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HOW TO TREAT RITUALISM.

We had recently put into our hands, a sermon by Rev. Dr. Watson, Rector of the Church of the Atonement (Episcopal) in this city, on the origin, cause and cure of Ritualism. The text was an appropriate one: "For the law was given by Moses, but grace and truth came by Jesus Christ. The sermon has its churchly aspects, but is on the whole a manly defence of Evangelicalism, or of spiritualism as opposed to a Levitical ceremonialism. We shall presently take notice of what it is not, but might well have been.

But we wish here to say, that the great and growing deterioration in the English and American Episcopal Churches, into a mere sacramental and ceremonial religion—"another gospel," Dr. Watson justly calls it—is to all the Evangelical Churches, a matter of common interest. In all Christian bodies there are too many cases of a loose-fitting religion, which has strong centrifugal tendencies, and is easily thrown off from the circle of a harmonious Gospel system, on a tangent flight toward some of those outside errors, which preserve the name of Christianity, but ignore its spirituality. Ritualism becomes the convenient resort for that portion of these people who revolt from the Christlessness and scepticism of the other, the Broad-church extreme.

It is true the Episcopal Church is now the greatest sufferer, and is likely to suffer still more, for the very natural reason that there has always remained in its baptismal regeneration, its rubrical exactness, and the semi-sacramental virtue claimed in its ordination service, an incipient Ritualism, of which it has always enough to feed the taste for more, in those who find the highest charm of worship in a "beautiful service." Dr. Watson failed to mention this, in his list of "causes," but we doubt whether it is excelled in potency by any one which he did name.

And further, if the truth must be told, the lack of vigor, as a general thing, in the Episcopal pulpit, has made that agency a feeble barrier against error. This is only the fair result of a system which subordinates the pulpit to the altar, and assigns to preaching the lowest place in the services of the sanctuary. That one of the ministerial functions which might and should have the most power for resisting the Romanizing innovations in question, is placed lowest in influence; while the prominent features of Episcopal worship are the very ones which are most easily turned into that course.

Still the peril, which has become so dark and threatening to that Church, is to some extent, a peril to our common Christianity. Perhaps different in phrase and degree, but the same in essence, it is the root of bitterness in the Lutheran Church, where it has already culminated in organic disruption. It is chronic in another religious body of the same nationality; and there are yet others, where it is every now and then putting out its feelers, appearing in some new clerical kink or pulpit croquet. It is, therefore, no gratuitous interference with the internal troubles of another denomination, if we speak of gross mistakes in the treatment of it, on the part of those who hold the ecclesiastical remedy in their hands.

Ritualism has no dread of sermons. We do not mean by this, that sermons on the subject are out of place. So far from that, we rejoice when Evangelical pastors, like Dr. Watson, utter their warnings from the pulpit. We hold it their solemn duty, standing in the courts of the Lord's house, to cry aloud and spare not. But the time is fully reached when *prevention* is the most to be hoped for, from such a means. It does almost nothing in the way of reclaiming, and absolutely nothing towards stripping from the prime agents of the evil, the sanction of Church authority. They expect pulpit denunciations, and they are prepared for them. They expect the disapprobation of Conventions, and they are prepared for them also—that is, they have the preparation of a faith that disapprobation will expend itself in regrets and good advice. It is through such embarrassments that the ritualistic portion of the clergy expected to press their way, and through such embar-

assments they are pressing it, and mean to press it to the end. When an error has reached the point of absolute corruption, and when, carrying out the nature of corruption, it is corrupting as well as corrupt, it is time to treat it with something more ungloried than sermons, regrets and advice. Dr. Watson, in his proposed remedies, fails to suggest the ecclesiastical probe. We wish he had done it.

The first remedy, which he does mention, is the appropriate use of "the Liturgy which we have been accustomed to regard as the glory of all liturgies, and as a devotional expression of scriptural truth, unrivalled." We would fain hope for the Episcopal Church, that it will yet find somewhere, in reserve, an anchor for the truth, of safer trust, than experience allows to this Liturgy. Full enough has been said of its conservative power to hold the Church in unity, and to preserve the truth from corruption. And yet in the very face of it, and in the heart of the Church which makes a tenth of its daily use, what has grown up—what for both distraction and corruption? Colenso-ism and Broad-Churchism; Puseyism and Ritualism—upper and nether millstones—and the failure thus far of any antagonistic force of sufficient power to check their progress, much less to put them down; Prelates, English and American, in some cases falling in, in others regretting and advising, but never daring, apostles though they be, to resort to the apostolical remedy, in short, the Church at this hour, most disunited, and least able to conserve a fundamental truth of any one of the family of Churches, to which the common consent of the Christian world applies the term Evangelical. With such a record before us, Mr. Watson must excuse us from sharing in his faith, in the power of "the glory of all liturgies" in the arena with Ritualism.

