

# Banner and Advocate.

PITTSBURGH, OCTOBER 4, 1886.

**TERMS.**—\$1.50, in advance, or in Clubs, \$1.50 per copy, delivered at residence of Subscribers, \$1.75. See Prospectus on Third Page. **RENEWALS** should be promptly made, a little while before the year expires, that we may make full arrangements for a steady supply. **THIS WRAPPER** indicates that we desire a renewal; if, however, in the haste of mailing, this sign should be omitted, we hope our friends will still not forget us. **REMITTANCES.**—Send payment by safe hands, when convenient. Or, send by mail, enclosing with ordinary care, and troubling nobody with a knowledge of what you are doing. For large amounts, send a Draft, or large notes. For one or two papers, send Gold or small notes. **TO MAKE CHANGE.** Send postage stamps, or better still, send for more papers; say \$3 for Seventy numbers, or \$1 for Thirty-three numbers. **DIRECT** all Letters and Communications to **REV. DAVID MCKINNEY,** Pittsburgh, Pa.

**"SUBSCRIBER."**—The request made was too late for this week. In our next issue we shall give the information desired.

**THE CORNER STONE** of Westminster Church, Philadelphia, was laid on Monday of this week. We congratulate a zealous pastor and a struggling people.

**Acknowledgment.** We have received from "Pilgrim," five dollars toward the purchase of a "bell" for the Indian congregation at Porter's Station, under the care of Mr. Guthrie, whose appeal was published in the *Banner and Advocate* of September 6th. Will not others, whom the Lord has blessed, add to the amount? It is greatly needed.

**Honorary Degree.** It will be remembered that Lafayette College, at the Commencement in July, conferred the degree of *Doctor of Divinity* on the Rev. John Wier, of River Trees, Islington, London. The *Banner of Ulster*, in making the announcement, says:

"Mr. Wier, who has now been for upwards of twenty years an ordained minister of the Gospel, is intimately known and universally respected by the ministers of the Presbyterian Church in this country; and in Newry, and our own town of Belfast especially, where he labored with so much acceptance, the announcement of the honor conferred upon him will be received with cordial satisfaction as a testimony to one to his character as a Divine and his success as a writer in the fields of religious literature. Mr. Wier is well known as the author of the 'Journals on Romanism,' the greater portion of which have been stereotyped by the Religious Tract Society of London; and as a writer of a considerable number of papers which have been adopted, and are now being circulated by thousands by the same excellent institution. The honor is as amply merited as it is considerably bestowed."

**Reformed Presbyterians.** In our issue of August 24, we noticed the Minutes of the Reformed Presbyterian Synod (Old Side). In giving the statistics we followed copy. The number of Communicants, as we found them reported, was 3710. We found, however, as we distinctly stated, that "quite a number of congregations had not reported their list of Communicants." The monthly journal of the Church, for September, took exception to our statement, and affirmed that the number of Communicants was much larger, but it did not tell us how many they were, nor give us any means of definite knowledge. Now, the editor of that journal, in a private note, writes: "As nearly as can be ascertained and known, you are warranted to say that the number of Communicants in the Reformed Presbyterian Church in the United States exceeds ten thousand."

We are thankful for the information. We are at a loss however to conceive how the respected Synod, whose Minutes we examine, can be satisfied with reports from pastors, so defective as to present only 3,710 when there are over 10,000 in the body. Churches are not permitted to boast of their work; but they are bound to encourage each other, and to give God glory for what he does in blessing them.

## The Higher Law.

In a letter from Dr. Scott, of San Francisco, published in the *Banner and Advocate* of Sept. 20, occur the words: "She (the Presbyterian Church) knows no North, no South, no 'higher law'—she takes the Constitution of the United States as it is, and the States as they are." A correspondent takes exception, and desires to see the matter corrected. The words do appear harsh and erroneous, when severed from the context. But the very next sentence shows that the writer did not mean to say that the Presbyterian Church repudiates the Bible, nor that she places any human enactment above it, or in comparison with it. "She," he says, "makes THE BIBLE as it is, without the traditions of elders, or priests, or rabbis, the only rule of faith. She teaches that 'God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in ANY THING CONTRARY to His Word.'" This, we had thought, was sufficiently explicit; and especially as it was followed by references to the Confession of Faith, and by farther quotations from that excellent summary of Scripture truth.

