, (March 4th, 1819,) Primus Gleig says:—

“As no Clergyman in the Diocese of Edinburgh but myself now makes use of the Scotch Communion Office, we have found it very difficult to procure supplies as we want them.”

Bishop Jolly to Bishop Torry.

“Fraserburgh, March 1st, 1819.

“In my little circle little is to be expected, reduced as all my poor but very worthy dear brethren are, to receive the aid of

the Society's funds; and sermons, except as according with those in course on the duty of almsgiving, and at the time of such collection bent that way, are out of the question, circumstances and situation considered. You remember that at the beginning collections were made in our several congregations, and we were aided in calling for them by the brief of the Bishops. Now might they not recommence by a new brief, drawn up in modest but winning terms, for which our worthy brother of Edinburgh has an excellent faculty? Would you then join me in suggesting the issuing at a proper season, but not on a sudden, such a brief, which would perhaps be the most acceptable because preceeded mode? I wish that Bishop Sandford would take up his pleasant pen and try his hand upon it.

“Your letter I only received last evening upon my coming from the Chapel, exhausted I confess, but comforted by the attention there paid to my poor attempts for the instruction of the young candidates for Confirmation and the Eucharist at Easter ensuing. LORD, help us to labour very earnestly in order to feed His sheep and lambs, and to double our diligence as our day wears away, lamenting with deep penitence, in this time of penance especially, that we have already lost so much of it! Aid me with your prayers, and believe me to be with fervent good will in return to you and yours,

“Dear Right Reverend,

“Your most affectionate brother

“and humble servant,

“ALEXANDER JOLLY.”

The two following letters are, I think, creditable to both parties: to the one, for boldness in pointing out what he considered a fault in a superior, to the other for mildness in receiving what he deemed an undeserved rebuke from an inferior. The writer of the first was Mr. John Skinner, of Forfar, the well known author of “Annals of Scottish Episcopacy from 1788 to 1816,” and brother to the present Primus. Few will

now be disposed to deny, that he took a juster view of Episcopal duties than, in respect of this particular matter, had his Diocesan. The reference of the latter to the Bishops Macfarlane and Jolly could at least prove nothing more than that the neglect of Diocesan Synods had been general: but the vast extent of the Diocese of Moray and Ross, and their very few Presbyters, might have pleaded an excuse for them which was not to be found in the case of Dunkeld.

Mr. Skinner to Bishop Torry.

“ Inchgarth, June 28, 1819.

“ Right Reverend and dear Sir,

“ I am this moment informed by letter under your hand, that on Wednesday, the 18th of August next ensuing, you purpose to administer in my Chapel, in the town of Forfar, the holy Ordinance of Confirmation.

“ Be assured I shall have much pleasure in announcing the appointment to the young people under my pastoral charge, who are of an age competent to the discharge of this their solemn duty, and hope that you will favour Mrs. Skinner and me with your company on the night of the 17th, as well as on the day of Confirmation.

“ As however your circular, Right Reverend Sir, is wholly silent as to the appointment of a Diocesan meeting of your Clergy in the course of your announced Visitation, and as you are no stranger to the value which I set upon such appointments, bear with me, in the bowels of the great Shepherd and Bishop of souls, while I respectfully refer you to the XIIIth Canon, enacted by yourself and Right Reverend colleagues at Aberdeen, in the year 1811. In that Canon it is strictly enjoined, that ‘ For the further assistance of the Clergy in discharge of their duty, by means of mutual communication with each other in the way of personal conference, those of each Diocese are to attend such meetings as their Bishops may think proper to appoint, either for the purpose of hearing a charge delivered by

him, or for discussing any particular Diocesan business, &c.' Unquestionably, this injunction implies that such meetings were *thought proper* by the framers of the Canons, although the time, the place, and frequency of them are discretionary, on the part of our respective Ordinaries. Will you then, my respected Ordinary, condescend to inform me why the Clergy of your Diocese, when they subscribed these Canons, were enjoined to do a thing which hitherto has not appeared to you *proper* to require of them? Because, my dear sir, in the event of your not honouring me with such official reasons as shall convince me and my Diocesan brethren that the provisions of the above Canon do not concern us nor you, in whom the appointment is vested, however painful an appeal to your comprovincial colleagues may be, in my view of the subject, the Canon binds me to make it.

"In giving you, Right Reverend Sir, this information, I take God and a good conscience to witness, that my motives are as foreign to offence, either official or personal, as they are foreign to insubordination or filial disrespect. But surrounded as I and my people are by Clergy and laity of a different Diocese, where a strict regard is paid to all such appointments, and as I was born and bred in a school where their good effects are visible to every eye, no considerations of a personal nature can be permitted any longer to prevent me from having your own final decision (which I pray God may be favourable) or the decision of the College of Bishops.

"Craving your paternal benediction on myself and my concerns, at no moment of my life was I more your dutiful and affectionate son and servant than at the moment in which I now subscribe myself so in the bowels of my blessed Master,

"JOHN SKINNER."

Bishop Torry to Mr. Skinner.

"Peterhead, August 14th, 1819.

"Reverend and dear Sir,

"This letter will not precede myself more, I suppose, than two days. And as I am to see you so soon I would not have written to you again, were it not to apprise you, that as

my construction of the meaning of the XIIIth Canon is perfectly different from yours, so I shall take the liberty of regulating my own conduct by my own judgment in regard to that point wherein we differ. The holding of Synodical meetings is, in my view, purely a question of expediency, and not of indispensable duty; and the expediency of holding them in the Diocese of Dunkeld did not hitherto appear to me, any more than to my two colleagues in the North, Bishop Jolly and Bishop Macfarlane (now with God), neither of whom ever delivered a Charge to their Clergy synodically assembled, and neither of whom would have omitted any thing that seemed conducive to the welfare of their respective portions of the household of faith. I am willing, however, to allow the credit of the best intentions to those of my colleagues who have done it, and to say with an Apostle, that 'they have done it to the LORD;' while I claim for myself and my northern colleagues the right of applying the same Apostle's language in our own behalf, and to say, 'to the LORD we have done it not.' But the time may come, and may soon come, when I shall judge it a measure both expedient and tending to edification. Much indeed will depend on the harmony that may appear among the Clergy of my Diocese at my ensuing Visitation; and in the mean time, I may take the opportunity of annexing to my address to the candidates for Confirmation some thoughts on the duties of the Clerical Office, which ought to be habitually predominant in our minds and exemplified in our practice. But I have no intention of giving my thoughts the formality of a Charge, nor of convening, for the present, a greater number of my Clergy in any place than what are usually to be seen on such occasions. So that what I intend to do need not prevent your *threatened appeal*, which has excited in my mind neither the least apprehension nor the smallest resentment, as I shall prove by accepting your invitation to Inchgarth; though perhaps a similar invitation was never given with such an appendage annexed to it. With the utmost Christian good-will, therefore, I commend you and your concerns to God's blessing, and am

" Your affectionate and faithful brother in CHRIST,
" PATRICK TORRY."

Bishop Macfarlane closed his Episcopate of thirty-two years in the summer of 1819, and a violent dispute arose as to the choice of his successor. Four Clergy met at Inverness, and there were three candidates ; two voices were therefore sufficient to confer the Episcopal dignity. The choice fell on Dr. Low, Incumbent of a Chapel at Pittenweem, in Fifeshire. Some of the Bishops objected to the confirmation of such an election ; but the opposition was overruled, and Bishop Torry assisted in the consecration, to which the following letter from Mr. Bowdler refers :

“ Eltham, January 19, 1820.

“ Very few have had such *accurate* information of what passed prior to the late election as myself. How little real unanimity there was in that election, is apparent from what you mention, ‘ that *three* candidates were put in nomination, although the electors were only *four* in number.’

“ I am sorry to differ from you on any point, but I must own Bishop Skinner appears to me to have acted on *sound principles* ; and though his zeal for the preservation of the independence of the Church may have led him to express himself too warmly in one or two instances, I must think he has been hardly judged, and in one instance at least, has been treated in a way which nothing can justify or excuse. And if he is wrong in his idea of the impropriety and danger of laical interference, he is far from singular in that opinion ; for I am convinced it is held also by the Primus himself ; and if the opinion of the ablest and most zealous friends of your Church in England may deserve any weight, he is supported by that also. Nor can I conceive that the purity of motives can justify any practice which is contrary to the constitution of the Church, and dangerous to its independence ; and in my opinion, and that of all with whom I have conversed upon the subject, the late lay interference was *peculiarly such*.”

In August, 1821, Bishop Torry lost his eldest

daughter, on which occasion Bishop Jolly wrote the following characteristic letter :

Bishop Jolly to Bishop Torry.

“ Fraserburgh, August 27th, 1821.

“ My dear Right Reverend Brother,

“ When last evening, in the course of my catechetical attempts, I endeavoured to give my young charge some notion of that most comfortable point of our belief—*The Communion of Saints*—and in my remarks upon it felt for my own part the great consolation as well as high elevation of mind which it excites, little did I think, my dear friend and brother, that you had so trying an exercise and application prescribed to you upon the Article.

“ On coming from the chapel I found your letter, which pierced my heart by its tidings full of sorrow. To flesh and blood, (and the best of men of the like passions with others generally feel most acutely,) the affliction is bitter, and the stroke heavy; but the Fatherly Hand which has inflicted it supports while it smites, and will pour the healing balm into your painful wound. It would ill become me to suggest to your superior mind those topics of consolation with which, in practice as well as theory, you are too well acquainted, and will now again, I am sure, in your Christian submission and resignation, duly apply and feel the strength of them. Your very amiable and justly engaging daughter was dearer to her Heavenly Father than she could be to you or to the whole world; and He, after due training and purifying in the school of the cross and affliction, has called her to join the train of those holy virgin souls who kept themselves by His grace unspotted from the world, and left you to enjoy her by faith in the Communion of Saints; deprived for a moment of her sensible presence, till you come to join her society, where all is rapturous joy, and no sorrow ever felt or feared. Meantime, my dear brother, I pray you for the sake of CHRIST'S spouse, the Church, take care of your health, and use every expedient to recruit your depressed spirits, so banefully influential upon the habit of the body. I humbly pray GOD support and comfort you and your whole afflicted

family, which has lost a second mother, by His HOLY SPIRIT, the only true Comforter!

“With tenderly sympathetic feeling and kind regard,

“I am, my dearest Right Reverend,

“Your most affectionate Brother,

“and faithful humble Servant,

“ALEXANDER JOLLY.”

Bishop Jolly to Bishop Torry.

“Fraserburgh, June 20th, 1822.

“My dear Right Reverend Brother,

“Honoured by a letter from our Primus this day received, I sit down to make a transcript of the greater part of it for you, with request that you will send it to Aberdeen without loss of time. After telling me that he intends to fetch with him to Stonehaven a book sent to me by our astonishingly condescending friend Dr. Routh, (S. Greg. Thaum.) and desiring to know how it may be sent from thence, he thus proceeds:— (date 17th)—

“‘Some days ago I had a letter from Mr. Horsley, giving me an account of the state of his congregation, in which, after thanking God for its having continued in a progressive state of increase, he adds; ‘But I am determined on one step, which may perhaps cause the secession of some that I cannot look on in the light of churchmen; but my conscience tells me that in continuing to receive those at the altar, whose faces I never see but on that solemn occasion, and whose religious services are on every other *Sabbath*,’ [vocal, says the transcriber, for the extravagants described!] ‘performed within the walls of a conventicle, I am doing that which is most decidedly wrong. It is my intention, therefore, in the course of the autumn, before the next celebration of the Communion, to bring the case formally before you as the Ordinary. If you *command* me to receive the persons in question, it is enough; my conscience stands absolved. If you think with me on the subject, I will not hesitate to do my duty, whatever personal odium it may bring upon me. As however I shall do nothing in this business till I have seen you,

nor let my intention be known to any one, I shall reserve what more I have to say on this subject till we meet.' After which extract the Bishop proceeds :—

“I certainly think on this subject as Mr. Horsley does, and as I trust all the Bishops do; but notwithstanding this, I have long been perplexed how to conduct myself to several members of this congregation, who, since the appearance of Messrs. Noel and Craig among us, never appear in this chapel at all, and yet expect the communion to be administered to them in private along with any sick neighbour whom they take care to visit when I am called on to administer private communion! The object of discipline being to reform the irregular members of the Church, and not to drive them from her communion altogether, it occurred to myself as well as to Mr. Horsley, three years ago, that it would be expedient, and even our duty, to bear as long as possible with the wayward conduct of some members of our congregations, in hopes of being able in time to convince them of the error of their ways. His patience, however, appears to be now completely worn out, and, I confess, so is mine; but it is hard that the whole *odium*, which our rejecting such people will certainly excite, should fall upon him and me, and, perhaps, Mr. Skinner of Forfar, who I understand is plagued with wanderers of the same kind. One of the purposes for which I was so desirous to have called a Synod this season, was to enact a well digested canon on this subject; which being passed by the authority of the whole Church, would have removed the odium from every *individual* Clergyman, whether Bishop or Priest; but this cannot now be done, as there is not time for the proper preparation for a Synod to be held this season. What occurs to me as the next best measure to be adopted, is that the Bishops conjunctly should print a declaration on the subject, in the form of a pastoral letter, to be signed by them all, and sent to every Clergyman in the Church. If you and our two colleagues at Peterhead and Aberdeen, to whom I beg that you will without delay communicate the contents of this letter, be of my opinion, I will, on my return from my visitation, draw up the outlines of such a letter and circulate it among all my brethren for their animadversions, and then get it printed with all our signatures,

and at our joint expense, in Edinburgh. You have not at Fraserburgh, I dare say, any notion of the state of the Church in the South of Scotland, since the modern Evangelists have found their way into every family more noted for the appearance of fervent piety than for soundness of judgment; and unless we do more than we are doing to stop the progress of this fanaticism, and do it with prudence, combined with firmness and unanimity, I will venture, without the spirit of prophecy, to predict that the Episcopal Church, if the vestiges of the Episcopal Church remain in Scotland, will in a few years no more resemble what she was in *our* younger days, than the present Church of Rome resembles that Church in the age of S. Cyprian.'

"Thus the worthy man writes upon a very distressing topic, in which we are all, in concern for our LORD'S honour, deeply interested. His proposal, calmly and cautiously executed may do good, by God's blessing; and may by the stratagem of the adversary, (*avertat Deus!*) do much hurt, tending to kill rather than cure! Pray write to him your best advice, as I also will try to do, and so I hope will Bishop Skinner. He is to be in Stonehaven in the end of next week, and in the beginning of that following my duty engages me also to go from home, at a season when I would otherwise have declined. Help me with your good prayers, believing me ever, with kind regard to you and yours,

"Your affectionate and faithful,

"ALEXANDER JOLLY."

In the July of 1822, Scotland was thrown into a fervour of loyalty by the intelligence that George IV. proposed to visit Edinburgh. The Bishops naturally felt themselves on very delicate ground; and were confused by the variety of advice they received as to the manner in which they were to appear at court. The Primus seems to have been the only man who maintained his presence of mind on so exciting an occasion. The older prelates could not forget that they had been intimate friends of Bishop Abernethy

Drummond, who had waited on Prince Charles Edward, when the latter held his court in Holyrood House; and perhaps they feared that others might have as good memories for that fact, as they themselves had. Hence various the consultations, and great the alarm, lest any unfortunate event should occur to prevent or to disarrange their reception. Thus wrote the Primus to Bishop Skinner:—

“Stirling, July 19th, 1822.

“Right Reverend and dear Sir,

“I have just received official information that his majesty is certainly to visit Edinburgh this season; that he is expected to arrive on the 10th of August; that his abode will be at Dalkeith, but that his levees will be held at Holyrood House. This information I beg that you will have the goodness to communicate to our colleagues at Fraserburgh and Peterhead, for you cannot conceive the number of letters which this business has given me occasion to write; nor can I guess how many I may have yet to write before I ascertain the time when it will be proper for us to appear at the levee with our address. Bishop Sandford seems so supine, that from him I receive no information on which I can depend. No further back than yesterday I received from the Bishop a letter assuring me, as he said, on the highest authority, that his majesty is *not* expected this season, and that he (the Bishop) is preparing to set out for Dunbartonshire, to pass six weeks, I suppose with the Greek professor, who is there just now at sea-bathing quarters. My information of to-day is from our real and zealous friend Mr. Mackenzie, who yesterday received it himself *officially* as deputy keeper of his majesty’s signet, and who has duties to perform in that capacity which seem to give him as much anxiety, as the prospect of our duties, I confess, gives me. It is not likely that I shall be able to learn till some days after the king’s arrival *when* we shall be received at the levee; but as the peers, the different courts of law, the Church establishment, (and perhaps the university,) will undoubtedly claim their legal prece-

dency, we cannot be among the *first* received, whilst we must take care not to be so tardy as to leave room for our enemies to call in question our loyalty. You will from all this judge for yourself whether you will postpone the meeting of your Clergy till the month of September, and Bishop Torry will consider whether he can arrange his visitation so as to allow him to be in Edinburgh at the time which may be appointed for our attending at the levee, or will postpone his visitation to the month of September likewise. On this account I beg that with my best compliments you will forward this information to him without the delay of a single post.

“At the levee I have the Archbishop’s authority for saying, that we are to appear in our gowns and cassocks; but should the king receive us on his throne, which is very little probable, we must appear in our lawn sleeves. We should surely meet if possible at least a day or two before we go to court, and I hope that each of us will bring with him the scroll of an address, that from the whole a clean copy may be drawn up. I need not tell *you*, but perhaps it may be necessary for you to tell the Bishops Jolly and Torry, that we must not appear at court without *buckles on our shoes*; and that no Clergyman, except when in procession as a member of one of the Universities, has ever been received in court, since the accession of the House of Hanover, in the gown of a Master of Arts! Mr. Horsley was once refused admission because he appeared in the gown of a Master of Arts, and was obliged to hurry home for another gown. I was very much fatigued by my late journey, and have hardly got the better of it yet: you will therefore believe that I was very glad to find Mr. Torry still here when I returned, and that I was the better for Mr. Browning’s assistance over last Sunday.

“I have just received a letter from Bishop Sandford, who seems very decided in the opinion that we cannot in a body go to the levee with the address, as the Roman Catholics were not received at the levee in a body at Dublin, because they are not the Established Church. This may be true, and if so, neither you nor Bishop Torry need to change your former plans, though each of us should certainly get himself presented individually

at the levee. This doubt must be cleared up as soon as possible.

“I remain, &c.

“GEORGE GLEIG.”

Good Bishop Jolly took the matter in his own way, and thus writes to Bishop Torry, July 22nd, 1822:—

“If we must go forward on this astonishing journey, I beg that your fraternal kindness will take me in charge, and make me sharer in your plan, sending me the earliest notice. God grant that all may aim and end well. I take comfort in our mutual prayers.”

Alas! the good man little knew what mental anxiety he was at that very moment causing some of his brethren. It appears that he was in the habit of wearing a certain most exceptionable wig; of which the Primus declares, “the king will never be able to stand the sight of it;” and thereupon he indites the following letter to his brother at Peterhead:—

Bishop Gleig to Bishop Torry.

“Stirling, August 2nd, 1822.

“The purpose however of my writing at present is to say, that though it is still uncertain when the king will arrive in Edinburgh, and how long he will remain there, it will certainly be necessary that you, with the Bishops Jolly and Skinner, be in Edinburgh on Tuesday, the 13th, at the latest; and, if you can accomplish it, you will do well to be there on Monday the 12th, as I shall endeavour to be. There are three modes of being presented.—1st. To the king on his throne; an honour which is conferred on but very few, and for which, the Secretary of State assures us, we need not look. 2nd. In the closet, which being more honourable than the levee, and open to us, we should undoubtedly choose; but in that case it is probable that we

shall be expected to appear in our episcopal robes. You will all therefore bring your robes, as well as your gowns and cassocks with you. But there is another thing, about which Bishop Sandford is distressing himself exceedingly. It is Bishop Jolly's wig. About this the Bishop seems absolutely nervous; alleging that the king will not be able to stand the sight of it, and assuring Dr. Russell that it 'would convulse the whole court.'"

The Bishops met at Edinburgh; and the greater part of them, as I find recorded in a letter from Mr. Skinner of Forfar, were spectators from the Calton Hill of the passage of the Royal squadron up the Frith to Newhaven. It was speedily intimated to them that his Majesty would receive their address in the Royal Closet. It was written by the Primus, who extricated himself from a very difficult task with great ingenuity. After reminding the king that "the devoted attachment uniformly displayed by the members of our Church to him, whom they have considered as their legitimate sovereign, is so well known to your majesty, that it would be waste of time to repeat it here; and is indeed, amply vouched by the lowly station which we, her Bishops, now hold in society;" they assure him, that "viewing in his sacred person the lineal descendant of the royal family of Scotland, and the legitimate possessor of the British throne, should evil days ever come upon your majesty's house, which may God in His infinite mercy avert, the House of Brunswick will find that the Scottish episcopalians are ready to endure for it as much as they have suffered for the House of Stuart." The address was presented by the Bishops, Gleig, of Brechin and Primus; Jolly, of Moray; Torry, of Dunkeld; Sandford, of Edinburgh; Skinner, of Aberdeen; and Low, of Ross and Argyll; and by six deputed priests.

Whether Bishop Jolly had followed the advice of his brethren, and provided himself with a new wig, does not appear; but the king was, at all events, excessively struck with his appearance, and made particular inquiries respecting him. It is well known that this visit extinguished the last remains of Jacobitism in Scotland; and that one of the sturdiest of its then upholders, who, up to that period, had always risen from his knees and blown his nose when the king was prayed for in the church, Mr. Alexander Hackett, of Edinburgh, now condescended to speak of his Majesty as a "braw lad," and thenceforward found no difficulty in joining in the petitions of the rest of the congregation for his welfare. The Bishops returned to their several homes; and interchanged a multitude of letters, full of mutual congratulation that so delicate a business had been brought to so happy a termination.

Bishop Hobart, of New York, made a tour in Scotland in the latter end of 1822, and, while on a visit to Bishop Skinner, thus wrote to Bishop Torry:—

"Aberdeen, Jan. 7th, 1823.

"Right Rev. and dear Sir,

"I have had the honour to receive your very kind letter, and while I have the fullest confidence in the expressions of regret it contains at your being unavoidably prevented from meeting me at this place, and am very sensible of the deprivation which I have thereby sustained, you must permit me to observe, that your leaving your charge and residence for this purpose is a favour which I should not have ventured to suggest, but for which I am indebted to your excellent colleague Bishop Skinner. From him I learn with great pain, that ill health prevents this visit, and I earnestly pray that your sickness may be of short continuance.

"The American Episcopal Church will, I trust, never forget that from the Episcopal Church of Scotland she first received

the Episcopal succession. The orthodox principles of that Church, and the primitive character of her Bishops, I have ever held in the highest veneration. And I pray God that our Churches may ever continue to preserve the faith once delivered to the Saints, and the ministry that is called of God, until that period shall arrive, when primitive truth and primitive order shall distinguish all who profess and call themselves Christians. With my earnest prayers for your individual happiness, and for the blessing of God on the Church over which you preside,

“ I remain,

“ Right Rev. and dear Sir,

“ Very faithfully your affectionate Brother,

“ J. H. HOBART.”

Connected with the visit of Bishop Hobart to Fraserburgh, Bishop Torry used to tell an amusing anecdote. It is well known that Bishop Jolly lived in a cottage by himself, having no servant in the house, nor any kind of attendant, except a woman who came in during the course of the day to put things to rights. As he was very fond of tea, he kept in his fire all night with a peat, so that he could light it up when he rose before five o'clock. The Bishop of New York to his American energy united some portion of American inquisitiveness; and wishing to learn more than he knew of Bishop Jolly, thus began:—

Hobart. “ I wish to know, Bishop, how you spend the day. I am told you rise very early; what do you do first when you get up?”

Jolly. “ I say my prayers.”

Hobart. “ Oh! of course; but what do you do next?”

Jolly. “ I take a cup of tea.”

Hobart. “ Very well; what next?”

Jolly. “ I read the Lessons.”

Hobart. “ Good; what next?”

Jolly. “ I read a portion of the Fathers.”

Hobart. "Excellent ; what next ?"

Jolly. "I sit down to my writing."

And so he went on to catechize the good old man, who answered with the simplicity of a child, when many would have lost temper.

A somewhat curious use of Bishop Hobart's visit to Scotland was made by the zeal of Mr. Skinner of Forfar. He addressed a circular to the Bishops and Clergy of the Scottish Church, in which he most earnestly endeavoured to press on them the necessity of Synodical action ; and then, with an ill-success only, as I think, to be expected from his cause, advocated the necessity of lay interference. He quotes the authority of Bishop Hobart, but forgets that of the venerable Father of the American Church, Bishop Seabury, so much opposed to lay intrusion, that it was a difficulty to him at first to hold communion with the Southern States, which in their newfangled notions of liberality had adopted that system.

The part which seems best worthy of quotation is this :

"Ever since the interesting General Synod of 1811, a period now of nearly thirteen years, the Church, as a corporate body, has been in a state of total inaction, while every other denomination of Christians in Scotland has been assiduously busy in schemes of self-enlargement and of individual concern. The Seceder, the Baptist, the Methodist, has been each studiously devoting his time and his talents, either to the future increase of his sect, or to its more perfect discipline and unity. The Churchman alone has been doing nothing beyond the precincts of his Diocese, if a *Bishop*, or, if a *Presbyter*, beyond the weekly routine of pastoral duty ! I fear that many of us regard this as 'the one thing needful,' in fact, the only thing that *ought to be done* ! For my own part, with all due respect for the zeal and the assiduity with which, I am willing to believe

that every Bishop, as well as every Scottish Presbyter, discharges the duties of the sanctuary, and every other part of his pastoral office, I cannot permit myself to consider this as the *unum necessarium*, the only duty which he is required to perform, the only interest which he is bound to take in matters spiritual and ecclesiastical.

“No society will ever prosper and increase, much less will any Church do so, whose office-bearers and leading members content themselves with the bare discharge of routine and ordinary duty. If men are really in earnest in any cause which they have taken in hand (and woe be unto us if *we* are not!), if Churchmen, more especially, have a proper and becoming sense of what is incumbent on them, they will frequently meet together,—they will from time to time review the general state of the Church,—they will see whether she is advancing in her corporate capacity or retrograding. And where the governors find individual zeal and energy worthy of general adoption, they will recommend the adoption: where they find individual sloth and remissness requiring disapprobation and general caution, they will, as in duty bound, apply this remedy. Let it not be deemed a proof that the Bishops and Clergy in Scotland are not insensible to the value of both General and Diocesan Synods, because there exists in their code of discipline a Canon requiring both, and binding the Clergy of the second order (see Canon XIII.) ‘to attend such meetings as the Bishop shall appoint, either for the purpose of hearing a Charge delivered by him, or for discussing any particular Diocesan business.’ For, admitting that regular Diocesan meetings are annually, biennially, or triennially called (which is to admit more than consists with fact), and admitting that at these meetings every matter is discussed and reported which affects the state of each particular Diocese, still we are without the great desideratum; we want a regular, a Canonical General Synod, or Convention, for the correction of what may be found amiss in doctrine and discipline, for drawing up a General Report from the different Diocesan Reports, and thus affording, not the Clergy only, but the laity of our Communion, such periodical information on the subject of the Church, and its increase or decline throughout

the kingdom as would, if accompanied by a pastoral letter from the Bishops, point out both to the Priesthood and the people, how to act for the prevention of the *latter evil*, viz., the Church's decline, as well as how to exert themselves for ensuring the continuance of the *former good*, viz., the Church's increase.

“With the most dutiful and heartfelt respect for the inherent power of the Episcopate, and ready to acknowledge it as my firm conviction, that those who now bear rule in the Scottish Episcopal Church, are men devoted to her interests ; yet, if *strict Church unity* and *general co-operation* be essential to the respectability and increase of our little Zion, I must be forgiven for fearlessly asserting, that the duty of the *Bishop* ought in all things to be prescribed by *Canon*, as well as the duty of the *Presbyter* ; and that, for the consentaneous discharge of every part of his high and holy office, the *Bishop* ought to be, by a particular law or laws, as much amenable to the award of the College of Bishops, as for his pastoral duties the *Presbyter* is by law amenable to the award of his *Ordinary*. The independence of the Bishops in the primitive ages, constitutes no solid objection to the enactment of such a law, any more than the natural independence of man constitutes a valid objection to his dutiful submission to the laws of the country to which he belongs ; the general good of society demands the one, the unity, the harmony, and general good of the Church demands the other. And were this acceded to, what a change for the better might speedily be looked for in our ecclesiastical polity ! With a *Canon* expressly enjoining a *General Synod* or *Convention* to be held triennially, as in America, or (should such frequency be thought inexpedient) quinquennially, we should not have it urged in bar of such *Synod* or *Convention*, that *this* or *that* *Bishop* would not agree to it, that it would do more harm than good by being inharmonious.”

It is thus that *Bishop Torry* writes to *Bishop Jolly* on the subject :

“Peterhead, Feb. 20th, 1824.

“Many extraordinary communications have I had from *Forfar* ; but I was not prepared to expect that any *Presbyter*

there would convert the visit of Bishop Hobart into an occasion of forming and proposing so extravagant an innovation as that contained in his circular I have not yet answered it, but think I shall do it in the course of this week, though I am somewhat at a loss to determine *in what strain* as his Bishop I ought to answer it. I am equally averse from exciting irritation and compromising that official 'authority which the LORD has given us for edification.'

"That our code of Canons might be improved by holding a Synod I have never doubted; and that they require improvement is to me equally obvious; but let the measure originate in the proper quarter, and 'let all things be done decently and in order.' Of the danger to be apprehended from it I fear nothing; others however see it in a different light; and none can question their right to withhold their assent to a measure which appears to them fraught with danger.

"The proposed adoption of the democratical part of the constitution of the American Church would be a complete innovation on our system. It may be useful in such a country as America, though its natural tendency is to degrade the Apostolical authority of Episcopal pre-eminence; and even there I suspect the good of it is not enjoyed without its concomitant proportion of evil. The experiment, therefore, seems to me too hazardous to be adopted in our Church. We may surely conciliate to ourselves the good will of our laity, and their zeal in our cause, by less objectionable methods."

It must not be supposed that the Bishop had any desire to quash the circular unfairly; the following letter will show the contrary. His Clergy, then only five in number, had, through the Dean, Mr. John Robertson, requested his leave to meet for the purpose of discussing it, and he writes thus in reply :

"Peterhead, April 2nd, 1824.

"Very Reverend and dear Sir,

"I received in course of post your letter of the 29th of March, written in your official character as Dean of the Diocese

of Dunkeld, enclosing an application to you in writing (signed Alexander Cruickshank, John Buchan, John Torry), and requesting you to apply to me, as Bishop of the Diocese, for my licence to hold a meeting, at a convenient time and place, for the purpose of deliberating on the contents of Mr. Skinner's circular. This licence I hereby freely grant ; and I recommend Perth as the most convenient place, and the third Wednesday after Easter as the most convenient time, because the Festival duties of even the most scattered charges will then be over.

“But I desire it to be clearly understood that, in granting this liberty, I give no pledge of my approbation of the circular. I only wish to exhibit thereby a proof of my inclination to leave the opinions of my Presbyters unfettered in reference to this matter, reserving to myself the right of discussing both the merits of the circular itself and the deliberations of my Presbyters upon it, when the time shall be proper. I feel it, however, my duty to add, that as I thus abstain from every endeavour to influence their opinions, I trust they will (each for himself) keep their own minds independent of every other influence in forming their judgment on the merits of the innovation proposed, and that they will never for a moment lose sight of the respect which they owe to their venerable Mother the Church, and her lawfully constituted guardians.

“I commend you to the blessing of Almighty God, and am,

“Very Reverend and dear Sir,

“Your very affectionate Brother

“and faithful servant,

“PATRICK TORRY.”

The following is the minute of the proceedings sent to the Bishop :

“Perth, May 5th, 1824.

“The Clergy of the united Dioceses of Dunkeld and Dunblane having, in consequence of a Circular Address from the Rev. John Skinner, at Forfar, applied, through their Dean, to their Ordinary for permission to meet for the purpose of considering and deliberating on said Address, did accordingly assemble with his licence at Perth this day.

“Some observations on the Address were read by the Dean and by Rev. J. Buchan, disapproving of part of its contents, as, in their opinion, encroaching on the inherent and independent power of the Bishops; while the Rev. J. Torry, with due deference to the sentiments of these his reverend brethren, declared, that the tenour of Mr. Skinner’s circular did not appear to him in the same light as it did to them, viz., as dictating to their ecclesiastical superiors, but merely as suggesting some measures, which, if canonically and legitimately brought about, he thought would be conducive to the welfare and prosperity of the Church. At the same time Messrs. Robertson and Buchan, from the explanation which Mr. Skinner gave this day of some parts of his Address, were induced to join with Mr. Torry in thinking that it was dictated solely by the zeal which Mr. Skinner felt for the interest and welfare of the Church.

“With regard to the remedies proposed by Mr. Skinner, the Clergy did not consider themselves at liberty to make any further observations thereon, relying on the wisdom and vigilance of the venerable College of Bishops, whenever they shall be pleased to turn their attention to them.

(Signed) “JOHN ROBERTSON, Dean.
“JOHN BUCHAN, Clerk.”

CHAPTER IV.

THE CONSECRATION OF BISHOP LUSCOMBE.

TOWARDS the end of 1824 a proposal was made to the Scottish Church, which, though not involving such important consequences as were at the time expected from it, nevertheless deserves a more minute relation than it has hitherto received. I allude to the consecration of Bishop Luscombe; with every step towards which Bishop Torry was connected, and of which, as it will be seen, he was unable to express his complete approbation. The following series of letters will almost explain themselves.

Primus Gleig to Dr. Luscombe.

“December 3rd, 1824.

“Reverend Sir,

“Your very interesting letter of the 27th of November was on Tuesday last, the 30th of the same month, put into my hands just as I was stepping into a carriage to go to Edinburgh. I was glad to receive it then because I was soon to have an opportunity of consulting my colleague, Bishop Sandford, on the subject of it; and I have the pleasure of telling you that we agreed in opinion of the propriety—even of the moral necessity—of the measure which you propose, and are both ready, as I have no doubt all our colleagues are, to contribute what we can to forward the measure.

“The case is somewhat similar to the proposal, which many

years ago, was made to a predecessor of mine to consecrate Dr. Seabury to be Bishop of Connecticut, in the United States of America, immediately after the independence of those States was acknowledged by the mother country. As the law then stood, the late Archbishop of Canterbury found not himself at liberty to consecrate any Bishop without administering to him oaths which no subject of a foreign Government could take, and Dr. Seabury was advised by some private friends to apply to the Scottish Bishops.—He did apply to them; and the then premier Bishop in Scotland was as ready to grant his request as I am now to grant yours; but he and his colleagues considered themselves in duty bound to lay the case before Archbishop Moore, and to satisfy his Grace and all his suffragans that they would not consecrate Dr. Seabury, if by so doing they should be thought to encroach in the smallest degree on the rights of the Church of England. The Archbishop was satisfied that they would give no offence whatever to the Church of England by consecrating Dr. Seabury; and that very respectable clergyman was consecrated at Aberdeen on the 14th of November, 1784. You will not therefore be surprised, nor, I trust, offended, by my sending your letter to the present Primate, who has been a steady friend to our Church in general, and to whom I in particular lie under the strongest obligations.

“The case which you state is, I think, more delicate than was that of Dr. Seabury. *He* was a clergyman in an independent state, where there was no Bishop by whom he could be consecrated; and therefore by the canons and practice of the Primitive Church the Scotch Bishops, or any other Bishops, who were satisfied of his fitness for the office might regularly and canonically consecrate him; but *you* are a Priest of the Church of England, and if you have any preferment in that Church, and mean to retain that preferment, I am more than doubtful whether we can regularly and canonically consecrate you a Bishop. If, indeed, you resign all your preferments in the Church of England, I see no canonical objection that can be urged to our consecrating you for the pious purpose which you have in view, and which I heartily agree with you is more likely to be accomplished by a Bishop from an obscure though regular

Church, which is herself but barely tolerated, than by another from a Church established, which might be thought to claim any kind of authority over the Christians of a foreign State. On this account I think it would be right to submit your proposal to *some* or *all* of his Majesty's ministers; for although they could not order the Church of England to send a Bishop into France, were they but to say that there is no danger to be apprehended from the obscure episcopal Church in Scotland sending a Bishop into the French dominions, I for one would be happy to consecrate such a Bishop, provided he were not a member of what is called the *Continental Society*, and were in all respects worthy, as I doubt not but you are, of being placed in the highest order in the Church Militant.

“Your object, however, is not to make proselytes, but to preserve among the British in France a just veneration for the doctrine and constitution of the Church of England; and I will venture to say there exists not a man who more cordially agrees with you than I do in wishing success to the measure which you propose for obtaining this object; but my first care is for the prosperity of the Church, at the head of which the partiality of my brethren has placed me.

“I have long considered the Bishop of Llandaff, to whom you refer, as one of my friends, and a steady friend to the Scotch Episcopal Church, and therefore I intend to send this letter open under his cover, and to request him to read it, to converse with the Archbishop of Canterbury on the subject of it, and then to forward it to you; and if they and his Majesty's ministers make no objection, I never did a thing with more pleasure than I shall feel in consecrating you.

“There is, however, one thing of great importance, which I had nearly forgotten to mention. You mention several clergymen whom with their flocks you would regularly visit. This would be of great importance; but we will expect a deed of *election* of you to be their Bishop, subscribed by the Clergy, with the approbation of the congregations of whom they are pastors. I need not tell you that this was the way in which Bishops were promoted previous to the conversion of Constantine, and indeed for many years after that event. It is the mode in

which the Bishops in Scotland, and I suppose in every Church, have always acted ; and Dr. Seabury brought with him a deed of election by all the Clergy in Connecticut ; without which it is not easy to be conceived how he could have held such visitations as he did hold, and as you propose to hold of the episcopal Protestant chapels in France.

“ Most earnestly wishing success to your pious proposal, and ready to contribute what I can to it,

“ I am, with unfeigned respect,

“ Reverend Sir,

“ Your very humble Servant,

“ GEORGE GLEIG.”

Bishop Van Mildert to Primus Gleig.

“ Deanery, S. Paul’s, December, 9th, 1824.

“ Right Reverend and dear Sir,

“ I have just received your letter enclosing one to Dr. Luscombe, which I have also read. The matter to which it relates, however well intentioned or desirable, presents itself to me as beset with so many doubts and difficulties, that I would not venture to give an opinion upon it, without much more leisure, health, and spirits, than I can at present command.

“ The Archbishop of Canterbury is not yet fixed at Lambeth, nor probably will be till after Christmas. Not being likely, therefore, to see him for some time to come, I have thought it advisable not to postpone sending the letter to Dr. Luscombe ; and with it I have written a note to him, assigning these reasons for entering no farther into the business at present. Should the Archbishop wish to communicate with me on the subject, I shall of course be ready to discuss it with him. But his Grace will probably feel himself quite competent to return a fit and proper answer without any such consultation.

“ As far as relates to Dr. Luscombe, I am happy to state, that I believe him to be a highly respectable man, and a most steady friend of the Church of England.

“ Believe me, with sincere regard, my dear Sir, very faithfully yours,

“ W. LLANDAFF.”

Archbishop Manners Sutton to Primus Gleig.

“Addington, December 15th, 1824.

“My good Bishop,

“I have not seen the Bishop of Llandaff since I received your letter of the 6th inst. Of course I am ignorant of the answer you have prepared to Luscombe’s application, but I am afraid that a compliance with it might lead to great inconvenience. It is evident that Dr. Luscombe himself entertains great doubts of the policy of the measure; or what objection can he have to communicate with Government? The only advice, therefore, which I can give you is, to do nothing in this matter without previously consulting some of his Majesty’s ministers. You have enemies, as well as, I trust, many friends; but you should be cautious.”

Dr. Luscombe to Bishop Skinner.

“Quebec Street, Portman Square,

“London, Dec. 22nd, 1824.

“Right Reverend Sir,

“I have the honour to transmit to you a letter from my venerable and worthy friend Dr. Gaskin. I took an opportunity of making known to him the subject submitted to you, and he has kindly attended to my request, by expressing his good opinion of me.

“The difficulty of obtaining the spiritual authority of a Bishop from the English Bishops is apparent, owing to the formalities of the English discipline. From this circumstance I flattered myself with a hope that the Bishops might be disposed to act on their own views of the case.

“It was not for me, however, Right Reverend Sir, to question the propriety of your Primus Bishop Gleig consulting the Archbishop of Canterbury, but I most sincerely and respectfully assure you and your Right Reverend Brethren, that I regard your Church, from its disconnection with the State, as more apostolical in its functions, which are not (as in England) shackled by forms necessary in an establishment forming an integral part of the State.

“I am firmly persuaded that the pressing wants of our countrymen on the Continent will be hopeless if they are not remedied through the means and agency of your apostolical Church. I am equally certain that even were the English bench disposed to sanction the measure, it would only tend to endanger success, inasmuch as any measure proposed, or perhaps even sanctioned by them, might be considered by the French as an *act of Government*, and in the character of an *official act* be opposed by the French Government.

“I would confine myself to the discharge of my duties to my countrymen. I would assume no superiority of rank beyond that of *Primus inter pares*.

“I leave to Almighty God the work which I have designed. May He direct us all, and prosper it in our hands. I have the honour to be, &c.

“M. H. LUSCOMBE.”

Dr. Gaskin to Bishop Skinner.

“Right Reverend and dear Sir,

“I have been applied to by an old friend, at least an old acquaintance, whom I have long had reason to respect and esteem for his learning, sound principles, and exemplary habits of life, to introduce him to your favourable attention, as one of the Episcopal College of Scotland.

“Dr. Luscombe, of the University of Cambridge, for many years kept a respectable School at Hertford, under the patronage of the Honourable East India Company. . . . He voluntarily quitted that station about five years since to reside in France with his family of sons and daughters. He tells me that in France there are not fewer than 35,000 British subjects resident, and that he is in expectation of being officially connected with an English Chapel. He conceives, however, that a Clergyman vested with the episcopal character, and resident in Paris, would be essentially beneficial to our countrymen in France, and contribute to the spread of true religion, without any attempt at the making of proselytes from Frenchmen; and he tells me that, despairing of obtaining the episcopal character from the Church of England, he has submitted the consideration of the

matter to the episcopal Church of Scotland. If I mistake not, some of your Bishops have listened favourably to his application, and that the Archbishop of Canterbury has been applied to, to ascertain whether in case your body should see reason, as in the case of Dr. Seabury, to invest him with the episcopal character, it would be likely to give offence to our Bishops.

“I pretend not to judge of the fitness or expediency of the measure. I only assure you that I believe Dr. Luscombe to be a truly respectable man, and not at all likely to do discredit to the sacred office to which he piously and without worldly motives aspires. I have no objection to your mentioning my opinion of Dr. Luscombe to any of your venerable brethren.

“Stoke Newington, December 22nd, 1824.”

Dr. Luscombe to Bishop Skinner.

“London, December 30th, 1824.

“Right Reverend Sir,

“I have this day been honoured by a letter from Bishop Gleig, in which he desires me to forward to you a copy of the letter which he wrote in reply to my first application to him.

“Since I took the liberty to address a letter to you I have been much impressed with the arguments which Bishop Gleig has condescended to state to me, and I respectfully yield to his superior judgment; with the hope that the business may prosper in the hands of the Archbishop of Canterbury and his Majesty’s ministers.

“I remain, &c.

“M. H. LUSCOMBE.”

Primus Gleig to Bishop Skinner.

“Stirling, January 15th, 1825.

“Though I mean this letter for our brethren at Peterhead and Fraserburgh as well as for you, I address it to you, because I am aware that you must know more of the important business to which it relates than either of them I have reason to think

can do. You know the application that was made to me five or six weeks ago by Dr. Luscombe, and that following the example of our predecessors in the case of Dr. Seabury I communicated for his Grace's advice the memorial of Dr. Luscombe to the Archbishop of Canterbury. I have been blamed by one of our colleagues (I am confident by none of you) for being too cautious and *timid*, because we are not bound by the conduct of our predecessors, and because there is little or no similarity between the case of Dr. Luscombe and that of Dr. Seabury. That there is little similarity between these cases is indeed true; for Dr. Seabury was the native of a State in which there is no established form of Christianity, nor was there any Bishop by whom he could be consecrated. The field was therefore open to the Scotch Bishops, or any other Bishops, who had all an equal right to consecrate Dr. Seabury, if they should think proper so to do; but here the case was very different. Dr. Luscombe has held various situations in the Church of England of considerable importance, and is at present chaplain to his Royal Highness the Duke of Cambridge; the French Government and ours are at present in alliance with each other. The French Constitution is I believe very tolerant to French Protestants; but I am not aware that it has provided for the protection of a regularly ordained English or British Church in the interior of France; and therefore it occurred to me and Bishop Sandford, (for I received Dr. Luscombe's memorial just as I was setting out for Edinburgh,) that it would be proper to proceed with all the caution that our predecessors proceeded with in the case of Dr. Seabury. The truth is, that this case is infinitely more delicate than was that of Dr. Seabury. Our Government is harassed by the claims of the Irish Roman Catholics; the Church of Rome is united (laudably united on her principles) over all the world; the Irish Romanists complain (very unjustly I confess) that we labour to make proselytes from their communion; their clergy might easily have enforced this complaint by inviting their brethren in France to clamour against the Government of this country for sending an English Bishop into France for the same purpose; and had this taken place, and it had been found out that we had clandestinely sent a Bishop into France, with what face

could we have expected anything from Government, or indeed expect not to be looked on with abhorrence?"

"This is a question which I confess I cannot answer to my own satisfaction; but there is much to be said *pro et con*, and I shall be guided by the majority of my colleagues. Dr. Luscombe hopes to be consecrated on Quinquagesima Sunday; and if Mr. Peel's letter to me be favourable, as I have no doubt of its being, I see nothing to postpone it."

Bishop Low to Bishop Torry.

"Pittenweem, January 15th, 1825.

"Returned you have your correspondence. Very contrary to my expectation, and to the expectation of persons much more conversant in these matters than I am, the business of Dr. Luscombe has, it seems, had a most happy transit through the British ministry. In consequence of the arrangements made by the Primus, Dr. Luscombe addressed a memorial to Mr. Secretary Canning, who is the Doctor's old acquaintance, who has entered upon the matter in a manner the most condescending and the most kind, and who says, 'If you,' (Dr. L.,) 'resolve upon executing your plan, I have told Mr. Peel, and am happy to repeat to you, that should you on your arrival at Paris desire an introduction to the British Ambassador, I shall have great pleasure in introducing you to him.'"

It appears that the manner in which the Primus had conducted the business had given offence to some of the Bishops. He therefore writes the following letter, dated January 18, 1825 :

Primus Gleig to Bishop Skinner.

"If I have given offence to my brethren I am sorry for it; but GOD is my witness that I meant to give offence to no man. That I have begun where I should have ended, I am not convinced by either your letter or Bishop Low's; for the reasonings of these two letters mutually refute each other; his by contending that we were not called on to consult His Majesty's Government on the promotion of Dr. Luscombe at all, any more

than we are bound to consult it on the consecration of our own Bishops ; while you seem to think that we should have determined either to consecrate him or not, and on what terms we should consecrate him, before we laid the case before any of the Ministers of State !”

Bishop Jolly, in a letter dated January 20, 1825, expresses his concurrence with the views which Bishop Skinner had expressed to him, both as to the hurry in which a matter of such importance was being transacted, and the ignorance in which the Episcopal College had been left of all the proceedings. He also agrees with the Bishop of Aberdeen in requiring a regular deed of election, and a promise of canonical obedience, subscribed by every Clergyman over whom Bishop Luscombe wished to acquire control. In these views they were warmly supported by Bishop Torry.

In a letter to one of the Bishops, dated January 24th, Dr. Luscombe thus writes :

“ At a moment when I had every reason to expect a very early termination of the important business concerning which I have already had the honour to address you, I have been most unexpectedly surprised and grieved to find that you require some previous arrangements, which seem to be attended with difficulty.

“ In seeking the spiritual powers of a Bishop, my object was to be enabled to return to France for the purpose of effecting a great and probable good. I wished to form a visible Church of England among the vast numbers of our countrymen who reside on the continent ; to *form* a bond of union between the numerous Clergymen who officiate there, and to administer the rite of Confirmation.

“ I am aware of the usual expectation of a deed of election from the Clergy over whom a Bishop is to preside ; and no man living is more disposed than I am to regard such expectation with deference and respect ; and, wherever it be possible, to require it ; but I presume to suggest to you, Right Reverend

Sir, the peculiarity of my case. The Clergy, with whom I wish to unite my labours, are scattered over a vast extent of country, from the shores of the North Sea to the Mediterranean, from the British Channel to the borders of Germany; nay, I even look forward to a visit to Switzerland and Italy. How, then, I most respectfully and humbly ask, is it possible to gain a previous election from places so distant? I feel that the good sense of the Clergy will lead them to concur in co-operating with me, as they shall be convinced of my real motives. What these motives are, and what the dispositions with which I shall endeavour to preside over and assist the Clergy, Bishop Abernethy Drummond has taught me in his ‘Friendly Advice to the English Ordained Episcopal Clergy in the Diocese of Edinburgh,’ printed in the year 1789.

“I need not dwell on the importance of administering the rite of Confirmation, or the means of preserving our countrymen in the bosom of the Church, by my occasionally addressing them on its history, discipline, and doctrine.

“As I never anticipated any possible objection to the measure in question, after the concurrence of His Majesty’s ministers, I applied to my former Diocesan the Bishop of Winchester, and to the Archdeacon of Huntingdon, both of whom have sent testimonials, which I am sure will be satisfactory to you and your venerable colleagues. Indeed I have made every necessary arrangement for my visit to Scotland, and afterwards to France.

“After you shall have seen my first letter to the Primus, you will see my reasons for preferring an application to your truly Apostolical Church. I regard it as unfettered by *formalities*, which in an established Church are unavoidable.

“I hoped to have been sent by you as *your missionary* Bishop to our countrymen on the continent, and thus avoid raising a suspicion in the minds of the French Government that any particle of politics entered into our views. I still feel all the vast importance which I have from the first attached to such a mission; and I humbly pray that my intended services may not be prevented by any attention to forms from which the novelty and peculiarity of these services may, I respectfully hope, plead

to be exempted. I have forwarded to Bishop Gleig a letter which I have received from the Chaplain to the British Embassy in Paris, by which it will appear that *he* is desirous to receive me as a Bishop sent by you, and also that the Ambassador, Lord Granville, will be guided by the decision of His Majesty's Ministers."

Sir Robert Peel to Primus Gleig.

"Whitehall, Jan. 25th, 1825.

"Right Reverend Sir,

"I beg that you will not attribute the delay which has occurred in replying to your letter to mere inadvertence and inattention, and still less to any want of respect towards yourself personally.

"I was anxious, before I wrote to you, to have the opportunity of communicating personally with Dr. Luscombe, and that opportunity, on account of my absence from London, did not present itself until Saturday last.

"Dr. Luscombe will probably report to you the general tenour of our conversation. I informed him that I must leave it to his own judgment, after communication with you, to determine whether or no it was advisable for him to depart to France for the purposes and in the character referred to in his letter to you of the 27th of November, which I now return; that I was not authorized on the part of the government of this country to sanction the undertaking, though I did justice to the motives which had induced him to contemplate it; that difficulties in the way of its success might occur, and that I could give no promise on the part of the government of their aid in obviating such difficulties. At the same time I did not feel it necessary to object to the proposal.

"This was the general purport of my communication to Dr. Luscombe; and perhaps the best reply which I can send to your letter is by a reference to that communication.

"Of Dr. Luscombe personally I have reason to entertain a high opinion; and in consequence of a communication which I have had with Mr. Canning, Mr. Canning has informed him, that should he determine upon going to Paris, Mr. Canning will

give him a letter of general introduction to the British Ambassador at Paris, without meaning of course thereby any public sanction of Dr. Luscombe's object.

"I cannot conclude without assuring you that I feel fully sensible of that respect and consideration towards His Majesty's Government, which induced you to make a communication to me before you formed a decision upon the suggestion of Dr. Luscombe.

"I have the honour to be,

"Right Reverend Sir,

"Your most obedient humble servant,

"ROBERT PEEL.

"The Right Reverend Bishop Gleig."

It appears that the Primus had expressed an intention at this time of resigning his office. To this Bishop Jolly, in a letter to Bishop Torry, refers, and shows himself strongly opposed to it.

"Fraserburgh, Jan. 26th, 1825.

"My dear Right Rev. Brother,

"Your letter this day received touches my heart. It is characteristic of the goodness of your own heart, which at present must share in the pungent sorrow of your son and daughter, which the offering up of a sweet lovely child, although at the call and into the arms of his heavenly FATHER, must necessarily excite; and for its true and salutary solace requires some portion of the faith of the Father of the faithful. And yet neither your bodily nor mental pain abates your solicitude for the peace and welfare of the Church, which dictated your letter in the spirit of its date, (S. Paul's day—which I would have written rather than Jan. 25th) and for the fraternal suggestion of which I earnestly thank you.

"I will earnestly protest, and hope you will second me, against acceptance of the Primus's resignation, if he shall still seem inclined to make it, and in respectful kind terms tell him that it would be dereliction of his duty.

"May our LORD mercifully look upon our infirmities, and grant us His peace amidst the tribulations of the world! I

value and take comfort in our mutual prayers—of which I beg continuance—being ever, with cordial attachment and fraternal regard,

“Your faithful and affectionate
“ALEXANDER JOLLY.”

Primus Gleig to Bishop Jolly.

“Feb. 8, 1825.

“Your letters of the 31st of Jan. and the 4th instant, are both before me, and I hasten to answer them with the same candour, and spirit of peace, with which I am perfectly satisfied that they have both been written. To every opinion advanced in the former letter I cordially subscribe; but I am not sure that I perfectly understand the second.

“Your ecclesiastical objections I should think easily obviated. Dr. Luscombe is undoubtedly a priest of the holy Catholic Church, and therefore in communion with every sound part of it; but as he has no preferment whatever in England, he is in no other sense in communion with that Church than he is with ours, or than Dr. Sandford was, when he was elected and consecrated Bishop of Edinburgh; nor, of course, doth he require letters dimissory from any Bishop, nor is there any Bishop who could grant him such letters, because he has no particular Diocesan.

“The difficulties, with regard to a deed of election, seem to be insurmountable; and however much I might wish to have such a deed, I am afraid we must dispense with it, or abandon the measure altogether.”

Bishop Torry to Primus Gleig.

“Feb. 8, 1825.

“On the 29th ult. I received your letter in reference to Dr. Luscombe’s proposal of being consecrated by the Scottish Bishops for the purpose of exercising the functions of the episcopal office in France. Of this proposal I never heard even a whisper until about two weeks ago. At this, however, I am so far from feeling any resentment, that I rejoice in the hope of so good a work being in train for a happy issue. If the work of

CHRIST be well and *regularly* done, I can feel sincere joy, though it may have been done without consulting me.

“ I now consider the consecration of Dr. Luscombe as a settled point; for although Mr. Peel’s letter produced on my mind a *very chilling effect*, and although the English Prelates, to whom reference was made, write *very coldly* on the subject,—yet as they have not *formally objected* to the matter proposed,—you seem to be committed to consecrate by the consent of the majority of your colleagues, which you already possess. The only regret which I feel, in reference to this business, is—that the previous requisition of an election has been departed from; although I have seen no satisfactory reasons assigned (and the whole correspondence is now before me) for conceding that point. What security have we, or (without a previous election by a few) can we have, that Dr. Luscombe will be acknowledged in his proper official character by the episcopal Clergy in France? and if they shall refuse to do so, will not their refusal place him in a most awkward and painful predicament, and expose the whole business to be treated with ridicule? Whereas had he been elected by those in Paris *alone*, he would, in that case, have had firm footing in France, as a Bishop, immediately on his arrival;—he could have reckoned on the respectful attention and cordial co-operation of his *electors, at least*;—and the gradual accession of other Clergymen, with their flocks, to a connexion with him, might have been reasonably hoped for. Besides, we should, thereby, have been secured against the malevolent attacks of our adversaries, who, when the consecration comes to be generally known, with all its circumstances, *may*, and probably *will*, bring a charge against us, which, on the principles of Diocesan episcopacy, it may be difficult, if not impossible, to ward off. A consecration at large may be a dangerous precedent, and the subject of much humiliating altercation afterwards; which may GOD avert!

“ But all this notwithstanding, I bow with respect to the decision of my colleagues; and my heart and prayers shall be with you on the day of consecration, that GOD may prosper the work you have in hand. My fears, I trust, will be falsified, and my hopes of a happy result more than realized.

“I am glad to find that Bishop Skinner is to be with you. The state of my health, through the whole winter, and even now, does not permit me to entertain the most distant thought of undertaking so long a journey at such a season of the year.

“As to the proposed resignation of your office as Primus,—let it not be further thought of: we cannot dispense with you.”

Bishop Jolly to Bishop Torry.

“Fraserburgh, Feb. 10th, 1825.

“My dear Right Rev. Brother,

“On Friday last, but after the packet for you was on its way, I received a letter from our worthy friend, Mr. Walker, in Edinburgh, wherein he writes of the very important affair which presently occupies our solicitous attention.

“Allow me, for the illustration of my present poor opinion to subjoin a copy of what I wrote in return, Feb. 4.

“It gives me great pleasure to have your good opinion of Dr. Luscombe, and the grand design which he contemplates, and which may our Lord prosper for the glory of His Name! It has appeared to me, I own, in different lights, as I have viewed it from different points. His own statement of the case I like much. Vested with humility, the robe that best becomes the Apostolic succession, and going without prelatie appearance of immediate jurisdiction, but striving to confer the utmost good of his office upon those who were well disposed to receive it—such procedure could have excited no jealousy, at home or abroad. Good Bishop Hobart (whom God preserve and send back to his longing flock in perfect health!) might, I should think, administer confirmation in his travels, as you did the offices of your Priesthood, in a case and state of such destitution of the valid ministry, without infringing the terms of the true, and not nominal, Catholic Communion. But now, when consultation has drawn out the opinion of authorities so high, great respect and deference must be paid to it. Your good Bishop regrets, in his letter which you have seen (and I was very glad when I discovered that the letters went through your hands, and for your inspection) the hesitation of the Archbishop and his Lordship of Llandaff, and if you had not given me your own

opinion, with Bishop Sandford's upon it, I should have fancied some difficulty from Mr. Peel's very kind and condescending letter, as it certainly is. And Bishop Skinner has written to Stirling, to inquire what the *hesitation* mentioned amounts to. The point is tender. Men sometimes will gladly connive, and even wish a thing done, where circumstances forbid consent. My two good and worthy neighbours [that is, Bishop Skinner and Bishop Torry,] still insist upon election, which I now fear, as the case appears to me, is canonically impossible. The English Clergy who officiate on the Continent, if not quite *Acephali*, are headed by the English Bishops, and cannot transfer their canonical obedience to others without proper dimissory; and we cannot send or set a Bishop over them. But a Bishop, canonically consecrated and residing among them, may lend them the aid of his episcopal office, which seems to be all that good Dr. Luscombe aims at. May his pious zeal meet desired success.'

"This I have transcribed, because it plainly discloses my present thoughts, which, perhaps, I should have more readily and satisfactorily determined, had I seen the case more clearly stated and defined from the first. And now that the affair is come to its crisis, I do most humbly, but most earnestly, wish that it may be accomplished, (for it has advanced too far to admit of retreat) with some sort of unanimity for the love and honour of our Divine Master, whose melting and repeated Prayer was for unity among us! The Primus, who had before promised to consecrate with the majority, now in this letter resorts to the consent of all his colleagues—which is conciliating, like himself, and I would, with the deference due to the better judgment of my dear colleagues, say that we should yield it. We must certainly ever speak and suggest according to our best-formed sentiments; but we must sacrifice sometimes our private opinion, especially when it is only doubtful, and authority stands on the other side, and claims canonically our compliance.

"But most absurd it is in me to write thus to you (for I beg in my scrawl to include both my brethren) who will say and act according to your own good judgment. I would only deprecate the appearance of division in our little body, which, as well as the reality, which we detest, might prove debilitating and detri-

mental to us. As we are all of one heart, so we shall endeavour to be of one mind also, as much as possible. Each of us then, I presume, has nearly made up his mind (as the phrase is,) and therefore our local meeting does not appear to me to be now necessary. Yet I will delay to write to the Primus, as he seems to expect that I will, till end of next week, in hope that I shall be favoured with your opinion—and I trust that we shall agree, and that all shall terminate well, by the good hand of GOD upon us! So prays, my very dear right reverend brethren,

“Your ever faithful and affectionate,

“ALEXANDER JOLLY.

“To the Right Rev. the Bishops
“of Dunkeld and Aberdeen.”

Bishop Torry to Primus Gleig.

“My opinion is, and always has been, in favour of Dr. Luscombe’s consecration; not for the purpose of forming (as he expresses himself) ‘a visible *Church of England* in France,’ which cannot be, but for the purpose of forming a regularly constituted Protestant Episcopal Church in France, which I shall hail as a grand event.

“I am, however, decidedly unfavourable to a consecration at large, without previous election, which, if done, may be a dangerous precedent, and the subject of much humiliating altercation afterwards.

“If the Episcopal Clergy presently in France be not hostile to Dr. Luscombe’s views, I can see no difficulty in obtaining the suffrage of two or three at least, to the charge of whom, with their flocks, he might be regularly collated as their head under CHRIST, the universal Head. Unless this be done, it does not appear to me that the consecration can be, in the Apostle’s language, ‘*εὐσχημόνως καὶ κατὰ τάξιν.*’

“But, as I said before, if my colleagues shall determine differently, thinking that the peculiarity of the case warrants a departure from the common rule, to such determination, although I cannot alter my opinion, I shall bow with deference, and heartily pray for a special blessing on the work of their hands.

“Since writing the foregoing letter and postscript, a packet

from Aberdeen has been put into my hand, containing your last letter to Bishop Jolly, a letter from him to Bishop Skinner and me jointly, and a letter from Bishop Skinner addressed to Bishop Jolly and me. Bishop Jolly clearly concedes the point of election ; Bishop Skinner is yielding fast, and I alone have the misfortune to feel myself obliged to adhere to my first opinion ; the arguments to the contrary not carrying conviction to my mind, but rather tending to confirm the justness of our first obvious thoughts on that matter."

The result was the consecration of Dr. Luscombe at Stirling, on Palm Sunday, March 20th, 1825, by the Bishops Gleig, of Brechin, Sandford, of Edinburgh, and Low, of Ross and Argyll. The deed of consecration, after recapitulating the circumstances which led to it, thus concludes :

"That he is sent by us, representing the Scotch Episcopal Church, to the continent of Europe, not as a Diocesan Bishop in the modern and limited sense of the word, but for a purpose similar to that for which Titus was left by S. Paul in Crete, 'that he may set in order the things that are wanting,' among such of the natives of Great Britain and Ireland, as he shall find there professing to be members of the United Church of England and Ireland, and the Episcopal Church in Scotland. But as our blessed LORD, when He first sent out His Apostles 'commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel,' so we, following so Divine an example, which was certainly left on record to the Church to guide her conduct in making future converts to the faith, do solemnly enjoin our Right Reverend Brother, Bishop Luscombe, not to disturb the peace of any Christian society established as the National Church in whatever country he may chance to sojourn : but to confine his ministrations, at least for the present, to British subjects, and such other Christians as may profess to be of a Protestant Episcopal Church. And we earnestly pray GOD to protect and support him in his arduous

undertaking, and to grant such success to his ministry, that, among those who have 'turned many to righteousness, he may at last shine as the stars for ever and ever.'"

Bishop Torry to Bishop Skinner.

"Peterhead, Monday Morning, April 18th, 1825.

"Late on Saturday night I received your letter, and, at the same time, one from Bishop Jolly, covering the enclosed document which I was requested to transmit to you. I have taken a copy of it, and the allusion contained in it to our partial disapprobation, not of the measure of Dr. Luscombe's consecration, but of the mode of its being carried into effect, renders it still more necessary that the *reasons* of our disapprobation should be entered on the record of that sacred transaction. This the Clerk of the Episcopal Synod [Bishop Low, as the junior prelate] refuses to do, merely, he says, on the ground of *compassion for you and me*. But his compassion is entirely misplaced; for we do not feel that we stand in need of it; and his refusal to insert our dissent shows an utter want of knowledge of the forms of business. It is not competent for the clerk of any society, or even of a majority of its constituent members, to refuse the insertion, into the record of their transactions, of any dissent, which other constituent members may feel themselves called upon to bring forward in reference to any *public measure*. But it appears that Bishop Low stands *single* in that refusal. For Bishop Jolly, without taking any notice of our dissent, gives me the following extract from the letter of the Primus to himself: 'Be so good as present my best compliments to Bishop Torry, and tell him that Bishop Low had Bishop Sandford's permission and mine to record his and Bishop Skinner's protest or remonstrance against the regularity of our consecrating Dr. Luscombe without obtaining a regular deed of election by the Clergy whom he is to superintend. Dr. Luscombe produced letters promising all due obedience from three Clergymen, one in Paris, one at Caen, and the third at Ostend.'