We cannot avoid picturing to ourselves, what would be done in our own Church, if one, or even, fifty ministers should take it upon themselves to adopt an excessively singing-song tune as a holier mode of eloquence; to practice chancel marches with a train of white-robed chorister boys, at their heels; to light candles in broad day, light for prayers; to swing pots of burning incense around and fill the house with smoke; in short, to go through the whole alphabet of Ritualism from "A to Zzzard." It would, no doubt, produce a sensation, nor have we any doubt, what form that sensation would take. Without claiming to be apostles, we should give apostolic utterance to it. The reformers would soon have their choice, either to leave off their harlequinism, or to leave our Church. If they would not make the choice for themselves, we should make it for them—promptly too.

And we look in no milder process, for a remedy for Ritualism in the Episcopal Church. For the English Church we see no hope short of the direct interposition of heaven. Behind its highest ecclesiastical authority, exists a Privy Council, whose judgments have reference to State policy alone. There, truth was throttled in the Colenso case, and there it would, most likely, be again cast down in the case of Ritualism. In most of the American dioceses, the Evangelical element is said to predominate, and most of the Bishops profess abhorrence of Ritualism, and in some of their Pastoral letters it is condemned as a fundamental perversion. The power of discipline is in their hands: why does it slumber, then? Why is the only measure which can now reach the evil left withheld? In the Pennsylvania diocese, the Evangelical clergy are said to be in the ascendancy, and we believe they regard their Diocesan as sound on the question. If so, then, if we understand their judiciary system, the remedy is within easy reach. Perhaps it may be said the Bishop's views are right enough, but he lacks nerve. Then try him. Those brethren, Dr. Watson and others, who feel and deplore the advance of corruption, need not travel beyond this city to find a plain subject for the test. They could, at this moment, do the cause of Evangelicalism no higher service than to make a case and press it on to a judgment. We repeat, all hope is past that Ritualism will be preached down, or by resolutions of convocations or conventions, testified down. The time has come that Churches infected by it must purify themselves by a firm discipline, or the life which remains must be smothered under it.

DR. ADAMS' ADDRESS IN THE FREE CHURCH ASSEMBLY.

The report of Dr. Adams' speech before this reverend body, which we took from the London *Weekly Review*, was so manifestly imperfect and incorrect, that we feel it to be a duty as well as a pleasure to lay before our readers the following correct version: One who was present describes it as "the speech of the occasion."

Dr. Adams, Moderator and Brethren of the Free Church Assembly:—Although it has been my privilege to have spent thirteen years in Europe, two of them in England, Ireland and Wales, visiting those sections somewhat extensively, I had not the happiness until last Thursday of stepping on the soil of my own country. I am happy now to find myself in Scotland—the land of glorious mountains and lovely lakes, land of schools and knowledge, where the plow-boy emerges into poetic fame, and his who hammers the "Old Red Sandstone" may trace in the "Footprints of the Creator"—land of song, coming to our ears in the wild notes of Ossian, and in the gentle music of Robert Burns and Allan Ramsay—land of metaphysics and argument, whose logic lightning has flashed across the Atlantic—land of pulpit orators whose words have awakened echoes in the New World—land of the Catechism and the Bible, at whose inglesiades families gather in the morning and the evening hour, then kneeling down to heaven's eternal King, the saint, the father, and the husband prays—land of heroes and patriots who shed their blood for Home and Country, and Kirk—land which at this day illustrates the grandeur of Christian sacrifice and the majesty of true faith. I am happy, sir, to appear before you as one of the deputies to bring you greeting from the Presbyterian New School, Free Church in America. I say Free; and I think we have a claim to this appellation, for we were delivered from the burden and the curse of slavery before our honored brethren of the other branch had the power on this continent to achieve their emancipation. When I entered Philadelphia nine years ago, having gone thither for the benefit of my health, I was drawn into a New School relation, mainly because of its exemption from the great national sin. I had no objection to the Old School doctrines, rather am I claimed to be on the side of the Old School because of my religious views. The body which we represent is not small. Although not quite so large as the other branch, it numbers about 1700 churches and as many ministers; and we have not far from 120,000 communicants. We operate in our Christian work as you do through the agency of the Assembly's Boards—namely, Foreign Missions, Home Missions, Publication, Education, Church Extension, and Ministerial Aid. Our Board of Foreign Missions is in cooperation with the American Board of Commissioners for Foreign Missions, yet we feel deeply the need of independent action, whereby the \$100,000 contributed by our churches annually may be expended more in harmony with our own views of Church organization. When the two branches of our great family shall unite again, we can easily fall into the already existing agency for foreign missions.