Take Dr. Scott's letter throughout, and also the long extract which, on the previous week, we gave from a sermon of his, on "The San Francisco Troubles," and it will be manifest that he is an order-keeping, Gospel-loving, and Bible-honoring minister of Christ; and that he acknowledges, maintains, and advocates a law higher, incomparably, than any thing which originates from earth.

Truly, there is a law above all human enactments—a higher law than was ever made by Pope, Parliament, or Congress—a law which claims authority over rulers and people, and which binds masses and individuals. O that men would learn this law, drink in its spirit, and walk by its precepts:

## The Synod of Allegheny—Meeting at Butler, Pa.

The town of Butler, some thirty-two miles North of Pittsburgh, is pleasantly located, and surrounded by a fine agricultural district; it is the seat of justice for the county of the same name. The number of inhabitants is over fifteen hundred. There is a Presbyterian, an Associate Reformed, an English Lutheran, a Methodist, an Episcopal, and a Roman Catholic church. In addition to the Common Schools, there is a County Academy, under the care of the Rev. Mr. White, of the Episcopal Church; and also the "Witherspoon Institute," under the care of the Presbytery of Allegheny, of which the Rev. John Smalley is now Principal. This Institution is intended for both males and females, though in separate departments, and has bright prospects for increasing usefulness.

The Synod of Allegheny met in this place, on the evening of Thursday, the 24th ult.; and its members received a most cordial welcome from the pastor of the Presbyterian church, and the people of the town.

The Synod was opened with a sermon, by the Rev. Dr. Swift, the last Moderator—Acts v: 29: "We ought to obey God rather than men." The next morning, the Rev. Robert Dilworth, D. D., was elected Moderator, and B. R. Bradford, permanent Clerk. Resolutions were passed unanimously, expressive of confidence in the American and Pennsylvania Bible Societies, and their auxiliaries, and also commending the English version now in common use, as being by far preferable to any other English version ever offered to the world.

In the afternoon, the members of Synod were favored with addresses from the Rev. Dr. Van Rensselaer, the Rev. Dr. Happersett, and the Rev. Dr. J. Leighton Wilson, upon the claims of the different Boards of the Church, of which they are the agents; after which, a delightful season was spent in devotional exercises.

On Friday evening, a sermon was preached by the Rev. B. C. Critchlow, on Systematic Benevolence, from Acts xx: 35; "It is more blessed to give than to receive."

The Reports of the Executive Committee, and of the Treasurer and Librarian of the Board of Colportage, were read and referred to a committee; from which a report was afterwards presented and adopted, approving of the conduct of the Board during the past year, expressing the deep interest of the Synod in the objects of the Board, and recommending Presbyteries in need of Colporters within their bounds, to nominate suitable persons for that work.

Exception was taken to the Records of the Presbytery of Allegheny City, because that Presbytery had, in one instance, ordained a minister with a view to a Foreign Mission, who had not been previously licensed, and whose sermon appointed as a trial for licensure, had been received as a sermon for ordination; and because that in another instance a minister had been ordained and installed without having preached the trial sermon for ordination, which had been previously assigned, on account of great affliction and personal illness.

The Synod determined to meet next year in the Park church, of the city of Erie, on the 4th Thursday of September, at 7 1/2 o'clock P. M. The Rev. Henry R. Wilson, D. D., was appointed to preach the annual sermon before Synod. The subject assigned was Foreign Missions.

The attendance of members at the late meeting, was unusually large for this Synod, amounting to eighty-four—forty-four ministers and forty elders. Many thanks are due the people of Butler for their attention and kindness to the members, which were most heartily tendered by a vote of Synod. Synod adjourned on Saturday evening.

## Episcopacy Contemplating a Change.

The General Convention of the Protestant Episcopal Church in the United States, which holds its sessions triennially, was to meet in St. Luke's church, Philadelphia, on the 1st inst. This body is a bond of union to the denomination in this country; but its powers are very limited. There is here no Archbishop to rule the Church. The Convention is a partial substitute, but it comes a great way short of a Primate's prerogative. It is an assemblage of bishops and laymen, and is rather a Presbyterian feature assumed by Episcopacy, in conformity with the uniform Protestant spirit in the land, and with the civil institutions of the country, and the popular sentiment. The very limited powers entrusted to this Convention, however, is found to leave the Church, as a whole, subject to some great evils. There is a defective discipline, and a want of uniformity in some important things, which prevent the denomination from exhibiting a unity such as becomes an orderly Church. To remedy the evil, in part, it is proposed by some to give to the General Convention an appellate jurisdiction. This would increase, still more, its conformity to the General Assembly in our own Church. The question has been much and ardently discussed, and is a subject for decision by the present Convention.

