Contributors and Correspondents.

VACANT CONGREGATIONS.

Aditor British American Presbytprian.

DEAR SIR, -I have read with much interest the remarks of your correspondent "O.P." given in a late issue, relative to the above topics, and which are based on the proposed conference of elders and managers proposed controlled of enders and managers of vacant charges within the Chatham Presbytery, with a view to facilitate the early settlement of pastors over such vacanties. The this course we recognize the charge of the controlled cies. To this course, no reasonable objection can be offered. On the contrary, such a plan, if carried out in a kindly, encourag-ing way, would, I am pursuaded, be pro-dactive of the best possible results, but anything like dictation on the part of the Presbyteries, or any attempts to fill vacancies permanently in any other way than by the call of the congregations interested, would certainly entail disaster, and revive the unscemiy spectacle so often beheld under the role of lay-patronage in the past, of full pulpits but empty pews.

It is not at all likely that the method of filling vacancies hunted at, by "C.P.," will meet with such general acceptance as to warrant a trial, but it is a significant fact, notwithstanding, that not a few Presbyterian ministers in the Dominion, who evidently regard the present practice of admit-ting to the pastorate on the popular call, as detracting from the dignity and inde-pendence of their position as ambassadors of Christ, are auxiously looking forward to Presbyterial patronage of the most absolute kind, as the only desirable mode of settle-

With regard to the delay so often mani fested by vacant congregations in calling ministers, and of which he complains, "C.P." ministers, and of which he complains, detribution of blame. The "appetite in the line of sensational preaching." which he charges upon delinquent congregations, if intended to be understood in the ordinary acceptation of the phrase, undoubtedly betokens an un-healthy state of mind, requiring all the correctives which he recommends, but as it is to be regretted that he has seen fit to place in the fore-ground as possessing in an eminent degree the quality so much lusted after), the name of one who has long ago made full proof of his ministry, and the charm of whose preaching his in his clear exhibitions of gospel truth, which he atters with an intense desire for the salvation of the lost. If, however, the gifts of such men as Spurgeon, tgifts of Christ to his Church, who can doubt?) are to be purchased with money, as "C.P. broadly lids, it is perfectly plain that the majority of our vacant congregations need hope for no farther participation in them than perhaps an occasional bone from the tables of their wealther and more highly favored neighbours. After all, the burden of "C.P"s. remarks amounts to a recommendation to vacant congregations to content themselves with such spiritual fare as their funds can furnish, and to refrain from coveting the "best gifts" till they can afford to pay for them, while overhead in shadowy outline Presbyterial patronage is hold in terrorem with a view to enforce prompt compliance.

Omitting many causes which might reasonably be urged as having a tendency to retard settlements in general, I confine my remarks to one which chiefly obtains among the better-off class of vacancies, to which your correspondent more particularly attaches blame. It is a fact which cannot be depiced that this class of congregations. which you corresponds that which cannot be denied that this class of congregations, though formed long ago, are far from being in a settled state. A continual shifting process is going forward, which betokens a love of change on the part of minister, or people, or both. The consequences are disastrous to the success of pastoral work, for it is absurd to suppose that the close and loving relationship which ought to subsist between pastor and flock can be maintained, so long as pastors are looking out for calls to positions of greater influence in the rch, on the one hand, while their congregations are in constant dread of such being received and accepted on the other.

When such a state of matters prevails so extensively, with every facility afforded for wresting from congregations the pastors of their choice, and when this bereaving process is oft repeated, which is frequently the case, we cease to wonder that the people become fretted and distrustful, with but little heart to solicit a connection, which former experiences has taught them may be of very short duration. Moreover, congrega-tions are at such times in the fittest state of mind for giving way to the wily proselytizer, who, in many instances not unsuccessfully, seeks to persuade them that the ministers of their communion are only hireling shepherds, who embrace every favorable opportunity of change, for purposes of gain.

The remedy for these evils hes to a great extent in the hands of Presbyteries. Let them discourage, as far as possible, the translation of settled ministers. Where the relationship between paster and people is satisfactory, let not "a call" break it up.