"This is an important piece of intelligence, for it will deprive our clerk of every *shadow of excuse* for persisting in his contumacy; and I think we may receive that as a *courtesy* from our

other colleagues, which we can demand as a *right*. But the latter part of the intelligence is *particularly gratifying*. For it proves, in the first place, that the candidate, moved by the steadily avowed hesitation of yourself and me to acquiesce in his proposal, without obtaining something like suffrage from some of the Episcopal Clergy in France, at last had recourse to that measure; which had it been made earlier, or even communicated to us a few days before his consecration, would have united the heart of every one, more immediately concerned, in favour of his consecration. And surely that was a desirable object.

“Secondly, it proves that the apprehension of danger, opposed to the measure of *application for suffrage from France*, had been but feebly entertained by the objectors themselves, Dr. Luscombe and his friend the Archdeacon; for the *sense* of its expediency had subsequently surmounted that *apprehension*, and the application was actually made. And, thirdly, it proves that the promise of canonical obedience from the Episcopal Clergy, while discharging clerical functions in France, was, as I always believed, an attainable object; for it has been attained, and, therefore, ought to have been attempted *in limine*; and I have no doubt that had the application been made to three times three (or twice that number) instead of *three*, it would have been equally successful. All this, I think, speaks favourably for the part that you and I have taken in this business, and shows that our partial disapprobation was grounded on no frivolous pretences.

“I think you judge wisely in resolving not to enter into any altercation with Bishop Low, but merely to insist on his inserting *verbatim et literatim*, in the minute book of consecrations, our reasons of dissent. With the wisdom or the folly of them he has nothing to do.”

CHAPTER V.

FROM BISHOP LUSCOMBE'S CONSECRATION TO HIS APPEAL.

1825—1846.

THE character and position of the Scotch Church having been thus favourably recognized by the English Government, a plan suggested itself to certain members of the College, and especially to Bishop Low, that an application should be made to Parliament for a pecuniary grant to Scottish Episcopalians, on the same political principle that the *regium donum* is contributed to dissenting congregations in England and Ireland. The sum to be asked for was £4000; and considerable correspondence took place between the Prelates, in which Bishop Torry bore a considerable part, but which would not be interesting to the general reader. The following letter, which refers to it, introduces us to a new correspondent, Mr. Walker, at that time Incumbent of S. Peter's Chapel, in Edinburgh, afterwards Bishop of that See, and Primus. He was a most active and energetic man, though often laid aside, and finally incapacitated and brought to the grave, by chronic rheumatism.

Bishop Torry to Mr. Walker.

“Peterhead, Feb. 14th, 1826.

“I was beginning to be very impatient for your sermon,

which arrived by the coach *only* last night. I have perused it again and again, and now write you my thanks, both for the sermon itself and for the delight which the perusal of it has afforded me. The matters discussed in it are of primary and vital importance to the preservation of Christian truth, and to the purity as well as the existence of the Christian life. That it will be violently railed at by a certain class both of readers and writers, I have no doubt, as its tendency is to overturn the system of delusion and presumption on which they vainly repose. I call the distinguishing traits of that class a system of *delusion* and *presumption*, because they lightly esteem those sacred institutions which our GOD and SAVIOUR has sanctified to be the channels of communicating His heavenly grace, and because they insist on the necessity, and boast of a display, of Divine communication in their favour, which GOD has no where promised or warranted the expectation of under the ordinary state of the New Testament dispensation. I hope the reviewer of your sermon will enter with a lively interest into the spirit of it, and give due prominence to those passages of it which are both calculated to set it off to most advantage, and to be most useful in the present unhappily divided state of religious opinion.

"I think you will be most assailed for having brought Dr. Chalmers on the stage. His admirers will not easily forgive you for even the very moderate animadversion which you have passed on him; and those who do not admire him as a writer, either for manner or matter, will think that your commendation is greatly too high. For my own part, I think Dr. Chalmers a very rambling, inaccurate writer, whose notions are frequently vague and indefinite, whose language (abounding in Scotticisms) is often ungrammatical, and so loaded and deformed with excessive verbiage, as to involve his ideas in Babylonish confusion. You have pointed out one passage that savours of Manichæism; I could point out many in his sermons which savour of Sabellianism.

The sermon and the answer of Mr. Walker, refer to certain proceedings which were then exciting great in-

terest in Edinburgh. One of the Chapels became suddenly vacant about the year 1820. Mr. Gerard Noel, then on a visit in Edinburgh, undertook its temporary charge, and naturally enough introduced that so-called evangelical teaching for which his name is so well known ; and his successor, Mr. Craig, trod in his footsteps. It was the first time that these doctrines had been brought into contact with the Church of Scotland, and considerable uneasiness was felt by some of its Bishops.

The two following letters refer to this subject :

Bishop Sandford to Bishop Torry.

“Edinburgh, April 4th, 1826.

“Right Reverend Sir and dear Brother,

“I beg leave respectfully to address you on the subject of the late publications of the Rev. E. Craig, Minister of S. James' Chapel, in this city. In these publications Mr. Craig has accused the Rev. James Walker, now Professor of Theology, of ‘unsound and dangerous doctrine,’ &c. ; and in the latter of them he has extended the charge of ‘a ruinous dearth of evangelical teaching,’ &c., to the whole of our Clergy.

“That such accusations cannot be silently submitted to by the ‘guardians of the Church,’ the Episcopal College, appears undeniable. But, in the present circumstances of our Church, it is a question of no easy solution what notice is to be taken of them.

“Mr. Craig has charged our Professor of Theology with having preached and published ‘*dangerous doctrine ; a doctrine not according to godliness,*’ and ‘*leading to fatalism of the worst kind,*’ &c. Of our Church he has publicly asserted, that ‘*those who feel the need of serious religion have felt compelled, contrary to their predilections and early habits, to go elsewhere to seek it ;*’ that ‘*they have felt themselves perishing for lack of knowledge ;*’ that ‘*they have looked for the bread of life in the pulpit ministrations of their own Church, and have not found it,*’ &c.

“One of the Clergy of this diocese has addressed to me a very able statement of the injury thus done to us in the sight and opinion of the world. From one of my Right Reverend Brethren I have received an official requisition to summon Mr. Craig before me, according to the provisions of the XXVIth Canon, and require from him a retraction of these injurious charges, under the penalty of such discipline as the Episcopal College may judge it fitting to enforce against him in case of his refusal.

“The delicacy and difficulty of this matter induced me to request the advice of some of my Reverend Brethren. With the Rev. Dr. Russel and Messrs. Alison and Morehead I had lately a long consultation on this perplexing subject. They were unanimously of opinion that it would be advisable on all accounts to avoid any violent measures against this ‘accuser of his brethren.’ Permit me to represent to you, that in the judgment of these my Reverend Brethren, an exertion of authority was to be withholden, lest that authority not attended with the due effect should be despised, and our cause receive rather injury than good through its failure. It is true that an alternative is left to us; and that he who refuses submission to the admonitions of his diocesan, may be ‘debarred from the communion of the Church.’ But it is an important question whether the consequences of such a measure are to be risked. It is easy to complain of persecution; and we cannot but be sensible how much the laxity of sentiment on ecclesiastical discipline, prevalent in these times, may give force to such a complaint, and may increase the evil which we desire to remedy.

“At the earnest recommendations of my reverend advisers, I presume to submit to your consideration the following proposal, namely,—that the Episcopal College, instead of bestowing on Mr. Craig individually a notice which it would serve his purpose to obtain, although accompanied with a reprehension of his conduct, should on this occasion issue a ‘Pastoral Letter’ to the Church, to be printed but not published, and distributed to the ministers and lay managers of the chapels in our communion.

“Such a letter, it is conceived, might contain a dignified declaration of our assent to the judgment and opinions of our excellent Professor of Theology, accompanied with an exposition

of the doctrine of the Holy Scriptures, and of our Church, on the subjects of the late controversy, especially that of baptismal regeneration. It was suggested to me by one of the members of my little council, that the discussion might be very properly introduced by a statement of the reasons why we did not think it expedient to take any more official notice of the late attack on our Professor, and the Church in general; and an opportunity would be offered at the close, not only to exhort our Reverend Brethren to maintain the doctrines of the Church, which under the Divine blessing have hitherto preserved us 'in the unity of the Spirit, and the bond of peace,' but of admonishing the laity also concerning their duty to the communion of which they are members."

Bishop Torry to Bishop Sandford.

"Peterhead, May 1st, 1826.

"Right Reverend and dear Sir,

"I received in course your letter of the 24th, and regret that from my present indisposition I cannot fully enter into the subject of it. I shall only briefly observe that, in so far as it relates to the point in dispute between our Professor and Mr. Craig, the settlement of that controversy in my judgment ought to be left to the disputants themselves, otherwise it will be said that Mr. Craig is borne down not by argument but by authority. And after all that we could do by giving the weight of our authority in favour of Mr. Walker's published opinion on the point in controversy, (my judgment is decidedly in his favour,) the public will claim the privilege of judging for themselves, and will be apt to judge the more perversely from the very circumstance of the interference of the Bishops, in their corporate capacity. But in so far as Mr. Craig in his late publication may be considered as a public accuser and slanderer of his fathers and brethren, his conduct in that case becomes a proper subject of ecclesiastical discipline; and I agree with my colleague (whom you have not named) in thinking that he ought to be proceeded against in terms of the XXVIth Canon.

"As to the proposed Pastoral Letter to the Church, if such

a letter shall still, after the maturest deliberation be judged expedient, there is no member of our Episcopal College more fit for the office of composing it with correctness, perspicuity, and good temper, than the Bishop of Edinburgh; and there are some circumstances in the case that point to him as the proper person for undertaking and executing that office.

"I feel unable to proceed any farther, and therefore conclude by uniting with you 'in prayer to Almighty God that He will give us a right judgment in all things.'

"I remain, Right Reverend and dear Sir,

"Your faithful Servant and affectionate Brother,
"PATRICK TORRY."

Mr. Walker thus writes, May 22, 1826 :

"Notwithstanding the Bishop's circular and very excellent returns from all his brethren, it appears that nothing will be done here in the matter of Craig. Our Bishop is timid, and most of his Clergy cry for peace; so that I fear a very fair opportunity of acting efficiently may be lost. Mr. Morehead proposed a paper for the Presbyters to sign, which might have been useful, but on consulting Mr. Alison and Lord Medwyn they were against agitating the matter further, and so he gave it up entirely. The Bishops Gleig and Low were here the week before Whitsunday; the former had commenced a pastoral, but finding that nothing would be done here he ceased his labour."

The most important consequence of this schism was the publication of Bishop Jolly's "Friendly Address on Regeneration," which may almost be considered a text book of the Church of Scotland. Mr. Walker thus writes respecting it, May 27th, 1826 :

"I am happy to announce to you that Bishop Jolly's tract is finished, and I trust that it will be committed to the press without delay. It will probably be out before my return home. I trust that all parties, Bishops, Presbyters, and orthodox laymen,

will bestir themselves in giving to this work of the venerable Bishop all the circulation and influence in our power. That it will be attacked we cannot doubt, and must even desire. If we all do our duty this will do good ; it will excite attention, and attention secured is a great step in such matters.

“ On the 28th of December last, Bishop Low transmitted to me the sum of £100 towards a fund for procuring a house for the library, which Bishop Jolly has actually made over to us, and for other purposes of the Pantonian Institution. Good Mr. Cruickshank, of Muthil, transmitted to me on Tuesday last an equal sum for the same purpose. On the 16th current I devoted in like manner a similar sum, the whole in the meantime bearing bank interest. If it please God to guide me in my way, to prosper my journey and bring me happily home, I mean to draw up a memorial to be circulated, in order to raise contributions for this pious and very necessary purpose.”¹

In the minds of many, however, this tract was not thought sufficient to meet the evil, and a member of the College thus wrote to Bishop Torry, S. John the Baptist’s Day, 1826 :

“ You cannot regret more than I have done, that no notice has been taken by the Bishops in their corporate capacity of the Edinburgh controversy. I was truly sorry that the Primus relinquished his labours in drawing up the proposed pastoral letter. I saw Bishop Low lately, but for a very short time ; yet this controversy formed, as you may suppose, the chief topic of our conversation ; and he very readily acquiesced in the proposal I made of writing in his name and my own to the Primus, earnestly requesting that, in order to authorise the Bishops to discuss any other ecclesiastical business than that of the Pantonian funds at their meeting on the 7th of August next, he would convoke, or direct Bishop Low as clerk to summon a regular *Episcopal Synod*, to assemble in Edinburgh on the 9th

¹ The valuable library here alluded to, and to which large additions have since been made, is now deposited in S. Andrew’s Hall, Edinburgh, for the use of the Clergy.

or 10th of August; this will, it is to be hoped, bring *all* the Bishops together, a matter of no little difficulty it would appear, and enable them likewise to take under their consideration, if they shall see fit, the Edinburgh controversy, and adopt some proper measure in regard to it. Meantime we request the Primus to resume his pastoral letter, and have it ready to be laid before us either by himself in person or otherwise."

The Bishops accordingly met on the 9th of August, and the following is a minute of their proceedings, extracted from the Register book of the Diocese of Aberdeen :

"At Edinburgh, the 9th day of August, 1826, the Bishops then assembled having constituted themselves into a regular Synod, there was laid before them a declaration signed by the Presbyters of this Church in reference to the recent attacks of the Rev. Edward Craig, a Presbyter of the Diocese of Edinburgh, on the Doctrine and Discipline of the Scotch Episcopal Church; and having duly considered and deliberately examined the said Declaration, the Bishops are unanimously of opinion that, although the circumstances of the case and the nature and tendency of Mr. Craig's conduct may warrant, or at the least excuse such an expression of their sentiments on the part of the Presbyters, yet they, the Bishops, think it their duty to remark, that it would not become them, as Governors of this Church, to sanction such a mode of proceeding in future, which might lead to consequences injurious to the constitution of the Church and the rights of the Episcopal order.

"Secondly. With this understanding, the Bishops readily acknowledge that they entirely approve the spirit of the Declaration on the part of the Presbyters, as well as the motives which dictated it. And the Bishops are especially gratified by the unanimity which, in matters of such vital importance, thus pervades the Church; and in testimony of their satisfaction, they hereby direct the said Declaration and its signatures to be engrossed on their Episcopal Minute Book.

"Thirdly. While the Bishops thus heartily approve the prin-

ciples of their Presbyters, and this temperate expression of those principles, and while they are of opinion that the recent attack made on their Church has thus been productive of great good, they have, for various reasons which it is needless now to detail, come to the resolution not to permit the publication of the said Declaration at present. The controversy seems asleep, and the assailant, it is believed, has lost ground even among his own followers. By thus stirring it up again, the Bishops have reason to fear that they would furnish Mr. Craig with an opportunity which he seeks, and would grasp at, and which, through public caprice and private malice, he might turn to his own advantage.

“Fourthly. Each Bishop hereby agrees to convey to his Presbyters this expression of the opinion of himself and colleagues, and of the approbation of the conduct of their Presbyters.

“And lastly. They have resolved that the said Declaration which, in the peculiar circumstances of the case, they consider to be an important document, shall be preserved with care by the Right Reverend Bishop Low, the Clerk of the Episcopal College, as a record of the unanimity of the Church, ready to be brought forward and published, but not without the previous concurrence of a numerical majority of the College of Bishops, if any circumstances, the same or similar, shall require it.

“The Bishops conclude with the conviction that the recent attack has done good, and that it has thus prepared the Church for immediate defence, if any thing similar shall occur.

“D. SANDFORD, D.D., Bishop.

“PATRICK TORRY, Bishop.

“WILLIAM SKINNER, D.D., Bishop.

“DAVID LOW, LL.D., Bishop, and as proxy for
Bishop GLEIG and Bishop JOLLY.”

Bishop Low to Bishop Torry.

“Priory, Pittenweem, 6th November, 1826.

“My dear and Right Reverend Sir,

“I have the very great satisfaction to say that this forenoon I have a despatch from Dr. Kemp, the worthy Bishop of Maryland, America, informing me that in consequence of my recommendation he has obtained for you, the Bishop of Dunkeld, from

the University of Pennsylvania, through the venerable *Bishop White*, the degree of D.D.; which degree passed unanimously the Board of Trustees. It now only remains for me to pray God to grant you many years to enjoy your high honours, and to request that you will address with your first conveniency the excellent Bishop Kemp, and through him Bishop White and the University, which I know you will do in appropriate sentiments and expression.

“The enclosed is the certificate of your degree; a similar one I have also obtained for our venerable and venerated brother at Fraserburgh; and I really do feel a little proud in being a humble instrument of filling up the titular honours of our College.

“My hands are more than full with correspondence from all quarters, and almost on all subjects, so I must conclude, being your affectionate friend and brother,

“DAVID LOW, Bishop of Ross and Argyll.

“Right Rev. Bishop Torry, D.D.”

The next year presents a remarkable gap in Bishop Torry's correspondence, and was marked by no especial events in the Church of Scotland.

“Fraserburgh, March 17th, 1828.

“My dear Right Reverend Brother,

“With great surprise last night I received the enclosed, which I thought had been perfectly superseded by your termination of the very distressing business. Most sincerely I feel for the pain which you must have endured, the pungency of which I did not well know till I received the packet which accompanied the paper of which I now see a copy sent to you. Some delay, it would appear, has intervened between the intention and execution of your laudable although loving purpose, for sake of sweet peace. And now, my beloved brother, for the sake of Him Who is our peace, I most humbly beg that you will write to our good and mild brother of Edinburgh, and give the finishing stroke agreeably to the requisition; and so we shall all with joy celebrate the feast of *sweet bread*. Sure I am no leaven

lurks with you, as neither with any of us ; but we must all eat the bitter herbs, of which, it would appear, some have more, some less share. Amidst the duties of this solemn season of self-denial, we are now mid-way to the Cross, and there we shall find salve for all our sores, and all our pains and grievances shall vanish away while we contemplate our suffering SAVIOUR—*Faxit.*

“I know that you will not misunderstand me, every one of us being bound to yield obedience, in every lawful thing, to the majority of our number ; and you will find great comfort in consequence, to the increase of your Easter joy.—Propitious may the season prove to the whole Church, and to our poor branch in particular ! Grant me your prayers in return to the fervent good wishes of,

“My dear Right Reverend,

“Your most affectionate Brother, faithful Friend,

“and humble Servant,

“ALEXANDER JOLLY.”

The foregoing letter refers to certain disputes into which it is not necessary to enter, connected with the convocation of the General Synod of 1828. It was held at Laurencekirk on the 18th of June, and was attended by the Bishops Gleig of Brechin, Primus ; Torry of Dunkeld ; Sandford of Edinburgh ; and Skinner of Aberdeen. The Bishops Jolly and Low refused to be present, as being opposed to the Convocation of any Synod at that time. The Canons were revised, and a new preamble was added, but, as we shall see, the XVIth Canon gave rise to much future discussion.

The objectionable clause was conceived in these words :

“Nor shall any law or canon be enacted or abrogated until the same shall have been submitted to the several Diocesan Synods, and approved of by a majority of the clergy as well as by a majority of those who constitute the General Synod, in

which the said enactment or abrogation was proposed; and which Synod shall be considered merely as adjourned or prorogued until the sense of the Church at large respecting the matter be ascertained."

In the following letter of Bishop Jolly to Bishop Torry, he refers to the publication of his Tracts, and to the success of the application to Government for pecuniary aid. His calling the latter by the name of a "trial," is wonderfully characteristic of the man.

"Fraserburgh, December 18th, 1828.

"My dear Right Reverend Brother,

"Accept my thanks for your acceptance of the little book, expressed in a manner so kindly obliging. If, by God's blessing, so poor an attempt do any little good I shall be comforted, and humbly thank Him to Whom alone belongs the praise of every good intention.

"With your letter last night was put into my hand one from our brother of Ross, the interesting intelligence of which (for which good Lord Medwyn had prepared me) he desires me to communicate to you. 'Dec. 15. I have just now been favoured with a despatch from London, from our excellent friend Mr. Adam, who says—The Duke of Wellington has given his assent to our most righteous prayer, and I heartily congratulate you and your Reverend brethren in the event, and think it will be continued. The amount is twelve hundred pounds.

"Here now we are put to a new trial; and while we adore the kind Providence of our Divine LORD and Master, the season is favourable by our resort to Bethlehem for the celebration of His wondrous humble birth, to secure our poverty of spirit, the decrease of which all the wealth and kingdoms of the universe could not countervail.

"Elgin, where my solicitous thought has for some time past very much been, is circumstanced just as you have heard. The good duke and duchess take kind interest there, with expression of much benevolence towards our poor Church. And while we keep sound and well within, as becomes a *humble* Church, (our

best and happiest epithet,) with regard to externals, we have nothing to fear, I trust.

“I heartily wish you and yours all the comforts of Christmas, and do then and ever humbly beg your prayers, my dear Right Reverend, in behalf of

“Your very affectionate Friend and Brother,
“ALEXANDER JOLLY.”

Bishop Jolly to Bishop Torry.

“Fraserburgh, March 5th, (2d day of Lent,) 1829.

“My dear Right Reverend Brother,

“No apology was due for the delay of your letter, for which, received on Saturday evening last, I now beg your acceptance of my thanks. It comforts me by convincing me that I had not fallen under your displeasure.

“Writing very lately to our worthy good brother of Aberdeen, I made use of these words in reference to your Reverence.

“‘Much writing is now not an easy task to me, and I can easily forgive the failure of others. But I am a little down-hearted that my nearest good neighbour has entirely given me up. I have written to him repeatedly, and in one letter requested his answer, above six weeks ago, to which I have had no return. Yet still, however we may differ in *head*, (and that but little if at all,) we are, I am well persuaded, one in *heart*. So may we all ever be, to the glory of our Divine Master!’

“The subject of our present correspondence in its circumstances is very unpleasant. I think of it with much pain, and sadly regret that occasion was given to it. Instead of wishing for a third Synod, my mind I assure you felt the utmost reluctance to a second, most tenaciously adhering to the first, the canons of which I do still think, instead of seventeen, might have sufficiently served our poor little Church for seventy times seventeen years. But this now to which we are invited I would not call another Synod, but another session of the same Synod. It is plain that the last session did not finally terminate the Synod, its canon declaring it to be merely adjourned or prorogued until the sense of the Church at large be ascertained. But here lay the pinch of my perplexity, that without delay or any regard

to this suspension, the Synod at same time and place formally enacts and puts the last hand to all the Canons, constituting them a code of discipline. This truly I could not reconcile or explain to my own satisfaction, and therefore I wrote both to your Reverence and to Aberdeen, stating the inconsistency as to me it appeared. After waiting for some time I addressed myself directly to our head, and from the Primus had a speedy reply, by a long letter beginning with these words,—‘You might well be surprised at my inconsistency in sanctioning the XVIth Canon, but your surprise will not be diminished when I tell you that I never saw that Canon till I received it in print from Edinburgh.’ He then takes the trouble of detailing to me the steps taken, and his correspondence with Bishop Skinner previously to the Synod, in which he had expressly declared against holding the Synod as only preliminary to another. At Laurencekirk he writes,—‘the first thing that was agitated in the Bishop’s chamber was, whether the Canons to be proposed and agreed on should be enacted as laws of the Church immediately obligatory, or kept in abeyance till they should be submitted to the Diocesan Synods, and if approved of by the majority of the clergy be enacted into laws by the Synod, which was now to be prorogued and recalled for that purpose next year. This American plan of prorogation and abeyance was strenuously urged, when I answered that if such was to be the purpose for which the Synod had been called, it should never have been convoked by me, and that if they were determined on that measure, I would instantly leave them, when no Synod could be held. Bishop Sandford was understood to agree with me, so that the majority in the Bishop’s chamber was against the constitution of the XVIth Canon.’ The Primus then declares in most solemn terms that he ‘never saw that Canon in its present form till he got it from Edinburgh.’ In very humble manner, which from his station among us to me is very affecting, he takes blame to himself, fatigued and exhausted as he was by close attention to the Meiklefolla business for an hour in the morning, for suffering himself to be called out of the chapel, and so missed the hearing of that Canon, when read. ‘The XVIth Canon, therefore, (he adds,) was enacted by no authority, and I have desired my clergy

to pay no regard to it. I am ashamed to have my name apparently sanctioning a Canon to which I have no hesitation to say that a General Council of the whole Catholic Church could in this age give no authority.'

“This may appear strong language; but is easily intelligible by that candour due to the Canon, as well as to the remark upon it, in neither of which, as I am well persuaded, is the smallest error meant. We believe episcopacy to be of Divine institution and right; and that therefore not the highest human authority, nor even angelic, (to put that impossible supposition similar to the Primus's,) can alter or infringe it. We believe that our Divine LORD, by that plenitude of power wherewith He governs all things in heaven and earth, has appointed divers orders of ministers in His Church, and assigned to each his proper place and function, all derived from Him, each thereby contributing to the good of the whole. But a dislocation in any part would be as hurtful and dangerous in the mystic spiritual Body as is its analogy in the natural; most admirable, most amiable, is the delineation to this purpose, 1 Cor. xii. Most cordially, therefore, I subscribe your sentiment of fraternal feeling and respectful attention due from the Bishops to the Presbyters, and to the Deacons also in the lowest place, as claiming particular honour; all one in CHRIST JESUS, or rather, all nothing, each by self-annihilation, regarding himself as nothing, our LORD alone exalted as all in all. But we must and do all acknowledge that Bishops by pretending to transfer to Presbyters or Deacons more than the Divine adorable Bishop of bishops has assigned them, would hurt both themselves and them, and offend their supreme Head by disordering His constitution. It is in this point of view, as we may infer from his expressions, that the Primus disclaims and exauctorates the XVIth Canon, as out of the reach of man's authority, to enact into ecclesiastical law, and therefore with him the maxim takes place, *Quod ab initio vitiosum est, tractu temporis haud potest convalescere*. Of all men Bishops have the most powerful motives of deepest humility; their Master continually in their eye, meek and lowly, their work of vigilance and pastoral care requiring their incessant attention, and their place of elevation to

which for this purpose they are raised, slippery, threatening dreadful downfall, should they make a false step, (LORD, preserve us!) great need have they of fear and trembling; although, as I trust, S. Chrysostom uses only high *hyperbole*, when with exclamation he expresses great doubt of the salvation of any Bishop. But now, Episcopacy, with all its dangers, is strictly diocesan, and great deference due to the judgment of the particular Bishop, *Judex vice Christi*, in the language of S. Cyprian; and I fear that this authority was rather degraded and wounded in the business of those unseemly appeals received and decided in June; for their reception and decision were ascribed to the Synod at large, without the due restriction, and such undistinguishing report was very unpleasant. But I must stop short, assured that you will give me the credit of meaning well, and unite with me in striving to promote the fraternal fellowship of our little college in the strict bond of peace. Pray hardily for

“Your most affectionate Brother,

“ALEXANDER JOLLY.”

Bishop Sandford of Edinburgh had not for many years known a day of freedom from pain; but his death, at the beginning of January, 1830, was quite unexpected; and in the then circumstances of the metropolis, the choice of a successor became a subject of deep interest to the Church.

Bishop Gleig to Bishop Torry.

“Stirling, Feb. 11th, 1830.

“Right Rev. and dear Sir,

“I received this morning, from the Very Rev. Dr. Morehead, the Dean of the united Diocese of Edinburgh, Glasgow, and Fife, the official declaration of the Rev. Dr. James Walker’s election to the office of Bishop of those Dioceses, now vacant by the death of our late colleague, Bishop Sandford. The election took place yesterday, in Edinburgh, and the declaration of it, which is in the very words of No. B. in the appendix to the Canons, is subscribed by sixteen presbyters in those Dioceses, or

who were under the episcopal superintendence of their late Diocesan ; but I suppose it is needless for me to transcribe their names, or to send to you the original deed, which is written on an immense sheet of strong paper. If the election be confirmed, as I have every reason to expect it will be, the deed will, of course, be read at the consecration of the elect ; and in the mean time you will give me credit for the truth of my report. The names of Mr. Craig and his assistant are not subscribed to the deed of election, at which I am by no means surprised."

"The majority, however, is so decided, that it is impossible not to consider Dr. Walker as the Bishop elect of the wide-extended district of which our deceased colleague was the Diocesan ; and therefore, if I receive no letter, in the course of ten days, objecting to Dr. Walker, I shall, in the name of all the Bishops, request his acceptance of the high office to which he hath been elected by his diocesan brethren, and appoint the second Sunday in Lent for his consecration in my chapel in this town. I am led to fix on that day by the earnest advice of the Edinburgh Clergy to have their elect consecrated before Easter, that the annual confirmation in Edinburgh may be held at the usual time ; and because I understand that the second Sunday in Lent is the only day before Easter on which the Bishops Jolly and Low, both very desirous to be present, can conveniently attend. You may therefore depend upon the Consecration being held on the 7th day of March, the second Sunday in Lent, unless Bishop Skinner and you make some stronger objection to Dr. Walker's being advanced to the Episcopal dignity than I am aware of ; for I know already, that the Bishops Jolly and Low highly approve of it.

"I am, Right Reverend and dear Sir,

"Your faithful friend and brother,

"GEORGE GLEIG."

Bishop Torry to Primus Gleig.

"Peterhead, Feb. 13th, 1830.

"I have just received your letter of the 11th inst., announcing the election of Dr. Walker to be Bishop of the united Diocese of Edinburgh, Glasgow, and Fife, by a great majority of

the Clergy of the said united Diocese. Of this election I give my entire and hearty approbation.

“But I beg leave to state that, as I have been ailing (*very much* occasionally) for the last five months, I dare not think of undertaking a journey to Stirling at the time you mention; and I beg that my presence at Dr. Walker’s Consecration may be dispensed with. My heart, however, will be with you all on that occasion, and my earnest prayers shall be offered to God for a blessing on the work of your hands.”

The next letter refers, for the first time, to the scheme of a seventh Scotch Bishopric. The very great age and infirmities of almost all the Prelates seemed to make some such plan necessary. It appears to have originated with the Bishop of Ross and Argyll, who, in a letter to one of his brethren, expresses extreme anxiety in regard to the existing state of the Episcopal College, the majority of whom were in a great measure incompetent for the due discharge of their official duties, and even the succession itself was in some jeopardy. Bishop Low, therefore, suggests the appointment of a seventh and supernumerary Bishop; and it was proposed to take the opportunity of the General Meeting of the Friendly Society, at Aberdeen, at which all the Bishops were expected to be present, to hold a meeting of their number, for the purpose of deliberating on the best mode of proceeding in a case of such difficulty and apparent urgency. The desired meeting, however, was not obtained. The aged Primus made an attempt to reach Aberdeen, but failed by the way, and was obliged to return home. The ill health of both Bishop Jolly and Bishop Torry prevented them from making the journey; and Bishop Walker was hindered by some other cause. So that none of the Bishops were

present at the General Meeting, except the Bishops Skinner and Low; and therefore nothing was done in the proposed measure. It was intended, however, to revive the consideration of it at the stated meeting of the Pantonian and Bell Trustees, which would take place in Edinburgh on the 11th of September, to which allusion is made in the following letter from

Bishop Jolly to Bishop Torry.

“Fraserburgh, Sept. 2nd, 1833.

“My dear Right Rev. Brother,

“Manual intercourse between us, by pen and ink, is now rare; but cordial attachment I am persuaded keeps invariably its daily post, praying and striving in our REDEEMER’S strength, Whose grace is sufficient for us, frail and weak as we are in ourselves, and more and more feel.

“The present short line is in consequence of the enclosed, which, by last night’s post, I received by the conveyance of our worthy colleague of Aberdeen, who is in the zenith of his active course. LORD strengthen him in it for the glory of His name, and ward off his decline to a later term. He writes thus, Saturday night, August 31: ‘According to Bishop Gleig’s expressed desire to show to our northern colleagues the letter which I received from him yesterday morning, I now enclose it with a request that, in forwarding it *quam primum* to Bishop Torry, you will direct him to return it to me, *on perusal*, with such observations as may be deemed necessary on the subject, as I purpose (D.V.) to fulfil my promise of attending the approaching meeting of Pantonian and Bell Trustees, on Wednesday, 11th of September, by setting out for Edinburgh by the coach of either Sunday night or Monday morning se’night.’

“This now I do as desired, and you will do in your turn.

“May I hope to have better and better accounts of your health and strength—God grant!

“Let me beg the continuance of your prayers for

“Your affectionate friend and brother,

“ALEXANDER JOLLY.”

The scheme of the proposed seventh Bishopric seems to have rested for the present, and not to have been agitated again for several years.

The English Church was now menaced by the same ministry which had destroyed the ten Irish Bishoprics, and her Scottish sister came forward to her help. It is the first time, perhaps, in which the epithet of "Protestant Episcopal" is officially assumed, in imitation, I suppose, of the American method of expression. One cannot but wish that Bishop Walker had followed the example of Bishop Rattray, who thus wrote in 1721. "This letter is directed to the Episcopal Church of Scotland, as if there were, or could be, another Church in it which was not Episcopal. But it seems they [the College party] have more favourable thoughts (than S. Cyprian) of our Presbyterian conventicles, so as to allow them to be Churches, though they may think them less perfect ones."

Bishop Walker to Bishop Torry.

"22, Stafford Street, Edinburgh,

"19th Feb. 1834.

"A full meeting of the city and suburban Clergy was held on Thursday last, for the purpose of considering whether we should make or not make some public declaration. Two sets of resolutions drawn up by Messrs. Sinclair and Terrot were read and considered, when a Committee (of which Dr. Russell was convener) was appointed, in order to correct and amalgamate them. They met yesterday, and I have this forenoon received the amended resolutions, with the request that I would lay them before the Bishops with the respectful wish, that they and their Clergy will consider them, concur in them if they are fit, or propose such changes as we may be able to adopt. As I have my lecture to-day, and have had five copies of the resolutions to transcribe, being extremely anxious that there be no delay on

my part; of course I cannot enter into any detail. But this seems unnecessary. That changes in the Liturgy are threatened is very true. It cannot therefore be improper in us to make a respectful declaration of our opinion on that momentous question.

“ We, the undersigned, Bishops, Presbyters, and Laity of the Episcopal Communion in Scotland, deem it expedient, under existing circumstances to declare—

“ 1st. That the Protestant Episcopal Church in Scotland is a branch of the Catholic Apostolic Church of CHRIST, and has, by the blessing of Almighty GOD, maintained through all the vicissitudes of her history, the Scriptural and primitive system of prelacy for the ordering of her pastors and the government of her community.

“ 2nd. That this Church did voluntarily adopt the Book of Common Prayer, as it has hitherto been prescribed by the united Church of England and Ireland, being persuaded, that it contains a form of worship agreeable to the word of GOD, conformable to the practice of antiquity, and eminently fitted to cherish sound opinions and spiritual affections in the minds of those who use it; and that, while on the one hand we admit the Liturgy to be imperfect, (as all human compositions must be), and on the other, consider that the great body of popular objections to it have no foundation in truth, and often, by their discordant and contradictory nature refute or neutralize each other; we fear the majority of objectors wear too decidedly the graver aspect of heresy or schism to be as yet conciliated by any alterations which we might deem expedient, judicious, and safe.

“ 3rd. That while we thankfully recognize our entire freedom as a Church to choose our mode of worship, we sincerely rejoice that hitherto no impediment has arisen to our accordance in this respect with the sister Church in England; and cordially sympathise with her in dread of any hasty or undue interference with her Liturgy; and we trust that, as the Book of Common Prayer was originally ratified and confirmed in England by an Act of Convocation; and as an Ecclesiastical Synod is the only source from which such alterations should proceed, the constitution and integrity of that Church will yet be respected as it

ought to be, and no attempt be made to effect a change on her formularies by an extraneous and incompetent authority.”

The next letter is the beginning of a long correspondence on the subject of coadjutors. There were difficulties on all sides. If the Bishop nominated a coadjutor, who was not to be his successor, then the Episcopal College was in danger of becoming inconveniently large, and the old College system might have been revived. If he nominated one who was to succeed, the Canons were violated, and the Clergy deprived of their right of election. And if he nominated one whom the Clergy might afterwards choose, if they so pleased, it was still felt that so powerful a recommendation did not leave perfect liberty of choice, and that to reject a man thus recommended was to act in a manner which might be thought disrespectful to the recommending Bishop.

Bishop Gleig to Bishop Torry.

“Stirling, May 13th, 1835.

“I completed my eighty-first year yesterday, and have not been able these five years to go into bed or come out of it, and far less to go up and down stairs, without help. The consequence is, that I have not visited my diocese these six years, nor has the sacred ordinance of Confirmation during that long period been regularly administered in it. I have learned that you intend to visit your diocese this season, and may I beg the favour of you to confirm likewise in mine? I do not expect you to take the trouble of visiting *every chapel* in my diocese; but if you will agree to my request, and name the days when you can officiate in Stonehaven, Brechin, and Dundee, I will order the ministers of other chapels to bring their candidates for Confirmation to these or any other places that you may name as more convenient for yourself. I have repeatedly asked for a coadjutor,

which, I believe, was never before refused in this Church to any aged and infirm Bishop.”

The same to the same.

“Stirling, May 26th, 1835.

“I never make use of the sign of the Cross in administering the rite of Confirmation. Bishop Rait never did; and he performed all his episcopal duties in a more dignified and impressive manner than any other of my predecessors whom I have witnessed. When you are at Coupar-Angus, might not you and your son make a trip to Stirling, and pass a day or two with me? I have much to say to you of great importance to this poor Church, and am not able to go to you; and you and your son are likely to meet with my son and John’s friend, who proposes to visit his father, perhaps for the last time, about the end of July; and from them we may get some information that may be useful to our Church.”

The Bishop readily complied with the wish of the good old man to confirm for him in his diocese; and on the 30th of May thus wrote to his son:—

“It is my full intention to commence my journey, (with God’s permission,) to Perthshire, on Monday morning, the 6th of July. After resting a few hours in Aberdeen, I propose to go forward, by the mail, to Stonehaven, to confirm in the chapel there on Tuesday, and, on Tuesday afternoon, to go on to Laurencekirk, where I should like very much to meet you, if old *Trusty*¹ be able to bring you on (in your gig) to that village. On Wednesday morning, early, we would start, in your gig, for Brechin, where I would confirm, that day, all the young people presented to me by Mr. Moir, Mr. Henderson, Mr. Cushnie, Mr. Goalen, and Mr. Jolly. We may remain for the remainder of the day at Brechin, or, if the evening be dry and pleasant, go on to Forfar, where we would find Mr. Skinner waiting for us. At any rate, I must do duty in Forfar chapel on Thursday, which will conclude my labours for that week. My subsequent

¹ His son’s horse.

peregrinations, in the Highlands, you already know. After returning, in the end of the week, to Baldinny, and stopping over a second Sunday with you, we will go down to Dundee on Monday afternoon, where I am to confirm in Mr. Horsley's chapel, on Tuesday, the 21st of July, which will conclude my labours be-north the Tay. I will return with you, from Dundee to Baldinny, for the third time, and after resting with you for another day, I will take a place in the Defiance, and go to South Queen's Ferry, where Tom is to meet me.

"Bishop Gleig intreats me to visit him at Stirling, and wishes to see you also, because you would have a chance of meeting with your old friend Robert Gleig. He writes that he has much to say to me about the state of our Church. Of this we can talk, when we meet.

"I like your Lucubrations on Justification very much, and shall be glad to peruse your concluding Essay on that subject. You do well to exercise your mind on compositions of that sort, as you will thereby acquire a facility of expressing your own ideas, on any subject, with a correctness scarcely attainable any other way.

"I am happy to think that Jane Young (how dear the name to me!) is thriving so well. It will, I am sure, afford me much delight to caress her in my arms.

"I send my blessing to your whole household; not specifying any, lest I should omit some."

Allusion to the Bishop's Confirmation tour is also made in the following:

Bishop Jolly to Bishop Torry.

"Fraserburgh, August 25th, 1835.

"My dear Right Rev. Brother,

"My heart, which with some degree of dread accompanied you with its best feelings through your grand undertaking, now congratulates you upon your return in safety, and by all that I hear in better health than when you set forward—all thanks to GOD!

"I traced your commencement from the place of my nativity,

(Stonehaven), and heard of you from thence. You there, I am sure, would do your utmost to compose their misunderstandings. If their appointed guide be such as is reported of him, I should be afraid that he is out of his place, and so lament the state of the congregation. Being in Edinburgh, as I heard you were by one who saw and heard you there; the Primus perhaps sailed down to see you, of whose apparent state pray tell me your opinion; in which claim our reverential sympathy. The Bishop of Edinburgh I fear you did not see, being then, I imagine, doing duty similarly to yourself, and thus while all are increasing glory by your labours of love in our LORD'S present grace, I am laid by as an empty useless vessel to deplore my great and now sadly-lamented deficiency in the proper season.

“Let me have your *Deus misereatur*, pitying me as your paralytic but ever affectionate friend and brother,

“ALEXANDER JOLLY.

“Writing ill at all times, I now write hastily by Mr. Williamson, to whom, with your early leisure, you may send your letter for conveyance.”

Bishop Torry to Rev. J. Torry.

“Peterhead, Feb. 10th, 1836.

“My dear John,

“You may think it strange that I should have so little leisure; but I am kept in a perpetual bustle from one cause or another, chiefly by epistolary correspondence respecting the ecclesiastical affairs of my diocese, and not a little by correspondence with the scattered members of my own family. If you add to this the composing, and writing out in a tolerably fair and distinct hand, a sermon now and then, and think of the feebleness of my right hand (which makes writing much more irksome to me now than it was wont to be) you will no longer wonder when I say—that I am still a *busy man*. And oh! what cause of thankfulness have I, that I am able to be so.

“But I have determined to devote this forenoon to you, by giving you my thoughts on the passage of Scripture which I stated to you as a difficult one, and one which I had never yet seen solved to my satisfaction by any commentator.”

The passage to which the Bishop here alludes is that in 2 Cor. ii. 14—16, “Now, thanks be to God, Who maketh us always to triumph in CHRIST, and maketh manifest the savour of His knowledge by us in every place. For we are unto GOD a sweet savour of CHRIST, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other, the savour of life unto life.”

Into the interpretation of this passage he enters at great length, and gives with very considerable critical skill and acumen, an original view of it; which, as it was published in a contemporary periodical,¹ need not be inserted here.

The increasing infirmities of Primus Gleig, who, in addition to the weakness which his own letters have detailed, was now almost stone-deaf, rendered the College very anxious that he should resign his office as its head. We have already seen him accused of a tendency to autocracy: and an address which he forwarded, in the summer of 1836, to the Irish Church in the name of his own, apart from any consultation with his brethren, strengthened their desire that he should resign.

Bishop Jolly writes in his own characteristic way on the subject.

Bishop Jolly to Bishop Torry.

“Fraserburgh, Sept. 23rd, 1836.

“My dear Right Reverend Brother,

“Your letter of S. Matthew’s Day, this year doubly observable as being also Autumnal Ember Wednesday, I received yesterday P.M., and under my paralytic habit was tremblingly struck by the subject of it. I had indeed heard that something similar had been suggested at the General Meeting of

¹ Stephen’s Episcopal Magazine for July, 1836.

our Friendly Society to be brought under consideration at Aberdeen Synod. But as you observe that the thing involves matter of delicacy, so for my poor part I do most humbly and earnestly think, that we should proceed with all the tender feeling which our affectionately fraternal state and our Divine Master's honour requires. As no case altogether similar shall be found in our primitively reduced state, so I strongly anticipate that none perfectly in point shall appear in the whole primitive code of the truly Apostolic Church, our best guide in all ecclesiastical cases. The venerable man presently at our head we are certainly inclined to treat with the greatest tenderness; and the wish of the Clergy would, I think, be most effectually breathed into him by one of his own order, of whom, as I have discovered, Bishop Low is by far the most preferable. For my own part, by failure that I have perhaps blameably made, I am perfectly excluded. Of the Clergy, his own diocesan: are certainly most intimately allied, and best entitled to address him as under CHRIST in the most sacred relation, head and members. And they must feel their own straits in the first place, although in our Supreme Head we be all one. They had their triennial supply by your very laudable goodness; and since then I have heard of nothing that loudly calls for attention. But let me stop, for I am unfit to proceed, of which, had you seen me this morning, you should have had ocular demonstration. You perceive that I would plead for pause, and earnestly decline the giving of any novel precedents.

“Many thanks for our mutual prayers, in which let us all persist, especially in the prescribed morning and evening, *quon-
dam* most amiably exemplified with you.

“Ever yours,

“Most affectionately and faithfully,

“ALEXANDER JOLLY.

“My blots are shameful. If you copy keep them out.”

Bishop Low's letter on the same subject is in singular contrast with the affectionate delicacy of the aged Prelate at Fraserburgh. Its conclusion is curious

for its reference to Chevalier Bunsen and his notorious "Church of the Future," to spring, it seems, from England, Scotland, and America conjointly.

Bishop Low to Bishop Torry.

"Priory, Pittenweem, 24th Sept., 1836.

"I have lately had a correspondence with Mr. Hook, of Coventry, about what you know, and he tells me that he has lately had a very gratifying visit from a German Doctor (of Divinity I suppose), and to whom my friend had shown the lions in that neighbourhood, and to the Clergy with whom he dined; and was quite delighted with what he heard and saw. The Doctor seems to be commissioned by the Prussian Government to inquire into the constitution and state of the Episcopal Churches of England, Scotland, and America, and seems to hint that it is the intention of government to introduce into its dominions a regular *Diocesan Episcopacy*, which you know they have not. And further, that they intend their first *consecration* to be performed by an *English*, a *Scotch* and an *American* Bishop. This is pure Catholicity, in which the co-operation of Scotland and America may be depended upon, but an English Lord will probably scorn so base an alliance; and besides his hands are tied, and can be loosened only by an Act of the British Parliament, which the Prussian Government may not deign to solicit.

"A Mr. Bunse, who was tutor to the Crown Prince, over whom he has great influence, is the prime mover in all this. When last at Rome, Bishop Walker tells me that he met with Bunse, who was Secretary to the Prussian Legation, that he married an English lady of a family of distinction, and that he, Bishop Walker, christened his first child."

At length, fortified with the expressed or implied approval of his brethren, Bishop Torry sat down to execute his unpleasant mission to the Primus, his friend of now fifty years standing, and he performed it with considerable delicacy.

*Bishop Torry to Primus Gleig.**No date.*

“It is certainly with considerable reluctance that I sit down to address you on a subject which I have ground for believing is deemed interesting to our Church at large; and several considerations have encouraged me to think the proposal I am about to make will be as little offensive from me as from any other of your colleagues. Indeed if I did not possess perfect consciousness of having always entertained the most friendly and fraternal regard towards you, I would certainly not put myself forward on the present occasion. But my principal inducement for doing so is this—that all jealousy of ambition for pre-eminence in the Episcopal College is entirely precluded in reference to myself, and I am persuaded can obtain no place in your mind. You will therefore do me the justice to believe, that the proposal now to be made is connected with no personal views or considerations.

“The proposal is briefly this: that, after the example of Bishop Kilgour and some others, you may voluntarily lay down the office of Primus, now that age with its usual infirmities renders you unfit for discharging the duties of it any longer. You know that provision for such a measure is made in our IInd Canon, which was drawn up with your own hand; and it is surely no fault of yours, but the result of God’s blessed will, that you have outlived the period of efficient usefulness in reference to that high office. Do then, my dear sir, allow yourself to be persuaded, if not by me, yet by some other more influential person, to make a voluntary resignation of it. By so doing you will, in the first place, be eased of a burden too heavy for you to bear. In the next place you will thereby do a work that will justly merit the gratitude and high respect of your brethren. For it will exhibit a positive proof that no considerations of a personal nature were allowed to stand in the way of showing your desire to contribute to the prosperity of that Church to which your labours have been so long devoted. And lastly, if this suggestion be adopted, it will save you from the trouble, perhaps the irritation, of requests of a similar nature.

“I shall be extremely sorry if this letter excite your anger;

but if it is to be so, let it fall entirely on myself, and let my colleagues be accounted blameless. All of them, at least the majority of them, see and feel painfully the crippled condition of our Church at present; yet the *merit* (or as it may turn out) the *blame* of this direct application to you is entirely my own, although in perfect accordance with what I know to be their judgment.

“Whatever may be the result of this letter, I can with confidence say that I will ever remain,” &c.

In the copy of this letter the writer adds the following note :

“A longer time than was necessary having gone by without an answer from Stirling, I began to suspect that I was to receive none. Judge then of my agreeable surprise when I received the following letter :

“Stirling, Oct. 5th, 1836.

“I thank you from the bottom of my heart for your very friendly letter, which I would have answered sooner if I could have written any thing that you could read. I began two letters to you, the first on Monday and the next yesterday; but this morning I found that I could read neither of them myself, so as to make sense of them to a stranger unaccustomed to my wretched handwriting. This is so little better, that I shall in it attempt nothing more than to assure you that I am as desirous as either you, or Bishop Skinner, or my good friend Bishop Walker can wish me to be to resign the Primacy, if a plan can be formed which may enable me to retain what my good old friend and relation Bishop Strachan called *portio gregis*. But having resigned my Chapel here four years ago, and never having had a Chapel in the Diocese of Brechin, and being very unable to do episcopal duties *personally* there, the resignation of the Primacy would be the resignation of the Diocese, as I have no other connection with the Church in Scotland than with every other branch of the Catholic Church, nor any more right to interfere with her government than with the government of the Church in America. I have formed a plan for enabling me to resign the Diocese and still retain *portio*

gregis ; but till I have some serious conversation with Bishop Walker I need not detail it, for without his consent to resign Fife it cannot be carried into effect, and either he or Bishop Skinner must be your Primus ; for you have not another in the Episcopal College at all fit for the office (but speak not of this at present), nor have you a single Clergyman in Brechin fit to be a Bishop in any Church excepting Mr. Horsley, and there are strong objections even to him. As soon as I have seen Bishop Walker, if I be as well as I was a month ago, and can write a proper letter, you shall hear again from

“ Right Reverend dear Sir,
 “ Your faithful friend and affectionate Brother,
 “ GEORGE GLEIG.”

Bishop Walker thus writes on this subject :

Bishop Walker to Bishop Torry.

“ 22, Stafford Street, Edinburgh,
 “ 4th Nov., 1836.

“ Your letter to the Primus is in every respect excellent ; and it is manifest from his answer that he felt its force, as well as the kindness by which it was dictated. But I should have been much better pleased if his answer had contained an unconditional resignation than a reference to ‘ *some serious conversation with Bishop Walker.*’ He talks of resigning not only the office of Primus, but the Diocese of Brechin, on condition of being appointed Bishop of Fife, and, I presume, with the further condition of our securing the election of Dr. Russell as his successor in Brechin. Now, if on a former occasion he had resigned, as I had advised him, Brechin, reserving, as Bishop Kilgour reserved, a *portio gregis* for himself, I believe Dr. Russell would have been elected to succeed him. This is by no means certain now ; and whether or not, we have no further power than to confirm or reject any election made in any Diocese.”

A severe affliction befel the Bishop about this time, the death of his youngest daughter, Mrs. Smith, at

Bellary, in Madras ; but with what pious resignation he bore the stroke appears from the following letter to his son :

“ Peterhead, Nov. 17th, 1836.

“ My dear John,

“ I received your letter of the 12th instant, wherein you express your own feelings and mine, in reference to the death of my dearest Isabella, in very affectionate and appropriate terms.

“ At first, a faint hope was entertained that the *indirect* communication of that doleful event might render the alleged fact doubtful. But I have no doubt of its certainty, for I can see no way of escaping from the belief of it ; and therefore I have been endeavouring to discipline my mind into a state of complete resignation to the will of GOD under that mournful dispensation. Besides, should the report turn out to be erroneous, I shall yet find the beneficial effect of such an exercise of humble submission. The frequent intercourse with God, which it implies, can never be unproductive of the happiest results.

“ Isabella's conciliating manners, and the general benevolence of her heart, gained for herself friends wherever she was, and that without any effort on her part, her amiable qualities sitting so easy upon her. To those, therefore, who have been long acquainted with me and with her, it can excite no surprise that she had got such a strong hold of my heart, and that I now feel with poignant grief the loss which I have sustained by her removal from this world. I am persuaded, however, that *my* loss is *her* gain ; and when I contemplate the trying dispensation in that view I am cheered, and enabled to say in Christian sincerity, ‘ the LORD gave, and the LORD hath taken away ; blessed be the name of the LORD.’ ”

“ On the Dunkeld business I cannot enter at present ; so with kindest love to you all,

“ I remain, my dear John,

“ Your very affectionate Father,

“ PATRICK TORRY.

“ P.S. Blessed be GOD, my general health continues good,

notwithstanding the sorrowful and anxious state of my mind.—P. T.”

While assiduous in the duties of his office, the Bishop occasionally amused himself with lighter occupations. He thus writes to his son :

“You must know I was a poet in my youthful days, or at least thought so. But, as my muse seemed more inclined to lash the follies of my neighbours than to correct my own, I had the sense to see that it would be an act of wisdom to restrain her. There is one subject, however, on which I have a wish to exercise my poetical genius, if any yet remains. It is the divinely recorded fact of CHRIST walking on the water of the Galilean sea. It is a noble theme ; and I have never seen it handled, not even alluded to, by any poet. But alas ! with me planning and executing are very different things : I have not yet written a single line of it.”

In a subsequent letter of February 3rd, 1837, he says :

“I am engaged with my poem ; I propose dividing it into three cantos, and have finished the first, consisting of one hundred and two lines.”

But to return to the business of the Church. The Primus, who seems to have acted most uprightly, being pressed by the whole College, gave in his resignation to Bishop Jolly, as the senior Prelate, in the following terms :

“I do hereby solemnly declare myself utterly incapable, as well by age as by distress of both body and mind, of longer discharging with propriety the various duties of Primus of the Scotch Episcopal Church ; and in the terms of the Second Canon of our Church I resign that office into the hands of the Right Reverend Alexander Jolly, D.D., Bishop of Moray ; and as I am not able to undertake a journey to the meeting which

must be called of the Bishops for the purpose of electing a successor to me, I hereby, as Bishop of Brechin, vote for the Right Reverend James Walker, D.D., Bishop of Edinburgh, to be the Primus, with the privileges attached to that office, under the restrictions imposed by the said Canon. In witness whereof I do subscribe this deed at Stirling, on this fifteenth day of February, in the year of our LORD eighteen hundred and thirty-seven.

“GEO. GLEIG, LL.D., Bishop of Brechin.”

In forwarding this document to Bishop Torry, Bishop Jolly remarks :

“In a line subjoined to me the venerable man, whose deed it touched my heart to receive by last post, writes thus : ‘You see by the ill-written deed on the other page how very inferior I am to what I was ten years ago ; but I write to beg that this business may be quickly settled ; begin with Bishop Torry. I suppose election may be by letters without the necessity of meeting of all the Bishops.’

“That I think has been repeatedly precedented. In which case let me beg the favour of your transmitting my vote for our Right Reverend colleague, as will be readily expected, Dr. Walker, Bishop of Edinburgh. Indeed the resigned Primus already possesses it.

“My good and kind neighbour, Mr. Hagar, brought me the good news of your convalescence. LORD speedily bring it to stability and full perfection ! I know that your fraternal prayers attend

“Your affectionate and faithful

“ALEXANDER JOLLY.”

Bishop Jolly to Bishop Torry.

“Fraserburgh, May 2nd,

“(Rogation Tuesday) 1837.

“In our small circle justice and equity in their respective characters very well go their rounds in love and unity. Your observations therefore conveying to me those of our excellent

colleague of Aberdeen met my due and dutiful attention. And having addressed the case in Stirling to the Bishop of Ross also, to my great pleasure he is unanimous in opinion with you two, only he seems to urge that time and place should be appointed without delay; whereas you think that there is no need of haste. But surely a little time is requisite to discover and adjust what may be found to be most generally convenient. But here I must declare (with profound submission to the good will of GOD!) that I feel myself utterly unable to take any part either of the head-work or hand-writing at present, under stinging pain of rheumatism in addition to my paralytic affections. To you therefore, as by way, it would appear, of canonical devolution, I address my report as nearest to me, in full assurance that our worthy brother of Aberdeen will accept and pardon my delay and apparent negligence of writing to him (while I chide myself for it), who has also a most just claim of my thankful acknowledgments of his most obliging letter and offer of aid under the desolations in great measure both in Elgin and Marnoch parish. Let me then humbly request that you will exert your fraternal favour upon the present emergency, and consult with our good active brother (LORD preserve and guide him!) as to the desired election in respect of time and place. Here it is clear it cannot be, I having precluded myself, precipitately it may be thought and anomalously. But so in point of old age at least I rub shoulders with the oldest of your number, and there, ready to subscribe the canonical deed, let me stick; only let love be our universal cement. Kindly now send copy (blots excepted, your hand still serving you very well D. gr.) to our very active brother of Aberdeen (LORD preserve him for the glory of His name!), who I am confident will pardon my epistolary deficiency, well persuaded that (*Ab agendo* as I am) my fervent goodwill and daily prayers attend you both, ever being with request of your prayers in return, &c., &c.

“I know that you will tenderly interpret what I thus confusedly write.”

And the Synod was pressingly necessary; for, as Bishop Low wrote to Bishop Torry:

“The College never was in such a state since I was a Clergyman, nor in my remembrance did it ever stand in such need of an efficient President.”

Bishop Jolly to Bishop Torry.

“Fraserburgh, Whit Tuesday,

“May 16th, 1837.

“It is with pain that I use my pen to acknowledge your letter, this day received, and inform you that I have already constituted our right reverend brother of Aberdeen to be my proxy in the meeting of the Bishops that shall be holden for the sole purpose of electing a successor to our late venerable Primus, and there to give my stedfast vote for our dear brother the Right Rev. James Walker, D.D., Bishop of Edinburgh, &c. &c. to be his successor.

“Pardoning any informality or omission that may escape me, in my present state especially, I hope my dearest brethren will sustain this line as sufficient and perfectly canonical, while I am scarcely able to turn to the precise Canon. Aberdeen, I presume, is to be the place of meeting. There and everywhere may the Divine Comforter, Whose heavenly festival we now celebrate, be present with His faithful servants, to enlighten and guide them.

“Since Rogation Sunday I have been excluded from the holy heavenly offices of the Church by the will of God ever good.

“But pity and pray for

“Your affectionate brother

“and humble friend,

“ALEXANDER JOLLY.

“I do not conjecture amiss, surely, as to the place of meeting, synodically by you appointed. Kindly present my love and duty to all our dear brethren.”

Another business to come before the Synod was Bishop Gleig's repeated and energetic appeal for a coadjutor. “For God's sake,” he writes to one of the Bishops,

“renounce your absolute objections to coadjutors (our Church was in 1743 formed on the plan of the African Primitive Church) and allow me to nominate immediately a coadjutor Bishop of Brechin. I need not tell you, that I should nominate Dr. Russell, whose late publication rates him in England among the most learned divines of the age. Were we instantly to consecrate him on the same terms that Gregory Nazianzen was consecrated in the primitive Church with the leave to retire into private life at the death of his father, I have not the smallest dread that he would at my death be allowed to retire; for at present he is Dean and Archdeacon of Edinburgh, and at the death of Bishop Walker he would probably be unanimously elected their Diocesan.”

The College met on the 24th of May, and Bishop Walker of Edinburgh was chosen Primus. He immediately turned his attention to the convocation of a Synod for the revisal of the Canons, and especially the question of coadjutors: on which his views are exceedingly sensible. “But a Canon,” he writes to Bishop Torry,—

“is not necessary, if we could only persuade the Bishops of Moray and Brechin not to insist on nominating the coadjutor, the rock on which Bishop Gleig split, but to allow the Clergy the right which the Canons have given them of a full and free election, subject only to the vote of the Bishops. The appointment of coadjutors has been recognised in the Church in all ages. The resignation suggested appears to me a novelty, and a novelty which might become injurious. We can easily manage and secure the respective rights of the Diocesan and his coadjutor, as they have been managed and secured in time past;—but to enforce resignation might lead to painful dissensions. I thought at one time, and I have ever thought, that Bishop Gleig was fully entitled to have a coadjutor when he, several years ago, desired it;—but then he was not entitled to nominate the person, nor to deprive the Clergy of their free right of election. Those Clergy, and I believe they were the majority, who

were disposed to vote for the man of his choice if they had been left free, refused to do so at his dictation."

To these views Bishop Jolly at length gave way, and forwarded to the Primus the following document:—

"In reference to the recommendation of the Synod of Bishops held at Aberdeen, on the 24th ult., to the Bishops of Moray and Brechin, I, for my part, if my colleagues approve, am willing that a mandate be issued to empower the Clergy of Moray freely to elect a coadjutor and successor, to whom, when consecrated, I am ready to impart power to exercise his office in as ample manner as I could do myself; while I expressly retain, however, my full rights and status as Bishop of Moray and minister of Fraserburgh as long as I live."

Bishop Gleig, now suffering from almost total blindness as well as deafness, subscribed a similar deed, and both were forwarded for Bishop Torry's opinion, who writes thus to the Primus:—

"Peterhead, July 13th, 1837.

"Right Rev. and dear Sir,

"It pains me to be obliged to say that I cannot concur in the measure proposed to be carried into effect; first, because it will be in the teeth of the Canon, according to the obvious view it presents to me; and, secondly, because it will be altogether without precedent, in the Church, while its example was worthy of imitation. An election without a vacancy will be an anomaly (so far as I can see) hitherto entirely unknown, and, as I think, a fatal presage of the diminished purity and respectability of our Church. However, let that pass as an old man's dream. As I said before, I will submit in quietness and peace; although I feel myself constrained to withhold my acquiescence. On this account I shall not be present at the Synod in August. Indeed I have experienced such a sensible diminution of strength from various causes since the commencement of spring and through the course of this summer, that I deemed it necessary about six

weeks ago to tender the resignation of my congregational charge, as a burden too heavy for me, notwithstanding the aid I have at my command; and on that ground it was my intention, before I received your letter, to state to my colleagues, through you as Primus, that my attendance at the Synod, in August, need not be looked for, which I the more readily do now, as it would be exceedingly disagreeable to be present at a solemnity, in which, through my own scruples, I was restrained from taking any part.

“Yet no difference with regard to the propriety of any public ecclesiastical measure shall ever diminish that regard with which I am,

“Right Reverend and dear Sir,

“Your very affectionate brother,

“PATRICK TORRY.”

The Primus, however, was not to be persuaded, and brings forward the example of the American Church.

“I had lately,” he writes, “a visit of two excellent clergymen of the American Church, from whom I learned that they have found it necessary, for the most important reasons, to discourage and discountenance episcopal resignations on any account, and to provide when necessary assistants freely elected by the proper authorities.”

In the same letter occurs the first official recognition of the territorial title of Scottish Bishops, in Lord John Russell’s acknowledgment to the “Bishop of Edinburgh,” of the address of himself and his colleagues to the Queen on her accession. The Home Secretary however, seems to have had his own ideas on the subject of ecclesiastical titles, and addresses Bishop Walker as the *Very* Reverend. It shows what external progress had been made by the Scottish Church within the twenty preceding years, to compare this official recognition with Primus Gleig’s objections to the simple signature of “Daniel Sandford, Edinburgh.”

The Synod met at Edinburgh on the 9th of August, 1837; Bishop Torry not being present; and Bishop Skinner having been won over on the question of coadjutors to the side of the majority, as the following minute proves. The Bishops declare, that

“In the first place, they concur in the holding of a General Synod, without fixing the time, but with the full intention that it shall be held in the course of the next year; in the mean time they recommend to each of the Bishops to consult his clergy on the subject of our present code, and to transmit his and their opinions in regard to any additions or alterations that may be deemed necessary, with as little delay as possible, to the Primus; who on his part is required to communicate to his colleagues the subject of such opinions.

“In the second place, forasmuch as the Bishops of Moray and Brechin refuse to resign, but have each consented to allow a free election of an assistant Bishop and successor, the Synod have maturely considered and discussed the peculiarly difficult position, in which the college of Bishops is thus placed; they feel that they have only a choice of difficulties, and in humble dependence on Almighty God, they feel it to be their duty to allow a mandate to be issued to the Clergy of Brechin, it being perfectly understood that this proceeding is on the ground of absolute necessity, and shall form no precedent in future, one way or the other.

“The Synod does not propose to issue a mandate to the Clergy of Moray, because they are of opinion that the few congregations in that diocese shall on the death of the present Bishop be reunited to Ross as formerly.

“In the third place, the Synod took into their consideration the very unequal distribution of Clergy in the respective dioceses of the Church; and with reference to the united dioceses of Edinburgh, Glasgow, and Fife in particular, they have resolved to separate the diocese of Glasgow from the said united diocese, and it is hereby formally separated. The Primus, therefore, is empowered in his own name, and in the name of the College, to issue a mandate to the Clergy to elect a Bishop of the said

diocese of Glasgow. The provision of the episcopal fund extends only to six Bishops, and it is not expedient, in all ordinary circumstances, that the College should exceed that number, but necessity on the present occasion has compelled them to propose the addition of two, it being perfectly understood that the Bishop of Glasgow shall have no claim upon the episcopal fund, or on any other money or moneys at the disposal of the trustees of the said fund, until the death of Bishop Jolly; nor shall the assistant of Brechin have any such claim until the death of Bishop Gleig.

“Further, it is proposed, as soon as it can be canonically accomplished, to reunite the diocese of Fife to the united dioceses of Dunkeld and Dumblane as in time past.

“The IVth Canon was brought under the special consideration of the Synod, and they are fully of opinion that it were in all respects most desirable that each Bishop should live within the bounds of his own diocese. They cannot command this, but they heartily concur in recommending it, and request the Primus, when he shall issue any mandate, to put this completely in the view of the Clergy. And in the meantime they require on the part of any new Bishop who shall not have his residence within the diocese, that he shall visit the said diocese and each congregation thereof every second year at the least.

