

bearing of a miracle which resulted in "the multitude coming together and being confounded because that every man heard them speaking in his own language." "In the west of Scotland," as the sphere of the alleged pentecost of 1830 is vaguely described, and in the Presbyterian Church of which the late Edward Irving was the minister, we do not hear of Medes, Parthians, and Elamites being present, or of any people answering thereto, and it is not the manner of the Most High to work a miracle in order to astonish. (2) The threefold appeal of the apostle Peter to prophecy, in relation to the Pentecost recorded in the 2nd of Acts, followed as it is by tender expostulation, and resulting in that pricking of the heart which ever accompanies the acceptance of the rejected Messiah, contrasts strikingly with the firstfruits of the Pentecost of 1830: these, to quote an authoritative description, may be summarized, (1) "in the celebration of the Holy Eucharist, or Lord's supper, every Lord's day &c., &c." (2) "Daily morning and evening services of prayer and praise at stated times &c." (3) Other services for special occasions. (3rd point of contrast) In the inspired narrative we read that "all who believed . . . had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." We do not learn that any such mark of veracity as the foregoing characterized the movement of 1830, or that any acts of unselfish generosity akin thereto have signalled the career of the Catholic Apostolic Church; virtue like vice, is prone to hide itself, it may therefore have relaxed its grasp of unnumbered dollars, and the remainder of the church be unaware of the circumstance. (4) The early Christians (Acts 2, 46) broke bread "at home," they whose Apostolic Catholicity hails from the church in Regent square have been occupied with what they term "the unbloody sacrifice," for some years

past, but not, we may safely affirm, while nestling beneath the wing of the London Presbytery. (5) In the inspired narrative, minute particulars are recorded of the nature of the miracles wrought in the name of the Crucified One, and wrought with every circumstance of publicity; they who look for the like in "the west of Scotland," will apparently look in vain. (6) It was "with great power," we read, that the "apostles witnessed of the resurrection of the Lord Jesus, and great grace was upon them all &c." Acts, 1, 33-37. The manifestation of power on the part of the apostles of the nineteenth century has hitherto been restricted to the arrangement of ecclesiastico-theatrical services, and the compilation of a liturgy, of some of "the best things," of which we subjoin two or three specimens. In "the prayer of oblation (after consecration)" occurs the following passage; "Almighty God, we thy servants. . . do present unto Thee this reasonable and unbloody sacrifice which Thou hast instituted in Thy church; the holy bread of everlasting life, and the cup of eternal salvation, whereupon do thou look and accept them upon thine altar &c." In "the form of benediction of holy water" occurs the following petition—"Let us pray . . . that the Almighty Lord God, from whom proceeds the grace of blessing and consecration, may vouchsafe through our ministry, to bless and set apart this water for holy use in the service of His church." A similar petition occurs in "the form of consecrating chrism in the Apostles' Chapel, in the celebration of the holy eucharist on the day after Pentecost." There is one feature of this church which others would do well to imitate; their ministers of all orders (of whom we counted thirteen engaged in public worship) are for the most part engaged in secular vocations. By way of supplement to the foregoing observations, it may be well to remark that there is a threefold ground of antece-