Two years ago, our Publication Committee, which is doing a great and increasing work, secured \$50,000 as a permanent fund, enabling us to donate printed material to Sabbath schools and churches which are too poor to purchase. You will readily see from the words of Dr. Hickok with regard to the extent of our territory and the increase of our population, which amounts to not less than 1,500,000 annually, that the *Home Mission* is our greatest work. To this we contribute about \$100,000, sustaining missions and schools in fourteen of the States. We have no occasion for regretting our peaceful separation from the American Home Missionary Society, and putting forth our denominational energy in our own way. Much of our home mission work is among the freedmen, and yet we contribute largely, as a body to other associations for the benefit of this class. And you will be gratified to know that in this field of Christian effort the results are greater than we could have predicted. Multitudes of the colored race in our country are too old and too confirmed in the habits of ignorance, ever to be greatly elevated; but there are a million between the ages of five and fifteen years. These, with many much older, are full of promise. Already 200,000 have learned to read and write, since the act of Emancipation. There are now in Florida one hundred schools for them, some supported by their own contributions. In Georgia there are one hundred and fifty schools; and many in most of the other rebel States. One of the most interesting and hopeful features, in relation to the freedmen is their intense desire for knowledge. Let them remain free, and they will be educated, whether we aid them or not. It is my privilege and honor to be connected, as a trustee, with Lincoln University at Oxford, Pennsylvania, in which one hundred young men of color are prosecuting their education, sixty of them studying for the Christian ministry. When they graduate they go South, some to preach, others to teach, among their own people. I was informed by the president of this institution, that the pupils

are so earnest in the pursuit of knowledge, as to commence their studies at three o'clock in the morning, and continue without intermission, except for meals and exercise, until ten at night; and that he had not been called upon to rebuke any of them for impropriety from the beginning to the end of the year. An instance is related of John Green, once a slave, and afterwards employed by one of our chaplains in the army. One morning John arose early to prepare the fire for his master, while the latter remained in bed. He had often taught John, and now listened to him in dialogue with himself, and unconscious of his master's notice. He had kindled the fire, and by the light of it, endeavored to read this sentence: "Thou, God, seest me." He began to spell the first word, "T-h-o-u." "John Green," said he to himself, "what is that? what did master say that was? Looking and hesitating, he at last uttered, "Thou—John Green, you have it." Thus he spelled and pronounced, stumbling considerably at "seest," but finally deciphering the whole, and reading it, "Thou—God—seest—me." Then, stretching up to his full height, he exclaimed: "John Green, you have it! John Green, you can read! John Green, you're a man!" Was not that like the birth of a soul? the springing of an immortal mind into inward freedom? Can anything be more sublime in the history of humanity?

It ought to be stated, that in proportion as the freedmen are educated, they demand a more solid discipline, and tend to a more scriptural view of truth. They have been wont to consider themselves Methodists, and taught that religion consists in violent emotion and demonstration; but as they grow in knowledge another element of their nature reveals itself. They discover something within their minds deeper than mere feeling. They can think and reason. They feel the need of cultivating the more solid part of their intellectual being, and that culture leads them to a more stable and profound view of doctrinal truth. They are tending surely to Presbyterianism. They have learned, by their sufferings, to trust in God, and they believe in His sovereignty. Those who are educated in the Catechism seek its harmony and truth, and their mental as well as moral tone is thereby settled and sustained.

Perhaps I ought to say a word about the union of our two branches in America. I am happy to hear the words of Dr. Hickok. I endorse all that he said, and more. There is no good reason for the continued separation of our two denominations. We all take the "Confession of Faith" as our standard. The spirit of heresy-hunting lingers in the breasts of only a few good old men; the vast majority of our laymen regard the difference as an old quarrel of ministers, and feel that it ought to be forgotten. The question is often asked: What is the distinction between the Old School and the New in point of doctrine? I know of no better answer than this: The Old School believe that all men sinned in Adam, and the New School, that in Adam all sinned. Were you to divide the Old School into two parties, you would find the half of them as *in* doctrine as most of the New School; and were you thus to divide the New School, you would find the half of them as *high* in doctrine as most of the Old School. Everything that has divided us is passing away, and will soon be gone. The Committees appointed by the two Assemblies have already, as the telegraph informs us, agreed on the basis of reunion. The terms are—assent to the standards. It will not be long before our Boards and property can be adjusted, we fervently hope, and then we shall have a denomination of 4000 churches, as many ministers of the Gospel, and 300,000 members. But there is a better union than of mere denominations. The spokes of a wheel are very near each other at the centre of motion, but more remote at the circumference. As Christians approach Christ, the source and centre of their life and action, they approach one another; and it is sometimes best that they be more removed where they touch the world—their influence is more broad. The ocean is a grand unity; and yet how it adapts itself to its condition, yielding to the jutting promontory, sweeping up into bays, and rising into creeks. How it roars around the Orkneys, as with true Presbyterian thunder; foams and grows fervid in the Caribbean, as if it were an emblem of a hot Methodist camp-meeting; and plays gently along the Pacific shore, with all the order and repose of an *Establishment*!