“(Signed) JAMES WALKER, D.D., Bishop and Primus.

“W. SKINNER, D.D., Bishop.

“DAVID LOW, LL.D., Bishop.”

It is somewhat melancholy to see the evil tradition which would make a Bishop only so far necessary to his diocese, as that certain purely episcopal acts can only be done by his hands, and which ignores his essential position as its moving and acting principle, so much recognised as it seems to be by the last resolution of this Synod.

Primus Walker to Bishop Torry.

“It becomes my duty to acquaint you that I this morning received a letter from the Dean of Brechin, in which he informs

me that the Presbyters of that diocese met at Montrose yesterday, and then and there by a majority of votes did elect the Rev. David Moir, of Brechin, to be Bishop coadjutor and successor to Bishop Gleig. Five, including Mr. Netherton, voted for Mr. Moir, three for Dr. Russell, and one for Mr. Sinclair. If this election shall be confirmed, as I presume it will be, by the College of Bishops, we must prepare for the consecration with as little delay as may be. Wednesday next, the 30th current, is fixed for the election of a Bishop of the vacant diocese of Glasgow. If that election shall also be confirmed it is desirable to have the two consecrated at the same time. I am quite aware that the College have the right to fix the time and place, but as there has not been a consecration in Edinburgh since that of Bishop Alexander, nearly a hundred years ago, I am inclined to hope that the metropolis will be selected on this occasion."

Though Bishop Gleig's dearest wishes were thus frustrated by the non-election of Dr. Russell, the latter was only six days later proposed to the Presbyters of the newly separated see of Glasgow, and by them elected Bishop.

Dr. Russell to Bishop Torry.

"Leith, September 14th, 1837.

"You have, no doubt, received the official notice of an election at Glasgow, on the 30th ultimo, when the Clergy of that district chose me for their Bishop. That choice has been approved and confirmed by five of your College; and the only name wanting when I last heard from Bishop Walker was that of the Bishop of Dunkeld and Dumblane. . . . Lest your hesitation may be in any measure connected with the Preliminary Remarks prefixed to a volume of Discourses published by me about seven years ago, I beg leave to submit to your consideration a statement made to Bishop Jolly, who objected to the language in which some of my observations were expressed.

"I assured him that I sincerely believe in the Divine inspiration of the Scriptures of the Old and New Testaments, accord-

ing to the highest sense in which that term has been understood by the universal Church of CHRIST; that I regret the use of language which had given offence to him and to others whose judgment I was bound to respect; and that I had meant in a second edition of the Discourses to explain or retract the objectionable phrases. I added that, as soon as I learned offence had been taken, the volume was withdrawn from sale, and that so far as I know, no copies were afterwards issued from the publishers; and, in a word, it was immediately *out of print*. I chose rather to incur a pecuniary loss than to disturb the sentiments of any of my Fathers or brethren, who might think my language ill chosen or ill defined. You were not one of those who found fault; for in a letter which you kindly sent me, you expressed your approbation of the whole, save some remarks on Justification which you thought incorrectly expressed. I had identified *justification* and *pardon*, an inaccuracy which you pointed out, and which a little reflection convinced me was justly liable to the stricture you passed on it.

“I have never since returned to the subject, having had a nervous reluctance to revive the discussion, and being satisfied at the same time that a prudent silence was preferable to any open acknowledgment of error, more especially as the book was withdrawn. Besides, I had feelings towards my own congregation, at *whose request* the Discourses were published, and none of whom could conceive it possible that I should be chargeable with heresy. At most, my mistakes amounted to nothing more than a certain infelicity of language, a charge to which I pleaded guilty, while I disavowed the inferences which that language, by an unfavourable interpretation, might have been brought to countenance.

“Bishop Jolly appeared satisfied with my explanation, and requested me, as he had not Bishop Walker’s address, to write to the Primus in his name. I do not presume to solicit your confirmation; for in all matters of professional duty we must be influenced by higher considerations than those of personal kindness. The object of this letter is only to remove a stumbling-block out of your way, supposing that my unfortunate volume were the cause of your silence. I should be more

grieved to hear that ill health had occasioned the delay in question. . . . Recommending myself to your prayers and most favourable consideration, I remain,

“Right Reverend and dear Sir,

“Yours most dutifully and truly,

“M. RUSSELL.”

Bishop Torry to Dr. Russell.

“Peterhead, September 16th, 1837.

“I received your letter of the 14th inst. The official intimation of the election made by the Presbyters of the District of Glasgow on the 30th ult. came duly to hand; and if I could have deciphered the name of the place at which the Primus was to sojourn near Haddington I would have replied to his official intimation without delay. That, however, not being the case, I thought it better to postpone my answer until the time of his return to Edinburgh, which will take place, I conjecture, in the course of next week.

“In the meantime it is due to you to say, that I congratulate the Presbyters of the Glasgow district on the choice that they made of you for their Diocesan, and that I cordially join with my colleagues in confirming that election. I will also with much good will give the right hand of fellowship to Mr. Moir when consecrated, a person whom I much esteem; although I cannot be reconciled to the step adopted as preliminary to his elevation, namely, the enjoining an election to be made where there is no vacancy:—an instance of the exercise of episcopal authority to which I can find no parallel in all the annals of the Christian Church that are within my reach.”

Notice has been taken of the Bishop's resignation of his pastoral charge in Peterhead. In a letter to his son of October 25th, 1837, he says,—

“Within the last ten days a census has been taken of my congregation, and it has been found to amount to 1178; and I have no doubt the number actually exceeds 1200, as many obscure individuals must have been omitted. When the four lists

were submitted to my inspection, I was able from memory to add four individuals who had been left out."

When he tendered his resignation, the following is a portion of the reply which was made to him:—

"The vestry cordially reciprocate the feelings of affectionate regard, so strongly and beautifully expressed in the Bishop's letter; and they desire to take this opportunity of recording their deep sense of the ready and sincere interest taken, and the invaluable assistance rendered by him, in the responsible duty in which the vestry have recently been engaged. And they farther unanimously resolve, in the name of the congregation, to request the Bishop's acceptance of a piece of plate, as a symbol of their sentiments of veneration and esteem for his professional character and private worth, and a memorial of nearly fifty years' pastoral labour among them."

His successor in the charge was the Rev. Charles Cole, from the diocese of Canterbury. On the 4th of December, the Bishop thus writes to his son:—

"I was lately honoured by the receipt of a letter from the Archbishop of Canterbury, in whose diocese Mr. Cole served. He gave an ample testimonial in favour of Mr. Cole, and then added—

"I am sorry that you, like myself, are beginning to suffer from the infirmities of age. I trust that the Master Whom we serve will give us sufficient strength to perform the duties of our ministrations till it please Him to call us to Him. In the mean time I am happy in this opportunity of expressing my respect for you, and the Church in which you hold so high a station.

"I remain, Right Rev. and dear Sir,

"Your faithful servant,

"W. CANTUAR.'"

Negotiations were now set on foot for removing the disability under which the Clergy of the Scottish Church lay in respect of being unable to officiate in

England. A memorial was drawn up by Bishop Russell, setting forth briefly the history of that Church, and the unfairness of the restrictions imposed on its Clergy. It alluded to the fact, not generally known, that Burnet, Tillotson, Durel, and Brevint, were all in Scottish orders. The first clause, however, contained an expression which excited Bishop Torry's jealousy for the honour of his own Church.

Bishop Torry to Bishop Russell.

“ January 8th, 1838.

“ I received your favour of the 1st instant, with a draft prefixed, of a memorial to be circulated, in reference to the removal, or modification, of the seventh clause of the Act passed in our favour in 1792.

“ As preliminary to the circulation of the proposed memorial, I heartily approve of opening a correspondence with the Archbishop of Canterbury—a personage who, from his pre-eminent station in the Church, and his universally admitted benevolence, is most likely to be both able and willing to promote the object which we so earnestly desire, and to bring it to a successful issue. From a previous correspondence with that distinguished Prelate I certainly anticipate much good.

“ With respect to the draft of the memorial itself, now lying before me, I have no opinion to give that is not favourable; one clause excepted in the first paragraph, in which it is said, that ‘ the Episcopal Church of Scotland is a *branch* of the Church of England; having been derived from it by the consecration of several Bishops in the month of December, 1661.’

“ Now this, in my view, is an admission, on which there might be grounded, by the Church of England, a claim of superiority, or jurisdiction over our holy mother the episcopal Church of Scotland. It is very unlikely indeed, that such a claim will ever be made. But no man knows better than yourself that, of old, it was often made, and as often rejected.

“ I therefore would have the above quoted phrase altered, and expressed in terms not liable to such an admission. Let us con-

tinue to be poor, if such be the Will of God, and bear the inconveniences of our lowly condition with contentment and meek resignation; but let us carefully guard against any admission that might be construed to imply a surrender of our independency, or any other privilege of our regularly constituted Church, accountable, in its spiritual capacity, to none but its Divine Head, the LORD JESUS CHRIST. In our necessity we may allowably cry to our more fortunate sister—the Church of England—‘come and help us;’ and, when such help is given, as we gratefully acknowledge has been the case on many occasions, let us never fail to show that we are duly sensible of the kindness, and not unworthy of it; but never let us cry, ‘Come, and rule over us,’ for, in that case, we should be deserting the Standard which our heavenly Master has erected, and hitherto upheld among us.”

This year he paid his first visit to his newly-acquired diocese of Fife (to which was afterwards restored the original name of S. Andrew’s,) and on this subject he thus writes to his son:—

“As it will be my first visitation of the diocese of Fife, (and who but GOD knows whether it may not be my last?) I think it will be a gratifying piece of respect to our brethren in that part of my united diocese to hold our diocesan Synod in the archiepiscopal city of S. Andrew’s, on Tuesday the 24th of July. On Wednesday I shall rest; on Thursday, confirm in Cupar Fife; thence proceed to Kirkcaldy, and so on to Edinburgh. There I shall remain until the business of the General Synod be concluded. All this is a pleasing prospect. May God of His great mercy and goodness realize it, and support me under the various duties I shall have to discharge. In this petition I hope for the joint prayers of my brethren.”

Bishop Russell to Bishop Torry.

“Leith, Feb. 18, 1839.

“Having found my way back to Leith, I think it right to inform you as to the result of my mission to the great city of the south. In general then it amounts to this. The Archbishop

intends to bring in a Bill into Parliament in the course of the present session (probably before Easter) to secure to *us* and to the *American Church* the privilege of *clerical communion*; that is, that we shall be allowed to officiate in England, with the permission of the Bishop of the diocese wherever any of us may happen to be resident. This *permission* will not be required in the case of a Bishop, because it is not probable that any one would personate a Bishop either from Scotland or America; but many instances have occurred of men pretending to be priests of the Anglican Church itself, who were found not to be in orders. This measure has the sanction of all the Bishops I met, namely, the Primate, the Bishops of London, Winchester, Carlisle, and Llandaff.¹ The same favourable view was taken of it by Lord Melbourne, the Duke of Wellington, Lord John Russell, and Sir Robert Peel, all of whom admitted me to an audience. The Archbishop is very much in earnest to do us good, and so is the Bishop of London. The Duke of Wellington remarked that the 'Episcopal Church of Scotland is a great favourite with us all,' and I hope the day is coming when we shall have something better from those great men than kind words.

"As to the *permission* of the Bishops of England to officiate in their dioceses, you know that the same restriction applies to the native Clergy; no minister being allowed, *by law*, to do duty in any diocese besides the one to which he belongs, without leave of the Bishop of that particular diocese. In practice, this permission is not asked; and, in a short time, it will be the same with our Clergy."

Bishop Torry to Bishop Russell.

"February 21st, 1839.

"Right Rev. and dear Sir,

"I was favoured yesterday with your communication of the 18th inst., and beg to congratulate you, not only on your safe arrival at your own peaceful home, but on the success of your mission, which, if what has been promised, shall be realized exceed greatly what I, at least, had anticipated.

"From the kind and courteous manner in which you were

¹ All who were in town.

received by the great folks—both ecclesiastical and political—there is no ground, I trust, for doubting of ultimate success, and if so, it will form an interesting epoch in the history of our Church, and be the means of handing down your name to posterity with high approbation.

“I, perhaps, shall not live to witness all the happy results of that measure; but the pleasing hope will be a cheering cordial to my heart, while life and the faculties of my mind are preserved to me.”

On S. Peter's Day, 1838, the venerable Bishop of Moray went to his rest. We have seen that his health had long been failing, and he had for a few days previously to his decease allowed an attendant to watch by his bedside at night. On S. Peter's Day, however, he felt better and stronger: and after reading a portion of Christopher Sutton's *Disce mori*, was assisted to bed between nine and ten o'clock, and insisted on being left alone in the house as usual, desiring to be called at seven. When the attendant returned at that hour, the Bishop had already resigned his spirit to God. He had composed his own limbs, and even, it is stated, crossed his arms: and thus passed into that world for which, as he had said but a few days previously, he was longing, but not impatiently.

Owing to the dissensions that arose about this time among the Presbyterians in Scotland, and which at length terminated in their disruption into the two great bodies of the Establishment and the Free Kirk, many of them, dissatisfied with the existing state of matters, were desirous of putting themselves under Episcopal jurisdiction, not merely from an admiration of liturgical services, but from a belief of thereby obtaining quietness and peace. Several new congregations were in consequence formed, some of which were in Bishop

Torry's Diocese ; and the following letter is interesting, as showing how tenderly the Bishop, with all his strictness of principle, was disposed to deal with them in their anomalous state. It relates to a newly formed congregation, in a town where he had not yet been able to place a permanent Clergyman, and was addressed to one of its leading members, to whom he writes thus :

“ With respect to applicants for admission to the Holy Communion, we must take for granted that all such are either Episcopalians, or desirous of becoming so ; with the understanding, moreover, that when they shall be brought under the teaching of a permanent local ministry, and have received such instruction as may qualify them for comprehending the duties and ordinances peculiar to their holy profession as members of a pure Episcopal Church, they will gladly submit to what the rules of the Church have prescribed, and avail themselves of every privilege which will, in that case, become their right as well as their honourable distinction. All, therefore, who apply (not of doubtful character) may be admitted, with the understanding above stated. We must not narrow the door of admission *so* as to prevent the entrance of those who are desirous of going in, *and there abiding* ; nor must we widen it farther than is consistent with the *faithfulness* which we owe to our Heavenly Master.”

The years 1840 and 1841 removed two others of the Scottish Bishops from the scene of their labours. Dr. Gleig died on the 7th of March, 1840, in the eighty-seventh year of his age, and the thirty-second of his Episcopate. Notwithstanding a certain hastiness of temper, and a disposition to act without reference to his brethren, he was a great as well as a good man ; the greatest Prelate, undoubtedly, whom the Scottish Church had possessed since the time of Rattray, if not Campbell. The power he wielded among his

brethren, as shown in their private communications, was most remarkable; and the more so, as he had been twice, as we have seen, rejected by the College, and was elected Primus from his merits rather than from his popularity. As a metaphysical writer, even in metaphysical Scotland, he bore no small reputation; and as a critic, he was among the first of the day. We have seen that some of his theological opinions, especially on original sin, were suspected by some of his brethren; on the last-named point they approached curiously to the Tridentine dogmas. His friendship with Bishop Torry remained unbroken to the last, a friendship of sixty years, with only an interval of eleven, and then, as we may piously believe, renewed for ever. He was of course immediately succeeded by Bishop Moir, his coadjutor.

The other Prelate removed by death was Bishop Walker, of Edinburgh, who died on the 5th of March, 1841, worn out by chronic rheumatism, which had long crippled him, and latterly confined him to the house. But for this painful disease, his acuteness and zeal would probably have enabled him to do greater service for the Scotch Church. On this, Bishop Torry, according to the third clause of the Second Canon, succeeded to the office of pro-primus, and issued his mandate to the Presbyters of the vacant Diocese for the election of a Bishop. Dr. Terrot, Dean of Edinburgh, was elected, and consecrated by Bishop Torry on the 2nd of June. On the subject of the election of Primus, Bishop Low thus writes to him:

“We have had a *Primus* at Peterhead before this; and, should business or duty require it, there will be no great hardship in Bishops from the south travelling there, as Bishops from the north did repeatedly to Stirling.”

Bishop Torry's increasing infirmities, however, were an insuperable obstacle to this plan: and the Bishop of Aberdeen succeeded to the Primacy.

At a later period in the same year the Bishop thus writes :

Bishop Torry to Primus Skinner.

“Willowbank,¹ 12th August, 1841.

“My dear Right Reverend Brother,

“I was happy to be informed by your letter of the 30th ult., that you had returned to Aberdeen in good health, after all the fatigues of your long Visitation.

“In regard to myself, I was enabled, by the goodness of God, (Who in our late arduous duties has been gracious to us all) to discharge the functions of my office in a far better manner than I could have anticipated, and with an effect that seemed to please and surprise, my age considered, those who attended my ministrations, particularly the newly gathered flock in Dunfermline. I returned, however, with a cold and severe cough, but, D. G., they have now left me, and I am just as well as I ever ought to expect to be in this world. Yet I cannot muster up courage to undertake another journey this season so distant as to Edinburgh. I must therefore plead for liberty of absence at the meetings which are to take place there on the 31st of August and the two following days, and hope my attendance will be dispensed with, when it is considered that I am now drawing towards the conclusion of my seventy-eighth year.

“I trust that all who shall attend will be guided by a wisdom not their own, and then my absence need not be regretted. Yet I will be with you in heart, though not in person, being with truly fraternal regard to all who take an interest in the spiritual and temporal welfare of our Church, and to yourself individually;

“My dear Bishop,

“Yours ever very faithfully,

“PATRICK TORRY.”

¹ The name of the Bishop's residence near Peterhead.

Some of his Clergy had requested the Bishop to assume the title of *Bishop of S. Andrew's* in place of that of Bishop of Fife, which he now held : the following is a letter to one of them on the subject, dated May 25th, 1842 :

“ You may remember that the subject was mooted three years ago, and that I declined the honour of that title ; first, because the proposal, if carried into effect, would indicate a spirit of ambition, which I despise, as tending, in the circumstances of our Church, to make a person ridiculous rather than respectable ; and, secondly, because that portion of my united Diocese was handed over to me under the title of the *Diocese of Fife*, and I did not think it competent for me to change the designation I had, in consequence, adopted, unless at the request of my colleagues. It surely appertains to them in their corporate capacity to settle the boundaries and *titles* of the Dioceses taken under the spiritual charge of each of them respectively.

“ After all, if the whole or a majority of the Presbyters of my Diocese shall, when they meet on the 15th proximo, address me to the above effect, I will in that case correspond with my colleagues, and, with their approbation (not otherwise), adopt the title pleaded for.”

In consequence of such a request, and with the approbation of the College, Bishop Torry resumed the title of S. Andrew's, and, in deference to the once Archiepiscopal dignity of that city prefixed its name to those of his other two Dioceses.

The following refers to the Bishop of London's celebrated Charge of 1842 :

Bishop Torry to Bishop Blomfield.

“ Peterhead, Nov. 12th, 1842.

“ My Lord,

“ Yesterday I was honoured and gladdened by receiving a copy of your Lordship's Charge, lately addressed to the Clergy

of the Diocese of London ; and I cannot refrain from troubling you with an expression of my sincere thanks for that mark of your courtesy in sending it to me.

“The Clergy of the Diocese of London, though of course not all alike meritorious, are a distinguished class of CHRIST'S duly commissioned servants ; and happy may they think themselves to have such a person to preside over them in these eventful times as your Lordship is.

“Your Charge is, in my judgment, admirably adapted, not only for the information and guidance of those Clergymen with whom your Lordship is more immediately connected, but is calculated to be singularly instructive to every Churchman of every grade within the pale of the United Church of England and Ireland, and of other Churches in communion with her (though not within her precincts), such as that in which I have the honour to serve.

“I say, ‘in which I have the honour to serve,’ for lowly as the condition of the Scottish Church has been for a century and a half past, and *still is*, I do esteem it a high honour to be employed in her service. I have witnessed her escape from the fiery trial prepared for her by her enemies, with her garments not only unscathed, but much purified. For while mourning in her ruins, she was still enabled to retain her integrity ; and what she had lost in external advantages, was more than counter-vailed by internal improvements.

“And now, in recompense (as I believe) for so doing, she is, by the blessing of GOD and the kind interposition of influential persons whom He hath raised up to befriend her, emerging from her obscurity and extending her borders on all hands. This to me is astonishing. I am old enough to be able to look back on a period of service in the Church of not less than sixty years ; and at the commencement of my ministry I had to officiate every alternate Sunday for two years *in a kitchen*, because no better place was to be found. The favourable change therefore which has taken place in the external condition of the Scotch Episcopal Church is to me truly astonishing ; and I cannot do less than take up the words of the Psalmist and say, ‘This is the LORD'S doing, and it is marvellous in our eyes.’

“ But why have I troubled your Lordship with this digression from my purpose when I began this letter ? which was simply to express my opinion of the distinguished merits of your Charge, my thanks for your courtesy in furnishing me with a copy of it, and the high gratification I have derived from a repeated perusal of it.

“ I have the honour to be, my Lord,
 “ Your very faithful and obliged Servant,
 “ PATRICK TORRY, D.D.,
 “ Bishop of Dunkeld, &c.

“ To the Right Reverend
 “ The Lord Bishop of London.

“ Labours in harmony with God's will, He will not allow to be fruitless.”

In the same year the Archbishop of Canterbury thus wrote :

“ Addington, Dec. 19, 1842.

“ My dear and respected Brother,

“ I have pleasure in acknowledging your kind congratulations on the mercy which I have lately experienced in my restoration to health, after an illness which was nearly fatal. It gives me much satisfaction to know that, at your advanced age, you still are equal to the efficient discharge of your sacred functions. I pray that the same blessing may be extended to myself, and that as long as the LORD may be pleased to require my services in this life, I may be preserved by His goodness from any infirmity which would incapacitate me for the performance of my duties to His Church.

“ With many thanks for your good wishes, and in the hope that the mercies of GOD, which you acknowledge so feelingly, may be continued to the end of your days,

“ I remain, dear Bishop,
 “ Your faithful and affectionate Brother,
 “ W. CANTUAR.

“ The Right Reverend Bishop Torry.”

It does not appear that Bishop Torry, removed both

by distance and infirmity from the principal scene of action, took any part in the consultations which preceded the commencement of Trinity College, Glenalmond. His name is affixed, as Bishop of Dunkeld, Dumblane, and Fife, to the letters which the College addressed "to all faithful members of the Reformed Catholic Church," in behalf of the scheme. And he was kept informed of the progress of the work by Bishop Terrot, who took an especial interest in it. Glenalmond is in the Diocese of Dunkeld, and this gave Bishop Torry a closer connexion with the plan, and so increased his vigilance over its details.

But, while money was pouring in for the erection of the new College, the Church of Scotland was agitated by the rise of the Drummond schism. Bishop Walker had long been annoyed by the extempore ministrations, in a place called Clyde Street Hall, of Mr. D. T. K. Drummond, a Presbyter of the Diocese of Edinburgh. But failing health and spirits had prevented him from taking any notice of these irregularities; nor was Bishop Terrot forward to involve himself with a headstrong and factious man, till his brethren called on him, in terms which could not be mistaken, to vindicate the Canons, and to compel his Presbyter's obedience to them. A correspondence ensued, which ended in Drummond's throwing up his cure, and resigning his connexion with the Scotch Church; in plain words, recommencing an English schism. The Clergy of the Diocese, coming to the support of their Bishop, met, and remonstrated against the crime; but, as it is well known, to no purpose. Drummond established a congregation, which supported itself for some time.

A refractory curate, however, at length commenced

a separation for himself; and this schism within a schism has set forth the miserable figment of an "Episcopal Congregation" in its true light.

But more important consequences were involved in this affair than its intrinsic merits promised. The so-called Church Missionary Society, the President of which was the Archbishop of Canterbury, and which found its best subscribers in Drummond's congregation, determined to maintain a neutrality, and to forbid its emissaries to preach in the Church or in the schism. But Mr. Bickersteth, a well known leader in the self-styled Evangelical party, acted with more honesty and courage. As ex-secretary to the Church Missionary Society, he possessed considerable influence, and he threw it all into the side of the schismatical Priest. Truth must be on the one side, he said, or the other; and whatever it costs me, where I find it, I shall defend it. He proceeded to Edinburgh, and preached in the Independent Chapel.

In the meantime the College remonstrated with the English Bench, and received, *after three months' silence*, a document drawn up with the usual Episcopal caution.

Archbishop Howley to Primus Skinner.

"Lambeth, March 21st, 1843.

"Dear and respected Brother,

"It is only within these few days that Bishops have been in London in number sufficient to enable me to obtain an opinion which might represent the general sense of the body in regard to the questions proposed in the Memorial which you transmitted to me, with a letter bearing date the 30th of December, 1842.

"To the first of these questions (Do the Archbishops and Bishops of England consider the Scottish Episcopal Church to be in full spiritual communion with the United Church of

England and Ireland?) an answer in the affirmative was unhesitatingly given by all present.

“In the second question (Do the Archbishops and Bishops of England consider that a congregation in Scotland, professing to be of the Episcopal Communion, and using the Liturgy of the Church of England, under a Clergyman of English or Irish ordination, but having separated from the Scotch Episcopal Church, is by such separation guilty of culpable schism?) so many considerations are involved, that we are unwilling to express an opinion which, while it could have no legal effect, might bind us to a course of proceeding which might hereafter be questioned in a court of law.

“That any proceeding of the kind to which this question refers has the countenance of English Bishops I do not believe; but I hardly think it advisable to come forward with a formal disclaimer of conduct or sentiments which may have been untruly attributed to us. While this however is my opinion, I can have no difficulty, and I may say the like for my brethren, in professing high veneration for the Scotch Episcopal Church, and unfeigned respect for the office and persons of the exemplary Bishops whose signatures are attached to the memorial.

“I remain, dear and Right Reverend Sir,

“With great regard and esteem,

“Your faithful Brother,

“W. CANTUAR.

“The Right Reverend

“The Bishop Skinner.”

In April of this year the Bishop wrote the following letter to one of his clergy, who had requested his permission to adopt the English Communion Service in place of the Scotch :

“I am sorry that you still urge the question in regard to the relinquishment of the Scotch Communion Office. You say you prefer it; but why don't you teach the grounds of such preference to those among your people who object to it, and who, I hope, are very few in number? Why don't you tell them that all the approved ritualists in England have in their writings

expressed a preference for it? that Archbishop Sharp, of York, and Bishop Horsley, preferred it, besides many other learned divines? You know that Bishop Horsley, a man who regarded not the favours, or feared the frowns of the world,—a man, moreover, most deeply learned in all science, both secular and sacred, gave it under his hand, that (if he were at liberty) he would use the Scottish Office in preference.

“Would you not act more beneficially to your people, and more consistently with the peace of your own mind, as well as with the duty which, as their pastor, you owe them, by endeavouring to persuade them not to prefer the *worse to the better*; nor rashly to relinquish that which alone constitutes our *mark of distinction*, as an independent national Church? This relinquishment, I maintain, would be unpatriotic, even were the English and Scottish Offices of equal merit, which I do not admit them to be.

“Only think how the gentlemen of the law, and all others who have true Scottish feelings, would bristle up, were any one to step forward with a proposal to sweep away what is peculiar to our system of political law, and substitute for it the system of England. Would they not plead with *indignation*, that, should such a proposal be ever realized, Scotland would dwindle down into a province of England, and lose all its characteristic national distinction? And surely we have stronger reasons for cleaving stedfastly to our own superior eucharistical office than we should have for adhering faithfully to our Scottish system of law; for we have the example and sanction of the whole Church of God in our favour for 400 years, at least, from the ascension of CHRIST. There were then indeed varieties of expression in the eucharistic offices of different Churches; but there was entire unity and recognition of doctrine among all the orthodox on the subject of the Eucharist.”

Meanwhile, events of a character like the Drummond schism were crowding in the Church. A certain Sir William Dunbar had been chosen minister of S. Paul's, at Aberdeen, in 1842;—the congregation, which had been previously schismatical, having been united to the Church in the preceding year. Sir William, how-

ever, having been reproved by the Bishop for refusing to present any member of his congregation to Confirmation according to the Scottish rite; and for leaving the Bishop's chapel before the Holy Communion, after an ordination at which he had preached, in order to testify his disapprobation of the Scottish Office—followed or rather extended Drummond's example, and withdrew himself and his congregation from all episcopal jurisdiction in the Scottish Church.

Primus Skinner, however, acted with a spirit and an authority recalling better times. In the next Diocesan Synod, the matter having been brought before the Clergy, he, with their consent, promulgated the following sentence:—

“In the Name of God. Amen. Whereas the Rev. Sir William Dunbar, Baronet, late minister of S. Paul's Chapel, Aberdeen, and a presbyter of this diocese, received by letters dimissory from the Lord Bishop of London, forgetting his duty as a priest of the Catholic Church, did on the 12th day of May last, in a letter addressed to us, William Skinner, Doctor in Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us, his proper ordinary, and withdrew himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church; and notwithstanding our earnest and affectionate remonstrances, repeatedly addressed to him, did obstinately persist in that his most undutiful and wicked act, contrary to his Ordination vows, and solemn promise of canonical obedience, whereby the said Sir William Dunbar hath violated every principle of duty which the laws of the Catholic Church have recognised as binding on her priests, and hath placed himself in a state of open schism; and whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority; therefore we, William Skinner, Doctor in Divinity, Bishop of Aberdeen, aforesaid, sitting with our Clergy in Synod, this tenth day of August, in the year of our LORD 1843, and acting under the provisions of Canon XLI., do declare that the said Sir

William Dunbar hath ceased to be a presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from CHRIST'S mystical Body, wherein the One Spirit is; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers, and Sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatenings denounced against those who cause divisions in the Church: from which danger we most heartily pray that GOD, of His great mercy, would keep all the faithful people committed to our charge, through JESUS CHRIST our LORD. Amen."

This was transmitted to the Archbishop of Canterbury, the Bishop of London, and the presiding Bishop of the American Church. Hence the following letter:

Bishop Torry to Primus Skinner.

"Peterhead, Oct. 31st, 1843.

"I beg to thank you most sincerely for taking the trouble of transcribing and transmitting to me your correspondence with the Primate of England and the Bishop of London.

"The latter of these prelates speaks out his mind decidedly, and to us satisfactorily, on the Dunbar schism;—the former with hesitation; being seemingly afraid of committing himself, until he should have the judgment of his brethren of the episcopal bench. It is gratifying, however, to find that both agree in testifying their respect for our Church, their personal regard for you, and their earnest desire that the authority of our Church may be upholden and its purity preserved. But how can this be, otherwise than by using (under GOD) such means, and bringing into operation such measures as it is competent for us to do? And when that is done, by him who, after consulting his Clergy, feels it his duty to do it, though not without sorrow of heart, then how readily is the cry of persecution, or an uncharitable stretch of authority raised, not only by many of the laity, but

by many of the clergy also, of whom better things might have been expected !

“But since such an awful responsibility rests upon the Bishops, let them do their duty, under whatever reproach, and wait, in patience, the approval of Him Who cannot err, and will finally decide without partiality.

“If we can give any credit to newspaper authority, Sir Wm. Dunbar’s schism is gaining daily strength, and Drummond’s no less so ; and the leaders of the schism seem to require no other test of the lawfulness of their conduct than the approbation of the multitude. Alas ! for the awful delusion !”

The schisms of Drummond and Dunbar were followed by that of one Miles at Glasgow ; which, if not met with the same vigour, was at least openly denounced by the Bishop. With this the plague ceased.

On the proceedings of the English Prelates Bishop Torry thus remarks :

“His Grace’s letter is very kind ; but it is lamentable to see how he is fettered. In short, things in England are getting worse and worse every year, *quoad sacra ecclesie*, and the neglect of condemning irregularities tends only to their increase, and to strengthen the hands and hearts of those who are clearly chargeable with ‘the gainsaying of Core.’ What the ultimate result will be to the Church of England and ourselves, among whom there are not a few ‘speaking perverse things,’ God only knows. But my heart is very sad at the prospect.”

The following letter from the American Bishops, transmitted by the late Dr. Jarvis, however painful in some of its expressions, is well worthy of preservation.

“To the Right Reverend William Skinner, D.D., Primus, and to our venerable Brethren the other Bishops of the Catholic remainder of the Church of Scotland, the undersigned

Bishops in the United States of America, send health and Apostolical salutation.

“Recent events in our reformed branch of the Catholic Church have made us feel, venerable and beloved Brethren, that the principles of the English Reformation, so far as they were left incomplete at the death of Edward VI., of pious memory, should now be carried out for the greater benefit of the Churches under our jurisdiction. We refer to the code of ecclesiastical law drawn up by the venerable martyrs Cranmer and Ridley, and ready to be acted upon by Convocation and Parliament, when the death of Edward VI. brought into power the popish faction and defeated the pious design. It is evident from Bishop Burnet’s History of the Reformation that the document of which we speak survived the fury of the Marian persecution, and we cannot doubt that it is still preserved among the archives of the Church of England.

“We, therefore, avail ourselves of the opportunity afforded by the intended visit in Great Britain of our beloved brother, the Rev. Samuel Farmer Jarvis, D.D., LL.D., in whom we repose the most entire and unlimited confidence, to institute a search for that and all other documents of a like nature, which may enable us to proceed in a work, the importance of which cannot be too highly appreciated. We have, therefore, given our said brother a letter to his Grace the Lord Archbishop of Canterbury, requesting his aid; and we trust that such aid will be freely and fully given. Uniformity in these matters appears to us very desirable; and although situated as the Church of England now is, it may be impossible immediately to revive a work of such magnitude, we cannot but hope that the time is not far distant when the restoration of the powers of the English Convocation may render it practicable.

“In the meantime our labours, especially if they are made with the advice and concurrence of the English Prelates, and with the assistance of your pure branch of the Catholic Church, which, like ours, is wholly separated from all political or State influence, may be conducive under the Divine blessing to the furtherance of pure and primitive Christianity. We, therefore, ask your co-operation in this important matter, and commend

to your full confidence our beloved brother aforesaid, who will be the bearer of this letter.

“Given at Hartford, in the diocese of Connecticut, this twenty-third day of November, in the year of our LORD one thousand eight hundred and forty-three.

“(Signed) THOS. CHURCH BROWNELL, Bishop of Connecticut.

“(Signed) T. ONDERDONK, Bishop of New York.”

In the Episcopal Synod holden at Aberdeen in Scotland, 1844, the ancient and most venerable title of S. Andrew was substituted for that of Fife. From that period, as I have already said, instead of the title “Dunkeld, Dunblane, and Fife,” Bishop Torry assumed that of “S. Andrew’s, Dunkeld, and Dunblane,” and thenceforward his official name becomes that which is more usually given him, till, during the last years of his life, it was always attributed to his office.

In the December of this year, the existing schism obliged the Bishops to issue the following declaration :

“December 13th, 1844.

“To all orthodox Bishops, and faithful people, every where dispersed, the Bishops in Scotland send health and greeting in the LORD.

“Dearly beloved, we have considered often and deeply, and have lamented over the sadly divided state of the Holy Church, the Spouse and Body of CHRIST, which can be but ONE, as He is One, and in which it was His blessed Will that all His followers should, like brethren, dwell together in unity. Nevertheless through the malice of the devil, and for the punishment of our manifold sins, that Divine unity has been most grievously broken, and hence have sprung, as we have bitterly experienced, the greatest practical evils,—distance and estrangement of heart, the deprivation and loss of communion between Churches, and neglect of the laws of intercommunion where that spiritual fellowship exists, the denial by one Church of the just rights of

another, or the undue encroachment upon these; contempt of the authority of the ONE episcopate, insubordination of the clergy, and, over and above all, coldness and indifference of one member of the episcopal body to another.

“Ever deploring these evils as we do, late circumstances have made us but too painfully acquainted with their operation in the small and depressed portion of our LORD’S vineyard in which we have been called to bear rule and to labour. The sins of disobedience and schism have fatally risen among us; more than one priest within the pale of our Church in the prosecution of their own wills have renounced their canonical obedience, and put forth bitter words against the doctrines of the Church of which they had previously been admitted ministers; and one of these, with great grief of heart, was solemnly cut off from the communion of the faithful, while other two, in like manner, have separated themselves from the Church, and presumed, as had the former, to set up each of them an altar against his own lawful Bishop.

“Now the Catholic Church by her sacred canons hath ever accounted such persons highly criminal, and hath forbidden her children to communicate with them in prayer and Sacraments, according to the solemn warning of our Divine LORD and Master, ‘if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.’ And it hath been a fundamental law of the intercommunion of Churches, that the lawful sentence of one shall be recognized and respected by all others, so that he who is cut off from communion by his own Bishop, or by parity of reasoning, who wilfully renounces allegiance to his own Bishop, and severs himself from the communion of the Church, must be held as cut off from the whole Catholic body throughout the world. Thus the apostolical canon declares, that if any of the clergy or laity who is excommunicated be received in another city without letters commendatory, let both the receiver and the received be excommunicated. And again, another canon denounces the same penalty against any one who shall pray, even in a private house, with an excommunicated person.

“These canons have been fully acknowledged as permanent

laws of conduct by the Church, both in England and Scotland, in the XXXIIIrd of their common Articles of Religion, ‘that person who by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicate, ought to be taken of the whole multitude of the faithful as an heathen and publican until he be openly reconciled by penance, and received by a judge that hath authority thereunto.’

“ Yet notwithstanding these well known principles and rules of duty, binding on every minister of the Church from the highest to the lowest, the sentence and authority of our Church have been utterly disregarded, and her peace invaded by priests belonging to another Church by which we are, as well virtually by law, as by the ready admission of her prelates, declared to be in full spiritual communion.

“ I. A society in England, of which his Grace the Archbishop of Canterbury is nominally at the head, while professing neutrality,—a course in itself totally inadmissible, in the face of an ecclesiastical sentence, has nevertheless proceeded to make itself a party by sending its agents into Scotland, who have communicated with those persons who have set up schismatical altars against the lawful authority of the Scottish Bishops; preaching in their pulpits, and receiving contributions from them for religious purposes.

“ II. Other Clergymen of the same Church have acted in a like uncanonical manner, sympathizing with these excommunicated persons in word and deed, endeavouring to uphold and encourage them in their wicked courses, and by their example misleading weak and unstable persons into dangerous paths. And although these violations of ecclesiastical discipline have been repeatedly represented and complained of to the proper authorities, no redress whatever has yet been obtained; the ecclesiastical laws are so powerless, or so neglected, that they have no force, it would appear, to correct evils of such magnitude; and we are with pain compelled to witness the continuance of a state of things so injurious to the interests of Catholic truth and spiritual unity.

“ Wherefore, we feel ourselves constrained to make this our appeal to all the Bishops, faithful Clergy, and people of the

Catholic Church, in our own names, and in name of the Clergy and laity of our communion; again requiring with all due respect those English Prelates to whom those misguided men still profess to own spiritual allegiance to repudiate and publicly disclaim their unseemly and uncanonical conduct; while we earnestly call upon every Minister and member of CHRIST'S Holy Catholic and Apostolic Church for their Christian sympathy in this our defenceless position, and implore them to unite with us in sending up their prayers to the Divine and only Head of the Church, that He would graciously look upon the present distracted and suffering state of His mystical Spouse, heal her breaches, and restore her long lost unity and communion, that we may all be again ONE with each other, with one mouth glorifying GOD, even the FATHER.

“WM. SKINNER, Bishop of Aberdeen,
and Primus.”

The following extract from a letter of Bishop Torry's to one of his clergy, written about this time, contains important advice :

“As to what you mention of converts having been admitted by your predecessors to the holy Eucharist without Confirmation, and in regard to which you ask my advice, it is this: that, as every institution of CHRIST, or of His inspired Apostles, is made instrumental in bestowing a grace peculiar to itself, you earnestly advise all such to embrace the first opportunity of receiving it; because the reception of one ordinance does not make up for the want of another. If after repeated advice to that effect, meekly and cordially given, they cannot be persuaded of the necessity of Confirmation, then tell them that they must not accuse you of having neglected to warn them of their duty, and that they must take the hazard of the want of that ordinance on their own heads, but without excluding them from the altar if unobjectionable on other grounds; because people in these days are held by a very slender cord, easily snapped asunder, and because we know not what allowances GOD may make for inveterate prejudices. But let not our best endeavours to overcome them be wanting.”

The Bishop's determination to defend the Scotch office is admirably illustrated by the next letter.

Bishop Torry to Mr. Malcolm.

“ June 23rd, 1845.

“ My mind has been thrown into a state of great perplexity by your letter received on Saturday last, in reference to your approaching monthly communion.

“ I had fostered the hope (though not without a mixture of doubt and fear) that you would not be discouraged by the influential members of your flock from continuing the use of our Scottish Eucharistical Office, commenced by myself in your new Church ; which Office is our chief glory and ornament, and the only badge of our being an independent, a national, and not a colonial Church. It recognizes, moreover, I hesitate not to say, the truth of the primitive Eucharistic doctrine, and the warmth of primitive piety, beyond any other office now in use in the Christian world.

“ It is hard that such a ‘ form of sound words ’ should be in danger of being deserted, and one of inferior merit substituted in its place ; which inferiority many of the most learned English Divines, as well *before* as *after* the Revolution, have freely acknowledged.

“ Many allowances, indeed, are to be made for the prejudices of the laity, especially if long indulged ; and we know not how far the benignity and forbearance of GOD may induce Him to treat those prejudices with tenderness ; but it is clearly the duty of the Clergy of the present day to disabuse the minds of those who labour under such prejudices, by studying the subject *deeply* themselves, and so becoming capable of directing others.

“ What, then, can be said in defence of the changeable humour of the clerical order itself, especially of many of the indigenous Clergy of the present day ? In regard to the subject in hand they never seem to think of the indignity thereby offered to the memories of those highly distinguished men, who when no longer fettered by secular power in matters of faith, directed the force of their great learning and ardent piety in

advancing our Eucharistic Office to a higher degree of perfection than is elsewhere now to be found.

“The Communion Office of the Church of England, indeed, as drawn up by the Fathers of the English Reformation, was *at first* substantially the same with our own, confirmed by Act of Parliament, and publicly declared to be of such excellence as to merit the praise of being framed under the guidance of the HOLY GHOST.

“But when foreigners were allowed, from motives of worldly policy, to lay their fingers upon it, (which policy was, however, utterly unavailing,) ‘*it was altered,*’ by the late Bishop Horsley’s confession, ‘*very much for the worse.*’ Its doctrine was made less explicit, its arrangement less orderly, and, as a barrier against Transubstantiation, it was and is less powerful.

“In contradistinction to all these defects, our Communion Office is the only effectual safeguard. No learned believer in Transubstantiation could conscientiously communicate by our Office without previously renouncing that error; but he could communicate by the English Office, and be a believer in transubstantiation still.¹

“Although much that has taken place of late is discouraging, yet we are not without some gleams of comfort, whereby we have gained on the one hand what we have lost on the other, and the glory of our Church is the less tarnished.

“As to myself, although I have studied the subject in all its bearings through my whole ministerial life, yet it has been more urgently pressed upon me of late than heretofore, and the result is a confirmed conviction of the vast superiority of the Scotch Office; which not only recognizes the truth of doctrine connected with our Divine LORD’s institution, but contains the best barrier against the errors of Socinianism and Transubstantiation, while the English Office is but a feeble defence against either; if the popularity of Bishop Hoadly’s Work on the Sacrament on the one side, and Bellarmine’s judgment on the other, are to be admitted as tests.

“On the whole, as the spiritual Father of the congregation of S. Mary’s, whom I am bound by many considerations highly

¹ See Bishop Russell’s late Charge, p. 35.

to respect, I have thus deemed it my duty to recommend most earnestly the continued use of the Scotch Communion Office, as most profitable for them, by contributing most effectually to the health of their souls; but the idea of attempting to *force* them to its adoption is altogether out of the question."

This, the leading feature of the Bishop's character, was called into play by two circumstances which occurred during the present year:—the discussion on the subject of the office to be used at Trinity College, now approaching its completion, and the Blairgowrie appeal.

The Council of Trinity College was very nearly balanced in its preference of the two offices. On the one hand, it was proposed that the English Liturgy should be exclusively adopted; on the other, it was contended that the two should be used alternately, or during stated and alternate periods. The leader of the anti-national party was Bishop Low. We have already seen the unusual method by which he attained the Episcopate, and he had signalized his prelacy by waging a war of extermination against the single national office in his diocese. Bishop Torry's solicitude on the occasion of the Episcopal Synod is well expressed in the ensuing letter.

Bishop Torry to ———.

"In regard to Trinity College, I have no doubt that all the regulations connected with educational purposes will be well and wisely provided for, and my mind is quite at ease on that subject, except in so far as concerns the recognition of our Communion Office in that proposed establishment; in which I am not without my fears that its claims to primary consideration are in danger of being but coldly supported, and its use neither guarded with the precaution nor enforced with the zeal to which it is entitled. May these apprehensions be groundless!

Our present position, however, is certainly a most awkward

one. When four of our Bishops, i.e., all except the Primus and myself, and the majority of our Presbyters, use the English Communion Office instead of that form which three successive general Synods have declared to be of primary authority; what can the laity in general infer, but that there is a lurking suspicion of its doctrinal unsoundness in the minds of those Bishops, and the majority of those Clergy, themselves, whatever their declarations to the contrary may be? The public will look to the practice of their spiritual directors and guides, in regard to our primitively orthodox office, more than to their declarations in favour of its just claims to preference.

“Thus the cry is urged and kept up for universal conformity, even to the letter, with the present English Form. Such persons either know not, or are unwilling to acknowledge, that the first reformed Office by the Fathers of the English Reformation, (substantially the same with our own,) was shorn of its beams, and maimed, at the instigation of foreigners, at the latter end of Edward VIth’s reign, and imposed by the political rulers of that day on the Church of England, much (apparently) against the will of the Church itself. Bishop Horsley, the most distinguished divine of his day, acknowledged that the alterations then made ‘were very much for the worse.’ They soon ceased to give satisfaction, and various alterations were soon afterwards made in the right direction; but the ultimate result fell very far short of the perfection of the first reformed Office, as drawn from the primitive Liturgies by the Fathers of the Reformation, which the Parliament of that period eulogised as being accomplished not without the direction and aid of the HOLY GHOST. How little need, therefore, of the change under which it *now* appears!”

The next addresses the Primus with respect to a proposed meeting of the Council.

Bishop Torry to Primus Skinner.

“Peterhead, October 3rd, 1845.

“My dear Primus,

“I received your communication of the 23rd ult., and feel obliged by the ample detail of matters contained in it. In a

particular manner have I been gratified by the information that the Right Hon. W. Gladstone is to be (D.V.) with you again, in the first week of December, as he seems heartily disposed to give his aid in upholding the *distinctive* character of our branch of CHRIST'S Catholic Church, which some amongst ourselves seem disposed to forget. I allude to our claim to be considered an independent Church, and to what we can justly plead on behalf of our Eucharistic Service, first, on the ground of its own superior excellence, and secondly, on the score of its being the chief mark of that independence.

“As I cannot be at the meeting of the Bishops and the other members of the Council of Trinity College at the time alluded to, I hope I shall not be refused the indulgence of a hearing in the form of a *short* address in writing. It may be the last public testimony I shall ever be able to give to questions so vitally connected with the purity and wellbeing of our holy profession as ministers and members of an independent Scottish Episcopal Church. My address shall not be lengthy, but must of course contain a variety of particulars; the chief of which will express my earnest wish, that in an institution where young men are to be trained for the service of our Church, the claim of our Communion Office to primary authority shall possess a prominent place in the Constitution of Trinity College, and shall be upheld and practically evinced by its exclusive use therein for a definite period; say, from the commencement of Advent to the Festival of Pentecost inclusive.

“And my object further is, in order to mark our deep respect for the Church of England, and our desire for the continuance of our intercommunion with her, that from Trinity Sunday to the last in Trinity Season, (being the other half of the ecclesiastical year,) the English Office only may be used.

“More than this need not be asked to establish the claim in behalf of our National Office to primary authority; and less conceded might be accounted prejudicial to the success of the College, which all connected with it ought to be anxious to behold in a state of prosperity and stability.

“It is unquestionably necessary that the person who shall be chosen for the office of Warden be respectable on the score of

his literary attainments; but in the circumstances of our Church I hold that distinction for sound theological and ecclesiastical principles, as exhibited during the first three centuries, is for us a more necessary qualification; and I hope the choice will be made on that ground chiefly. The former qualification must not be overlooked, but I deem the latter to be (under God) indispensable for the continued existence of this Church."

The result of that meeting will be understood from the next document.

Bishop Torry to Primus Skinner.

"Peterhead, December 13th, 1845.

"My dear Right Reverend Brother,

"I delayed answering your last letter until I should have heard from Mr. Lendrum also, whose letter, dated Edinburgh, 9th December, did not reach Peterhead until the 11th inst.

"From the report of both I learn that the Council of Trinity College declined hearing my address, as conceiving it to be not in exact accordance with the purpose for which they had met, but made a minute in reference to it that it should be heard and taken under consideration at next meeting of Council, without saying when that meeting is to be.

"It is not difficult to see the tendency of this delay; and that if the friends of our beautiful and orthodox Eucharistic Service do not bestir themselves, the consideration of it will be staved off without coming to a decision upon it, until the chance of a majority (by your casting vote) shall be lost.

"This is the more to be regretted, as the Warden, it seems, has declared his willingness to teach its doctrine in the College, and to use its form therein, for the high and holy purpose for which it was drawn up by those deeply learned and pious men, who left it as a precious legacy to their successors and the whole body of the faithful in this distracted country.

"Now it is lamentable to think that there is a desire in certain quarters to prevent the introduction of the Scotch Communion Office into the teaching of Trinity College; and still more, I

fear, to prevent its use at the altar. Many believe, of whom I am one, that the object of those who originated the scheme of a College for the Scottish Episcopal Church was, along with the curriculum of a learned education, to inculcate religious principles of such a high character as are not to be found in the seminaries of learning in Scotland; and such particularly as would form a *taste* in the minds of the students for our Eucharistical Service; a taste founded, not on prejudice or sectarian ignorance, but on its *special merits*, and on an acquaintance with the sources from which it is derived, namely, the various documentary testimonies of the primitive Church, as the only *true* exponents of the scriptural doctrine on that subject.

“Now, we all heard Mr. Gladstone declare in the presence of the meeting, holden on the 4th of September this year that, but for Mr. Hope, Trinity College had never existed. On the supposition, therefore, that his views, and the views of those who cordially went along with him, were in exact conformity with our own doctrine, as drawn from the sources and built on the foundation stated above, ought not the spiritual Fathers of this Church to unite in their approbation of those views, and to be careful that they shall be fully maintained and taught in that institution, as well as practically exhibited at the altar of the Church connected with it? I do not see how otherwise we can be accounted faithful to our own Church, so long as it possesses an Eucharistical Service peculiarly its own, and of such rare excellence.

“To me it seems monstrous, now that the institution is about to be brought into operation, to make an attempt, whether secretly or openly, to defeat the very purpose for which it *must* have been principally intended. That purpose could not have been, in the minds of the original projectors, to make learning *more accessible* to the episcopal youth of Scotland on the score of expense, for owing to circumstances it must be less accessible. Their design, therefore, must have been to render education *more pure and true*, in order that those trained at Trinity College may be the more firmly disposed to adhere steadily to the principles and public worship of their Church, and qualified to understand more fully ‘the reason of the hope that is in them.’

“On the whole, it is, in my judgment, clear that our Church has arrived at a fearful crisis in its history; and if you decline to avail yourself of your privilege (as yet in your power) of forming, by your casting vote, a majority in an episcopal Synod specially called for deciding the question alluded to, this Church will soon lose its distinctive national character, and be numbered as only one of the many sects by which we are surrounded;—which degradation may GOD avert! My earnest entreaty, therefore, is,—and forgive me for pressing it upon you—that as soon as you judge it practicable you summon an Episcopal Synod, to be holden at Aberdeen; that the point in dispute may *then* and *there* be settled. I would consider it my duty at all hazards to attend it.”

The next attempt was to get a declaration signed by the Bishops in favour of the National Office: with what success the following documents show. From the three Anglicising Prelates nothing else could have been expected, but greater hopes were entertained of Bishop Moir. Of the Blairgowrie case referred to we shall have to speak presently.

Copy of a Paper, in the handwriting of Bishop Low, with reference to a declaration regarding the Scotch Communion Office in Trinity College.

“We decline to sign a declaration that the Scotch Communion Office shall be used at Trinity College.

“1. Because at the present moment, while the Blairgowrie case is undecided, such a declaration would convey to the public the notion that the Bishops of the Scotch Episcopal Church had made up their minds to force the adoption of the Scotch Office wherever they may have the power to do so.

“2. Because we do not see that by the law of the Church the Bishops are compelled to prescribe the use of the Scotch Office in the College, more than at the opening of any new Chapel, and in all the new formed Chapels with which we have been acquainted the one or the other Eucharistic Service has been adopted according to the expressed wish of the congregation.

“3. Because it is desirable that the pupils should communicate according to that office to which they are accustomed at home, and to which alone their parents are accustomed.

“4. Because it is certain that the Scotch Office being used only in thirty-two or three congregations in all Scotland, while our pupils are to be drawn from England, Scotland, and Ireland, and the colonies, the great majority of parents sending children to the College must be accustomed to the English Office only.

“5. Because we are convinced that such is the state of public opinion at present respecting the Scotch Office, that, were it adopted, the College would be a complete failure.

“The reasons now stated will we trust justify not only our refusal to sign the deed forwarded by the Primus, but also our most earnest request, that as Trinity College was not to be opened till after the lapse of more than twelve months, no step should be taken at present as to the regulation of divine worship in any part to be performed in the chapel.

“DAVID LOW, Bishop of Moray, Ross, and Argyll.

“MICHAEL RUSSELL, Bishop of Glasgow.

“C. H. TERROT, Bishop of Edinburgh.”

One, at least, of these Prelates has lived to see the prophecy contained in the fifth clause proved false.

Bishop Moir to Primus Skinner.

“Brechin, January 20th, 1846.

“My dear Bishop,

“I have received two documents relating to the Communion Office to be used in Trinity College.

“In my humble opinion it appears that Trinity College, with its inmates, must be considered as forming a portion of the diocese committed to the care of the Bishop of Dunkeld, to whom the regulation of all matters ecclesiastical within his diocese properly belongs. The tenth of Agenda, adopted at a meeting of the subscribers to Trinity College, indeed provides, that ‘all questions connected with religious faith or ecclesiastical discipline claimed by the Bishops as provided for in the rubrics, articles, or canons of the Church, shall be left to the determi-

nation of either the Bishop of the diocese, or the College of Bishops, as may afterwards be agreed upon, in accordance with such rubrics, articles, or canons.' Now, I am not aware of an Episcopal Synod having come to any resolution or agreement which would have the effect of taking the regulation of the point in question out of the hands of the Bishop of the diocese. And, until some such resolution or agreement shall be duly adopted and sanctioned, the regulation of such a matter as that to which these documents refer must, in my opinion, be left to the decision of the Bishop of Dunkeld.

"However desirous, then, to see our authorised Communion Office introduced into Trinity College, an institution, the benefits and advantages of which are expressly designed for the whole Church, yet I do not feel that I can consistently with a due regard to the order of the Church, and the acknowledged rights of every Bishop within his diocese, interfere in this matter under present circumstances. I therefore respectfully decline to sign either of the enclosed documents.

"I am, my dear Bishop, faithfully yours,

"DAVID MOIR, Bishop of Brechin."

The Primus, nothing daunted, redoubled his efforts, and a long correspondence with Bishop Torry ensued. The proposal made by the latter is contained in the following extract from a letter, of which I shall presently have occasion to quote the former part.

"In regard to Trinity College, which I consider a mixed question, my feelings and principles are somewhat at variance. My feelings would induce me to decline the responsibility of such a burden as is involved in the office of sole inspector and director of that institution, *in spiritualibus*, and yet my principles induce me to think that the Bishop of the diocese wherein it is located has a pre-eminent claim to it; my successor also may be of that opinion, and should he be precluded from that office he might complain of the concession made by his predecessor to his disadvantage.

“Could any plan therefore be devised whereby the door might be kept open to my successor I would willingly relinquish all interference in the settling of that question, further than that the Scotch Communion Office, out of respect to the Church in which we are serving as well as on account of its own pre-eminent merits, shall be used in that seminary of learning for six months in the year, i.e., from Advent to Pentecost inclusive; and that for the remaining portion of the year the English Communion Office *may* be used. This was the purport of my proposed address in December last.

“Thus far I had written before your letter arrived; in return to which I need only say, that, if God permit, I shall certainly attend the proposed Synod, though it may be holden at Brechin. But Aberdeen would have been a fitter place to a man in his eighty-third year; Bishop Low is much my junior; only I wish you would fix on the 18th of March instead of the 4th, to give us a longer day.

“Believe me, my dear Bishop Skinner, to be ever

“Yours very truly,

“PATRICK TORRY.”

As is well known, the decision of the Council allotted alternate Sundays to the two Offices, an arrangement which, however superior to the attempted abolition of the Scotch liturgy, must be confessed greatly inferior to that which Bishop Torry had pressed on the attention of his colleagues.

I now turn to the Blairgowrie case.

A small congregation had been formed in the village of Blairgowrie, near Coupar Angus, by the exertions of Mr. Marshall: the Scotch Office had been here used by him, but on the formation of a new congregation under Mr. Alley, the English liturgy was adopted. The congregation petitioned Bishop Torry for his sanction to this course, and were refused. They threatened an appeal: he remained inflexible. The Anglicising

Bishops took their part, and the Bishop's son also, the Dean of the Diocese, did the same, as appears from the following letter, which I insert in fairness to him :

Dean Torry to Bishop Torry.

“ Baldinny, Jan. 26, 1846.

“ My dear Father,

“ You know that it has been, all along, my opinion and wish, that you should grant the petition of the Blairgowrie congregation for the use of the English Communion Office ; and, notwithstanding what has taken place, I am still of the same opinion. In considering the request of the congregation, something should be allowed for the prejudices in favour of the English form of those who have never communicated by any other, in like manner as some allowance is made for your partiality for the Scottish. With respect to the comparative merits of the two I readily coincide with yourself in giving the preference to the latter. But, surely, that Eucharistic Service cannot be looked upon otherwise than in a favourable point of view, which has been for nearly three centuries adopted in practice by the English Church, in its present form, and received with approbation by a series of the most distinguished divines the world perhaps ever saw. And although I rejoice to acknowledge that a few of them, while they used without objection the Anglican Office, saw and admitted the superiority of the Scotch ; yet they are not to be put in the balance against the preponderating mass of the others. If therefore the names of Sharp, Wilson, and Horsley, are justly cited by the favourers of the Scottish Communion Office, in point of equity, and on our own Vincentian rule, the numberless eminent divines who have supported and do still support the English Office, ought to be allowed their due weight when quoted against us by the favourers of it.

“ It appears to me also that, on the ground of equity, you ought to grant to the Blairgowrie congregation the same liberty of choice which you have lately granted to the new congregations of Dunfermline, Dunkeld, and Dumblane. In reference to the argument that the introduction of the English

instead of the Scotch Service is a yielding up of our Church's 'independence,' with me it has little force. In the feeling of patriotism I will not yield to any; but an uniformity of liturgical uses can never, in my opinion, have the effect of destroying our independence, or rendering us an appendage of the English Church. What constitutes the true national independence of any Church is, I conceive, the power of holding General Synods, and legislating therein for the government of the community. This power we possess in greater freedom than the Church of England; and so long as we do possess it, we shall be an independent national Church. I hope you will not be offended at my speaking my mind thus freely. I claim the right of doing so as one of your Presbyters, who are, canonically, the Bishop's council and advisers; but I wish to do it at the same time with all filial respect and kindness, being

“Your very affectionate Son,

“J. TORRY.”

But the Bishop was not to be persuaded; and accordingly the congregation appealed to the College of Bishops.

It soon appeared that four of the Bishops were in favour of the congregation, while the Primus alone supported Bishop Torry. Yet the appellants had only the very slender ground given them by the XXIst Canon: “As in order to promote an union among all those who prefer to be of the episcopal persuasion in Scotland, permission was formerly given to retain the use of the English Office in all congregations where the said Office had been previously in use, the same permission is now ratified and confirmed. And it is also enacted, that in the use of either the English or Scotch Office, no amalgamation, alteration, or interpolation whatever shall take place, nor shall any substitution of one for the other be admitted, unless it be approved by the Bishop.”

It will be observed, that in the last clause, a kind of permission is given to extend the use of the English Office to congregations where it had not been previously employed, but that such permission is made to depend on the Bishop alone; and that every idea of archiepiscopal dispensation emanating from the College is expressly ignored. It was then only to be expected that Bishop Torry, deeply impressed with the superiority of the Scotch office, and well acquainted with the miserable and disastrous results in former times of the collegiate system, should have set his face like a flint against the admissibility of the appeal.

Bishop Torry to Primus Skinner.

“Peterhead, February 13th, 1846.

“Right Reverend and dear Sir,

“I received your letter of the 10th inst. yesterday afternoon, and have perused its contents with all the care and attention I am capable of.

“In regard to the first point in your letter—the appeal from Blairgowrie—the more I reflect upon it, and study the terms of the canon, the more firmly I am convinced that the said appeal cannot be sustained, or taken under consideration AT ALL by the Episcopal College; the canon limiting and restraining its application solely to the authority of *the Bishop* of the diocese, and thereby excluding all appeal to any other source of authority whatever.

“In my view, there is not a single word in the canon that can be construed to justify the College to take the appeal, in the instance alluded to, under their consideration, or to decide upon it. The result of so doing would be to establish a most dangerous precedent, to nullify the diocesan Bishop’s authority, and to strengthen the hands of every discontented and turbulent layman who should take it into his head to exercise an influence and affect a control even in things pertaining to GOD, for which he has never received any warrant. In short, it would be play-

ing into the hands of our avowed enemies, and affording them cause of triumph.

“For what have the members of the Episcopal Church had to support them under a whole century of depression, but the persuasion in the minds of the people, that we are truly the messengers of the LORD of Hosts, from whose mouth it was and of course still is their duty to receive the law of truth and godliness, each community from its own spiritual head; or in the Prophet’s language, to ‘hear and fear, and do no more presumptuously,’ by taking into their own hands the direction of their conduct in those spiritual matters which have a bearing on the fate of human and accountable human beings in a future eternal world.

“One cannot help being sorry for the majority of the small flock at Blairgowrie. They are evidently, however, not even *half instructed* in their principles, and are easily misled by those who find it not difficult to persuade them that their rights are denied them by their Bishop, and that the obedience required by him is for no other purpose than to enhance his own importance.

“Whoever will be at the trouble to inculcate such doctrine will never want willing hearers; while it is generally found that such are not to be argued into obedience when the *will* to obey is wanting.

“But CHRIST’S commissioned ambassadors are under a stringent obligation to demand it; not on their own account certainly, but for the honour of our heavenly Master, and that we may be qualified to ‘render an account of our ministry with joy, and not with shame.’”

A Synod was now loudly clamoured for by the Anglicising Bishops, Low, Russell, and Terrot; and it met on the 11th of March. The Bishops Russell and Moir, as the least prejudiced against the Scottish Office, were deputed to visit Blairgowrie, and to report: and the report ended in the following ludicrous manner:

“Upon the whole, from some intercourse we had *with the*

ladies of the congregation, we have no doubt that a decided majority of both sexes is in favour of the Anglican Office."

Of course against such a decision there was no appeal, and the Primus, March 27th, 1846, in the name of the Episcopal College, requested Bishop Torry to accede to the request of the congregation.

Bishop Torry to Mr. —.

"Peterhead, March 27th, 1846.

"My dear Sir,

"I was honoured with your letter of the 21st inst. and beg leave to say that I am highly gratified indeed by your approbation of my humble efforts in behalf of the independence of our Scottish Episcopal Church, and of the more extensive use of our beautiful Eucharistic Service; which the practical endeavours of many among ourselves are now tending to diminish, if not entirely to suppress, by the substitution of the English Office for it.

"At our episcopal Synod, lately holden at Aberdeen, there were seven cases before us, in deciding upon which there was more unanimity than I had dared to anticipate, especially with reference to Trinity College. In regard, however, to one of the cases, namely, the appeal from the small congregation of Blairgowrie against my sentence, enjoining the continued use of the Scottish Communion Office, (the same and none other having been used in that congregation from its commencement,) the majority of the Bishops, although at first in favour of my objection to entertain the question *at all*, as the decision of it is, by Canon XXI. of our code, vested in the hands of the Bishop of the diocese, yet eventually gave in to the arguments and opinions of Bishop Terrot and Bishop Russell; and thus I was left to stand alone, thereby taking the case out of the diocesan Bishop's hands, and placing his power in their own, when no allegation of injury *was* or *could*, under the circumstances of the case, be made. For I think it will cost more than any man's logic is worth to convert an injunction of adherence to the only authorized office of primary authority in the Scottish Church into an injury, for the redress of which an appeal can lie. I

think, moreover, that to give way to the claim of a congregation demanding a service different from the authorized one of the Church to which they profess to adhere, is the surrender of an essential principle in the constitution of episcopacy, and cannot be yielded otherwise than by compulsion; and then only with a safe conscience under protest.

“Would you, as a friend to our Church, bestow some thought on the legitimate interpretation of the XXIst Canon as to a Diocesan Bishop’s exclusive right of decision in the case? And also on the XXXVIth Canon, which appears to me to be grounded *entirely* on the supposed circumstance of *misconduct* in the individual, whether Bishop, Priest, or Deacon, and likewise on the supposition of an injury inflicted on the party appealing.