If such measures were adopted generally, vacancies would saidomer occur, and when they did, would be more premptly filled.

A COUNTRY ELDER.

THE LATE REV. ROBERT KENNEDY

Rditor British American Presbyterian.

DEAR SIR,-Since my communication which appeared in your paper of 18th inst., I have received through the Post Office some more contributions for the benefit of Mrs. Robert Kennedy and her children, amounting to \$14. Among them is one of \$4 from a Christian brother in the Province of Quebec, and I take the liberty of asking room in the Prisbyterian for a few sentences from his letter. I do so because I think they may call forth more aid to the case in question, and because I would fain yot bring up the amount to at least the \$1,500

He says: "In the BRITISH AMERICAN PRESENTERIAN of the 15th inst., I saw an ar-ticle from you respecting the case of the judge widow and children of the late Robert Ken-five.

nedy-long known in this country as a faithful servant of the Lord Jesus Christ-intimating that Canada had furnished for the widow and four emidien the sam of three hundred dollars. There is no doubt but that this sum, small as it is, will make the widow's heart ring for joy; yet one cannot help thinking how trilling the sum! Canada, Ontario, the C. P. Church with over 500 with the sum! ministers, and over 1,000 elders, contributes the sum of \$800 to assist in providing for a widow and four children! I wonder what the Free Church of Scotland will think of Canadian liberality, Canadian piety! You appeal of the 15th has had its effect on me, and I send you four dollars to the "Wid-ow's Fund" and the children, who will never know a Father's care and a Father's love. I wish my resources had been greater. I pray God to write upon the hearts of Canadian Christians his over-precious words, "Remember them that suffer adversity as being yourselves also in the body," Heb. xii B. How soon and how suddenly changes come. Let happy, smiling mothers think that the case of the widow of the active, industrious, evangelizing Robert Kennedy, tolay, may shortly be theirs."

These sentiments of my warm-hearted correspondent are surely very creditable to him. I may say that they accord more or less with those who have favored me with

notes enclosing contributions. I may state here that the bank deposit account in the case stands at present \$47.10, including the above.

ANDREW KENNEDY. London, Ont , Aug. 25th

Missionary Items.

Donniark was the first Protestant country to send missionaries to India. Carey, as is well known, was obliged to establish his mission at the Danish settlement of Scrampore, about ten miles above Calcutta. In 1845, the East India Company purchased Scram-pore and Traaquebar from Denmark for £160,000.

Up to this time the Americans have established in Turkey 222 common schools and 78 churches; they have educated and licensed 110 pastors and teachers; opened 200 proaching stations; founded four theological colleges, and 12 girls schools, and gathered around these institutions a Protestant population of ever 20,000 souls. They have circulated 100,000 copies of the Scriptures, and half a million of other useful and religious books.

An American missionary, who had recent ly arrived in Japan, says: "Yokohama is a beautiful place, situated mostly on a high bluit, before which lies the native city and a sate harbor. A radway train runs to Yeddo every hour, about eighteen miles higher up the bay. The upper classes are very generally adopting the European costume and many of them speak English. They are great smokers, men and women equally midulging in the habit, whether in boats, railroad cars, or social gatherings. They are much better clad than the East Indians, are avery polite people, and though they have the reputation of being the greatest liars on the face of the globe, I see no evidence that such a sweeping condemnation

A Presbyterian missionary in China gives an interesting account of a small sect met with on a recent journey, free from the grosser forms of idolatry, and holding views of doctrino resembling in some respects those of revelation. They seemed to be much interested in the preaching of the missionaries, and a hundred persons among them were regarded as carnest inquirers. In another district in China two female missionaries spent several weeks lately in labor among heathen women. They travelled over forty miles in two days in wheelbarrows. The heathen women received them very cordially, and good seed was sown for a future harvest. The American Sown for a future harvest. The American Presbyterian Mission in China was com-menced in 1844, and now numbers 28 American missionaries, and 684 native com-

