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A GLANCE AT THE PRESENT CONDITION OF THE EPISCOPAL CHURCH.

The divergencies in the views of the different parties in the Episcopal Church are constantly widening and strengthening. The evangelical portion of the denomination appears to be making no progress, relatively to the activity and determination of the rest. Arrogance and exclusiveness towards Protestant churches, coquetry with the unreformed communions of Christendom, combined with the indulgence of infidelity, in some of its most offensive developments, are the characteristics of this Church, made prominent in the discussions and movements of the day. In our own country, we have to alter the picture somewhat; for rationalism, finding no sympathy among the laity of the Episcopal, or any other orthodox body, and having no comfortable livings guarantied by the Government, has no motive to obtrude itself upon the church. Rationalism has no footing, no literary organ, no voice of influence, in the Episcopal organization in this country. On the other hand, the people cannot divest themselves of the conviction, especially since the last Triennial Convention, that the American Episcopal Church, as a whole—with many illustrious exceptions—is a disloyal body, unworthy of confidence in times of national danger. It is a conclusion to which we have come, with unspeakable reluctance and regret; but we feel quite sure that the popular judgment is highly unfavorable to the prosperity of the body, among the loyal masses of the land.

Reverting to the position of the Church in England, we observe that Dr. Pusey has taken some very decided and unexpected steps Romeward. For a time, it was hoped that, influenced by a sense of danger from the assaults of infidelity, he would make common cause with the Evangelical party, in defence of the truth. Others may have supposed that Dr. Pusey regarded his own Church as so strictly apostolic and authoritative, that Popes and councils could not improve it. All are disappointed by the recent movements of this distinguished church-man. He has utterly turned his back upon the whole Protestant Church, and is laboring for a reconciliation of the Church of England with the other Episcopal communions of the world, *i. e.*, with the corrupt Papal and Greek churches. All churches, which have not retained the Episcopal order, are omitted from his scheme of re-union. Evangelical Protestantism is ignored. This is the leading idea of his *Eirenicon*, or plea for peace, published three months ago, in England. The one fact of a common Episcopacy would, he thinks, make union between these bodies easy. The great Church which would result from such a union would be able to command universal assent to the decrees of its councils, as did the church Catholic before the schism unto Eastern and Western.

Dr. Pusey's scheme was recognized at once, as an important concession, by the Roman Catholics of England. Their leading paper, the *Weekly Register*, gave a friendly review of the *Eirenicon*, which in turn drew out a characteristic letter from Dr. Pusey. In that, he manifested the utmost tenderness for the Church of Rome. He apologizes, in a manner singularly servile for an Englishman, for even the least objectionable modes of expression in his work. He reiterates his conviction that there is no insurmountable obstacle to the union of the three communions. In the event of union, he ventures to wish for liberty of opinion on the Immaculate Conception, the worship of the Virgin, and similar dogmas, and thus expresses himself on the primacy of the Pope:

"We readily recognize the primacy of the Bishop of Rome; the bearings of that primacy upon the other local churches, we believe to be matter of ecclesiastical, not of divine law; but neither is there any supremacy in itself to which we should object. Our only fear is that it should, through the appointment of one bishop, involve the reception of that quasi-authoritative system, which is, I believe, alike the cause and (forgive me) the justification in our eyes of our remaining apart."

In a more recent letter to the *Times*, he shows with what ardor he has seized this idea of Union:—

"Let the English mind once grasp the idea that healthful re-union of the Church may be possible, and the overpowering greatness of the thought of a united Christendom dawn upon it, even from afar, as a thing to be hoped and prayed for, and our strong English practical sense and tranquil steadfastness of purpose will, by God's mercy, be a great instrument in his hands of realizing what it has conceived. Let it once conceive of the re-union of Christendom as a practical object, as it did of large righteous questions in our century—the admission of Roman Catholics and Dissenters to the full rights of citizenship, or the repeal of the corn laws—and the difficulties will be half surmounted. There are clouds enough gathering to make Rome, too, feel that union is strength."

It is melancholy to think that all this is said by a thoroughly educated Englishman; a man of eminent ability; a type in many respects of what modern civilization in its best form can achieve. Said by Dr. Pusey of two idolatrous churches, vast structures of priestly tyranny, one of them the parent of half of the modern infidelity which is but a reaction from its gross superstition. Said with his back to all the Evangelical churches of Christendom, in which the pure and living flame of personal piety, the genuine life of Christianity, is maintained; which are bravely fighting the battles of faith against false philosophy, and are covering the world with missions, the germs of a free Christian life, and of a pure Christian civilization. No Christian heart can repress a throb of sympathy at such warm breathings after unity, but unity with that which has but the name and the form, without the power, of truth, would be marrying the lusty giant of Protestantism to a corpse.

