

OUR LONDON LETTER.

LONDON, January, 1866.

MY DEAR SIR:—Since I last wrote to you, the ferment caused by the speech of Dr. Norman McLeod has not at all diminished; but if anything, has rather increased in intensity. The caricaturist has been at work. But that you may understand him, let me recall the facts of the case. A proposition was made in the Presbytery of Glasgow, of which Dr. McLeod is a member, that a pastoral letter of the General Assembly, with reference, among other things, to Sabbath observance, be circulated among their parishioners. Dr. McLeod therefore moved something—formal; and, in doing so, made a set speech, full of quotations, and occupying many hours in the delivery, in which he argued that the decalogue qua decalogue was never given to us at all; it was given only to Jews, as Jews. "He never brought me out of Egypt," said the learned divine; "I never was in Egypt." He proceeded to argue that, while the principles of the decalogue were binding on Christian men, the decalogue itself qua decalogue was buried in the grave of the Lord Jesus Christ.

THE CARICATURE OF DR. McLEOD. The caricaturist represents Dr. McLeod, first, in full costume, fat, large, flabby, as eating up the ten tables of the law, the brethren of the Presbytery looking on with hair on end. The second caricature represents him in gown and bands, presiding over a large dinner given in London, where the bottles and glasses are flying about in a most indignant manner. The third represents him with blind spectacles on nose, sitting on the great pyramid of Egypt, his feet fast bound with a chain, and the legend, "He never brought me out of Egypt." A fourth, represents him as the modern Samson, with the gates of Gaza on his back—the two tables of stone—crossing over the Tweed, a quiet parish church being behind him, and a large cathedral in front. It is reported that, being high in court favor, it is his desire to leave the poor Established Church of Scotland, to join her wealthy sister in England, and to live and die a bishop. Meanwhile the subject of the binding action of the law of God is being discussed in all pulpits. Hosts of sermons, speeches, and pamphlets are being published on both sides. Each Scotch newspaper is full of allusions to the controversy; it has even reached hitherward in the bruit thereof, the Times newspaper condescending to give its readers a resume of the whole matter.

DR. TULLOCH. In close connection with this, is the parallel move of Dr. Tulloch, principal of Mary's College, St. Andrews. He delivered a lecture to one of the societies connected with the Edinburgh College, and that essay, with some similar remarks, addressed to some of his own students, has also been published, and is being commented on in very stern and severe terms. The substance of the pamphlet is, "We are mighty men, men of wisdom and acquirements in this latter half of this nineteenth century; we are making progress everywhere, and in everything; in criticism, in language, in grammar, in theology we are mightily in advance of our fathers; and so it is high time that we re-adjusted our relations to the Westminster Confession of Faith which has so long held undisputed sway over us." That is what he says in substance, yet in a very grandiose way. His followers, and they are many, who have been long galled by subscription to the Confession, interpret his meaning into, "let us do away with all creeds, all confessions, and all catechisms of all sorts, Westminster and other;" and so the work of demolition wages on apace.

A THIRD COADJUTOR.—DR. ROBERT LEE. But these two Scots' worthies need a third to complete their work. They have an able coadjutor in the person of Dr. Robert Lee, professor of Biblical Criticism in the University of Edinburgh, who is also minister of the Old Greyfriars Church, that famous church where the Solemn League and Covenant was signed. Dr. Lee has long been famous, or rather infamous, for his innovations. I have several times alluded to him in my former letters. I may as well finish him off, as beyond doubt he has succeeded in making himself a historic personage. He was the son of a poor man in the town of Berwick on Tweed. He received his early education at a free grammar school there; went to the University of St. Andrews, where he secured what is there called a bursary—i. e., a scholarship. These bursaries were then very small, not more than £10 a session; but Mr. Lee managed to struggle through—as many poorer and better men than he have done. I myself happened to occupy, many years after, the identical room in which he lived, and I used often to hear his old landlady talk about him. I think he was twice settled as a parish minister before he was called, about the time of the disruption, to the chair of Biblical criticism; which, by the way, was vacated chiefly with a view to placing Mr. Candlish in it; and which, owing to the disruption controversy, descended to Mr. Lee, who was then minister of Ampis, a country parish not far from Edinburgh. At, or after the disruption, he succeeded in getting hold also of a parish church—the Old Greyfriars—and several other of the good things of this life, which then went a begging. At it, and for some time after he came to