“Your unbiassed opinion would be a great favour and relief to my mind, even should it prove unfavourable to my own judgment of the case hitherto. I should then have less reluctance to submit to the decision of my colleagues; referring all to the wisdom and righteous judgment of God, Who will ultimately administer justice, combined with mercy, to every one according to his works.”

Bishop Torry to Primus Skinner.

“April 18th, 1846.

“Right Reverend and dear Sir,

“I delayed answering your last letter until I should have made, what I thought myself bound in conscience to make, another and last effort to bring the congregation at Blairgowrie into a better mind for the reception of God’s grace through His instituted ordinances. This I attempted through the instrumentality of Mr. Lendrum. But the people (with the exception of a few) would not even give him a hearing in public or in private; and so he returned, not without having done some good, as he thinks, but far short of the wished for effect.”

The Bishop then drew up the following document:

“Whereas I have the mortification to stand alone in the Episcopal College, in reference to the late Blairgowrie case of

appeal, calling for the extrusion of our National Communion Office, and the substitution of the Anglican instead thereof, and whereas the other members of the Episcopal Synod, (with the exception of the Bishop of S. Andrew's, who pleaded the incompetency of the Synod to entertain the case *at all*, as Canon XXI. places the decision of it in the hands of the Bishop of the diocese, the majority however ultimately resisting that plea,) have held themselves competent, (after due examination of the state of the Blairgowrie congregation,) to settle the question; and whereas they now have settled it in this form, that they through the Primus respectfully and earnestly request the Bishop of S. Andrew's, Dunkeld, and Dunblane, not longer to refuse the prayer of the petition :—I, the Bishop aforesaid, at the request of my colleagues, permit myself to be thus concussed into a compliance with that measure; protesting at the same time against its being formed into a precedent, because it is in my judgment prejudicial not only to the spiritual prosperity of the Blairgowrie congregation, but to the future peace, orthodoxy, and character, of other congregations in this Church. And moreover, I hereby throw the responsibility of that measure upon the College of Bishops, and refer all to the righteous judgment of God, Who will ultimately administer justice to every one according to his works.

“I will likewise further protest against the resolution and request of the Synod being pleaded as a precedent, which any other discontented congregation may deem themselves entitled to follow, under the persuasion that I consider the proposed substitution as not conducive to the independence, purity, and primitive orthodoxy of this our national Church, nor to the spiritual interests of that congregation, and consequently unfavourable to its stability, whatever present appearances may indicate.

“And finally, I throw the responsibility of that proposed concession on the College of Bishops, who have as I think very *unwisely*, I shall not say unfeelingly, concussed me into that measure; referring the ultimate disposal of it to the tribunal of CHRIST.”

CHAPTER VI.

THE APPEAL OF BISHOP LUSCOMBE ON PASSIVE COMMUNION.

1846—1849.

It seldom happens, in the course of biography, that the great work of him whose life is delineated should have been undertaken after the completion of his eightieth year. Bishop Torry presents, perhaps, an unique example, of the *three* principal events of his career having occurred after that period. I allude to Bishop Luscombe's appeal,—the publication of the Scotch Prayer Book,—and the erection of S. Ninian's, at Perth. The Bishop was engaged in all three at once; and it is a striking proof of courage, energy and principle, that his mind was equal to the burden. But it will be more convenient to his biographer to take them separately; keeping the thread of narrative in each distinct, and finishing together with the last the remaining events of Bishop Torry's life.

Bishop Luscombe's appeal has been related at great length by his then Deacon, Mr. William Palmer. It is no good sign of English theological attainments, that so very remarkable a book created, comparatively, so little sensation, and that the appeal itself, in the more immediate pressure of passing events, has been nearly forgotten. The secession of its originator to

Rome, will be doubtless an additional cause for ignoring its existence ; but it will probably stand, in the future history of our Churches, as the most remarkable event that had occurred since the disruption of the Nonjurors. I proceed to relate its origin as briefly as possible.

There was a certain Russian gentleman, Mr. A., whose wife and daughter had renounced that Communion, and considered themselves to have become members of the Anglican Church, on the strength of having been received into it by an English Chaplain in Switzerland. In the course of conversation, Mr. Palmer, then residing in S. Petersburg for purposes of study, maintained such a reception to be impossible ; and, on a request for further explanation, tied himself down to the following statements, among others, in writing.

“ I, for my part, am perfectly sure that my Church has never pretended to *convert* the members of the Russian or Eastern Church, but recognizes that Church as part of the one, true, Catholic and Apostolic Church, which was founded at Jerusalem on the day of Pentecost, and which, by CHRIST’S promise, shall continue to the end of the world ; against which the gates of hell shall never prevail. The Church of England has never, I say, synodically renounced Communion with any part of this Church, of which she herself also is but a part.”

“ And I myself, at this very time, having come for the pursuit of ecclesiastical studies into Russia, and more especially of such studies as might bear upon apparently existing differences, and tend to facilitate their future reconciliation, am the bearer of a letter from the President of my College, (S. Mary Magdalene College, in the University of Oxford,) in which, addressing himself to all Bishops of the Apostolical Church in Russia, into whose dioceses I may come, he desires of them, that if they find me to be an orthodox Christian in all essential points of the true faith, they would admit me to the Communion, charging me at the same time to submit myself to them in all things which are merely matters of ecclesiastical obedience, only, of

course, doing and asserting nothing contrary to the faith and doctrine of the Church of England, whence I come. This clearly shows that my Superior in England both believed the Russian Church to agree with the Church of England in all essential articles of faith necessary to Communion, and was unwilling that the responsibility of assuming that division which now unhappily exists to be lawful or necessary should be on my side, when I, for lawful purposes, might be resident in any Russian diocese. You may judge, therefore, of my surprise, when I, at the very time that I was seeking, as the common right of a Christian, Communion from Russian Bishops, heard that your wife and daughters had renounced the Communion of this same Church, (in which too, they had been baptized,) on the grounds of having been converted to the 'Anglican Church.' ”

The husband being naturally anxious for the return of his wife to the Church of her Baptism, requested Mr. Palmer to enter into a correspondence with him, which might be submitted to her. The result was a correspondence between the parties themselves, in which the English Deacon thus wrote :

“ ‘ Instead of making use of the English Chaplains to obtain the Sacraments where you had no Russian Chaplain, you fancied yourself now separated for ever from the Russian Church, and joined to another Church and religion : for you knew not that you were baptized not into the Russian, but into the one Catholic and Apostolic Church ; so that you were already as much a member of the English (and of the Roman Church too), as you could be, except by the accident of residing a longer or shorter time in their dioceses. We English, too, are by our Baptism already as much members of the Russian Church as we can be : and to renounce one part of the true Church, and join oneself to another part, as if it were the whole, is only to commit a kind of sacrilege ; and is a thing utterly null and void, and impossible in itself. If you were at any time to come back into Russia, and to separate yourself from the Church

there by your own act, you would be simply a schismatic: and though you might frequent the Chapel of the English Embassy all your life, at S. Petersburg, you never could make yourself to be really or by right a member of the Church of England.' ”

These conversations and correspondence created no small sensation at S. Petersburg. Mr. Palmer's assertions were stoutly denied by some of the motley religionists who, under the name of “a common Protestantism,” frequent the English chapels in foreign cities; and Mr. A., in a straightforward, sensible letter to the Archbishop of Canterbury, (Howley) demanded an answer to the following questions:

“‘I. If the Church of England does or does not excommunicate the Catholic and Apostolic Church of the East?

“‘II. If an English Bishop, in his own Diocese, pretended to make one of my country and faith renounce the Russian Church, and reconcile him, as a heretic or idolater, to the Church of England, could such a Bishop ground himself upon any Canon or law of his Church, by which he would be justified and borne out in converting the Christians of the Orthodox Church, making them abjure it, and giving them Absolution, as it is customary to do in receiving those heretics or schismatics who return to the true Faith, and to the true Church?

“‘III. Supposing that there be no formal Canon which touches the question, I ask, if a simple Priest of the English Church, travelling upon the continent, and so not within the limits of any of the English Dioceses, were to pretend to convert an Orthodox Russian, and to administer to him the Holy Communion, with the condition that he should separate himself from that time forth from the Russian Church, even when he should be again resident within its Dioceses, would not this Priest be exceeding the limits of his power? and would such a conversion and abjuration be recognized, on the part of the Church, as valid and Canonical by the Ecclesiastical Courts in England?’ ”

To this letter the Archbishop gave no reply; though

it afterwards appeared that he “*had thought of answering it.*” Lord Clanricarde, however, the Ambassador at S. Petersburg, allowed that though, “for himself, he was a Whig, and as such was expected rather to support Puritanism; it was perfectly true that the Anglican religion and Church has all along retained within it the principles of Catholicism, but that it has been *terriblement defigurée et mutilée.*” He smiled at the idea of the embarrassment caused to the Archbishop by such a question; but on the whole, took the same view of the point at issue that had been taken by Mr. Palmer.

Mr. A. went to Geneva, to endeavour to reclaim his family; Mr. Palmer returned to England. At the request of the former, the latter addressed (Sept. 8, 1841) a long letter to the Bishop of London, in which he related the so-called conversion of Madame A. and her daughters to Anglicanism, and requested the Prelate, as the Diocesan of foreign Clergy, to express his approbation or disapprobation of the conduct of Mr. Hare, the Chaplain at Geneva.

The Bishop, having informed himself of the circumstances, endeavoured, not very successfully, to take a dilemma.

“‘If there be a fundamental difference between the Greek Church and our own, there must be, in our judgment, good reason for a person’s seeking to be admitted to our Communion; but if not, then there is no reason why the members of one Church should not be admitted to communicate in the other.’”

It did not require Mr. Palmer’s acuteness to reply that Mr. A. could not deny so evident a truism:

“‘But he supposes that in any particular case, where an English Priest gives the Communion *in the name of his Church*

to a member of any foreign Church, *he must, as a matter of fact, do it either on the one of the two principles, or on the other : either on the principle of Intercommunion, or on that of conversion : and, if he really represents his Church in what he does and teaches, and is really authorized by her to do what he professes to do, then that his act involves in the one case, the recognition of that Church, whose members he admits to Communion, by his own ; in the other, its rejection and excommunication.' "*

The Bishop's final reply was :

“ ‘ If a person of good life and conversation presents himself to a Clergyman of the Church of England, declaring his assent to the doctrines of that Church, and desiring to be admitted as a Communicant, I conceive that it is the duty of that Clergyman to admit him.

“ ‘ Whether he is a convert from any other Church or not, is a question which concerns the conscience of the party himself, but which the Clergyman, admitting him to Communion, is not called upon to determine.’ ”

Mr. Palmer's proceedings on receiving this letter were most characteristic.

“ Having received the above letter as the Bishop of London's final answer, I took my hat, and called upon the nearest Dissenting Preacher or Minister, (who happened to be of the Independent Denomination), and put to him this question,—Whether, according to the principles of his sect, a Minister could in any case rightly give the Communion to a stranger in such manner, *as to leave it uncertain* whether the party in question communicated as a proselyte, or as a brother ? And again, Whether, in any case, the decision of this question could be viewed as one belonging to *the conscience of the party communicating, so that the Minister admitting him to Communion is not called upon to determine it ?* The Minister smiled at what seemed to him the absurdity of the question ; and was curious to know what should have made a stranger, and a member of the Established Church,

think it worth his while to call upon him merely for the purpose of asking it. He then said that, 'in every religious community, and, he supposed, in every community whatever, it must be for the Authority to determine what persons are admissible, and upon what conditions each person is admitted to its privileges: that if these were left to be taken at the discretion of private conscience, the community would no longer be any real community at all.'"

In the winter of 1841, the elder daughter, having been convinced of her errors, returned to S. Petersburg, and was there formally reconciled from the English Church as a form of Lutheranism or Calvinism. Madame A., who still continued wedded to her new opinions, proceeded to Paris; and thither at the beginning of 1842, in pursuance of a promise made to her husband, Mr. Palmer repaired, for the purpose of obtaining an interview with her.

And here it is that the circumstances I have been relating connect themselves with the Church of Scotland, and, as it will presently be seen, in a more especial manner with the Diocese of S. Andrew's.

Bishop Luscombe had now been labouring for more than seventeen years in that character with which the Scotch Prelates had invested him. He had built a Chapel in Paris at considerable expense, where he officiated, both as Bishop and as Chaplain to the British Embassy; and the difficulties between the Bishop of London's pretended foreign jurisdiction and his own were compromised by his appointment as Commissary to that Prelate. The Bishop enjoyed high reputation among the English in Paris, and had for some years been personally acquainted with Mr. Palmer.

The case having been stated to him, he thus decided it :

“ I do *not* allow that a member of the Russian Orthodox Church, or of the Orthodox Oriental Churches *can* be received into the Church of England as a *convert*, because those Churches certainly form part of the Catholic Church.

“ I would admit a member of any of those Churches to the Holy Communion, not on the principle of Conversion, but of Intercommunion, supposing such member to have been rightly Baptized and Confirmed, and qualified to be admitted to the Holy Communion in his own Church ;’ [‘ *i.e.* at any rate,’ as may be added from the Bishop’s own verbal explanation, ‘ *not justly excommunicate.*’]

“ I lament, indeed, that the Churches in question allow some things which the Church of England cannot approve ; yet I do not accuse them of any heresies subversive of the Catholic Faith : consequently there is no reason why the Church of England should reject their Communion.’ ”

And subsequently he laid down, as the terms on which he would receive Madame A. to his Communion, the following :

“ I. That Madame A. should believe all the Articles of the Christian Faith, as contained in the Apostles’ Creed, and desire to believe them in the same sense in which they are held by the English Church :

“ II. That Madame A. should have been Baptized in this Faith, with water, in the Name of the HOLY TRINITY, and Confirmed by a Bishop ; or with Chrism, consecrated by a Bishop :

“ III. That Madame A. should be free from all kind of *just* excommunication by the Canons of that Church (the Russian) in which she was Baptized and Confirmed.’ ”

The consequence was, that the lady accepted these terms, and communicated ; and though she afterwards

boasted of this as the triumph of Protestantism over Catholicism, the Bishop declined to pursue the subject further. But some time after, being then about to return to Russia, she requested the Bishop to give her a written certificate of Communion, in order that she might be received and acknowledged by the Bishops and Clergy every where. To this he agreed; when she further requested that he would say nothing in this certificate as to her having been received on the principle of intercommunion. Bishop Luscombe then perceived that he had been duped throughout, and refused the desired certificate. Mr. Palmer now returning to Paris, offered his services as the Bishop's Deacon to prosecute this matter in Russia itself. Bishop Luscombe accepted them, and furnished Mr. Palmer with commendatory letters worded thus :

“ To all Orthodox and Catholic Bishops to whom these Letters may come, greeting in the LORD :

“ We, Matthew, Bishop of the Scots, English, and others of British origin resident in France, commend to you the Deacon N. N., who came hither to us with canonical certificates, professing our orthodox faith according to the true sense of the Apostolic Creed, and who, in virtue of that same profession, has been received by us to our Communion. We now ask all other Bishops of orthodox Churches, who confess the Apostolic Creed in the same sense with ourselves, that they will also, each in his own Diocese, admit him to Communion in like manner.

“ And for ourselves, indeed, it might perhaps have seemed a sufficient security in giving our Communion to any one, to have assured ourselves previously that he came from an orthodox Church; had been Baptized and Confirmed; was free from all canonical impediments; and professed simply the faith contained in the Apostolic Creed. But it has reached our ears that some persons, after having come hither from orthodox

Churches, and obtained the Communion from us, without any further inquiry, upon the bare profession of the Apostles' Creed; have afterwards shown themselves to be maintainers of heterodoxy. For, while they professed to hold the faith of the British Church, and held it indeed so far as the words and letter of the Creed may go, they still put upon it a sense and interpretation altogether contrary to the Catholic religion. And this they not only maintained themselves, but also publicly imputed to us and to the British Churches, to the scandal of our own people and of foreigners. This calumnious misrepresentation they seemed to rest chiefly upon the two following arguments; *First*, That they found the English commonly to hold the same, or very similar opinions; and then, *secondly*, That they themselves, though they made no secret of the sense in which they held the Creed, and though they even professed to have quitted other Churches, and to have taken refuge as proselytes in ours, as offering greater licence for such opinions, had nevertheless succeeded in obtaining our Communion; as if we felt that we had no right nor power to refuse them.

“ ‘Wherefore, that all doubt on this point may be taken away, and that it may be more plainly known in what sense we are willing to receive the profession of the Creed as a sufficient qualification and pass to Communion, and what interpretation of it, on the contrary, we reject as heretical, we have thought proper to append to these letters commendatory another letter addressed to us by the Deacon to whom they are given; in which last the cause of his desiring to obtain from us these letters is set forth, together with those two contrary interpretations of the Creed, which are now both at once and equally imputed to us and to the British Churches by different parties, who have obtained our Communion.

“ ‘And as for the one of these two interpretations, which we judge to be heretical, if there are any Bishops or Clergy any where (which we are unwilling to suppose) capable of favouring or maintaining it, to such we by no means commend any going from us, nor are we willing to communicate with them ourselves: but for all such as desire to maintain the same sense of the Creed which we maintain, that sense which the Catholic Fathers and

ancient Bishops have handed down, and which not only the Scottish or the English, but the whole Catholic and Apostolic Church of GOD has ever professed from the beginning,—with all such Bishops, in whatever quarter of the world they may be, we are desirous of uniting ourselves in the bond of charity ; and to all such we commend our Deacon, the bearer of these letters, that he may be received by them to Communion in the same manner as he has been received by us, according to the like faith and charity, which is common to us all. Farewell in the LORD.’”

The appended letter was an able statement of the belief of the two parties ; the one claiming communion with every orthodox Church, the other with a “common Protestantism.” They were afterwards analyzed by Mr. Palmer thus :

“*Propositions identified by Bishop Luscombe with the Faith and Religion of the British Churches ; so that he is not willing to communicate knowingly with any person who distinctly denies them, or countenances the denial of them by others :*

“I. That there is One, Visible, Holy, Catholic, and Apostolic Church throughout the world ; which is the Body and Spouse of CHRIST, the Pillar and Ground of the Faith ; against which the gates of hell shall never prevail : That in this Church there have ever been since the Apostles’ times these three Orders, of Bishops, Priests, and Deacons ; which have committed to them the Ministry of the Word and Sacraments ; and that none are to be taken for lawful Clergy but such as have been Co-opted and Ordained by the same : That through this Apostolic Clergy, and primarily through the Bishops, the Church ‘teaches’ and ‘decrees ;’ having authority in all controversies of Faith : That the British Churches, in common with the whole body of the Apostolical Church, own the pre-eminence of the Patriarchal Sees, and the representation of the Church at large by General Councils : and that whosoever is rightly cut off from the Unity of the aforesaid Visible Catholic Church by the sentence of ex-

communication, ought to be taken of the whole multitude of the Faithful for a heathen man and a publican, till such time as he be reconciled and received by a judge having authority thereto.

“‘II. That all Holy Scripture (comprehending under that name all the Books both of the Old and New Testament which are received by the Church) has been given by Inspiration of God; and that every thing which is contained therein, small and great alike, even to every ‘jot and tittle,’ is to be taken for Divine.

“‘III. That whosoever would be saved, before all things it is necessary that he hold the Catholic Faith; and that unless every man do keep this Faith whole and undefiled, without doubt he shall perish everlastingly.

“‘IV. That in the two great Sacraments of the Gospel or New Testament, that is to say, in Baptism and the Eucharist, the outward visible signs are not only signs, but also means or instruments whereby we receive the things signified, and are certified at the same time that we do indeed receive them.

“‘V. That Christian Baptism, which has the Promise of the HOLY GHOST, differs from the Baptism of the Forerunner; and that in it by the outward washing of the body with water in the Name of the HOLY TRINITY we really receive the spiritual grace signified; our souls are washed in the Blood of CHRIST, and sanctified; we die unto sin, and are planted together with CHRIST in the likeness of His death, and we rise again with Him by a new birth unto justification; in one word, that Christian Baptism to infants, and to adults who rightly receive it, is Regeneration.

“‘VI. That the Sacrament of the LORD’S Supper was ordained for a perpetual Memory or Commemoration of the Sacrifice of the Death of CHRIST: in which Memory, by the unbloody oblation of the pure offering foretold in the Prophets, in all respects as true a Sacrifice as the bloody symbols of the old Law, we represent and offer or plead to GOD the One Great and only proper Sacrifice once for all offered on the Cross.

“‘VII. That the Consecrated Bread and Wine of the Eucharist are not only signs, but also means whereby we receive the very

things themselves which are signified, that is to say, the very true Body and the very true Blood of CHRIST: in other words, that the Bread and Cup of the Eucharist ‘*become*’ by Consecration the Body and Blood of CHRIST.’”

“ ‘*Opinions either plainly approved by Bishop Luscombe in his Letters Commendatory, or at any rate shown to be freely tolerated by him in those whom he admits to the Communion himself, and recommends to others:*

“ ‘I. That the Eastern Catholic Church is a part of the true Orthodox Catholic and Apostolic Church; and that it has never ceased to be *de jure* in Communion with the British Churches, nor they with it.

“ ‘II. That the members of the Eastern Catholic Church are neither Heretics nor Idolaters, nor can rightly or canonically be received as converts to the Communion by British Bishops.

“ ‘III. That it is the duty of members of the British Church, when in the Dioceses of the Eastern Catholic Church, to seek the Communion of its Bishops; that they may without sin conform themselves to all which that Church *requires* of her members, and that they ought to be ready so to conform themselves.

“ ‘IV. That there is no difference of Doctrine between the Eastern Catholic Church and the British Churches on the subject of Confession to a Priest and Absolution, but only a difference of Discipline.

“ ‘V. That on the subject of the Invocation of Saints, the only difference between the Churches is one of practical judgment, and caution, as to whether it is more edifying than dangerous, or the contrary, to encourage people to speak spiritually and in CHRIST to His Saints, our fathers and brethren, who are no longer present with us in the body; and that the difference which exists on this point need trouble no man’s conscience, inasmuch as no man is required by the Eastern Church to speak personally to any Saint whatever.

“ ‘VI. That on the subject of outward reverence and affection shown before Pictures in the Eastern Church, there is no ground for the charge of Idolatry, though there may be a difference of

practical judgment between the Churches similar to that, which has been already spoken of under the last head.' ”

Mr. Palmer, on this, visited Scotland, and saw at Aberdeen the Bishops Skinner, Moir, and Terrot, from whom he requested a formal acceptance of Bishop Luscombe's letter. The application was “passed over in silence;” these three Bishops thus missing one of the noblest opportunities of promoting union that had perhaps occurred since Archbishop Wake's negotiation with the Gallican Church. Dean Horsley, of Brechin, writes on this refusal :

“ ‘ Now, if since the three first centuries there ever were a branch of the Catholic whole, that had nothing to lose, but much to gain, by an open and unflinching testimony to the truth, it is the humble branch on this side the Tweed. But though as yet free to do so, I fear she is rapidly forging fetters for herself, which will take away all her liberty, by binding her so fast to her Established Sister, that she will on no occasion make a forward movement, without first consulting the authorities at Lambeth and Fulham. I have for some time past entertained apprehensions on this head, but in the course of the last week I have had my suspicions converted almost into certainty in several long conversations which I have held with my Diocesan. From what fell from him, I am satisfied that, notwithstanding all the Bishop of Edinburgh said to me as to the suddenness, or want of preparation for the call made on the Scotch Bishops by your visit to Aberdeen, yet they will never act synodically or authoritatively in the matter referred to them, unless they first ascertain that their doing so will be *perfectly agreeable* to the English Hierarchy.’ ”

Mr. Palmer now went to S. Petersburg, where he found Madame A. openly boasting of her right to communicate with the English Church as its convert, and the whole subject creating much discussion in that

city. He presented his letters of Communion to Dr. Law, the British Chaplain, and was received by him upon them: the Chaplain acknowledging the seven statements of Faith to be of the Faith, and the other opinions tolerated in the letters to be tolerated by the Church of England. On this Madame A. was warned not to present herself at the English Chapel for Communion.

Bishop Luscombe's letters were now presented to the Holy Governing Synod, with demand to be received on them to Communion. After various delays and negotiations, the following answer was returned:

“‘Seeing that the British Church has never yet by any Synodal act, expressed her purpose of restoring that union with our orthodox Catholic Church which she has lost, by disavowing all dogmas contrary to our orthodox Confession; and seeing that the present letters of a single Bishop with the Petition of a single Deacon, as expressing no more than the opinions of individuals, are in no wise matter for Synodal deliberation, the H. Synod for these reasons cannot admit the petitioner N. N. to the Communion of our Church otherwise than by the Rite prescribed for converts from heterodoxy.’
[With the authentication in Russ.] ‘A true copy.’

‘N. N. *Director of the High Procurator's Chancery.*’”

A private communication from the High Procurator said that the Holy Governing Synod could have wished to go further; that it was necessarily trammelled; that if there were only twenty who thought with Bishop Luscombe, unity must in time be restored; that the effort for obtaining it ought not to be relaxed; and that God was evidently drawing both parties together. And at a later period the Archbishop of Volhynia, who had presided in the Synod when the letters came before it, said: “We hope that the Scottish Bishops

will now synodically express their desire of union, so that the Russian Synod may be able to treat with them directly.”

The next step approved of by the Bishop, was that his Deacon should apply to the Synod for a Confessor, by whom in the first place, the act by which Communion was lost between the two Churches, should be specified, and then the heresy under which he—and consequently the English Church—was asserted to lie, should be distinctly pointed out. But here, most unfortunately, a new difficulty occurred. Bishop Luscombe had, at an earlier period, printed a volume of sermons, in which the usual Protestant phraseology was employed, and of which a Roman refutation was now circulated in S. Petersburg. This rendered the Synod and the Confessor himself more suspicious. Several conferences were held on the subject; and the Deacon defended the Thirty-Nine Articles as being capable of a Catholic sense, if only taken in their true and real meaning. The Arch-Priest on this presented a series of propositions, to which he required the Deacon to say Anathema, as involving plain and manifest heresies: and Anathema was accordingly said by him, in the name of the Bishop from whom he came. It is essential to a proper understanding of the subsequent proceedings that these propositions should here be set down:

“1. That the HOLY GHOST proceeds from *two distinct principles* of Deity:

“2. That the Tradition of the Church *has no authority whatever*:

“3. That Holy Scripture *without the Church and the Sacraments* is sufficient for salvation:

“4. That the Church may not require anything of Chris-

tians to be believed as of necessity to salvation, beyond what may appear *to each individual, according to his own private interpretation*, to be either expressly, or by inference, contained in Holy Scripture :

“ 5. That the Church may not require anything of Christians to be believed or admitted at all, beyond what may appear *to each individual, according to his own private interpretation*, to be either expressly, or by inference, contained in Holy Scripture :

“ 6. That the Church has no other authority in controversies of faith than this, that she may decree such things to be believed by each one of her members as true or as necessary to salvation, as may seem *to each one of her members, according to his own private interpretation*, to be neither decreed contrary to Holy Scripture, nor obtruded beside the same as of necessity to salvation :

“ 7. That the Church has no power to decree rites or ceremonies, further than her decrees on such subjects may seem *to each individual of her members, according to his own private interpretation*, to be agreeable to Holy Scripture :

“ 8. That General Councils, howsoever they may have been received as such by the Church Catholic for many centuries, may have erred, even *in points of the necessary faith*, and so may have handed down lies to the whole world instead of the truth of God :

“ 9. That some, even of truly-Œcumenical Councils, not only *could* err at the time when they were first convoked and celebrated, but also *did actually err*, and entail *heresies upon the whole Church* instead of the true Catholic faith :

“ 10. That whatsoever things have been decreed by General or Œcumenical Councils as necessary to Salvation, have neither force nor authority, unless so far as they may seem *to each individual Christian* to be taken out of Holy Scripture :

“ 11. That Original Sin in persons regenerated by Baptism *simply and absolutely* remains :

“ 12. That *in no manner nor sense* is it true to say that Original Sin is by Baptism done away :

“ 13. That men are justified by faith only, *irrespectively of Baptism* :

“ 14. That Faith *alone and of itself, even though it be with-*

out so much as a good purpose of obedience, may still confer Justification :

“ ‘ 15. That *in no manner nor sense*, neither before Baptism, nor in Baptism, *nor after Baptism*, is it true to say that men are justified by faith and works, or ‘by works, and not by faith only :’

“ ‘ 16. That all works done before the dispensation of the grace of CHRIST and of His SPIRIT on the day of Pentecost *were sins*, or, which amounts to the same thing, *had the nature and character of sins in GOD’s sight* :

“ ‘ 17. That those are to be held lawfully called and sent to the office of public preaching, and of ministering Sacraments, who have been chosen thereto by such as have public authority given them *by the Civil Magistrate* to call and send men to the said office :

“ ‘ 18. That Bishops, Priests, and Deacons, consecrated and ordained by a Ritual which confers Holy Orders *only in the name of a King and a Parliament* are to be held to have been rightly and lawfully consecrated and ordained :

“ ‘ 19. That Sacraments are *nothing more than* pledges and signs of grace, and of GOD’s *good will towards us ; and that their efficacy consists in this only, that they stir up the intellect and the affections to faith :

“ ‘ 20. That there are *simply and absolutely* two Sacraments, and *two only* ; neither more nor less :

“ ‘ 21. That those five often called Sacraments by the Holy Fathers, to wit, Confirmation, Penitence, Orders, Matrimony, and the Unction of the Sick with Oil, cannot *in any sense or manner* be truly or allowably reckoned among the Evangelical or among the Ecclesiastical Sacraments :

“ ‘ 22. That the above five, all and every one of them, are *bare rites or ceremonies, which confer not the grace of GOD* :

“ ‘ 23. That the above five are *nothing more than* either depraved and corrupt followings of the Apostles, or *mere states of life*, which are indeed lawful for Christians, but *in no manner nor sense* have the nature of Sacraments :

“ ‘ 24. That Baptism is *nothing more than* a sign of regeneration, *not* conferring regeneration itself, but *merely* instru-

mentally admitting the person baptized *into the society of the visible Church* :

“ ‘25. That the Bread and Wine in the Eucharist are *in no manner nor sense* changed into the Body and Blood of the LORD :

“ ‘26. That *in no manner nor sense* is it true to say that the nature or substance of the Bread and Wine passes into or becomes the substance of CHRIST’S Body and Blood :

“ ‘27. That *in no manner nor sense* is it true to say that the Bread and Wine after consecration are the Body and Blood of the LORD :

“ ‘28. That the Body and Blood of CHRIST are given, taken, and eaten in the LORD’S Supper *only as distinct and separate from the Bread and Wine* :

“ ‘29. That the Body of CHRIST is given, taken, and eaten in the LORD’S Supper only after a Heavenly and Spiritual manner ; *that is, not really*, but figuratively, or symbolically, *only* by a spiritual or intellectual act of the receiver :

“ ‘30. That *in no manner nor sense* is it true to say, that the Body and Blood of CHRIST lie on the Altar, are given by the hand of the Priest, or received by the Communicants into their hands, mouths, and stomachs :

“ ‘31. That the mean whereby the Body and Blood of CHRIST are received and eaten in the LORD’S Supper *is simply and merely* faith, *irrespectively of the consecration, and of the consecrated elements* :

“ ‘32. That the presence of CHRIST’S Body and Blood does *not* remain as long as the species or kinds remain uncorrupt in their proper nature :

“ ‘33. That the Body and Blood of CHRIST are present *only in the very act of Communion*, and then only so long as the energy of faith continues in the mind of the receiver :

“ ‘34. That Bread and Wine are *not* to be offered at the consecration of the Mysteries :

“ ‘35. That CHRIST’S Body truly present in the Eucharist, or, which is the same thing, the Eucharist itself, *so far as it is* CHRIST’S *Body*, is *not* to be adored :

“ ‘36. That *in no manner nor sense* is it true to say that bad

Christians, who have not a lively energy of faith in the very act of Communicating, receive or eat the Body and Blood of CHRIST :

“‘37. That bad Christians, who have not a lively faith, eat and drink *only a bare and empty sign, and not a true Sacrament* of the Body and Blood of CHRIST :

“‘38. That the Bread and Wine of the Eucharist, when received by bad Christians, who have not a lively faith, are *in no manner nor sense* CHRIST’S Body and Blood :

“‘39. That *although* the bloody Sacrifices of the Old Testament were both true, proper, and propitiatory, the unbloody Sacrifices of the New Testament are neither true, proper, nor propitiatory :

“‘40. That the Priest, when he celebrates the Liturgy, *in no manner nor sense* makes any intercession, expiation, propitiation, or satisfaction for his own sins, and the sins of his people :

“‘41. That *in no manner nor sense* is it true to say that the Priest offers CHRIST in the celebration of the Liturgy for the whole Church, for the remission of sin and its penalties :

“‘42. That the Sacrifice of the Eucharist, *simply and absolutely, is neither more nor less than a blasphemous fable and a dangerous deceit* :

“‘43. That the traditions and ceremonies of the Church may rightly be broken and despised by any man *who thinks them* to disagree with the Word of GOD :

“‘44. That the government of the Church in all causes, whether of faith or discipline, belongs to the *Civil Magistrate.*”

And it being therefore asserted that in saying Anathema to these propositions, the Deacon had said Anathema to the Thirty-Nine Articles, he appealed on this point to the Bishop from whom he had come, and to the College of the Scotch Episcopate. Returning to Paris, he there received an authentication and approval of this Appeal, together with forty-eight propositions respecting discipline, directed against the

idea of Passive Communion. Those bearing on the immediate subject were as follows :

“ ‘ 39. The great and Apostolical Churches of the Easterns, which were once united with ourselves in Faith and Communion, cannot, without a Synodical act, be made heretical or excommunicate, howsoever they may seem now to differ from us in opinion, in ritual, or in feeling.

“ ‘ 40. Even though there may be room for suspicion that the Easterns of the Greek rite have fallen away into some heresy since the schism, still *they* are of all people the worst possible witnesses of this, who come deserting and reviling the Church of their Baptism, and boasting to have re-originated the Faith from themselves. Further, even though any suspicion or accusation against the Easterns should have grown up among our own brethren, still it is not for any single British Bishop to decide on such a question, but for the whole united Synod.

“ ‘ 41. As the Easterns of the Greek rite have never hitherto been condemned as heretics by any Synodical act of our Churches, it follows that Christians coming from them to any British Bishop would be of necessity to be received to brotherly Communion, if only they brought Letters of peace, according to the Canons. It follows too, on the other hand, for the same reason, that they certainly cannot be reconciled to our Communion as proselytes.

“ ‘ 42. If a Christian, Baptized and Confirmed, come from the Easterns to any British Bishop, and satisfy him, on examination, *that he holds that Faith of the Eastern Church by which she was one with us down to the time of the schism*, and is further free from all just bond of excommunication, such a person is to be received as a brother, even though he may have been unable, in consequence of the schism, to bring Letters of peace from his Eastern Bishop.

“ ‘ 43. If a Christian, Baptized and Confirmed, and free from all just bond of excommunication, come from the Easterns to a British Bishop, and satisfy him, on examination, that he has been unjustly condemned by his Eastern Bishop, as, for instance, if he should have been excommunicated for holding the controversy about the Procession to be rather verbal than essential,

or for denying the exclusive Catholicism of the Eastern Church, or for denying with Platon, Metropolitan of Moscow, that there is any 'carnal and physical transubstantiation' in the Eucharist, such a one is to be received by us, not as a Proselyte, but as a brother, whom it is our duty to support and defend against the unjust excommunication of a particular Church.

“‘44. If any person should come from the Easterns neither seeking brotherly Communion, nor pretending to have been unjustly excommunicated, but of his own will deserting the Eastern Church, and condemning her as heretical (while we have never hitherto by any Synodal act condemned her as such), such a runaway is on no account to be received, lest we set a precedent of confusion against ourselves. If any British Bishop receive such runaways, he merely makes himself a party to their sin: but no right whatever accrues to persons so Communicating, to enable them to obtain the Communion afterwards as Proselytes, from other more religious Bishops.

“‘45. If a British Bishop or Presbyter of his own will solicit any members of the Eastern Orthodox Church to desert her Communion, or reconcile them authoritatively as Proselytes, or admit them as such to the Communion, such an act is null and void: nor does any right whatever accrue to the persons so Communicating, to enable them to obtain the Communion afterwards from other more religious Bishops.

“‘46. If a British Bishop or Presbyter admit authoritatively to the Communion any person coming from the Easterns, in such wise, as to leave it uncertain whether he Communicates as a brother, or as a Proselyte, such an act is sacrilege: nor does any right whatever accrue to the person so Communicating, to enable him to obtain the Communion afterwards from other more religious Bishops.

“‘47. If a British Bishop or Presbyter knowingly and willingly allow any person coming from the Easterns to take passive Communion, either as a brother, or as a Proselyte, or uncertainly, and by what they call 'Occasional Communion,' such connivance is sacrilege: nor does any right whatever accrue to the person so Communicating, to enable him to obtain the Communion afterwards from other more religious Bishops.

“ ‘48. If any person coming from the Easterns attempt to invade the Communion of any British Bishop or Presbyter without his knowledge, or against his will, either as a brother or as a Proselyte, or uncertainly, and by what they call ‘Occasional Communion,’ such a one is to be turned out of the Church by the Deacons or the Churchwardens.’ ”

But various circumstances prevented the prosecution of the appeal in Scotland till the autumn of 1846. And here we take up the thread of our more immediate narrative.

Mr. Palmer first waited on Primus Skinner, who recommended him to each of the Bishops, beginning with Bishop Torry, as the senior. In the middle of August, 1846, the Deacon accordingly visited Peterhead, and presented his documents to the venerable Prelate. Having read them over, Bishop Torry resolved on **SUSTAINING THE APPEAL**, and promised to write in its favour to the Episcopal Synod, then about to assemble at Edinburgh. Mr. Palmer then visited the four other Prelates ; but as they were all to meet at Edinburgh, the Appeal was not generally lodged with them. The Synod met on the 3rd of September, and the credentials of Bishop Luscombe were presented by his Deacon. The Episcopal minute on the subject is as follows :

“ ‘ Mr. Palmer, the Deacon of Bishop Luscombe, was admitted, and presented to the Synod a Letter from Bishop Luscombe, at Paris, Missionary Bishop from this Church, in which the Bishop requests the Bishops of the Scottish Church to receive Mr. Palmer as his representative in the Scottish Synod.

“ ‘ While the Bishops desire in every way to treat their Right Reverend Brother Bishop Luscombe with affectionate respect, they decline receiving Mr. Palmer as the representative of Bishop Luscombe in the Synod.

“They do not acknowledge that Bishop Luscombe has by right a seat in the Synod of Scottish Bishops; and they cannot allow that he has a right to act by proxy, which right is by Canon denied to themselves.”

Then, having thus deliberately rejected so noble an opening for the prosecution of the negotiations for union with the East,—having thus by their own act condemned the negotiations which their predecessors had opened with the Holy Governing Synod in the beginning of the eighteenth century,—having thus contentedly turned their backs on the *Beati pacifici*,—the Bishops went to dinner, courteously inviting the Appellant to dine with them. “To be left cut off from your Communion,” was the reply, “is too serious a matter to be dined upon.”

On the next day, the London newspapers announced the death of Bishop Luscombe. “I am sorry,” said the Bishop of Glasgow, “to see Bishop Luscombe’s death in the papers of to-day; but not at all sorry that that link should be broken.” One can hardly help sympathising with the Appellant, in his remarks on Bishop Russell’s speech.

“A very good-natured and amiable man,” he says, “hearing of the death of Bishop Luscombe, had been unable to refrain from mixing with his condolences expressions of satisfaction that ‘that link was broken;’ the link, that was, which might connect him and his colleagues in Scotland for the future with troublesome references, and duties involved in ecclesiastical unity, which were felt to be disagreeable or impossible to meet, and disagreeable or discreditable to evade. A short-sighted, and short-lived satisfaction! If one were to live to the longest age of man in perpetual trouble, annoyance, conflict, or suffering, for duty’s sake, it must all *very* soon be over. That ease which we have so much valued, that the wish for it could cause a dash of pleasure even at the death of a colleague, the

truce, that is, between conscience and duty in reference to Doctrine and Discipline on the one side, and one's respect for popular opinion, and habit, Vestries, Parliaments, and indolence, on the other, was to last—how long? Not quite two years.”

Thus the Appeal devolved on the Bishop of S. Andrew's; and it remained to see whether he would support it. The result was the following document, addressed to Mr. Palmer:

“ ‘ Having read with all the attention of which I am capable those Documents in Latin which you put into my hands on the 14th of August last, I give it as my deliberate judgment, that you have not cut yourself off from the Communion of the Church of Scotland, or of the British Church generally.

“ ‘ As the object of your mission into Scotland concerns the common Faith and Discipline, and the acts of our late Brother and Missionary Bishop, Bishop Luscombe, in repelling strangers from the LORD'S Table, and in disclaiming certain imputations cast by them and by others upon our religion, may still need that support which he commissioned you to seek for, I think that your Appeal has a just claim to be examined into, and if found legitimate, to be heard and judged by the Bishops of this Church in whatever way may be most convenient, and open to them by our Canons to allow or provide.

“ ‘ In the mean time, as one Diocesan Bishop, I commend you for the stand you have made in Russia in favour of our faith: And I hereby receive you to Communion; And authorize you to assist any of my Clergy who may desire it; And in particular to preach; while you may be resident in my Diocese: provided only that, *so long as I consider your Appeal to be still pending*, you do not withdraw from the Communion of any other Scottish Bishop or Diocese.

“ ‘ Given at Peterhead, this eighth day of October, 1846, by

“ ‘ PATRICK TORRY, Bishop of S. Andrew's,

“ ‘ Dunkeld, and Dunblane.’ ”

The preceding history was now prepared at very great length for publication by Mr. Palmer, and thrown

into the shape of "An Appeal to the Scottish Bishops and Clergy, and generally to the Church of their Communion." It is an octavo of 704 pages, and the following advertisement was prefixed to it :

" " This Book is submitted to the Presbyters of the Diocese of S. Andrew's, Dunkeld, and Dunblane, with the Bishop's permission ; and with a view to their expressing themselves Synodically on the matter of which it treats.

" " The above permission of the Bishop is not to be considered as in any degree applying to the contents of the work (for which the author alone is responsible;) [in fact the Bishop did not yet know what the contents were: he only knew their general purport and object:] 'but simply as indicating, that in his Episcopal judgment, the question which it raises (that namely of *passive* or *non-passive* Communion) is one, the intrinsic importance of which entitles it to an attentive consideration by the Synod.

" " To this Document I adhibit my name, at Peterhead, on the 29th day of December, 1848, and in my 86th year.

" " PATRICK TORRY, D.D.,

" " Bishop of S. Andrew's, &c.' "

Things being in this condition, the question of passive Communion was brought more immediately home to the Scottish Church by the Duke of Argyle. He, professing himself a Presbyterian, claimed the right of communicating in the Church at his own will and pleasure ; a claim which was at once and strenuously rejected by the Bishop of Glasgow, in whose Diocese the claim was made. The Clergy of S. Andrew's requested their Bishop's permission to hold a Synod earlier than the annual meeting of the Diocese. He agreed to this suggestion, and appointed the 27th of March, as the day of meeting, and, by permission of the Bishop of Brechin, it was held in Dundee. In the

mean time, Mr. Gladstone had thus expressed himself to Mr. Palmer on the subject :—

*The Right Hon. W. Gladstone to Mr. Palmer.*¹

“6, Carlton Gardens,

“Palm Sunday, 1849.

“My dear Mr. Palmer,

“I received, about a fortnight ago, the volume which you had some time ago announced to me as likely to arrive here, and since that time I have perused the whole of it with very deep interest. Upon looking back to your note, I see that you invite me to recommend that the subject be regularly entertained by the diocesan Synod of S. Andrew's, provided my own feelings lie that way. My own feeling does decidedly take that direction; but, as unless in the event of my making a very short visit to my father for the exclusive purpose of seeing him, I am not likely to be in Scotland before the autumn, I think it best to write freely to yourself what occurs to me, and I must trust to your indulgence to believe that it is only for clearness' sake if by way of stating merely my own impressions I seem to lay down a course of action for those in Church authority among us. I have no other way by which I could convey a distinct idea of my meaning.

“I confess that, considering your direct relation to the Scottish Episcopate through Bishop Luscombe, to say nothing of the legitimacy of your object, and the great talent and steady fervour of purpose with which you have pursued it, I should feel sorely grieved and wounded for the honour of our communion in Scotland were your appeal to be passed by.

“You have, it seems to me, a *right* to know, whether by the doctrinal engagements under which you have placed yourself in Russia you have or have *not* destroyed or impaired your relation to the communion of the Scottish Bishops.

“On the other hand, while I most earnestly trust the case may not arise, yet if you should fail in obtaining any early

¹ I have Mr. Gladstone's kind permission to print this very important letter; an extract of which is given, as from “a distinguished layman,” in the Appendix to Mr. Palmer's Appeal.

judgment, I will hope you may not think yourself bound to consider the absence of such judgment as equivalent for practical purposes to an adverse decision.

“Again, it appears to me as if it were too much to ask from the Scotch Bishops, that they should at the present stage give a formal judgment on each and all of the forty-four dogmatic propositions, and of the forty-eight on discipline; because it does not appear 1. That it is necessary to adopt so much mass and detail as they comprise. 2. That the adoption would have any effect.

“Your anathema to the forty-four propositions is not accepted; but the archpriest says, you must also anathematize the XXXIX Articles and the British Churches, and from this he has not receded. It does not, therefore, appear that our Scottish Bishops would mend their position by doing what you have done. And it seems to me that the plain and just course for them (or for any diocesan Synod in Scotland) to pursue, would be to resolve or decree some such propositions as these: 1. That they commend the intention, manifested by your labours, to ascertain the continuance of our communion with the Eastern Church, or to secure its re-establishment. 2. That without being in possession of the whole materials necessary to judge the entire case of Mde. A. they approve of the proceedings taken by Bishop Luscombe in regard to her, so far as they appear in the record which you have furnished. 3. That they are ready, upon any overture from the Russian Church, to examine formally any propositions of faith and discipline, with a view to defining the basis of communion with a Church which they have always regarded as sound in all matters which are *de fide*. 4. That, in the meantime, surveying these forty-four propositions generally, they judge that in renouncing them you have done nothing to impair the integrity of your relation to the Scottish Episcopal Communion, a relation which might at the same time be affirmed to subsist in the positive adoption of the same faith, and not to stand upon the principle of indifferent or passive communion.

“I think it is hard to avoid owning, that the exclusive principle, so broadly avowed by the Eastern Church, however it may

have its politic uses, is naturally connected with somewhat of an exacting and domineering spirit; and that, in order to do real good, the Scotch prelates would require to act with great circumspection, and that they ought to proceed only step by step as the condition of the case demands, and never make an advance without a reasonable assurance that it will be frankly met, and will secure some corresponding movement towards union on the other side. If the proceedings be really reciprocal, then even though they may be broken off, and remain for a time incomplete, real good will have been done; but I should be very sorry to see the Scotch Bishops affirming any list of dogmatic propositions at the demand of the Russian Synod, without knowing *distinctly* what was to follow upon the affirmance of them, and that it would be something adequate to the weight and magnitude of such a proceeding.

“As to passive communion, I am happy to say that in the Scotch congregations with which I am acquainted, it is certainly as far as possible from meaning promiscuous communion. The Presbyterians constantly attend our services at Fasque, but never dream of offering to communicate without regular instruction, and reception, and being confirmed, nor is there the slightest illwill or ill blood with this state of things.

“This letter will give you but a very feeble token of the interest with which I have read your volume. I must, however, not conclude without giving utterance to the prayer that the Almighty may guide you with the Spirit of counsel in your most arduous undertaking, and give you a mouth and wisdom which none shall be able to gainsay.

“I address to your college in Oxford, as the more likely way of finding you. Believe me most sincerely yours,

“W. GLADSTONE.”

The proceedings of the Synod are thus detailed in the minute book of the Diocese:—

“The Bishop having, in an advertisement to a book, intituled ‘An Appeal to the Scottish Bishops and Clergy,’ expressed his desire that the Presbyters of his Diocese should pronounce their

opinion, synodically, on the question, raised in that book, of passive or non-passive Communion, issued a mandate for them to meet on the day above named, and at the place specified, which, though not in the Diocese, was judged, for several reasons, to be the most convenient place that could be fixed.

“The Clergy met accordingly; when the Dean took the chair in the Bishop’s absence, and having read the mandate, constituted the Synod with prayer. All the Clergy of the Diocese were present, being in number seventeen; and the Rev. William Palmer, of Magdalene College, Oxford, the author of the Appeal, was also admitted to take his place in the Synod, as a Deacon licensed to officiate in the Diocese. The appellant having presented his book containing the Appeal, with the autograph advertisement of the Bishop already noticed, prayed that this advertisement and the preface, or the first words of the preface, should be read *pro forma*. This having been done, the Dean stated to the Synod that he had set down in writing, at some length, the opinion he had formed regarding the Appeal, and had intended to read it to the meeting; but that having met the Warden of Trinity College the previous evening, who had read to him a long address containing his opinions on the subject, and finding that they were in principle and substance the same as he himself had come to, he would, to save time, forbear to state his own opinion, and recommend the Synod to listen to the Warden.

“This having been agreed to, the Warden delivered the address which he had prepared, stating at great length the doctrine of the Church of England and of our own Church on the question before the Synod. In opposition to the doctrine of the appellant, he showed that the laws of both Churches are already sufficient to exclude unworthy persons from Communion, and that therefore any new legislation on the subject is unnecessary. In particular, he condemned the proposal of the appellant, that public forms of examination and confession should be adopted, and be required to be used in the case of certain persons, before admitting them to the Communion. The Warden concluded by proposing the following four resolutions, which after having been fully and amicably discussed, were unanimously adopted:—

“1. That this Appeal has legitimately arisen, and is properly made to the Scottish Church, and to this Synod in particular.

“2. That we, the members of this Diocesan Synod, do solemnly disavow and repudiate for ourselves, for our own Church, and for the Churches with which we are in Communion, the position that any person can rightfully claim the Communion in our Churches, provided only he profess himself to be a member of the same.

“3. That the thanks of the Synod be given to Mr. Palmer for the stand which he has made in defence of our Communion.

“4. That we recommend the Appeal to the consideration of the other Synods of the Church, with a view to the more general assertion of the foregoing or similar resolutions, and to the adoption of any further, which, upon fuller deliberation, may appear necessary or desirable.

“The following additional resolution was afterwards unanimously adopted:—

“5. That we further recommend that the Address which the Warden of Trinity College read to the Synod be printed and sent along with the Appeal to the other Synods, as containing generally the grounds on which this present Synod has adopted the foregoing resolutions.

“The Synod was then dissolved by the Dean.”

The Warden's address was subsequently printed, and widely circulated in Scotland; and the following was Bishop Torry's opinion on it:—

“Peterhead, April 27th, 1849.

“Reverend dear Sir,

“I duly received your printed address to your brethren, in relation to Mr. Palmer's business, at the late Diocesan Synod, holden in Dundee; and beg to thank you for presenting to me a copy of it. This I would have done sooner; but waited until I should have reason to think of your having returned, with improved health, to the scene of your labours in Trinity College, from S. Andrew's—that ancient metropolitical city.

“With your address I am more than simply pleased; I am

delighted; and think that you have thereby done good service to the Church,—and particularly to the Clergy of my Diocese.”

Nor did the Warden end his labours here. The Primus having expressed his cordial approbation of the Address, and having requested Mr. Wordsworth’s opinion respecting “the necessity or expediency of carrying the matter further, by submitting it to the consideration of the other Synod of the Church;” that opinion was given in a published letter, of which the following are extracts:—

“At the same time, I could not help feeling that the course which it seemed to me proper for our Synod to take on that occasion, was one which could hardly be expected to satisfy many, who, when they heard that the question of Passive or Non-Passive Communion had been authoritatively mooted in our Church, would be naturally led to think of other cases, and those unhappily much nearer home, than that which Mr. Palmer, under the sanction and direction of the late Bishop Luscombe, had pressed upon our consideration. Nor indeed could I disguise from myself that, such an opportunity having arisen, I might not unfairly be condemned as wanting in zeal and readiness to improve it to our Church’s benefit; had it not been that I was repressed by the consciousness already alluded to, of the impropriety of a Synodical meeting, such as ours then was, without the presence of a Bishop, proceeding to open up new ground beyond what our Diocesan himself had prescribed; and that, too, upon a question of such deep and vital importance to the Church at large.”

“I would recommend that an *authoritative interpretation* be put upon the Rubric in conformity with the observations made above; so as to leave no room for doubt that the public profession of heresy and schism, and an habitual and wilful disregard of the unity of the Visible Church, do in fact disqualify for admission to the Communion, no less than open and notorious violations of the moral law.

“The interpretation I would propose, might be expressed in some such form as this :—

“ ‘Whereas the Church in her xxth Canon has enjoined that *every Clergyman shall pay attention to the spirit and design of the Rubrics prefixed to the order for the administration of the LORD’s Supper in the Book of Common Prayer*; and whereas the said Canon requires that persons to be admitted to the Holy Sacrament be *regular communicants in the Episcopal Church*, and *a fortiori* therefore regular worshippers; and whereas circumstances have arisen to render an authoritative interpretation of the Church’s law, with respect to the denying of the Holy Communion expedient and desirable; IT HATH SEEMED GOOD TO THIS PROVINCIAL SYNOD—from a regard to these circumstances, and for our mutual guidance and confirmation in the faithful performance of this most solemn and responsible department of our common duty—to declare, and hereby we do declare, that the said xxth Canon condemns the conduct of those members of our Church who are in the habit of attending places of worship which are not under the same ecclesiastical government with ourselves; and further, we declare that the second of the aforesaid rubrics is properly to be understood to apply, as to all grosser transgression of the moral law, so also to the sins of heresy and schism, and to all wilful and habitual disregard of the Unity of the Visible Church; inasmuch as these latter sins are (we doubt not) no less displeasing in the sight of GOD; do (as S. Paul teaches) no less endanger the hope of salvation; are no less offensive to all true members of CHRIST’s Mystical Body; and (as the Church has ever held and taught) do not less disqualify for the worthy reception of the feast of His love, than those other violations of purity and charity, which all men, by the light of nature, comprehend under the terms of ‘evil living,’ and of ‘doing wrong to our neighbours.’”

“Some measure of this kind, I cannot but think is due, as I have said, to the Clergy for their guidance; and it is due no less, perhaps even more, to the laity for their warning and instruction. In times like the present, when morality is outwardly respected, but UNITY and THE TRUTH are compromised on all sides, it is more than ever essential that the Church should con-

tinue to hold justly and firmly the divine balance, which has place, as it were, in two equal scales, on the one hand, ‘adultery, fornication, drunkenness, revellings, &c.’; on the other, ‘variance, strife, *dissents*, heresies.’ And is she not in a manner abdicating her office, which is to be the *conspicuous* ‘pillar’ and the *firm* ‘ground of the Truth’—and is she not dealing cruelly with her children, so long as she suffers any of them to be living, it may be unawares, in a course that may render them liable, upon one or more of these latter counts, to the Apostolic sentence of excommunication—of disinheritance? is it not, I say, dealing cruelly (more especially when the offence is rife) to leave any to infer their danger from expressions which are apt, we know, to be taken otherwise, rather than to state it to them plainly and directly? If the view which I have now stated be a true one, of her own proper judgment, founded upon the Word of God, in any such case there can be no doubt. She judges that one who practically denies the fundamental doctrine of the Church’s Unity, of which Holy Communion is the sacramental sign and pledge, is in fact ‘a hinderer of God’s Word,’ which so repeatedly and pathetically enjoins that unity, no less than the adulterer. She judges that one who shows a public indifference to the truth, which is at stake in the existence of two or more rival communions, does (so far as his example goes) give offence to his faithful neighbours; does tempt, and cause them oftentimes, to doubt and to stumble in their obedience, while he confirms the unfaithful in their disobedience; does do a manifest wrong to herself, by disregarding her teaching, by weakening her influence, by withstanding her authority. In a word, she judges that the ordinary qualifications of Communion, without which (when the want is wilful) there is no capacity for receiving spiritual benefits, *are not*, and *cannot be fulfilled* in such a case; that repentance, with the steadfast purpose of a new life, in dutiful subjection to the laws of God, (Heb. xiii. 17; Rom. xiii. 1, 5; S. Matt. xxiii. 2,) is openly wanting; faith in an essential article of the Creed, is openly wanting; charity both to GOD and man is openly wanting; and, above all, there is wanting a thankful and effectual remembrance of the death of CHRIST; such a remembrance as makes us conformable unto

Him, which alone can convey His graces to us, and is a proof both to ourselves and others that we do remember Him not in word only, but in deed and in truth."

"And last—and first of all—we owe it, as I have said, and argued perhaps more than enough—we owe it to OUR OWN: Clergy and laity may both demand it of us: the latter for their admonition to warn them against persisting in irregularities into which, from no fault on their part, they may have fallen, owing to the indistinctness of the present law; the former for their guidance, to let them know how plainly, as in a matter of such awful concernment, what it is that the Church expects and requires of them. God in His mercy has vouchsafed to us that which He has withheld from so many of our brethren—the blessing to be born of parents living in the true communion of His holy Church; and together with this blessing He has entailed upon us also the responsibilities (and we know that they are neither slight nor trivial) that are attached to it. We may be represented as *insignificant and contemptible* in the eyes of our fellow-countrymen; but we shall be such indeed, *only*, when knowing and professing THE TRUTH, we fail to vindicate it. We may be taunted as uncharitable; but we know who has said, 'He that loveth father or mother,'—fellow-citizens or friends—'more than Me is not worthy of Me.' And indeed it is in love—the truest love both to God and man—that we should propose to act. We should be remembering that ancient motto, '*Veritas est maxima Charitas.*' We should be considering that the eye of charity, being single, is long-sighted. It regards not one, but all. It scans the certain offence and injury to the faithful, as well as the questionable benefit—must we not rather say the undoubted and great peril?—to the froward 'that goeth two ways.' It foresees how undutifulness may grow into irreverence, irreverence into indifference, indifference into unbelief. In a word, it judges that 'when we come together into one place' only to part thence again into our old dissensions, 'this is not to eat the LORD'S Supper;' this is not (as it was called of old) *ἀγαπῆν ποιῆν*, *to make the feast of His love.* But above all, it looks upward to the form of Him Who walketh in the midst of the Golden Candlesticks, and it listens to His voice. 'I know

thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil ; and how *thou hast tried them which say they are Apostles, and are not*, and hast found them liars ; and hast borne, and hast patience, and for My Name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and 'do the first works.'” (Rev. ii. 2—5.)

The Synod of S. Andrew's having accepted the Appeal, proceeded to address itself to the other dioceses. The Synod of Aberdeen, which met on the 8th of August, took the subject into its consideration on that and the ensuing day ; and the following was the result to which it arrived, as recorded in the Minute Book of Aberdeen :—

Excerpt from the Minutes of the Synod of Aberdeen, held at Aberdeen, on the 8th and 9th of August, 1849.

“A communication in the shape of a large printed volume, intitled, ‘An Appeal to the Scottish Bishops and Clergy, and generally to the Church of their Communion,’ was transmitted from the Bishop and Synod of S. Andrew's, &c., to the Synod of Aberdeen, and presented by the clerk accordingly.

“After considerable discussion as to the extent of the legitimacy of this appeal, three several sets of resolutions were proposed on the subject ; but, it being now nearly six o'clock, the Bishop adjourned the Synod until the following day at ten a.m.

“On Thursday the 9th of August, at ten a.m., the adjourned Synod met The subject of the communication from the Synod of S. Andrew's was resumed ; when, after some discussion, it was at length agreed that the several motions before the Synod should give place to the following resolution : moved by Mr. Cheyne, and seconded by Mr. Webster, viz. ;

“‘The Synod of S. Andrew's having formally sent for the consideration of this Synod of Aberdeen, ‘An Appeal to the Scottish Church,’ with certain doctrinal and disciplinary propo-

sitions, presented by the Rev. W. Palmer, deacon, resolved unanimously That this Synod approves of all legitimate endeavour to defend our Communion from the intrusion of strangers, and the imputation of heresy ; but the Synod defers indefinitely entering upon the consideration of the forty-four doctrinal and forty-eight disciplinary propositions in detail ; and in the mean time recommends them to the attentive consideration of the Clergy.’ ”

The Synods of Moray and Brechin also evinced a favourable disposition to accept the Appeal. But the Episcopal College which met in the beginning of August, again rejected it ; thus, a second time, closing the door to such an opportunity for the promotion of unity as has rarely been given to any Prelate, even once, and that too, when the sense of the Priests of the Scottish Church had been very widely taken, when a very large proportion of them were in favour of the effort, when the most venerable of the Bishops had sustained the Appeal ; the Primus, to a certain degree, sanctioned it, and he who held the highest station in the second ecclesiastical order, the Warden of Trinity College, had written in its favour.

The Episcopal Synod met at Edinburgh on Friday, September 7, 1849, and the following was the result :

“ Resolutions agreed upon by the Bishops of the Church in Scotland, at their Synod, holden in Edinburgh, September 7th, 1849, on the appeal of the Rev. William Palmer, M.A., and ordered to be communicated to the clerks of the several Diocesan Synods.

“ 1. The appeal of the Rev. William Palmer to the Scottish Bishops and Clergy, and generally to the Church of this Communion, which has been considered in several Diocesan Synods of this Church, having been now formally and officially presented to this Episcopal College, the Bishops in Synod assembled declare their decided opinion to be,

“That the appeal has not legitimately arisen.

“2. The Bishops direct that this resolution be communicated by the clerk of this Episcopal Synod to the Rev. William Palmer, and also to the clerks of the several Diocesan Synods, for the information of the Clergy and laity of this Church.

“3. In making this communication, the Bishops, remembering their solemn commission to ‘watch as those who must give account,’ over the peace and prosperity of this Church, intreat the Clergy to discourage all attempts to disturb the confidence which the members of this Church so generally place in her authorized declarations and liturgical offices; and to remember that any measures affecting that full communion which exists between this Church and the Churches in England, Ireland, and America, and which is of the most unspeakable importance to the cause of true religion at home and abroad, must issue in results most fatal to this great object, for which our prayers are continually offered, namely, that ‘all who confess God’s holy Name may agree in the truth of His holy Word, and live in unity and godly love.’

“4. The Bishops consider that the existing documents of this Church sufficiently show her care to guard the sanctity of holy Communion from the intrusion of unworthy applicants.

“5. The above resolutions will sufficiently show, that the Bishops, in Synod assembled, do not concur with the Diocesan Synod of Moray and Ross in their view, with respect to the advisableness of calling a general Synod of the Church, in relation to this subject.

“A true copy.

“W. J. TROWER, D.D.,

“Bishop of Glasgow and Galloway, Clerk to
the Episcopal Synod. Sept. 10th, 1849.”

Mr. Palmer to Bishop Torry.

“My dear Lord,

“By your note, which I received at Perth on Saturday, I understand that I am not to use your name in sending my Appeal to America.

“It does not appear to me, I confess, that the matter has even

yet *quite* come to its conclusion, as from the tenour of your note I suppose you consider it to have done. To say nothing of the three dioceses of S. Andrew's, Moray, and Brechin, in all of which there is, I think, a *majority* in the diocesan Synods, though only just a majority more or less favourable, the Diocesan Synod of Aberdeen has shown a strong disposition to take the matter up seriously, whenever there is a change in the occupant of that See. And further; I was told, on the best authority, that the Bishop of Brechin (though he seemed to be unfavourable at the time of his Diocesan Synod) differed from his colleagues at the recent Episcopal Synod, and voted for affirming the legitimacy of the Appeal. This being the case, I think that it will be proper to wait till there has been a change in the occupants of the Sees of Moray and Aberdeen, and till it shall appear evident that the four Dioceses which I have mentioned have all finally dropped the matter.

“I therefore venture to hope, that though you may not think proper to take any fresh step of an active nature after the recent resolutions of the Episcopal Synod, you will not withdraw from me, at present, that support and countenance, which you have hitherto given, nor be unwilling to consider the case ‘to be still pending.’ I have no intention of shrinking from the avowal that the matter has come to an unfavourable termination, whenever I see that this is really the case; but I am always inclined to fight it out to the last.”

Bishop Torry to Mr. Palmer.

“Rev. dear Sir,

“I received your letter and also your printed appendix, &c.

“I do not see that a more stringent inhibition could have been made, than what was made by the decision of the Bishops at their late Episcopal Synod.

“As I understand it, it completely ties up my hands, in regard to your Appeal, if I wish to remain in communion with my colleagues,—to depart from which has always been, and still is, quite foreign to the feelings of my heart and the convictions of my understanding.

“The wisdom of the decision is quite a different thing ; but, at any rate it seems, in my judgment, obligatory on me, while matters are not carried to extremity, and while the liberty of adhering *to our distinctive eucharistic privileges is not yet attempted to be wrested from us.*

“So far as personal regard is concerned, I continue in friendly wishes towards you. But I conceive myself inhibited from any further connexion with you in relation to your appeal; which, by the decision of the majority of the Episcopal College, seems finally dismissed.

“I remain, &c. &c.

“PATRICK TORRY,

“Bishop of S. Andrew’s, &c.”