We have not the space to speak fully of movements looking to union, specifically, with the Greek Church. A meeting with a view to establishing regular and formal communion between the two churches, was held in London, November 15. The meeting was attended by about eighty persons, "chiefly clergymen of High Church principles." The Bishop of Oxford presided, and there were present the Bishop of Lincoln, the Bishop Coadjutor of Edinburgh, Dr. Pusey, Dr. Williams, and Canon Wordsworth. The Russian Church was represented by Prince Orloff, Count A. Tolstoi, and the Russian chaplain in London.

Prince Orloff, and Father Popoff, the chaplain, took a prominent part in the deliberations, an account of which the former sent to the *Moscow Gazette*. According to the Prince, ten bishops, two arch-bishops, and a number of other persons, including Mr. Gladstone, had expressed sympathy for the movement. He represents the arch-bishop of Canterbury as eager to dispatch two bishops at once to Russia, but says that he dissuaded him from the attempt. In fact, the Anglicans show a much greater degree of anxiety than the Russian ecclesiastics, on the subject.

Perhaps no exhibition of arrogance towards Evangelical churches has been more offensive, than the mission of the English Episcopalians to the Sandwich Islands, and nothing has transpired which is more likely to permanently estrange them from the regards of Protestant people. In any way we can view it, this mission is a brazen assumption of privilege against preoccupancy by any or all Evangelical denominations, on the field of foreign missions. A generation of successful effort on these islands is ignored; and a small population, virtually christianized, is chosen as a field of effort by these arrogant High Churchmen, when the wide world lying in wickedness is before them, and the attention and liberality of Episcopalians on two continents is called to their work.

We do not believe there is a smaller set of men in Christendom than this bishop and his associates, who crossed two oceans, to carry on a petty rivalry with the American Board, and to proselytize a simple race of sixty thousand men, by lighted candles, altars, crucifixes, and other popish mummeries. Several wards in Philadelphia contain each about the same population as these islands, and are in about as much need of a bishop and his staff. It would all be simply laughable, were it not that the "Bishop" has condescended to the grossest misrepresentations of the condition of the Islanders, and of the effects of our American Missionaries' training upon them. He has ventured to speak of "the Hawaiian type" of piety as "a species of unctuous cant and glib familiarity with sacred expressions, having no hold on the moral being."

The Christianity introduced by the Americans he declares has failed to prevent "a deterioration in morals, as compared with their original heathen state:" yea, more, that "a change for the worse," in respect to sins against one of the Commandments, "has been *greatly aided by* PURITANISM" (the capitals are his own); that under its influence "vice is the rule, not the exception;" that the readers of the Bible have not that amount of general knowledge which "alone can render its perusal profitable, or even safe."

Using such language, which has long ago been refuted by the generous and spontaneous testimony of an American Episcopalian, this lover of small game and of contemptible methods, in the field of Christian work, has been recognized by the House of Bishops of the American Church; has been introduced by Bishop Potter, of New York, to the churches of his diocese, and defended by him in the New York papers, and has had opportunity to justify himself in the denominational paper, the *Church Monthly*. Such a course on the part of our American Episcopalians, reveals a most unfriendly attitude towards the Evangelical Churches, and must be construed as a new and decided step towards High Churchism of the most exclusive and radical type.

There are, in fact, four pretty well developed currents of opinion, or parties, in the Episcopal Church: First, the Rationalists, followers of Colenso, &c., a party which shades up into the Broad Church; Second, the Popish party, headed by Dr. Pusey; Thirdly, the staunch Evangelical party, which embraces some of the noblest men and purest Christians and most effective workers in the world, but which, as a party, is almost powerless in the Church; and finally, the old-fashioned High Churchmen, who despise the Church of Rome, as much as they do the Evangelicals, and have as little thought of going over to the one as to the other. The *Christian Times*, speaking of the honorable reception given to Dr. Pusey's *Eirenicon* in some quarters of the American Church, gives some account of this latter party, which will interest our readers. It says:

Yet, on the other hand, among the American radicals, there will also be developed a powerful opposition. It will come from those who would set our own Communion in the ecclesiastical attitude now presented by Rome herself. We find the germ of such an opposition in the *Northwestern Church*, which holds to a style of expression on the subject that even provokes a smile. In the estimation of this journal, Rome is not an institution to be deferred to, as Pusey evidently believes, but one to be abjured and crushed out as an impudent sect. Under the head of Romanist, it classes the Protestant denominations of this country, and concludes that they are all under the same condemnation. Speaking of the Church, it says: "She is, of course, point blank opposed to Popery, but just as much to those fragments of it that are called Protestantism as to the whole corrupt mass professed by the followers of Pius Ninth."

