

on Wednesday. The subject was Evangelical Missions. The Rev. Dr. McLeod, President of the Board of Missions of the Reformed Presbyterian Church, presided. After a valuable report, and some addresses in French, the Rev. Dr. Duff was called on to make some remarks. You are aware how much the Doctor's health has been shattered, and you will be glad to hear that, though still far from being well, he is much improved. It would be useless for me to attempt to describe his address; it was such as no one else could make. Commencing with a reference to the report on Missions, which had just been read, he stated that it had led him to consider what might be the effect which it would produce. He feared lest it might be as if some one should gather from an arid desert some sparkling gems and should arrange them in a cluster, and say, here is a specimen of that land. No! it might do in replying to the infidel, to tell what the Church had accomplished; but it filled his soul with horror to think that there should be any feeling of complacency when the Church of Christ had done so little for the conversion of the world. What sacrifices had Christians made? The receipts of benevolent societies had been diminished on account of one or other causes, which had affected the revenues of God's people; but where had retrenchment been commenced? Had it been in regard to splendid residences, or sumptuous furniture, or rich viands? Had it not been with the house of God? Some thought that Christians should give a tithe of their income for the cause of Christ. But this was no measure for Christians. Even the Jew gave more than a single tithe. On examination it will be found that he gave at least three tithes. If any man wishes to be a Jew, let him give as much as that. But this is no proper measure. The man who has \$25,000 a year, and gives \$2500, does not give as much as the person who has only \$100, and gives \$10. The former has \$22,500 left, the latter only \$90.—Let the former keep for himself \$2500, and give the rest to Christ. All should retain only what their real wants require, and the rest they should give to God. There must be self-denial, or there can be no moral excellence in what we do.—What an instance and example of this principle in the gift of the Son of God to be the Saviour of his people! in the Redeemer's coming to our world, leaping from the bosom of the Father, across the vast abyss which separates man from God, that he might seek and save that which was lost! Those who are God's people will come under the influence of the same spirit. Their worldliness will cease. If we see that clod of earth falling towards the ground, we believe it to be under the influence of the traction of the earth. But if we see that clod rising upwards, and behold it gradually becoming ethereal and bright, till resembles some shining orb, we suppose that another influence is operating upon it. So with the child of God.

But recently, said the Doctor, I sat down in the Holy Land at Jacob's Well, and rested under the shade of the olive trees in Gethsemane, and trod upon many a spot which had been pressed by the foot of the Son of God, and while there I felt overpowered with the reflection that Christians were doing so little for Christ. They should be willing to go to the stake, to shed their blood, to make any sacrifice for him. There must be suffering for Christ before Christians will know what Christianity really is. There must be sorrow that so little has been done for him. And from the gushing tears, and sighs, and groans of a penitential Christian heart will come forth a power which never could proceed from all the self-complacent boastings of the spirit of the world.

The foregoing is but an inkling of what this great and good man said with so much in-ter-est and power, but I cannot now proceed further.—The solemnity, the rapt attention, the tears which many shed, showed how much the hearts

of all were touched; and when afterwards one of the French brethren made an appeal in the name of the crucified Saviour, to all who were Christ's followers, to make a new and entire consecration of themselves to God, and to avouch their willingness to suffer even death for his sake, the uplifted hands showed what was the effect of the thrilling words which had been spoken.

#### PRactical RESULTS OF THE CONFERENCE.

If the time had permitted, I would have wished to mention several other interesting subjects, to which I may return another time. But I must say one word more about the practical result of the Conference. In the meeting for *Turkey*, of which I say nothing, because you of course have all the details through your missionaries, reference was made to the intolerant law which condemns to death every Mohammedan who shall renounce his idolatrous creed, and avow himself a disciple of Christ; and it was urged as a duty binding on the Protestants of England and America especially to have it entirely repealed.

In consequence, several meetings on the subject of religious liberty, in which our English friends had the largest share, took place; and the following resolution was submitted to a meeting of the Conference by the Committee:

"That this Conference, consisting of Christian brethren, assembled, in the providence of God, from various countries and different religious denominations, entertain the conviction that it is the right of every man, in so far as his fellow-men are concerned, to worship God, as well publicly as in private, according to the dictates of his conscience, and to propagate the faith which he holds, by every means not contrary to good order, or to that obedience to government which is enjoined in the word of God."