Thus the question rested ; and may be said to rest still. For I conceive that when the Bishop of S. Andrew’s, conjointly with his Synod, had accepted the Appeal, the death of that Prelate did not cause it to fall to the ground, more especially when it came to pass that the very Priest who had most distinguished himself on the side of the appellant, became the successor of Bishop Torry. There is nothing, therefore, which renders it impossible that, at some future and more auspicious time, the thread of these negotiations should again be taken up, and some such declaration be made on the subject of passive communion as may be the means of causing the resumption of the communications already twice interrupted with the Holy Governing Synod.

CHAPTER VII.

BISHOP TORRY'S EDITION OF THE SCOTTISH PRAYER BOOK.

It is impossible to give a just view of the last and greatest effort made by our Bishop for the preservation and perpetuation of his national rite, without entering into some detail respecting the rise and progress of the Scotch Office. So much ignorance exists on the whole subject that it will be necessary to begin at the beginning, and to trace the germ of that rite till it resulted in its present perfection.

When, in 1636, it was determined to give a Liturgy to the reconstituted Church of Scotland, the indigenous Bishops were strongly opposed to the proposition of Laud, that the English book should be entirely and literally adopted. They represented; firstly, that natural vanity would be wounded, if the offices of a foreign country were thus intruded on their own; and secondly, that to every one acquainted with Catholic antiquity, the first Prayer Book of Edward VI. might evidently be seen to possess a vast superiority over the existing form, in the order for the celebration of the Holy Communion; that now there was a fit opportunity of returning to a more primitive use; and that a new Liturgy, based on the first Prayer Book, ought to be drawn up for the Scottish Church. These argu-

ments prevailed. The Scotch Prelates chiefly concerned were Spottiswood of Glasgow, Maxwell of Ross, Wedderburn of Dunblane, and Forbes of Edinburgh: the English Bishops, by whom their work was revised, were Laud, Juxon, and Wren. The fate of that book is well known: it is here sufficient to refer to its differences from our own. As an Appendix to this work, I have printed the Scottish Office, as now used with the principal variations; and to that the reader is referred for further details.

The Office book of King Charles presents no more than a few slight verbal differences from our own till we reach the Offertory: the sentences in which are essentially the same as those of the modern Scottish Book. The title of the following prayer is still "for the whole state of CHRIST'S Church Militant here on earth;" the words *and oblations* are not introduced; but a commemoration of the faithful departed, and of the Saints, diluted from that of Edward's First Book, is introduced at the close. The exhortations follow, as in the English rite, with merely verbal differences; the office is then literally the same till the consecration. That prayer itself is considerably altered, and is followed by the memorial, or prayer of oblation, which concludes with the first Post-Communion Collect, as we now have it. The LORD'S Prayer, and the Prayer of humble access come next: the words of distribution, like those in the First Book of Edward VI., contain only the former half of that which we now employ: and the people answer, *Amen*. Then comes the Thanksgiving, as in our second Post-Communion Collect, the *Gloria in excelsis*, and the final blessing.

It will thus be seen that, though a great step was

here made in a right direction, much yet remained to be done. The Commemoration Prayer was still confined to the "Church Militant:" it still occupied the wrong place, and preceded the Consecration;—there was still no *formal* oblation. On the other hand, there was a commemoration of the departed; the doctrine of the Prayer of Consecration was made more express and distinct; the oblation, such as it was, was put in the right place, as also were the LORD'S Prayer, and that of humble access.

The Scottish Liturgy fell with the Scottish Church; but did not immediately rise again with it. "In 1662," as the present Bishop of S. Andrew's most truly writes, "together with the Monarchy, Episcopacy was restored: but the public worship of the Church remained almost wholly Presbyterian. The failure of the first attempt at a Prayer Book deterred all thoughts of a second. After twenty-five years the Revolution came, and found the Church still in the same state. Wistful eyes were no doubt often cast upon the rejected Canons and Liturgy of 1637, but no one dared to reproduce them. God, Who had so long been worshipped in the Church by Presbyterian forms, now saw good to suffer also the re-establishment of Presbyterian discipline. It was long, however, before even this aggravated punishment was effectual to work a complete reform."

It would seem that the first step taken by the persecuted Church of Scotland was the partial adoption of the English Liturgy. Several reasons may be assigned for this preference. The Scotch office of 1637 was now unprocurable; to reprint it would, besides the expense, have involved a difficulty in the prayers for the sovereign; and the *non-usagers*, or Erastian party,

ruled with a rod of iron by the exiled Court of S. Germans, and its creature, Lockhart of Carnwarth, naturally opposed a higher standard of doctrine, and were willing to assimilate, as far as possible, with the English Establishment. The English Liturgy, as Mr. Cheyne observes, came besides recommended by the facility with which it was obtained through the liberality of charitable persons in England, foremost among whom was Queen Anne herself. At length, in 1712, the Earl of Winton, at his own expense, reprinted verbatim the Scottish Prayer Book.¹ This however was only used in his own Chapel, and there, not without a protest on the part of Bishop Rose, of Edinburgh; who was then *de facto* Metropolitan of the Scottish Church.

In 1718, the office of the Non-jurors was published. This was entirely based on primitive use; and, as it is undoubtedly one of the fountains of the present Scotch office, it is given in the Appendix.

By this time, the influence of Gadderar, Archibald Campbell, and Falconar, already Bishops, and Rattray, shortly to be raised to that dignity, was making itself felt: and in 1724, there came out "The Communion Office for the use of the Church of Scotland, as far as concerneth the Ministration of that Holy Sacrament. Authorized by King Charles I. anno 1636. Edinburgh: printed by Mr. Thomas Ruddiman." This also is a verbal reprint: except that it commences with the Offertory, and omits the two notices for the cele-

¹ The title is, "The Book of Common Prayer, and administration of the Sacraments, and other parts of Divine Service for the use of the Church of Scotland: with a paraphrase of the Psalms in metre by King James VI. Edinburgh: printed by James Watson, 1712. From the copy printed at Edinburgh in the year 1637, by Robert Young, printer to King Charles the First."

bration of Holy Communion:—and the publication is due to Bishop Gadderar.

At this time, some, as Bishop Falconar, used the office of King Charles: some, as Bishop Rose, used the English office with the addition of the Scotch “Memorial or Prayer of oblation:” some, as Bishop Ochterlony,—a staunch *non-usager*,—used the English office, with the transposition of the First Post-Communion collect to its proper place, after the Prayer of Consecration, (which had been Bishop Overall’s method.)

But now a higher influence was at work. James Gadderar had been, in 1712, consecrated a member of the Episcopal College, by Bishop Hickes, assisted by the Bishops Campbell and Falconar, in London: with the consent of the other Prelates. He resided in the metropolis, where he officiated to a non-juring congregation till 1722, when he went down to reside in Scotland, and was elected by the clergy Diocesan of Aberdeen. He then reprinted, as I have said, the office of 1637, but made such alterations in pen-and-ink as he thought advisable; his clergy followed his example, and many of the laity did the same. There was a considerable demand for the work; and two booksellers brought out an edition of it in 1735; Bishop Gadderar had previously gone to his reward in 1733. The title was, “The Communion Office for the Use of the Church of Scotland, as far as concerneth the ministration of that Holy Sacrament. Authorized by King Charles I. anno 1636. All the parts of this office are ranked in the natural order.” But, in point of fact, this was not the Liturgy of Charles I.: and we are expressly informed by Gerard, who was afterwards Bishop of Aberdeen, that the title page had never been

seen by the Clergy, and was entirely due to the booksellers already mentioned. This edition was reprinted in 1743, and is, to all intents and purposes, the present Scotch Office, except that the Invocation, as in King Charles's book, precedes the words of Institution. In that year there was an Episcopal Synod holden at Edinburgh, which was attended by the Bishops Keith, Primus; White of Dunblane; Falconar, then of Moray; Raitt of Brechin; and Alexander of Dunkeld. Dunbar of Aberdeen was unable from infirmity to attend, but consented to all that was done. These Bishops, in Synod assembled, "recommended to their Clergy, in the strongest manner, the use of the Scottish Liturgy in the administration of the Holy Communion." And this was the first authorization of the Scotch Office.

Then came the great falling away, consequent on the savage persecution of 1746: but notwithstanding this, another edition was called for in 1752, and another in 1755. The latter drops all notice of "the parts being arranged in the natural order,"—but still has the "authorized by King Charles. Anno 1636," an addition which certainly ought not to have appeared on the title page. This book is printed in a bungling manner, prefixing the offertory sentences to the exhortation, and then correcting the mistake by an *erratum* at the beginning. Here, for the first time, the Invocation¹ follows, instead of preceding, the words of Institution; and here, also for the first time, the text, "Blessed be Thou, O LORD GOD, for ever and ever," &c. is ordered to be read by the Presbyter, on offering the alms.

¹ This is worth noticing, because so many writers, e.g., Skinner's *Eccles. Hist.* ii. 682, and Stephen, iv. 383, assert this change to have been made in the edition of 1764.

In 1764, after some consultation among the Prelates, the Bishops Falconar of Edinburgh and Primus, and Forbes, of Ross and Caithness, put the office into the shape in which we have it now: the expression, “*that they may be to us the Body and Blood of Thy most dearly beloved Son; so that we, receiving them according to our Saviour Jesus Christ’s holy institution, in remembrance of His Death and Passion, may be partakers of the same His most precious Body and Blood,*” being altered into, *that they may become the Body and Blood of Thy most dearly beloved Son.* Also the beginning of the Prayer of Consecration was changed, in order to make the grammar more complete. Of this revisal an edition was brought out the next year at Leith, under the immediate superintendence of Bishop Forbes, as the former had been under that of Bishop Falconar. This edition, as Mr. Cheyne has most truly observed, “superseded the use of every other form of the Eucharistic Service, and acquired to itself the distinctive title of the “Communion Office for the Church of Scotland, so far as concerneth the ministration of that Holy Sacrament.” And it is this office which is declared by the XVth Canon of the Synod of Aberdeen (1811), which is the XXIst of the present Canons, to be of primary authority in the Scottish Church.

Two points must therefore be kept in mind. There was not, properly speaking, any Scotch Prayer Book; nor were all the offices of the English Prayer Book enjoined by the Canons with the same strictness. Those which were made by them of entire obligation are the following: Morning and Evening Service, by Canon XXVIII.: the Litany, by Canon XXIX.: the Baptismal Service, by Canon XVII.: the Catechism,

by Canon XVIII. : the offices for Ordination and Consecration, by Canon VIII. Less strictly or partially enjoined are the offices for—Holy Matrimony, by Canon XXII. : the Visitation of the Sick, and the Burial of the Dead, by Canon XXIII. The particular form of Confirmation is no where specified. There were also expressions in the Occasional Services which could not be employed as they stand in the English Prayer Book, and which were therefore altered according to the fancy of every Scotch Bishop. For example : It was impossible that in a Church where there are not usually Archdeacons the Archdeacon should present to the Bishop those who were to be ordained Priests or Deacons. It was equally impossible that in a Church where there are no Archbishops the Archbishop should be directed how to ordain a Bishop. It was also out of the question that “the United Church of England and Ireland” and “the Metropolitan Church of N.” should appear in any Prayer Book which professed to be that of the Scottish Church. These differences are, indeed, slight, but they are examples of the fact that a *Scottish* Prayer Book could not be said to exist.

Again ; even in that which is the distinguishing mark of the Church of Scotland, her office for the Holy Eucharist, the variations between different printed forms were perfectly startling. Thus, the Prayer of Consecration, according to the office generally used, commences thus :—

“All glory be to Thee, Almighty GOD, our heavenly FATHER, for that Thou of Thy tender mercy, didst give Thine only SON JESUS CHRIST, to suffer death on the Cross for our redemption ; Who by His own oblation of Himself once offered,” &c.

But in the Communion Office, printed by Grant of Edinburgh, in 1844, the beginning of the same prayer (and that, be it remembered, the most solemn part of the whole Liturgy) stands thus:—

“ All glory be to Thee, Almighty GOD, our heavenly FATHER, for creating man after Thine own image, and graciously giving him the enjoyment of Paradise, and when he had forfeited happiness both for himself and his posterity, by transgressing Thy commandment, that Thou of Thy tender mercy didst give Thy only SON our LORD JESUS CHRIST to suffer death on the Cross for our redemption : Who by His own oblation of Himself once offered, &c.”

It is not wonderful therefore that a desire should have been expressed for such a Scottish Prayer Book as might be used without alteration or mutilation ; and that in a Church which in many of its more ancient congregations had maintained the practice of reserving the blessed Sacrament, and of using the mixed chalice, some rubric should be inserted which should authorize these two customs. Add to which, the “ wee bookies ” which contain the so-called forms of the Scotch Office, as used then and as generally used now, begin simply with the exhortation, “ Dearly beloved in the LORD, ye that mind to come,” &c. For aught therefore that appears, the celebrating Priest might commence¹ with those words, omitting Collect, Epistle, Gospel, and Nicene Creed.

At this time Bishop Torry was confessedly the only surviving Bishop, with one exception, of the Epoch of persecution, and might therefore be supposed to be the purest source whence the traditions of the independent Scottish Church, as perfected by Gadderar, might be derived.

¹ Of this practice I know at least one well authenticated instance.

Bishop Torry himself shall give the history of the commencement of his Prayer Book.

“Peterhead, March [April] 25,
“S. Mark’s Day, Easter Tuesday, 1848.

“In the month of September, 1847, when I went to Perth, Muthill, and Crieff, for purposes peculiarly restricted to my official commission, an address was presented to me in the vestry room of the church at Muthill, signed by seven of the Clergy of my Diocese, the Very Rev. John Torry, Dean; the Rev. John Macmillan; the Rev. Alexander Lendrum; the Rev. Thomas Walker; the Rev. J. Charles Chambers; the Rev. Thomas Wildman—all Presbyters; and the Rev. William Palmer, Deacon; stating that they were ‘deeply sensible of the importance of having the Liturgy and usages of the Church in Scotland, for the last century, attested by a Prelate of my age and experience, and begging to express their desire that such a book might be edited under my sanction, as shall serve as a document of reference and authority, in regard to the practice of our Church.’ To this view of the design and object of the proposed Service Book, then I had, and still entertain, no objection; for I am under a strong conviction, that of those usages, peculiar to our practice, *all* of them were not only lawful, but edifying, and some of them indispensable to the right belief and administration of the ordinances of our Divine REDEEMER, viz., Baptism, Confirmation, and the LORD’S Supper: and of the blessed fruits to be, in faith, expected from them.

“But at the very instant when the proposal was made, I entirely disavowed all liability for the expense of the proposed edition of such a book. And I now further disavow any the least intentions, or right, of prescribing the adoption of it beyond the limits of my own Diocese, and even not there, farther than its merits constitute a just claim of decided preference, which however it is calculated to produce in the judgment of every one qualified and disposed to examine the evidence in its favour, as exhibited in the writings of the earliest and purest ages of Christianity.

“P. T. Bishop.”

Accordingly, the work so recommended was edited by certain Presbyters of the Bishop's Diocese, every proof being forwarded to, and revised by them. It would certainly have been wiser to name those who were thus intrusted with the preparation of the work, and to submit it, before publication, to the Diocesan Synod, the Bishop's standing council in the government of his diocese. It was also unfortunate that, at the time the Prayer Book was in the press, the Diocese was suffering from internal dissensions, and that there was a sad bitterness of language in the discussions connected both with the book we are now considering, and also with the then rapidly advancing institution of S. Ninian's. The necessary absence of Bishop Torry from his Diocese, no doubt, tended to make matters worse; the Clergy wanting the moving and living power of their Prelate among them.

To these dissensions it will be sufficient to have alluded; and God forbid that—though myself entertaining a strong opinion on the comparative degree of right and wrong in the two parties—I should say one word which could open old wounds, or disturb the peace of a Diocese now again happily united under the wise and energetic governance of its present Prelate. My own opinion was then, and is now, that in the publication of the Scottish Prayer Book Bishop Torry was perfectly justified, but that the manner of that publication was not wise, nor perhaps altogether right; that almost all the objections to faults in the work were ill founded; and that another generation of the Scottish Church will practically reverse the judgment of a majority in this. Feeling thus, and knowing that the good Bishop whose life I am writing also felt so, I believe that I should neither do my duty to him,

nor to the truth, if I did not, to the best of my power, defend his conduct in that controversy which embittered and darkened the latter years of his life. I am simply to act the part of an honest biographer; and I trust that those who themselves were concerned in the opposition to the Prayer Book will give me credit for believing that they acted conscientiously, and that nothing is further from my wish than to say one word which may wound their feelings. On this subject I refer to what I have said in the Preface.

The uneasy feelings which prevailed on the proposed edition may be learnt from the following letters:—

Bishop Torry to Primus Skinner.

“April 15th, 1850.

“My dear Bishop,

“Your letter of the 13th inst. I have received, and have to say in return, that your information in regard to an edition of the Scotch Prayer Book is partly true, and in part, grossly erroneous.

“Such a book is in the press, in virtue of an address to me about three years ago, by the Clergy of my Diocese; or rather, I should say, is in the hands of bookbinders; for the proofs of the different parts, as they were prepared, were submitted to me, and I saw no fault in them, nor can I conceive that any others will be *able*, however much *inclined* to do so, unless they can prove our Eucharistic Service (still *as yet* by Canon of primary authority) to be faulty, and our use of the symbol of the Cross in Confirmation to be so; which although left off by some, for reasons best known to themselves, was, in my view, no sign of wisdom, nor warranted by the example of the purely primitive Church, nor by that of the Church of England, at the period of the Reformation; and is really

inconsistent with our claim of being a distinct independent national Church.

“In the mean time the erection of the cathedral goes on prosperously in spite of all the hostility shown towards it. And it is my persuasion that, if quietly persevered in, it will triumphantly surmount every obstacle. Faith in God’s promises seems to warrant this persuasion. A work undertaken in the fear of God and for the promotion of His glory, by rendering unto Him *daily* Christian worship, morning and evening, cannot be otherwise than the means of obtaining and securing His heavenly blessing.

“I will be glad to see you along with Bishop Forbes and Bishop Trower on Saturday, notwithstanding the circumstances above alluded to, for I am very truly, &c. &c.

“PATRICK TORRY, Bishop.”

The Bishop of ——— to ———.

“This Prayer Book affair does seem to me an instance of the highest presumption I ever heard of. The venerable Bishop’s part in it makes it the more painful and difficult. I do not at all like the Bishop of ———’s letter, and should think that these partizan and unauthorized movements have the effect of blinding people to the tortuousness of their policy and conduct. . . . if a Scotch Prayer Book should be edited by the Episcopal Synod. But in this case, the very utmost that could be conceded, I think, with respect to special usages would be, that uniformity should be the object in view; but Bishops might be permitted to respect old usages under certain limitations—and this, if issued by the Episcopal Synod, could of course have authority only so far as the Episcopal Synod may legitimately use influence. It is indeed too weighty a matter for any final settlement short of a general Synod.”

The Book appeared in April, 1850, under the title of “The Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of

Scotland: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons. Edinburgh: R. Lendrum and Co., Hanover Street. 1849." And with the following Certificate from the Bishop:—

"I hereby certify that I have carefully examined this edition of the Book of Common Prayer, and that it is in strict conformity with the Usage of the Church of Scotland; and I accordingly recommend it to the Use of the Clergy of my own Diocese.

"PATRICK TORRY, D.D.,
"Bishop of S. Andrew's, Dunkeld,
"and Dunblane."

Of the arrangement and rubrics of the Communion Office I shall not speak here, reserving them for the Appendix: but shall confine myself to those points in which the other services differ from the English Prayer Book.

The Calendar has these additional Saints: SS. David, Jan. 11; Mungo, Jan. 13; Colman, Feb. 18; Constantine, March 11; Patrick, March 17; Cyril, March 18; Cuthbert, March 20; Gilbert, April 1; Serf, April 20; Columba, June 9; Palladius, July 6; Ninian, Sept. 16; Adamnan, Sept. 20; Margaret, Nov. 16; Ode, Nov. 27; Drostan, Dec. 4. These were taken from the Calendar prefixed to Laud's book.

Morning and Evening Prayer, and the Collects, Epistles, and Gospels, are verbally the same with those in our own book.

The Office of Public Baptism is prefaced by rubrics, compounded of that in the English Book, and of part

of the XVIIth Scotch Canon, the only essential difference between those and our own being the permission given to parents to become Sponsors for their own children.

At the end of the Baptismal Service is a Scottish use :

“ When Baptism is not administered during Divine Service, the Minister shall conclude with the Apostolic Benediction, The Grace of our LORD JESUS CHRIST, &c.”

The public Baptism of adults is followed by a rubric regarding re-baptism, also taken from the XVIIth Canon.

The Catechism is followed by rubrics taken from the XVIIIth ; and Confirmation in like manner prefaced from the XIXth.

The form of Confirmation is as follows :—

1“ Then all of them in order kneeling before the Bishop, he shall make a Cross on the forehead, and lay his hands upon the head of every one severally, saying, I sign thee with the sign of the Cross ; and I lay mine hands upon thee, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Defend, O LORD, this Thy child [or this Thy servant] with Thy heavenly

¹ The form of the Nonjurors was this :—

“ Before the Bishop begins the Office of Confirmation he shall take some chrism or ointment, and putting it into a decent vessel, he shall stand and consecrate it in manner and form following, unless he hath some by him already consecrated.

Bishop. The LORD be with you.

Answer. And with thy spirit.

Bishop. Let us pray.

And the people kneeling, the Bishop shall say,

O LORD of mercies and Father of lights, from whom every good and perfect gift proceedeth ; send down, we beseech Thee, Thine Holy Spirit to sanctify this ointment ; and grant that all those who, after baptism, shall be anointed therewith, may be cleansed and purified both in body and soul, be confirmed in godliness, and obtain the blessings of the HOLY

grace, that *he* may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until *he* come unto Thy everlasting kingdom. Amen."

The Visitation of the Sick is preceded by rubrics from the XXIIIrd Canon.

It was, however, those in the Communion of the Sick which gave the greatest offence, they here follow:—

"But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion, he must give timely notice to the Curate, who shall thereupon carry the same unto him if he have It reserved. But if there be a necessity for the sick person to receive the blessed Eucharist before the time of the next public celebration, and It hath not been reserved, then upon timely warning given, the Priest shall come and visit the sick person, and having a convenient place, with all things necessary so prepared that he may reverently minister, shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following, &c."

"When the Curate ministers to a sick person of the reserved Gifts, he shall begin with the words, 'AS OUR SAVIOUR CHRIST

GHOST, Who with the FATHER and the SON, liveth and reigneth ever one GOD world without end. Amen.

Then all the people shall stand up and the Bishop shall proceed to the Office.

The matter of the chrism or ointment for Confirmation is sweet oil of olives and precious balsam, commonly called Balm of Gilead."

The form itself:

"Then, all of them kneeling in order before the Bishop, he shall anoint every one of them with the chrism or ointment, making the sign of the Cross upon their forehead, and saying,

N., I sign thee with the sign of the Cross; I anoint thee with holy ointment.

Then the Bishop shall lay his hand upon the head of the person he is confirming, and say,

And I lay my hand upon thee, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

hath commanded and taught us,' *with the LORD's Prayer, and then shall say the Exhortation, 'Ye that do truly and earnestly repent you of your sins,' with the Confession following; and, if he be a Priest, may add the Absolution, and he shall then proceed to say the comfortable words of Holy Scripture, with the prayer of humble access, changing, if necessary, its beginning into 'These Thy humble servants do not presume,' or 'This Thy humble servant doth not presume, with other similar changes; and at the distribution of the Holy Sacrament, he shall first receive the Communion himself, unless he hath done so that day already, and after minister unto them that are appointed to communicate with the sick, if there be any, and last of all to the sick person.'*

In the Ordination Services, the necessary alterations of "Primus," &c. were made, and some very long rubrics affixed, principally taken from the Canons.

The rubrics of the Communion Office itself I reserve for the appendix.

One other charge brought forward against the Prayer Book may most conveniently be noticed here. Exception was taken against the words, "the Church of Scotland" in the title. The objection is thus put in the memorial of his Clergy to the Bishop, of which more presently.

"It is contrary to the good faith which we owe to our Civil Governors, who would never have relieved us from penal disabilities, as was done in 1792, could they have anticipated that, in the title of the very first Prayer Book, we were to print for the use of our Communion, we should assume to ourselves the precise denomination which the law, whether rightfully or not, confers only on the Presbyterian establishment."

To this it would surely have been sufficient to answer that the title of the Church of Scotland was neither given by the law, nor could be taken away by

it; and that the surrender of such a name would have been a tacit recognition of the principle that Episcopalians were one sect out of many. But, in point of fact, the allegation is contradicted by historical truth. All the editions of the Communion Office, previously to 1792, purport to be "for the use of the Church of Scotland;"—the copies of that office were forwarded to the English Prelates and to Thurlow, who must therefore have been fully aware of the claim made by "Episcopalians" to the title in question;—and yet the penal laws would not have been relaxed, it seems, had such a claim been foreseen by the civil oppressors of the Church. Add to which, that in the very next edition, printed after the repeal of the persecuting laws, the same title appears again. [Edit. of John Moir, Edinburgh, 1796.] And so down to the present time. It may be doubted whether, during the last century, any other formula was ever used, except once or twice by the College Bishops, and then not without a strong protest, as we have already seen.

The Episcopal Synod met at Aberdeen on the 17th of April. The question of the Prayer Book having been brought before them, it was by them condemned: the Bishop of Brechin dissenting. This was a severe and unsuspected blow to the aged Bishop: and he thus mentions it to a friend:—

"My dear Sir,

"That which you state as a subject of congratulation in England, and which from its intrinsic merits deserves to be so (I mean the publication of the Scotch Liturgy) is threatened to be made a cause of trouble to me.

"The Episcopal Synod, holden at Aberdeen, last Wednesday and Thursday, have ordered it to be suppressed, and have given me warning to recall my recommendation of the use of it,

although I limited that recommendation solely to my own Diocese. Now it appears to me that my colleagues have acted *ultra vires*, and that their attempt is tantamount to an endeavour to suppress a service which has been declared to be of *primary authority* in this Church, in three general Synods of the whole Church. Those determined on suppressing it are, I believe, only two in number, although I am uncertain: and my conscience would not permit me to obey the order.

“It is affected to be said—that I wish to dictate to the whole Church. Now my universal disavowal of such an attempt is a sufficient confutation of that slander. Whatever other faults may be chargeable against me, ambition is none of them. I think this last is the cry of despair. The enemies of the Perth Cathedral have shifted the ground of enmity often; and I hope they will find this last effort as useless as the rest have been.

“I will despatch, along with this, a letter to Mr. Boyle, this evening; and ever am, my dear sir, very respectfully yours,

“PATRICK TORRY,

“Bishop of S. Andrew’s, &c.”

The subject having been thus mooted in the Episcopal Synod, was taken up by the Diocesan Synod of S. Andrew’s. By it a memorial was directed to be prepared and presented to the Bishop. The other Diocesan Synods, by greater or less majorities, censured the publication;—and the Bishop, now in his 86th year, afflicted with a painful disease, and almost alone, was exposed to incessant attacks from members of that Church for which he had “laboured more abundantly than they all.”

The memorial of his own Synod is now before me. I shall quote only two paragraphs from it, as a specimen of the language employed to, and the accusation brought against one of the most aged and venerable Bishops in Christendom.

Taking the grounds, so often in similar cases taken

before, that they were not alluding to the Bishop, but his advisers, his presbyters, &c.

“That the men who have so acted appear to us to have abused the confidence you reposed in them; that whereas your lordship had no intention of acting otherwise than legally, canonically, consistently, and faithfully, they have made you to appear to act in a way the reverse of all these:—*illegally*, towards the State; *uncanonically* towards the Church; *inconsistently*, with your own practice; *faithlessly and uncharitably*, in the relations in which you stand to us, and to a large proportion of the laity of your flock.

“Should your lordship, as we humbly hope, be prevailed upon, from these considerations, to give your consent to this petition, we shall gladly consent to the withdrawal of our recent resolutions from the Diocesan Record, with the sincerest expressions of concern and regret, that from the unavoidable absence of your lordship, and from the perplexing and unprecedented circumstances in which the Synod was then placed, it should ever have been our duty to adopt such a course. We call those circumstances *unprecedented*, because we believe it is without a parallel in the history of Christendom, that a Bishop of a Church, which has adopted, and carries on the practice of annual Diocesan Synods, should have consented to issue a new Book of Common Prayer without any counsel or communication with his own Synod, *either before or since the publication*; and that a single Bishop of a National Church, which observes the practice of annual Episcopal Synods, should issue such a book, bearing the name of the whole Church, *without the consent or advice of his Episcopal Brethren*; who, even if they had no Law or Canon to authorize them in condemning such a step (though we humbly conceive they have had both), could not but do as they have done, upon the simplest principles of self-defence.”

Bishop Torry in reply to the memorial:—

“Peterhead, August 28th, 1850.

“Rev. dear Sir,

“In answer to your second printed communication in the form of a Memorial and Petition, I have to say—that I am so

far from acceding to your request, that I had previously *sent a Memorial* to each of my colleagues, stating—that, in order to preserve the peace of my own conscience and the best convictions of my understanding, and to keep free of the sin and the shame of offering any indignity to the memory of those great and pious men in our Church, who have, long since, gone before us; I have resolved, at whatever disadvantage to myself, individually, *not to recall the Scottish Prayer Book* lately published.

“Should violent measures be followed out, I shall receive them as a portion of my cross, and beseech God to make them instrumental towards my greater happiness hereafter.

“In the meantime I am a greater friend to my Presbyters than, I think, they are to themselves, and I commit them to the keeping of Him who has the hearts of all persons in His hands, and who (if they desire it) *will guide them*, but not *compel them*, to what is right.

“Your affectionate brother in CHRIST,

“PATRICK TORRY,

“Bishop of S. Andrew's, &c.”

The memorial referred to is as follows; and it affords, I think, a remarkable proof of mental vigour and moral courage: though with one or two of his statements it is impossible altogether to agree.

“Peterhead, August 23rd, 1850.

“(Circular.)

“Memorial by the Bishop of S. Andrew's to his colleagues—the Bishops of the Church in Scotland, in reference to the publication of the Scottish Prayer Book.

“My dear Colleagues in CHRIST,

“Such a stir and flame have been excited by the publication of the book mentioned above, that I deem it necessary to remonstrate with the majority of my colleagues—the opponents of that measure—in the form of a memorial.

“I think it of importance to remark that I do not proceed by

way of *appeal*, because that might imply my admission that a competent judgment had been delivered, while I hold the proceeding, as a judicial proceeding, utterly nugatory, being *ex parte*, and in absence of those chiefly concerned in the alleged offence. The parties are all well known, and ought to have been summoned for the purpose of defending themselves.

“It will be difficult to find an apology for taking up the question in absence of the parties concerned, namely, those Presbyters who entreated their Bishop, by a written and signed address, that such a book might be published as an authentic record of the venerable usages of our Church, which have the sanction and example of purely primitive antiquity, and indicate nothing erroneous or superstitious.

“I therefore thought myself justified in yielding to the request of six Presbyters of my Diocese; deeming their request reasonable, and foreseeing no trouble likely to arise from it to myself, to them, or to the Church.

“It ought never to be forgotten that the Episcopacy of Scotland is a Diocesan, and not a College-Episcopacy, like what existed in this country upwards of one hundred years ago. It was tried too long, and found wanting, and therefore was completely relinquished; and it is not to be forgotten that there is no principle (bearing on Church discipline) against which the Church has more carefully guarded, in my day, than the assumption of anything like archiepiscopal authority.

“In the review of this painful matter, I feel compelled—in justice to myself, as a Diocesan Bishop, and in justice to those of my Clergy—who, from the purest love of their Church projected the edition of the Scottish Book of Common Prayer,—to call on my colleagues to revoke their sentence, in reference to it, delivered at Aberdeen, during the Synod holden there, from the 17th to the 19th of April this year.

“And whereas the majority of the Bishops, there and then convened, were induced to act in this matter, with an entire disregard of the requisite form of legal proceeding; I further say,—that they will best consult their own credit in their judicial character, by at once recalling their sentence, and thereby meriting the credit of restoring and confirming truth, peace, and har-

mony among us. With my hearty prayer for these blessings, I subscribe myself your affectionate brother in CHRIST,

“PATRICK TORRY,

“Bishop of S. Andrew’s, &c.”

“To the Right Rev. Bishop of Brechin.”

This was sent to Bishop Forbes, and was accompanied by the following letter :—

“Peterhead, August 20th, 1850.

“My dear Bishop Forbes,

“In answer to your letter received a few days ago, I have to say that I have determined, on no account, to recall the Scottish Prayer Book, but on the contrary, have scrolled a memorial, addressed to my colleagues hostile to that publication, advising them to recall their sentence condemnatory of it, as injurious to my character as a Diocesan Bishop,—and illegal in itself; so far as I understand the law in such cases, and as done with an entire disregard of the requisite forms of legal procedure.

“By doing so they will best consult their own credit, but whether they will do so, remains to be seen.

“If they proceed to extremities I still have a remedy in my power, by retaining my integrity and consistency, and committing myself into the hands of my ultimate and infallible Judge, who is equally merciful and just.

“I remain,

“My dear Bishop,

“Your affectionate brother and friend,

“PATRICK TORRY,

“Bishop of S. Andrew’s, &c.

“To the Right Rev. the Bishop of

“Brechin, Dundee.

“P.S.—Although not applicable to you, I will send you a copy of the memorial, not a protest. I have been very ill since I had the happiness of seeing you, and am now in almost the lowest state of feebleness, though, blessed be GOD, at present without much pain or fever.”

At their autumnal Synod, the Bishops drew up and forwarded to Bishop Torry the following document, Bishop Forbes again dissenting; it was however not then printed.

“Edinburgh, September 5, 1850.

“The Synod of Bishops of the Church in Scotland is under the very painful necessity of recalling the attention of their Right Reverend Brother, the Bishop of S. Andrew’s, to the solemn engagement to which he, in common with every Bishop since the days of Bishop Rattray, has given his written adherence, at the time of his consecration :—

“‘*Item, That in all matters relating to the Church, worship and discipline thereof, we shall be determined by the same majority as in the former Article.*’

“The Bishops find it necessary to remind their venerable brother of this pledge, in consequence of his having given his sanction to a book, purporting to be the Prayer Book according to the use of the Church of Scotland, without even consulting his brother Bishops; and his having continued that sanction, notwithstanding their repudiation of the said book, and their request that the Bishop of S. Andrew’s would withdraw his *imprimatur*.

“It is needless for the Bishops to assure their venerable brother of their reluctance to take any steps that can be regarded as harsh or severe. Such steps are as little in accordance with their disposition,—their fraternal regard for the Bishop of S. Andrew’s, and their tender consideration for his advanced age,—as they are in harmony with the temper of the times.

“The Bishops, however, intreat their venerable brother to consider how he can reconcile his recent acts with the pledge to which he gave his deliberate adherence at the time of his consecration; and they earnestly enjoin him, in a matter so immediately concerning the worship and discipline of the Church as its Book of Common Prayer, to withdraw his sanction and recommendation in favour of any Book, as to the full and canonical authority of which he differs from the majority of his brethren.

“W. J. TROWER, Bishop.

“DECLARATION signed by all Bishops of the Church in Scotland, at the time of their Consecration.

“We, Thomas Rattray, William Dunbar, Robert Keith, and Robert White, Bishops of the Church of Scotland, do hereby solemnly declare and promise, mutually to each other, that while the Church continues in the present situation, we will not, upon any whatsoever consideration, assist in the Consecration of any person in order to be a Bishop of this Church, without the consent and approbation of the majority of us that shall happen to be alive at the time, or the consent and approbation of the majority of such persons as we shall from time to time receive into our Episcopal Order, and who shall adhere to this agreement, declaration, and promise, by their subscription on the foot thereof.

“Item, We declare that in all matters relating to the Church, worship, and discipline thereof, we shall be determined by the same majority as in the former article.

“William Dunbar.

T. Rattray.

Robert Keith.

R. White.

C. Hay, elected Bishop of Moray and Ross, adheres.

(*Mr. Hay died before he was consecrated.*)

Will. Falconar adheres,” &c. &c.

They, at the same time, in an address “To all Faithful Members of the *Episcopal* Church of Scotland,” thus referred to the Prayer Book:—

“The Bishops would not have thought it necessary to advert especially to this subject, had it not now become even too notorious that a Prayer Book has been published with the sanction of the Bishop of S. Andrew’s, purporting to be the Prayer Book according to the use of the Church of Scotland, although it contains rubrics which have been sanctioned neither by our General Synod, nor even by the Episcopal College, and does not contain that office for the administration of the Holy Communion which

is actually used, under the sanction of the Canons, by a large proportion of the congregations of this Church. The fact that such a Prayer Book had been prepared, and even printed and issued (without their knowledge or authority), became known to the Bishops immediately before their Synod in April at Aberdeen; and with this book actually before them, the Bishops passed a resolution, which they trusted would have checked its farther issue, and would have awakened those who had been engaged in so unwarranted an act to a sense of the most lamentable forgetfulness which they had shown of what was due to the constituted authorities of this Church.

“The Bishops lament that, in defiance of this resolution, the book has been actually advertised and sold. It remains, therefore, for them only to declare solemnly, as the Synod of Bishops of this Church, that the book, in its present form and character, has no Synodical or Canonical authority, and is not what it purports and pretends to be, the Book of Common Prayer according to the use of the Church of Scotland. So far as the faithful members of this Church respect the counsel of their Spiritual Fathers, they will abstain from using or countenancing the said pretending Prayer Book, the publication of which the Bishops most deeply lament as the needless introduction of a new element of division and disagreement.”

And, on the same day, they addressed the following circular to the English Prelates:—

“Circular, addressed to the Most Reverend the Archbishops and the Right Reverend the Bishops of the Anglican Communion.

“Edinburgh, Sep. 5, 1850.

“My Lord,

“The Bishops of the Scottish Episcopal Church, assembled in Synod, have ascertained that a book, intituled ‘The Book of Common Prayer and Administration of the Sacraments, according to the use of the Church of Scotland,’ has been printed in Edinburgh, and is now sold and circulated in England.

“They consider it to be their duty to inform your Lordship, and all other Prelates of the Anglican Communion, that the said book is not the Book of Common Prayer according to the use of the Church in or of Scotland; that it possesses no Canonical authority; and that neither the College of Bishops nor the Church at large is answerable for a book compiled and published without their approbation, consent, or knowledge.

“I have the honour to be,

“Your Lordship’s

“Faithful brother and servant in CHRIST,

“W. J. TROWER, D.D.,

“Bishop of Glasgow and Galloway,

“Clerk to the Episcopal Synod of the Church

“in Scotland.”

It was thus that the Bishop replied to the charge of breaking the promise given before his consecration.

Bishop Torry to Bishop Trower.

“Peterhead, Sept. 9th, 1850.

“Right Rev. and dear brother,

“I received your letter of the 5th in answer to which I have to say, that the *object* of the *promise* I made, previously to my Consecration, is much misunderstood. It was for the *continuation*, and, as far as my influence could effect it, the *extension* of our National Eucharistic Office, in my own Diocese, in the belief of which, every Bishop of this Church, were then of one heart and mind.

“To that object I have been, hitherto, faithful, and, by God’s grace, intend to continue so.

“The promise exacted, and freely given, could never be understood to mean that I should be ruled by the majority of my colleagues should they lay it aside, or admit anything *heretical*,—such as Zuinglianism or Arianism, should these heresies become prevalent in this Church; which God forbid!

“But the excerpt from your minute of the Episcopal Synod,

holden at Edinburgh, on the 4th instant, *requires time* for grave deliberation, of which time I must avail myself.

“ Meanwhile, I remain, with truly fraternal regard,

“ Your affectionate brother in CHRIST,

“ PATRICK TORRY,

“ Bishop of S. Andrew’s, &c.

“ To the Right Rev. the Bishop of Glasgow

“ and Galloway.”

The following fragment is well worth preservation ; it appears to have been addressed by the Episcopal College, and to have commenced by stating the writer’s reasons for believing that he had not adhered to the second clause of the declaration while signing the first. In fact, as is well put by Bishop Torry, that clause, if strictly interpreted, would have proved too much ; since it would oblige every Scotch Bishop to follow a majority of his colleagues to any kind of error or heresy.

“ But although the Bishop of S. Andrew’s was not called upon to adhere to the second portion of the declaration, 1709, and has not adhered to it ; and, therefore, in respect of it, has *not* violated by his conduct, as to the Scottish Prayer Book, any pledge given by him at his consecration ; yet there was a pledge asked from him, and given by him, prior to his consecration, which he must now find fully binding upon him, and which the other Bishops should not have overlooked, when they speak of violating pledges given at consecration. It is in these words, viz., ‘ I, the undersigned, do hereby, *voluntarily*, and ex animo declare,—being now about to be promoted, by the mercy of God, to a seat in the Episcopal College of the Church of Scotland, that when promoted to the Episcopate, I will co-operate with my colleagues in supporting a steady *adherence* to the truths and doctrines by which our Church has been so happily distinguished, and particularly to the doctrine of the Holy Eucharist, as laid down in our excellent Communion Office ; the use of which I will strongly recommend by my own practice,

and by every other means in my power. In testimony whereof, I have signed this declaration, at Aberdeen, on the 12th day of October, 1808, as witness my hand,

‘PATRICK TORRY.’

“The whole particulars will be found narrated in so common a book as Skinner’s Annals, page 475.

“It may not be out of place to remark what further appears from the same work, that the late eminent Bishop Gleig, having been about that time elected Bishop of Brechin, is asked by Bishop John Skinner, then Primus, if he can sincerely and conscientiously emit a declaration, similar to the above. His answer is — ‘I have read Bishop Skinner’s letter, with the declaration I am invited to make, again and again, with great attention, and surely, I may add, with considerable pleasure, for the condition which you propose binds me to nothing but what I have uniformly practised ever since I was a Clergyman;’ and Dr. Gleig adds further, ‘what I should be strongly inclined to practise, were my excellent Diocesan to forbid me to do so. For I am as much attached to the Scottish Communion Office as you, Right Reverend Sir, can be, and I have reason to think on the very same principles.’—Annals, p. 476.

“Accordingly, by the solemn declaration, 1808, asked from the Bishop of S. Andrew’s, by his consecrators, and given to them, he undertook strenuously to recommend the use of what is there termed, ‘our excellent Communion Office,’ by his own practice, and by every other means in his power.”

To one of his Presbyters the Bishop then writes:—

“One would require the vigour of Johnson’s language, and more than the piety of heart, to make any successful impression on the minds of those who are opposed to our primitive system in the present day.

“But what can be expected from a man about to enter (if it so please God) upon his 88th year? and a feeble attempt is more injurious to a good cause than silence. Conscious that any additional effort of mine could not be other than feeble, I deem it better not to make it, my two former Pastoral letters having been in a great measure fruitless.

“In regard to the other matter about which you write, you are as a Presbyter of the Church, invested with authority to determine for yourself; and to that I refer you; and am your affectionate brother and friend in CHRIST,

“P. T.”

Bishop Torry to ———

“Peterhead, Nov. 29th, 1850.

“Dear Sir,

“I received your letter of the 28th instant, and should be happy to take any advice from you, or any other zealous layman of the Church; but you know my motives in regard to the Prayer Book have been already misrepresented, even although my recommendation of it has been confined within the precincts of my own Diocese.

“Were I to recommend it to a foreign Church, it would be held up as a great aggravation of my alleged fault, or desire of dictating to my brethren, of which, in reference to my colleagues, I conceive I have none.

“No one offers to stand in the gap, betwixt me and trouble, and therefore, I will do nothing more than what I have done. If those hostile to the Prayer Book can prove that I have committed an ecclesiastical fault, I am willing to suffer; as better men, in a good cause, have done before me. If that proof fail, I hold my position to be impregnable, and my antagonists not to be free from sin in that hostility. So with kindest regards,
tibi et tuis,

“I remain your obliged servant and friend,

“PATRICK TORRY,

“Bishop of S. Andrew’s, &c.”

In the Episcopal Synod holden at Aberdeen in Feb. 1851, another attempt was made to procure the suppression of the Prayer Book, and the “adherence” document:—an attempt as fruitless as the rest. Since that time no further steps appear to have been taken.

I have thus sketched the history of a controversy which it was painful to record, and impossible to omit.

In conclusion, the following passages, regarding the Collegiate power claimed by the united Episcopate in their Pastoral so exactly represent what I know to have been Bishop Torry's views, that I am glad of the opportunity of preserving them here. They were addressed by a Presbyter of his Diocese to a London paper.

“Many of your readers may not be aware that, in the early part of last century, an attempt was made by the Erastian party to introduce a new system of government into the Church. Instead of each Bishop being intrusted with the care of his own Diocese, subject only to the Canonical appeals, the whole country was put under the charge of the Bishop of Edinburgh, assisted by a committee or council of other Bishops, who had no fixed Sees. The innovation was strenuously resisted by the same parties who were introducing the Scotch Communion Office, and they were completely successful in both their objects, the introduction of the primitive forms in the Liturgy, and the re-establishment of Diocesan Episcopacy.

“Ever since we have maintained the latter point with great earnestness, and the powers of the Episcopal Synod, or the collective Episcopate, are limited and defined with jealous strictness. It is expressly enacted (Canon 32), that—‘Canons and rules for the order and discipline of the Church shall be made and enacted by a General Synod only, and no law or canon shall be enacted, abrogated, or altered, but by the consent and with the approbation of the majority of both chambers;’ and when Canon 38 speaks of a pastoral letter to be issued from time to time by ‘the Bishops when assembled in the annual Episcopal Synod,’ the only one it contemplates is ‘a pastoral letter containing an *account* of all the circumstances and occurrences, adverse as well as prosperous, which they think it may be for the benefit of the Church to be generally known;’ and the object assigned is that the members of the Church may be ‘accurately informed as to its actual state and condition.’

“A decorous *resumé* of the history of the past year might

seem a very harmless document, yet so very careful has the Church been of the rights of her Diocesan Bishops that she does not allow the Episcopal Synod to send even this to the Presbyters. These are never brought into contact with that anomalous officer who has lately come into such prominence, the clerk of the Episcopal Synod. The Canon goes on to order that 'a sufficient number of copies shall be sent to each Ordinary to supply the charges under his jurisdiction.' We, Presbyters, are to receive it each from his own Bishop.

"The powers of the Episcopal Synods are strictly judicial and appellate. 'Episcopal Synods shall receive appeals from either clergy or laity against the sentence of their own immediate ecclesiastical superior,' (Canon 34); and in the next 'the conditions of appeal' are carefully laid down. The only case in which it can act as a court of primary jurisdiction is in the case of the trial of a Bishop for a canonical crime, in which case (Canon 36) the accusation must proceed 'from three or more respectable persons, lay or clerical members of the Scottish Episcopal Church;' and he must 'be cited to appear and plead; and if he do not obey the summons, he shall be cited a second time in the name and by the authority of the Episcopal College,' &c."

"The nearest parallel I can draw to enable your English readers to understand our present position, is to suppose your Judges in Exchequer Chamber, without any warning or notice, were to issue a censure of Sir John Herschel, as guilty of 'an act of the highest presumption,' in publishing his treatise on Astronomy, instead of reprinting the orthodox Salamanca textbook in defence of the Ptolemaic system, either with an appendix, to adapt it to existing practice, or (what would be deemed far preferable) leaving that important subject to be learned orally by each reader as he best could."

"I have reason to know that this is the view which my venerable Diocesan takes of his position. He has not in any particular outstepped the limits of his Episcopal authority; he has broken no Canon; neither he nor his supporters have disobeyed the orders of a superior authority, or acted in defiance of it; for no valid authority having spoken, no order of the smallest binding force has been issued. I trust, however, that the recent occur-

rences may not be without use in another direction, as showing the great danger there is in any body of men acting hurriedly on *ex parte* and (as it has turned out) erroneous information, especially when their acts are subject to no review but that of the public opinion of the Church; which, in our present state, can seldom make itself effectually heard; and when their deliberations are conducted with closed doors, which I have always been taught to regard as one of the greatest drawbacks to the older forms of continental jurisprudence."

It is due, however, to the Episcopal College to say that whether their condemnation of the Prayer Book were just or unjust, the Collegiate system itself can scarcely be blamed in this instance. Utterly reprehensible as it was in the former half of the nineteenth century, when, in deference to the prejudices of the exiled family, or their agents, it was desired that the united Episcopate should be, so to speak, the Diocesan of Scotland; the case has been widely different since the reconstruction of the Church in 1811. In a national Church there must be Metropolitan power somewhere or other; if it is not vested in the person of the Metropolitan, there seems no other course but that it must be entrusted to the majority of the Episcopal Synod.

This, no doubt, is a very bad system; but the fault arises from that great want of the Scottish Church, the want of a Metropolitan. And this was owing in great measure to Bishop Torry and his contemporaries, who, had they so pleased, might no doubt have regained in the National Council of 1811 that Metropolitan who had been lost to the Church for more than a century. And, be it remembered, that the system then actually adopted, while it involves to a certain degree, Collegiate interference, does not even secure the one or two

slight advantages which might possibly be connected with the equality of all the sees ; for, in times of real difficulty, if there be not a Metropolitan at S. Andrew's or Glasgow, he will be looked for, as has been so often the case, at Lambeth or at Fulham.

It seemed fair to say thus much in modification of Bishop Torry's views. The old Collegiate system was utterly indefensible ; but till the restoration of a Metropolitan see, how is it possible to dispense with the present Collegiate arrangement, or with some modification of it ? An aggregation of autocephalous Bishops can no more make a provincial or national Church than a heap of sticks lying side by side can compose a faggot.

CHAPTER VIII.

THE PERTH MISSION, THE PERTH CATHEDRAL, AND
THE END.

IN 1846, the Bishop authorized the Rev. A. Lendrum to endeavour, while engaged in raising subscriptions in England to build a church in Crieff, to obtain the service of a missionary Priest for Perth. Perth was the most important town in the united dioceses, but at this time had no congregation in communion with the Scottish Episcopacy. There had been one at the beginning of the century, known in the district as the Jacobite or nonjuring; but this had been gradually dying out, and at last became amalgamated with the English or *qualified* congregation, whose minister for the time being professed allegiance to the Bishop of the Diocese, but whose successor for above forty years had refused to have episcopal acts performed by any authorized prelate. They were content to remain non-episcopal Episcopalians, because being rich and influential, they could create a public opinion that their position was correct, in a country where the general tone of Presbyterianism supervened to abhor the idea of Episcopacy.

The affairs of this congregation had at a very early period of his Episcopacy attracted the Bishop's attention: and I have reserved the following letter to this place.

Bishop Torry to the Gentlemen of the Vestry of the Episcopal Chapel, Perth.

“ Peterhead, June 30th, 1809.

“ Gentlemen,

“ As I have been called by the good Providence of GOD to discharge the duties of the episcopal office in the Diocese of Dunkeld, and as I intend by the Divine permission to hold my primary visitation of the diocese in the month of August next, I have deemed it incumbent on me to notify this intention to you, and to the clergyman officiating in your chapel, and to say, that if you are desirous of having the sacred and apostolic rite of Confirmation administered to the young people of the congregation with which you are connected, I will most gladly come forward to Perth for that purpose. An union having already been formed through the instrumentality of your late Pastor, Mr. Fenwick, between the Episcopal congregation in Perth, I indulge the expectation that you will cherish and strengthen that union, a measure of which I am persuaded you will never have cause to repent. There is such a beauty in the *entire harmony and unity* of those who are distinguished by the same name and profession, that it ought to be the wish and endeavour of us all to be characterized by this honourable badge of our relation to JESUS CHRIST. As it is my duty, so it shall always be my endeavour, by GOD’S assistance, to promote so blessed a purpose, which I doubt not seems equally important and desirable to you. And perhaps there is no mean by which it may be more effectually promoted than by the Rite of Confirmation ; which has always been believed by the Christian Church to be an effectual instrument of communicating that Divine Spirit who is the Spirit of harmony and love. And besides, there is something so captivating, in seeing young Christians devoting themselves in that ordinance to the service of GOD, and humbly bending to receive heavenly blessing, through the prayer and imposition of hands of CHRIST’S Minister, that the whole serves as a cement of mutual love and kind sympathy through life, to all who are concerned in that sacred transaction. On him especially who stands in the relation of a spiritual Father, in

that transaction it imposes a tie, which must remain indissoluble through life, which even death itself cannot dissolve.

“Gentlemen, I ought to apologize to you for thus stating things which as Episcopalians cannot be unknown to you: but I hope this liberty will be candidly interpreted; as I thereby intended to show my respect towards you, and likewise to discharge a sacred obligation under which every Bishop lies by the tenor of his ordination vows. When you have given such consideration to this address, as it may seem to deserve, I hope you will have the goodness to communicate an answer; either by one of yourselves, or through the instrumentality of your Pastor.

“With every good wish for your temporal and spiritual happiness,

“I am, Gentlemen,
 “Your most obedient and faithful Servant,
 “PATRICK TORRY.”

It might have been hoped that such a position had only to be exposed, together with the contradictions it involved, in order to convince its holders that it was untenable. The Bishop, however, knowing with what pertinacity a practice once adopted is usually adhered to, was by no means sanguine of success: still he wished a trial to be made. Accordingly an English Priest, the Rev. J. C. Chambers, offered himself for the work, and on S. Andrew's Day, being also Advent Sunday, the first service was performed, in an upper room in Atholl Street. By Christmas about thirty communicants enrolled themselves, to the great gratification as well as astonishment of the Bishop. It is observable that the Bishop insisted as a *sine qua non* that the Scottish Communion Rite should be used. This was made a ground of objection on the part of the non-episcopal Episcopalians. Here, then, were two difficulties produced by them—that the Bishop would force a minister upon them as well as a Liturgy; and

on both accounts they refused to give way. In connection with the mission chapel Mr. Chambers began a day and Sunday school. There was, however, little nucleus for this, as scarce any poor were in Perth, who had remained faithful to the Church. Gradually, however, the attendance at the school increased, until Mr. Chambers was obliged to obtain the assistance of a student in the teaching of the children. It is to be remarked, that in most places in Scotland the Bishops usually waited till a number of persons formed themselves into a congregation, and then, after having selected a minister, petitioned the Bishop to receive them into his flock. In such a case the minister relied on an engagement entered into betwixt himself and the vestry in order to his maintenance and support. In this, however, of Perth, the missionary had no such certainty; he had to hire and fit up the temporary chamber, and support himself, and keep up the school till the annual meeting of the Church Society, when both retrospective salary of minister and school-master would be submitted to a vote. Very unexpectedly it was shortly afterwards withdrawn.

In the meantime the mission grew and enlarged slowly but surely. By degrees daily prayers and frequent communions were introduced, and choral service. The poorer class of Presbyterians were influenced, and many converts were made from it, and so gave denial to the assertion that Episcopacy was only a religion for the gentry. In 1848 the Rev. Joseph Haskoll added his services as a volunteer, and continued to do so while he remained in Perth.

It was to the non-united congregation that Bishop Torry, in 1847, addressed a pastoral letter, of which the following are extracts.

“My dear friends,

“The relation which I bear to the Diocese of Dunkeld, wherein you are located, and a strong sense of my obligation to promote the interests of my heavenly Master’s kingdom, combined with the account which I must render of my ministry before the Judgment-Seat of CHRIST, have induced me to incur the hazard of, perhaps, offending you by this address; although my wishes and intentions are to promote your good, both for time and eternity.

“My nearness, also, to the confines of another world, (being in my eighty-fourth year,) makes it expedient, at least, if not absolutely necessary, that, if I can be of any service to you, I ought not to delay the attempt.

“I allude to your position as Episcopalians by profession, and yet living in a state of separation from the only Bishop in the world, who is authorized, ecclesiastically, to direct and interfere with your spiritual concerns.

“How far this brief address will justify me, in your estimation, I know not; nor do I know how far you may be disposed to give me *even a hearing*. But as I believe the attempt to be justifiable on every principle of faithfulness to the trust committed to me at my consecration, and on every principle of ecclesiastical practice, as exhibited in the example of the primitive Bishops, while Christianity was yet in its purity, I feel myself constrained by the love of CHRIST, and of those for whom He died, to address you *most seriously* on the danger of your position; and to invite you to avail yourselves of the opportunity of entering into that fold, the door of which has been opened to you, under the hope of the Divine blessing, and through which a good number have already entered in.

“It were hard to suppose that there are not many more among you who think of their state in a future eternal world *with serious concern*, and who believe that their happiness therein is only attainable through their connection with CHRIST, as members of that mystical body which He purchased by His death, and commissioned His Apostles, under the guidance of the Holy Spirit, to form and feed, after His ascension into heaven.

“To all such I address myself, leaving others to the undis-

turbed possession of the part which they appear to have deliberately, but, as I think, very unwisely chosen: unwisely, I say, for themselves, if scriptural and apostolical rule, if primitive example and practice are to be admitted as tests in what regards the faith, the sacramental doctrine and the government of the Christian Church.

“That many of you err in this respect, from a disinclination to consult any competent evidence on the subject, and do not ‘offend therein of malicious wickedness,’ I verily believe. And yet strange it is how any, professing to be Episcopalians, (unless on the Erastian principle that the Church is the mere creature of the State,) can think themselves entitled to that appellation, who are unable to point at one Bishop in the Christian world who has authority over them, except him whose authority they have renounced, and whose formerly proffered services they declined to accept.

“These things, my friends, ought not to be. They constitute a great evil. And, therefore, as a palliation, at least, if not an entire remedy of the evil, I address myself to the more serious portion of those professing to be Episcopalians, and all others who may be induced to listen to me: hereby inviting them to embrace the opportunity now set before them, of connecting themselves with a pure portion of the Catholic Church of CHRIST.

“From a combination of circumstances not necessary here to be recounted in minute detail, the Scotch Episcopal Church lost a congregation in Perth,¹ between forty and fifty years ago, under the pretence of an union with what was then called ‘an English qualified congregation.’ That ill-conducted, because *unrecorded*, measure took place before I was advanced to the Episcopate, during the ministry of the late Mr. Fenwick, who soon after got preferment in England.

“When the late Mr. Skete had been invited to fill up the vacancy at Perth, he while passing through Edinburgh waited on Bishop Sandford, to whom he promised to uphold the union. But, when settled in Perth, he either from *choice*, or *compulsion*,

¹ “The present Bishop of Moray and Ross [the late Bishop Low] first exercised his ministry there, and was pastor of that little flock as far back as 1789. He is still alive to verify that fact.”

renounced his obligation of adherence to that promise, in a letter to me, when I made the first visitation of my Diocese in 1810; under the pretence that he was connected with the Church of England, although he scarcely could be ignorant that the said Church possesses no authority be-north the Scottish border.

“No English or Irish Bishop can induct a Clergyman to a spiritual charge in Scotland, or exercise any discipline over him, should his misbehaviour be ever so great. If he please his vestry who assume the office of calling, admitting, or dismissing him by their own authority, he is (under that system) literally in the state of the sect of the Independents, with only as a mark of difference the Liturgy of the Church of England in his hand. And, in cases when any vestry do *thus* really assume more than Episcopal control, I feel certain that they assume an authority which the LORD and Head of the Church—our redeeming GOD—never gave them a commission to assume or exercise; and to whom they must render an account of their conduct, in contravening His all-wise and all-righteous arrangements.”

The following letter shows how warmly Bishop Torry watched the affairs of this congregation, and the zeal he displayed for the maintenance of the interests of the Church.

Bishop Torry to ———.

“Peterhead, Aberdeenshire,
“Dec. 4th, 1846.

“Sir,

“It can scarcely be unknown to you, that since the disestablishment of Episcopacy in Scotland at the period of the Revolution in 1688, there still has been preserved a regularly constituted Episcopal Church in that country, based on the same principles of primitive truth and apostolic order with that of England; and in strict communion therewith: yet claiming, though still disestablished, the right of independence, and of being governed in conformity with her own canonical regula-

tions; though under many calamitous circumstances, and great hardships.

"The Bishops and Clergy meekly submitted to these heavy trials; and it cannot be denied that, although sorely tried, we have been found faithful. But many of the laity grew weary of them; and, about the year 1718 erected a few chapels in the larger towns, turned their backs on the Church, labouring under both poverty and oppression, and invited clergymen of English or Irish ordination to minister in those chapels, though without being under the jurisdiction and inspection of any Bishop on earth.

"Hence a schism was begun, and branched out to a considerable extent among the Episcopalians (so called) in Scotland; and is partially continued to this day. In the town of Perth, (which lies within the precincts of my Diocese,) it is so; which is the more to be lamented, as all disabilities are now removed.

"The English Bishops have no jurisdiction beyond the Scottish border, with the single exception of the Town of Berwick on Tweed; and they are so far from desiring it, that it has been announced by the highest authorities of the Anglican Church, to those Clergymen who still refuse submission to the Scottish prelates, that they can claim no communion with the Church of England but through their connection with the Bishops of Scotland. The ground of that declaration certainly rests on the immoveable foundation of Divine commission, apostolic injunction, and catholic practice, in the best and purest ages of Christianity. Denied it may be, but it cannot be confuted or overturned as to its substantial truth.

"My reason, therefore, for intruding these remarks on your notice, (for which an apology is due, and hereby rendered,) is, that in the Town of Perth, when there happens to be stationed there an English regiment, the soldiers have hitherto been taken to the chapel which is in a state of separation from the Scottish Episcopal Church, and thus compelled to worship apart from the Communion of the English Prelates, and by necessary consequence, of the English Church. Such is the fact at present. About four or five weeks ago, an English regiment was sent to Perth, and the first Sunday after their arrival at the barracks

there, the soldiers were taken to the chapel where the Bishop's authority is recognized. On the second Sunday, (and probably ever since,) they were taken to the chapel where the Bishop's authority has *never been recognized*. On the contrary, his services, (those peculiar to his office,) when offered about thirty-four years ago, were *declined* by the Clergyman and Vestry of the qualified chapel (so called) on the *pretence* of their belonging to the Church of England; a pretence so groundless, that Bishop Horsley, when pleading the cause of the Scottish Church in the House of Peers, for the removal of the penal statutes, declared in reference to those gentlemen called then *qualified Clergymen*, that they had no more connection with the Church of England than with the Church of Mesopotamia. And Bishop Horsley was a man remarkable for the depth of his learning as a general scholar, and the extent of his knowledge as an orthodox divine: in short, as a man (in his official character) unrivalled in his day.

“It has been suggested to me, that by applying to you, your influence might be able to bring about an arrangement more favourable to our Church, in reference to the religious duties of English regiments, when at Perth. If such be in your power, it would be doing a good work, which would be gratefully acknowledged.

“At any rate I hope you will pardon this intrusion on your time and notice.

“I have the honour to be, Sir,

“Very respectfully your obedient Servant,

“PATRICK TORRY, D.D.

“Bishop of S. Andrew's, Dunkeld,
and Dunblane.”

Bishop Torry to Mr. Chambers.

“Peterhead, Dec. 7th, 1846.

“Reverend and Dear Sir,

“The mail of yesterday brought me an answer from Mr. Gleig, which I am sorry to say is unfavourable. He states that the Secretary at War refused positively to sanction the proposed

arrangement; and assigns as a reason, our use of the Scotch Communion Office, as if that which is our National Office and our chief treasure, were a pearl which worldly policy ought to induce us to throw away. But let his letter speak for itself; which having perused, please return to me.—I have arrived at such a different conclusion from my friend Mr. Gleig, as not to doubt that the total desertion of our own national Eucharistic Service would prove the extinction of our existence, as the remains of a pure branch of the Catholic Church in Scotland. Let us not, then, be discouraged by this rebuff; but retain our integrity, and continue faithful in the discharge of our trust, and through the grace of our heavenly Master, and Divine Almighty Head, depend on Him for protection and ultimate success.”

While, however, various efforts were made in this direction, that noble scheme was proposed, which after years of patient waiting and labour, has at length taken deep root, and gives the promise of bearing so much fruit in the Church of Scotland. I allude to the erection of S. Ninian's Cathedral.

Bishop Torry to the Lord Forbes.

“Peterhead, July 2nd, 1847.

“My Lord,

“I have been informed by Mr. Lendrum, one of the Presbyters of my Diocese, of the projected scheme of building a Church and Collegiate habitation for a few clergy in the city of Perth.

“Mr. Lendrum expresses his intention of paying me a visit soon, for the purpose of laying before me all the details of the matter; but in the meantime he has communicated to me a general outline of the scheme, sufficient to show me its nature and purport. It is, in my estimation, a noble scheme, and would doubtless, if carried into effect, be through the Divine blessing, productive of great benefit to the Church. When contemplated even in prospect only, it excites joyful feelings; how much more, therefore, when it shall become a reality!

“Were it the will of GOD it would gladden my heart in the evening of my days, to witness even the commencement of it, and its partial execution by the erection of the chancel to serve as an interim church.

“The entire completion of the scheme I dare not hope to see, for I am in my eighty-fourth year, and the oldest Prelate in the island of Great Britain, with the exception of the Archbishop of York. It appears that your Lordship is the originator of this noble scheme, and that you have shown your liberality by contributing a handsome sum of money towards its accomplishment. For this your Lordship deserves the hearty thanks of the Church generally, and particularly of myself, for the interest you have shown in the welfare of my Diocese, which I hereby respectfully and cordially offer to you.

“I may have occasion to address your Lordship again, after I shall have seen Mr. Lendrum. In the meantime, I have the honour to be,

“My Lord,

“Your Lordship’s very faithful and obliged Servant,

“PATRICK TORRY,

“Bp. of S. Andrew’s, &c.”

The consequence of this visit was the publication of the following letter by the Bishop, recommending the scheme, though, it will be seen, suggesting a different name: S. John was evidently chosen as the Patron Saint from his having been adopted in that character by the Fair City.

