

ed. And still and always has that self-denial power over the heart. None so hardened as to unheed it. "We shall abstain," said a company of ministers, "for the sake of our erring brother;" and that was the commencement of the movement. Whoso unmoved would allow that would be harder than a rock of adamant. But it has apostolic warrant; for what else did Paul in Romans xiv.? Noble philanthropist! He would "neither eat flesh nor drink wine, nor do anything whereby a brother is offended or made weak." How different from those who glory in their liberty, and will parade it before a fellow-sinner! Let such read, ponder and digest 1 Cor. viii. What is the principle of that chapter? Charity to the weak. But what? Must I give up my rights for the sake of a weak brother? Even so; if you follow the example of Paul, you shall let nothing stand in the way of a brother's edification. His recovery you shall count of more consequence than your own gratification. This may not be the world's philosophy, but it is Paul's teaching (v. 13); it is Jesus Christ's;—and did only His servants in the ministry everywhere rule themselves by this pattern, in addition to faithful and pure preaching his ever-blessed gospel—did they only deny themselves to gain a brother, then should we have fewer falls to mourn over, for one thing, and, for another, the ministry would have a power among a class otherwise hard to reach, and an influence surpassed only in Pentecostal times. May God so effect it, to whom, as the author of good, be all the glory.

A. W. H.

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

MONTHLY NOTES OF RELIGIOUS AND MISSIONARY INTELLIGENCE.

I. CHURCH OF SCOTLAND.

Very full accounts of the progress of our Jewish Mission will be found in the present number. It is gratifying to observe now successfully this mission is fulfilling in the East its twofold duty, both to the Scottish residents in the large cities and to the outcasts of Israel. At the same time, it will be seen that much remains to be done, especially in the way of erecting mission buildings, to render the labors of our missionaries more thoroughly efficient.

An interesting account will be found of the laying of the foundation-stone of a church at Kurrachee, one of the most rising ports in India, and at which there is the prospect of a flourishing congregation being organised.

II. OTHER CHURCHES.

EUROPE.—Paris.—The following statement is taken from the (English) Colonial Church Chronicle. It is well that members of the Scottish Church should observe the practical

working of High-Church principles abroad as well as at home. Scottish Episcopalians are no doubt entitled to co-operate with their fellow-Episcopalians in any good work they like; but there is something unspeakably paltry, as well as essentially unchristian, in their repeated attempts to put themselves forward with their 154 congregations—many of them weak and ill-supported—as representing the Christianity of Scotland.* Equally absurd is it for the American Episcopalians, who form but one of many large Christian communions in the States, to profess to absorb the Christianity of that vast country. And if such conduct is unbecoming anywhere, it is outrageous in the metropolis of France, where high Episcopal theories have their proper home in the Roman Catholic Church, which views with contempt the orders and succession of the Protestant episcopate; and where the Protestantism of the country is out and out Presbyterian, and knows nothing and never has known anything of Episcopacy. A French Protestant Episcopal congregation is a thing unknown. French Protestants know and respect the Church of Scotland. They have often had unreserved intercourse and communion with it. It is now represented by a church of its own and a chaplain of its own in Paris; and this leads us to express a hope that our own congregation in Paris will soon be placed in a more suitable chapel than that which they now occupy. We trust also, especially as we see a "Free Church" chapel is to be set on foot, that during the period of the Exhibition, every care will be taken to make the fact of the chapel's existence, its position, its days and hours of service, &c., well and widely known; and that whatever alliance is possible with Presbyterians from America and elsewhere will be sedulously promoted.

The 'Church Chronicle' speaks as follows:

"The influx of visitors to Paris during the approaching Exhibition, expected from both our own country and the United States, renders it a matter of great importance to make better an adequate and worthy provision for their spiritual needs.

"The Continental Chaplains' Committee of the Gospel Propagation Society had already addressed itself to the question how best to meet this want, but the awakening of anything like due attention to it must be regarded as dating from the assembling of a meeting of British and American Churchmen at Paris on the 14th of January, under the presidency of the Bishop of Illinois. The meeting, which was held at the residence of

* It is pleasing to be able to point to the testimony of so distinguished an Anglican churchman as the Dean of Westminster on the opposite side. We refer our readers to his statement regarding "Scotch Episcopacy and the Church of Scotland," in a recent speech delivered by him in convocation, extracted by us in another column.