

their relations to each other, as well as to man, and God, and the Bible, are essentially altered. The odour of grace is exhaled; the blood of atonement is exhausted of all value or efficacy. According to Mr. Maurice, Moses teaches Platonism in the first chapters of Genesis, and implies the truth of this philosophy throughout. All Hebrew theology was, in effect, grounded upon it; Jesus of Nazareth and St. Paul, in their most wonderful sayings, teach nothing which is not virtually included in it. Thus Christianity is but the supplement to that 'wisdom' by which the Greek philosopher 'searched,' 'found out,' and 'knew God;' and Plato becomes twin-prophet with Moses, and author of a philosophy which sustains on its foundation the later and more complete developments which were effected by the Prophet of Nazareth and His Apostles.

"Let the Christians of England be aware of this new, complex, and deadly heresy, which is little better than a modern Gnosticism of a refined character. At present the morals of this system are pure; but it is as capable of being perverted to the worst immorality as the most antinomian Gnosticism of former times."

The members of that Church to which Maurice and his Broad-Church allies belongs are very fond of taunting us, the Presbyterian of Scotland, with the multitude of conflicting denominations into which we have fallen. There is too much ground for such taunts; but they come with the worst possible grace from the Episcopalians of England. We Scottish Presbyterians have unhappily our sectarian differences. But how trivial are those, which operate most in keeping up the walls of partition which separate us, in comparison of the differences which exist among men within the pale of the same Church in Episcopalian England!—a Church with its three great parties—each of which has its own subdivisions—in a state of fierce and permanent conflict with one another; and this on some of the most vital and fundamental questions of worship, doctrine, and discipline. The Church of England can number among its clergy many learned, pious, orthodox, earnest, and hard-working men. Is it not at the same time notorious that they, who serve at its altars and enjoy its emoluments, hide under their black gowns and white surplices every shade and diversity of opinion from the one extreme of almost openly-avowed infidelity to the opposite one of abject mediæval Romish superstition? Let us indulge the hope that the many excellent and influential churchmen, lay and clerical, who are at present making such strenuous exertions to cure these and other evils, may have all the success which they so eminently merit. This success, however, can only be partial till the professional training of its ministers is placed on a better footing, and its now fettered governors invested with such freedom of action as to render the discipline of the Church a reality, and to put an end to the disgraceful yet too prevalent practice of subscribing its Thirty-nine Articles in what is called a non-natural sense.

"RETURN UNTO THY REST, O MY SOUL!"

My only Saviour, when I faint,
O'erwhelmed in spirit, faint, oppress,
'Tis sweet to tell Thee, while I kneel
Low at Thy feet, "Thou art my rest!"

When with a trembling heart I try
My state by Truth's unerring test,
Oft it condemns me; then I fly
To Thee for pardon, Thee for rest.

I'm weary of the strife within;
Strong powers against my soul contest;
Oh, let me fly from self and sin
To Thy dear cross! there, there is rest.

MISCELLANEOUS.

We give below a condensation of a Lecture by Mr. Phillips, Travelling Agent of the London City Mission.—

LONDON CITY MISSION.

Mr. Phillips began by remarking that in the name of their Divine Lord and Master he appeared on that occasion to plead for the precious souls of myriads of our fellow-countrymen resident in the most important and most influential spot on the surface of the Globe: and to solicit their sympathies and their prayers on their behalf. With regard to London itself, in which the City Mission employed 356 missionaries, it was important that the meeting should have some idea of its extent and condition. It had 3 distinct boundaries. The 1st was what was known as the City Proper, the 2nd was what was comprehended in the bills of mortality, and the 3rd was known as the metropolitan boundaries, comprehending an area of 201 square miles. Its streets, courts, lanes and alleys, independent of the boundaries, covered upwards of 3000 square miles; and, if any individual were to explore the whole of London, at the rate of a mile per day, it would take him upwards of 8 years to complete the work. The population was estimated at 2,900,000. Let them think of a city, or rather an agglomeration of cities, burghs and towns, comprehending a circuit of 201 square miles, with a population equal to that of all Scotland, having 60,000 added to its population every year, and in 3 years a number equal to the population of Edinburgh, and in 10 years equal to 1½ that of Glasgow; let them think, however, of 60,000 going into it every year from all parts of the provinces, many present having relatives among the number, and they would then have some idea of the vast and indescribable importance of London—the heart of the World—being brought under the influence of the Gospel of love and peace. In London it was believed there were at present living in wilful neglect of the means of grace as many as the 14 northern counties of Scotland put together; and, after allowance for the most energetic operations of all the ministers of all denominations, and for the various classes of domiciliary visitations and school instructions, it was believed at least 300,000 were living in London who never heard the Gospel, uncultivated, uninstructed and unreached by the Christianity of the nation. After remarking in general terms on the means and duty of providing a remedy, Mr P. proceeded to give a panoramic glance of the City Mission districts, commencing at the suburban, giving details of the operations on Kensal Green, and referring to the great utility of the Ragged School, Lock Church Hospital, and Asylum, which had all been abundantly blessed. He referred to the fact, as a proof of the wonderfully rapid progress of London, that 12 miles of new streets are made every year, and that there are at one time 4000 new houses in course of erection, and proceeded to speak of the Great Western Railway Sabbath desecration, canal termini and wharfs, remarking that there are 33,000 shops open in London every Sabbath, and that, if they were placed side by side, they would extend to from 50 to 60 miles. Referring to a London Sabbath, Mr P. described with much effect the running of the railways, sailings of river boats and steamers, the traffic of the gin shops, and the running of the omnibuses and cabs, filled with lovers of pleasure more than lovers of God, and then proceeded to a very graphic description of the hundreds of dustmen and women who gain a livelihood on the huge dust heaps, and among whom the City Mission had 2 very devoted missionaries. He directed attention to Paddington Green, particularly on Sabbath, where glare crowds of plea-

