

Presbyterian Church of New South Wales.

The eleventh annual session of the General Assembly of the Presbyterian Church of New South Wales was opened in St. Stephen's Church, Sydney, on the 20th of October, 1875. There was a large attendance. The Rev. John McGibbon, LL.D., the retiring Moderator, preached from Colossians i. 28. After calling the roll, the Clerk read the nominations of the various Presbyteries, and the Rev. Dr. McGibbon announced that the Rev. James Cameron, M.A., of Richmond, was duly elected as Moderator for the present year. The Moderator took the chair, acknowledged the honour conferred upon him, and delivered a lengthened address, at the conclusion of which he said:—"We have now completed the first decennium of our history as a united Church; and in looking back over the ten years that have elapsed since our first General Assembly was held in 1865 we cannot escape the memory of many things fitted to fill us with regret and sorrow. Yet in the main our feeling may well be one of thankfulness that, in the midst of difficulties not a few, we have been enabled to reach the measure of progress that has been attained. From twenty to thirty new churches have been built, and of manse a considerable number. Our staff of labourers has been increased at least twenty five per cent. There has been a marked increase in the number of worshippers in our churches, and in the number of children in our Sabbath schools. In educational matters considerable progress has been made. St. Andrew's College is now approaching completion, and has at its head one who, I am sure, possesses the confidence of the Church; and the 'tutorial institute' in connection with the Sydney Grammar School, and which is intended to help in bridging the gulf between our primary schools and the University, has under the wise and able management of the Rev. J. B. Loughton been attended with gratifying success. Looking at all these unquestionable evidences of substantial progress we may well feel profoundly thankful, and forgetting the things that are behind reach forward, with hopeful and courageous hearts, to the things that are before." The business before the Assembly was of the ordinary kind, and not requiring special mention.

What has Presbyterianism done for Scotland.

"Lord Macaulay has shown in a striking passage that the whole empire has cause for thankfulness that Episcopacy was not forced upon an unwilling nation, and the ecclesiastical future of Scotland made as that of Ireland. The high intelligence which has long distinguished, and still distinguishes, the lower classes of Scotland must be mainly ascribed to her system of education—also, it is to be remembered, the work of the Revolution era. But we are persuaded that much may with justice be attributed to the Presbyterian form of Church government, especially taken in connection with the Calvinistic creed. The apprehension of that creed cannot fail to stimulate the mind. The working of that form of government has accustomed Scotsmen of every rank to look upon it as a duty and a right to exercise their judgments on questions involving, directly or indirectly, the most important subjects of human thought. The Presbyterian policy has also tended to foster that liberality of opinion in secular politics which prevails among the middle and lower classes in Scotland. Such must of necessity be the influence of a Church strictly democratic in its constitution, recognising within itself no distinction of persons, no grades of rank or office."

Debt Burdened Churches.

Debt-burdened churches are the rule, not the exception, in America. A few illustrations have been made public. The Episcopal churches are the most in this respect, although perhaps composed of the wealthiest portion of the community. St. Thomas's Church, New York, is said to be hopelessly, and the Church of the Ascension very heavily, in debt. The Church of the Disciples owes \$189,000. The Church of the Holy Trinity owes about \$150,000. The Episcopal Church now lays down the rule that no church shall be consecrated until entirely free from debt; and it is a fact worth noting that not in seven years has an Episcopal church in New York city been consecrated. In Chicago the Park Avenue Church, after the most untiring efforts, has succeeded in reducing the debt of \$120,000 to \$60,000. Nearly all the churches of that city are in as bad or worse pecuniary condition. Even so wealthy a society as the Church of the Pilgrims in Brooklyn has an accumulated debt to carry on its shoulders. These are only isolated cases of a uniform rule in the most of the cities and large towns of the country. It is said that there are more heavily indebted churches to-day than ten years ago; but worse than that, there is not the anxiety there ought to be to wipe out old debt. The church property in New York city is valued at \$80,000,000. Since the churches pay no taxes on this vast amount, they ought with greater speed to pay off all encumbrances. The Roman Catholics in some of the European countries are often a century in building a church, because they pay as they go. The Press here are urging the same plan amongst Protestants.