municants. "The Hon. William H. Seward spent one "The Hon. William H. Seward spent one or two years previous to his decease in travel through the East—Japan, China, India and other lands having been visited by him. He speaks in the following eulogistic way of a noble mission in India:—"The Arcot Mission of, the Dutch Reformed Church of America was established by three brothers, Scudder, sons of the eminent mission way who labored here thirty years ago. ary who labored here thirty years ago. Beyond a doubt, the success of this mission is due to the persevering energy and win-ning address of these preachers, but it was more to the happy combination of medical practice with their religious teachings.
The municipal district in which the Arcot Mission is established is about one hundred and sixty miles square. The missionaries found within it only thirty-five native Christians, and these were without a church or a school. They have now (in addition to their own number, which is six) fifty native helpers, who teach day school in seven teen villages. They have their boarding schools—two for boys, one for girls, all voluntary. The converts intermarry. The children thus educated, although belonging to all the various castes in the country, are placed on a footing of complete equality. But even a more beneficent institution than these schools is a medical hospital. The institution was founded in 1866, and during the next year flow threat thousand nine hunder. the past year fifty-three thousand nine hundred and sixty-three patients were gratuitiously treated from its dispensary. Seven hundred and fifty-three of these were inhundred and fifty-three of these were in-door patients, who were provided with beds, food, and clothing. This noble mission draws from its patrons in the United States only \$25,000 a year. The simple homes, fiugal habits, and patient labors of these missionaries and their families are worthy of all praise and admiration." are worthy of all praise and admiration."

The lady medical students, of the Edinburgh University have brought action against the Sonatus Academicus, asking the court to hold that they were entitled to matriculate and attend classes in the University, and also to graduate. The learned judges disallowed their claim by seven to

Andbatu School Teacher.

LESSON XXXV.

August 31, 1878.

THE POWER TO FORGIVE SINS.

Mott. ix. 1-8.

COMMIT TO MEMORY YORSES 6. 7. Parallel Passages.—Mark ii. 7; Ps. xxxii. 1; Luko v. 26.

With v. 1 and 2, read James 1. 5, 6; with 8, 4, read Ps. xliv. 21; with 6-8, read

Rom. v. 11; Isa. xliii. 25. CENTRAL TRUTH .- Christ is mighty to

INTERNATIONAL TEXT .- Be it known unto you therefore, men and brothren, that through this man is preached unto you the forgiveness of sins.—Acts Am. 88.

ave.—Isa. lxiii. 1.

It was stated on "Our Lord's Ministry." It was stated on "Our Lord's Ministry," that his miracles proved his ability to deal with sin—not meré "wonders," but had a meaning. They said in effect, "Sin makes misery. I can put away the misery: you may see thoreby that I can put away sin "This is illustrated with surprising clearness in to deal learness." in to-day's lesson.

This miracle at Capernaum, "his own city," mentioned in iv. 18, on the west side of the lake. He had been on the east side: ch. viii. describes his proceedings there, and v. 1, of our lesson belongs to it, concluding the narrative with his stepping on board the boat or "ship" of viii. 28, which took him over and probably waited for him. He was born at Bothlehem, brought up at Nazareth, hved in Capernaum, and many of his mighty works there. Hence, "And thou Capernaum!" xi. 23.

The time is not fixed by the first verse. The opening words of v. 2 are as much as to say, "one more proof of the power of this great teacher."

We see a group-men (Luke v. 18) have brought a sufferer to Jesus; a mixed crowd is around; we have only to do with the crowd in a general way. We must particularly study the principal actors: the sufferer; the great physician and his critics. The cure will introduce the lessons.

