Anstor and Leopte.

Babbaths Abroad-The Scottish Church

During the past season the British Par liament have abolished lay patronage in the Scottish Church. In 1712 an act known as Queen Aure's Act was passed, restoring lay patronage, which had been abolished before the Treaty of Union be-tween England and Scotland. The gener-al assembly of the Scottish Church year as a violation of the Section Courts year after year protested against lay patronage, as a violation of the Treaty of Union, for mostly a century, but in vain. From the enforcement of this obnoxious law the Section 1970 of the aession under the Erskines in 1738 sprang as well as that under Mr. Gillespie in 1761 Before the last and greatest of all the Se cessions in 1848, the General Assembly renewed the old protest against the obnoxions law, but again it was in vain, and the result was the Free Church. The coposi-tion to patronage has proved irrepressible, for though for a few years after the disruption there was no agitation on the subject in the Established Church, yet about twenty years ago petitions were presented to the assembly asking for some modification of the law of patronage, and this movement he continued to gather force; year by year the majorities against the law have steadily increased. Among the ministers contending for popular rights are such men as Dr. Pirio, who in 1868 were ardent supporters of patronage, but who have manually confessed their error; together with the great majority of the younger ministers of the church. What Parliament had refused in 1843, has been granted under Mr. Disraeli's ministry in 1874, and it is left to the General Assembly to arrange for the orderly election of ministers in harmony with the original constitution of the Scottish Church.

Lay patronage frequently placed the ap-pointment of a minister for a vacant parish in the hands of a patron who had no interest in the parish whatever, and still more frequently in the hands of one who was not in any way connected with the Scot-tish Church. It remains to be seen how far the removal of this wrong will tend to hasten a comprehensive union of the Presbyterians in Scotland. The great body of the Scottish people are Presbyterians. The United Presbyterian Church represents the early Secessions, and her ministers and people are for the most part opposed to all national endowments of reitgion. As might have been expected they have opposed the bill for the abolition of patronage on the ground that it does not go far enough. They contend for the entire abolition of the State Church, and will take no half measures. Yet the efforts of the leaders in this church to excite opposition to the abolition of patronago bill have in a great measure failed. The laity belonging to that church have as a general rule stood aloof from any active interference in the matter. A business man, who is an active member of the church, explained it to us as follows: "I have always," he said, "valued the privilege of electing my own minister, and have felt that it was a reat hardship that my friends in the Etablished church were left at the caprice of the patron whenever they were without a pastor. I have all along contended that patronago was the great wrong in the Scottish Church; that it ought never to have existed, and that it ought to have been abolished long ago; and now when I am asked to agitate against its abolition I cannot do it. I cannot ask that a wrong be continued. It is at any rate a step in the right direction, and I for one will be glad to see my neighbors in the Established Church free from this great evil." The Free Church on the other hand have atways maintained the principle of establish ment, and were driven out of the national church about thirty years ago, because they could not secure either the modification or abolition of this very patronage law. But they too have opposed its abolition now, not only or even mainly because it ought to have been done long ago, and it is too late to do it with anything like justice now when they have been driven out of the church, but chiefly on the ground that an-other question, which they regard of more importance, is left untouched—that of the spiritual independence of the church.

In the course of the agitation of the question before the disruption, the church courts were brought into collision with the civil courts in reference to certain cases of disputed settlement, and this has given rise to the claim of spiritual in Jopendence which the Free Churchmen of to day de clare to be of much greater importance than the existence of patronage. A large majority of the ministers and elders of the Free Church declare that the true remedy for the wrongs which they have suffered is to be sought in a bill declaring the inde-pendence of the church courts of all inter-ference on the part of civil authorities. It may, however, he stated here, that so far the civil courts have refused to intermeddle with the internal government of the Church of Scotland. In this respect the Scottish church differs from the English. She possesses an independent jurisdiction recognized by acts of Parliament, and the only occasions when the civil courts have interfered have been those which have grown out of the struggles of the church courts for the modification of patronage, on the ground that the questions raised involved solemn contracts which the state was bound to protect. Now when patronage is removed there remains, so far as we can see, no further ground for the civil courts to interfere with the decisions of the church. than such as exist among ourselves, where the courts are entitled to interfere with a view of seeing that civil rights are enforced. and that solemn contracts are not violated.