The British and Foreign Bible Society held its inaugural meeting in Rome on Monday, at the American Church, in the Via Condotti. Every Protestant denomination—English, Scotch, and American—was represented on the platform and in the audience. Mr. Law, of Dublin, presided. The speakers were Dr. Thomson, late of New York, now pastor of the Scotch Presbyterian Church in Rome; and Messrs. Burchell, Lewis, and Longmuir. Dr. Thomson dwelt on the religious and political significance of the meeting. Mr. Burchell eloquently refuted the notion that the Teutonic and Latin races require different religions. Mr. Lewis gave gratifying statistics of the society's progress in Italy, past and present.

The Gospel in Spain.

The Rev. Henry R. Duncan, Seville, lately delivered an address in the Trinity English Presbyterian Church, Notting Hill, on the progress and prospects of the Gospel in Spain. The Rev. A. Saphir presided, and the Rev. Dr. Trail and Principal Willis took a part in the opening and closing services. Mr. Duncan, who is a Spanish pastor, and agent of the Edinburgh Spanish Evangelization Society, commenced his address by referring to the past glory of Spain, the first among Popish nations, when the Reformation broke the chains and set so many free, and to the entrance of the light into Spain through the wealthy and the noble, who thus became the objects both of the hatred and of the avarice of the Romish Church, and fell victims to the Inquisition. From that Spain began to lose her prestige, and sank lower and lower, till she has reached that deplorable state of distraction, and poverty, and degradation that makes all pity her. Just as it was for God's glory to show how a nation that rejected his light must sink from the highest pinnacle of wealth and fame, so will it be for His glory now to come in and leave the land upwards, until, by the enlightenment and morality which accompany the pure Gospel, she shall rise again to the power and riches of which she is so capable. Thirty years ago British Christians who dared to preach Christ in Spain were expelled, and Rome held the people closely in her chains, when a small parcel of tracts in 1852 was skillfully introduced into the country. Success emboldened the private efforts thus made, until at length they became so important that a society had to be formed; and this society, secretly and under the greatest difficulties and dangers at first, and now openly, have been working ever since to bring about this second Reformation. After mentioning some of the difficulties of their secret work, and its success in bringing groups in various towns to the light—among whom were the martyrs Matamoros and Alhama—Mr. Duncan showed how needful to success it was that ere the door for the preaching of the Gospel was opened a native ministry should be raised up, because of the Spanish pride and prejudice against foreigners; and how, in the Providence of God, the Spanish Government was led unwittingly, by its persecuting spirit, to bring about this very result, by driving the more prominent of the Christians into exile, where, coming into contact with Christian ministers, they learned to live the Christian life and preach the Gospel of Christ. When these men had become preachers of the truth, they met in solemn assembly in Gibraltar to prepare a Confession of Faith and a Code of Discipline for the Spanish Reformed Church; and when this was done and all was ready, the blow was struck by the revolution of 1868, and the exiles were told by General Prim, "You may return by the first steamer, with your Bible under your arms, and preach its doctrine in the streets." After describing the enthusiasm with which the preachers were received, and the opposition of the priests, Mr. Duncan spoke of the subsequent clearing away of the chaff by winds of politics and persecution, and the settling down of the Churches in various cities, the negotiations of the two Churches which formed at first round Madrid and Seville as their centres, and their ultimate union, by the amalgamation of their confessions of faith, so that, while supported by different committees and Churches in Great Britain and abroad, they are now one Church with their own orthodox standards, the result of growth from within, and not of pressure from without. Wesleyan, Anglican, and Plymouthist Missions had also been formed, which went on the system of imposing their own creeds and forms, so far as possible, upon the people; but they were purely in the position of missions. Of the Spanish Christian Church five stations are maintained by the Spanish Evangelization Society, San Sebastian in Madrid, and churches and schools in Granada, Seville, Cadiz, and Huelva, in which efficient agents are at work, including Alhama. Besides the work in these cities, of which Mr. Duncan gave a satisfactory account as to numbers and efficiency, the agents undertake itinerant labours, for through their preaching groups of Christians have been formed in many surrounding towns, who require occasional instruction, that they may be well equipped as they go out to their fields and workshops to tell their fellow-workmen of the love of Christ. Mr. Duncan mentioned most interesting cases, quite beyond such circles, where other influences have been powerfully at work. He also gave a few interesting personal cases showing how mysteriously God prepares the hearts of some before bringing them into actual contact with the Gospel, of which they have been brought to feel their need, and he concluded by an appeal for the prayers and support of Christians. His stay in this country had been much prolonged by the necessity of the society. They feared having to close one or two of their stations for the want of two or three hundred pounds. Happily his labour here had been blessed to the keeping open of stations which otherwise would certainly have been closed, and he trusted that by the faithful liberality of Christians their position would be once more consolidated. Mr. Duncan brought out prominently that the opposition of which we read from time to time in the newspapers is from the local Governments, and not from the central, and that where the law had been infringed by local despots, and the central Government had cognisance of it, the despots had been punished by dismissal, and redress had been given, while all the efforts of the Ultramarines had told in favour of the work, and shown that "He that is with us is greater than all that are with them." There was a liberal collection made on retiring in aid of the funds of the society.—Weekly Review, London, England.