I. THE " MAN SICK OF THE PALSY," the paralytic, for that is the word. He could not come—others in pity brought him on a poor couch, or cushion, which eastern bods resemble more than they do ours. How he came to this state—whether "this man sin ned, or his parents," so as to bring this or, we are not fold; nor is it material to us to know,

He came of his own will, probably at his own request. They brought him in the hope and behef that Jesus could aid him, that their effort was not worthless. They had knowledge of Christ's character and world from what from the character and the constant of the character. works from report or observation. They believed enough to lead them to take this step. Jesus calls their state of mind

When we have learned and believed enough concerning Christ, to induce us to go to him, our state of mind is faith. In our case it is not disease of the body, but of the soul; but he is the physician of the

When we are concerned about others, and carry them, to Christ in prayer and effort, he regards our act as one of faith. So it is written, "Jesus seeing their faith."

These men showed their faith in proper and convincing ways. We see from comparing this with the fuller account in Mark ii. 2. 4, and Luke v. 18, 19, that Christ was in a house—crowded—the passages filled with people; the men got on the roof, and "let him down through the tiling into the midst before Jesus." While, from the construction of the houses, this was easier than it would be with us (as a stair often ran up outside, Matt. xxiv. 17), still it was not without trouble, and it put beyond doubt their These men showed their faith in proper out trouble, and it put beyond doubt their believing expectation.

What a lesson to us. It was the bodily cure they sought. We seek spiritual healing for ourselves and others. What pains we should take! Let us not be afraid to do "out of the way" things, if it will show our earnestness, and bring others to Christ.

II. His Physician begins within, and with the most important matter—speaks tenderly, "son;" encouragingly, "be of good cheer;" authoritatively, "thy sins be forgiven thee," that is, "are forgiven." The hearers knew that he did not wish them forgiven; any one might do that; but forgave them. Why this style of expression? (1) They were eager about bodily cure. He says in effect, "that is not the main thing." The man had possibly deeper thoughts in his heart, like ch. v. 6, which Christ sees.

(2, This mode of dealing suggests the nnection between sin and misery.

(8) It startled all; led to inquiry and statements, and proof of Christ's right and authority.

III. THE CRITICS OF CHRIST. Scribes present; in numbers; from the neighborhood around (Luke v. 17), as well as the city; jealous of Christ, whose higher " au-' and popularity, made them sharpsighted censors. They said, "This man blasphemeth," speaks man tously, assumes to do what God only can do.

To use a paradox, they were right, and

they were wrong. they were wrong.

(1) Right as to actual forgiving being exclusively God's work. They knew the letter of the Scriptures. Jesus does not contradict them here. If the Romish view had been taught by him he could have said, "My apostles, and all their successors can forgive sins—innumerable priests shall do it in my church." He naver says this. His in my church." He never says this. His disciples never said this, never used such language as his.

(2) Wrong in counting him a mere man. And to this he directs his instruction. He sees (v. 4) their thoughts, and says, "Why &c., why suppose I have no right?" An impostor could more easily inclead you as to the unison pardon, that the visible cure. New to show you that I am no impostor in things unseen. It perform this work in the things you can judge of; and ought in all consturning to the paralytic, with a word, that !such separation."

produced instant effect, the cure was wronght, and proved by the man walking away with his hed! "Power on surth," not only God in heaven can do this son on earth can do it also.

IV. THE CUSE was instant, complete undeniable. The proof was there. A word did it, "You deny my authority and power? there I' It was conclusive. Not one word of earli appears to have spoken in presence of the plain fact! There was an impressive, unstudied peturosqueness about dowed prophet.

Lessons.—(1) Faith, trust in the power and grace of Christ, honours, is pleasing to him. Man falls by unbehof, rises by its opposite. God is pleased when we hope and work for other's good.

(2) Jesus knows the thoughts of men's hearts. See Luke vii. 39, 40; John ii. 25. This is an attribute of God, Ps. exxxix. 1. Christ claims it, Rev. ii. 28.

(8) He can forgive sins—is one with God. See Rom. vil. 18. He does not deny that God only can, rather admits it, and pro-ceeds to show that he is God.

(4) He proves his right and power to for-give by doing the works that "insue other man did," John xv. 24. The works proved him true beyond doubt; and if he was true, he should have been believed when saying he was divine.

GIFT OF HALF A MILLION STER-LING TO THE ESTABLISHED CHURCH OF SCOTLAND.