On this whole question it claims a most prodigious exercise of private judgment. In an editorial it declares that the Protestant Episcopal Church took wrong ground in the beginning, and proceeds to apologize for its timidity; and, without waiting for the Church to change her polity, it quietly undertakes to abolish the very name of the Church, and substitute one of its own instead—"The American Catholic Church!"

As to the future of this church, so surely as it contains any considerable element of genuine piety, it must be disrupted, both in this country and in England, in five years. Already the whole body of Evangelical Christians look on with amazement, while loyal men consent to fellowship with unrepentant rebels against civil authority; while true and zealous Protestants continue in alliance with almost undisguised Papists; and while men of the soundest orthodoxy and most exemplary piety, delay, for a single hour, their indignant withdrawal from a Church that tolerates the anti-Christ of infidelity within its bosom, and, from its highest seat of authority, proclaims its inability to administer discipline in the baldest and grossest cases of error. The Broad-Churchmen, too, have their quarrel with the ritualists and the followers of Dr. Pusey. "Already," says the *Morning Post*, "the first warning notes of that strife are being heard. The Bishop of London, it is believed, will lose no time in bringing under the notice of Parliament the present working of the Rubric respecting the dress of ministers and the ornaments of the Church. The first effect of any such step by the Bishop of London will be the division of the Church into two new parties, and the provocation of a contest far more alarming than we have had since the Gorham case."

Strifes upon questions of such a radical nature cannot continue long without open rupture or revolution. The Episcopal Church must be re-reformed or dissolve.

HAVE WE A BIBLE RUBRIC?—We give the concluding article of this series in the inside of this number. It may interest our readers to know, that the author of these trenchant protests against a rigid and literal regard to the supposed requirements of Scripture in the externals of worship, is a prominent minister in one of the more exclusive of the smaller branches of the Presbyterian Church. His articles are an additional proof, besides those noticed in the last issue of our paper, that *light and love are extending* in the bounds of our Presbyterian Zion, and that the time is fast approaching, when our "Covenanter" brethren will be ready to use our own as well as their modes of praise, and to abolish the barriers which have been arbitrarily set up between our communion table and theirs.

PRESBYTERIAN UNION.

By late advices from Scotland, it appears pretty well settled that the Union of the three non-established Presbyterian bodies of that country—The Free, The United, and The Reformed Presbyterian Churches—will certainly take place, as the result of the deliberations of the Committee of Conference. The last matter of discussion before the Committee involving any serious difficulty in the way of union, was the mode of pastoral support, in which widely different methods obtain between the Free and the other Churches. The Free Church has a great and elaborate Sustentation system, and a large amount of funds in hand, the disposal of which, after a union, might be embarrassing. However, the Committee of Conference report that they have fully met this question, and can see their way to a solution of the difficulties involved.

As this was really the last important difference to be disposed of, the people see in its removal the decision virtually reached to consolidate the three Churches into one. A result most honorable to the Presbyterian name, and fraught with important consequences to Christendom and to the world! It is again calling attention to the question of a reunion of the Presbyterian bodies of our own land. We have been informed that movements are on foot for calling a convention of persons in these churches favorable to such reunion, before the meeting of Synods and Assemblies next May. The largest Presbyterian body in the country is still so agitated with questions growing out of the war, that it is difficult to see how any action on the subject, approaching to unanimity, could be had in its General Assembly. Still, such a conference might strengthen the hands of the loyal majority there, and give them a clearer view of their duties in their own body. For the idea of reunion of Presbyterians here, is but an idle dream, unless fidelity to the Government and equal justice to all men, have a prominent place somewhere and somehow in the negotiations.

A SPECIMEN OF OUR SUNDAY LAW REFORMERS.

On Wednesday of last week, the 31st ult., a spirited debate arose in the State Senate, on a resolution endorsing the policy of Congress, to give the right of suffrage to the colored citizens of the District. Mr. Landon, of Bradford, eloquently advocated the measure, and unreservedly admitted the claims of the loyal colored men of the South, upon our Government, for protection. He was followed by Mr. Donovan, a Democratic politician of Philadelphia, who is represented by the reporter as saying:

That he had listened to the eloquent speech of the Senator from Bradford, and had blushed for his race and color. He had been taught to revere the flag which Washington and Jackson, and the soldiers of Mexico, and of the Union, had carried triumphantly; but that flag was not the one which was now carried by the dominant political party. He was in favor of dissolution of the Union, if necessary for the sake of the Union, but the dissolution he meant was from the New England States, which, with their fanaticism and hypocrisy, he would let join the British provinces, where they belong.