Peterhead, August, 1847.

“My Lord,

“The Rev. Alexander Lendrum, of Muthill, has visited me for the purpose of laying before me your proposal for the erection of a Cathedral in Perth, to be designated ‘The Cathedral Church of the Apostle S. John,’ and a collegiate residence for the Bishop of the Diocese,—and a staff of four or five Clergy to conduct the daily and Sunday Services of the Cathedral,—

and to celebrate Divine Service in surrounding localities, where there are no resident Clergy, as the Bishop, for the time being, may direct and require.

“Of this, your Lordship’s noble and generous scheme, I have the greatest pleasure, after the most mature deliberation, in expressing my full and unqualified approbation; and therefore feel bound to convey to your Lordship my heart-felt thanks for the interest you have thus manifested in behalf of this long afflicted Church, and of my Diocese in particular.

“Your Lordship’s undertaking is a great national work, in which the whole Church is interested; though my Diocese has, for good and sufficient reasons, (as it appears to me,) been selected as the immediate partaker of the benefit. Under this persuasion I earnestly trust that it will receive the hearty prayers and the warm support of the whole body of the Church.

“The declining years of my Episcopate have been to me a period of much anxiety; but they have more recently been refreshed with some marked tokens of renovated zeal and strength. The faithful, I perceive, have not laboured and prayed in vain. The great Head of the Church has heard the prayers, and rewarded the labours of His people. I rejoice more especially to think that the present undertaking will conduce in a very high degree to the revival of the Church. I do verily believe that a Cathedral adequately endowed, with a provision for the residence of the Bishop, in so central a locality, and a full staff of *working* Clergy, would, under the Divine blessing, do more than any thing to consolidate the strength of the Church, to quicken the zeal of her members, to set forth the sublimity of her worship, and to exhibit her renewed life and vigour. It would, as from its centre, send forth its branches over the whole land.

“No great undertaking can be carried on without a large amount of individual and combined exertion. I therefore, understanding it to be your Lordship’s wish and recommendation, do hereby constitute as a Committee to carry out the plan,—

OF THE CLERGY,

- “1. The Bishop of the Diocese, for the time being, who shall preside at all meetings when present;

- “2. The Rev. C. J. Chambers and others, hereafter inducted by me and my successors to the collegiate charge at Perth ;
- “3. The Rev. Alex. Lendrum, of S. Michael’s Church, Crieff ;
- “4. The Rev. John Macmillan of —, Strathtay ;
- “5. The Very Rev. John Torry, presently of Meigle, &c. ; and

OF THE LAITY,

- “6. The Right Hon. Lord Forbes, of Castle Forbes ;
- “7. The Right Hon. Lord Viscount Campden ;
- “8. The Hon. G. F. Boyle ;
- “9. Sir James Ramsay, of Banff, Baronet ;
- “10. Sir John Forbes, of Pitsligo, Baronet ;
- “11. The Right Hon. W. E. Gladstone ;

with power to add to their number, and to form, if judged expedient, a separate Committee in England for the special purpose of raising funds. And I hereby empower the before-named Committee, to draw up a Constitution for the Cathedral and Collegiate Residence, agreeably to the Canons, consistently interpreted, and in strict conformity with the authorized Formularies of this Church.

“The following historical summary may be useful in exciting an interest in your Lordship’s scheme among Churchmen in general, but especially among English Churchmen, who cannot be so familiar with the causes of our poverty, difficulties, and peculiar position, as the natives of our own country ought to be.

“The Church of Scotland, as is generally known, was supplanted at the period of the Revolution, by the present Presbyterian Establishment. The Bishops and Clergy had sworn allegiance to James the Seventh and *his heirs*, and therefore, on conscientious grounds, refused to transfer that allegiance to William of Orange.

“Throughout the greater part of Scotland there was a strong attachment to the Church ; and, north of the Tay, comprising more than one half of the kingdom, there were then only three Presbyterian Meeting-houses. Notwithstanding that they had thus the affections of (probably) three-fourths of the entire kingdom with them, the whole of the Bishops, with seven hundred of their Clergy, retired before the clamorous few, and left

their positions without the least show of resistance. They were thus left destitute of Churches or houses. They had no place wherein to celebrate Divine Worship, but the seclusion of a thicket, the kitchen, the barn,¹ or the hut, as it might be, of some of their adherents. They, nevertheless, felt that their commission, as Ministers of the Cross of CHRIST, was not affected by the fact of their having been dis-established, and that their Ordination vows still obliged them to minister the Word and Sacraments to their faithful people. The Church, of which they were still the rulers, was, as before, the only representative in Scotland of that branch of the one Holy Catholic Church which was planted there, if not by S. Paul, at least by S. Ninian, S. Columba, and others of the Apostolic fellowship.

“By a succession of exterminating persecutions, the Church, at the end of the last century, was reduced to a handful of faithful men and women, whom no sufferings could drive from her fold. The Clergy could not say the common prayers in the presence of more than four persons besides their own families under a penalty of six months’ imprisonment for the first offence, three years for the second, and banishment for life for the third, with the certainty of death, according to the letter of the law, if they returned to their native shores. The Laity, too, if known to attend the ministrations of any of the proscribed Clergy more than once in a year, were punished with the loss of their civil rights.

“Indeed, the effects of the persecutions have hardly yet died away, though it is upwards of fifty years since the penal statutes were repealed,—for these long-continued sufferings broke the spirit of the Church, crushed her energies, and rendered her incapable of taking full advantage of her renovated position. To this day persons of the highest rank think it no disgrace to worship GOD in a damp and miserable hovel. In short, the

¹ “He who makes this announcement to the public has worshipped GOD in a Barn, with (apparently) a hundred people; and, when ordained soon after, and sent to a charge, then vacant, had a small congregation as an appendage to his own peculiar charge, to which appendage he discharged the pastoral duties, every alternate Sunday, in the afternoon, for five or six years, in *the Kitchen* of a shopkeeper, in the village where that little flock was congregated.”

Church is but now emerging from her obscurity, and putting forth her genuine claims to the affections of the Scottish people.

“It must not be forgotten, however, that what the Church lost in numbers and external accommodation, she, during the gloomy period of her history, gained in purity and inward strength. While she was established, she possessed but few claims to Catholicity beyond her Apostolical succession. For it is well known that the violence of the Cameronian Sectaries defeated the pious intentions of her Bishops to provide her with a Liturgy, although they were supported by the Monarch of the day—Charles the First;—and hence all her worship was performed in the same extemporaneous manner which now characterizes the various denominations of dissenters from the Apostolic Church of CHRIST. The Sacraments were irregularly administered by such rites as each Clergyman chose to adopt; and from all her Services there was wanting every degree of ceremonial which could indicate any relationship between the earthly and the heavenly Jerusalem. The violence of the Sectarian prejudices prevented the adoption of anything that could typify the celestial ministrations. All was a cold and lifeless Puritanical Service.

“But so soon as the Church became unfettered, her Bishops restored the use of a Liturgy, and introduced such a degree of ceremonial in Divine Worship as their then circumstances admitted. Her chief glory, however, was to return to the ancient and Catholic *Use*, in the celebration of the Holy Eucharist, by adopting as her national Communion Office one formed after the purest models of antiquity. Her return to a right practice, in all things, is by no means complete. Daily *public* prayer is little more than a novelty; and the daily Cathedral Service is hardly known to her. On this account her rulers cannot help feeling humbled, because the last fifty years of peace have not been improved by her as they ought. Earnest-minded and prayerful men have not found in her that amount of spiritual food which they would have wished. In the purity of her teaching she excelled, perhaps, every other branch of the Christian Church; but her *peculiar position* prevented her carrying her principles fully into practice.

“Now, however, by the good providence of God, her position is improved, and she is fast recovering from the nervous inactivity which was the almost necessary result of her sufferings; protracted as they were for more than a century. She is now manifesting and putting forth her inherent strength. She needs but to be supplied with the means of carrying on her work, and, under God, her difficulties will rapidly disappear.

“Unaided, save by her LORD, she has hitherto had to struggle against native wealth and its natural influence,—against political principles of a worldly and unchristian character, and the power with which they have been advocated. But now some of the great and wealthy among her sons, who have been led to study her principles, are warmly espousing her cause; and she has the sympathy of the most pious of the children of her English sister. Yet they know not, many of them, her wants, nor the fearful struggle she has to carry on with the crushing spirit of the world. Were she supported as she deserves and needs to be,—were her children, who are now striving to raise her from her state of sad depression, encouraged as they ought to be, before many years she would be seen in her ‘clothing of wrought gold,’ and ‘girded with strength;’ she would become known throughout Scotland as the messenger of the glad tidings of salvation to the great mass of the people. Oppression, poverty, and persecution drove them from her pale; but now, wherever she is enabled to extend to them her blessings, they are once more flocking to her standard, ‘as doves to their windows,’ and claiming her sacred privileges.

“I cannot expect to see your Lordship’s great undertaking completed, having, already, nearly attained the advanced age of eighty-four; but I will even yet hope, if it be God’s will, to see it fairly begun, and in part executed. In the fullest and most entire faith that it is an undertaking of which God approves, and with the mingled feelings of hope and gratitude, I commit the carrying out of the same to the guidance of Him Who can alone dispose of the wills and affections of His people towards any pious or good object.

“One thing is certain,—this great work cannot be accomplished without many considerable sacrifices on the part of in-

dividuals, and perhaps some acts of self-denial. But, as I am fully convinced it will exercise hereafter a powerful influence on the destinies of this whole Church, I most earnestly commend it to the liberal support of every devout Churchmen whom this may reach. Their offerings, whether given of their abundance, or as the fruit of self-denial, will do an amount of good, the consequences or the extent of which it is impossible to calculate. Whoever, in the present position of the Scottish Church, undertakes and carries on any great work, which will materially contribute to the consolidation of her strength, is doing more for the promotion of the Redeemer's kingdom than it is, perhaps, possible to do in any other circumstances, or in any other branch of His Vineyard.

“ Let me then conclude this, my earnest recommendation, in the words of inspiration—‘ He that soweth sparingly shall reap also sparingly ; and he that soweth bountifully shall reap also bountifully : every one as he purposeth in his heart so let him give, not grudgingly or of necessity, for GOD loveth a cheerful giver.’

“ I have the honour to be, with deep respect,

“ Your Lordship's faithful and obliged Servant,

“ PATRICK TORRY,

“ Bishop of S. Andrew's, &c.

“ To the Right Hon. Lord Forbes.”

The Committee, in their appended address, explain why—

“ After the most mature consideration, Perth has been selected as the most appropriate site for the first Cathedral and Collegiate Residence under the Church in Scotland, since her return to the primitive position and pattern of the Church Catholic. It is a city of considerable population, in the very centre of Scotland, and the capital of one of its largest and most populous counties, in which are the seats of a very large number of the aristocracy and gentry. There pass through it, perhaps, a greater number of strangers than through any other town in Scotland, except Edinburgh. For these reasons it is well adapted for one of the leading objects of the undertaking,

—namely, that of manifesting to a large number, of both the inhabitants of Scotland and strangers, the beauty of the Church's ritual and her progressive advancement towards her proper position. It is further pointed out by its locality as a most appropriate place for the residence of the Bishop of Dunkeld; while, from its vicinity to Glenalmond, the seat of Trinity College, it must, if provided with a proper Ecclesiastical Establishment, exercise a powerful influence on the future destinies of the Church throughout the country.

“We should have preferred the restoration of one of the ancient cathedrals; but it is enough for us to know that they are shut out from us for the present. And we know no reason why we should remain inactive, with folded arms, merely because we cannot have every thing as we should like. We must consider that the present wants and claims of the Church, and our own present duty to her, are paramount to every other consideration.”

While this scheme was contending with hosts of difficulties, but still, though slowly, prospering, other events of deep interest to the Scottish Church were also in progress.

In 1846, Bishop Torry had published a Pastoral Address, in which while, as usual, contending for the National Office, he incidentally mentions one or two curious particulars.

“It may, perhaps, have a tendency to give the tide of opinion, whether clerical or lay, a more favourable direction, if they shall be induced to peruse attentively and seriously the facts and doctrines as they were manifested when I commenced my ministerial services, about sixty years ago. For this I have at least one qualification, peculiar to myself, namely, that I am the only one of the Episcopal College, now alive, who can speak of the state of the Church at that time from his own personal knowledge and experience; and I not only write under a deep sense of obligation so to do, but I cherish the hope that my address will be the more readily listened to, as it is probably the last public

testimony which I shall ever be able to give to questions so vitally connected with the purity and well-being of our holy profession.

“ At the period alluded to, there were fifty-eight separate congregations, with regular weekly service, and five or six smaller congregations, which had only occasional service. These were all in communion with the Scottish Bishops, and, of course, under their supervision and government. Of that whole number, there was only one wherein the Scotch Communion Office was *not* used at every administration of the Holy Communion, to the entire delight and edification of the recipients, so far as I ever heard.

“ And even, in that one instance, the practice of Dr. Overall, Bishop of Norwich, accounted one of the most learned divines in England, was adopted. That practice consisted (and he was not singular) in his introducing, immediately after the words of Institution, the first Post-Communion Prayer before the distribution and participation of the elements.

“ The arrangement, thus adopted, seems to have been intended as a substitute for the Prayer of Invocation of the HOLY SPIRIT upon the elements, as used in our own and in the most primitive Eucharistic Offices; thereby tacitly confessing the consecration of them to be defective without it.

“ So that, with the exception of that one Church, which hardly can be called an exception, under the modification now mentioned, the use of our national Eucharistic Form was *then*, and for a long time after, universal in Scotland, within the limits of her own Episcopal jurisdiction, as it soon afterwards became in the Church of the United States of America. And on that subject, the most important of all others, the Clergy and laity of this Church were of ‘one mind and judgment, and at peace with one another.’

“ How different our state now is, it is needless, yet sorrowful, to say !”

“ We claim for it a reverend antiquity—the same claim which was made by the Fathers of the English Reformation in behalf of the first Reformed Office, which (as I have already said) is substantially the same as our own. So that, in point of fact, we have only departed from the Church of England in so far as she has departed from herself.

“ We claim for our own national Office the unambiguous voice of primitive truth.

“ We appeal to the archives of the Church, and its records, where the testimonies in our behalf are registered in characters which do to *this day*, and we trust shall even to the last day—‘ the day of the LORD’—defy the injuries of time.

“ And shall we give up what is sanctioned by such high authority, and recommended by such undeniable evidence? Undeniable, I fearlessly call it, because there is no possibility of evading the force of it, but by challenging the integrity of the witnesses, namely, the primitive martyrs and confessors. He would, indeed, be a bold, not to say an impious man, who should make such an attempt.

“ Why then, I repeat, should we surrender what is so sanctioned and recommended?

“ We cannot plead the persuasion, far less the compulsion, of any *external* influence prompting us to it. Our disturbance *has been*, and *still is*, from those ‘ of our own household.’ I am satisfied that the Church of England, in its corporate capacity, desires it not.”

In the same year, a proposal was made by Bishop Low to endow a seventh Bishopric, that of Argyle and the Isles, to be separated from his own;—a munificent proposal certainly, yet not unclogged with a certain proposed interference in the freedom of the election, which seemed objectionable to many of the Bishops. Mr. Ewing was elected at the Synod holden for that purpose; and the College refused to ratify the election. This irritated Bishop Low to a high degree. Hence the following correspondence.

Bishop Low to Bishop Russell.

“ Priory, Pittenweem, Jan. 12, 1847.

“ I request you to inform your friend Bishop Skinner, and to desire him to inform his brethren, that, as soon as the *present Bishop elect* of the separated Diocese of Argyle and the Isles is *consecrated*, I do hereby bind and oblige myself to

execute an Irrevocable Deed of Endowment of £8000, to be placed in the hands of the Trustees of the Episcopal Fund, for the maintenance of the said Bishop of the said See and his successors Bishops, after my decease ; resigning in the meantime all my Episcopal emoluments for the present maintenance of the said Bishop.

“ I wait till this day three weeks for your and their answer to the above ; which answer will determine finally my conduct, which, you know, will determine the conduct of the laity, who, if the answer refuses my offer, have determined upon publication, for which they will be furnished with ample materials, and which friends in the South as well as enemies in the North will have cause to repent. The excitement has already extended far beyond the limits of Argyle and the Isles. I have now commenced the sixtieth year of my Ministry, and instead of bothering me, as has always been the case, why don't you and the Bishop of Edinburgh impress upon Bishop Skinner and his associates, the irreparable mischief which they are inflicting upon the Church ? The recommendation of a *new election* I can demonstrate to be the extreme of weakness or insincerity : indeed, recent and other occurrences I fear will compel me at parting to say to some friends, *Et tu Brute*. I am yet the ancient friend of those friends.

“ DAVID LOW.”

The same to the Primus.

“ Priory, Pittenweem, Jan. 18, 1847.

“ Right Reverend Sir,

“ Bishop Russell informs me that you have notified to the Presbyters of Argyle and the Isles, ‘ that their election of the Rev. Alexander Ewing falls to the ground, not being approved by the majority of the Bishops.’

“ I hereby notify to you my *protest* against your notification. The question is *not* about any existing Diocese, but about the *creation or revival* of a Diocese ; the case therefore is entirely a new one, and not regulated by *any* Canon. *You* however have taken it upon you to regulate it ; but of your right to do so, the Church and the public will have an opportunity of judging.”

The Primus, in the name of the College, gives a dignified reply.

“It has yet occurred to some Members of the Episcopal College, from a sincere and earnest wish to have the affair quietly and harmoniously adjusted, as is the desire of us all, to intreat of Bishop Low to execute forthwith an *irrevocable* Deed in favour of Argyle and the Isles, such as will on revision be approved and esteemed valid by legal friends of the Church, to be placed in the hands of the Episcopal College, and that he, Bishop Low, will henceforth abstain from all interference in the election of a Bishop for the said see, on which assurance and Deed being executed, the Primus will again be authorized to issue a fresh mandate for election to the Presbyters of Argyle and the Isles. Upon mature reflection, you cannot fail to perceive the immediate necessity for the Episcopal College being put in actual possession of such a proper legal and irrevocable Deed of Endowment, before we can move one single step from our present unhappy fix, or do any thing towards the accomplishment of your wishes in the erection of this seventh See; and, if you have the good of the Church sincerely at heart, as we shall be glad to believe, you can never certainly think of suffering any merely private or personal consideration to sway you for one moment, or lead you to couple your munificent generosity with conditions, which your brethren are not at liberty to comply with. I am fully authorized to state, that the absolute necessity of such a strictly formal and irrevocable Deed for the Endowment of a seventh Diocese is now acknowledged by every one of your colleagues, and that without such a Deed no farther step can be taken in the matter of Argyle and the Isles.”

And a few days later :

“It becomes my duty, however unpleasant, to intimate to you officially, that, from your having failed to implement the conditions, upon which alone the several Minutes and Proceedings of our Episcopal Synods of September 1845, and of March and September 1846, could be considered as founded, regarding your resignation of part of your united Episcopal Charge, and

the erection of Argyle and the Isles into a new and seventh Diocese ; these Minutes and Proceedings must now be virtually regarded as cancelled, and no longer binding on the Members of the College of Bishops, who will accordingly at their very first Episcopal Synod unanimously rescind and set them aside. For even you yourself must be aware, that no separate Diocese would have ever been created or thought of by your brethren, except on what they imagined to be the solemn and positive certainty of a sufficient Endowment. And no one but yourself could ever have dreamed of the possibility of a new Diocese being created in the Church, not to be 'regulated by *any* Canon.' ”

Of these proceedings Bishop Torry fully approved, and the case thus stood for some months.

Our Prelate's wise care for the interests of his Diocese is well shown by the following letter :

Bishop Torry to —.

“ A house designedly erected for the hallowed purpose of glorifying God, and benefiting man, should never be changed from its destined purpose, until it can be substituted by a better, in what might be thought a more convenient position ; and in that case, when circumstances render a substitution both practicable and desirable, there is no sacrilegious desecration of the former one, but rather an expansion of its original purpose,—a better means provided for carrying its great and holy objects into effect.

“ Its sacredness, and even its pecuniary value, become merged in the structure substituted for it.

“ But *till then*, let it enjoy that religious respect which JEHOVAH Himself claims for it in these words, ‘Ye shall keep My Sabbaths, and reverence My sanctuary: I am the LORD.’ Surely not less reverence is due to God's Christian house of Prayer than He claimed for His Mosaic Tabernacle ?

“ I have now received answers from all the Members of the Episcopal College. The last one came to hand on the 11th

instant. Their unanimous opinions are condemnatory of that part of the Constitution of your Chapel to which I have objected, as in its tendency ultimately destructive of the congregation.

“From the communication of one of the Bishops, it appears that our Church is, just now, in danger of losing a congregation, which for a few years have met for Divine worship in a Chapel erected on the principle you plead for—namely, borrowing money, and pledging the house of God in security for it. The right, therefore, of pledging the sacred edifice in security for money borrowed, as it ultimately leads to the danger of its being brought to sale, and thus constitutes the root of the evil complained of, ought *not* to be sanctioned by the Bishop of the Diocese, who is bound to watch for the safety of his *whole flock* wheresoever located; and I do not think that it ever will be so sanctioned by the College of Bishops in their corporate capacity. Persisted in, and acted on, by lay managers, it may be; for Scottish Bishops can do nothing, having the force of legal obligation, to prevent it: but such conduct might fairly be considered as tantamount to casting off their authority; and in what that would eventually terminate, it requires no spirit of prophecy to foresee. There is another point which I have to communicate, and which I *did not* consult my colleagues about, but which a majority of them have mentioned of their own accord, as connected with this painful business. It is this, that your Clergyman cannot be *inducted*, nor your new Chapel *consecrated*, until the Constitution be so altered as that the Bishop of the Diocese can give it his sanction and approbation; and I do not think this can be done without entirely rescinding it.

“Let me, then, my good sir, intreat you, and through you, all others connected with this concern, to draw up a new Constitution; carefully guarding against those things that have been objected to, and even restricting Trustee and Managers, both present and future, from pledging your Chapel, by heritable bond, in security for money borrowed; and further restricting them from bringing it to sale, except under the obligation, clearly expressed, of substituting another Chapel for it, as good, or better, and larger if needful.”

In the August of this year, Bishop Moir, of Brechin, departed this life. His funeral was attended by the Primus and the Bishop of Oxford: the former, on the following morning, consecrated the new church at Fasque, the foundation of the Gladstones. Hence he proceeded to Edinburgh, to assist at the Autumnal Synod. There were present the Primus, with the Bishops Terrot, Low, and Russell.

“Bishop Low, (writes one of these,) then laid on the table new, valid, and irrevocable Deeds for the Endowment of the See of Argyle, putting his whole heritable and personal property in the hands of trustees for that purpose, naming the Primus and Bishop of Edinburgh, together with the Trustees of the Episcopal Fund, who are directed to pay to himself during life the whole yearly interest of the same (he meantime making over to the Bishop of Argyle whatever moneys he yearly receives from the Episcopal Fund, Regium donum, or any other source of income), and the whole at his death to the Bishop of Argyle, who shall have his residence within the Diocese, and if in any year he shall be absent for six months without permission of the above-named Trustees, or if the Diocese shall continue vacant for a whole year, then the revenue shall be forfeited for that time, and one half the amount be paid over to the Episcopal Fund, and the remaining half to the Scotch Episcopal Church Society. Matters being thus settled, no further objections could be made, and the Primus was about to move that a fresh mandate should be issued for a new election, when he was strongly met by a motion from Bishop Russell, assisted by the other two Bishops, that the election of 14th October last in favour of the Rev. Alexander Ewing, should be sustained and held valid.”

The Primus formally protested against the arrangement: but finally agreed to consecrate, if the Brechin election should be satisfactorily concluded before the day fixed for it.

In the meantime, the Bishop was preparing for his

last journey southward. "Notwithstanding," he says to Mr. W. Forbes,

"my unfitness for public duty (not from bad health, but from the feebleness of age), I have been prevailed upon to go to Perth and Crieff for the purpose of confirming in those towns, and also for the further purpose of consecrating the new church at Crieff, and of ordaining Mr. Wildman to the Priesthood, on and after the 22nd instant.

"The prospect is alarming to me; but God is all-sufficient, and I must look to Him for support."

The Bishop gives the following account of his proceedings in a letter, I imagine, to the Primus, and therein alludes to the election of Bishop Forbes to the vacant See of Brechin.

"Baldinny, October 1, 1847.

"My dear Bishop,

"I am just favoured with your letter, while I was making arrangements for sending a narrative of my proceedings in my own Diocese. I arrived safely at Perth on Saturday, the 18th ult., and next day administered Confirmation to eighteen candidates, chiefly adults, after addressing whom before, and after, the administration of the sacred Rite, I next addressed the members of the congregation at large, on their duties and encouraging prospects.

"The same address, with necessary alterations, was made to serve the congregation at Crieff, and, though poorly delivered, was well received in both cases. The church at Crieff is a very beautiful small structure, quite characteristic of its holy purpose; and a respectable number of persons presented themselves at the altar, among whom were some strangers, Sir John Forbes of Fettercairn, his brother, Mr. Reid, and some others less known to me.

"It seems now to be quite certain that the building of the chancel of a large church at Perth will be carried into effect, as a considerable number of gentlemen of influence and fortune have undertaken to act as a committee for that purpose. The Hon.

Mr. Boyle, brother of the Earl of Glasgow, and heir-presumptive to his immense property, came to Muthill to signify his concurrence with others in that business; and as they have subscriptions amounting to £3000 and more (as I believe,) there can be no doubt that the work will be commenced and carried forward with energy in the spring, unless some unforeseen obstacles start up.

“Before leaving Perth, I left a letter for Lord Medwyn, expressive not only of my acquiescence in his son’s election for the vacant Diocese of Brechin, but of my entire delight in that circumstance. So that should I be prevented from bearing a hand in his consecration, it may not be ascribed to any want of affection towards him.

“What further I may have to say on the subject, I defer until we meet in Aberdeen, which I think will be about the middle or end of next week.”

It was during this consecration^{from} at Crieff, that the petition for the Scotch Prayer Book was presented to the Bishop, which led to such important and unforeseen results. It must have been a grief to him that the consecration was attended by none of the Clergy using the English Office: though it is only just to remark that shortly after, when the Chapel at Coupar Angus was consecrated for Bishop Torry by Bishop Russell according to the English Rite, all the Clergy of the Scotch Office made a point of attending. In the course of this journey, Bishop Torry visited Trinity College, and thus writes to the Warden:

“Allow me now to repeat my thanks for all the courtesy I experienced, as connected with my visit to Trinity College, Glenalmond, and to express my great admiration of all the arrangements of that institution, and the admirable discipline into which the students have already been brought.

“That your days may be lengthened in bringing it to its ultimate perfection, and so fulfilling the design of it, is the hearty prayer, &c.”

The following curious letters between the Bishops of an established and non-established Church, call for no remark :—

Bishop Torry to Bishop Maltby.

“ Peterhead, Oct. 12th, 1847.

“ My Lord,

“ I am credibly informed that two Presbyters in your lordship’s diocese—Messrs. Page and Wood—have lately officiated, as candidates, in the schismatical chapel in Perth, and that the latter (Mr. Wood) has been chosen by the vestry thereof as their permanent clergyman.

“ Of this irregularity, which no Scottish Bishop can prevent, I meekly complain ; and I think that some disavowal of it, on your lordship’s part, seems needful to remove the evil effects of it from the minds of the people. If this disavowal be withheld, the schismatical congregation will boast that they are going on (though in defiance of all ecclesiastical order) under the sanction of the Bishop of Durham.

“ I beg that your lordship will excuse this intrusion on your notice, and that you will believe me to be, with deep respect, your obedient servant,

“ PATRICK TORRY,
“ Bishop of S. Andrew’s, &c.”

Bishop Maltby to Bishop Torry.

“ Auckland Castle, Oct. 23rd.

“ Right Rev. Sir,

“ I am sorry to observe, that the pointed manner in which you assume that I give my sanction to what I do not formally condemn ; inasmuch as it is a matter not in my jurisdiction ; agrees but ill with the character of meekness, which you claim.

“ I have always lamented the dissensions which have of late prevailed both in the Established Church and in the Episcopal Church of Scotland. But I have not felt it my duty, nor indeed have I time, to enter into the nice discussions which have

taken place in the Episcopal Church. I have not been backward in expressing to my Clergy a strong disapprobation of any wilful opposition to the known and lawful authority of the Prelates; but I do not expect to be called to account for not interfering whenever a Scottish Prelate or Presbyter may chance to be offended by the supposed intrusion of an English Clergyman.

“ I have the honour to be,

“ Right Rev. Sir,

“ Your most obedient servant,

“ E. DUNELM.

“ The Right Rev.

“ The Bishop of S. Andrew’s, &c.”

Bishop Torry to Bishop Maltby.

“ Peterhead, Oct. 27th, 1847.

“ My Lord,

“ I have the honour of stating in reply to your lordship’s letter, received on the 25th inst., that I neither assumed, nor meant to assume, that your lordship approved of what you did not formally condemn. All that I asked from your lordship was—a disavowal of any countenance or encouragement to the irregularity of two of the Presbyters of your Diocese, who came into Scotland and officiated as candidates for the pastoral charge of a congregation, in avowed opposition to the Bishop of the Diocese wherein that congregation is located, and who are not under the inspection of any other Bishop in the Christian world. If they boast of this as a peculiar privilege they are to be pitied; and the Church that is liable to be annoyed by them, is to be pitied also; and might reasonably look for sympathy from a more favoured sister Church, in so far at least as to disapprove of all such irregularities as those alluded to.

“ But since it is your lordship’s pleasure neither to approve nor disapprove of such conduct, I will cease from any further intrusion on your time and notice, and have the honour to be your lordship’s obedient servant,

“ PATRICK TORRY,

“ Bishop of S. Andrew’s, &c.”

Bishop Torry to Bishop Forbes.

“ Peterhead, Oct. 30th, 1847.

“ My dear Bishop Forbes,

“ I have just seen Mr. Rorison this evening, who delivered your kind message to me. Allow me, therefore, in return, to send you my hearty congratulation on your advancement to the Episcopate.

“ I was not unmindful of your request in reference to yourself on the day of your Consecration ; nor shall I ever be on all suitable occasions ; and I desire, and will expect, the same fraternal intercession, in my own behalf, from you. Placed, as I now am, by my very advanced age, so near the confines of eternity, I have need of the prayers of my brethren, that God may prepare me for it, and keep me ever mindful of it. But many good days, I trust, await you, to be employed in promoting the glory of God on earth. May He, for that purpose, bestow upon you the blessings of health, and firmness of mind to discharge truly the office of a Bishop, so needful in these days of declining zeal and temporizing conduct, to which we are perpetually in danger of being allured by the example and spirit of the world.

“ I shall be delighted to receive your proffered visit when the time arrives, in which you can do it conveniently. In the mean time I hear you are to return to England for a few weeks, to make arrangements for leaving it for good and all, and settling in your own Diocese. That you may there be rendered an instrument, in God’s hands, of great good, is the hearty prayer of your affectionate brother and faithful servant,

“ PATRICK TORRY,

“ Bishop of S. Andrew’s, &c.”

This year was rendered memorable by the repeated testimonies of the Archbishops of Canterbury, and the Bishops of London, Salisbury, Rochester, Limerick, and Bangor, against the foolish assumptions of those who claimed to be English Episcopalians in Scotland. These were partly occasioned by a kind of deputation

into England, chiefly promoted by the notorious Drummond, in order to agitate in favour of his scheme. Thus good was, by God's providence, brought out of evil.

It is thus that, in writing to the Secretary of Trinity College, the Bishop characterizes the Warden's conduct in refusing to admit to Communion a gentleman who vigorously supported the schismatical Chapel at Perth.

“What I, however, am chiefly concerned with, as Bishop of the Diocese wherein the said college is located, is the *ecclesiastical* part of the system; although deeply and personally concerned also in the *educational* part, having three grandsons now placed there.

“And with regard to the ecclesiastical part of the system, which I believe to have been the chief cause why the college *exists at all*, I feel bound to declare my conviction that, in reference to the difference above alluded to, the warden's conduct was beyond all praise; being in strict conformity with scriptural rule and primitive practice. Very few of us, whether Bishops or Priests, would have shown such *firmness of mind* and faithfulness to their commission, as stewards of the mysteries of God, as the warden exhibited on that occasion.

“In reference to the case of his antagonist, it may be confidently asserted that no person can deem himself blameless by halting between two opinions. No man is at liberty to participate of religious privileges, whether ordinary or sacramental, under a banner raised in direct defiance of the diocesan Bishop's divinely commissioned authority; and, when the fancy strikes him, to claim the same right from a ministry, acting in obedience to the Bishop's authority, and, of course, in strict communion with the Scottish Episcopal Church. These two principles never can be made to meet; no reasoning, however ingenious, can reconcile them, or make them consistent with each other.”

The book referred to in the following letter was ultimately given by the Bishop to the Cathedral at Perth.

“ Peterhead, Feast of S. Philip and S. James, 1848.

“ My dear Madam,

“ I trust you will excuse the freedom with which I address you ; and I beg you will accept my grateful sense of the confidence which you repose in me with regard to the *ultimate* disposal of your illuminated Eucharistic Office, after my death, which, as I am now in my eighty-fifth year, cannot (humanly speaking) be considered far distant. In one or other of the three libraries alluded to in my former letter, it shall be directed by my executors to be deposited. And I hope you will permit me to make known to such by a note on the reverse side of the title page, to whom our Church is indebted for such a boon, and such an uncommon testimony borne to her purity and faithfulness. Our Scottish branch of the Catholic Church has had to mourn in her ruins for a century and a half ; while, by the Divine blessing, what she lost in respect of secular advantages she hath more than gained in the school of adversity.

“ God grant that the partial countenance of ‘ the powers that be,’ may not prove injurious to us, by exciting a spirit of secularity in our hearts and an indifference to the obligation of keeping an eye steadily on the ‘ old paths and walking therein.’ ”

The Bishop, in writing to his son, shortly after, makes one or two touching allusions to his weakness and his consolations in it.

“ Peterhead, May 24th, 1848.

“ My dear John,

“ There is little prospect of your ever seeing me again under your own roof, for I am no longer able to struggle against the growing weakness and infirmities of extreme age. Although I still can do much at my desk, my locomotive powers are sadly diminished. But I am thankful that God has raised up for me a friend, who is not only willing, but expresses himself delighted, to be able to act for me on every necessary occasion, wherein episcopal offices are indispensable.

“ I allude to the Bishop of Brechin, who is to return to Scotland several weeks sooner than he had intended for the sake of

befriending me. His letter from Oxford speaks to that effect ; being extremely courteous both in matter and manner. He goes to Trinity College to confirm for me there, the 7th of June, being the Wednesday before the Festival of Pentecost."

Bishop Torry to Bishop Forbes.

"Peterhead, June 10th, 1848.

"My dear Right Rev. Brother,

"I am this day favoured with your letter of the 8th inst., announcing your return from Trinity College, whither you had gone, at my request, to celebrate a religious ordinance, which, I fear, I shall never be again in a capacity of discharging personally ; so much are my physical and locomotive powers diminished of late.

"Allow me to thank you, as I hereby do most sincerely, for this instance of your kindness and Christian brotherhood ; and, further to add—that my heart was with you on the 7th current, particularly at the time when (as I supposed) you would be engaged in performing the Divinely-instituted apostolical ordinance of 'the laying on of hands.'

"Trusting that, through the goodness of GOD, you have not suffered in your health by that additional labour, so kindly undertaken on my account, I ever am, my dear Bishop, your affectionate brother and obliged servant,

"PATRICK TORRY,

"Bishop of S. Andrew's, &c.

"P.S.—May the blessings of the Divine Comforter be upon yourself and your services *to-morrow*."

The sudden death of Bishop Russell gave rise to the next letter.

Bishop Torry to Primus Skinner.

"April 13th, 1848.

"My dear Bishop,

"I duly received your letter of the 11th inst., and, in answer to it, begin by giving my ready concurrence with my col-

leagues in authorizing you, as Primus, to issue a mandate for the election of a successor to the lamented Bishop Russell; by the announcement of whose death I was indeed greatly stunned. May his colleagues, who as yet survive him, be thereby stirred up to greater diligence in their heavenly Master's work, and live daily mindful of the uncertainty of life during the time of their probation in this world.

“To myself in particular the good Bishop's hasty call is a loud warning. He was, I believe, twenty years younger than myself, and apparently in possession of considerable vigour both of body and mind.

“With regard to the proposed general offertory, the present time is certainly most inauspicious for such an attempt; but when the thing must be done at some time or other,—when, moreover, we look at the financial state of our own country, and the present condition of all Europe, at what period shall we look for a more favourable time? When both you and I proposed a delay, there was no apprehension of the troubles and calamities which have since taken place in Europe, and which are probably but the beginnings of greater evils.

“As the attempt therefore must, it seems, be made under pain of the Institution itself being shut up, and all our pleasing hopes blasted, I see no good that can arise from further delay. Let the attempt then be made. Should it fail, as to any substantial aid, the Bishops cannot be accused of shrinking from the fulfilment of their promise, or of indifference to the success of the Institution.

“I remain, my dear Bishop,

“Your affectionate brother and friend,

“PATRICK TORRY,

“Bishop of S. Andrew's, &c.”

On the occasion of Bishop Trower's election, Bishop Torry thus writes:—

Bishop Torry to Mr. Eden.

“Peterhead, Aberdeenshire, Nov. 11th, 1848.

“Rev. dear Sir,

“The copy of your very excellent sermon preached on the important solemnity of Bishop Trower's consecration came safely

to hand two days ago; and I beg to be allowed to thank you for this mark of your fraternal kindness; and to offer up my prayers to the Throne of Grace that Bishop Trower may be an instrument of much good in that high office with which he is now invested—an office, as one of the ancients has expressed it, ‘*humeris Angelorum formidandum.*’ The field of his labours will call into exercise every Christian grace. May God, therefore, be the guide of his life and his portion for ever. The mutual indication of fraternal love betwixt yourself and him speaks highly in favour of you both, and is an earnest of that benefit to the cause of Christian truth, and promoting the interest of our blessed Redeemer’s kingdom, which may be expected from the future ministrations of each, in the station wherein the wisdom of GOD has placed him.

“ I am,

“ My dear Rev. Sir,

“ Your affectionate brother in CHRIST,

“ PATRICK TORRY,

“ Bishop of S. Andrew’s, &c.

“ As to myself, I am hovering on the confines of eternity; being, if I am spared a few weeks more, about to enter on my 86th year, yet, by the blessing of GOD, I am still able to read, write, and think: and, if it so please Him, I desire to say, to the last, *Pro ecclesiâ Dei, pro ecclesiâ Dei!*”

Bishop Torry had never lost sight of the schismatical congregation at Perth, and the following are extracts from his letters on that subject.

“ Oct. 5th, 1846.

“ I shall state further, what appears to me to be his duty, and the duty of all those, who, under the consciousness of their defective system, desire to become members of this Church. It is this.—They must be content to *obey* in Sacris, and not to *dictate*. GOD has never invested them with that privilege: and the governors of the Church, with their Presbyters, shall have an awful account to make, if instead of retaining the exercise of it to themselves, upon whom it has been devolved, they

surrender it to the laity. In regard to my Presbyter ——, my surprise is very great. Of all those in my Diocese, I thought I could have depended upon him, and I have little doubt that he will ultimately have cause to repent of his giving way on this occasion. Sure I am that if such a defection, on his part, could have been anticipated by myself, or those to whom he applied for pecuniary aid, when in England, he would not have received one pound for every ten he actually did receive. The friends of our Church there will hear it with grief, and, perhaps, not without indignation.”

“Dec. 19th, 1846.

“I wish, therefore, to be considered immoveable on that point. Our Church is now arrived at that crisis in her history and condition, and we are so beset with schemes of worldly policy and secularity, in which faith in God’s Providence seems scarcely discernible, that unless those of us who have hitherto maintained their integrity by continuing faithful and strenuous in the use of our national Eucharistic Service, make our stand upon that ground, our Church will at no distant period sink into the condition of the sectaries around us; and, from that time forward, it will forfeit its claim to be accounted a national independent Church. Thus, as the punishment of our unfaithfulness, we shall be in danger of having our candlestick removed out of its place. May GOD, in mercy for CHRIST’s sake, so over-rule our hearts, as to make us strive earnestly to avoid the hazard of such a calamity!”

“Feb. 1847.

“Whether the death of Mr. Skete, which took place on the morning of Christmas Day, 1846, shall prove obstructive or promotive of this good work, is known only to GOD. But I know on credible testimony, that Mr. Skete’s congregation since his death, have split into three parties,—one under Lord Mansfield’s influence, for total independence of all episcopal authority, another for connecting themselves with the Drummond schism in Edinburgh, and a third for uniting themselves with the local Bishop, on *their own*, not *on my terms*.”

But the time was now at hand when that happy

event was to be carried out. The letters that follow will explain the progress of the business.

Bishop Torry to Mr. Wood.

“ Peterhead, Dec. 14th, 1848.

“ Reverend Sir,

“ I have duly received your communication, intimating that the congregation of the (so-called) English Chapel in Perth, in which you officiate, have resolved, by a plurality of votes, to put themselves under the ecclesiastical jurisdiction of the Bishop of the Diocese wherein Perth is located. Much that you say in your printed address is in exact accordance with my own persuasions and convictions, and the whole seems written under the influence of a commendable spirit, though in some places erroneous, as the following part of this letter will indicate, according to my judgment.

“ In so far as the congregation have adopted your advice, they have done well and wisely. But in so far as they have reserved to themselves the claim to use the Anglican Communion Office, in preference to the Scottish, the proposed union will never be considered by me complete, nor productive of those blessed consequences to the souls of the members of that community which an entire union with the Episcopal Church of Scotland, in regard to her Eucharistic Service, would produce.

“ In asserting that claim they have assumed a right which GOD never gave to the laity. He hath appointed a ministry for that purpose; and it is the language of Inspiration that the people shall seek the law at the mouth of His divinely commissioned servant; who, in our case, is the Bishop of the Diocese; without whose concurrence and institution no Priest, though lawfully ordained, can have any pastoral relation to a flock within the fold of CHRIST.

“ Such is the recognized law of the Church, universal wherever Episcopal authority and order have been retained.

“ With us the Scottish Communion Office is, canonically, *the authorized one*, and declared to be of primary authority. The English Office, because of its previous use before any proposed union, is only *the permitted one*, and therefore *not of primary authority*, in Scotland.

“The Scottish Office, moreover, is the direct and unanswerable antagonist of Popery; whereas the English Office symbolizes with Rome, on the score of the consecration of the Elements. It is moreover experienced in the present day to be no safeguard against the *errors* of Rome; as the woful example of many who have fallen into that snare (and these not the least estimable and learned) is too notorious to be contradicted.

“On the other hand, *not one instance* of a Scottish ordained Clergyman, or any well instructed person of the laity, communicating by the Scottish Office, can be produced as having fallen into the same snare. Can there be a better test of the comparative safety and merits of the two Offices?

“Such being the case, as a notorious fact, you cannot reasonably expect that I should stultify the labours of my whole ministerial life, by formally sanctioning your claim of retaining the use of the English Office in preference to the Scottish. All I can promise is not to endeavour to concuss you into it. In fact the Scottish Bishops have no legally coercive power (like those of England and Ireland); it is entirely moral, persuasive, spiritual, and ecclesiastical, resulting from our Divine commission. That, indeed, in the minds of pious and well informed Christians, is the most stringent of all motives; but we are not likely to be able to persuade the world to think so.

“On the whole, you and I, as times go, cannot settle the matter under discussion, unless you write under a commission from the majority of your congregation, or their Preses and Secretary acting in their name. It might, otherwise, be all overturned, as in the case of Bishop Watson and Mr. Fenwick, or of Bishop Skinner and Sir Wm. Dunbar, of S. Paul’s Chapel, Aberdeen. The good Bishop conceded to those of Aberdeen all their demands; but he gained nothing by that concession. It did not save him from a harassing lawsuit, which is not yet decided; and the union did not last (I believe) three years.

“I am, Reverend Sir,

“Your obedient Servant,

“PATRICK TORRY,

“Bishop of S. Andrew’s, &c.”

“Perth, 20th December, 1848.

“At a Meeting of the Vestry of the English Chapel, Perth, held this day; present the Rev. George Wood, Incumbent of the said Chapel, Sir John S. Richardson, of Pitfour, Bart., &c.

“The minutes of the general meeting of the congregation of the English Chapel, Perth, held at Perth on the 1st, and of the adjourned meeting of the 15th days of December last, having been read, the Vestry then proceeded to the consideration of the motion by Lord Gray, viz.:—‘That the congregation of the Perth English Chapel should immediately take steps to place itself in communion with the Scottish Episcopal Church, reserving to itself the use of the Liturgy and Communion Service of the Church of England exclusive of all other Services;’ and the Vestry having been empowered in terms of the decision of the congregation thereon to carry the aforesaid motion of Lord Gray into effect, the Vestry therefore in name of and acting for the congregation do hereby acknowledge the Episcopal Church of Scotland, into whose communion they are desirous of being admitted, and promise that spiritual obedience which is due by the congregations of the said Church. This congregation reserving the exclusive use of the Liturgy and Communion Service of the Church of England, as expressed in the aforesaid motion.

“And further, the Vestry hereby authorise and empower the Rev. George Wood to sign the Canons of the Episcopal Church of Scotland, and appoint a duplicate hereof to be handed to Mr. Wood for transmission by him to the Right Reverend Patrick Torry, Bishop of this Diocese; and also authorise Mr. Wood to take such further steps as may be necessary.”

The Bishop’s own account of the proceedings thus continues :

“Another meeting of a portion of those attending Mr. Wood’s ministry took place; the result of which was duly intimated to me by Mr. Wood, stating it to be his opinion that no influential member of the congregation would consent to make

the subscription which I required;¹ to which I gave the following answer :

“ Jan. 2nd, 1849..

“ Reverend Sir,

“ I received your letter, together with a copy of the Minute of the late Meeting of those who adhere to your ministry.

“ In that letter you take no notice of the erroneous points in your former communication, which I plainly stated to you in my letter of the 14th of December; and which I shall reiterate no farther than now to say—that the *most* I can promise, in the event of an union taking place, by submission to the Bishop of the Diocese wherein Perth is located, is, that I will not endeavour to concuss you into a compliance with the use of the Scotch Communion Office; although, for your own sake, I greatly deplore your opposition to it.

“ But, on the other hand, the *least* that I can require of you, on your own part, and on the part of those who have commissioned you to represent them on the present question is, that a *deep regret* must be expressed in writing, duly attested, for having so long remained in a state of schism from the Church, and acting (in their religious capacity) in defiance of the Bishop of the Diocese, and even infringing the union which had been made during the Episcopate of my predecessor; and also declining my proffered service the year of our LORD 1810.

“ If you comply with this reasonable requirement, which I deem it obligatory on me to make, for the peace of my own conscience, and as evidence of my sense of duty and responsibility to the Divine Head of the Church, in that case all may go on smoothly, and a valid union may be effected without danger of infringement. But if you and your adherents spurn at the requirement above stated you must be allowed to take your own course.”

The final concordat was as follows :

“ Whereas We, Patrick Torry, D.D., Bishop of S. Andrew’s,

¹ “ They did however make the subscription required; and the document is in the inmost repository of my bureau.”

Dunkeld, and Dunblane, in answer to the application of the majority of the congregation of the (so called) English Chapel in Perth, to be received into union with the Scotch Episcopal Church, (which application and desire We hereby commend as good and wise); yet whereas from the experience of former failures and infringements of such union, when formed, to the great disturbance of the Church, and excitement of much hostile and uncharitable feeling, due precaution in this important matter becomes necessary: therefore We, the Bishop aforesaid, deem it our duty, for the peace of our own conscience, and as an evidence of our faithfulness to the Divine Head of the Church, and sense of our accountability to Him, to require of the clergyman, on his part, to express a faithful adherence to the union during his life or residence in Perth, as pastor of said congregation; and of at least two respectable and influential lay members of the congregation in the name thereof to express a *deep regret* for having so long delayed to make the application as above stated; while the Bishop on his part solemnly promises not to attempt to concuss the clergyman or congregation into compliance with the use of the Scotch Communion Office; although, for their own sake, he greatly deplotes their opposition to it, and hopes the day is not far distant, though he may not see it, when they will of their own accord desire it.

“In testimony whereof, We, the Bishop, the Clergyman, and Laymen above alluded to, adhibit our names, date, and place, as follows:

“Peterhead, Jan. 8th, 1849, PATRICK TORRY, D.D., Bishop of S. Andrew’s, &c.

“Perth, Jan. 10th, GEORGE WOOD, M.A., Lincoln College, Oxford.

“Edinburgh, Jan. 11th, JOHN GRANT, of Kilgraston.

“Perth, Jan. 12th, WILLIAM ROSS, Rose Terrace, Perth.”

Bishop Torry to Dean Torry.

“Peterhead, Jan. 16th, 1849.

“My dear John,

“In regard to the signing of the Canons and Thirty-Nine Articles, I have written to Mr. Wood to go over to Coupar

Angus, on Tuesday, the 23rd inst., and in your presence, as my Surrogate, (in which capacity you are hereby appointed to act,) to exhibit his letters of orders, and make the necessary signatures. I have also appointed S. Paul's Day for Mr. Wood's institution in his own chapel in Perth. There will of course be Morning Prayer at the usual hour; and after the Nicene Creed you have to read his document of institution, in the hearing of those who shall be in church on that occasion.

"When you have returned to S. Anne's Cottage, fail not to write me word of all that was done. With kind remembrance of your whole fireside,

"I remain your affectionate father,

"PATRICK TORRY,

"Bishop of S. Andrew's, &c."

Bishop Torry to Mr. Chambers.

"Reverend dear Sir,

"Your letter of the 20th came duly to hand, and I see no reason for the despondency, which although not directly expressed, it implies. I demanded, and have obtained, from the representatives of the congregation in Prince's Street, an expression of *deep regret*, attested by their own handwriting, by the signature of their names, for having been so long in a state of *schism* from the Church. I was strongly urged by some of the best friends of the Church, not to exact such a condition; and indeed I scarcely expected that it would be acceded to. But they have done it; Mr. Wood for himself, and Mr. Grant and Mr. Ross for themselves, and in the name of their adherents; for after all these adherents are only a portion of the congregation, and I shall not be surprised if Lord Mansfield set up a schismatical chapel for himself and *his* adherents, who are probably more numerous than they have been stated to be.

"But be that as it may, you nor your faithful flock (if they continue so) have nothing to fear. Nothing is wanting to the further prosperity of your mission than the erection of a church, which I trust will be commenced early in spring. Preparation for it, by quarrying stones, ought to be going on at present, but I fear is not, as I hear nothing about it."

At the Episcopal Synod, holden at Dundee, Feb. 16th, 1849, a kind of explanation of the XXIst Canon, that which declares the Scottish Office of primary authority, was agreed to, and reference made to certain late proceedings of the Church Building Society, in the following terms:—

“While they however thus deprecate any attempt to alter the Canon referred to, the Bishops think it well to declare that, in considering the meaning of the Canon, they are bound to take into their view the past and present practice of the Church, as an indication of the sense in which this Canon is to be understood. That practice has been to abstain carefully from all attempts to enforce the use of either Office on a reluctant congregation whether old or new: and the Bishops declare that they would consider any attempt of this nature to be no less contrary to the spirit of the Canon, than it would be both unjust and impolitic.

“They think it due to the Church Building Fund, to remind those who charge its supporters with improper interference, that it is a rule of that Society to entertain no application without the sanction of the Bishop: but at the same time they would suggest to the subscribers of the Church Building Fund, that by combined exertions in one direction, they provoke a similar combination and similar efforts in another; and that such an open array of one party against another, must lead to fatal consequences.”

On this the Bishop thus wrote:—

Bishop Torry to Bishop Forbes.

“Feb. 26th, 1849.

“My dear Right Reverend Brother,

“I beg to thank you for the trouble you have taken in sending me a report of the proceedings of the late Episcopal Synod, holden in Dundee.

“In the result of it, I stumble at nothing so much as the interpretation put upon the XXIst Canon; implying a ‘con-

demnation' of the principles and proceedings of the Committee of the Church Building Fund; i.e. if I understand you rightly.

"To my mind, that censure, or 'condemnation,' as you express it, is tantamount to a virtual denial of the right of the friends of the Church, whether in England or in Scotland, to patronize her on the ground of her special orthodoxy in the most sacred of all Services. It is, moreover, acting (in my view of the case) in the very face of S. Paul's injunction to his Galatian converts, namely, to be particularly mindful of 'the household of faith;' thus establishing a difference, by an inspired command, in the distribution of their pecuniary bounty.

"We know that none but the admirers of our Eucharistic Service, have on late applications shown any liberality towards us, sympathy with our cause, or genuine affection of heart in our behalf. How sad, therefore, would it be, if the plainly implied censure of the committee of the Church Building Fund should have the effect of making our *really true friends* become indifferent to our stability and independence as an integral portion of CHRIST'S Catholic Church; which, so long as we remained faithful to our own avowed principles, had, 'through evil report and good report,' hitherto gained their respect and cordial regard?

"That the apprehended evil of the above 'condemnation,' is the natural tendency of that sentence, I have no doubt. How far God, in His mercy, may prevent it, is not for me to say. But there is little ground of hope held out to those who will not struggle to uphold and retain God's blessed truths, and to defend that respectable position wherein, by the merciful arrangements of His Providence He had placed us.

"With regard to the Scotch Church Tract Society, I give my suffrage in favour of the Bishop of Aberdeen, and Primus, the Bishop of Glasgow, and the Bishop of Brechin. But as to the proposal for making terms with the Privy Council to obtain aid for schools, I cannot but look upon it with unmitigated apprehension of its evil consequences to our stability, our independence, and our orthodoxy. May it not be one manœuvre, among many others, to bring our beloved Communion Service into utter oblivion?

“ Never were we in greater need of the guidance and control of the wisdom that is from above. But under all circumstances,

“ I beg you will believe me to be,
 “ Your affectionate brother and faithful servant,
 “ PATRICK TORRY,
 “ Bishop of S. Andrew’s, &c.”

Some uneasiness was now excited in the Church of Scotland by an attempt made on the part of Mr. Drummond to procure an English Bishop for so-called English Episcopalians. The Bishop of Edinburgh and the Warden of Trinity College were especially active in procuring petitions from the Clergy of Scotch or Irish Orders against the proposed measure, in which they set forth the absurdity of such an interference with the primary character of all episcopacy, the stultification which would ensue to various acts of the English Church in the English Parliament, and the injustice that would be perpetrated not only in the Church of Scotland, but also in the Establishment of that country. It was also observed, that no Bishop could receive any such *mission* from the State, without a serious infringement of the rights of the Establishment. An unexpected coadjutor also appeared in the person of the excommunicated Sir Wm. Dunbar ; who protested “ in his own name and in that of those who might agree with him ” against any such appointment,—he professing to remain in his existing condition without any episcopal superintendence.

The petition was presented on the 22nd of May, by Lord Brougham, who made a speech remarkable only for the quantity of blunders which it contained, and was supported by the Bishop of Cashel. This Prelate

had, a few years before, made himself notorious by an attack on the Scottish Church, in the shape of a letter to Bishop Low, in which he declared that, if he visited Scotland, he should prefer to communicate with the English schismatics. They were both ably answered by the Bishop of Oxford; and the project fell to the ground.

In the mean time, through every possible phase of discouragement, the Perth Cathedral scheme was pursuing its way. Some opposed it because it was "gigantic and unfeasible;" some objected to the name, some to the character of a Cathedral; some were afraid of offending the puritan party in the Church; some of stirring up opposition in the Establishment. Prelates, Priests, and Laity disheartened the minds, and counteracted the efforts, of those who were pressing forward the scheme. Bishop Torry himself never wavered; witness the following series of letters:—

Bishop Torry to the Lord Forbes.

"Peterhead, January 8th, 1848.

"My dear Lord,

"In the last communication with which your lordship honoured me, accompanied with the copy of a letter from the engineer, disapproving of my proposal of commencing the work of the intended cathedral in the town of Perth, at the east end (i.e. with the chancel) instead of the west end, or nave,—your lordship requested that any remarks I had to make on that gentleman's letter might be stated to Mr. Lendrum. In compliance with that request I did so; and hope that the substance of what I stated was communicated to your lordship.

"What I said was to this effect;—that whatever portion of the church should, in the mean time, be erected, it was, in my judgment, highly desirable that the genuine symbols of the Christian faith and worship should be plainly indicated by the

very form of its structure ; and *that* from the first day it is made available for divine service.

“ Now no part of a Church does that efficiently without a sanctuary. Its purpose, mark, or distinction, its separation from the body of the Church, although still a part, is to make every humble and faithful worshipper, casting his eyes upon it, to *feel* and *say* in his heart—‘ that place is holy to the LORD ; there the riches of divine bounty are most plentifully bestowed on Christian worshippers ; there they are spiritually fed and sustained during their earthly pilgrimage, in order to their endless enjoyment of celestial peace and rest.’

“ I am sorry, and feel not a little mortified, that your lordship’s benevolent wishes and great efforts in behalf of the Church, have been but coldly received, if not thwarted by many influential persons, of whom better things might reasonably have been, and actually were expected.

“ But great is the reward that awaits you for what you have *wished* to do, should *even that wish* prove a failure, by reason of the spirit of envy, jealousy, secularity, and religious indifference, so prevalent in the present age and generation. But as God has the hearts of all men in His hands, you may yet have the happiness of seeing your efforts crowned with success.”

Bishop Torry to Bishop Forbes.

“ Peterhead, June 26th, 1848.

“ My dear Right Rev. Brother,

“ Yesterday afternoon your letter of the 24th inst. came to hand, and it is so far very gratifying to me that the hope of the ultimate accomplishment of the Cathedral at Perth is still cherished by the estimable Lord Forbes ; although I do not know that the very site of it is obtained and made legally sure. Moreover, the rearing of it, even partially, will be a work of time, so as to preclude the hope, on my part, of seeing it brought into use for its high and holy purpose.

“ The proposal, however, of inquiring after a fitting person for the position of its Dean can be no obstruction to the work, but rather the contrary, as a stimulus to furnish the means of its accomplishment.

“But I think that nothing, in the form of a *direct promise*, ought to be held out to any person individually, either in England or Scotland, until matters are brought into a state of greater maturity.

“With that understanding,—and with the feelings of my heart and judgment being decidedly in favour of the *distinctive doctrines* of our *own Church*, as exhibited in our *Scottish Eucharistic service*,—and of our indigenous Clergy (*ceteris paribus*), I willingly acquiesce in the proposal made by your esteemed kinsman.

“In conclusion, I beg to express myself your affectionate brother and faithful servant,

“PATRICK TORRY,

“Bishop of S. Andrew’s, &c.

“P.S.—If you go to Oxford and see the venerable Dr. Routh and Professor Reay, be so kind as to offer my respectful regards to them.”

The old question about the Office to be adopted was next mooted; and in that the Bishop, as usual, took a decided position.

Bishop Torry to the Warden of Trinity College.

“Peterhead, July 28th, 1848.

“Rev. dear Sir,

“Your letter of the 19th inst., with a copy of that addressed to Lord Forbes was duly received.

“The contents of these communications I have pondered with all the attention of which I am *now* capable; but I am not able to bring my mind to a perfect coincidence of opinion with you in that *essential* point, wherein you differ from his lordship, namely, in the exclusive use of the Scotch Communion Office in the proposed new Church at Perth.

“His lordship is an advocate for that measure, and, as I believe, deems it essential to the success of his friendly exertions in behalf of our Scottish branch of the Catholic Church; first, on the ground of its own superior merits; and next, as the best means of securing the approbation of our divine Lord and Head,

without which, no arrangements of human wisdom or contrivance can be permanently successful. In all this I cordially agree with that nobleman, and it has been the aim of my ministry for sixty years and upwards to uphold and spread that branch of Catholic verity.

“Our Eucharistic Office is the only one now in use in the Christian world that fully recognizes the Scriptural and primitive doctrine contained in CHRIST’S blessed Institution at His last Passover. Some, as the Romanists and the Greeks,¹ have erred egregiously by adding to it. Others, as the various sects of the Reformation, have erred egregiously by falling short of it. The Church of England, at first, embraced it with delight, in all its verity; but human policy interfered, and induced her (‘not willingly, but by constraint’) to relinquish the most valuable portion of it—I mean the oblation and invocation. This is clear from the covert style in which she alludes to it, on the publication of the *second* Communion Office, in Edward the VIth’s reign.

“My conclusion, therefore, in reference to the above, is—that unless we, in Scotland, are faithful unto death, retaining what we hold, and not preferring the worse to the better, we sadly obscure our hopes of ultimate approbation from our final Judge, and shall, probably, even in this world, have the mortification of seeing our expected gain turned into loss, by the gradual diminution, and, at last, the entire frustration of our hopes.

“I deny not that there may be a show of prosperity *for a while*, from the adoption of time-serving and compromising principles, but they are found never to be ultimately the best, and generally end in the extinction of the cause for the advantage of which they were at first adopted. ‘The ways of GOD are not as our ways.’ Under unpromising appearances He can produce success, if the means used be in conformity with His will; and, on the other hand, from fair appearances He can produce disappointment, if the means used have not His glory in view, as their primary object.

¹ I may leave others to speak for the two former, but I cannot help observing that had the Bishop been intimately acquainted with the Eastern Liturgies, he would hardly have written this sentence.

“ So much on the general view of the case under consideration.

“ I now go on to consider the reasons you have assigned for being of a different opinion from Lord Forbes, on the exclusive use of the Scotch Communion Office, in the proposed Cathedral at Perth; nay, of thinking it injurious to the cause which the erection of that structure is intended to promote.

“ You admit that you agree with his lordship as to the superior merit of that office. Why then should not the chief Church of the Diocese be adorned with that which would indeed be its greatest ornament, and probably also, its best defence? Ought we not to serve God by the use of what we deem best, even to the exclusion of what we deem inferior? Here I may be reminded of the practice at Trinity College. To that I answer, that my wishes were over-ruled in regard to that noble Institution; and yet I do not account the cases quite similar. I think that a distinction may very fairly be made between a case chiefly intended for *educational* purposes, and a case which includes a *charge* or *cure* of souls, altogether of a pastoral character, as the proposed Church at Perth is undoubtedly meant to be. It is intended to be an *example* and a main source of ministerial aid to a whole Diocese, by men already invested with the ministerial character. And it cannot fully exhibit that *example* nor make it prominent in the eyes of the world, if it should seem, in privacy, the distinctive belief and practice of our Church at the *Altar*, by an early morning service *only*, and by thus giving to its rival—the English Office—an undue preponderance in the eyes of the people; the same being proposed to be always *exclusively* adopted, at the usual hour, for the administration of that blessed ordinance; when, from the greater convenience of the *time*, the attendance would always be the greatest.

“ I do think that the tendency of such an arrangement would be to sink our Office gradually into utter oblivion, and to make us amenable, at the judgment seat of CHRIST, for preferring the worse to the better.

“ The Church of England owes us nothing but Christian love, which we owe, and I hope give, in return, and has no claim of obedience from us, nor even from any of her sons, who may have been induced to go beyond *the precincts of her jurisdiction*, within

which, the Church in Scotland neither is, nor ever was, but for a short period, under compulsion. To do the Church of England justice, she now desires it not; and we must not voluntarily surrender our independence, nor what we esteem our superior spiritual privileges and belief, in the highest of all Christian duties.

“ P. T.

“ To the Warden of Trinity Colledge, Glenalmond.”

Bishop Torry to ———

“ Peterhead, Dec. 23rd, 1848.

“ Dear Sir,

“ The plans of the proposed Cathedral in Perth reached me two days ago, the designs of which I think extremely beautiful, and admirably adapted for its high and holy purpose. According to Mr. Boyle’s direction, I shall transmit them to Mr. William Forbes, Advocate, in Edinburgh, for his inspection, who takes a great interest in such matters, and who, it seems, had asked and obtained your permission to have such a gratification. He will, I hope, send them forward to London without delay, and uninjured.

“ The portion of that structure, intended for erection in the mean time, will, I hope, be sufficient for all the worshippers that may reasonably be expected to attend the daily services of God, for some years to come, and when an enlargement becomes necessary, the means for that purpose may, I trust, be previously provided.

“ The finishing of the choir, in conformity with the beautiful plan given, may, I hope, be accomplished in my own lifetime, if it be not presumptuous for a man in his 86th year to entertain such an expectation.

“ The choir will form in itself a very beautiful small Church, with all appropriate symbols adapted for solemn service of God. And the very sight of it will give new vigour to the mission.

“ I remain,” &c.

At length the great wish of the Bishop’s heart was gratified.

The Hon. G. F. Boyle to Bishop Torry.

“York, Dec. 9th, 1849.

“My dear Bishop,

“I delayed writing to you until I had seen Lord Forbes, whom I am now visiting.