We learn that the Rev. Principal Willis, accompanied by Mrs. Willis, has gone on a tour through France and Italy, where we have no doubt that he will unite useful service in the cause of the Gospel with recreation.

Songs in the House of My Pilgrimage.

III  
"WHOM HAVING NOT SEEN BY LOVE."  
Lord, I am Thine; Thy grace unsought  
Stooped to redeem me from above,  
My life from sin and bondage bought,  
And bound me with the cords of love.  
My eye has never looked on Thee,  
My ear has never heard Thy voice,  
But, O my Lord, Thou lovest me,  
And in that love I now rejoice.  
"Mid toll and sorrow here I rove  
With strangers in a world of sin,  
But Thou wilt come from Heaven above,  
And with Thy loved ones take me in.  
I served and guarded by Thy grace  
Into Thy home I shall be brought  
And I shall see Thee face to face,  
With joy beyond the power of thought.  
The bleeding brow once crowned with thorns  
With glory crowned I shall see,  
The form once docketed in robes of scorn,  
Enrobed in peerless majesty.  
And I shall join the white-robed throng  
That cast their crowns before the throne,  
Ours, ours, the never ending song,  
Thee, thee, the glory, all thine own.  
O haste away, ye laggard days,  
And bring the morning from above,  
When we at last shall see his face  
Whose love, unseen, has won our love.  
New Edinburgh, Ont. C. J. C.

Resisting the Devil.

The chief point in resisting the Devil is to do it decidedly and at once. There was no delay in our Lord's answer to him. He instantly repelled every suggestion of the adversary, just as a man does not wait when a fire has fallen among combustibles, but stamps it out at once. Some devilish sophistry will be urged by Satan as in the case of Eve, and the longer the tempted listens and answers the more surely will he waver and be lost. Suppose a man is travelling the road toward a grogery, where he has again and again been overcome and made a beast of; and as he travels along something whispers to him that he will be very moderate this time, that he is in a state now to require the stimulant and must have it, but that he will break off by degrees and not drink at all; he knows not, but ought to know, that Satan is talking with him. What should he do? Keep on debating the matter till he makes a decided spring for the door, and the glass is at his lips? No, let him turn right about in the road as soon as conscience whispers that it is the wrong road, and run, if need be, till he has left his evil companion far back. And so with every temptation. If it be wrong in trade, get thee hence, Satan; not one cent dishonestly will I take; I will starve first. If it be to gluttony, "Put thy knife to the throat," says Solomon. If to despondency, rise up and do good to some suffering creature, and it will be like a bucket of water thrown into a well where mephitic vapors have gathered, scattering them at once, and leaving the atmosphere pure. If to delay duty to God, as in a sacramental confession of Christ, take up the duty at once, and the hindrances will afterward appear as a barrier does when it is passed—formidable in front, but slight in the rear. Decision is the great secret of success against the wiles of the Devil. What a fool and traitor a sentinel would be to suffer a suspicious person to come nearer and nearer to him in the dark, talking with him and persuading him that he was a friend, till he got beyond the bayonet and muzzle of the sentry's gun, knocked it up, slew him and let the enemy into the camp; he should fire at once, if any answer come save the watchword. That Scotch proverb says, "He needs a long spoon that sups kail with the Devil." And the words of inspiration give us many warnings against the first appearance of evil.—Rev. Wm. H. Lewis, D.D., in the Churchman.