This resolution having been unanimously adopted by the meeting, Dr. Baird suggested the propriety of an address being drawn up and adopted by the Conference on the whole question of religious liberty, and the duty of government in relation to it, with a view of sending it to all the governments of the Continent; and on the following day petitions were unanimously adopted to the Sultan, and to the governments of France, England, Prussia, Austria, Holland, Sardinia, and the United States, praying them to use their influence for the carrying out of laws for the protection of persons professing Christianity in Turkey. The question of a deputation to countries in which persecution had taken place, was then brought forward by Mr. Frederick Monod, who referred especially to the persecution of Christians, on purely religious grounds, in Sweden, and of the Baptists in Germany. After some further discussion, a Committee was appointed to carry out the resolutions of the Conference; and the nucleus of a deputation was formed, for visiting Sweden and Germany.

#### CLOSING SCENES IN VARIOUS TONGUES.

I ought to have mentioned that all the meetings began and ended with prayer and praise in French, English, or German. On the last day, Saturday, September 1st, a closing and solemn meeting once more assembled the members of the Conference around the table of the Lord. Pastor Frederick Monod presided; many brethren spoke. Then the words of our Lord over the bread and over the cup were pronounced in seven different languages. They were breathed in French, English, German, Dutch, Italian, Danish, and Swedish. They sounded like a small still voice, and the Lord was there, melting hearts into love, love to Jesus, and through him, love to the brethren. The memorials of our Lord were then carried to the seated congregation by brethren in the ministry. Then came the thanksgivings, first to the Lord who has deigned to be with us and to bless us; and then, hearty brotherly thanks were offered to the Christians of Paris for the fortnight's festival and welcome they had given to foreign disciples; no more

strangers and foreigners, however, not together fellow citizens with the saints and of the household of God.

#### EGYPT—PROSPECT OF CHRISTIANITY

MALTA, Sep. 4, 1855.

On a tour I lately made in the East, I visited, among other places, Egypt, and was happy to find, that since a former visit I made in 1851, there appears a dawn of a brighter day in that long-benighted though most interesting country, and its degraded native population.

In 1851 there were three missionaries in the whole of Egypt, and now there are nine; and one thing favourable is, that the labours of these missionaries are more directed to the native population than was the case formerly, and there is a prospect of the people being pointed, in their own language, to the Lamb of God who takes away the sin of the world. I was interested on finding that the frequent communication with travellers had done much to remove estrangement between the inhabitants and Europeans, and that thus the way had been imperceptibly opened for the introduction of knowledge, and many had begun to speak the English language.

The friends of religion have availed themselves of these openings, and missionary societies have directed their attention more fully to the place. The effect of this has been, that four additional missionaries have been sent to Cairo, and two to Alexandria, when in 1851 there was not one. Two schools that have long existed in Cairo are still continued, and I was informed that the patriarch of the Coptic Church, urged on by circumstances, was making preparation for a large educational establishment for his own community.

But what interested me most, in the way of education, was the school established at Alexandria, by the missionaries of the Scotch Society for Promoting Christianity among the Jews, Dr. Phillip and Mr. Brown. The latter was on a visit to Jerusalem when I was there, but I visited the school more than once with Dr. Phillip. He was in the habit of spending about three hours each day in it, and I was particularly gratified on hearing the instructions given, and taking a part in them myself; and seeing more than thirty pupils collected, Jews, Mahometans, and Christians, all joining in the same lessons, without distinction, and these in the Old and New Testaments. The middle wall of partition appeared to be entirely broken down, and the way in a fair state of preparation for the introduction of the gospel of peace, by which all distinctions are lost, and Christ is all and in all. This school, especially if it can be enlarged, as Dr. Phillip earnestly desires, may be the harbinger of great spiritual advantage in the country. The lessons are given in English, Italian, and Arabic.

Another interesting feature is, that the missionaries in Egypt, at present, are not under restraint as formerly, but can speak freely on the subject of Christian religion to either Jews or Mahometans, without exposing themselves to insult, and on some occasions will be listened to.—A large portion of the community are lamentably ignorant, but there is reason to believe a desire for knowledge is increasing, and the oracles of truth are likely to form a prominent branch in the schools that may be established. This consideration especially, lays the foundation for the hope that the period may not be far distant, when in this land, where Israel were long enslaved, and where the Saviour of Israel passed some of the days of his infancy, the Word of the Lord may run and be glorified, and the salvation that is in Christ Jesus be the theme of many a tongue.

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#### THE CHURCH IN THE CRIMEA.

The Rev. Mr. Wheeler, one of the chaplains