“The meeting of the Committee passed off well. A large portion of the statutes were considered, but a good deal more remains to be done. The meeting was adjourned, but will, I trust, meet again in the course of next month, having completed the draft, and be enabled to submit it to you for your ratification. One clause, you will be glad to learn, provides for ‘the *exclusive* use of the authorized form for the administration of the Communion, commonly called the Scottish Communion Office, both in the Cathedral itself and in all the Chapels which may hereafter be dependent on it,’ or words to that effect. A plan engages the attention of the Committee for taking a large house, and giving each Prebendary a room rent free, as part of his stipend, and fitting up the remainder of the house as a Collegiate School, of which Mr. Chambers would be willing to take the charge. Boys to be received at £20 or £25 per annum. The choristers to be received on lower terms. This plan, if it can be carried into effect, will save the necessity of commencing Collegiate buildings and enable all our means to be concentrated on the Cathedral. It will help to support the Clergy; it will furnish an efficient choir to the Cathedral, without any annual expense to its funds; it will bring many of the middle class who cannot afford Trinity College under the influence of the Church, and need not and would not in any way interfere with that institution. Lord Forbes, and I, and some others, are going to become answerable for the rent, should the annual offerings prove insufficient.”

We now may say a few words in the case of Sir William Dunbar, because, though Bishop Torry was not immediately interested in it, it bears so deeply on the history of the Scotch Church. The Baronet

continued in a state of excommunication for the space of two years; then finding himself,—as his plea sets forth,—injured in his pecuniary interests, and cheered on by such prints as the *Record*, he thought fit to lay an action against the Bishop for libel. Such an action is probably without a parallel in the history of the Church.

Divested of the technicalities of Scottish law, the proceedings were these. The Bishop maintained that no action could lie, on ten distinct grounds, of which these were the most important:—

“I. The declaration of rejection complained of being an ecclesiastical and judicial sentence *in spiritualibus*, regularly pronounced by the defender, with his clergy sitting in lawful synod, in his ecclesiastical character as a Bishop of the Protestant Episcopal Church in Scotland, of which the pursuer was a minister, cannot be called in question by the pursuer, or interfered with by a civil court.

“II. The pursuer having bound himself to obey his ecclesiastical superiors, and not to appeal from any ecclesiastical sentence to a civil court, but acquiesce in the decisions of the ecclesiastical authorities, in all questions falling under their jurisdiction; and having, if he felt himself aggrieved, the remedy of appeal open to him, which he has not used, is not entitled to insist in the present action.

“V. The spiritual sentence of rejection pronounced by the defender, and the Episcopal Synod of Aberdeen against the pursuer, was in strict conformity with the canons of the Church; and even had it not been so in the particulars alleged by the pursuer, he had his remedy in the superior ecclesiastical court, and there alone; such a judicial and spiritual sentence not being reviewable by a civil court, far less can it be there made the foundation of a claim of pecuniary damage.

“VII. There being, by the law of Scotland, religious toleration in Scotland, and the Scottish Episcopal Church, in particular, being recognised by the Act of Queen Anne, and 3rd and

4th Victoria, and otherwise, its Church judicatories are entitled to protection in the exercise of ecclesiastical discipline, and in the pronouncing of spiritual sentences.

“IX. Malice not being averred, this action cannot be maintained.”

The case was heard before the Lord Ordinary, Lord Ivory, who, in technical phrase, “repelled the defence, and maintained the competency of the action,” July 20, 1848. On this the Bishop appealed, and the case was heard by the Judges in the First Division of the Court of Session, March 1, 1849. Mr. Sandford was counsel for the Bishop, and put the whole affair in a plain common sense view, though his arguments might perhaps have been none the less effective, had they been bolder. The main point in which he rested his argument was well and pithily expressed towards the beginning of his address:—

“Now, if the sentence of rejection had been pronounced by a court of the Established Church, this action would not have been maintained. Your lordships would have maintained the perfect and complete independence of the spiritual and ecclesiastical jurisdiction from the civil. Their total separation from each other is a fundamental principle of constitutional law—this, when united with the state, and enriched with temporalities and endowments.

“If this Church is separated from and unendowed by the civil power, the application of the doctrine would appear more direct, and the independence of the spiritual court more distinct—the Church being then relieved of state superintendence, and its spiritual power and character by many thought more pure.

“Whether, in such a case, a court of law will lend its authority in explication of ecclesiastical rule, or enforcing spiritual decrees, is a different question. If it will not enforce, neither will it attempt to impede, the spiritual authority.”

And he irresistibly proved by Borthwick's Law of Libel, that

“The temporal courts, both in this country and in England, so far from interfering with the religious discipline of the Church courts, whether belonging to the established religion or the tolerated sects, have uniformly refused to allow their proceedings to be made the ground of action. These Church courts are vested with certain privileges; and, from the nature of their constitution, bound to attend to the performance of certain duties peculiarly connected with the investigation of character, which entitles them to be exempted from the control of other judicatories. In the case of *Robertson v. Campbell*, the Court of Session refused to sustain their own jurisdiction, or to sanction that of the Commissary, before whom an action had been brought, founded upon the proceedings of a kirk-session.”

Mr. Inglis was counsel for Sir William Dunbar, and, having to sustain a theological argument, after mentioning with a sneer, his “inability to fathom the depths of the clerical mind,” presented as woeful an example of the *ne sutor ultra crepidam* as has often been witnessed. His argument—if argument it may be called, seems to have resolved itself into this:—had Sir William remained in the Communion of the Scottish Church, he might have been legally excommunicated; having rejected it, he had a right to his action for libel: which is about as wise as it would be to say that a subject may be tried for high treason until he has renounced allegiance to his sovereign; but that step having been once taken, he can no longer be subject to any penalty. The four judges, the Lord Justice General, Lord Mackenzie, Lord Fullerton, Lord Jeffrey, pronounced their opinion *seriatim*, maintaining that the action would lie, or, in the jargon of the Scottish law, “adhering to the interlocutor” of Lord Ivory. The

bitterness of contempt with which both Counsel and Judges spoke of the spiritual powers inherent in the Scottish Church was ill concealed by the coarse pleasantries of the one, or the judicial platitudes of the other.

The action for libel was compromised, by the payment of £2000: of which, I believe, £1500 went to Sir William, the rest being swallowed by expenses. The triumphant Baronet returned to Aberdeen; the courageous Bishop had to make preparations for the penalties consequent on that which half-hearted friends called an injudicious, but which will, in the future history of the Church, stand recorded as a noble act; and we may suppose that the Lords of Session and the Advocates congratulated themselves on the opportunity afforded them of trampling on a Church which they manifestly feared, but which they would fain be thought only to despise.

Surely He scorneth the scorners. Sir William Dunbar had not long returned to Aberdeen, when as he himself had risen up against his Bishop, so his inferiors rose up against him. There was a schism within a schism, a wheel within a wheel; a second altar was set up in opposition to the first, as the first had been in opposition to the authority of the Church; and in this miserable condition the non-Episcopalians of Aberdeen remain to the present day. But the Baronet's retribution was not yet full.

Presented to a living in the Diocese of London, he was refused institution by the Bishop of that See while the original sentence of excommunication remained in force. Hereupon, after various negotiations, and most reluctantly, he was compelled to ask pardon for his offence, and was thus again received to the Communion of his Ordinary. And so the Church of Scot-

land triumphed over its Presbyterian judges; and to the great stultification of "the Lords of the first division of the Court of Session," the man whom they had pronounced innocent was compelled, either to submit to a heavy pecuniary loss through life (and their judgment pretended to proceed no further than to this world's goods) or to confess his guilt.

In the meantime the Gorham Appeal came before the Privy Council, and to that the following letters refer.

Bishop Torry to Bishop Forbes.

"Peterhead, Feb. 4th, 1850.

"My dear Right Reverend Brother,

"I was duly favoured with your communication of the 31st of January, and while I cordially thank you for your renewed kindness in offering to do any duty for me at S. Andrew's, or elsewhere in my Diocese, I am at the same time induced to say, that I fear less for the stability of our Church than you seem to do. We are as a Church far below indeed what we ought to be, but there is still a faithful remnant in it, and that remnant may yet, by the Divine blessing, become the majority; and is even now, perhaps, more numerous than we are aware of.

"Such was the case in the days of the Prophet Elijah, and, subsequently, when Arianism polluted the whole (apparently) of the Christian Church. But JEHOVAH had more true worshippers than the Prophet dreamed of, and Arianism is now generally disavowed.

"On the whole, I would observe, that while Satan is still permitted to have dominion on earth, as well as CHRIST, there will never cease to be cause of lamentation and *fear*; but it will be *our fault* entirely, if we have cause of *despair*. 'The LORD is King, be the earth never so unquiet.'

"Believe me to remain,

"Your affectionate and grateful Brother,

"PATRICK TORRY,

"Bishop of S. Andrew's, &c."

The Bishop of London¹ to the Scottish Prelates.

“London, March 23, 1850.

“Right Reverend and dear Brethren,

“Be pleased to accept my cordial and respectful acknowledgment of the kindness which has prompted you to thank me for my refusal to concur in the recent decision of the Judicial Committee of the Privy Council, in the case of Gorham and the Bishop of Exeter.

“Holding it to be unquestionably the doctrine of the Church of England, that Infants receive remission of Original Sin in Baptism, through the merits of our LORD and SAVIOUR JESUS CHRIST, applied to them by that Sacrament, and finding in Mr. Gorham's answers to the Bishop of Exeter's questions, a distinct denial of that doctrine, I could not bring myself to concur in the reasons assigned by the Judicial Committee, for recommending Her Majesty to reverse the Judgment of the Court of Arches.

“Mr. Gorham holds, that the remission of Original Sin, adoption into the family of God, and regeneration, all take place, in the case of Infants, not *in* Baptism, nor *by means of* Baptism, but *before* Baptism; an opinion which appears to me to be in direct opposition to the plain teaching of the Church of England, and utterly to destroy the Sacramental character of Baptism.

“I cannot admit that this opinion is to be reconciled, by any latitude of interpretation which can be reasonably claimed, with the Church's Articles and Formularies; nor do I believe that it is an opinion which is held by more than a very small number indeed of our Clergy.

“Intreating your prayers, and the prayers of all who desire to hold the truth in love, that it may please Almighty God to guide us by His HOLY SPIRIT to a right judgment in the things which concern the peace of His Church,

“I remain, Right Reverend and dear Brethren,

“Your faithful and affectionate Brother in CHRIST,

“C. J. LONDON.

“To the Right Rev. the Bishops presiding
over the Dioceses of Aberdeen, S. Andrew's,
Brechin, and Glasgow.”

¹ I have his Lordship's kind permission to print this letter.

On the decision of the Privy Council having been given, the Synod of S. Andrew's reasserted its belief in Baptismal Regeneration, on which the Bishop thus writes :

Bishop Torry to Bishop Trower.

“Peterhead, April 6th, 1850.

“I have received the report of proceedings at Perth, last Thursday, by the Clergy of my Diocese; the general result of which, after much discussion, was an unanimous recognition of the doctrine of Baptismal Regeneration, as the truth, and the only truth of that Sacrament of Baptism, without the *admission* of which no person is qualified to claim institution to a benefice in the Church of England, although regularly presented to the same. The Committee of Privy Council will probably despise this humble testimony to Christian Catholic truth, and his Grace of Canterbury little regard it: but if this truth be disregarded, the Church will have arrived at an awful crisis of her fate, which may terminate, by the just judgment of God, in her overthrow, as in the days of the Great Rebellion; and if the Church fall, experience teaches us that Monarchy will not long subsist.”

Bishop Torry to the Bishop of Exeter.

“Peterhead, April 6, 1850.

“My Lord Bishop,

“Yesterday afternoon your letter to his Grace of Canterbury reached me, and I hereby gratefully acknowledge the honour you have done me by ordering a copy of it for me.

“It is no matter of surprise to me that it has already gone through so many editions; for the truth contended for in that production is handled in so masterly a manner as to carry entire conviction to the minds of all who have embraced Christianity in conformity with the Creeds of the primitive Catholic Church. And it is moreover truly gratifying to perceive, that by your powerful and friendly effort the Church of England has been effectually roused to a sense of its danger, and to the infinite

importance of retaining those vital truths by which her public Services and Articles of Faith are distinguished.

“Your Lordship has been compelled from a sense of duty to write in sorrow, but your sorrow shall be turned into joy.

“I have the honour to be, my Lord Bishop,

“Very faithfully yours,

“PATRICK TORRY, D.D.,

“Bishop of S. Andrew’s, &c.”

On the 19th of April, the Episcopal Synod met at Aberdeen, and issued a Declaration, of which the following is the most important part.

“We declare, then, that we teach, and always have taught, and we entreat, and, to the extent of our Episcopal Authority, do enjoin you, Brethren, severally to teach,

“1. In the words of our Blessed SAVIOUR, that, ‘Except a man be born of Water and of the SPIRIT, he cannot enter into the Kingdom of GOD;’ or, as expressed in our Office for Holy Baptism, ‘None can enter into the Kingdom of GOD, except he be regenerate and born anew of Water and of the HOLY GHOST.’

“2. In the words of the Nicene Creed, with every branch of the Holy Church throughout all the world, which continues in ‘the One Faith,’ lives in ‘the One Hope,’ and acknowledges ‘the One Baptism,’ ‘We acknowledge One Baptism for the Remission of Sins.’

“3. In the words of the XXVIIth Article, that ‘Baptism is a Sign of Regeneration or New Birth, whereby, as by an Instrument, they that receive Baptism rightly are grafted into the Church: the promises of forgiveness of Sin, and of our adoption to be the sons of GOD by the HOLY GHOST, are visibly signed and sealed;’ or, in the words of the Office for public Baptism of Infants, that every child baptized according to that Office is then and there ‘regenerate and grafted into the body of CHRIST’S Church.’

“4. With the ‘Catechism, or Instruction, to be learned of every person before he be brought to be confirmed by the

Bishop,' and which teaches him to say, 'In my Baptism I was made a member of CHRIST, a Child of GOD, and an inheritor of the Kingdom of Heaven.'

"5. That the doctrine of Baptismal Grace is so clearly expressed in the Offices and Formularies of the Church, as they now exist, and as they were adopted by the Episcopal Church in Scotland, that we see no need of more than the present Declaration, or of adding, by any Canonical enactment of ours, to the definitions of that doctrine, as therein set forth.

"All the preceding statements, Reverend Brethren, we teach, and, by the authority committed to us, we enjoin you to teach to the Flocks under your charge, in their plain, natural, and grammatical sense, without the intervention of any hypothesis—charitable or otherwise.

"And now, Brethren, beseeching you to join with us in prayer, that the Church over which the HOLY GHOST hath made us overseers, may be kept in the unity of the SPIRIT, and in the Bond of Peace,—we commend you to GOD, and to the Word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

"W. J. TROWER, D.D.,

"Bishop of Glasgow.

"Clerk to the Episcopal Synod.

"This paper was adopted unanimously, with the exception of Resolution V., in lieu of which the two undersigned Bishops adhere to the following Resolution:—

"That the doctrine of Holy Baptism is so clearly expressed in our Formularies, that, although the fact of the late decision has given occasion for the present Declaration, We do not mean hereby to assert that the language in those documents is not precise and sufficient.

"A. P. FORBES,

"Bishop of Brechin,

"W. J. TROWER,

"Bishop of Glasgow."

The Bishop of Bath and Wells to the Primus.

“London, 6, Clifford Street,

“April 24, 1850.

“My dear Lord,

“I beg to thank you very much for sending me by this morning’s post a copy of the excellent and important Declaration, signed and issued by the united Scotch Episcopate; also for your own kind note which accompanied it, expressing your approbation of my Declaration to the Diocese of Bath and Wells.

“It has been suggested to me, that it would answer an excellent purpose, if your Lordship would consent to forward to a London paper (I would suggest the *Morning Chronicle*) [this was done] both the Declaration and the short letter which you kindly wrote to myself when you transmitted it.

“I am, my dear Lord, with much regard,

“Your faithful servant,

“R. BATH AND WELLS.”

The Bishop of Exeter¹ to the Primus.

“Draper’s Hotel, 28, Sackville Street,

“April, 26, 1850.

“My dear Bishop of Aberdeen,

“I thank you most heartily for your invaluable communication. The Synodical Declaration of the Church of Scotland is the most opportune, as well as important, act, which could be devised. That such is its character, a little time will, if I am not greatly deceived, prove most convincingly.

“The judgment with which the Declaration is drawn, is very remarkable. It expresses all that is necessary, and nothing that is superfluous. Depend upon it that it will elevate the character of your Church in the estimation of all English Churchmen. God grant that your elevation may not be made more striking by contrast! Farewell, my dear Bishop, and believe me, in the fullest sense of the words,

“Your affectionate Brother,

“H. EXETER.”

¹ This letter I have his Lordship’s kind permission to print.

Rev. George Leigh Cooke to the Primus.

“Cubington Vicarage, near Leamington,
“April 30th, 1850.

“My Lord Bishop,

“I obey with sincere pleasure the orders given me yesterday at the General Quarterly Meeting of the Warwick and Leamington Church Union, to transmit by post, signed with my name as president, the following resolution, carried by acclamation without a dissentient voice:—‘The Warwick and Leamington Church Union beg leave most respectfully to state, that they have perused with sentiments of gratitude and admiration the Declaration given by the Bishops of the Church in Scotland at their recent Synod, on the 19th of the present month of April: and they take the liberty of humbly tendering their thanks to the Bishops and Clergy of the Church in Scotland, for their prompt and full expression, in this momentous crisis, of their faithful adherence to the Catholic doctrine of Baptismal Regeneration.’

“I have the honour to subscribe myself,

“Your Lordship’s faithful servant,

“GEO. LEIGH COOKE,

“Vicar of Cubington and Rural Dean,

“President of the Warwick and

“Leamington Church Union.”

In communicating this to his brethren, the Primus gives the following additional information.

“In a letter from the Bishop of Edinburgh, of May 1st, he writes thus to me :

“‘I feel much obliged to you for your kind attention in sending to me the gratifying testimonials from England. I begin to have a better opinion than I had of the judgment of our Act, as I hear not a whisper against it from any quarter. I had a note this morning from one of the most protesting Protestants in Edinburgh, congratulating me on having managed so well at Aberdeen. The Declaration quieted every thing in our Diocesan Synod, which went off most harmoniously last week.’”

The Primus to Bishop Torry.

“Aberdeen, May 6th, 1850.

“My dear Venerable Brother,

“The two accompanying Deeds came to my hands yesterday from Mr. William Mackenzie, and you will see by his letter to me, which I also forward, what is wished and directed to be done with them; and, that after you shall have signed them before two witnesses, they are to be returned by you to Mr. Mackenzie, Charlotte Square, Edinburgh, who will himself get the signatures of the other Bishops. I take the opportunity of sending you these Deeds to transcribe at same time for your gratification. I rejoice in the pleasing communications from England which our Declaration has already drawn forth, and which speak of it, you will observe, in no measured terms of approbation. From the many despatches he had to make from Aberdeen, and the length of the proceedings of our Synod, our Brother of Glasgow found it impossible to accomplish his much wished-for visit to you, and it was a disappointment to us both; although I yet trust to have the pleasure of looking in upon you, when my official duties shall call me to Peterhead about the middle (D. V.) of next month. Meantime believe me ever to be,

“My dear Bishop,

“Your faithful friend and Brother,

“W. SKINNER, Bishop.”

No one who was present at it can forget the great meeting in S. Martin's Hall on the 8th of July, in order to pass a protest against the decision of the Privy Council. It will be remembered that an address was then drawn up to the Scottish Bishops, thanking them for the stand the College had made in defence of the truth. The following was our Bishop's reply :

Bishop Torry to Mr. Hubbard.

“Peterhead, August 26th, 1850.

“Sir,

“I was honoured with your communication of the 15th instant, wherein as Chairman of a public meeting of Clergy and

laity, held at S. Martin's Hall on the 23rd of July last, you transmitted to me a copy of an address to the Bishops of the Church in Scotland, unanimously adopted by about fifteen hundred persons, and concurrently by seven or eight hundred more, at a subsidiary meeting at Freemasons' Hall.

"It is highly gratifying to find such a coincidence of judgment between so many faithful clerical servants and attached lay members of the Church of England, and the Bishops of her humble sister the dis-established Church in Scotland, in such a vital point of doctrinal truth as that involved in the case of *Gorham v. the Bishop of Exeter*, lately decided upon by Her Majesty's Privy Council. What the ultimate result of that decision may be, can be known only to Him Who knoweth all things; but the prospect to the Church of England seems at present threatening and disastrous, though some are of a different mind."

Bishop Torry to Bishop Forbes.

"Peterhead, August 12, 1850.

"My dear Right Reverend Brother,

"Allow me to congratulate you on your return to Scotland, in better health than when you left it.

"I beg further to ask whether you will have the goodness to discharge, in my place, the duty of *consecrating* the cathedral in Perth, when it shall be so far finished as to admit with propriety of that solemnity.

"The 16th day of September is designed for the day of the consecration; but much will depend on the progress made towards completing the structure so far as presently intended.

"Mr. Chambers, who is a daily witness of its state, will be able to give the necessary information, and I shall not fail to draw it from him, nor lose time in making the communication to you, in the hope that sympathy with an aged brother will induce you to comply with his earnest request.

"I remain,

"Your affectionate Brother and faithful servant,

"PATRICK TORRY,

"Bishop of S. Andrew's, &c."

The 16th of September was fixed as being S.

Ninian's Day : but it was found impossible to complete the building by that time. The office of Dean having first been offered to Mr. Kenrick, and then to the writer of this life, and having been, however unwillingly, declined by both, it was determined to institute at present the Canons only, leaving the election of the Dean to a future time.

Bishop Torry to Bishop Forbes.

“ Peterhead, Nov. 7th, 1850.

“ My dear Right Reverend Brother,

“ I am informed upon authority that can be depended on, that the consecration of the cathedral at Perth is to take place about the end of this month, although the day cannot as yet be fixed.

“ I have therefore to beseech you that, as a special favour you will act for me on the occasion of that great solemnity, as I, by the will of God, am rendered utterly unfit to move from home.

“ To-morrow I shall write to Mr. Chambers to put himself into correspondence with you, as from his locality he can make you aware of the particular day allotted for the consecration.

“ I regret to lay upon you so much heavy, though deeply interesting work ; as it is deemed proper that the Ordination of Mr. Comper (if he pass his trials with approbation) shall take place in the cathedral ; but if you think the additional work of the Ordination would be too much for you in one day, you could put *it* (the Ordination) off until the following day.

“ The reading also of the deeds of the Institution of Messrs. Chambers, Haskoll, and Humble, as Clergy of the cathedral, will occupy some time, and might, I think, be put off till the following day.

“ On the whole I grieve to be so burdensome to you ; but it is all for the glory of God, and I pray to Him to strengthen and support you under the weight of such a task. In all sincerity,

“ I ever am, your affectionate Brother,

“ and greatly obliged friend,

“ PATRICK TORRY,

“ Bishop of S. Andrew's, &c.”

In their August Synod, the Bishops adopted the following resolutions on the subject of missions :—

“I. That in the opinion of this Synod of the Bishops of the Church in Scotland, the Bishop of any Diocese has the most unquestionable right (limited only by Canons) to exercise his own discretion in the establishment of missions within his Diocese, wherever he may think that a door is open for missionary work.

“II. That before any mission be erected into a permanent Incumbency, the Synod recommends that the Bishop should learn the mind of his diocesan Synod as to the adviseableness of such a measure, and, in forming their opinion, the Synod should take into their view the prospect of the charge with respect to probable permanency, number of the congregation, and other circumstances affecting it.

“III. That if the Bishop should decide in conformity with the opinion of the majority of the Synod, there should be no appeal from the Diocesan. But if he should decide against the majority, there may be an appeal from the Diocesan to the Episcopal Synod.

“The Bishops have agreed on the recommendation contained in these resolutions, as being in accordance with the spirit of Canon 39.

“The Bishops are aware, that in a matter of this kind they can proceed only by recommendation. But they suggest to the several Diocesan Synods, that the object of these resolutions will be sufficiently attained by the adoption of them as by-laws in the several Diocesan Synods. This has already been done in the Diocese of Glasgow and the Diocese of S. Andrew’s.

“These resolutions were passed at the Episcopal Synod holden in Edinburgh last August, and were ordered to be sent (of course with consent of diocesans) to the several synod clerks.”

Bishop Torry’s reply to this communication shows the jealous care with which then, as ever, he guarded Diocesan rights against the old Collegiate system.

Bishop Torry to Bishop Trower.

“I have received, and read with attention, the copy sent me of the resolutions passed at the Episcopal Synod, holden at Edinburgh in the beginning of August last in reference to Missions; but their obvious meaning is such, that I beg leave to decline testifying my approbation of them. The first resolution indeed recognizes a Diocesan Bishop’s right to the full; but the second and third appear to me to nullify that recognition, and their obvious tendency leads to a diminution of the Bishop’s authority even in his own Diocese, already only partially regarded.

“The good and saintly Bishop Jolly, who, being a great reader, was a very learned man, and knew more of such matters than we all do, was wont to say, when any such symptoms arose among the clergy, ‘let us all become Presbyterians together, and not dishonour our Episcopal Church, by calling ourselves episcopalians, and yet acting like the most turbulent Presbyterians.’ This I have often heard him repeat; for I was under his direction during the whole period of my diaconate (nearly two years).

“Now, although you and I seem to differ on the assumed right of the College of Bishops over Diocesan authority, yet there is no reason why we should not follow the Apostle’s advice—‘love as brethren: be pitiful, be courteous.’ And under that impression, I beg to subscribe myself your very affectionate brother and servant,

“PATRICK TORRY.

“P.S.—It is utterly unknown to me that the majority of the Presbyters of the Diocese of S. Andrew’s have adopted the resolutions above alluded to, as by-laws. If they have done it, it was *ultra vires*. Their grade in the ministry warrants no such assumption.”

The following were Bishop Torry’s views on the Papal Aggression:—

Bishop Torry to Bishop Forbes.

“Peterhead, Nov. 26th, 1850.

“My dear Right Rev. Brother,

“When I transmitted to you the proposed address to the Archbishops and Bishops of the Church of England, I felt unable

to communicate my reasons for withholding my signature from it; they were these—

“ ‘ Since the Bishops of this Church are to hold an Episcopal Synod, at Perth, so early as the 3rd of December, I think the address to the Archbishops and Bishops of the Church of England ought, on that occasion, to be revised, and a few words altered, less indicative of the infirmity of human passion. Let the Bishop of Rome bluster and encroach as he pleases; that is no reason why we may not oppose him in the spirit of Christian meekness. We have our Divine Master’s example for doing so under circumstances much more trying than those in which we are placed.

“ ‘ When I speak of a few words in the address to be altered,—I mean such epithets as *unexampled* insolence and others,—because the Church of Rome had formerly set the example itself, for seven or eight hundred years, claimed it as her divine privilege; and the claim, although unjust, had been *quietly* submitted to, for the most part, although now and then with grumbling.

“ ‘ So the present Pontiff’s aggression can, with no propriety, be called *unexampled*.’

“ ‘ There is another expression to which I object as of a more vital nature, wherein it is stated that we derive our Orders and Liturgy from the Church of England. Now I hold that we derive our Orders from the Divine Head of the Church, and only through the instrumentality of the Church of England which she herself received through the long channel of Apostolical succession. We have indeed adopted and made our own her Form of Morning and Evening Common Prayer, with the public Offices of Baptism, Confirmation,¹ and Matrimony; but our Liturgy, or national Eucharistic Service, is peculiarly our own for our glory, however much it may be attempted to suppress it. My hearty prayer to God is—that every attempt to that effect may be defeated.’

“ Ever your affectionate Brother,

“ PATRICK TORRY,

“ Bishop of S. Andrew’s, &c.”

¹ It is very curious that the Bishop should make this incorrect assertion.

In the mean time, the Cathedral at Perth was approaching its perfect completion. Four days before its consecration Lord Forbes thus wrote to the Bishop :

“With a view to a consecration of Perth Cathedral Church, which is being erected on two pieces of ground acquired for that object, and now standing vested in my name, I hereby engage to convey and make over the said ground to such persons as the committee, acting in regard to the erection of the said Church, may name for holding and administering the property thereof, and their successors in perpetuity; but with this proviso, that the same shall be held inalienably and solely for the use and behoof of a Cathedral Church, and relative buildings, according to the constitution appointed therefor, in strict connection with the Episcopal Church of Scotland, and under canonical obedience to the Bishop of the said Diocese, for the time being. And I further undertake to provide for the annual payment of a Feu duty, or ground rent, which forms a charge or burden on the said ground, and for redemption thereof, so that the said buildings or ground can never be attached therefor, or withdrawn from the purposes to which they are now destined.”

I may now be permitted to relate the consecration of S. Ninian's, the first British cathedral, be it remembered (with the single exception of S. Paul's) that had been consecrated since the Reformation, as I had the privilege to be present, and to assist at it. It was just about sunset on a fine December day that I arrived in Perth. There had been a slight fall of snow on the Grampians, and the stillness of the Fair City, and the setting in of the frost, seemed to bring out in greater relief the bustle within the walls of the cathedral; and the glare of its lights, as the workmen were hurrying to the conclusion of their task, was in strange contrast with the darkness and quietness of the adjacent street. That night I shall ever remember as one of the strangest

in my life. Many of the most necessary arrangements had been driven off till the very last; the carpenter's hammer and the mason's chisel were still to be heard; a crowd of workmen were yet engaged in putting the finishing touch to their respective departments; the frescoes were still incomplete, and in the later hours of the evening the choir was practising the chants and the hymns for the next day. An English reader can hardly form any idea of the interest and curiosity with which our proceedings were regarded by Presbyterian spectators, to whom the whole ritual of the Church was then so utterly unknown, that, as I remember, the leading Perth newspaper of the following week gave an elaborate description to its readers of what was meant by chanting. Perfect silence settled down over the city; but still as we visited the cathedral at twelve, at two, at four, and at six, the workmen were still engaged in their various occupations; nor was it till the late morning of a Scottish December day had fairly broken that every thing was prepared for the approaching solemnity. I may be allowed to describe the service itself as I described it in a contemporary periodical.

“The doors of the cathedral were open at 10.30, and by a simple arrangement the members of the Scotch Church were separated from others, whom curiosity or a better feeling drew to the ceremonial. In the meantime the choir, which is exceedingly elevated, was gradually filled by the canons, clergy, lay vicars, and choristers, to the number of about fifty in all. The Bishop of Brechin, who officiated for the Bishop of S. Andrew's, arrived at 11.30, and was met at the western door by the whole body of clergy, by whom he was conducted to the altar. The usual formularies having been gone through, the procession was formed in the following order:—choristers, lay vicars, deacons, English priests, Scotch priests, canons of S. Ninian's, dean's verger,

pro-Dean, Bishop's verger, Bishop, supported by his chaplains. Proceeding down the nave, and round the north and south aisles, they returned up the nave again, and such was the length of the procession, that the foremost chorister had already passed the chancel doors, on his way to the north aisle, before the Bishop had reached the west door. At that moment the precentor intoned 'The earth is the LORD's, and all that therein is;' and the choir thundered out, 'The compass of the world, and they that dwell therein,' with the rest of the psalm (from Mr. Helmore's *Psalter Noted*, as were all the psalms.) The Bishop, having again taken his place at the altar, pronounced the usual prayers of consecration: that for the font being followed by the anthem, 'If ye love Me;' that for the pulpit by 'The LORD gave the word;' and that for the altar by the Hallelujah chorus. The clergy then returned into the sacristy, while the doors of the church being thrown open, it was soon crammed. The Bishop having taken his seat in his throne, prayers were sung by the Rev. H. F. Humble, chanter; the lessons were read by the Rev. J. Haskoll, sacrist, and the Rev. J. C. Chambers, the chancellor; and litany by the Rev. T. Helmore and the Rev. W. Wilson. For the anthem, the hymn, *Angularis Fundamentum* (Hymnal Noted).

"The holy communion was celebrated, of course according to the Scotch use, by the Bishop, assisted by the three canons, as epistler, gospeller, and assistant priest. After the Nicene creed, letters missive were read from the Bishop of S. Andrew's, by which he erected the collegiate church of S. Ninian's into the cathedral of the united diocese. The sermon was preached by the Rev. J. M. Neale, Warden of Sackville College, from S. Matthew vi. 5, (the LORD's Prayer having been appointed for the subject of the dedication sermons.) The nave, crowded with hearers, (a great portion of them standing,) for only a small part of the available space was occupied with benches or chairs, gave some idea of what may be the value of our cathedral naves, when they shall be restored to real use. In the evening, the sermon was preached by the Rev. T. Chamberlain. On Thursday, during the morning communion, J. Comper was ordained deacon. The sermon was preached by the Rev. E. B. K. Fortescue. In the

evening several adults were baptized; and several, who had received Presbyterian baptism, were admitted into the church according to the Scottish form. The converts knelt at the west door, and were admitted with the words—‘We receive this person into the congregation of CHRIST’s flock,’ &c. After prayer, these, with several of those who had just been baptized, were confirmed by the Bishop, according to the Scottish form—‘I sign thee with the sign of the cross, and I lay mine hands upon thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. Defend, O LORD,’ &c. On account of the extreme length of the service, which was not over till ten o’clock, there was no sermon.

“On Friday morning, after prayers, the Bishop was enthroned (by proxy) and the canons were installed. The Rev. C. T. Erskine, of Stonehaven, represented the Bishop, was received at the west door by the Canons, and conducted to the altar, where prayers were said over him, and thence to the throne, after which the *Te Deum* was sung. The sermon at the early communion was preached by the Rev. C. T. Erskine, that at the second celebration by the Rev. P. Cheyne, and that in the evening by the Rev. A. Lendrum.”

Bishop Torry to Bishop Forbes.

“Peterhead, Dec. 13th, 1850.

“My dear Right Reverend Brother,

“I acknowledge with a grateful heart the receipt of your letter of yesterday’s date; and I beg further to say that I can never adequately recompense you, for the services you have done on my behalf, on the day of the consecration of the Cathedral at Perth, and subsequent days.

“But as your Divine Master, Whom you faithfully serve, is not only kind but generous, it is comfortable to think that a day is approaching when you will meet with an ample reward; not only for the work alluded to, but, I trust, for *long continued* services in this Church, which greatly needs such a friend.

“If I may judge from present appearances, it is to me clear, that but for you the good work must have remained undone

until my removal hence. May GOD stir up many such as yourself to co-operate with you, and then the object for which CHRIST shed His Blood will be accomplished more successfully than heretofore.

“It is with difficulty that I have been able to write thus far; and must conclude with a reiteration of my thanks, and an aged Bishop’s blessing to yourself, and all friends of the institution at Perth, both clerical and lay; being ever yours and theirs, most affectionately,

“PATRICK TORRY,
“Bishop of S. Andrew’s, &c.”

I know not that I can introduce in any more suitable place than this some memoranda with which I have been favoured, by one of the Bishop’s most intimate friends, Mr. Pratt of Cruden.

“*Memoranda.—Bishop Torry.*”

“1. The Bishop having learnt, that in celebrating the blessed Sacrament of the LORD’S Supper, a custom was growing up of the celebrant’s going over certain parts of the service in an inaudible voice, wrote to forbid the practice. He fully admitted and sanctioned the propriety of a more subdued and reverential tone of voice in certain parts of the service; but he strictly enjoined that even in those parts the voice should be kept up so as that every thing said might be heard by the congregation, who were expected to give a hearty *Amen* to the service, and thus, as it were, in their proper stations becoming parties in every act of the celebration.

“2. The Bishop¹ was particularly opposed to the presence of any one at the celebration who did not intend to communicate, indeed he would not permit of such a thing. It was a subject of frequent remark with him in his latter days, and he spoke in a very decided manner in regard to it. ‘If,’ said he, ‘it would be

¹ On this point, the reader is referred to the note on the Bishop’s rubric, in the Appendix.

an affront offered to an earthly monarch to go to a banquet and refuse to partake of what was set before you, how infinitely more reprehensible to come into the presence chamber of the King of kings and refuse to taste of His Supper.' In short, he would admit of no reasons in justification of being present without partaking. 'Let all those who do not intend to communicate withdraw,' was the rule to which he inflexibly adhered.

"3. On the promulgation of the 'Answer by the Bishops, &c. in Dundee,' Bishop Torry was of opinion that the *Answer* in as far as it permitted *reluctant congregations* to decide how the highest act of Christian worship was to be performed, was not only *uncanonical*, but at utter variance with the *original charter*, which authorised the Bishops to the end of time to dispense the means of grace according to the Divine ordinance, not according to the wishes of reluctant congregations. 'If,' said he, 'such congregations have a right to dictate in this matter, how can the right be denied to them in any other? With equal justice might they demand a change in the authorised mode of administering Baptism, or in the Divine polity of the Church, or in the mode of performing the ordinary services.'

"4. He was greatly alarmed at the power which the College of Bishops is gradually assuming—an irresponsible authority resembling that of the Court of Rome—the Papacy in commission;—over-riding the rights of Diocesan Bishops, putting forced interpretations on the Canons, setting at nought all Catholic precedents. The Bishop stoutly maintained that acts of this irresponsible conclave, not fully and clearly sanctioned by the Canons, were liable to be reviewed and set aside by a General Synod of the Church, whenever it shall meet. He was fully of opinion that if a protest by all concerned was not made against this growing evil, it would at no distant period prove ruinous to the character and best interests of the Church.

"5. Mr. Pratt having heard the Bishop accused of inconsistency in so strenuously standing up for the use of the Scottish Office in the latter years of his life, when at an earlier period he had readily yielded to the wishes of more than one congregation; and when venturing to doubt whether this charge could

be *fairly* established against him, was assured that there could be no doubt in the case, and that the Bishop's opinions had certainly undergone a change; Mr. Pratt ventured to write to the Bishop, and to suggest the propriety of his stating in any way he might think best, the reasons which had induced him to become more decided on the point in question *now* than he had been *formerly*; the following letter was written by the Bishop, in which he clearly exonerates himself from the unjust charges, and showing distinctly that there was no inconsistency in his course of action, thus proving that those who rashly brought the accusation against him were wholly ignorant of the real state of the case."

"Peterhead, Jan. 28th, 1846.

"Reverend dear Sir,

"I am not in the least offended at the suggestion contained in your note received yesterday; but I hasten to inform you that it rests on an erroneous supposition, namely, that I had sanctioned the use of the English Communion Office at Dunkeld, Dunblane, Dunfermline, and Aberdeen. No sanction was asked from me, and of course none was given. On the contrary, in reference to two of the congregations, where I thought I had a favourable field to work upon, I endeavoured as far as persuasion could go, to obtain the introduction of indigenous labourers in these portions of the LORD's vineyard, and not have recourse to strangers, who, although 'among us,' are not 'of us,' but continue aliens in heart while they remain, and desert us without ceremony when it suits their convenience, or their interest. But all my exertions proved ineffectual. They were all for England, without any definite idea of what they were likely to lose, or gain.

"In short, these congregations consider themselves as more connected IN SACRIS with England than Scotland; and indeed Bishop Russell, in a late letter to me, owned as much, although he at present goes with the stream, and strange to say is even more urgent than Bishop Terrot, that I should give way in the Blairgowrie case.

"Indeed I have little doubt of being left to stand alone. However that moves me not; though it will probably be followed

by much obloquy—some objecting to the matter, some to the manner of my address, to the clergy and laity of my own diocese.

“ But the frowns of the world will be richly overbalanced if I shall obtain the approbation of my heavenly Master; in the hope of which I am determined to go on fulfilling my intention, if it be God’s pleasure to prolong my days until that be accomplished.

“ With every good wish to Mrs. Pratt, I remain,

“ Rev. and dear Sir,

“ Your affectionate Brother and faithful Servant,

“ PATRICK TORRY.”

Bishop Low’s resignation, and retractation of that resignation, and subsequent retractation of his retractation, scarcely fall within the scope of this biography. But the next letter shows that, at this time, our Bishop had no objection to the principle of coadjutors.

Bishop Torry to Bishop Trower.

“ Peterhead, S. Paul’s Day, 1851.

“ I beg to thank you for your very kind and gratifying letter, as it respects myself, received yesterday; but in regard to the business of the election of Mr. Eden, which took place at Elgin on the 21st instant, I really know not what to say, the whole business being now thrown into such a state of confusion by Bishop Low’s revoking his resignation of the Diocese of Ross and Moray. For, on the one hand, it does not appear to me competent for Bishop Low to revoke his resignation, *voluntarily made* under a sense of his bodily infirmities disabling him for the duties of his office in that united Diocese; and, on the other hand, knowing Bishop Low’s determined spirit, and being uncertain of Mr. Eden’s acceptance of the office, under such circumstances, I am really at a loss to give an opinion.

“ If a healing measure could be accomplished, and the peace of the Church be preserved, by Mr. Eden’s being content to act

as coadjutor to Bishop Low during his life, and to succeed him at his death, it were well, perhaps, to propose such a measure to those parties."

The writer having forwarded to the Bishop the *Ecclesiologist* for February 1851, which contained a long account of the Cathedral; the Bishop thus replied:—

Bishop Torry to Mr. Neale.

"My dear Rev. Brother,

"I was gratified very much by the receipt of your very kind letter; but the *Ecclesiologist* did not accompany it. If I do not receive it to-morrow I shall despair of its reaching me; whereby I shall be deprived of a gratification singularly interesting to me.

"My heart is in the spiritual prosperity of S. Ninian's Cathedral. For every testimony, therefore, in its favour I feel grateful, because I heartily wish it God speed! I shall, however, never see it, because of my extreme old age, being now in my 88th year, and my locomotive powers being almost entirely gone. But I will not cease to pray for its welfare while I live and retain my senses, because if well served, its obvious tendency is to promote the glory of God and the endless benefit of many precious and immortal souls."

Bishop Torry's usual care against Collegiate interference is shown in his reply to the next letter.

Bishop Trower (Clerk of the Episcopal College) to Bishop Torry.

"Claremont Terrace, Glasgow,
"March 12th, 1851.

"My dear Right Rev. Brother,

"I duly communicated to the Episcopal Synod your reverence's reply to the letter which I was directed to address to you from the Episcopal Synod at Aberdeen last month.

"The Bishops observe that you take no notice of the most

important questions in that letter, namely, the inquiry as to your view of the position of the Clergy in connection with the Church, commonly called the Cathedral of S. Ninian, Perth.

“As they cannot have the advantage of your presence, and as the question is one in which the Church at large is interested, I am directed again to ask your reverence what is your own view of the position of the Clergy in connection with the new Church at Perth ?

“Your reverence will rejoice to hear that the solemn ceremony of the consecration of Bishop Eden was happily and satisfactorily accomplished. The new Bishop is gone to his Diocese, and will reside there permanently, as soon as he can make the necessary arrangements.

“You will also be glad to know that we have now good reason to hope that our Church will not be affected by the Bill against Papal Aggression.

“Your affectionate Brother,
 “W. J. TROWER,
 “Bishop of Glasgow and
 “Clerk to the Episcopal Synod.”

Bishop Torry to Bishop Trower.

“March 15th, 1851.

“My dear Right Rev. Brother,

“Unless a Christian Diocesan Bishop be accused, and can be convicted, of heresy in doctrine or immorality of life, it appears to me to be quite *uncanonical* in any one Bishop, or any number of them, to interfere with or assume the cognizance of the concerns of another Diocesan Bishop.

“The system of considering the whole of Scotland, as if only one Diocese, managed by the whole College of Bishops, was tried and found wanting ; and, therefore, it was parcelled out as it is at present, and I trust it will ever continue, for otherwise its independence will speedily quite disappear.

“The usage of the universal Church has been that where there is a Christian Bishop, there ought (if possible) to be a

Cathedral for the daily public Service of GOD—the Giver of all good; and where there is a Cathedral, there ought to be a small staff of Clergy, for that public daily Service, Morning and Evening, which to be upheld regularly, is beyond the strength of any *one* individual, or even two.

“If I have written unintelligibly, please consider that I am in my 88th year, and that it is not too much for me to expect that such an aged brother, never accused of heresy or immorality, but singularly blest with an increase of CHRIST'S Church under his long personal ministry, should be allowed to live and die in peace.”

I find, in the Bishop's handwriting, the following :—

“June 9th, 1851.

“Note, in reference to the work in hand, by the Rev. G. H. Forbes, Burnt Island, on the Holy Eucharist.

“I cannot go beyond what the most orthodox Bishops of this Church, viz., Gadderar, Rattray, Falconar, Kilgour, Petrie, Innes, Skinner, (late Primus), Jolly, and others, believed and taught, in reference to the Holy Eucharist, namely, that the materials of that sacrifice and Sacrament are made such by being solemnly offered to GOD, and the blessing of the HOLY SPIRIT invocated upon them by a duly commissioned Priest, whereby they become effectual to all the blessed purposes intended by the Divine Institutor, viz., the communication of heavenly grace to every faithful recipient, and, as such, the appointed means conjoined with others, of our spiritual life here and our eternal salvation hereafter.

“What goes beyond that we can no more comprehend than we can span the Universe.

“P. T. Bishop.”

The Bishop concluded this the last complete year of his life, by sanctioning an Appeal put forth by the Dean and Clergy of S. Ninian's, for additional funds for their College and Mission.

In the spring of this year the biographer had the gratification of dedicating a small collection of Latin Hymns to our Prelate, and of receiving from him a kind acknowledgment of the book ; his last letter to the writer.

The then agitated question of the lay element was passed over by the Bishop, who writes thus touchingly on the subject :—

Bishop Torry to Bishop Forbes.

“ Peterhead, Jan. 31st, 1852.

“ My dear Right Rev. Brother,

“ I received your letter of the 29th instant, on Saturday last, and have since, and long before (in consequence of letters from Mr. Scott of Gala) have been directing my mind to the subject of it, without being able to arrive at any satisfactory conclusion.

“ There is so much to be said of the propriety of introducing the lay element into our ecclesiastical courts, and so much may be also said of *the danger* of so doing, that I am quite bewildered when I think of it.

“ Moreover, I do not think that my advice would be considered otherwise than an *old man's dream*, who thinks nothing *wise* that deviates from the track in which he had been accustomed to move, through the long period of more than sixty years of ministerial life in the service of the best and greatest of Masters. My wisdom, therefore, seems to be ‘to sit still’ and submit quietly to the decision of the majority, and to pray to God to direct them to do what shall appear most conducive to His glory, the preservation of pure Christianity amongst us, and the increase of CHRIST's kingdom on earth.

“ Believe me ever to remain,

“ Your affectionate brother and servant,

“ P. T., Bishop,

“ In his 89th year.”

Bishop Torry to Bishop Eden.

“ March 16th, 1852.

“ My dear Right Rev. Brother,

“ By the time this letter reaches you, you will be setting out for England, on the 22nd instant, and on urgent business, no doubt, so that I cannot expect to have the happiness of seeing you in Peterhead until after your return to your own Diocese. Even then you will only see the wreck of what I once was, both mentally and bodily.

“ With respect to the apprehended antagonism between the Institutions of S. Ninian’s Cathedral, in Perth, and Trinity College, Glenalmond, I have never seen the necessity for the existence of such feeling on either side. The imperfection of human nature may occasionally give way to such a feeling, but the schools connected with each may be promotive of advantage to each; by the *middle school*, in Perth, becoming *a feeder* to that of Trinity College. I have never looked upon it in any other view, whatever may be ultimately intended.

“ In any case I am very grateful for your kind and fraternal services, being, in all sincerity,

“ Your much obliged and faithful Servant,

“ PATRICK TORRY,

“ Bp. of S. Andrew’s, &c.”

Bishop Torry to the Primus.

“ Peterhead, March 17th, 1852.

“ My dear Right Rev. Brother,

“ Your communication of the 15th instant came duly to hand yesterday; in answer to which I have to say,—that every very old man may claim exemption from giving an opinion on any new and intricate subject, although nearly connected with his own professional duties and studies. At that period I have arrived, and may, therefore, claim the exemption pleaded for; yet I feel compelled to say, with every respect to the Hon. Mr. Gladstone’s judgment, that I am not satisfied with his argument, which seems merely grounded on the expediency of his proposal.

“Any alteration of our system, unless grounded on Scriptural principle and truth, would be found, ultimately, to be injurious rather than beneficial to us.

“It is of the less consequence that my views of the question are indistinct, as I have no weight in the disposal of it.

“I ever remain, with much fraternal regard,

“Your faithful servant in CHRIST,

“PATRICK TORRY.”

Up to the commencement of this year, the Bishop's hand had been nearly as firm as in his younger days. The last letter which I shall lay before the reader shows a great deficiency of physical strength in its characters.

Bishop Torry to Dean (Provost) Fortescue.

“Peterhead, June, 1852.

“Very Reverend and dear Sir,

“I have just received your letter of the 10th instant, but am not at all inclined to lay the burden of collections for societies who are basking under the sun of a rich and powerful Establishment. There is non-congruity between their condition, and that of a poor *dis*-established Church, like our own, which greatly needs to receive such pecuniary aid as generous dispositions are disposed to give; and has little to bestow beyond a scanty allowance to their own Pastors.

“Yourself, therefore, and a few of your brethren, have laid upon me a very unpleasing task, in subjecting me to the pain of a refusal. What people are *voluntarily* disposed to do, is a very different thing from what is imposed with a show of authority, especially if ungraciously received, as is generally the case.

“In regard to the confirmation of your daughter, and perhaps a few others, by Bishop Eden, on the 28th instant, when he goes to visit you, I am in no difficulty, provided you allow it to be done in the Scottish manner, which I am told that Bishop Eden greatly admires, and to which, I trust, you will

not object, as it is the *practice* (once universal) of the Church of Scotland, and as being the Church of your own choice.

“I remain, Very Reverend and dear Sir,

“Your affectionate Brother in CHRIST,

“PATRICK TORRY,

“Bishop of S. Andrew’s, Dunkeld, and

“Dunblane.”

And I find the following memorandum written on the back of an envelope :

“Aug. 14, 1852. Unable to take any concern in the future matters of the Church.”

I may now avail myself of the account his son gives of the concluding portion of his life.

“After his visit to Crieff, in 1847, he did not leave his home for any long journey; but he continued to enjoy good health to the end of his career with very little interruption; and he retained his powers of locomotion and comparative activity, until his last illness, which seized him ten days before his death. About twelve months before that happened, and when he had nearly completed his eighty-eighth year, such was his remaining vigour, that he paid his annual visit to his near relations, Mr. and Mrs. Ellies, at Buthlaw, several miles from Peterhead, and spent the day in lively conversation with them. To the very last he was blessed with a sound mind, and kept up his habits of mental activity and regularity. Although living in a kind of seclusion for several years before his death, time never seemed to hang heavy on his hands. He often refreshed his memory with the works of Ken, Hickeys, Collier, Brett, and others, authors on whom he ever looked as models of Catholicity in their principles.

“ In his concluding years, and until it was interrupted by his last illness, his usual mode of spending the day may be given as follows. After breakfast, at nine o'clock, he read a part of the Greek New Testament, and then a portion of the works of some of his favourite authors, three of which may be said to have been his daily companions, viz. “ Routh's *Reliquiæ Sacræ*,” “ Jones's Life of Bishop Horne,” and “ Williams' Gospel Narrative of our LORD's Passion and Resurrection.” Thus, while he did not neglect his worldly business, in his private meditations “ his conversation was in heaven,” and he was in continual preparation and readiness for his Master's coming. When his reading was over, he devoted a great part of the remainder of the day to epistolary correspondence, chiefly on the business of his Diocese, and to other writing, being very particular in making with his own hand copies of all his business letters. It may be mentioned as a proof of his industry in this respect, that he copied over in his latter years, in a fair hand (for which he was remarkable to the last), various sermons, both of his own and of others; and a quarto volume remains, into which he had copied, after he was eighty-four years of age, many particular letters to various of his correspondents.

“ Before concluding this memoir, a short sketch of the Bishop's private character must not be omitted. His deportment was dignified, but full of ease and courtesy. Ever firm and undeviating in his principles, he showed at the same time the utmost respect to those who differed from him in sentiment. Esteemed by all for his exemplary life and conversation, he was greatly loved by those who had the advantage of his more intimate acquaintance. The persons who chiefly

enjoyed this, besides his own family and relations, were the Incumbent of the place, who was often with him, and a few of the neighbouring Clergy ; but the individual who was his oldest clerical associate and friend in the quarter, and principally received his confidence, was the Rev. J. B. Pratt, Incumbent of S. James', in the adjoining parish of Cruden. The Bishop had a keen relish for social intercourse ; was never unmindful of the Apostle's advice to be " given to hospitality ;" and nothing gratified him more than the occasional visits of his intimate friends, to whom he always made himself agreeable by his powers of conversation, which were considerable. Expressing himself with ease and propriety, he possessed, in a high degree, the faculty of introducing subjects most interesting to those with whom he conversed. This appeared in his general intercourse with society, but was particularly the case in reference to the younger Clergy. Throwing himself, as it were, into their feelings, he would lead them on to ecclesiastical and religious subjects, encouraging them, in an easy way, to give expression to their thoughts, and, when he saw occasion, supplying information where it was wanting, confirming opinions where they were wavering, and correcting them where wrong. His ripe knowledge of the distinctive dogmas of his own Church, and of her two great rivals, Rome and Geneva ; his full acquaintance with the Primitive Church, in her history and doctrines, with the Eastern Church, and the attempts that were made for a reunion ; with the troubles of the last century, and the timidity, so to speak, of the present ; together with his study of the probable influence of passing events on the character and prospects of the Scottish Church ;

all these supplied him with a never-failing source of subjects, which, in the hands of a less skilful conversationist, might have been introduced with stiffness, but in his seemed to flow in the easiest and most natural course. Another amiable trait in his character he exhibited to the last: he readily entered into the amusements of his grandchildren, and by his playful manner and conversation contributed to their pleasure and happiness.

“But at length the time drew nigh that this venerable father in Israel must die. While he was happy and contented to remain in this world, so long as his Divine Master thought fit to employ him in His service, yet he often spoke of the time, when “to depart and be with CHRIST would be far better;” and the composure and peace with which he received the summons, when at last it came, showed that he “knew whom he had believed,” and that he was ready to join the faithful departed. Ten days he lay on the bed of sickness, occasionally distressed with a painful and weakening disease, but for the most part with intervals of ease, in which, no longer occupying his mind with worldly concerns, he was evidently, when awake, rapt in heavenly meditation. At length, in his eighty-ninth year, on the morning of Sunday, the 3rd of October, 1852, surrounded by all the living members of his family, without a groan or sigh, his spirit returned to God Who gave it.” Thus far Dean Torrey.

Almost the last words spoken by Bishop Torrey were wonderfully characteristic of his undiminished interest in the subject which had occupied his whole life. Mr. Rorison, who was attending him on his death-bed, received for, and read to, him a letter from the Bishop of Newfoundland, which I regret not to have had the

time for procuring his Lordship's permission to print, but which contained a warm expression of sympathy with the Scotch Communion Office. The failing senses of the Bishop did not permit him to catch its true import, and he imagined that it contained a recommendation to him to withdraw his Prayer Book from circulation. With a great effort he made a sign of refusal, and added the words, " Firm to the last ;" he scarcely spoke afterwards.

At the earnest solicitation of the Provost and Canons of Perth, it was agreed by his family that his remains should be interred in that Cathedral. They were removed from Peterhead to Aberdeen on the 12th of October, were received in that city by the Primus and by some of the Clergy, and by them escorted to the Southern Railway. At the Perth station, the Canons and others of the Cathedral body were in waiting ; the choristers and vergers preceded the hearse to S. Ninian's, and the coffin was deposited in the nave under a canopy of black cloth, emblazoned with the arms of the three sees. The Provost of the Cathedral, having laid on it the pastoral staff and the mitre, took his place at the head, and every three hours the various watchers, all of them connected with the Cathedral, were relieved. That was a second night in S. Ninian's which I shall not easily forget. The inhabitants of the town were admitted about nine o'clock, passed round the coffin, and went out by the same door at which they had entered ; and never in any foreign church did I see so large a crowd conduct themselves with greater decorum. It was very late before all that wished had visited the scene ; the doors were then closed, and the rest of the watch was kept by the Cathedral Clergy alone.

On the following day, the funeral took place. The pall was borne by the Warden of Trinity College and seven other Clergy of the Dioceses; the Bishops of Brechin and Moray were in attendance; and by the former the Service itself was performed. The psalms and anthems were chanted by the choir, by whom also, at the conclusion of the solemnity, the *Dies Iræ*, from the Hymnal Noted, was sung. The Bishop was buried on the north side of the choir; and—as the ancient custom was—facing the west. The funeral sermon was preached by the Rev. J. B. Pratt, Incumbent of Cruden.

I have now accomplished my task; and need add but little to what has already been said. Bishop Torry presents an example of the service which may be wrought for God by the steady, undeviating, persevering support of one acknowledged principle, through honour and dishonour, through evil report and good report. Possessed of no extraordinary talents, and distinguished by no very remarkable attainments in secular or ecclesiastical learning, he set himself to uphold the Eucharistic treasure of which he seemed to be the providentially constituted guardian, and, in connection with its defence, to maintain the independence of that Church in which he ruled as well from external danger as from Collegiate usurpation. For the Scottish Office he may almost be said to have lived for the last twenty years of his earthly life; his letters, his occasional papers, all bear witness that this was the subject uppermost in his thoughts;—and the other matters in which he bore a distinguished part, the Perth Cathedral, for example, and Bishop Luscombe's Appeal,—were chiefly interesting to him as connected more or less with the National Liturgy. The reader cannot fail to see that,

keeping his work steadily in view, each succeeding decade of his Episcopate shows him to have been more laborious, more resolute, more faithful to his trust. Doubtless, at the time of his consecration, and for some years subsequently, he gave way in some degree to the soporific influence of the age. We have seen him refusing the convocation of Diocesan Synods,—contenting himself with triennial visitations, and the like. But, while others were unable to keep pace with the growing zeal for God's glory, and the increasing energies of the Church, he, by degrees, took the lead in both,—nay, willingly spent and was spent, ran the risk of giving offence, stood firm in the midst of great difficulties, and *saved the Scottish Office*. Humanly speaking, but for him, it would have been surrendered to the increasing Anglicanism of the National Church.

It cannot be denied that, in some respects, he clung, like others, to the husks of her persecution. It was long before he would wear his Episcopal robes; and, though a surplice was presented to him, he would never put it on. He long retained the black gown in which only such men as Petrie, Innes, and Gadderar had dared to officiate; and mixing so little with the Church at large, it was difficult for him to view such subjects as ritualism through any atmosphere but that to which he was accustomed. But here again, when he once grasped the idea, he clung to it through all opposition; as his correspondence regarding S. Ninian's Cathedral will be a lasting monument. It may be mentioned that he never was in England but once, and then no further than York.

Under the shadow of his own Cathedral he awaits the reward of his labours at the LORD'S Second Coming; a Cathedral which, sorely attacked and well nigh

crushed in his life-time, had no sooner received his remains than it entered on another and a calmer existence, and is now esteemed and appreciated by others as it was by him. The proposed Cathedral of Inverness, and that noble church of S. Paul's, at Dundee, owe doubtless a part of their conception to the earlier efforts of the little band that raised S. Ninian's, and to the zeal of Bishop Torry.

The obloquy and persecution which he endured during the last years of his life have now passed away. It is beginning to be acknowledged that it was no bigoted nationalism that he cherished,—no old man's dream for which he fought ;—that, almost against her will, he preserved to the Scottish Church her precious deposit of Eucharistic truth ;—and that his sufficient monument will be the Scottish Liturgy.

Sit anima nostra cum illo !

A P P E N D I X.

THE SCOTCH OFFICE.

THE Scotch Liturgy, as has already been said in Chap. VII. is partly derived from the Communion Office authorized by Charles I., and partly from that of the Nonjurors ; both of which in their turn were taken in part from the first Prayer Book of Edward VI. ; and the latter incorporated with this a nearly verbal translation of some passages from the ancient Greek Liturgies.

In the following pages, Laud's Prayer Book occupies the first column ; that of the Nonjurors, the second ; the received Scotch Form the third ; and the fourth is appropriated to Bishop Torry's edition of the last named Liturgy. Some notes are added which may explain the reason of certain alterations from the English Office ; and the principal various readings of the Scottish books are given, as well as the parallel passages from the Ancient Liturgies.

LAUD'S.

THE ORDER OF THE ADMINISTRATION
OF THE LORD'S SUPPER OR HOLY COM-
MUNION.

So many as intend to be partakers of the Holy Communion shall signify their names to the Presbyter or Curate over night, or else in the morning afore the beginning of Morning Prayer, or immediately after.

And if any of those be an open and notorious evil liver, so that the Church by him is offended, or have done any wrong to his neighbours by word or deed, the Presbyter or Curate, having knowledge thereof, shall call him and advertise him, in any wise not to presume to come to the LORD'S Table, until he hath openly declared himself to have truly repented and amended his former wicked life, that the Church may thereby be satisfied, which afore was offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Presbyter or Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the LORD'S Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Presbyter or Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The holy Table having at the Communion time a carpet, and a fair white linen cloth upon it, with other decent furniture meet for the High Mysteries there to be celebrated, shall stand at the uppermost part of the chancel or Church, where the Presbyter standing at the north side or end thereof shall say the LORD'S Prayer with this Collect following, for due preparation.

NONJURORS'.

THE ORDER FOR THE ADMINISTRATION
OF THE LORD'S SUPPER OR HOLY COM-
MUNION.

Every Priest shall take particular care not to admit any to the Holy Sacrament of the Eucharist but those whom he knows to be in the Communion of the Church, or else is certified thereof by sufficient testimony. And to the end that this order may be observed, so many as intend to be partakers of the Holy Communion, shall signify their names to the Priest at least some time the day before.

And if any of those be an open and notorious evil liver, (so that the Congregation by him is offended,) or have done any wrong to his neighbours, by word or deed; the Priest, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the LORD'S Table, until he hath openly declared himself to have truly repented and amended his former wicked life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself in full purpose so to do, as soon as he conveniently may.

The same order shall the Priest use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the LORD'S Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Priest in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Priest so repelling any as is specified in this or in the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to

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THE OFFICE FOR THE HOLY COMMUNION.

So many as intend to be partakers of the Holy Communion shall signify their names to the Curate at least some time the day before, that he may ascertain that they believe all the Articles of the Catholic Faith, and are free from deadly sin, or if not that they are truly penitent for it; and in the case of strangers, that they have been baptized and confirmed, and are regular communicants at the Church.

And if any of those who thus present themselves be an open and notorious evil liver, or have done any wrong to his neighbours, by word or deed, so that the Church be thereby offended, the Presbyter or Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the LORD'S Table, until he hath openly declared himself to have truly repented and amended his former naughty life and received absolution, that the Church may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the LORD'S Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Any person thus excommunicated by the Minister, may if he judge himself aggrieved, appeal to the Bishop.

The Altar when the Holy Eucharist is to

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the Bishop or the Ordinary of the place within fourteen days after at the farthest.

The Altar at the Communion time having a fair white linen cloth upon it shall stand at the east end of the Church or Chapel. And the Priest and People standing with their faces towards the Altar, shall say or sing (in the same manner as the Psalms for the day are said or sung) for the Introit the Psalm appointed for that day, according to that translation which is in the Book of Common Prayer.

Note. That whenever in this Office the Priest is directed to turn to the Altar, or to stand or kneel before it, or with his face towards it, it is always meant that he should stand or kneel on the north side thereof.

[Here follows the Table of Introits.]

At the end of every Introit shall be said,

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then the Priest shall turn to the People and say,

The LORD be with you.

People. And with thy spirit.

Priest. Let us pray.

Then the People shall kneel with their faces towards the Altar; and the Priest turning to it and standing humbly before it shall say,

LORD, have mercy upon us.

People. CHRIST, have mercy upon us.

Priest. LORD, have mercy upon us.

Then the Priest shall say the LORD'S Prayer, and the Collect following.

Our FATHER. Amen.

COLLECT.

OUR FATHER. Amen.
ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from

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be celebrated, shall have a fair white linen cloth upon it, and the Priest standing at the north side thereof shall say the LORD'S Prayer with the Collect following, with the People kneeling.

OUR FATHER. Amen.

THE COLLECT.

ALMIGHTY GOD, unto whom all hearts
be open, all desires known, and from

LAUD'S.

whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST our LORD. *Amen.*

Then shall the Presbyter turning to the People rehearse distinctly all the Ten Commandments: the people all the while kneeling and asking GOD'S mercy for the transgression of every duty therein, either according to the letter, or to the mystical importance of the said Commandment.

GOD spake these words and said, &c.

People. LORD, have mercy upon us, &c. [as in the English Prayer Book.]

NONJURORS'.

whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST our LORD. *Amen.*¹

Then shall the Priest turn him to the People and say,

JESUS said, Thou shalt love the LORD thy GOD, with all thy heart, and with all thy soul and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

People. LORD, have mercy upon us, and write all Thy laws in our hearts, we beseech Thee.

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whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST our LORD. *Amen.*

Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, &c.

People. LORD, have mercy upon us, &c. [as in the English Prayer Book.]

Or in place of rehearsing the Ten Commandments, he may, at his discretion, use the Summary of the law as followeth.

Minister.

And JESUS answered, and said unto him, Hear, O Israel: the LORD our GOD is one GOD, and thou shalt love the LORD thy GOD with all thy heart, with all thy mind, with all thy soul, and with all thy strength: this is the first and great commandment. And the second is like unto it, namely, this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the law and the prophets.

People. LORD, have mercy upon us, and write these Thy laws in our hearts, we beseech Thee.

Then shall be said the Collect for grace and strength to keep the Commandments, the Priest standing as before, and saying,

Let us pray.

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to

LAUD'S.

Then shall follow one of these two Collects for the King and the Collect of the Day; the Presbyter standing up and saying,

Priest. Let us pray.

ALMIGHTY GOD, Whose kingdom is everlasting and power infinite; Have mercy upon Thy Holy Catholic Church, and in this particular Church in which we live so rule the heart of Thy chosen Servant *Charles*, &c. [as in Bishop Torry's.]