Edinburgh, he was only known as a clever, though somewhat shallow, and very smart man; calm, clear, but cold. Shortly thereafter he issued a cheap Bible, with only the briefest marginal notes and references. I remember to have read one of the ablest articles I ever read, in the Witness newspaper, from the able pen of its well-known editor, Hugh Miller, as a critique of Dr. Lee's editorial efforts. In that article, it was demonstrated in the very clearest and ablest manner, that the work was the work of a Socinian. The proof was so conclusive and so complete, that it sealed the fate of the new edition of the Bible, and stamped the editor in the minds and memories of all thinking men, as a Socinian. The Socinians of Edinburgh were of the same opinion; for their church there emptied as regularly as that of Dr. Lee's filled.

Years ago, he began his innovations by occasionally reading prayers in the public worship of God, from a MS. By-and-by he printed a set of prayers; and finally they took the form of a book which his congregation possessed themselves of and used regularly. The next battle began about a harmonium which he introduced into his church; and after a weary battling to and fro, that point, too, was more than gained, for the harmonium is now displaced by a costly organ. Latterly, Dr. Lee has issued a new prayer-book—on the plea that he obeyed the former injunction of the Assembly, and that the book he now uses is not the book he was ordered to discontinue—he has introduced responses, chants, and latterly he appears on grand occasions in colored academic robes. In short, the whole service is made as like that of the Episcopal Church as possible. And the other day, the Edinburgh people were farther startled by the announcement of a grand marriage ceremony being "performed" in the Old Greyfriars, Dr. Robert Lee, assisted by his curate, being "the celebrant," the organ playing somebody or other's—I dare say, Mendelssohn's wedding march. Private communions are also common work in the hands of this busy priest; and it is reported that already he has very many admirers, some say very many imitators, all over the country.

ANOTHER CARICATURE. The caricaturist I mentioned before, has a clever hit at the trio in a picture called "The Navvies." Dr. Robert Lee is displayed, surrounded with all manner of popish paraphernalia, and is bounding on his two underlings, Principal Tulloch, who is busy at the foundation of the Confession of Faith, while Dr. McLeod is digging a deep hole for the two commandments. The Dr. is saying, "settle for the Confession, Tulloch, and I'll soon put the commandments out of sight." Dr. Lee encourages with "work away my lads with a will, we'll soon make an end of the whole thing." The discussions are fierce and hot everywhere all over the land, specially in Scotland. Dr. Lee's defence of himself in the Presbytery of Edinburgh was reported by some Scotch correspondent in the Times, to which report, Dr. Cumming replied in a letter, containing, on the whole, an able defence of our mode of worship. The matter is discussed in all forms, satire not being wanting. I enclose you a poetic specimen cut from a Glasgow paper.

A HOWL FROM ST. MUNGO. Doctor N-r-m-n! Doctor N-r-m-n! What is this you are about? There is uproar in the churches, In the very street a shout!

You have smitten root and branch, 'tis said, The holy Sabbath day, And spoken of the Decalogue In most outrageous way—

In fact, have smash'd it utterly, So every lad of mettle May help himself to his master's cash, And leave his friends to settle.

And any free-and-easy man Who likes his neighbor's wife, And finds that neighbor in his way, May take the scoundrel's life.

And such like things. 'Tis horrible! 'Tis worse than Fenian treason! O N-r-m-n of the Barony, You must have lost your reason.

Yet, after all the botherment, It seems it is an error, And there was no occasion for Each ancient woman's terror.

You never meant to say at all What people say you said; You meant a something, something else, Or 'other thing, instead.

The Decalogue "as qua" was this, Without "as qua" was that: So right about my merry men all, For the mice have bell'd the cat.