He considered the late action of Congress the greatest wrong and tyranny ever perpetrated, and denied that the rebellion was crushed by black men, but by white. He would not allow a single pillar of the fabric to fall for all the negroes and freedmen in the world.

Coming from the representative of an Irish Catholic constituency, these sentiments do not excite surprise, except where the speaker claims the power of blushing. But the fact we would have our readers note, is, that this Senator Donovan was the mouth-piece of our anti-Sabbath agitators in that body. The bill to allow the running of Sunday cars, which for six weeks has been defended and urged by *The Press* of this city, was presented in the Senate by Mr. Donovan; Mr. Donovan and *The Press* waxed alike indignant, at its summary reference to the Committee of Vice and Immorality. In fact, there is no good reason to question that this Democratic politician was chosen by the editor of the *Press*, or his agents, to shoulder their Sabbath-breaking enterprise, and carry it through that branch of the Legislature, if he could.

Now, we have no doubt there is a certain propriety in getting a copperhead Catholic Irish politician, to do the devil's work, but what business can the editor of the notoriously loyal *Press* have with that class of politicians? He professed that his aim, in seeking the removal of restrictions from Sunday travel, was beneficent, for the good of the masses. Why, then, could he not find a decent man, a member of his own party, willing to co-operate with him in such a good work? Was there not a single Republican Senator opposed to Sabbath laws, with nerve enough to avow it, and to labor for their removal? Must men who have fought the South for four years, hunt for specimens of courage among that most abject and crawling of all species, the Northern copperhead? And of all Democratic politicians, to pick out Mr. Donovan! Pilate and Herod have shaken hands.

Ah! Mr. Editor; when you are tempted to reiterate the gross and mendacious slander, that Dr. Brainerd, in opposing your assaults on the morals of our city and State, was endeavoring to defend and restore the reputation of a disloyal clergyman in this city, remember that it is indisputably upon record, that the mouth-piece of your anti-Sabbath clique in the State Senate, was a man, who, in his place as Senator, but a week ago, *preached disunion*, and declared that the legislation of Congress, giving suffrage to the blacks, *was the greatest wrong and tyranny ever perpetrated*.

DEATH OF DR. NOTT.

At last we have had to part with the most conspicuous of the aged men of our time. Rev. Eliphalet Nott, D.D., LL.D., President of Union College, New York, after walking, as it seemed, almost a generation long upon the verge of the grave, and attaining a sort of immortality in the eyes of his cotemporaries, finally passed away on the 20th day of January, in the 93rd year of his age. Death would not be foiled; he must have his own, though long kept waiting.

A life so prolonged, so varied, so active, so gloriously useful, so fit a pattern, in almost every respect, for his survivors, may not pass without the attempt to delineate its chief features and to hold up its great lessons to universal observation. Doubtless he will have, as he deserves, his biographer, and American youth, and the ministry of the American Churches, will be privileged, in all coming time, to drawn instruction and stimulus from the story. It is a theme which may well enkindle the enthusiasm of the writer. Meanwhile, we transfer from the columns of the New York *Tribune*, an eloquent and instructive tribute to his memory by one of his students. The admirable style and spirit of the article, no less than its theme, must command for it a general perusal.

Dr. Nott was Moderator of the General Assembly, and was the sole survivor in the list of forty-two Moderators, from 1789 to 1830.

THE DAILY PRAYER-MEETINGS.

We are in a state of expectancy and humble waiting before God in this city. While no marked answers to prayer, in the shape of a general revival, reaching the unconverted masses, have been granted as yet, so great is the interest in the Christian community and so earnest are the hopes and longings of God's people, that the Daily Prayer-meetings are continued from week to week without any present prospect of discontinuance. The throngs in attendance increase; so that our largest churches cannot hold them.

The meeting on Wednesday is in the Third Reformed Dutch Church, Tenth and Filbert Streets; on Thursday in the Baptist Church, Broad and Brown Streets; on Friday, to be announced; on Saturday, at the Second Presbyterian Church, Seventh below Arch.

HARD TO PLEASE.