Why cannot all Presbyterians unite, in this day of ritualism and semi-infidelity, in some grand plan of Christian work? Let the venerable Dr. Duff, and our excellent Dr. Thompson, select a grand field for us, and summon the Presbyterians of Scotland, and Ireland, and England, of France, and Geneva, and America, to the work; and let our treasure, and zeal, and prayers, and labors be so applied, that we may save some continent from darkness and death. Sir, I repeat my feelings of deep satisfaction in this hour. I shall carry through life the memory of it. God bless the Free Church of Scotland!

Rev. Geo. GILFILLAN, of Dundee, Scotland, who prefers Shakspeare to Calvin; Southern Slavery to Northern industry; and

förid prose to plain English, has very naturally, a corresponding preference for usquebaugh over "Adam's ale."

The *United Presbyterian Magazine* states that at a meeting of the Dundee United Presbyterian Presbytery, July the 11th, he was charged with seeming intoxication when at Kelso, engaged in public duty. Mr. Gilfillan made confession of his guilt, and expressed deep sorrow for what had occurred, when the Presbytery unanimously agreed that he should be rebuked.

MAYOR McMICHAEI AND THE GERMANS.—The Mayor and police of Philadelphia suspended the operations of the excise law in that city last Sunday week, in favor of the German musical festival then in session. We wonder if the Mayor would consent to suspend the operation of the law against theft or burglary, for a day, at the request of those classes of criminals? The Mayor of Philadelphia must be singularly accommodating.

We clip the above from a Maine paper of a late date, and have found the same or a similar item in many other of our exchanges, in or out of Philadelphia. We publish it here because we wish to ascertain the facts of the case, knowing no ground for it beyond general rumor. We ask that Mayor McMicheal or the *North American*, of which he is the proprietor, will contradict the rumor, if false, so that the city's good name may not suffer unjustly.

A COMPLIMENT TO SCOTTISH MISSIONARIES.—The editor of the *London Spectator*, an English Broad Churchman, who was for a long time resident in India, discusses the question: "Why do Scotchmen get on in the world?" He denies their superior education and their narrowness, asserting that in neither do Englishmen yield to them; and ascribes their success to their power of adapting themselves to every body. He says:

"They change in India much less than the English do—the Anglo-Indian is less like an Englishman in ideas than an Australian or an American—but they fit themselves in, and are often exceedingly popular. The Scotch missionaries in Bengal, for example, have among all missionaries perhaps the greatest influence over the people, an influence the more remarkable as they of all missionaries take the least trouble to acquire the native tongue. Our Scotch friends, we imagine, would smile to hear Dr. Duff called an adaptable man; but watch a group of Bengalee students talking to him and to any Englishman whatever, and note the difference in the confidence given to each. The Scotchman is far the harder master, but in an experience of years, we never heard a Scotchman interrupt a native, and never heard a native make a long statement to an Englishman without an interruption. Now an Asiatic prefers a little oppression to having his words cut short."

A CONFERENCE AUDIENCE.—The Pittsburg Conference at its last session resolved, that hereafter every candidate for admission into that body shall be required to preach a short sermon before the Conference prior to his admission. This we regard as a very wise arrangement. — *Methodist Reporter*.

The above recalls the *entre* into the M. E. ministry of a somewhat eccentric minister in this Conference, lately deceased. His admission was opposed by many in the Conference, and on the occasion on which he was to preach his trial sermon, he found not only the usual Conference Committee in his audience, but also the most part of the entire Conference. Abandoning the text assigned him, (somewhere in the Gospels, it is said,) he chose another in Genesis:—"By the life of Pharaoh! ye are all spies, and to spy out the nakedness of the land are ye come?" and preached with such point and force, that his opponents yielded, and he became one of the most popular preachers in the Conference.

GIVING NAMES TO CHURCHES.—An exchange furnishes the following item, which is entertaining and has a moral to it: "In the outskirts of an American city [Philadelphia] there is a very small Episcopal Church entitled 'The church of St. James the Less; but the irreverent drobins of the neighborhood call it 'The Little Jimmy.' In the neighborhood of the same city, there is a church which was largely built by the funds of an eminent American financier, who sold great quantities of Government bonds, and this church by the irreverent has been dubbed 'The church of the Holy Five-Twenties.' We may add that a third church, near the centre of the same city, is called on account of the striking proportions of its lofty spire, 'The church of the Holy Toothpick'."