And the Decalogue stands as it did, By a very large majority— And the Doctor will think twice again Ere he question its authority.

"St. Mungo," your readers may not be aware, is the patron saint of Glasgow. What has increased the ferment not a little, is the fact that Dr. Norman McLeod, who, as I said before, stands high in the good graces of the Queen, was invited to spend some days with her majesty at Osborne House, where the Queen is at present residing. It is argued the Queen could not but know the offence Dr. McLeod has given to all the best men in his own Church, and to all the right thinking people of Scotland, by his newly propounded views on the Sabbath; and her asking him up to visit her, is regarded as little else than her stamping his views and conduct with her authority. Those who know the Queen best, know that she follows her late husband blindly in all that he said, thought, and did; and it is very well known by those who knew him best, that his views of religion were thoroughly German, and that not of the best type. But whatever he

thought was law to the Queen. She goes the length of all but deifying him. The Mausoleum, at Windsor, is little else than a chapel where he is to be worshipped; a lamp is kept burning there night and day; and on set solemn occasions "religious service" is conducted within its walls. But be all these things as they may, it is manifest to all thinking men that we are in a crisis, an epoch when all things are shifting, slipping, to and fro, and just on the eve of some very important change. The Lord liveth and the Lord reigneth.

The weather has got to be wintry at last. We have snow falling, and already it is a foot deep in and around London. So heavily and silently did it fall, and lie, that it has fairly broken down all the telegraph wires in and around London; and away down in the country, for miles and miles, in all directions, we hear of nothing but blocked up trains, and broken telegraph wires. The ornamental trees in the gardens and parks are all smashed with the weight of the snow, and still the sky looks black and heavy as if more were to come.

The cattle plague still pursues its way with increasing virulence and deadly force. Each day displays, generally, a whole page of the Times, filled with reports from all counties, letters, suggestions, etc., but the result of all hitherto is, that we stand confessedly powerless before it. It comes and goes at its will. It kills or passes by with a mysterious uncertainty that paralyzes all thought. "This is the finger of God." The Fenian trials still drag their slow and weary length along; but the interest of the public in these has all but ceased. The woes of Ireland are few and far between, the very cattle plague which is ravaging England and Scotland not having crossed the channel.

CHURCH OF ENGLAND. I might as well, while speaking of the innovations in the Church of Scotland, have noted how rapidly the Church of England is marching Romeward. This last "Christmas," as it is called, the Popish party in that Church have been more bold, daring, brazen, and impudent than ever. "Vestments" are now worn without fear everywhere. The garb of these "Protestants" is now identical with that of the Popish priests, and altars, altar cloths, altar lights and flowers are now mere commonplace. Incense is now all the go—incense, processions within the Church, with acolytes, cross-bearers, banner-bearers, and thrifers are to be found in scores upon scores of their churches. And in this diocese of London, all this passes entirely unchallenged. The Bishop has given it as his "opinion" that a legal prosecution would be resultless, or would give the right to wear the very garments complained of, and so the Popish party wax bolder and bolder daily. The Record newspaper utters a melancholy wail now and then, one or two other papers join in the cry; these cries get fewer and farther between; the public have got accustomed to it; it is a recognized fact; it is everybody's business, and therefore nobody's, and there the matter takes end.

It may interest your readers to know that a very able series of letters from the South, your South, is being issued in the Times. They are from a special correspondent, who was sent out at the expense of the proprietors of that paper to report on the facts of the case as they appeared to him, as to the state and condition of the South. These letters are written by Mr. Lawrence Oliphant. Mr. Oliphant is the only son of the late Sir Anthony Oliphant, who was for several years the chief justice of Ceylon, and was knighted in that capacity. Sir Anthony was a Scotchman, and a Presbyterian, and I believe for several years before he went out to Ceylon, a deacon in Dr. Hamilton's Church. He returned to this country with a good pension, accompanied by his wife, and this, their only son, and only child. He remained attached to the Presbyterian Church for many years; but finally got crotchety, and I believe, died a Swedenborgian. Lawrence was a doubter from the time he landed in this country, and now professes—nothing. He happened to travel in Crimea just before the Crimean war broke out—published his travels in the very nick of time; made a good deal of money, and got noted as a literary possibility. Then he was appointed by the late Lord Palmerston to accompany Lord Elgin to China and Canada, as private secretary, and latterly he has settled down in London as a literary man. At the last general election, he was chosen M. P. for the Stirling burghs in Scotland; but in the meanwhile, he is "doing" your country as the Times' own correspondent. There are many ups and downs in this world; and this to me is not one of the least remarkable and unexpected of them. My paper commands me to stop; and so I say vale for the present.