We give the views of the *Episcopal Recorder* on this subject. The *Recorder*, it will be observed, with all its Low Churchism, and all its truly evangelical spirit, is yet sadly frightened at this tendency toward "parity." It cannot bear the thought of any farther approximations toward this distinctive feature of Presbyterianism. We give its editorial of September 27th:

## CENTRAL USURPATION—THE NEW JUDICIAL CODE.

The monstrous plan for investing the General Convention, by constitutional amendment, with a complete appellate jurisdiction over the dioceses, is beginning, we are glad to perceive, to attract that attention which was necessary to insure its defeat. Look at the proposition as it now appears under the skirts of the voluminous judicial code which some of our more ambitious canonists have prepared, and at the first sight, it passes almost unnoticed. Nothing seems so modest as to ask to pro-

vide for a uniform method of trying Presbyters. But when it is discovered that this is the foot of a gigantic system of Presbyterianism, which, by absorbing the Episcopal in a General Assembly without an executive head, will kick diocesan authority down stairs, the Church may well draw back in surprise.

We propose this week to recapitulate the objections to this most dangerous proposition, which we have heretofore dealt on only in detail. They are:

**First. It destroys the Episcopacy.** The executive government of the Church, on the diocesan theory, is vested in the bishop alone; its legislative, in the bishop, clergy, and laity in the Convention assembled; its judicial, in courts made up of the bishop's appointees. But adopt their centralizing system, of which this proposition is part, and what have you then? "Presbyterianism," cries the shade of that veteran opponent of Episcopacy, Dr. MILLER, "is a government carried on by bishops, whom we call presbyters, and laymen, in council assembled; but the judicial and executive power of the Church is in the hands of the bishop, and the General Convention, and do you not have just this very thing? We retain, it is true, in what were once dioceses, lieutenants to carry out the decrees, of the central power; but even these show, like the bishops in the days of the Long Parliament, it will be thought convenient soon to strike away. But even if they remain, how do we distinguish ourselves from Presbyterianism, by which ourselves we are to be governed? Parity governs Presbyterianism: parity will govern us; for with both of us the first estate of our supreme council will consist of a body of equals, with no executive authority rising over them, and differing in no respect, except rank, from the co-ordinates, the laymen, who form an order in the same council."

**Secondly.** By fusing dioceses so vast and dissimilar as our own into one Central mould, it destroys that individuality which is essential to our ecclesiastical existence. Of this we have an illustration in one of the projects by which our Church has been entertained by those respectable, but not very sagacious, gentlemen who have been engaged in the work of making churches, and who are to be Church is to be made by rule, by rule, without the trouble of calling upon such discretionary agents as bishops, ministers, and laymen. A court of twelve clergymen is to be assembled. It would have been quite as sensible, so far as several of our dioceses are concerned, if it was provided that the court should consist of a hundred. Where, indeed, the accused and his presenters, there are not twelve clergymen altogether, one impossible number is satisfactory as another. Or, to rise to the general proposition that lies behind this, where dioceses, such as ours, are co-extensive with sovereign States, each an empire by itself, with distinct usages, laws, degrees of population and habits, each diocese, like each State, should be left to establish local laws most congenial to its own wants.

Nor are the subject-matters of trial less important in such a view than the mode. Take, for instance, the question of slavery. Are we to have those delicate questions of discipline which an enlightened diocesan conscience can best settle, torn away from its proper sovereignty and cast into the vortex of a Presbyterian Council, only to be into a court which that assembly may appoint? Will not a rupture of the Church necessarily ensue?

**Thirdly.** It breaks up the adaptation of the Church to the people of the United States. By our civil constitution, the sovereignty is in the States; by this new scheme, it will be in a federal centre. Our only safe course is to preserve the analogy originally intended, and to give to the General Convention only those reserved powers which the federal relations necessarily require. By this means both the judicial and the executive power will remain intact in the dioceses.

It is a little amusing to witness this "horror of 'Presbyterianism,' and 'parity.'" But our Episcopal friends may be assured that the tendency is thither. There is a power in revealed truth, and a spirit in man, which, where there is light and liberty, will result in this consummation. Even Popery, with all its wiles and energies, cannot interpose an effectual barrier.