There still however remains the difficulty that the Established church is supported by certain national funds. Here probably many of our readers are not aware of another peculiarity in reference to the Established Church of Scotland, and that is that the endowment of the Church of Scotland does not consist of a tithe or church rate levied auko upon willing churchmen and indignant dissenters, but can do what I am going to suppose, but, of what are called Tiends, which are in fact then, since it cannot possibly happen in a part of the ancient church property pre-

in order to enrich them would be as unjust az it would be to give the property of Trinity church or the Refermed Dutch church of this city to the parties who now hold the leases. There may still exist some rem-nant of injustice in what is called the annuity tax, but if so it can easily he done away, and then the application of the Scottish tiends for the purpose of maintaining and extending the church would be simply equivalent to our use of the old endowments bequeathed by individuals to the church of New York, or the share which all the Prosbyterian churches of Scotland now enjoy in the Ferguson bequest. We would venture from this side of the Atlantie to suggest to our brothron of the church of Scotland, that they stand ready to make every honorable concession which may be pecessary in order to secure that all the Presbyterian people of Scotland may be united in one church, and thus to make the Scotlish Church truly national in accordance with the principles first laid down by John Knox, and in modern times so ably advocated by Thomas Chalmers.— Rev. David Inglis in New York Christian Intelligence.

Dr. Newman on Mr. Gladstone's Expostulation.

Dr. John Henry Newan has at length is sued his long-expected reply to Mr. Gladstone's now celebrated pamphlet. His observations fill 130 pages, and the small work containing these is, in point of size, the prest invester that the second sec the most important contribution to the literature yet printed in reference to the discussion raised by Mr. Gladstone. Dr. Nowman addresses his letter, for so his is called, to the Duke of Norfolk, not (he writes in his preface) that for s moment I thought of implicating you in any souse or measure in responsibility which is solely and entirely my own, but on a very serious occasion, when such heavy charges had been made against the Catholics of England by so powerful and so carnest an adversary, it seemed my duty in meeting his (Mr. Gladstone's) challenge, gain the support if I could of a name which is the special representative and the fitting example of a laity as zealous for the

Catholic religion as it is patriotic."

Dr. Newman then says—" you consented with something of the reluctance which I had felt myself when called upon to write, for it was hard to be summoned at my age, early or late, from a penceful course of life, and the duties of one's station, to a scene of var. Still you consented, and for myself it is the compensation for a very unpleasant task that I, who belong to a generation that is fast flitting away, am thus enabled, in what is likely to be my last publication (this expression is used by the writer more than one in these pages), to associate myself with one on many accounts so dear to me, so full of young promise, whose career is before lam."

Dr. Newman is deeply grieved that Mr. Dr. Newman is deeply grieved that Arr. Gladstone has felt it his duty to speak with such extraordinary severity "of our religion and ourselves." So much may be said of the decrees which have lately been promutgated, and of the faithful who have received than that Mr. Gladstone's account a home them, that Mr. Gladstone's account of both of them and of us is neither trustworthy nor charitable." Dr. Newman is, however, of opinion that not a little may be said in explanation of a step which so many of his (Mr. Gladstone's) admirers and well wishers "I own to a deep feeling," he remarks, "that Catholics may in good measure thank themselves and no one else for having alienated from them so religious a mind. There are those among us, as it must be confessed, who for years past have conducted themselves as if no responsibility attatched to wild words and bearing deeds, who have stated truths in the most paradoxical form, and stretched principles till they were close upon snap ping, and who at length having, done their best to set the house on fire, leave to others the task of putting out the flame. The English people are sufficiently sensitive of the claims of the Pope without having them as in defiance flourished in their faces. Those claims most certainly I am not going to deny. I have never dented them. I have no intention now that I have to write upon them to conceal any part of them, and I uphold them as heartily as I recognise my duty of loyalty to the constitution, the laws, and the Government being at once a good Catholic and a good Englishman."