ALMIGHTY and everlasting GOD, &c. [as in Bishop Torry's.]

NONJURORS'.

Let us pray.

Then the Priest shall turn to the Altar, and say one of these two Collects following for the King,

ALMIGHTY GOD, &c. [as in Bishop Torry's.]

Or,

ALMIGHTY and everlasting GOD, &c. [as in Bishop Torry's.]

[But the King is not named in either Collect.]²

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BISHOP TORRY'S.

direct, sanctify, and govern both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

Or he may use one of these two Collects for the Queen.

ALMIGHTY GOD, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen servant *Victoria*, our Queen and Governor, that she (knowing Whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects, (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed word and ordinance; through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

Or,

ALMIGHTY and everlasting GOD, we are taught by Thy holy Word, that the hearts of Kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of *Victoria* Thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful FATHER, for Thy dear SON'S sake, JESUS CHRIST our LORD. *Amen.*

LAUD'S.

Immediately after the Collects, the Presbyter shall read the Epistle, saying thus: The Epistle is written in the — Chapter of — the — Verse, and when he hath done he shall say, Here endeth the Epistle. And the Epistle ended, the Gospel shall be read, the Presbyter saying, The holy Gospel is written in the — Chapter of — at the — Verse. And then the people all standing up shall say, Glory be to Thee, O LORD. At the end of the Gospel the Presbyter shall say, So endeth the holy Gospel. And the people shall answer, Thanks be to Thee, O LORD. And the Epistle and Gospel being ended, shall be said or sung this Creed, all still reverently standing up.

I believe in one GOD, &c.

After the Creed, if there be no Sermon, shall follow one of the Homilies, which shall be hereafter set forth by common authority. After such Sermon, Homily, or Exhortation, the Presbyter or Curate shall declare unto the People whether there be any Holy days or Fasting days the week following, and earnestly exhort them to remember the poor, saying for the Offertory one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.

[The Offertory Sentences are the same as hereafter in the authorised Scotch Offices, except that “Blessed be Thou, LORD GOD of Israel” which is in that Liturgy the last, is by Laud inserted between the third and fourth.]

While the Presbyter distinctly pronounces some or all of these Sentences for the Offertory, the Deacon, or if no such be present,

NONJURORS'.

Then shall be said the Collect of the Day, and immediately after the Collect the people shall rise,³ and the Priest shall turn to the people and read the Epistle, saying: The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle, or, Here endeth the portion of Scripture appointed for the Epistle. Then shall he read the Gospel, saying, The Holy Gospel is written in the — Chapter of — beginning at the — Verse. And then the people all standing up shall say,⁴ Glory be to Thee, O LORD. The Gospel ended, the Priest shall say, Here endeth the holy Gospel. And the people shall answer, Thanks be to Thee, O LORD.

Then shall be sung or said the Creed following, the Priest and people standing with their faces towards the Altar and saying,

I believe in one GOD, &c.

Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion, and the Banns of Matrimony published;⁵ and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Priest or Deacon; nor by them any thing but what is prescribed in the Rules of this Book, or enjoined by the Bishop, or the Ordinary of the Place.

Then shall follow the Sermon or Homily.

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Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel, (the people all standing up) saying, The Holy Gospel is written in the — Chapter of — beginning at the — Verse; and the people shall devoutly sing or say, Glory be to Thee, O GOD. And when the Gospel is ended, he shall say, Here endeth the Holy Gospel; when the people shall sing or say, Thanks be to Thee, O LORD, for this Thy glorious Gospel.

Then shall be sung or said the Creed following, the people still standing, as before.

I believe in one GOD, &c.

Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him, any thing, but what is prescribed in the Rules of this Book, or by the Ordinary of the place.

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one of the Churchwardens shall receive the devotions of the people there present in a basin provided for that purpose, and when all have offered he shall reverently bring the said basin with the oblations therein and deliver it to the Presbyter, who shall humbly present it before the LORD, and set it upon the Holy Table. And the Presbyter shall then offer and place the Bread and Wine prepared for the Sacrament upon the LORD'S Table that it may be ready for that service. And then he shall say,

Let us pray for the whole state of CHRIST'S Church militant here in earth.

[The Prayer for the Church militant as in the Received Scottish Office with the variations therein noticed.]

[Then follow the two exhortations as in the first Book of Edward VI.]

Then shall the Presbyter say this Exhortation.

Dearly beloved, &c. [as in the Received Scottish Office, and so down to the Prayer of Consecration.]

NONJURORS'.

When the Priest giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.

Note. This Exhortation shall be read once in a month or oftener according to the discretion of the Priest.

Dearly beloved, on — next I purpose, &c.

Or in case the Priest shall see the People negligent to come to the Holy Communion, instead of the former he shall use this Exhortation,

Dearly beloved brethren, on — next I intend, &c.

At the time of the Celebration of the Communion, the Communicants standing with their faces towards the Altar, the Priest, being turned to them, shall say this Exhortation.

In Cathedral Churches or other places, where there is daily Communion, it shall be sufficient to read this Exhortation only on Sundays and Holy Days.

Dearly beloved, &c. [as in the Received Scottish Office.]

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BISHOP TORRY'S.

And when the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) he shall read this Exhortation following.

[Then follow the two Exhortations, as in the English Prayer Book.]

Then shall follow the Sermon; and when the Holy Eucharist is to be celebrated, the Minister shall dismiss the non-Communicants in these or like words, Let those who are not to communicate now depart.⁷

At the time of the Celebration of the Holy Communion, the Priest shall proceed with

THE EXHORTATION.

Dearly beloved in the LORD, ye that mind to come to the Holy Communion

THE EXHORTATION.

Dearly beloved, &c. [as in the Received Scottish Office.]

LAUD'S.

[As in the Received Scottish Office.]

NONJURORS'.

[As in the Received Scottish Office.]

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of the Body and Blood of our SAVIOUR CHRIST, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of That Bread and drink of That Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive That Holy Sacrament, (for then we spiritually eat the Flesh of CHRIST, and drink His Blood; then we dwell in CHRIST, and CHRIST in us; we are one with CHRIST and CHRIST with us); so is the danger great, if we receive the Same unworthily; for then we are guilty of the Body and Blood of CHRIST our SAVIOUR; we eat and drink our own damnation, not considering the LORD's Body; we kindle GOD's wrath against us; we provoke Him to plague us with divers diseases and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the LORD; repent you truly for your sins past; have a lively and steadfast faith in CHRIST our SAVIOUR; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to GOD, the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our SAVIOUR CHRIST, both GOD and Man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of GOD, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only SAVIOUR, JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious

BISHOP TORRY'S.

[As in the Received Scottish Office.]

LAUD'S.

[As in the Received Scottish Office.]

NONJURORS'.

[As in the Received Scottish Office.]

Then shall the Priest begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion, the people kneeling with their faces towards the Altar.

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering: but unto Cain and to his offering He had not respect. *Gen. iv. 3—5.*

Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart, ye shall take My offering. *Exod. xxv. 2.*

They shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD your GOD, which He hath given you. *Deut. xvi. 16, 17.*

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. *Psalms xli. 1.*

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blood-shedding He hath obtained to us ; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

Then the Presbyter, or Deacon, shall say,

Let us present our offerings to the LORD with reverence and godly fear.

Then the Presbyter shall begin the Offering, saying one or more of these sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.

In process of time, it came to pass that Cain brought of the fruit of the ground, an offering unto the LORD. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering : but unto Cain, and to his offering, He had not respect. *Gen. iv. 3, 4, 5.*

Speak unto the children of Israel, that they bring Me an offering : of every man that giveth it willingly with his heart, ye shall take My offering. *Exod. xxv. 2.*

Ye shall not appear before the LORD empty. Every man shall give as he is able, according to the blessing of the LORD your GOD which He hath given you. *Deut. xvi. 16, 17.*

Give unto the LORD the glory due unto His Name : bring an offering, and come into His courts. *Psalms xcvi. 8.*

Lay not up for yourselves treasures

BISHOP TORRY'S.

[As in the Received Scottish Office.]

LAUD'S.

[As in the Received Scottish Office.]

NONJURORS'.

Give unto the LORD the glory due unto His Name: bring an offering, and come into His courts. *Ps. xcvi. 8.*

He that hath pity upon the poor, lendeth unto the LORD; and that which he hath given, will He pay him again. *Prov. xix. 17.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *S. Matt. vi. 19, 20.*

Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven: but he that doeth the will of My FATHER which is in heaven. *S. Matt. vii. 21.*

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? *1 Cor. ix. 11.*

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the LORD ordained, that they which preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for GOD loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word,

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upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *S. Matt.* vi. 19, 20.

Not every one that saith unto Me, LORD, LORD, shall enter into the kingdom of heaven: but he that doeth the will of My FATHER Which is in heaven. *S. Matt.* vii. 21.

JESUS sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. *S. Mark* xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor.* ix. 11.

Do you not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the LORD also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do accord-

BISHOP TORRY'S.

[As in the Received Scottish Office.]

If we have sown unto you Spiritual things, is it a great thing if we shall reap your carnal things? *1 Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the Altar, are partakers with the Altar? Even so hath the LORD ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor.* xi. 13, 14.

He who soweth sparingly, shall reap also sparingly: and he who soweth

LAUD'S.

[As in the Received Scottish Office.]

NONJURORS'.

communicate unto him that teacheth, in all good things. Be not deceived; GOD is not mocked; for whatsoever a man soweth, that shall he also reap. *Gal. vi. 6, 7.*

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living GOD, Who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Tim. vi. 17, 18, 19.*

GOD is not unrighteous, to forget your works and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister. *Heb. vi. 10.*

To do good, and to communicate, forget not; for with such sacrifices GOD is well pleased. *Heb. xvi. 13.*

While these sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the devotions of the people then present, in a decent basin provided for that purpose. And that no one may neglect to come to the Holy Communion by reason of having but little to give, the person who collects the Offerings shall cover the basin with a fair white linen cloth, so that neither he himself nor any other may see or know what any particular person offereth. And when all have offered, he shall reverently bring the said basin, with the oblations therein, and

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ing as he is disposed in his heart, not grudgingly, or of necessity; for GOD loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, GOD is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi.

GOD is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi.

To do good, and to distribute, forget not; for with such sacrifices GOD is well pleased. Heb. xiii.

While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the LORD, and set it upon the Holy Table, saying,

^aBLESSED be Thou, O LORD GOD, for ever and ever: Thine, O LORD, is the greatness, and the glory, and the victory,

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bountifully, shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for GOD loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the Word communicate unto him that teacheth, in all good things. Be not deceived; GOD is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living GOD, Who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

GOD is not unrighteous, to forget your work and labour of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices GOD is well pleased. Heb. xiii. 16.

While the Presbyter, &c. [as in the Received Scottish Office.]

LAUD'S.

[As in the English Office down to the
Sursum corda.]

NONJURORS'.

deliver it to the Priest, who shall humbly present and place it upon the altar.

Then shall the Priest take so much Bread and Wine, as shall suffice for the persons appointed to receive the Holy Communion: laying the bread in the paten, or in some decent thing prepared for that purpose; and putting the wine into the chalice, or else into some fair and convenient cup prepared for that use, putting thereto, in the view of the people, a little pure and clean water;⁹ and then, setting both the bread and the cup upon the altar, he shall turn to the people, and say:

Let us pray.

Then the Priest shall turn to the altar, and standing humbly before it, he shall say the Collect following:

¹⁰O Almighty GOD, Who hast created us, and placed us in this ministry by the power of Thy Holy Spirit: May it please Thee, O LORD, as we are Ministers of the New Testament, and Dispensers of Thy holy Mysteries, to receive us who are approaching Thy holy Altar, according to the multitude of Thy mercies, that we may be worthy to offer unto Thee this reasonable and unbloody sacrifice for our sins, and the sins of the people. Receive it, O GOD, as a sweet-smelling savour, and send down the grace of Thy Holy Spirit upon us. And as Thou didst accept this worship and service from Thy holy Apostles; so of Thy goodness, O LORD, vouchsafe to receive these offerings from the hands of us sinners: that, being made worthy to minister at Thy holy Altar without blame, we may have the reward of good and faithful servants at that great and terrible day of account and just retribution; through our LORD JESUS CHRIST Thy SON; Who, with Thee and the HOLY GHOST,

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and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O LORD, and Thou art exalted as Head above all; both riches and honour come of Thee, and of Thine own do we give unto Thee. *Amen.*

BISHOP TORRY'S.

[As in the Received Scottish Office.]

¹¹And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the LORD'S Table: and shall say,

LAUD'S.

*After which the Presbyter shall proceed,
saying,*

Lift up your hearts, &c. [as in the
Received Scottish Office.]

NONJURORS'.

liveth and reigneth ever one GOD, world
without end. *Amen.*

*Then shall the Priest turn him to the
People and say,*

The LORD be with you, &c. [as in the
Received Scottish Office.]

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BISHOP TORRY'S.

[As in the Received Scottish Office.]

The LORD be with you.

Answer. And with thy spirit.

Presbyter. Lift up your hearts.

Answer. We lift them up unto the LORD.

Presbyter. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

Presbyter.

It is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks unto

Thee, O LORD* (Holy FA-
THER), Almighty, Ever-
lasting GOD.

* These words
[Holy FATHER]
must be omitted
on Trinity-Sun-
day.

Here shall follow the proper preface, according to the time, if there be any especially appointed; or else immediately shall follow.

Therefore with Angels, and Archangels, &c.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

Because Thou didst give JESUS CHRIST, Thine only SON, to be born (*as on this day) for us, Who, by the operation of the HOLY GHOST, was made very Man of the substance of the Blessed Virgin Mary, His Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

* During the
seven days after
Christmas, say,
as at this time.

LAUD'S.

[As in the Received Scottish Office.]

NONJURORS'.

[As in the Received Scottish Office.]

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Upon Easter-day, and seven days after.

But chiefly are we bound to praise Thee, for the glorious Resurrection of Thy SON JESUS CHRIST our LORD: for He is the very Paschal Lamb which was Offered for us, and hath taken away the sin of the world; Who, by His Death, hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

Through Thy most dearly beloved SON JESUS CHRIST our LORD; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither might we also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

Through JESUS CHRIST our LORD; according to Whose most true promise, the HOLY GHOST came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, &c.

Upon the Feast of Trinity only.

Who art One GOD, One LORD; not one only Person, but Three Persons in

BISHOP TORRY'S.

[As in the Received Scottish Office.]

[as in this day]

LAUD'S.

Then the Presbyter, standing up, shall say the Prayer of Consecration, as followeth. But then, during the time of Consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.

ALMIGHTY GOD, our heavenly FATHER, which of Thy tender mercy didst give Thy only SON JESUS CHRIST to suffer death upon the Cross for our redemption: Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world; and did institute, and in His Holy Gospel command us to continue, a perpetual Memory of that His precious Death and Sacrifice,¹² until His coming again: Hear us, O merciful FATHER, we most humbly beseech Thee; ¹³and of Thy Almighty goodness vouchsafe so to bless and sanctify with Thy Word and HOLY SPIRIT these Thy gifts and creatures of Bread and Wine, that

NONJURORS'.

Here the People shall join with the Priest, and say,

Holy, Holy, Holy, LORD GOD of hosts: Heaven and earth are full of Thy glory: Hosanna in the highest: Blessed is he that cometh in the Name of the LORD: Glory be to Thee, O LORD most High. Amen.

Immediately after, the Priest shall say:

¹⁴Holiness is Thy nature and Thy gift, O Eternal King. Holy is Thine only-begotten SON our LORD JESUS CHRIST, by Whom Thou hast made the worlds; Holy is Thine ever-blessed SPIRIT, Who searcheth all things, even the depths of Thine infinite perfection. Holy art Thou, Almighty and merciful GOD; Thou createdst man in Thine own Image, broughtest him into Paradise, and didst place him in a state of dignity and pleasure: and when he had lost his happiness by transgressing Thy command, Thou of Thy goodness didst not abandon and despise him. Thy Providence was still continued, Thy law was given to revive the sense of his duty, Thy Prophets were commissioned to reclaim and instruct him. And when the fulness of time was come, Thou didst send Thine only-begotten SON to satisfy Thy Justice, to strengthen our nature, and renew Thine Image within us. For

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One Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, LORD GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD most High. Amen.

Then the Presbyter, standing at such a part of the Holy Table as he may with the most ease and decency use both his hands, shall say the Prayer of Consecration, as followeth.

¹⁵All glory be to Thee, Almighty GOD, our heavenly FATHER, for that Thou, of Thy tender mercy, didst give Thy only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who (by His own¹⁶ Oblation of Himself once Offered) made a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world, and did institute, and in His Holy Gospel command us to continue, a perpetual Memorial of that His precious Death and Sacrifice until His coming again;

BISHOP TORRY'S.

[As in the Received Scottish Office.]

After which Preface shall follow immediately this Doxology.

LAUD'S.

they may be unto us the Body and Blood of Thy most dearly beloved SON; so that we, receiving them according to Thy SON our SAVIOUR JESUS CHRIST'S holy institution, in remembrance of His Death and Passion, may be partakers of the same His most precious Body and Blood. Who, in the night that He was betrayed, (a) He took ^{(a) Here the Presbyter is to take the paten in his hands.} Bread, and when He had Given Thanks, (b) He brake ^{(b) And here to break the bread.} It, and gave it to His disciples, saying, Take, eat, (c) ^{(c) And here to lay his hands upon all the bread.} THIS IS MY BODY, Which is Given for you: DO This in Remembrance of Me. Likewise, after supper, (d) He took the Cup; ^{(d) Here he is to take the cup into his hand.} and when He had Given Thanks, He gave It to them, saying, Drink ye all of This, for (e) THIS IS ^{(e) And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be Consecrated.} MY BLOOD of the New Testament, which is shed for you and for many for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

Immediately after shall be said this Memorial or Prayer of Oblation, as followeth.

¹⁷ Wherefore, O LORD and heavenly FATHER, according to the institution of Thy dearly-beloved SON our SAVIOUR JESUS CHRIST, we Thy humble servants do Celebrate and Make here before Thy Divine Majesty, with these Thy Holy Gifts, the Memorial which Thy SON hath willed us to make; having in remembrance His Blessed Passion, mighty Resurrection, and glorious Ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same. And we entirely desire

NONJURORS'.

these glorious ends Thine Eternal Word came down from heaven, was incarnate by the HOLY GHOST, born of the Blessed Virgin, conversed with mankind, and directed His life and miracles to our Salvation. And when His hour was come to offer the Propitiatory Sacrifice upon the Cross, when He Who had no sin Himself, mercifully undertook to suffer death for our sins, in the same night that He was betrayed, He *took bread*; and when He had Given thanks, He brake It, and gave It to His disciples, saying, Take, eat, THIS IS MY BODY, Which is Given for you: Do This in Remembrance of Me.

Here the People shall answer, Amen.

Likewise, after supper, He took the Cup; and, when He had given thanks, He gave It to them, saying, Drink ye all of this, for THIS IS MY BLOOD of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. *Amen.*

And the People shall answer, Amen.

Then shall the Priest say:

¹⁸ Wherefore, having in remembrance His Passion, Death, and Resurrection from the dead; His Ascension into heaven, and Second Coming with glory and great power to judge both the quick and the dead, and to render to every man according to his works; we offer to Thee, our King and our GOD, according to His holy institution, this Bread and this Cup: giving thanks to Thee through Him, that Thou hast vouchsafed us the honour to stand before Thee, and to sacrifice unto Thee. And we beseech

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BISHOP TORRY'S.

[As in the Received Scottish Office.]

for in the night that He was betrayed, (a) He took Bread, and when He had Given Thanks, (b) He brake It, and gave it to His disciples, saying, Take, eat, (c) THIS IS MY BODY, Which is Given for you: DO This in Remembrance of Me. Likewise, after supper, (d) He took the Cup; and when He had Given Thanks, He gave It to them, saying, Drink ye all of This, for (e) THIS IS MY BLOOD of the New Testament, which is shed for you and for many for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of Me. Amen.

(a) Here the Presbyter is to take the paten in his hands.
(b) And here to break the bread.
(c) And here to lay his hands upon all the bread.
(d) Here he is to take the cup into his hand.
(e) And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be Consecrated.

¹⁹ Wherefore, O LORD and heavenly FATHER, according to the institution of Thy dearly-loved SON our SAVIOUR JESUS CHRIST, we Thy humble servants do Celebrate and make here before Thy Divine Majesty, with these Thy Holy Gifts, WHICH ²⁰ WE NOW OFFER UNTO THEE, the Memorial Thy SON hath commanded us to Make: Having in Remembrance His blessed Passion and precious Death, His mighty Resurrection and glorious Ascension; rendering unto Thee most hearty

[omits Amen.]

LAUD'S.

Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and Death of Thy SON JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy SON JESUS CHRIST, and be fulfilled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD: by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

NONJURORS'.

Thee to look favourably on these Thy gifts which are here set before Thee, O Thou self-sufficient GOD: and do Thou accept them to the honour of Thy CHRIST; and send down Thine HOLY SPIRIT, the witness of the Passion of our LORD JESUS, upon this Sacrifice, that He may make this (a) Bread ^{(a) Here the Priest shall lay his hand upon the bread:} the Body of Thy CHRIST, and this (b) Cup the Blood ^{(b) And here upon every vessel (be it chalice or flagon) in which there is any wine and water.} of Thy CHRIST: that they who are partakers thereof may be confirmed in godliness, may obtain remission of their sins, may be delivered from the devil and his snares, may be replenished with the HOLY GHOST, may be made worthy of Thy CHRIST, and may obtain everlasting life; Thou, O LORD Almighty, being reconciled unto them, through the merits and mediation of Thy SON our SAVIOUR JESUS CHRIST: Who, with Thee and the HOLY GHOST, liveth and reigneth ever one GOD, world without end. *Amen.*

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thanks for the innumerable benefits procured unto us by the same.²¹

And we most humbly beseech Thee, O merciful *The Invocation.*

FATHER, to hear us, and of Thy Almighty goodness, vouchsafe to bless and Sanctify with Thy Word and HOLY SPIRIT, these Thy Gifts and Creatures of Bread and Wine, that they may become the Body and Blood of Thy most dearly beloved SON.

²²And we earnestly desire Thy Fatherly goodness mercifully to Accept this our Sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant, that, by the merits and Death of Thy SON JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion.

And here we humbly offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively Sacrifice unto Thee; beseeching Thee that, whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy SON JESUS CHRIST, and be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service,²³ not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD; by Whom and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.*

BISHOP TORRY'S.

[As in the Received Scottish Office.]

LAUD'S.

NONJURORS'.

ALMIGHTY and everliving GOD, Who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech Thee most mercifully to accept these our oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess Thy Holy Name may agree in the truth of Thy holy Word, and live in unity and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors, and especially Thy servant our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all who are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly FATHER, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments; and to all Thy people give Thy heavenly grace, that with meek heart and due reverence, they may hear and receive Thy holy Word, truly serving Thee in holines and righteousness, all the days of their life. And we commend especially to Thy merciful goodness the congregation, which is here assembled in Thy Names to Celebrate the Commemoration of the most precious death and Sacrifice of Thy SON and our SAVIOUR, JESUS CHRIST.

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Let us pray for the whole state of
CHRIST'S Church.

ALMIGHTY and ever-living GOD, Who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully to Accept our alms and Oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess Thy Holy Name may agree in the truth of Thy holy Word, and live in unity and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors, and especially Thy servant *Victoria* our Queen, that under her we may be godly and quietly governed: and grant unto her whole Council, and to all who are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly FATHER, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy holy Sacraments; and to all Thy people give Thy heavenly grace, that with meek heart and due reverence, they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness, all the days of their life. And we commend especially to Thy merciful goodness the congregation, which is here assembled in Thy Name, to celebrate the commemoration of the most precious death and sacrifice of Thy SON and our SAVIOUR,

BISHOP TORRY'S.

[As in the Received Scottish Office.]

LAUD'S.

NONJURORS'.

And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity (*es-
** This is to be said, when any desire the prayers of the Congregation.*
 pecially those for whom our prayers are desired). And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints from the beginning of the world: and particularly in the glorious and ever-blessed Virgin Mary, mother of Thy SON JESUS CHRIST our LORD and GOD; and in the holy Patriarchs, Prophets, Apostles, Martyrs, and Confessors: whose examples, O LORD, and steadfastness in Thy faith, and keeping Thy holy Commandments, grant us to follow. We commend unto Thy mercy, O LORD, all Thy servants, who are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech Thee, Thy mercy and everlasting peace; and that at the day of the general resurrection, we, and all they who are of the Mystical Body of Thy SON, may all together be set on His right hand, and hear that His most joyful voice, Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world. Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. *Amen.*

Our FATHER, &c.

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JESUS CHRIST. And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name, for all Thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations: most humbly beseeching Thee, to give us grace to follow the example of their stedfastness in Thy faith, and obedience to Thy holy Commandments, that at the day of the general resurrection, we, and all they who are of the Mystical Body of Thy SON, may be set on His right hand, and hear that His most joyful voice, Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world. Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. *Amen.*

Then shall the Presbyter say,

As our SAVIOUR CHRIST hath commanded and taught us, we are bold to say,

Our FATHER Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*²⁴

BISHOP TORRY'S.

[As in the Received Scottish Office.]

LAUD'S.

NONJURORS'.

Then shall the Priest turn to the people and say,

The peace of the LORD be always with you.²⁵

Answer. And with thy spirit.

Priest. CHRIST, our Paschal Lamb, is offered up for us, once for all, when He bare our sins in His Body upon the Cross. For He is the very Lamb of GOD, that taketh away the sins of the world. Wherefore let us keep a joyful and holy feast unto the LORD.

Then the Priest shall say, [as in the Received Scottish Office.]

Then shall this general confession be made by the Priest and people, both he and they kneeling humbly upon their knees, with their faces to the altar, and saying,

Almighty GOD, [as in the Received Scottish Office.]

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BISHOP TORRY'S.

[As in the Received Scottish Office.]

Then the Presbyter shall say to them that come to receive the holy Communion, this invitation.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways; Draw near, and take this Holy Sacrament to your comfort, and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

Then shall this general confession be made by the people along with the Presbyter, he first kneeling down.

Almighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty; provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful FATHER; for Thy SON, our LORD JESUS

[meekly kneeling upon your knees
omitted.]

LAUD'S.

NONJURORS'.

[As in the Received Scottish Office.]

Then shall the Presbyter, kneeling down at God's board say, in the name of all them that shall communicate, this collect of hum-

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CHRIST'S sake, forgive us all that is past ; and grant that we may ever hereafter serve and please Thee, in newness of life ; to the honour and glory of Thy Name, through JESUS CHRIST our LORD. *Amen.*

Then shall the Presbyter or the Bishop (being present) stand up, and, turning himself to the people, pronounce the Absolution, as followeth.

Almighty GOD, our heavenly FATHER, Who, of His great mercy, hath promised forgiveness of sins to all them who, with hearty repentance and true faith, turn unto Him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life, through JESUS CHRIST our LORD. *Amen.*

Then shall the Presbyter also say,

Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

Come unto Me all ye that labour, and are heavy laden, and I will give you rest. *S. Matt. xi. 28.*

GOD so loved the world, that He gave His only begotten SON, that whosoever believeth in Him should not perish, but have everlasting life. *S. John iii. 16.*

Hear also what S. Paul saith.

This is a faithful saying and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners. *1 Tim. i. 15.*

Hear also what S. John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the Righteous : and He is the Propitiation for our sins. *1 S. John ii. 1, 2.*

Then shall the Presbyter, turning him to the altar, kneel down, and say, in the name of all them that shall communicate, this

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[As in the Received Scottish Office.]

LAUD'S.

ble access to the Holy Communion, as followeth,

We do not presume, &c. [as in the Received Scottish Office.]

NONJURORS'.

Note, When the Priest receiveth the Communion himself, he shall say aloud the same words which he doth when he delivereth it to any one, excepting that instead of thee he shall say me, and instead of thy he shall say my.

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Collect of humble access to the holy Communion, as followeth.

We do not presume to come to this Thy Holy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table; but Thou art the same LORD, Whose property is always to have mercy. Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His most sacred Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver It to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people, in due order, all humbly kneeling. And when he receiveth himself or delivereth the Sacrament of the Body of CHRIST to others, he shall say,

The Body of our LORD JESUS CHRIST, Which was Given for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say

Amen.

And the Presbyter or Minister that receiveth the cup himself, or delivereth It to others, shall say this benediction,

The Blood of our LORD JESUS CHRIST, Which was Shed for thee, preserve thy body and soul unto everlasting life.

Here the person receiving shall say

Amen.

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[As in the Received Scottish Office.]

LAUD'S.

When all have communicated, he that celebrates shall go to the LORD'S Table and cover with a fair linen cloth or corporal, that which remaineth of the consecrated elements, and then say this collect of thanksgiving as followeth,

Almighty and ever-living GOD, [as in the Received Scottish Office.]

NONJURORS'.

If there be a Deacon or other Priest, then shall he follow with the chalice; and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written.

When all have communicated, the Priest shall return to the altar, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then the Priest shall turn to the people, and say :

The LORD be with you.

People. And with thy spirit.

Priest. Let us pray.

[As in the Received Scottish Office.]

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If the consecrated Bread or Wine be all spent before all have communicated, the celebrator is to consecrate more, according to the form before prescribed, beginning at the words, All glory be to Thee, &c., and ending with the words, that they may become the body and blood of Thy most dearly beloved SON.

When all have communicated, he that celebrates shall go to the LORD'S Table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,

Having now received the precious Body and Blood of CHRIST, let us give thanks to our LORD GOD, Who hath graciously vouchsafed to admit us to the participation of His holy Mysteries; and let us beg of Him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, through the merits of the all-sufficient Sacrifice of our LORD and SAVIOUR JESUS CHRIST.

Then the Presbyter shall say this Collect of thanksgiving as followeth.

Almighty and ever-living GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us, and that we are very members incorporate in the mystical Body of Thy SON, which is the blessed company of all faithful people: and are also heirs through hope of Thy everlasting kingdom, by the merits of His most precious death and passion. We now most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace and Holy Spirit, that we may continue

BISHOP TORRY'S.

[As in the Received Scottish Office.]
[Presbyter]

LAUD'S.

NONJURORS'.

Then shall be said or sung, Gloria in Excelsis, in English, as followeth [as in the English Office.]

[As in Laud's.]

Then the Presbyter (or Bishop, if he be present,) shall let them depart, with this Blessing [as in the Received Scottish Office.]

Then the Priest (or Bishop if he be present,) shall turn to the people, and let them depart with this Blessing [as in the Received Scottish Office.]

After the Divine Service ended, that which was offered shall be divided in the presence of the Presbyter and the Church-

RECEIVED SCOTTISH OFFICE.

in that holy communion and fellowship, and do all such good works as Thou hast commanded us to walk in, through JESUS CHRIST our LORD; to Whom, with the FATHER, and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

Then shall be said or sung, Gloria in excelsis, as followeth.

GLORY be to GOD in the highest, and in earth peace, good will towards men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the ²⁶FATHER Almighty; and to Thee, O GOD the only-begotten SON JESU CHRIST; and to Thee, O GOD the HOLY GHOST.

O LORD, the only begotten SON JESU CHRIST; O LORD GOD, Lamb of GOD, SON of the FATHER, That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, receive our prayer. Thou That sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy, Thou only art the LORD, Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. *Amen.*

Then the Presbyter (or Bishop, if he be present,) shall let them depart, with this Blessing.

The Peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD; and the Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

BISHOP TORRY'S.

[As in the Received Scottish Office.]

LAUD'S.

wardens: whereof one half shall be to the use of the Presbyter to provide him books of holy Divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that Church, or the public relief of their poor, at the discretion of the Presbyter and Churchwardens.

Collects to be said after the Offertory when there is no Communion, &c.

[as in the English Prayer Book.]

Upon the Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general Prayer, (For the whole estate of CHRIST'S Church militant here in earth,) and one or more of these Collects before rehearsed, as occasion shall serve.

And there shall be no public celebration of the LORD'S Supper, except there be a sufficient number to communicate with the Presbyter, according to his discretion.

And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four, or three at the least, communicate with the Presbyter.

And in Cathedral and Collegiate Churches, where be many Presbyters and Deacons, they shall all receive the Communion with the Presbyter that celebrates, every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away the superstition which any person hath or might have in the Bread and Wine; though it be lawful to have Wafer Bread, it shall suffice that the Bread be such as is usual; yet the best and purest Wheat Bread that conveniently may be gotten. And if any of the Bread and Wine remain, which is consecrated, it shall be reverently eaten and drunk by such of the Communicants only, as the Presbyter which celebrates shall take unto him; but it shall not be carried out of the Church. And to

NONJURORS'.

Collects to be said when there is no Communion, &c.

[as in the English Prayer Book.]

After the Sermon or Homily is ended, (or if there be no Sermon or Homily, after the Nicene Creed is ended,) if there be no Communion, the Priest shall turn to the People and say, Let us pray. And then turning to the Altar he shall stand before it and say one or more of these Collects last before rehearsed, concluding with the Blessing.

And there shall be no celebration of the Holy Communion except two persons at the least communicate with the Priest.

And every Priest shall either administer or receive the Holy Communion every festival, (that is, every Sunday or Holiday,) except he cannot get two persons to communicate with him, or except he be hindered by sickness, or some other urgent cause.

And every Priest shall inform the people of the advantage and necessity of receiving the Holy Communion frequently. He shall likewise exhort them not to neglect coming often to GOD'S Altar, because they have but little to give at the Offertory. For he shall instruct them, that provided they frequent the Holy Communion, their offering will be accepted by GOD, though it be never so little, if it be given according to their abilities, with a cheerful and devout heart.

And to take away all occasion of dissension and superstition, it shall suffice that the Bread be such as is usual to be eaten, but the best and purest Wheat Bread that conveniently may be gotten.

If there be any persons who through sick-

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BISHOP TORRY'S.

Collects to be said after the Sermon, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, or Litany, by the discretion of the Minister.

[Collects as in English Prayer Book.]

In every Congregation of the Church of Scotland, the Holy Communion shall be Celebrated, so often and at such times, as that every Member thereof, come to a proper time of life, may communicate at least three times in the year, whereof the Feast of Easter, or of Pentecost, or of Christmas, shall be one.

The best and purest Wheaten Bread that conveniently may be gotten, shall be used for the Holy Communion.

It is customary to mix a little pure and clean Water with the Wine in the Eucharistic Cup, when the same is taken from the Prothesis or Credence to be Presented upon the Altar.

In cases of necessity, (not otherwise,) the Priest may Celebrate the Holy Communion though there be but one person to communicate with him, but it is desirable that there should not be fewer than two besides himself, according to the promise of our Blessed LORD, "Where two or three are gathered together in My Name, there am I in the midst of them."

The Priest shall reserve so much of the Consecrated Gifts as may be required for the Communion of the Sick and others who could not be present at the Celebration in Church; and when he administers to them, he shall proceed as directed in the Office for the Communion of the Sick.

All that remaineth of the Holy Sacra-

LAUD'S.

the end there may be little left, he that officiates is required to consecrate with the least: and then, if there be want, the words of consecration may be repeated again, over more either Bread or Wine; the Presbyter beginning at these words in the Prayer of Consecration, (OUR SAVIOUR, in the night that He was betrayed, took, &c.)

The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.

And note, that every Parishioner shall communicate at the least three times in the year, of which Pasch or Easter shall be one; and shall also receive the Sacraments, and observe other rites, according to the order in this book appointed.

NONJURORS'.

ness, or any other urgent cause, are under a necessity of communicating at their houses; then the Priest shall reserve at the open Communion so much of the Sacrament of the Body and Blood, as shall serve those who are to receive at home. And if after that, or if, when none are to communicate at their houses, any of the consecrated elements remain, then it shall not be carried out of the Church; but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing reverently eat and drink the same.

The money given at the Offertory being solemnly devoted to GOD, the Priest shall take so much out of it as will defray the charge of the Bread and Wine; and the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable uses, according to the discretion of the Bishop.

RECEIVED SCOTTISH OFFICE.

BISHOP TORRY'S.

ment, and is not so required, the Priest and such other of the Communicants as he shall then call unto him, shall, after the Blessing, reverently eat and drink.

It is customary for the Communicants in this Church, to receive the Sacrament of our LORD'S Body upon the palm of the right hand, crossed over the left, and thus reverently raise It to the mouth, so as not to let the smallest Particle fall to the ground.

Should there be a general Offertory on any day upon which the Holy Eucharist is not Celebrated in the Church in which the Offertory takes place, the Exhortation commencing with the words, "Dearly beloved in the LORD, ye that mind to come to the Holy Communion of the Body and Blood of our SAVIOUR CHRIST," shall be omitted.

NOTES.

¹ The reason for the omission of the Ten Commandments is thus given in the Preface to the Communion Office of the Nonjurors.

“The Priest’s pronouncing the Ten Commandments, with the people’s answer to each, are omitted for the reasons following:—

“*First*, the putting the Ten Commandments in the *Communion Office* was not done by our first English Reformers, and is altogether modern and unprecedented.

“*Secondly*, our duty to God and our neighbour, comprised in the Ten Commandments, is comprehensively explained in the Church Catechism: the people therefore need only apply to this instruction; thus they will have a fuller notion for practice than can be gained by a bare repetition of the Decalogue.

“*Thirdly*, the keeping the *Sabbath-day* holy is part of the *Mosaic* institution, points upon *Saturday*, and is peculiar to the *Jewish* dispensation. Since therefore the Fourth Commandment looks somewhat foreign to the Christian Religion, since it could not well have been singly omitted, it is thought fit to waive repeating the rest; and, instead of this particular rehearsal, to give the sum and substance of the whole in our Blessed SAVIOUR’S words, together with the people’s answer at the end of the Tenth.”

The brief summary of the law seems to have been a peculiarity of the Nonjurors, and was doubtless introduced into the Church of Scotland when Bishop Gadderar came from London to take diocesan charge of Aberdeen. In Scotland, however, the Ten Commandments were still occasionally said, and therefore Bishop Torry very properly gave an alternative between them and the Summary in his Prayer Book. The American Church, while enjoining the use of the Ten Commandments, gives permission to employ the summary also.

² The omission of the king’s name was of course mentally supplied in the congregations of the Nonjurors by that of the exiled monarch. In Scotland, however, when the persecution became more severe, this mental reservation might often have been attended with dangerous consequences, and therefore many congregations instead of adopting the practice of the Nonjurors employed the prayer, “O Almighty LORD and everlasting God, &c.,” which Bishop Torry gives as an alternative. The Bishop had the greater reason to do this, because in the National Synod of Aberdeen, in 1788, when prayers for the reigning family were first ordered to be offered, it was distinctly stipulated that they need only be made once in the course of the service. And it is worth while noticing that, while that permission remains unwithdrawn, any edition of the Scottish Prayer Book which should enjoin one of the two Collects for the Queen, would violate

the enactment of that Synod; inasmuch as the Queen is also prayed for by name in the prayer for the state of CHRIST'S Church. In Bishop Rattray's copy of the reprint (1712) of Laud's book, (mentioned in the Preface,) this prayer is thus given: it need hardly be said, that however beautiful the intercession in itself, in this place it is a mistake.

"Almighty God, Whose kingdom is everlasting and power infinite; we pray unto Thee for the tranquillity of the whole world, and for the establishment of Thy holy Churches (and this in particular in which we live) in truth and unity.

"For all Bishops, Priests, and Deacons, that they may rightly divide the word of Truth, and feed Thy flock in peace.

"And for all Thy people, that Thou wouldest preserve them steadfast in the faith, and unblameable in holiness.

"We pray unto Thee for all kings, whom Thou hast appointed to reign upon earth, (and especially Thy servant our King,) and for all that are in authority; incline their hearts to be favourable to Thy Church, that we may lead a quiet and peaceable life, in all godliness and honesty.

"We also pray unto Thee, O LORD, for all who are in any affliction or calamity; that Thou wouldest have mercy upon them, help and relieve them, according to their several needs, known unto Thee.

"We pray unto Thee for the conversion of those that are in error; for the recovery of the sick; and for rest to the dead. And that Thou wouldest keep us and all Thy servants by Thy grace unto the end, and deliver us from evil, and from all the scandals of those that work iniquity, and conduct us safely to Thy heavenly kingdom.

"Hear us, O LORD, we beseech Thee, and have mercy upon us all, for JESUS CHRIST'S sake, our only Mediator and Advocate. Amen."

³ It would appear that during the seventeenth century it was the custom of the devouter sort of people, and of many entire congregations, to stand up at the Epistle as well as at the Gospel. The Nonjurors perpetuated that tradition in their own congregations, but it seems never to have been received in the Church of Scotland.

⁴ The Nonjurors have here carelessly followed Laud's rubric, forgetting that in his Office the people were supposed to be sitting during the reading both of the Epistle and Gospel, whereas in their own rite they are directed to stand during both.

⁵ It is well known that the Rubric stood so in the English Prayer Book till the new Marriage Act, when this clause was omitted without any other authority than that of the printer. It is rather curious that Bishop Torry did not restore it.

⁶ This direction, though to be found both in Laud's Communion Office and in that of the Nonjurors', is a mistake; for ancient ritualists make a point of observing, that though we may say, "Here endeth the Epistle," we ought not to say, "Here endeth the Gospel:" inasmuch as the Gospel, being everlasting, has no end.

⁷ It has already been remarked, that Bishop Torry made a great point of the retirement of non-communicants before the Celebration, faithfully following in this particular the tradition of his own Church and of the Nonjurors. He, like

the original compilers of the Scottish Office, based his practice on what they imagined to be the use of the Primitive Church, and on the proclamation in the Eastern Liturgies : as for example, in that of S. Chrysostom :—“ *Deacon.* Let all the Catechumens depart ; Catechumens, depart ; let all the Catechumens depart ; let not any of the Catechumens — ; let all the faithful ;” — but those who are desirous to see the truer and contrary opinion well stated and vindicated, and the difficulties which undoubtedly as regards *very* primitive times do occur on the subject, removed, are referred to a little work, entitled, *The Right of all the Faithful to be present at the Celebration of the Holy Eucharist.*

⁸ It would be useless to trace the slight variations which occur in the Offertory in the various editions of the Scottish Prayer Book. The direction to say this sentence at the presentation of the alms first occurs as an erratum in the edition of 1755. That of 1796 has this rubric : *When the offering is to be given away in charity, the last five verses of the Offertory in the English Office may very properly be used.*

⁹ This, though not specified in the ordinary rubrics, has always been the use of the Scottish Church, and is specified at the conclusion of the Office by Bishop Torry.

¹⁰ This is principally from the εὐχή τῆς Προσκομιδῆς in the Liturgy of S. Basil, with omissions.

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας, καὶ ἀγαθὸν ἡμᾶς εἰς τὴν ζωὴν ταύτην. . . . σὺ εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην . . . τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου Διαθήκης, λειτουργοὺς τῶν ἁγίων σου Μυστηρίων· πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου Θυσιαστηρίῳ, κατὰ τὸ πλῆθος τοῦ ἐλέους σου. ἵνα γενόμεθα ἄξιοι τοῦ προσφέρειν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον Θυσίαν, ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἦν προσδεξάμενος εἰς τὸ ἅγιον, καὶ νευρόν σου Θυσιαστήριον, εἰς ὁσμὴν εὐωδίας ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος. . . . ὡς προσεδέξω ἐκ τῶν ἁγίων σου Ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὰ Δῶρα ταῦτα ἐν τῇ χρηστότητί σου Κύριε ἵνα καταξιωθέντες λειτουργεῖν ἀμέπτως τῷ ἁγίῳ σου Θυσιαστηρίῳ, εὐρωμεν τὸν μισθὸν τῶν πιστῶν, καὶ φρονίμων οἰκονόμων, ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δικαίας.

¹¹ Bishop Rattray gives this collect, remarkable as being a Roman form which the Nonjurors so generally rejected :—

“ O God, Who didst wonderfully create the dignity of human nature, and more wonderfully reform and restore it ; Grant us, by the mystery of this water and wine, to be partakers of His Divinity, Who condescended to partake of our humanity, JESUS CHRIST Thy SON our LORD, out of Whose side, being pierced with a spear on the Cross, issued both blood and water for the salvation of the world : Who now liveth and reigneth with Thee and the HOLY GHOST ever one God,” &c.

¹² Observe the insertion of the words, *and sacrifice*, which are not in Edward Vith's First Prayer Book.

¹³ The position of the Invocation in Laud's Book follows that of Edward

Vith's First Liturgy; though the phraseology is not quite the same, and the clause, "so that we receiving these, &c.," is not in that Office.

¹⁴ From S. James's Liturgy for the most part.

"Ἄγιος εἶ, βασιλεῦ τῶν αἰώνων, καὶ πάσης ἀγιοσύνης κύριος καὶ δωτήρ· ἅγιος καὶ ὁ μονογενὴς σου υἱός, ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα ἐποίησας· ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ ἅγιον τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τοῦ Θεοῦ. Ἄγιος εἶ, παντοκράτωρ, παντοδύναμις, ἀγαθὸς, φοβερὸς, εὐσπλαγχνος, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν, ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, ὁ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα τοῦτον οὐ παρείδες οὐδὲ ἐγκατέλιπες, ἀγαθὸς, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνὸς πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγωγήσας αὐτὸν διὰ τῶν προφητῶν· ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου υἱόν, τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα ἐλθὼν τὴν σὴν ἀνανέωση καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθείς ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου καὶ θεοτόκου, συναναστραφείς τε τοῖς ἀνθρώποις, πάντα ὥκο- νόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν. Μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν καταδέχεσθαι, ἐν τῇ νυκτὶ ἧ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας,—

Λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἀγιάσας, κλάσας, ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,—

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

¹⁵ It is proper here to trace the developement of this prayer in the Scottish Office. The edition of 1724 exactly follows Laud; so does that of 1743. In that of 1755 the prayer begins: "Almighty GOD, our heavenly FATHER, Who of Thy tender mercy didst give Thy only SON JESUS CHRIST to suffer death upon the cross for our redemption: Who made (by His own oblation of Himself once offered,) &c." This ungrammatical opening retained its place till the edition of 1764. In that of 1796, the opening stands thus: "All glory be to Thee, Almighty GOD, our heavenly FATHER, for creating man after Thine own image, and graciously giving him the enjoyment of Paradise; and when he had forfeited happiness both for himself and his posterity, by transgressing Thy commandment, that Thou of Thy tender mercy didst give Thy only SON JESUS CHRIST to suffer death upon the cross for our redemption: Who (by His own oblation of Himself once offered) made, &c." This is followed in that of 1844: Bishop Rattray's form is—"Holy art Thou, O Eternal King, and the Giver of all holiness. Holy is Thine only begotten SON our LORD JESUS CHRIST, by Whom Thou madest the worlds. Holy also is Thy Holy SPIRIT, Who searcheth all things, even the depths of Thee, O GOD. Holy art Thou, Who rulest over all, Almighty and good GOD, terrible yet full of compassion; but especially indulgent to the workmanship of Thy own Hands, for Thou didst make man, formed out of the earth, after Thy own image, and graciously gavest him the enjoyment of Paradise: and when he had lost his happiness by transgressing Thy commandment, Thou of Thy goodness didst not despise nor abandon him; but didst discipline him as a merciful FATHER, and train him up by the pedagogue of the Law and the Prophets, and last of all Thou didst send Thine only begotten SON our LORD

JESUS CHRIST into the world, that by His coming He might renew Thy image in us : Who descended from heaven, and was incarnate by the HOLY GHOST of the Virgin Mary, conversed with mankind, and directed His whole dispensation to our salvation ; and when the hour was come that He who had no sin was to suffer a voluntary and life-giving death upon the cross for us sinners, in the same night that He was betrayed, He took—”

¹⁶ This word first appears instead of *one* in the edition of 1755.

¹⁷ The Prayer for the whole state of CHRIST'S Church is from King Edward's first book before that of Consecration. It is the same with that of the Nonjurors, save for a few verbal differences,—with the exception that “to accept these our oblations,” is wanting in the original. This is carelessly introduced into both the Nonjurors' and the Scottish Offices ; the oblation having been distinctly made before. The Nonjurors, however, inserts, alone of all, and that most properly, the special clause for particular cases. The Received Scottish Office,—a weakened form—is, it will be seen, almost verbally from Laud's.

¹⁸ This oblation is principally copied from the Clementine.

Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ, καὶ τοῦ θανάτου, καὶ τῆς ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἐπαόδου, καὶ τῆς μελλούσης αὐτοῦ δευτέρας παρουσίας, ἐν ᾗ ἔρχεται μετὰ δόξης καὶ δυνάμεως κρίναι ζῶντας καὶ νεκροὺς, καὶ ἀποδοῖναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρομέν σοι τῆ βασιλεῖ καὶ Θεῶ, κατὰ τὴν αὐτοῦ διάταξιν, τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο, εὐχαριστοῦντές σοι δι' αὐτοῦ, ἐφ' οἷς κατηξίωσας ἡμᾶς ἐστάναι ἐνώπιόν σου, καὶ ἱερατεῦν σοι, καὶ ἀξιουμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα τῶντα ἐνώπιόν σου, σὺ δ' ἀνευδής Θεός, καὶ εὐδοκῆσης ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην, τὸν μάρτυρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου, ἵνα οἱ μεταλαβόντες αὐτοῦ, βεβαιωθῶσι πρὸς εὐσεβείαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ βυσθῶσι, πνεύματος ἁγίου πληρωθῶσιν, ἅξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντος αὐτοῖς, δέσποτα παντοκράτορ.

¹⁹ Bishop Rattray's form was as follows :—

“ Wherefore in commemoration of His Passion, and Death ; His Resurrection from the dead and Ascension into heaven ; and looking for His Second Coming with glory and great power to judge the quick and the dead, and to render to every man according to his works ; we offer to Thee, our King and our God, according to His holy Institution, this bread and this cup, giving thanks to Thee through Him. And we beseech Thee to look favourably on these Thy gifts, which are here set before Thee, O Thou self-sufficient God. And do Thou accept them to the honour of Thy CHRIST, and send down Thine Holy Spirit ; the witness of the passion of our LORD JESUS, upon this sacrifice, that He may make this bread the Body of Thy CHRIST, and this cup the Blood of Thy CHRIST ; that they who are partakers thereof may be confirmed in godliness, may obtain remission of their sins ; may be delivered from the devil and his snares ; may be replenished with the HOLY GHOST ; may be made worthy of Thy CHRIST, and may obtain everlasting life. Thou, O LORD Almighty, being reconciled into them, through the merits and mediation of Thy SON our SAVIOUR JESUS CHRIST,

Who, with Thee and the HOLY GHOST, liveth and reigneth ever one GOD, world without end. Amen."

²⁰ I have already given the history of this insertion, at the beginning of the chapter on Bishop Torry's Prayer Book.

²¹ As far as here the First Prayer Book of Edward VI. is followed. The next paragraph is also taken from the same Office where it occurs, as in Laud's, before the Prayer of Consecration. Only the phrase "that they may be unto us," is altered into "that they may become." It need hardly be said that this change of position is intended to symbolize with the Eastern Church. On this subject I may be allowed to quote what I have said in another place. (Introduction to the History of the Eastern Church, Vol. I., pp. 496, 497.)

"I believe therefore, that the sense of the Oriental Church may be thus expressed: the bread and wine offered on the Altar are transmuted into the Body and Blood of CHRIST, by the words of institution, and by the invocation by the Church of the HOLY GHOST: and if either of these things be wanting, the Eucharist, so far forth as the Orthodox Eastern Church is concerned, is not valid. I make this limitation, because the Oriental Church has not condemned her Roman sister for the omission of the invocation.

"This is certainly the modern teaching of the Eastern Church. The Encyclic of Dionysius, 1672; 'For when the Celebrant, after the LORD's words, saith, 'Make this Bread the precious Body of Thy CHRIST,' then, by the operation of the HOLY GHOST, in a manner beyond nature and ineffable, the bread is really and truly and properly changed into the very Body of our SAVIOUR CHRIST, and the wine into His Blood.' The *Orthodox Instruction* of Plato does not enter into minutiae; but the authoritative 'Longer Catechism' of the Russian Church thus speaks:

"Q. What is the most essential act in this part of the Liturgy?

"A. The utterance of the words which JESUS CHRIST spake in instituting the Sacrament: *Take, eat, this is My Body: drink ye all of this: this is My Blood of the New Testament.* And after this, the invocation of the HOLY GHOST, and the blessing the gifts, that is, the bread and wine which have been offered.

"Q. Why is this so essential?

"Because at the moment of this act, the bread and wine are changed, or transubstantiated into the Body of CHRIST, and into the very Blood of CHRIST.'

"The words are yet stronger in the oath taken by the Russian Bishops at their consecration, 'Furthermore I do believe and confess that the transubstantiation of the Body and Blood of CHRIST in the Eucharist is made,' that is, is completed, 'as the Eastern and Russian Doctors teach, by the influence and operation of the HOLY GHOST at the invocation, when the Bishop or Priest prays to GOD the FATHER in these words, 'and make this bread the precious Body of Thy CHRIST.'"

²² The rest of this prayer is from King Edward's First Book.

²³ This is almost virtually the same with the First Book of Edward VI., except that the latter, after "this our bounden duty and service," inserts this clause from the Roman: *and command these our prayers and supplications by the mi-*

nistry of Thy holy angels, to be brought up into Thy holy tabernacle, before the sight of Thy Divine Majesty. It is a curious proof of the dislike entertained by the Nonjurors to any thing distinctively Roman, that they did not restore this clause.

²⁴ Here Bishop Rattray adds,—

Pr. Grace be with you all.

Ans. “And with thy spirit.

Min. “Let us attend in the fear of GOD.

Pr. “Holy things for holy persons.

Ans. “There is one Holy, one LORD JESUS CHRIST, to the glory of GOD the FATHER, in the unity of the HOLY GHOST, to Whom be glory for ever. Amen.”

²⁵ This also is from Edward VIth's book and is retained by Rattray.

²⁶ This alteration, evidently designed as a protest against the growing Arianism of the 18th century, is first found in the editions of 1755, thus: O LORD GOD, Heavenly King, LORD, the FATHER Almighty, and HOLY GHOST. In 1764 it assumed its present form.

²⁷ It is singular that Laud's should be the first book, to forbid, in express terms, reservation.

Having had occasion to dwell on Bishop Rattray's alterations, I will give his form for Confirmation, and for anointing the Sick, neither of which has ever been printed.

To the former, his additions are these:—

He adds the English question,—of course not in Laud's book,—

“Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism: ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you?”

Ans. I do.”

At the end of the prayer, Almighty and everlasting God, he adds,—

“Sign them, O LORD, and mark them to be Thine for ever, by the virtue of Thy holy Cross and Passion. Mercifully confirm and strengthen them with the inward unction of Thy HOLY GHOST unto everlasting life. Amen.”

His formula of Confirmation is—

“*N.* I sign thee with the sign of the Cross; I anoint thee with holy ointment; and I lay my hand upon thee: in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Seal this, Thy child, O LORD, with the gift of Thy Holy Spirit, that he may continue Thine for ever, and daily increase in the same spirit,” &c.

These are from the Nonjurors' Office.

But his prayer of consecration of the chrism is derived more immediately from the more ancient rites.—

Bp. The LORD be with you.

Ans. And with thy spirit.

Bp. Let us pray.

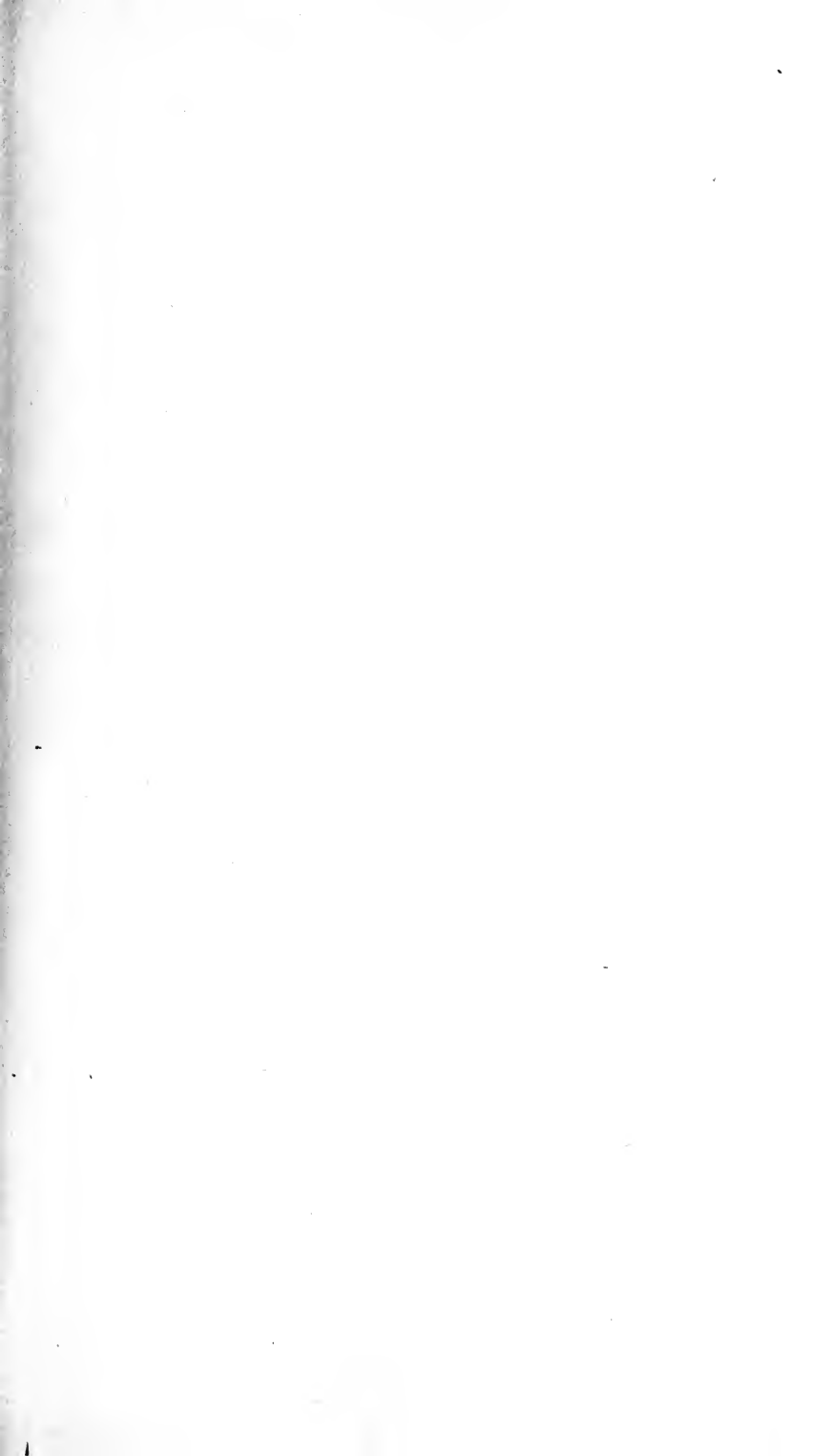
“O LORD of Mercies and FATHER of Lights, from Whom every good and perfect gift proceedeth: send down, we beseech Thee, Thy Holy Spirit to sanctify this ointment; make it the oil of gladness, the garment of incorruption, and a perfecting seal imprinting the Divine Image of Thy only-begotten SON on Thy servants who have been regenerated by the laver of Baptism; that by this sacred mystery, the HOLY GHOST, the Spirit of JESUS, may descend upon and enliven these His members, who shall be anointed therewith, and may dwell in them for ever, as in an holy temple; that they being sanctified both in body and soul, may be safe from the temptations and infestments of all evil and impure spirits, freed from the dominion of all sin and wickedness, and confirmed in Godliness; and being ever led by this Spirit, and bringing forth the fruits thereof, may be owned for Thy children before Thy holy Angels and admitted to a participation of the inheritance of the Saints in light, through JESUS CHRIST our LORD, Who with Thee, O FATHER, liveth and reigneth in the unity of the same Spirit, one GOD, world without end. Amen.”

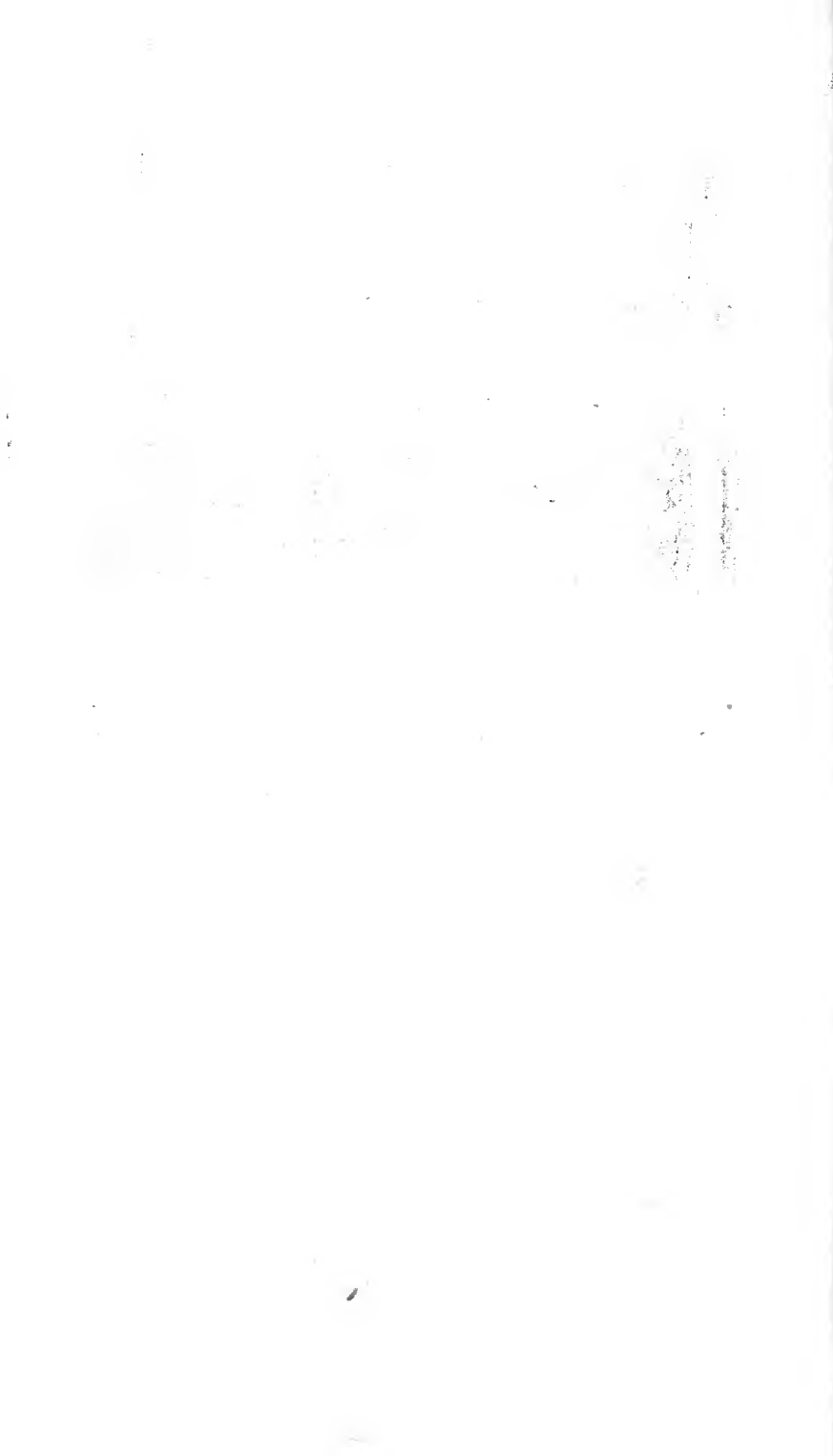
In the unction of the sick, Bishop Rattray very nearly follows the use of the Nonjurors. The benediction and unction are as follows:—

“O Almighty LORD GOD, Who hast taught us by Thy holy Apostle S. James, to anoint the sick with oil, that they may attain their bodily health, and render thanks unto Thee for the same; look down, we beseech Thee, and bless and sanctify this Thy creature of oil, the juice of the olive; grant that those who shall be anointed therewith may be delivered from all pains, trouble, and diseases, both of body and mind, and from all the snares, temptations, and assaults of the powers of darkness, through our LORD JESUS CHRIST Thy SON, Who with Thee and the HOLY GHOST, liveth and reigneth ever one GOD, world without end. Amen.”

Finally, there is a prayer for the departed, from the Apostolic Constitutions which, from its position, seems to have been intended for use in the Liturgy, and which runs thus:—

“O Thou, Who by nature art immortal and everlasting, from whom all things mortal and immortal have their being; Who didst make man a rational creature, and inhabitant of this world, mortal in his constitution, but hast promised him a resurrection, Who didst not suffer Enoch and Elias to taste death; O God of Abraham, Isaac, and Jacob, Who art their GOD, not as dead, but living, for the souls of all live with Thee, and the spirits of the just are in Thy hand, whom no torment can touch, all they who are sanctified being under Thy hands; Do Thou now look upon this Thy servant whom Thou hast chosen and taken into another state, forgive him whatsoever he may have sinned, willingly or unwillingly, grant him favourable angels, and place him in the bosom of Patriarchs, Prophets, and Apostles, and of all those who, from the beginning of the world, have pleased Thee, where there is no grief, sorrow, or lamentation, but a calm region of the Godly, and a quiet land of the upright, and of those who therein see the glory of Thy CHRIST.”





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