THE BAIRD TRUST.

Mr. James Baird, of Auchmedden, has

paid over to a body of trustees, to be called The Baird Trust," the sum of £500,000, to be applied for religious purposes in con-nection with the Church of Scotland. The general objects contemplated, and the spirit by which the donor has been actuated, may be gathered by the introductory words of the trust deed. Mr. Baird states that he "tools deeply impressed with the extent to which spiritual destitution prevails among the poor and working population of Scot-land; and being satisfied that this proceeds in a great measure from the want of properly organized and endowed territorial work; and considering also that there ap-pears to be a tendency to a departure from the truth, and to an exclusion of religion in the teaching of the young, and that the means available by law are insufficient to provide for the faithful teaching and preach-ing of the Word of God; and being satisfied that, under existing circumstances, the evils aforesand cannot properly be met, nor the objects before mentioned attained, with out the aid of private benevolence and additional organization and fresh influences;" he consequently founds the present trust. After providing for the endowment of the "Baird Lectureship," lately founded for the illustration and defence of the vital truths of religion, and for the promotion of Christian knowledge and Christian work, Mr. Baird directs that the trust fund is to be expended "for the support of objects and purposes in connection with the Established Church of Scotland, all of a religious char acter, and for the aid of institutions having the promotion of such purposes in view my grand object being to assist in providing my grand object being to assist a protein general the means of meeting, or, at least as far as possible promoting the mitigation of spiritual destitution among the population of Scotland, through the efforts for securing the godly upbringing of the young, the establishing of parochial pastoral work, and the stimulating of ministers and all agencies of the Church of Sectland to sustained devotedness in the work of carrying the gospel to the homes and hearts of all. In carrying out those subjects, Mr. Baird indicates in detail the considerations and principles by which he desires that the principles by which he desires that the trustees should be guided. Such is the general purport of the deed under which this important gift is to be administered. The essential misoiples which manufact the provade the scheme may be briefly stated to be these-That, if the work of the Church is to be effectually done, it must be territorial and endowed; that it shall be an important part of the duty of the trustees to ascertain efficiency of existing agencies; and that the expenditure of the fund on such agencies shall depend on their ascertained usefulness. The deed proceeds on the assumption that the ends contemplated are not being sufficiently attained by existing means and agencies, that the required work might be more effectually done, and that increased efforts are called for to meet the exigencies enorts are caused for to meet the exigencies of the case. What Mr. Baird specially contemplates is the reform and extension of existing organizations, and the bringing into play of "fresh influences" tending to evoke throughout Scotland an increasing liberality in the promotion and support of Christian work, and also an increasing earnestness and activity in carrying it on, carnestness and activity in carrying it on, the stipulations in the deed, requiring evidence that fatthful work is done wherever the funds of the trust are expended, will have the effect (as it is Mr. Baird's intention they should) of leading the promoters of Christian organizations to contribute more readily and with more satisfaction by giving them reason to expect that their gifts will be turned to good account. If the trust is judiciously administered, we are safe in predicting that Mr. Baird's gift will prove as useful as it is beyond question munificent.

The Halifax Presbyterian Witness says:

—"Wo are glad to state the British Government has fully sustained the constitutionality of the New Brunswick School Law. It is high time that the agitation on the subspect should terminate. Roman Catholics is high time that their neighbors if their religion is of such a characted necessitateseparation from Protestants, ought in all conscience to pay the price.

A "SETTLEMENT" DIFFICULTY.