In an introductory chapter the writer intimates that he pair aside, unless it comes directly in his way, Mr. Gladstone's accu sation against Catholics that they repudiate ancient history, reject modern thought, and renounce their mental freedom. He will confine himself, he says, for the most part to what Mr. Gladstone principally insists upon, that Catholics, if they act consistently with their principles, cannot be loyal subjects. Speaking for himself he observes that in accepting as dogma what he has ever held as truth he could not be doing violence to any theological view or conclusion of his own, nor has the accept ance of it any logical or practical effect whatever, as he considers in weaking his allegiance to Queen Victoria. He, however, makes here the following admission. 'There are few Catholics, I think, who will not deeply regret—though no one be in fault—that the English and Irish prelaces of 1826 did not foresco the possibility of the Synodal determination of 1870, nor will they wonder that statesmen should feel themselves aggrioved that that stipulation which they considered necessary for Cathohe emancipation should have been, as they may think, rudely cast to the winds."

The answer which Dr. Newman makes to the ex Premier is ranged under the following headings :- The Ancient Catholic Church -The Papal Church - Divided Allegiance. In writing on this subject, Dr Newman asks, "Could the case ever occur in which I should act with the civil power, and not with the Pope I know the justances cannot occur. I know the Pope nover fact, there is no harm in just saying what I

with the civil power." The other headings are "Councience," "The Encyclical of 1864," "The Syllabus," "The Vatican Council," and "The Vatican Dofinition."

"The main point," Dr. Newman says in his conclusion, "of Mr. Gladstone's charge against us, is that in 1870, after a series of proparatory nots, a great and irroversable change was offected in the political attitude of the Church by the third and fourth chapters of the Vatican Paster Actornus, a change which no state or statesman can afford to pass over. Of this cardinal assertion I consider he has given no proof at all, and my object throughout the foregoing pages has been to make this clear. The Pope's infallibility indeed, and his supreme authority have in the Vatican Capita been declared matters of faith, but his prerogative of infallibility lies in matters speculative, and his prerogative of authority is no infallibility in laws, commands, or measures. His infallibility bears upon the domain of thought, not directly of action; and while it may fairly exercise the theologian, the philosopher, or man of science, it scarcely concerns the politician. Of course, Prince Bismarck and other states. men, such as Mr. Gladstone, rest their op-position to Pope Pius on the political ground, but the Old Catholic movement is based not upon politics but upon theology, and Dr. Dollinger has more than once, I believe, declared his disapprobation of the Prussian acts against the Pope, while Father Hyacinthe has quarelled with the anti-Catholics of Geneva.

Father Newman, it would seem, is placed in difficulties by the indiscretion of too zealous Catholics who have taken the field in this great controversy. He remarks "It will be said that there are very considerable differences in argument and opinion between me and others who have oplied to Mr. Gladstone, and I shall be taunted with evident breakdown thereby made manifest of the topic of glorification so commonly in the mouths of Catholicy that they are all of one way of thinking, while Protestants are all at variance with each other, and by that very variation of opinion can have no ground of certainty severally in their own. This is a showy and serviceable retort in controversy, but it is nothing more. If the differences which I have supposed are only in theolo-gical opinion, they do but show that, after ill, private judgment is not so utterly unknown among Catholics and in Catholic schools as Protestants are desirous to estab-

The entire question he sums up as follows:-"I draw from these remarks two conclusions. First, as regards Protestants, fr. Gladstone should not on the one hand, declaim against us as having no mental freedom, if the periodical press, on the other hand, is to muck us as admitting a liberty of private judgment purely Protestant. Secondly, for the benefit of some Catholics, I would observe that, while I acknowledge one Pope Pero Divino, I 20 knowledge no other, and that, I think, is s usurpation too wicked to be comfortably dwelt upon when individuals use their own private judgment in the discussion of religious questions not simply abundare in suo sensu, but for the purpose of anathematising the private judgment of others. I say there is only one eracle of God, the Holy Catholic Church, and the Pope as her To her judgment I submit what have now written .- Hasgow Daily

Messrs. Moody and Sankey's visit to Sheffield.