Bishop Doane is to preach the opening sermon; this, however, occurs not by appointment of the previous Convention. The standing rule is, that the Bishops shall preach in the order of their consecration; and by this rule the duty is now incumbent on the Bishop of New Jersey.

## Board of Colportage.

At a meeting of the Board of Colportage, held in the Presbyterian Room on Wednesday, September 17th, 1886, the following resolutions were passed: **Resolved,** That Rev. L. R. McAbey and Rev. James Allison be a Committee to visit the Synod of Washington at the next meeting, and to report their co-operation with regard to the objects and aims of this Board.

**Resolved,** That Rev. A. D. Campbell, D. D., and Rev. M. W. Jacobs, be a Committee to solicit from any author such books as would be desirable to be issued by this Board, and to report their action in relation to the same at the next meeting.

S. M'CLURG, President pro tem.  
B. R. Bradford, Secretary pro tem.

## Testimony of Respect.

At a meeting of the Washington Literary Society of Lafayette College, on Wednesday, September 17th, 1886, the following preamble and resolutions were unanimously adopted: **Whereas,** By an all-wise dispensation of Divine Providence, the chilling and gloomy winter of hope of but a few months, has again appeared in our midst, and stricken down, in the bloom of youth, our beloved friend and fellow-member, Frederick Harris, of Richmond, Va.; therefore, **Resolved,** That in his death the Washington Literary Society has met with the irreparable loss of one of her most faithful members, who, in all her transactions, by his integrity, character, desire for improvement, and determination to sustain the honor and reputation of his Society, exerted an influence for good in all her acts, and that we should be everlastingly indebted to him for the lessons which he has so graciously imparted to us; and that, when memorializing him, we should not forget to mention him to love him.

**Resolved,** That while we would most sincerely tender our hearty sympathies to his bereaved family, we with them should not neglect the insupportable feelings of a just God, but be ever mindful that our loss is his gain. That we should treasure up this dispensation as a warning, and we may so live that when we approach the bounds of this "undivided country from whose shores no traveler returns," we may die in the hope of our Redeemer's life; and that, when memorializing him, we should not forget to mention him to love him.

**Resolved,** That, in token of our respect for him who has been taken from us, every member of this Society wear the usual badge of mourning for the space of thirty days.

**Resolved,** That a copy of these resolutions be sent to the family of the deceased, and that they

be published in the *Presbyterian Banner and Advocate*, and in the papers of Eastern and this vicinity.

W. KENNEDY,  
S. A. FREEMAN,  
W. L. ALDEN,  
Committee.

## From our London Correspondent.

*Irvingism in London described.*—Edward Irving and his followers, who are known as "Catholics and Apostles of the Church," are a sect of the System-Apostles, so called, and other Officers—(Illegitimate Arguments.)—Vainly the Catholics—Morning Star—The Priest and the Deacon—The Pyx and the Lamp—The Memorial Chapel—Art, in its bearing on a religious religion in England—The Highlanders at the King's Nightingale.

LONDON, September 9, 1886.

I have intended for some time to give you a brief account of Irvingism, as it exists in this metropolis, in connection with a visit paid by me, some months back, to the Irvingist Cathedral of Gordon Square, what may, without exaggeration, be called the Cathedral of Gordon Square. The name of Edward Irving, his beginning, as assistant to Chalmers, at St. John's, Glasgow; his translation to Hutton Garden, Caledonian Church, London; his published "Orations," and his peculiar, half-sublime, half-mystic style of thought, speech, and writing—these are more or less familiar to many of your readers. I remember reading, when a student, with a highly excited imagination, and a not unseemly spirit, his oration on "Judgment to Come;" and when, some years after, I heard him preach—although his mind was then gradually darkening, and his heresy of the peccability of Christ's human nature had been broached, and his fire and force were fast abated—yet, what with his long, black tresses, silvered with gray, on his shoulders; his lofty, massive frame; his fine forehead, and bold features, (and one eye, like that of Whitfield, having a turn, which could not be called a squint, and which had, somehow, a fascination about it,) his appearance made on me a most vivid impression, which never faded from my mind.

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only the "trustee" of the gifts and offerings of the people, to be "consecrated as leaders of the congregation they assist the priests in the Divine office of worship." And as "Evangelists," they preach the Gospel of the kingdom.