Certainly the Anti-Sabbath men are very hard to please in this matter of petitions. The Sabbath Union ought to have consulted them beforehand as to the mode of petitioning which would meet their judgment of what was fair and right. They pretended to represent the working men, and when a remonstrance from the male and female operatives of one of the most respectable manufacturing establishments in the city was brought in, they held up the imperfections in its chirography and punctuation to ridicule in the columns of their organ. They claimed that the masses were in favor of the repeal of the Sabbath laws, and when we crowded up remonstrances with thousands of signatures, they began to cry out fraud! They wanted names that were known. Finally, as if to meet their latest objections, a remonstrance signed by Judges Allison, Sharswood and Hare, and by 114 other persons, lawyers, merchants, &c., was laid before the Senate last week. But they are just as uncomfortable as ever. They now raise the pretext that judges, who may be called to adjudicate cases under the law, have no business to remonstrate against its repeal. Doubtles it there was a movement on foot to repeal the laws against theft or murder, judges would be equally incompetent to remonstrate.

Gentlemen! for once be honest and say what alone would please you; that we should quit petitioning altogether, and let you have your own way undisturbed, in the work of throwing down the chief defences of public morality.

THE NEW YORK OBSERVER of last week spends a couple of columns in the effort to drive its readers to support the President, as against Congress; and uses some highly disrespectful language of Congress in the course of its remarks. Speaking of the refusal of that body to admit certain representatives from Tennessee, whom it claims as loyal men, it most intemperately and wrongfully declares:

"That he, and such as he, are refused admission, is a defiance of the Constitution and laws; a nullification by the House of the law of the land; a resistance of the will of the people as expressed by the election of Mr. Johnson, and by the ratification of the Constitution."

It is a poor compliment the *Observer* pays to its readers, in treating them as blind to the fact, that the will of the people was even more directly expressed in the election of their Congressional representatives, than could possibly be the case in the election of a *Vice* President. Not one of these Congressmen is in his place by some visitation of Providence, utterly unlooked for by his constituents, but by express appointment of the people or the State Legislatures. They are the very men whom they chose for the place they are in, and they are doing the work they were sent to do.

Most of the New York newspapers are unable to see any popular sentiment beyond the limits of their substantially foreign and notoriously disloyal city. The highest point they reach is the "eminently conservative," one of Mr. Raymond and Thurlow Weed. We are thankful for the two or three noble exceptions on their list, but the rest are melancholy examples of weakness in the knees and the spinal column. But the country did not follow their lead in the war; it did not take their nominee for the Presidency at the late election; and it will not follow the perilous course of concession to unchanged and bitter rebels, and would-be perpetuators of slavery, which they, in their strange infatuation, continue to preach. The people will, after all, follow surer instincts and a safer guide than they find in the *N. Y. Observer*, and its "eminently conservative" associates.

☞ List of "Evangelical" Churches advertising in Saturday's *Press*:—

15th Presbyterian, 15th and Lombard.
Dr. Seiss', (Lutheran), Race below 6th.
French Evangelical, 7th and Spruce.
3d Reformed Dutch, 10th and Filbert.
Church of the Nativity, 11th and Mt. Vernon.
Church of the Intercessor, Spring Garden Street below Broad.
1st Congregational, Frankford Road.
Second Congregational, 11th and Wood.

Is it not time the moral support of every Evangelical Church in this city should be entirely withdrawn from this enemy of one of the chief institutions of Evangelical religion? Do not the pastors and members of these churches count themselves among the friends of the sanctity of the Sabbath? Why should they in this manner, from week to week, break the unity of the Evangelical sentiment of our city? We are gratified to find there are so few of them open to reproof for this matter; there ought to be none.

HOURS AT HOME FOR FEBRUARY.—This number opens with a glimpse into one of the least known countries of Europe, and least affected, until lately, with modern ideas, the Tyrol. Mr. Brace is a vigorous, manly and picturesque writer, and is familiar, as perhaps few men living are, with the countries of Central Europe. Geoffrey the Lollard is completed. The Science of History is handled in a decidedly original way in Froude's Lecture. Westminster Abbey, a Miracle in Court, the Religious Sentiment in the Union army, are worthy of general perusal.

THE PRESBYTERIAN MONTHLY FOR FEBRUARY, handsomely and effectively follows up the January number. It has articles upon all the departments of our denominational activity, besides a section for Sabbath-schools. The opening article is on that great and promising field of missionary effort, Missouri, with another on Systematic Benefience.

THE ADDRESS of Rev. Thos. Ward White, (Philip Barrett), is Lunenburg C. H., Va.