

sand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings.'

"Verily the time is coming when the Church shall have reprisal for all the trial and travail of her earthly pilgrimage. The amphitheatres of Rome Pagan, the dungeons and racks of Rome Christian, the stakes and fagots of Prague and Constance, the Alpine snows trodden and reddened by the bleeding feet of fugitive Waldenses, the glens of Caledonia, the Smithfields of England, the prisons of Burmah, and the shores of Eromanga, have been witnesses of her faith and patient endurance of cruel wrongs. Often have her hymns of praise to her King and Head been answered by the derisive shouts of her foes as they unsheathed their swords and rushed on to the slaughter. But the darkness of those nights of terror and of blood shall yet be dispelled by the effulgent radiance of the great white throne. No longer militant, but eternally triumphant, she shall lift her song to Him that loved her and washed her from her sins in His own blood, and raised her entire membership to the rank of kings and priests, and shall hear the anthem echoed back with loud and glad acclaim by the myriad hosts of the un-fallen sons of light. In anticipation of that hour of victory let this Assembly, representing so many kindreds, and tongues, and peoples, and nations, unite in rendering, once more, those words of welcome wherewith the King of Glory is greeted on His return in triumph from the field of conflict:—

"Ye gates lift up your heads on high
Ye doors that last for aye,
Be lifted up, that so the King
Of Glory enter may."

The Council being constituted Rev. Dr. Matthews, Quebec, stated that they had received communications from the Reformed Church of the provinces of Austria, the Secession Synod of Ireland, the Cumberland Presbyterian Church of America, and the Presbyterian Church of Jamaica, to be received into the Council with delegates, but as they were not aware whether their principles were in accordance with those on which the constitution was formed the committee referred it to the Committee on Reception of Churches, who would meet in due time, and report to the Council. The remaining business of the first day was of routine character and the Council adjourned at half-past ten o'clock, p.m.

RECEPTION OF DELEGATES.

In the evening a grand reception of delegates by Sir David Taylor, Mayor of Belfast, who received the honour of knighthood during the recent visit of Earl Spencer, took place at seven o'clock, in the Exhibition Hall, Botanic Gardens. The capacious hall was tastefully decorated with flags, banners, and plants, and presented a very effective appearance. Visitors entering the lodge found themselves in a beautifully fitted up and illuminated marquee, in which the Mayor, with the sergeants-at-mace, was in waiting to receive the various guests. On his right stood Rev. D. A. Taylor and Mrs. Taylor, and on the left Mr. J. Arnott Taylor and the Misses Taylor. The attendance was perhaps the largest that ever assembled in the building, and so far at least as geography is concerned, the most representative. The hall was literally thronged in every corner, and hundreds were unable to obtain admission. The band of the Fusiliers played in the building during tea and afterwards in the grounds. After tea, the Mayor took the chair amid applause. The twenty-third Psalm having been sung, he delivered an address of welcome, in which he said: "I give you all a hearty welcome to this town of which I have the honour to be the chief magistrate. It is very gratifying to me to see gathered together here so many representatives of the Church of our fathers and our affections. You have come from every quarter and almost every country of the world to join brotherly hands and hold brotherly intercourse. The many streams of which the great Presbyterian Church is composed are seen as it were to run together in this Ecumenical Council; and as we look upon this confluence we cannot but notice the oneness in all essential features, although their courses have been so wide apart, and their histories so varied. Let us hope that a sense of this union may lend fresh impetus to the whole, and lead to still greater things to be done for the glory of our common Master. Fathers and brethren and friends, I hold it to be an admirable feature of the Presbyterian Church that, although she has a sufficiently distinctive colour of her own, yet her

true blue is of a shade that blends easily with the hues of other denominations. We do not claim to be the only Church on earth. We are willing to recognize as fellow Christians all who hold the great fundamental principles of the Gospel. We believe our form of Church government and our doctrinal creeds are more consonant with Scripture than those of any other Church; but we are glad to acknowledge that under other ecclesiastical arrangements, as under ours, the Church of God is being built up. And when the great spiritual temple at last stands forth in all its perfection, we trust that through the instrumentality of our denomination great multitudes of living stones, gathered from north, south, east, and west, shall rest upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

The Rev. Dr. Magill, Cork, then delivered an able, stirring, and eloquent address in which the following passage occurs: "Now what is the distinctive testimony of the Presbyterian Church? It is the deep, rich theology of the Confession of Faith. It assumes to be the accredited witness before God, angels, and men, of the Pauline doctrine of free grace—embodying the great redemptive system in its conception, accomplishment, application, and eternal results. This theology we regard as the sum of revealed truth, the seed of all good and of all life, and when bathed in the love of God as in the Bible, every line of it is light and the very power of God unto salvation. What a weapon with which to assail the great world-kingsdoms! What a hammer for the gods of heathenism! What an artillery with which to sweep the whole arena of human life! What an arm with which to assail the pride of human depravity as it crops up in vice, in superstition, in agnosticism, in the credulity of atheism! Moreover, there is a sentence in the Confession of Faith which deserves to be written in letters of gold and carried round the world, affirming that "God alone is Lord of the conscience." If this great fact reached the cabinets of princes, if literary men and nations knew it, the black flag of spiritual despotism, which waves over half the old countries of Europe, would be hauled down, millions would come forth to the light; and under the emblazoned standard which this Council can do much to lift up and maintain, the highest interests of man immortal would be sure to be in harmony with the glory of God.

