

Pastor and People.

Sabbaths Abroad—The Scottish Church.

During the past season the British Parliament have abolished lay patronage in the Scottish Church. In 1712 an act known as Queen Anne's Act was passed, restoring lay patronage, which had been abolished before the Treaty of Union between England and Scotland.

Lay patronage frequently placed the appointment 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 Scottish 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 independence which the Free Churchmen of to day declare to be of much greater importance than the existence of patronage.

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 upon willing churchmen and indignant dissenters, but of what are called Tithes, which are in fact a part of the ancient church property preserved for religious uses.

in order to enrich them would be as unjust as it would be to give the property of Trinity church or the Reformed Dutch church of this city to the parties who now hold the leases. There may still exist some remnant of injustice in what is called the annuity tax, but if so it can easily be done away, and then the application of the Scottish tithes 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 Presbyterian churches of Scotland now enjoy in the Ferguson bequest.

Dr. Newman on Mr. Gladstone's Expostulation.

Dr. John Henry Newman has at length issued 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 most important contribution to the literature yet printed in reference to the discussion raised by Mr. Gladstone.

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 peaceful course of life, and the duties of one's station, to a scene of war. 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 sitting away, am thus enabled, in what is likely to be my last publication (this expression is used by the writer more than once in these pages), to associate myself with one on many accounts so dear to me, so full of young promise, whose career is before him."

Dr. Newman is deeply grieved that Mr. 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 promulgated, and of the faithful who have received 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 deplore.

In an introductory chapter the writer intimates that he puts aside, unless it comes directly in his way, Mr. Gladstone's accusation 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 acceptance of it any logical or practical effect whatever, as he considers in weakling 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 princes of 1826 did not foresee the possibility of the Synodal determination of 1870, nor will they wonder that statesmen should feel themselves aggrieved that that stipulation which they considered necessary for Catholic 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 instances cannot occur. I know the Pope never can do what I am going to suppose, but, then, since it cannot possibly happen in fact, there is no harm in just saying what I should hypothetically do if it did happen. I say, then, that in certain (impossible) cases, I should side not with the Pope but

with the civil power." The other headings are "Conscience," "The Encyclopaed of 1864," "The Syllabus," "The Vatican Council," and "The Vatican Definition." "The main point," Dr. Newman says in his conclusion, "of Mr. Gladstone's charge against us, is that in 1870, after a series of preparatory acts, a great and irrevocable change was effected in the political attitude of the Church by the third and fourth chapters of the Vatican Pastor Aeternus, 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 Capta 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 monitions. 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 a politician. Of course, Prince Bismarck and other statesmen, such as Mr. Gladstone, rest their opposition 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 quarrelled 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 replied 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 Catholics 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 servicable retort in controversy, but it is nothing more. If the differences which I have supposed are only in theological opinion, they do but show that, after all, private judgment is not so utterly unknown among Catholics and in Catholic schools as Protestants are desirous to establish."

The entire question he sums up as follows:—"I draw from these remarks two conclusions. First, as regards Protestants, Mr. 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 wock 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 Pere Divino, I acknowledge no other, and that, I think, is a 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 anathematizing the private judgment of others. I say there is only one oracle of God, the Holy Catholic Church, and the Pope as her head. To her judgment I submit what I have now written.—Glasgow Daily Mail.

Messrs. Moody and Sankey's visit to Sheffield.

Messrs. Moody and Sankey have now commenced their meetings in Sheffield, and a few words regarding the sphere of their ensuing labours, which we shall from time to time briefly notice, may not be out of place. Sheffield, 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 rampant. Betting, profane swearing, Sabbath desecration, drinking, fighting, and wife-beating prevail among a large residuum or seen within a church or chapel door. There is, however, a large and steadily increasing number of highly intelligent, sober, industrious, and respectable workpeople such as would be creditable to any community. It is from this latter class that Messrs. Moody and Sankey will draw the majority of their auditors, but it is to be hoped that whatever is profitable in their preaching and teaching will permeate to the "lapsed masses" also. In the Deanery of Sheffield there are thirty-three Churches of England or places of worship connected therewith. These are ministered to by 54 incumbents and curates. The dissenting chapels of all sects are nearly as follows:—Catholic Apostolic (1), Baptists (4), Plymouth Brethren (1), English Presbyterian (1), Independent (11), Jewish (1), Methodist, New Connection (29), Primitive Methodist (11), Roman Catholics (5), Society of Friends (1), Unitarians (2), United Methodist Free Churches (19), Wesleyan Methodists (15), Wesleyan Returned Methodists (9). It will be seen from these statistics that dissent is strong in Sheffield, but the ministers of all the Protestant denominations are nearly unanimous in aiding the present movement. At one time it seemed probable that the Church of England clergyman would retire from Messrs. Moody and Sankey's executive committee, in consequence of an ecclesiastical law which restricts the spiritual work of a clergyman to his own parish, but the difficulty has happily been got over, and clergyman of the Church of England and dissenting ministers are now working harmoniously together to promote the success of the movement.