Hints to Young Christians.

Don't be afraid to "show your colors." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you. The timid, vacillating course is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective. There are many things you do not understand as yet. But let no doubt of uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you: act immediately on those. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time. Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing. Don't neglect the prayer-meeting or the Sunday school. Stir up your Sunday school teacher, and get your doubts explained. Go to the pastor with your questions, and find out the best he knows on the things that perplex you. Keep your heart warm by doing good. Make your life beautiful in the sight of men, and show them the sweetness and power of Christianity. Be conscientious in little things. Let the Master's spirit shine through every hour of your life. In school, in shop or field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kindly, the noblest of any person there. Follow Christ. Seek to produce his traits in your life. Do always as you would believe he would do if he were in your place; so you will have a growing, joyful, successful Christian career.—Rev. C. H. Richards, in Our Paper.

COLONEL GORDON, the African explorer is returning to Cairo.

TORONTO is about to purchase for the Credit Valley Railway the Iron Scheme, and for the Water works to the extent of \$425,000. The same is to be granted in such a way that the company now paying \$10 taxes, would pay no more than \$10.75.

Mr. J. H. Cameron's Bill Respecting Abortion.

According to the law as it stands at present, abortion is punishable with death. The Hon. J. H. Cameron, however, thinks that it is too severe. He admits that abortionists are not very respectable persons. Still, he cannot go so far as to call them murderers, unless they intentionally kill the mother—which very few of them ever do. Accordingly he has introduced a Bill, to render their position more pleasant to them. I shall now make a few remarks on it, founded on the sketch just given in the Montreal Daily Witness of Feb. 24th, of his speech when he introduced it. Mr. Cameron said that "recent events (referring, of course to, the Gilmore-Davis case) render it apparent that a change in the law is necessary." Any reasonable person will, at once, admit that a change is necessary in the manner of dealing with the crime of abortion. The change, however, should not be in the law. It is a most excellent one. Let it stand. The change should be in the administration of the law. Instead of treating it as a dead letter, carry it out. That is the right kind of change. Jack Ketch is a very useful member of society in his own place. Mr. Cameron thinks that a change in the law is necessary, because the present one is founded "on the principle that where a party is engaged in the perpetration of a felony, and death ensues, the crime is that of murder." A sound principle the one referred to is. I have no doubt that Mr. Cameron so thinks of it in some cases. Suppose one would commit arson, and a fellow-being should be burned to death—though not designedly—I have no doubt that Mr. Cameron would call the former a murderer. On this principle drunkenness is not accepted as an argument in favour of an evil-doer. If it be set aside then, I maintain, drunkenness must be regarded as a palliation of crime. Consequently, if one wish to commit murder, all he needs do beforehand, is just to take a glass or two of liquor, and he can safely laugh at the hangman. "In the United States, however, the law recognizes different degrees of murder." Mr. Cameron seems to think that we should, therefore, follow their example. Now, it is certainly most