Mr. Thomas Sinclair was the next speaker, who concluded as follows: The aim of our union, therefore, is no narrow sectarian object, no mere glorification of our numbers, or our forms, or our polity. If we are indeed occasionally tempted to point with honest pride to the stones and pillars of which the great Presbyterian temple is built, we at the same time ever remember that there is among us one greater than the temple. From contact with Him in this council of His Churches we shall surely be inspired with somewhat of His compassion for our race, and joining hearts and hands with all of every name who profess the true religion, we shall make it the first object of our organization and our union to share with them in the splendid enterprise of reclaiming a wandering world, not to the mere cold shelter of a denomination, but to a place and a welcome in the many-mansioned house and family of God.

Mr. Robert McVicker, Mayor of Derry, then delivered a brief address in which he referred to the progress of Belfast. A century ago its population was only 9,000, now it numbered 220,000. He believed that to Presbyterianism a large measure of its prosperity was due. He concluded by joining in the welcome extended to the delegates and complimenting the Mayor of Belfast on the honour recently bestowed on him by the Lord-Lieutenant as Her Majesty's representative.

Responsive addresses were delivered by Rev. Dr. Hayes, for the American Churches; the Rev. Dr. Herbert Story, Roseneath, Scotland, Rev. Professor Jean Monod, Montauban, France, and Rev. James Megaw, Ararat, Australia.

The most interesting and enjoyable reception meeting was than closed by singing the doxology, after which the benediction was pronounced.

ALREADY more than \$5,000,000 are reported as given to Foreign Missions during the last year in England, with an expected additional \$2,000,000. Of this the "Wesleyan Methodist Society" raised \$750,000. The noble "Bible Society" is prominent in its contribution of \$1,200,000. The "Tract Society" follows closely in its gifts of over \$1,000,000. Upward of \$7,000,000 in all have been laid on the altar of the Church.

MISSION NOTES.

THE first money paid into the treasury of the Woman's Foreign Missionary Society of the Methodist Episcopal Church was the gift of a lady in the name of her daughter, who, a little while before her death, said:—"If I should not get well I should like to have papa give as much money to the missionaries every year as it costs to take care of me." The money was applied to the support of a Bible woman in Moradabad, India.

MR. SPURGEON puts a home question to those who are in doubt as to the real use and necessity of Foreign missions:—"Dear friends, you sometimes say, Will the heathen be saved if we do not send the missionaries? I will ask you another question: Will you be saved if you do not send out any missionaries? because I have very dreadful doubts whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"

AN old African missionary once observed:—"If you would mend man you must Christianize him; you must raise his dark, selfish, sensual nature to heaven and to God. If you are to benefit him you must bring God into the business; man cannot do it." This opinion was formed after many years of observation among the heathen and is confirmed by sad illustrations. Cases are frequent of Zulus having visited Europe, seen its refinement, its sanctuaries and benevolent institutions, but on their return to their homes deffing their civilized clothing, putting on the skins of wild beasts, taking a plurality of wives, and wallowing as at first in the mire of heathenism.

LORD ABERDEEN, in his introductory speech as chairman at the annual meeting of the Baptist Missionary Society, referred to the complaint sometimes made by unthinking people that great efforts are put forth without apparently great results. "At a meeting," said he, "a gentleman once said, 'Thousands of pounds have been spent in connection with this mission, but I make bold to say that if only one soul has been converted through its agency, the money has been well spent.' One friend commenting to another on this statement, said, 'Do you not think that was rather strong? Could you quite endorse that?' 'Yes,' was the reply; 'I should quite agree with it, if the one soul was my son'"

SEEING JESUS.

Occasionally the Christian timidly entertains a wish that he could have seen Jesus in the days of His earthly ministry. He almost envies the twelve disciples. He wishes he could have looked into the face of the Saviour; could have heard Him speak those gracious words, the like of which no other man ever spake; could have seen Him sit and talk in the home of Martha and Mary; could have witnessed His mighty works, making the blind to see, the deaf to hear, the lame to walk, the dead to live. But suppose such a wish could be gratified. Whom would we see? It would be the Christ in the days of His humiliation. We would see One, down whose cheeks often coursed the tears of sorrow over the sins of men. We would see One, suffering for our iniquities, hunted like a wild beast of the forest by men who thirsted for His blood, led by His countrymen to the brow of the hill upon which their city was built, that they might cast Him down headlong. We would see One, who groaned in the garden, and died on the cross; a man of sorrows, and acquainted with grief.

Now the assurance of the child of God is that he shall one day experience the fruition of a hope incomparably superior to that which the eyes of mortal men have yet seen on earth. David expresses the supreme hope of the Christian when he says; "I shall behold His face in righteousness." And the beloved disciple strengthens our faith, and fills us with joy, when he says: "We shall see Him as He is." Our hope is to look on the ascended, triumphant Saviour. We shall look upon Him as the King of kings, and Lord of lords, eternally enthroned at the right hand of the Father, with the sceptre of eternal dominion in His hand. We shall see Jesus in His eternal exaltation. Surely this blessed hope may comfort and strengthen the Christian while passing through tribulation on our way to enter the kingdom of glory! It is an exceeding great and precious promise: "If we suffer, we shall also reign with Him."