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; the others were women and children. Mr.

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 Exegetic in consequence of an ecclesiastical difficulty, evidently wish to give their countenance 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 his address, delected from the children many prompt and pertinent answers to questions on Scriptural teachings and truths. A call upon any one who felt inclined 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 anecdotes moved nearly all to tears. A public service at 2:30 was crowded, and many hundreds failed to obtain admission. 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 took 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 consolation 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 attributed the crimes for which they suffered to the evil influences of drink. Pray for the poor drunkards of Liverpool." Mr. Moody gave a "Bible lecture," at three o'clock on "Christ the Saviour, Deliverer, Redeemer, Teacher, and Shepherd." 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 hall. The evening meeting was crowded, many from great distances being present. Mr. Moody spoke for an hour on "Christ the Remedy for Sin." Private meetings for inquirers were held after the public meetings.

Messrs. Moody and Sankey held three public meetings on Tuesday in Sheffield. 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 fewer 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 meeting. Mr. Sankey was ably assisted by a choir of ladies on the platform. The numbers seeking interviews at the inquiry meetings after the public services, are on the increase. An additional mass meeting for men is to be held to-night, and if the anticipations of the managers be realized, the Albert Hall will not contain nearly all seeking 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 arranged to spend the whole of the month of February in Liverpool, and great preparations are already in progress for their reception. A temporary building, capable of accommodating 8000 persons, is being specially erected as a central hall for the occasion. It will be situated in Victoria Street, at the back of the new public offices of the Corporation, 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—it is entirely demolished within two months—it is to cost £3300, and the committee calculate that at least £4500 will be required to cover the whole expense of the visit. The invitation to Messrs. Moody and Sankey was forwarded to those gentlemen in September 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 intended 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 town.

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 evangelists are keenly discussed by excited groups at the corners of streets, and the opponents of the movement attribute its success to vulgar curiosity, sensational advertising, and press exaggeration. Meanwhile the meetings in connection 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 engage an additional hall capable of accommodating 2000 persons. The average attendance 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 read. They were from persons in all stages of life and grades of society. Mr. Moody stated that many more had been received too late for arrangement, which would

have to be deferred till next day. The Vicar of Sheffield made a touching appeal on behalf of a dying man from whose bedside he had just come. This man, he said, had never heard of Jesus till the previous day. Deeply impressive prayers were offered by Mr. Moody, Mr. Sankey, and others. Such a crowd of earnest listeners as attended Mr. Moody's Bible lecture on "Salvation by Blood," was perhaps never before witnessed in any assembly hall in Sheffield. Mr. Moody proposed, at the mass meeting for men, that similar meetings 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.

Surprise, Thursday—Three meetings have been held in the Albert Hall to-day. The demands for admission are so numerous that the committee are restricting the admission by ticket, and having the hall doors closed as soon as the hall is filled. A long list of requests for the prayers of the noon meeting was read previous to the commencement of the service, and it was again intimated that it had been found impossible to arrange nearly all sent in. A new feature was that many persons desired to return thanks for their conversion through these meetings. Mr. Moody, in a brief address from the words "Declare his doing among the people," referred to recent accounts of their work in Dublin, Glasgow, and Manchester. These were remarkable for their mention of so great a number of young men 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 hall 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 happily he has repressed the most distracting exclamations so frequent among his early audiences here. When he requested 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. Moody gave a very impressive address from the words, "Sun, renumber." Two other meetings—one for men, another for women—were held elsewhere. The total attendance at the meetings to day was about 12,000.

Random Readings.

COUNT yourself no Christian because you like thoughts and discourses about God. Be jealous of any gospel that merely pleases you, and puts your natural sentiments aglow. See God in the flowers, if you will; but ask no gospel made up of flowers. Look after a sinner's gospel, one that brings you God himself. Doubtless you are hungry; therefore you want bread, and not any more fooling 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 pleasurable. Be enticed 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 waters, where the surges roll heavily, as in God's majesty, and the gales of the Spirit blow. Man your piety 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 melodies of nature are, and what discipline will call them forth. Some with plaintive 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 anthem 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 enemies, 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. Emmons'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 illustration. This hint is good for all sorts of writers. The rod of speech should be stripped of all redundant words to be effective.

The minister should preach as if he felt that, although the congregation own the church, and have bought the pews, they have not bought him. His soul is worth no more than any other man's, but it is all his, and he can not afford to sell it for a salary. The terms are by no means equal. If a parishioner 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 bed of death brings every human being to his own end in individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his creator.—Webster.