Messrs. Moody and Sankey have now commenced their meetings in Shoffield, and a few words regarding the sphere of their to time briefly notice, may not be out of place. Sheshild, a great dingy-looking town in the south or Yorkshire, within the Parliamentary limits covers 19,651 statute acres. The population may be roundly estimated at a quarter of a million. The manufactures are all kinds of iron and steel goods, and also electro plated goods. The workmen in the heavier branches of the iron and steel trade earn high wages. These are constantly recruited from the rural districts. The lighter manufactures are more in the hands of the original inhabitants, and it is amongst these latter that ignorance and vice seem most ramp ant. Betting, profano swearing, Sabbath inking, fighting, and wifebeating prevail among a large residum nover seen within a church or chapel door. There is, however, a large and steadily increasing number of highly intelligent, sober, industrious, and respectable workpouple such as would be creditable to any community. It is from this latter class that Messra. Moody and Sankey will draw the majority of their auditors, but it is to be hoped that whater r is profitable in their preaching and teaching will permeate to the "lapsed masses" also. In the Deanery of Spelliched there are thirty-three Churches of England or places of worship connected therewith. These are ministered to by 54 incumbents and curates. The Di senting chapels of all sects are nearly as follows :- Cath die Apostolie (1), Baptists (4), Plymouth Brethren (1), English Pres byterian (1), Independents (11), Jowish (1), Methodist, New Connection (29), Primitive Methodist, New Connection (23), Francisco Methodist (11), Roman Catholics (5), So-ciety of Friends (1), Unitarians (2), United Methodist Free Churches (19), Wesleyan Methodists (15), Wesleyan Retormed Methodists (9). It will be seen from these statistics that dissent is strong in Sheffield, but the munsters of all the Protestant de nominations are nearly unanimous in aiding the present movement. At one time it seemed probable that the Church of England clergymen would reuro from Messrs. Moody and Sankoy's executive committee, in consequence of an ecolesiastical law which restricts the spiritual work of a clergyman to his own parish, but the difficulty has napply been got over, and clorgymen of the Church of England ad Dissenting ministers are now working incrmoniously together to promote the success of the

Only one meeting was held on Saturday, namely, a service for the children, at noon in the Temperance Hall. About one-third of the audience consisted of adult males; special for religious asses. Now to whom do that the should hypothetically do if it did happen. In the Temperance Hall. About one-third thas Tiends belong? Cortacily not to the landed proprietors; to abolish the Tiends cases, I should subjust to the Pope but the others were women and children. Mr.

movement.

Moody and his committee were accompanied by the Vicar of Sheffield, the Vicar of St. Mark's, the Vicar of St. James', and other Church of England clergymen, who, though they have drawn from the Ezecu tive in consequence of an ecclesiastical difficulty, evidently wish to give their counten ance and support to the movement. Mr. Sankey was absent on a visit to Manchester. Prayer, especially for the children, was offered up by Mr. Trotter, of the Parish Church; and Mr. Moody, in the course of the children. of his address, cheited from the children many prompt and pertinent answers to questions on Scriptural teachings and truths. A call upon any one who felt in-clined to address the meeting was responded to by a prayer and two brief addresses from the platform, and an address and two prayers from the body of the hall.

There was a service for Christian workers on Saturday in the Albert Hall at eight a.m. It was attended by about 800 persons. Mr. Moody addressed them very effectually upon the words, "To every man his work." One of his anecdoter moved nearly all to tears. A public service at 2:30 was crowd ed, and many hundreds failed to obtain ad mission. The stairs and passages were wedged full to the end of the service, and numbers had to force their way out because of the heat. Mr. Moody spoke for an hour from the words, "Therefore by the deeds of the law there shall no flesh be justified." The evening meeting was announced to take place at eight o'clock, and by a quarter to seven four thousand persons were in front of the hall, so that when the doors were opened the crush for places was dreadful, and meetings had to be held in two other halls. Mr. Moody's address was very stirring, and Mr. Sankey's singing formed an immense attraction.