ridiculous to refuse to adopt a change in our laws, merely because it is found in the United States; but it is just as ridiculous to adopt it for that reason. We are as capable of judging right and wrong as the people of the United States are. In some parts of the United States there is utter laxity in the matter of divorce. Would Mr. Cameron wish to see the same introduced here? "It is advisable," said Mr. Cameron, "in this country to amend the law, changing the crime from murder to manslaughter, in cases where death is not intended." According to this, though the mother dies, yet unless it can be proved that the abortionist meant to kill her, he is to be treated only as if he had happened to kill her in a drunken fight. As I have already observed, few abortionists mean to kill the mother. But I maintain that in every case of abortion death is intended. It cannot possibly be separated from the crime. Abortion is taking away of life—the life of the child. There cannot be abortion without that. But Mr. Cameron evidently looks on an unborn child as not a human being. Now, I maintain that an unborn babe is as truly a human being as a full-grown man is. I challenge Mr. Cameron or any one else to refute what I have just stated. The life of an unborn babe is, therefore, as truly human life as that of a full grown man is. A spark of fire like a pin's point is as truly fire as a burning Chicago is. If, then, abortion be not murder, there is not such a thing as murder. Mr. Cameron makes a great profession of religion. He often speaks in Synod. It is, therefore, much to be regretted that he should bring in a Bill, the effect of which, should it become law—will be to make the crime of abortion less heinous in the eyes of the public, and thus encourage licentiousness. I quite agree with him when he says that "it is unwise that the law should remain such that the decision of the court in regard to the death penalty is not enforced, but executive clemency sought and obtained." But—as I have already observed—the proper remedy is not to destroy the law, but to fulfil it. The clause which makes the publication of abortionist advertisements and notices a misdemeanor is a most excellent one. Were it carried out, it would remove a large heap of abominable rubbish from many of our newspapers. The Hon. Mr. Blake spoke on the occasion. Let us hear what our Minister of Justice says. He agrees with Mr. Cameron for two reasons: "1st. Because a punishment held in a popular sense in applicable by reason of its severity, defeats the object of all enacted punishment, namely, certainty of conviction." But it has to be proven that the public looks on the present law as too severe. Mr. Blake's own opinion is that it is so. He says: "2nd. Punishment which in its terms is excessive and inapplicable when conviction does take place, leads to the invoking of the executive clemency in improper cases." Our Minister of Justice must have very low views of the crime of abortion to use such language. Well, I have already proved that if anything deserves to be called murder abortion does. I hold that death is the only proper punishment for murder. Of these two propositions I, therefore, make the following syllogism; "The death penalty is not too severe for murder. Abortion is murder. Therefore, the death penalty is not too severe for abortion." Of course, those of our legislators who have lax views regarding abortion, and those of them whose conduct in reference to the sin which usually gives rise to it is lax, will vote for Mr. Cameron's Relief Bill. Should the Bill referred to become law, Davis and his concubines, Sparhawk, Graves, and the rest of that band, will, of course, soon be permitted to go whithersoever they please. T. F. Melis, Que.

"In Wretchedly Bad Taste."