There is, this, not only a confusion of terms, but a practical denial of the distinction between an extraordinary and ordinary office in the Church, which is so patent in the Acts of the Apostles, and in Paul's writings. One could wish anything more effective to smash together this system of false Churchmanship, than to get a select number of "Apostles" and "Angels" on a platform, for a Winter evening, and after hearing them state the case, let Doctors (Landish, Cumming or Oke (one or other) just get an opportunity of one hour's reply. Methinks it would be a grand exposure, especially if the whole was collected by the reading aloud of the memorable passage from Barrow's immortal work on "The Supremacy of the Pope," which he proves, by irresistible logic against Apostolic Successionists of all Churches that the office of an Apostle in the Church has ceased forever! But these modern "Apostles" and "Angels" take good care not to allow themselves to be drawn into public discussion. O, no! They are too sanctimonious for this; and to impose on the senses and imagination, by architectural grandeur, by solemn chants and psalm tones, and by large intonings, and sedulously to foster the idea that the temple ritual virtually remains, and that "the priest is the intercessor with God—just as it was in the temple of Rome and Oxford," with hushed breath, and whispering humbleness, "assume such airs of super-sanctity in these days.

I shall go on now to describe my visit to the Cathedral? Why, as I like to do things *thoroughly*, and when touching this phase of modern error among us, to give to it, *once for all*, a clear and distinct prominence before your reader's eyes, I should add a few words on that point also, hoping that, with weekly opportunity now granted me, I shall be able to make up for any arrears which, in a present letter, I cannot overtake.

On a week day morning, some months ago, I was passing through Gordon Square, near the New Road, when I approached the towering building of the Irvingites, already alluded to. I had often looked at it, *generally*, but as I say an open door, I resolved to ascertain whether I could effect an entrance. Walking through a long arched passage, called "The Cloisters," I came to an inner door, which evidently opened into the nave, and through which I could distinctly hear the murmuring intonations of some one conducting a service. I tried to turn the handle, but failed, and, after a moment's hesitation, I knocked. I found a man, bearded, and who was a kind of beadle, or sexton, but dressed in a peculiar black cap and costume. He civilly came up the stairs, led me back along the cloisters, and turning the handle for me, I found myself beneath the roof of a noble and spacious Gothic pile. I scarcely looked up or around, however, as in a kind of side-chapel, just opposite, a small congregation was assembled; and so crossing the church, I sat down on one of the back benches, behind this assembly, which was chiefly composed of women.

At a kind of altar, with a white surplice on, and his back turned to the people, stood a priest, reading, or rather *intoning*, from a prayer-book; while behind him, a little to one side, kneeling, surpliced also, a "deacon." After a little time, prayers were said, and the deacon rose from his knees, and approached the altar. The priest uncovered the "consecrated" bread, and the people went up to the altar, and kneeling, received from the priest, (the deacon attending him,) the bread and wine in succession. This part of the ceremony was ushered in by the priest turning his face to the people, and enunciating the text, "Christ, our passover, is sacrificed for us;" &c. After all had communicated, the benediction was given, with uplifted hands, and the little congregation went slowly away. All seemed of the better class, as such only could attend a morning service. Many of them had the bearing of ladies of rank; and such, no doubt, they were. [Mr. Drummond, M. P., the banker, is a frequent attendant here.]

After the church service was completed, I was introduced by the sexton to the deacon, an elderly, respectable gentleman, who was extremely civil. He conducted me over the building. When I looked at its noble roof, its fine pillars, its mosaic floor, its vast expanse, its altar approached by steps, I spoke of the beauty of the building. He replied, "It is beautiful, and the house of the Lord ought to be so." An elegant lamp, reflected through it, was burning, although it was broad daylight; and I was told that these seven colors represented (if I am not forgetful, for it is some time since), the seven churches, or the completeness of the Church; and that the lamp itself indicated *Christ's presence* in the place; my attention being then turned to a pyx, or small box, exactly similar to what you see in a Romanish church, and in which the consecrated host is kept! This last reminds me of what a poor Irish woman said to a lady friend of mine in London, who asked her, "Why is there a light all night in the chapel?" "Ah," was the reply, "isn't it because He is there?"

Next I was conducted into a Memorial Chapel, behind the altar, separated from the church by a screen, in which the most exquisite carving in wood, stone work tracery, stained glass, mosaic pavement, were all to be seen. This was built by two sisters, *in memoriam*, probably of a deceased friend, or of some worthy received, and dedicated as a place of devotion.