Three meetings were held in the Albert Hall on Monday—one at noon, one at three o'clock, and another at half past seven in the evening. Ministers of all denominations tood part in the proceedings. The noon prayer meeting was briefly addressed by Mr. Moody. A long list of requests for prayer was read at the commencement Much sousation was caused by a telegram handed in towards the close of the proceedings. It was to the following effect:-"Three men were executed this morning at eight o'clock at Liverpool. They all attri-buted the crimes for which they suffered to the evil influences of druk. Pray for the poor drunkards of Leverpool." Mr. Moody gave a "Bible lecture," at three o'clock on "Christ the Saviour, Deliverer, Redeemer, Teacher, and Sheperd." The hall was filled in every part. Many ladies and gentlemen of the wealthy classes were present and a long line of private carriages and cabs was drawn up in front of the rall. The evening meeting was crowded, many from great distances being present. Mr. Moody spoke for an hour on "Ohrist the Remedy for Sin." Arvato meetings for inquirers

were held after the poblic meetings. Messra. Moody and Sankey held three public meetings on Tuesday in Sneffield. The services were similar to those on Monday. There was no falling off in respect to the numbers attending, and at the afternoon and evening meetings the Albert Hall was packed. The public works are resuming operations after the Christmas holidays. and consequently tower of the artisan class can be present at the meetings, but their places are filled up by the wealthy classes, old persons, and children, whom the weather, now beautifully mild, entice to come out. The Vicar of Sheffield, and many clergymen and dissenting ministers, attended in course of the day. Twenty requests for prayer were handed in at the noon meet-Mr. Saukey was ably assisted by a choir of ladies on the platform. The num bers seeking interviews at the inquiry meet. ings after the public services, are on the increase. An additional mass meeting for men is to be held to-night, and if the anticinations of the managers be realized, the Albert Hall will not contain nearly all seek. ing admittance to this meeting. In connection with the movement the Young Men's Christian Association have announced early

prayer meetings for those in business. Messrs. Moody and Sankey have arrang ed to spend the whole of the month of Feb. ruary in Liverpool, and great preparations are already in progress for their reception A tenu orary building, capable of accommo dating 8000 persons, is being specially erected as a central hall for the o casion It will be situated in Victoria Street, at the back of the new public offices of the C ation, on a piece of ground recently purchased by the Government as a site for a new post office; and though only of a temporary character-to be entirely demolished within two months—it is to cost £3390 and the committee calculate that at least £4500 will be required to cover the whole expense of the visit. The invitation to Messrs Mouly and Sankey was forwarded to those gentlemen in Jeptember last, and was signed by nearly 100 clergymen and ministers of all denominations in the town. Mr. Moody was present, and the whole of the arrangements were completed. It is in-tended to have a service in the Central Hall every night during the month of February, with extra services on Sunday, both morning and evening, at such hours as will not interfere with the ordinary services at the numerous other places of worship in the

Sheffield is being greatly stirred by the revival services of Messrs. Moody and Sankey. They are at present the subject of conversation in families, offices, work shops, and factories. The merits and demerits of the American evaugelists are knonly discussek by excited groups at the corners of streets, and the opponents of the movement attribute its success to vulgar curiosity sensational advortising, and press exagger atio . Meanwhile the meetings in connec tion with the movement are on the increase The numbers seeking admission to them are beyond all precedent in Sheffield. The admission to the mass meeting last night was by ticket, and it was found necessary to ongago an additional hall capable of accommo-dating 2000 persons. The average attend-ance at each of the four meetings held in the Albert Hall on Wednesday may be stated at 2500 -total, 10,000. Thirty requests for prayers of the noon meeting were iend. They were from persons in all stages of life and grades of secrety. Mr. Moody stated that many more had been received too late for arrangement, which would Webster.

have to be deferred till next day. The Vicar of Sheffield made a touching appeal on behalf of a dying man from whose bed. side he had just come. This man, he said, had never heard of Jesus till the previous had never heard of deaus and suc previous day. Deeply impressive prayers were offered by Mr. Moody, Mr. Sankey, and others. Such a crowd of carnots listener. as attended Mr. Moody's Bible lecture on Skivation by Blood," was perhaps note before witnessed in any assembly half in Sheffield. Mr. Moody proposed, at the mass meeting for men, that similar mest. ings should be instituted, to be held every night in the temperance halls. He asked all approving the proposal to stand up, and nearly the whole assembly responded.

