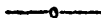


of the present and the future, in conjunction with Free Prayer, believing that the worship which combines both, is that which, being the most comprehensive and edifying, is best suited for the service of the sanctuary.

The subject thus brought under the notice of the Readers of *The Presbyterian* is one, which is engaging the attention of other Christian Churches, and is indeed one of "the Questions of the Day." It is worthy the consideration of all who revere the name of Calvin and Knox, and the memories of the men of the Scottish Reformation, and who value aright that noble Legacy of Devotion, which they and others of their time have bequeathed to us, as well as that of the Early Fathers of the Church the common inheritance of all Christians, and who believe that our public services are susceptible of improvement, and that it is our duty to improve and as much as possible perfect them, and that this may be, in part at least, effected by a discreet use of the same, as well as rendered more worthy than they at present are, of Him to whom our worship is offered.



Notes of Religious and Missionary Intelligence.

(From the *H. and F. Missionary Record*.)

EUROPE.

England.—The following is furnished by one of the agents of the London City Mission to which we have referred more than once:—

During the past year, 1867, from January 1 till December 31, the number of publications given away by me in public-houses and coffee-shops was 24,637. No less than 17,372 persons were spoken with by me, and urged to "be reconciled to God." Out of this number it is most important to remember that 14,656 were *men*. So that it may be said that Christ has been proclaimed by me in public-house to 29 congregations of *men*, with an average attendance of 500. The Scriptures were read or quoted in 1830 instances. Two or three met together, in the name of Jesus, at my Local Superintendent's (W. R. Ellis, Esq.) or otherwise, on not less than fifty occasions during the year, to plead at a "throne of grace" for the Holy Spirit's blessing on my labours; so that I may humbly but confidently believe that the Word of God has been quick and powerful in very many instances—who can say how many? Cheering indications of usefulness are not few, and sometimes come to my knowledge in an unexpected manner. As I report some of these, let me ask the friends of the London City Mission to rejoice with me in hope, though we see not yet the "full ear" of corn, but merely the "green blade," with its evidence of life, health, and growth. A brother missionary entered a barber's shop in Marylebone. Some rough men came in to have

a "penny scrape." They were in a grumbling mood, having just come from a public house hard by, where the landlord was getting "more queer than ever." The conversation of the party, as reported to me, was to this effect:—"He won't serve you now if you're only a bit tight; and if you let slip a word, he says, 'Now, then, that won't do in this house.'" "Why, he wasn't always so. He used to be as good a chap as any, and could swear as well. I've often heard him." "Ah, but he's not fit to be a publican now." "What's made him go so, do you know?" "Know! yes, to be sure I do. Why, them missionary fellows walk bang into the beer-shops now, and one's been in there, taking his religion and traps with him; and he's so worked on the landlord's mind that he's quite turned it; and now he treats his customers in that way."

In a coffee-house a man, be he master or customer, is soon reckoned up. On the table are *The Sporting News*, *Bell's Life*, and other papers of that stamp. There are also *The Leisure Hour*, *The British Workman*, and other papers of a similar tone. The choice has to be made, and on doing so, a silent but evident index is given to the tastes and character of the inner man. Speak a word in ever so kind a tone to the two men, and you'll soon see what different stuff they're made of. Religion concerns the one; the other makes it plain that it is quite out of his line. And so we find that, where the landlord is on the side of virtue and truth and holiness, our labours are made welcome and supplemented; but, on the other hand, the stiff reluctant arm is held out to take the moral periodical or religious tract, and this is soon hid out of sight, lest some thoughtless, jesting, sporting, or profane customer should hint, or more than hint, that he didn't know the landlord was a "Methodist parson." One act of steady firmness is enough to determine the future character of a house, and we at times witness a complete change in the moral tone of those we visit in the various refreshment rooms.

The Church Association is at length following up the St. Albans case by a prosecution on the ground of teaching erroneous doctrine. The Rev. W. J. E. Bennett, Vicar of Frome, is the defendant, and Mr. T. B. Sheppard, one of his parishioners is the promoter of the suit. The charges against Mr. Bennet refer to his Romanising doctrines as to the sacrament of the Lord's Supper, and his assertion of the real presence. Difficulties being interposed in the way of an application to the Bishop of Bath and Wells, in whose diocese Mr. Bennet ministers, an application was made to the Bishop of London, on the ground of Mr. Bennett having published two works in his lordship's diocese containing the incriminated doctrine. The Bishop of London declined to give the requisite authority for the prosecution, "unless under legal compul-