Yours, PHILADELPHIA. DEDICATION.—The Church in Danville, Ill., was dedicated Dec. 24th. Invocation by Rev. E. Kingsbury; Sermon by Dr. Tuttle, President of Wabash College; Dedicatory Address by Rev. E. Kingsbury. The church is an ornament to the town—50 by 74 feet, having two stories, with a gallery, built at a cost of \$12,000. By the sale of the pews for 1866, about \$2000 was pledged. On the evening of the 4th ult., a unanimous call was extended, with a salary of \$1200 to Rev. C. P. Felch, of Lacon, Ill., to labor among them, with a view to installment.

News of our Churches.

WHARTON ST. CHURCH.—Twenty members were received by this church—twelve on profession—January 21st.

FIVE THOUSAND DOLLARS have been subscribed by an individual in the congregation of North Broad Street Church, to La Fayette College, on condition that the second hundred thousand dollars of the endowment be, with this sum, secured. \$160,000 have been subscribed.

WALNUT ST. S. S.—Rev. John W. Dulles, ten years Superintendent of the Sabbath-school of this church, received, Jan. 28, a very handsome silver pitcher, as a testimonial of regard and affection from the teachers and scholars. The presentation address was delivered by Mr. Samuel Field, who was followed by the pastor, Rev. Dr. Butler. Mr. Dulles made a suitable response. A very handsome recognition of the services of a faithful and efficient officer.

REVIVALS.—Rev. Wm. H. Lyle writes to the Evangelist from Mt. Horeb, Tenn. "We have just closed a protracted meeting at Mt. Horeb. The result is sixty-five professions. Fifty-one have already united with our Church, and others will unite in a short time. The Church has been much edified."

Rev. S. D. Taylor writes from Eden, Erie county, N. Y., to the same paper, that a protracted effort of sixty days has just closed in that place. He says: "How many have been savingly converted it is impossible to determine. I think that as many as one hundred and twenty-five manifested special interest, either by coming forward or rising for prayers. A good many of our youth, and also a number of heads of families, give evidence of sound conversion. Many wanderers have been reclaimed, and a favorable religious impression made on the minds of the community generally."

The same paper says of Bergen, N. Y.: "The religious interest here has existed for some weeks, and some twenty-five to thirty persons have hopefully experienced its saving influence. Ten were recently received to the Church. The pastor, the Rev. Mr. Gardner, has performed most of the extra services." Newburg, O.—Rev. W. C. Turner writes to the Herald:—"We are in the midst of a work of grace in our Church, and have much to be thankful for. Several have been converted, and the work goes on. The Methodist Church here is also enjoying a revival."

The churches of Chicago, says the Herald's correspondent, appear to be enjoying a genuine revival. Of our own churches, the Third Presbyterian, Rev. A. Swazey pastor, is most thoroughly aroused. Its meetings are unusually solemn and tender. The First and Second Churches report an increase of interest, with a few hopeful conversions.