SHEPPIELD, Thursday —Three meetings have been held in the Albert Hall to-day, The demands for admission are so numer ous that the committee are ventricting the admission by ticket, and having the hall doors closed as soon us 'ie hall is filled. A long list of requests for the rayers of the noon meeting was read previous to the commencement of the service, and it was again intimated that it had been found in possible to arrange nearly all sent in. now feature was that many persons desired to return thanks for their conversion to return thanks for their conversion through these moetings. Mr. Moody, in a briof address from the words "Declare his doing among the people," referred to to recent accounts of their work in Dublin, Glasgow, and Manchester. These were remarkable for their mention of so great a number of young mon as had become converts and devoted themselves to Christian work. He affirmed that none of their public services had been followed by more gratifying assurances than last night's mass meeting for men. Half an hour before the Bible lecture the half was filled, the doors shut, and many hundreds left standing round the entrances. It was reported that many of those at the noon meeting had remained in their seats. Mr. Moody illustrated the Bible lecture by some of his most thrilling anecdotes and appeals, but happ'ly he has repressed the most distracting exclamations so frequent among his early audiences here. When he request ed a few minutes' silent prayer, a stillness as of death fell on the vast assembly. Many hundreds had to be denied admission to the evening meeting, at which Mr. Moods gave a very impressive address from the words, "Son, remember." Two other meetings—one for men, another for women—were held elsewhere. The total attendance at the meetings to day was about 12 000.

Bandom Bendings.

Count yourself no Christian because you like thoughts and discourses about God. Be jonlous of any gospel that merely pleases you, and puts your natural sentiments aglow. See God in the flowers, if you will; but ask no gespel made up of flowers. Lookafter a sinner's gospel, one that brings you God himself. Deubtless you are himself. are hungry; therefore you want bread, and not any more feeling after it. Understand the tragic perils of your sin, and think nothing strong enough for you but a tragic salvation. Require a transforming religion, not a pleasing. Be entired by no flattering sentimentalities, which the children of nature are everywhere taking for religion. Refuse to sail in the shallows of the seas; strike out into deep water, where the surges roll heavily, as in God's majesty, and the gales of the Spirit blow. Man your ploty as a great expedition against God's enemies and yours, and hope for no delicate salvation, not to be won by sacrifices and perils.—Bushnell.

God knows what keys in the human soul to touch, in order to draw out its sweetest and most perfect harmonies. They may be in the minor strains of sadness and sorrow; they may be in the loftier notes of joy and gladness. God knows where the moledies of nature are, and what discipline will call them forth. Some with plaintiff songs must walk in lowly vales of life's weary way; others in loftier hymns shall sing of nothing but joy as they tread the mountain tops of life; but they all unite without a discord or a jar, as the ascending sathem of loving and believing hearts finds its way into the chorus of the redeemed in Heaven.

THE happiness of our lives depends, in great part, on the character of our surroundings. We have friends, money, good position, prospering circumstances, and there is literally nothing to trouble us. The friends may be fickle and turn into enomies, the riches make themselves wings and fly away, and all that was fortunate may be driven off. What then shall we do? Where shall we find repose? Jesus tells the weary and heavy laden that in him they can find rest. This we know, if we reach it, must be superior to all the joys of life, and hence far more than a compensation for all its losses.

Dr. Hawes used to give Dr. Emmons the credit of having moulded his style of preaching by a single criticism. He had read him a composition which was exuberant with rhetoric. Dr. Emmon's comment was: "Joel, I kept school once. When I whipped the boys, I always stripped the leaves off the rod. And he drew an imaginary rod through his fingers by way of tillustration. This hint is good for all sorts of writers. The rod of speech should be stripped of all redundant words to be effect-

THE minister should preach as if he felt The minister should preach as it no lot-that, although the congregation own the clurch, and have bought the pows, they have not bought him. His soul is worth no more than any other man's, but it is all he has, and he can not afford to sell it for a salary. The terms are by no means equal. If a parishoner does not like the preaching he can go elsewhere, and get another pew; but the preacher can not get another soul .- Chapin.

One may live as a conqueror, or a king, or a magistrate; but he must die a man The bod of death brings every human being to his sure in hviduality, to the intonse contemplation of that deepest and most solomn of all relations, the relation between the creature and his oreator.