My "deacon" conductor was quite willing to converse about the system. He denied any idea of excluding all but his own party from the Catholic Church. After referring to the Episcopal Church, (from which he said several clergymen had come over, among others, the "priest" of that morning's service,) and also to adherents of the Greek Church, Eastern Churches, and old baptized persons, he was asked, "What do you say of the Presbyterians?" "We regard them as Christians, also." *Baptism* regenerates, and brings into the Covenant; that is the foundation of the system, as well as of this apparently liberal concession. There was neither time nor place for argument, but on the "Apostle" question, I suggested difficulties in the Presbyterian, and a personal presence in the Eucharist, which, arguing from Scripture and reason, I pointed out was impossible; and all he could say was, (and what had Cardinal Wiseman himself to say on the point?) "Our Lord says, 'This is my body,' and we believe it is his body."

There is a full Cathedral service every Sabbath morning, with chanting and organ, and with the psalms, angels, &c., all in their robes; and at six o'clock every Sabbath evening there is preaching. Once a week there is a united participation of the Eucharist here, by the members scattered over London, and who worship in different chapels; and there is a morning and

evening service every Lord's day. Their Liturgy comprises a selection from the Missal, the Greek Ritual, and that of the Church of England. The ministers are supported by "tithes offered by a willing people." As to Church Government, it seems to be a union of Episcopacy and Independence, but preserving a high position of authority, in each particular church, the archbishop, or bishop, is the chief pastor. Upon him, under the apostles (?) rests the government of that Church; and with him, and under him, the other ministers, whether of the priesthood or of the deaconship, discharge their several functions in the house of God.

Such is a carefully prepared account of the Catholic and Apostolic Church, in London, and which, it appears, is the full development, both of the Church of the past, and of the future. Thus only can society be purified at its fountain, and vice be rebuked, crime repressed, and visible unity be restored to the conviction of an unbelieving world!

"Ah, ye Apostles and Angels, Leviticians are not so sacred." Neither can souls be arrested, wooed, nor sanctified and justified by any system of ritual practically ignores what Paul said: "Christ came not to baptize, but to preach the Gospel," which exalts sacraments above Christ; which knows nothing of justification by faith without works, and by the imputation of righteousness; and which usurps, by its pretensions, not merely what once exclusively belonged to them that had been the Lord's, but receives their commission from his lips, "but also the functions of him who is a Priest near his throne," and will bear no rival near it!

I should add to the foregoing, that the Irvingites profess to "have received, through the laying on of hands, the Holy Spirit of promise."

Neither can souls be arrested, wooed, nor sanctified and justified by any system of ritual practically ignores what Paul said: "Christ came not to baptize, but to preach the Gospel," which exalts sacraments above Christ; which knows nothing of justification by faith without works, and by the imputation of righteousness; and which usurps, by its pretensions, not merely what once exclusively belonged to them that had been the Lord's, but receives their commission from his lips, "but also the functions of him who is a Priest near his throne," and will bear no rival near it!

I should add to the foregoing, that the Irvingites profess to "have received, through the laying on of hands, the Holy Spirit of promise."

The bearing of art and architecture on the questions involved in the controversies of the day, is sufficiently suggested by the foregoing sketch. But it stops not there. It has influenced the modern theology and practice in England. Some of the Dis-senters are for a short liturgy, mingled with free prayer. They chant in many new chapels built on the Medieval style of architecture; sometimes a psalm; at all events, the "sanctus" before the sermon; and so far, probably, they meet the Church of England half way; and, accompanying it with evangelical preaching, they obtain power over the greater number for good. But this taste for the sensuous in building and worship, is deteriorating the health of the churches; and the theology from the pulpit, erring rather by defect than misstatement, is too often, to say the least, diluted; at all events, it is not that vigorous, bold, Puritanic putting forth of the grand verities of the Gospel, which once prevailed. Cathedrals, or churches built after their model, are not suited for Protestant worship. In themselves, cathedrals are grand—large, grand, look at what Melrose Abbey, as judged by those glorious ruins, was once; or what the glorious old St. Magnus, of Glasgow, recently so thoroughly restored, is now. If Popery be the right thing, cathedral service, pillars, altars, all are in beautiful accordance; but if Popery, or any imitation of it, be contrary to the sublime simplicity of the New Testament model, then let us keep away from Medievalism, while not ignoring good taste in ecclesiastical buildings; and let us never teach the people that they are to be taught religion by sight that is *spectacular*; but rather by the full exhibition of Jesus Christ set forth evidently crucified in the midst of them, by men of each of whom it can be said with truth,

"By him the violated law Speaks out its thunder, and by him, In strains as sweet as angels voice, The Gospel whispers peace."