The following letter was sent to the Globe for insertion. Mr. Chiniquy's request we can be room for it in these columns:—  
To the Editor of the Globe:  
Sir,—When on my way through Nova Scotia to recruit my health, a friend handed me your weekly of the 18th inst., where I read: "We are not surprised that the Bishop of Montreal should condemn the proceedings of Father Chiniquy, when that gentleman consecrated the host and then broke it in pieces and trampled it under his feet, in order to show that it was not the body, blood, soul, and divinity of our Lord and Saviour. That proceeding of Mr. Chiniquy, if as represented, was, in our estimation, in wretchedly bad taste."  
To these plain words of yours, please allow me to answer you by a few plain words also.  
1st. I really cannot do the wafer, and made a God (a Romish God of course) with it, in the presence of a great multitude of people. Though you deny me that power, because I am now like you, a poor heretic, the Bishop of Montreal with all the Popes and theologians of Rome, who must understand that matter as well as, if not better than you, say that I have that power. Yes, they acknowledge it to be a true fact, what here you say to be impossible, that a wafer consecrated by me is no more a wafer, but that it is the true body, soul, blood, and divinity of the Christ God worshipped at Rome. So long as I am in the peaceful possession of that marvellous power, it seems to me that you ought to think and speak more respectfully of your old friend Chiniquy. For, with such a tremendous power in my hands, I am not only infinitely above you, but I am also much above the poor defenceless God of the Pope, since I can force Him, in spite of Himself, to come down from his high throne into my profane hands! Nay, I have the power, at every hour of day and night, to grind, and pulverise, and multiply Him! It is in my power to put that almighty God of the Pope into my vest and pantalon pockets, to force Him, as the greatest part of the venerable (?) priests of Rome do, to travel with me in the streets, in the railroad cars, on the steamer, etc., etc.!!  
All the Popes, notwithstanding your heretical denials, all the bishops and priests of Rome boast that this is one of the fundamental truths of their holy (?) catholic and Apostolic (?) Church. I hope, sir, you will not be any longer so unjust as to deny me the great and glorious privileges which I have by the grace of the Pope. For if you deny a thing which the Bishop of Montreal tells you to be true, you sin against the Holy Ghost, you commit an unsurpassed iniquity; for the Church of Rome tells you, "The people must obey the priests, the priests obey the bishop, the bishop obeys the Pope, and the Pope obeys the Holy Ghost!"  
2nd. I have not trampled down under my feet the wafer God of the Pope, as the Bishop of Montreal has told you. But I am very sorry to have forgotten to give this little "passtemp" to the God of His Holiness. I had thought that the divers other trials through which I had forced the wafer-god to pass, were sufficient to prove to my dear countrymen that "a God made with a biscuit is the most contemptible, ridiculous, and powerless divinity which the heathen world had ever heard of." I have smashed into fragments the two wafers which I had turned into the Pope's God. Then, instead of two big Gods made with two big wafers, I had created at least two or three thousand Gods of Rome! Have you ever heard of such a grand performance?  
Please do not refuse to believe me. For the Holy (?) Church of Rome, which you know well, is infallible, will tell you that this is an incontrovertible fact. That church will also assure you that a single consecrated wafer makes only one God; but that if you break that consecrated wafer into two or three thousand fragments, there will be two or three thousand bodies, bloods, souls, and divinities of her Christs! There will be two or three thousand of her Gods!  
What a glorious thing it is to be a Roman Catholic! Oh! why is it that you and I, and so many others, have not light enough to submit to such a holy church, out of which there is no salvation?  
3rd. Let us come now to the rebuke you gave me, when you say, "That proceeding of Mr. Chiniquy was in wretchedly bad taste."  
Please tell me if it were not a thousand times more "wretchedly bad taste" in God and Moses to write in the second commandment that man had no right, no power to take a created thing and turn it into God and worship it? Do you not find it "wretchedly bad taste" in God to repeat those words, day and night, at every hour since the beginning of the world, in spite of all the canons and bulls of the Pope's?  
Please tell me, "yes" or "no," on this question. Is it not "wretchedly bad taste" in the Protestants to keep a book called the Bible, which says, at every page, that the popes, the priests, the bishops, and all their people are idolaters, because they worship a God made by their own hands with a little cake? Is it not time, through respect for our fellow-subjects and good neighbors the Roman Catholics, to turn our Bibles out of our homes and schools, and burn them, as we are ordered by the Pope?  
You find that it is "wretchedly bad taste" for me to smash the God of Rome before the people, and throw the fragments on the floor, that they might be trampled under feet, in order to show to my deluded countrymen what a contemptible God they worship. But did not Moses commit the same act of "wretchedly bad taste" when he burned in the fire and ground into powder the golden-calf-god of Aaron, and then forced the Israelites to drink of it, and thus taste and see the creation of their folly?  
Yours truly,  
C. CHINIQUY.  
Picton, Nova Scotia, 24th Feb., 1876.