CALLS, INSTALLATIONS, ETC.—Rev. B. St. John Page, of the First Church, Winsted, Conn., has accepted a call to the First Presbyterian Church in Milwaukee, a very important and promising field of labor.—Rev. Edward A. Pierce, late of the Westminster Church, Chicago, was installed pastor of Calvary Church, in the same city, on Friday, Dec. 22. The sermon was preached by Rev. A. Swazey, of the Third Church, Rev. Mr. Mathews, of the Eighth Church, gave the charge to the pastor, and Rev. Alfred Eddy, of the Olivet Church, gave the charge to the people. Mr. Pierce enters upon his pastorate with many tokens of encouragement, both spiritually and financially. At a recent administration of the Lord's Supper, fifteen were added to the Church by letter from other churches.—Rev. J. D. Jenkins has removed from Independence to Huron, O., having accepted an invitation to supply the pulpit of our Church in the latter place.—Rev. R. A. Sawyer has not accepted the call to Dayton, as stated, but was dismissed from Newark that he might "entertain some propositions from other churches which have been recently laid before him."

EAST ORANGE, N. J.—The First Presbyterian Church at East Orange, (Rev. F. L. Kenyon, pastor,) have just succeeded, with the help of their New York friends and others, in paying off their debt of \$5000. This society was organized about three years since in the outskirts of Orange, where a church was much needed. A very neat and pretty church, was built at a cost of \$12,000, which is now all paid. The Church has constantly increased in numbers.

COMMISSIONERS TO THE GEN. ASSEMBLY.—Presbytery of Ontario: Rev. Mr. Marsh, of Nevada, and Hon. Mr. Bell, of the same congregation, were chosen commissioners. Rev. Mr. Scofield and Elder Bigelow, both of Lakeville, alternates. Champaign: Rev. Moses Thacher, of Peru, was appointed commissioner, and A. E. Everest, alternate. Wm. Wheeler, Esq., of Malone, lay commissioner, and J. Rogers, of Blackbrook, alternate.

WESTMINSTER CHURCH, BROOKLYN.—The congregation lately raised \$30,000 on a Sunday morning, to be increased to \$40,000, for completing their house of worship. Rev. H. S. Carpenter, pastor.

LIBERALITY OF FRIENDS.—The Friends of Philadelphia have contributed \$125,000 in aid of the institute for colored youth, the building for which is situated on Shippen Street, above Ninth, and now ready for occupancy. Twelve hundred pupils can be accommodated.—Independent.

Sabbath-schools in City and Country.—A correspondent of the Presbyterian Standard says of the Sabbath-schools of Chicago: fifty-six and one-third per cent. of all the children and youth included within the Common School Law, are enrolled in these nurseries of piety, where they may learn of Jesus and His word. These are the figures respecting the Protestant schools; the Jews and Catholics estimate the number in their schools at about four thousand. In the twenty-eight townships of this county outside of the city there are thirteen thousand four hundred and eighty-five persons between the ages of six and twenty-one years, who are entitled to the benefits of the Public School Fund. Here also are seventy-one Sunday Schools, ten of which were organized within the last twelve months, through the agency of the American Sunday School Union. In all these schools there are only two thousand nine hundred and thirty scholars enrolled; or only twenty-one and two-thirds per cent. of all included within the common school law are reached with the blessed influence of the Sunday School.

THE HOPKIN'S TUNNEL will cut the numerous ledges belonging to the Revenue Extension Silver Mining Company of Nevada, in all in three hundred silver veins or mines. It is a remarkable engineering feat, and no silver-mining project in the world equals it in magnitude. It commences at the foot of Lander Hill, within the city limits of Austin, Reese River district, and pierces the hill from side to side, running at right angles with the vein which, from necessity, cuts them all. Persons owning stock in the company, to which this tunnel belongs, may anticipate results such as have been rarely ever equalled in the history of mining.—American Week and Review.

MARRIAGES.

DALLAS-KRIDER.—By the Rev. G. Van Alken, on the 4th instant, Mr. Jay T. Dallas to Miss Mary Krider, both of Philadelphia.

Special Notices.

CATACOMBS OF ROME, BY DRUMMOND LIGHT. Rev. Jules De Lannay & Son have prepared Photographic Views to illustrate their lectures on the Catacombs. Also on Egypt, Greece, Nineveh, Babylon, Rome, Paris, &c. &c. Sent on receipt of price, to be exhibited by Drummond Light. They solicit the patronage of Churches, Sunday-Schools, Colleges, &c. Address, 1028 St. 604 Arch Street, Philadelphia.

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