sureseekers assemble, groups being addressed by Spiritualists, Mormonites, Materialists, infidel teetotalers, Christian teetotalers, atheists, and the missionaries of the City Mission, and stated that decided cases of usefulness there had occurred. He directed attention to Edgware Road and its large population, the huge mass of cabs and omnibuses that throng it, and narrated the operations of the missions among the cabmen, with the information that there were now about 900 six-day cabs, and that all cabs with a number above 10,000, and with a green ticket, were those that did not do duty on Sabbath. Mr. P., in giving instances of good among the cabmen, stated the case of one man who had given up 25s. a week for 15s., in order to enable him to remember the Sabbath day to keep it holy. Proceeding to Marylebone, Mr P. detailed the state of gross ignorance in which multitudes of its inhabitants are to be found, giving a very thrilling case of a young man who had robbed his master, cut his own throat, and was given up by medical men, but who, through the attention of a City Missionary was restored and brought to the knowledge of the Gospel. Another case, that of a socialist leader, who was reclaimed, also excited deep interest. Mr P. then gave a most startling account of the gin palaces, public-houses and low coffee-houses, and of the wonderful and devoted labours of the 3 missionaries especially set apart for visiting these dens of infamy and pollution. He detailed the state of South Marylebone, and of the closes and wynds behind Portman Square and near Oxford Street, which are occupied by gangs of thieves and numbers of the swell mob, and where there are 17 missionaries labouring. He referred to the wealthy classes of the West End, and showed their general indifference to religion and their fellow-immortals by the fact that 49 out of every 50 had declined to assist the City Mission. The necessity of missionaries to the rich was also referred to. There missionaries had been appointed to labour among the ungodly portion of the gentry. He referred to St. Pancras and St. George Bloomsbury. In the lower portion of the former it had been found that the centre of 48 branches of an infidel confederation was established there, having operations extending from Devizes to Aberdeen. There the missionaries had also grappled with secularism, and had been greatly honoured with usefulness. Proceeding to Hatton Garden, the centre of the Italians, of whom 6000 visit London yearly; Leicester Square, the centre of the French, of whom there were 20,000 in London; to the centre of the Germans, of whom there were 30,000 in London; to the Docks, where 6000 Hindostanees visit London every year, Mr P. narrated the operations of the 11 missionaries speaking different languages. He gave an account of 'the Dens,' the Borough and its missionaries, Long Alley with its masses of debased, depraved, ignorant and licentious inhabitants; the Jewish quarter, Rag Fair, the labors and dangers of the missionary there, with his success among the drunkards, of whose social position he gave a sad account; the 'Hot Place,' the resort of juvenile thieves, of whom 26,641 are known by the police as being at large on the streets; the thieves' missionary stating that there are known to be 30,000 professional adult thieves in London; the maritime districts, and concluding with an earnest appeal in behalf of the Mission. In the course of the lecture Mr P. narrated numerous instances of the good which the City Mission had been honoured to achieve, the great work which was before it, the devotion of its missionaries, who had to expose themselves to contagion, insult, and every opposition which Satan and his emissaries could devise, stating that for the maritime districts there were 6 missionaries from the City