

"That this meeting records its hearty approval of the Basis of Union between the United Presbyterian Church and the Presbyterian Church of Canada, together with the declaratory statement adopted by the Synod of this Church at its recent meeting in Hamilton, and expresses the hope, that all obstacles to a cordial Union of these Churches are now removed."

It was further moved, seconded, and resolved, "That a copy of the above resolutions be transmitted to the Convener of the Union Committee of the Presbyterian Church of Canada."

JOHN CRUMDIE, *Secretary.*

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.—In the recent communications which have appeared in the *Home and Foreign Record*, there are several encouraging circumstances recorded. Dr. Duff mentions the case of two young men, who had come to the Mission house as candidates for baptism, and who were subsequently baptised. One of them had been taught several years ago in the Calcutta Institution, and the other in the Banskhera school. Both of them were engaged as teachers of youth, and were mature both in years and judgment. Dr. Duff mentions several circumstances to show that irrespective of those who have sought admittance into the church, there are many who are really influenced by the truth which they have been taught in the Mission Institutions. Dr. Duff refers to two important measures in the part of Government,—one of them being for the discouragement, mitigation, and gradual suppression of the barbarous practice of swinging by hooks through the back, which takes place at some of the Hindoo festivals; and the other being the appointment of a Commission of Inquiry, into the working of the indigo-planting system, and the condition of the native peasantry in connexion with it, a matter urged some years ago by the members of the Missionary conference.

At Bombay, three individuals had been admitted in the Christian Church. At Madras, Mr. Campbell mentions that a Christian friend there had offered 150 rupees per month for a girls' school, and had stated that if that one prospered, he thought he could, with the assistance of friends, support another. In the existing state of the funds this was felt to be very seasonable encouragement.

PRESBYTERIAN CHURCH IN IRELAND.

JEWISH MISSION—DAMASCUS.

Mr. Robson reports another addition to the Church at Damascus.

The communion in our mission church was observed on last Sabbath, when there

were thirteen native communicants, and Mr. Graham and myself. Two native brethren were kept away by sickness. Several of those whom we have received to the fellowship of the Church here have removed to other parts of the country, and three have died. On this occasion we received one new communicant, Salim, the second son of Dr. Meshakoh, a young man of much promise, over whose piety and earnestness of spirit we rejoice. He appears to have given himself heartily and wholly to the Lord. Only once before have we had the privilege of receiving to the fellowship of the Church, a young man whose parents also were members of the Church.

In two days I purpose, if the Lord will, to leave the city for a visit of two weeks to Yebrod and Nebk. I am not only to preach, visit, and encourage our converts, but also to administer the Lord's supper and baptism among them. Mr. Graham will be here during my absence all the time, and Mr. Frazer part of the time. Mr. Graham has begun to take part of the Sabbath services, and has thus entered on every part of the Missionary work.

The country is in a disturbed state, and murders are frequent. The Arabs in the desert are at war with each other. The Druses and the Christians in Mount Lebanon and Mount Hermon are greatly excited against each other, and it is feared that as soon as the harvest is over there will be open war between them. Both the silk harvest and the harvest of grain are now in progress: the former is unusually abundant, but the latter is deficient, and consequently the price of provisions is high. The government is tampering with the currency, in order if possible, to lessen its own financial difficulties, and the process in the meantime, will injure business, and increase the pressure on the poor. In the midst of these events we are peacefully distributing the Scriptures, preaching the Gospel, conducting schools, and pursuing all our usual labours.

MISSION FIELD IN TURKEY.

SOUTH ARMENIA.

An article in *Evangelical Christendom*, says:—

The state of the Mohammedans in Kilis is remarkable. There is a willingness to listen to arguments in favour of Christianity that is remarkable, and there is less of bigotry and bitter hatred of the Gospel than in other places. By intercourse with Protestants, and the reading of the Scriptures, many of them have obtained glimpses of the truth, and a very few are convinced that Christianity is true and ought to be embraced. One has even confessed his convictions. A few are present every Sabbath and listen respectfully. A short time ago fifteen Mohammedans and several females attended the service, and the Head of Police entered just as it was concluded, and said he had intended to have been in time to hear the service, and that he had frequently listened at the windows, fearing that his presence might not be agreeable within.

There is a good prospect in this reign among the Mohammedans, and when it is remembered how hostile in former times were

these people to the Gospel, such developments are very encouraging.

On 12 years ago this place was in a state of spiritual destitution, and it was a painful question whether the Gospel could ever enter there. But it has entered and found a lodgment.

There is now a respectable community of Protestants, a church of twenty-five members, and a school of over 100 pupils, and Sunday-school of 150, and a regular audience of from 150 to 200; a substantial church has been built, and not only are the Protestants a formally recognised body, but they command the respect of all, Mussulmans, Armenians, Greeks, Jews, and Catholics.

In a word the Gospel is not only doing its work among the Christian population, but has also found its way among the Mohammedans. Surely we may thank God and take courage.

MISSION TO THE ARABS.

A mission is originated to the wandering tribes of the desert by Rev. R. Grant Brown. Mr. Brown, was invited by Mr. Skene, the British Consul at Aleppo who had been chosen by one tribe as their Emir or Chief, to commence operations, and he has done so with the authority of the Committee on Foreign Missions of the U. P. Church. He says:—

"It is with deep and solemn joy that I receive the command of the committee to seek to open the fountain of life to the wandering tribes of the Desert. I thank God that they have so promptly and heartily resolved to enter on this work, and rejoice in the assurance that the prayers now ascending for the Arabs to our faithful God, will in his own, that is, the best time, be answered. But rejoice with trembling because you call me to this great and untried work. Mr. Skene is at present absent from Aleppo, but as soon as he can go to Dirhaze, I hope to accompany him, and to report what I see." And in a letter, dated 7th February, he says that the Consul was till absent on a journey with Mr. Alison, the Secretary of Legation, or, in other words, the Vice-Ambassador at Constantinople, and adds, "I am sure that the prompt attention of the committee will encourage him much, and that he will be delighted with the enthusiastic interest taken in the poor Arabs."

A letter from Miss Whately, the daughter of Archbishop Whately of Dublin, given in *Evangelical Christendom* for March, would seem to indicate that this movement with respect to the Arabs may be regarded as the result of prayer. Miss Whately had seen an extract from Mr. Brown's letter, given in the January number of that periodical, and she thus writes:

Palace, Dublin.

"I see in your last number, in a paper headed 'Opening among the Arabs of the Desert,' Thousands of petitions ascend daily for Israel, but none pray, 'Oh that Ishmael might live before thee.' I beg to state that this is, thank God, an error of the writer. For more than six months, a tiny band, united in heart, though far asunder, pray every Saturday evening for the Bedouin Arabs. I had the privilege of starting this union, and therefore mention it."

The mission which was thus preceded by prayer originated in Ireland, is also, we are glad to say, accompanied by the prayers of the Lord's people in England, as the following minute of the London Committee of the Council of the Evangelical Alliance shows: "14th