Undoubtedly, judging from annual exhibitions of paintings, models, and ecclesiastical architectural designs, (very beautiful), the tendency to the sensuous is shown widely to exist, and by them is widely fostered. I see, even in Glasgow, churches erected in this style; and one Independent chapel, (a close copy of some Popish chapel of the middle ages,) has up its steeple and spire, and around its walls, stone figures in niches, apostles and "saints," (I presume), with the "glory," in a gilded roll, round the head of each. The *baroque* like structure may surely be exchanged for a handsome, commodious edifice, without going to such dangerous extremes as these.

I was not able, in my last visit to the North, to penetrate so far as Wick, in Caithness-shire; but "once upon a time," in returning from a deputation tour in Shetland and Orkney, on behalf of the Free Church of Scotland, I had an opportunity of seeing the large fleets of fishing boats, and the processes of curing herring, caught at this season in such vast quantities, going on, on shore. It is remarkable that a large proportion of the people who flock thither for this purpose, are Highlanders; and truly gratifying it is to find, from the following, that the Sabbath is so devoutly observed:

**THE HIGHLANDERS AT THE HERRING FISHING**—In the North—Never were there so many Highlanders, male and female, gathered together in Wick as on the two past Sabbaths, when they assembled for public worship in the open air, under the ministrations of the Rev. Mr. Mackay, of the Free Church, Inverness. Last Sabbath forenoon, the park where they meet, was densely packed; and on a moderate computation not fewer than five thousand people were gathered into that spot. The appearance of this huge congregation was truly striking; their grave, serious, and worship-like deportment; the striking contrast in dress, features, &c.; the attention to the various services, and the beautiful music, which was heard at a great distance, all struck the beholder with feelings akin to awe. And it seems as pleasure to say that the conduct of this interesting people, when out of this natural sanctuary, is equally becoming. On Saturday evening, thousands of them crowded the streets, and during the four or five hours in which they congregated there, scarcely a person the least affected by drink was to be seen. The more men study the character of the Highlander, the more they will see the importance, in every point of view, of giving them every encouragement, and showing them every kindness.—*Northern Echo.*

The *John O'Grady's Journal* states that of the vast number present at the herring fishery, only about one-seventh are females, and that nearly the whole assembly is composed of strangers brought to Wick, to the herring fishery. Mr. Mackay appears to take a deep interest in this natural congregation, and fully reciprocates the attachment.—*Witness.*

In the points of contrast drawn in my last, between the North and the South of Great Britain, I should have added that of *family prayer*; in the former case largely prevalent among all classes, even the peasantry and fishermen; in the latter, greatly neglected. I trust, however, that there is an increase of domestic piety in the South, as compared with thirty years ago, and still more with the last century.

Turning to the state and prospects of the kingdom of Christ in Germany, I may mention, that much damage has been done to the Christian character and influence of the king of Prussia, by caricatures in *Punch*, and all manner of witicisms (which even the *Times* stooped to copy) based on the allegation that His Majesty was a man of intemperate habits. Dr. Krummacker took occasion, at the late meeting of the Evangelical Alliance at Glasgow, to give a positive contradiction to the slanderous report.

Dr. Craig, of Hamburg, bore similar testimony, at the last meeting of the Irish General Assembly; and your own Doctor Baird, I know, thinks highly of the King. It remains to be seen, whether the High Church Lutheran and Court Divines may not yet succeed in preventing the proposed meeting of the Alliance next year. If not, may I be there, to see and report!

A deputation of Hungarian Protestants have been, or are, in Berlin, and are receiving contributions for the support of a gymnasium, or public school, on the banks of the Danube. One result of the *Concordat* between the Pope and Austria, is the discouragement and shutting up of these Protestant institutions, by the requirement of larger endowments than, without foreign aid, can be raised for their support. That is the vile work of the vile Jesuits; but for Hungary, the oldest Protestant and Presbyterian Church in East Europe, there is coming fast a day of jubilee—a glorious resurrection from the grave in which tyranny has entombed them!

Miss Nightingale has come home; and, landing without ostentation,