The Established Church of Scotland may well wish patronage abolished, for no great interval clapses, according to the London World, without some disputed settlement occurring. That paper takes particular pains to record all the little and big igsses, and says :--

The public in the north of Scotland have the prospect of having one of those cases displayed at full length in the local newsin pressive, unstatuted picture squares and it. No wonder the effect should be, v. 8, surprise and praise to God, yet not intelligent, "to men:" they do not see the special character of Christ, count him a highly ensurprise and pressive, unstatuted pictures and implementation of the Presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of Christ, count him a highly ensured by the character of Christ, count him a highly ensured by the character of Christ, count him a highly ensured by the character of the Presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of Christ, and the character of the presbytery of the bounds in the country of Aberdeen. The character of Christ, count him a highly ensured by the character of the presbytery of the bounds in the country of Aberdeen. The character of the presbytery of the bounds in the country of Aberdeen. whose principal residence is at Bridpert,
Dorsetshire, has presented the Rev. R. W.
Mackersey, of Holloway-road church, London, to it. The Presbytery met on the
18th ult. for the purpose of giving the congregation an opportunity of subscribing to
the call in the usual way, this being neces-Sury in Scotland in order to give it validity. Two legal gentlemen appeared to represent Sir James Elphinstone and Sir Archibald Grant, of Moneymusk, the latter of whom concurred with Sir James Elphinstone in presenting Mr. Mackersoy; but no older, member of the congregation, or parish-toner, appeared to subscribe his name. Inioner, appeared to subscribe his name. Instead of that a potition was presented to the Presbytery, purporting to be from 227 par-ishioners and others connected with the congregation, objecting to Mr. Mackersey's settlement for two reasons—first, "because his preaching and exposition of Scripture hard or strange. The work is like no amnstructive, second, because his preaching and exposition of the Scripture are
lifeless, almost destitute of the doctrine of
the Gospel, and unintelligible to a large extent." The objectors also state the parishioners are almost anammous in opposing Mr. Mackersey's settlement, and that were he settled in the parish they would be driven to another church. The Presbytery, after disposing of some technicalities connected with the case, adjourned till the 24th ult., when a further opportunity was given for receiving objections. The patron is well known in Parliament as a Tory of the old school, and should he resolve to carry out his intentions at all hazards, he will land himself, the presentee, the congregation, and the Presbytery in-no end of trouble, besides drawing down the denun-ciations of the Rev. Dr. Pirie, the leader of the anti-patronage movement. Muistors cannot be pitchforked into benefices in Scotland in the same summary fashion as in the Church of England. The old Baronet will not like to confess to being beaten by the people.

Miscellaneous.

The insurgents of Spain are issuing paper money.

The revolutionary forces in Honduras are marching on the interior.

There is trouble in Brazil between the Catholic Church officials and the Freemasons, and violence has occurred, Dr. Dollinger has been elected President

of the Munich Academy of Sciences. The learned theologian succeeds the late Baron Liebig. The only Christian mission in, Orissa is

one by the General Baptists, to which a lady, lately deceased, has just left a legacy of £3,000. We see it stated that the Duke of Edin-

burgh will go to St. Petersburgh in December, and his marriage with the daughter of the Czar will take place in the following month. "The drain; of emigrants to America,'

says the Limerick Reporter, "Is absolutely alarming. The people are leaving the country in crowds; a respectable well dressed, intelligent, and orderly population are abandoning their native country in count-less numbers."

The Presbyterians seem to be getting th best proportionate share of religious growth in England. In eighty-four of the largest towns it is found that they have increased at the rate of 150 per cent., while the highest ratio in any other Church is 108 per cent.

In the Free Church of Scotland the old version of the Psalms is still the authorized psalmody, but it has sanctioned a hymn book tor adults for all who choose to use it, and Dr. Duff, the Moderator, calls for a Sunday school or juvenile collection.

It is said that when Dean Stanley went to visit the grave of John Wesley, near the city road chapel, he asked the old sexton enty road canpet, an asked the old sexton whom he met there, if the church was consecrated ground. "Yes," said the devout Wesleyan, "consecrated by the dust of a venerable servant of God."

Dr. Wiseman, a Wesleyan elergyman, lately stated the numerical position of the various prominent religious bodies in English speaking communities thus:—Congregationalists, 7,000,000; Roman Catholics, 10,000,000; Baptists, 10,500,000; Presbyterians, 11,500,000; Protestant Episcopalians, 12,500,000; Methodists, 15,000,000. This is probably a rough estimate.

The Dusseldorf correspondents the