

*goods.* For our part, we would much rather work with our own hands, as in a limited measure we now do, than give any reasonable ground, by word or action, for such an impression. All comparisons between ministerial support and the remuneration given to mechanics, or clerks, or any other class of men, we despise. We wonder how Ministers use such comparisons when treating this subject. Do they not see that this mode of treatment must tend to lower that office which Paul magnified? Would they like to be hired to discharge ministerial work on the same footing as clerks and mechanics are engaged to do their work? Do they expect as full a reward in this life for their labours as the mechanic or clerk expects for his? Why then make such comparisons? While we are permitted to preach the Gospel we expect to live of the Gospel, but to tell us that this is the reward of our labour, would be sorry comfort indeed. Let us endure hardness on this head like good soldiers, practise Christ-like, and Paul-like denial, and expect the full reward of our work in the life to come. Do not suppose that we are not fully alive to the deficiencies of some of our congregations as well as those of some ministers. The following is not an uncommon case: A people call a Pastor. They are all united. They are uplifted. They promise fair. The first year's salary is forthcoming in due time. But the novelty passes. Some lag behind, and think themselves free to withdraw. Others are steadfast, but do not think they are under moral obligation to make up the deficiency of those who have drawn back. Arrears arise. Difficulties start up. The vitiating element here is, that each holds himself bound only for his own subscription, whereas each ought to consider himself as one of the whole, and morally bound to see the whole promised sum paid, or else then come as a whole body before their Presbytery and ask to be relieved from their promise, on account of inability or otherwise, to fulfil it.

But I must cease. If you deem these remarks worthy of a column in next issue, please insert them.

R. McC.

ST. LOUIS DE GONZAGUE,  
7th Dec., 1857.

## Missionary Intelligence.

### FREE CHURCH OF SCOTLAND.

Much of the intelligence in the November number of the *Home and Foreign Record* refers to the deplorable effects of the wide-spread mutiny in India. The consequences of the outbreak have affected, and will affect, Christian missions in many different ways. Not only have some precious lives been lost, and very much valuable property destroyed, but missionary operations have been in many places suspended, and missionary resources dried up. This is brought out in the following extract from a letter from Mr. Gardner, at Calcutta:—

"There will necessarily be a large deficiency in the local income of all societies here, from the fact of those who have anything to give, giving it to the fund for the relief of our destitute countrymen, who having lost everything, are fleeing with their families, as they can, to Calcutta. Our Church must, I suspect, do something more for us in our present emergency, else we shall have to suspend very largely our operations—we shall really be able to get no local funds. Then there is no use denying it, or attempting to conceal it, that few in this country, though they had the

means, are in a mood for giving anything in any way to benefit the natives. It is not, and has not been a common war, but simply a fearfully long list of the most hellish atrocities, perpetrated by the people of this land upon the persons of, I fear, not hundreds but thousands of our countrymen, their wives and children. Although it is a war of races, it is to a very large extent a Mussulman outbreak, and the kings of Delhi and Oude have had largely to do with it. The cartridge question was a mere blind. Never, never have such unutterable woes been inflicted upon the families of our countrymen—never have English ladies, in all history, been dealt with as in this land. They never have been. The papers tell not, and cannot tell, the horrors of many a scene, in which these demons revelled. Men talk of them in trembling whispers. But many a tale of woe, and hellish outrage, and bloody death, will never be told till the great day, and of many poor fugitives, their mourning relatives will never know their fate.

"The Missionaries of Delhi, Cawnpore, and Futtighur, with all their families, are among the murdered; and their printing presses, Bibles, translations, and personal and mission property of every kind, utterly destroyed. In Allahabad, though the American Missionaries have escaped, everything of the mission has been lost."

MADRAS.—A letter from the Rev. Mr. Braidwood, of Madras, mentions the apostasy of Abdool Khader, and his return to Mahomedanism. This apostasy is no doubt the result of deep-laid machinations on the part of his Mahomedan connections. The poor apostate does not appear to be happy. Lately he had been sick, and had sent more than one note to the Rev. Rajahgopaul. Let us trust, that, through the grace of God, the wanderer may be brought back from his wanderings, and returned to the fold which he has at present forsaken.

In the midst of such discouraging tidings, it is refreshing to hear that the work is still proceeding. From a letter from the Rev. A. Vauclaramiah to Dr. Tweedie, we learn that four converts had recently been added to the Church. One of these, Bayee, named at her baptism Jane Loughton, was taken ill a few days after, and died. During her illness the grace of God was remarkably manifested in her, preparing her for her removal from this world of sin and sorrow, and for her entrance into the glorious inheritance of the saints in light.

MISSION TO THE JEWS.—At Amsterdam, Mr. Schwartz, after a brief absence, has resumed his accustomed labours. He refers to several cases which shew that the good seed sown by the Missionaries and Colporteurs is not in vain. The following extract has reference to a Jewess who was led to inquire after Jesus, as the Saviour of sinners:—

"In ——— (I dare not mention the names, as the *Record* is read here by the Jews), the colporteurs began with visiting one of the ministers, of whom they learned that he was instructing a Jewess. They called on her, and she was exceedingly glad to be with Christians who were of Jewish origin. In a conversation they had with her, they learned from her the following particulars: She was married when nineteen years old, but lost her husband after having been united with him four years. She was left a young widow with three children.

After much suffering and toil, she consented to marry a Christian, though never intending to become a Christian herself. After having been married eight months, she felt exceedingly distressed, and could not get rest, though she tried to get rid of her anxiety in every possible way. One evening she was so frightened, that her husband wished to send for the physician; but she declared that the physician could not help her, as she felt herself a great sinner, feared lest she should die that night, and could not appear, such as she was, before a holy God. Her husband sent for a neighbour, who was known to be a pious woman, who told her, if she really was miserable because of her sins, she could direct her to One, who was a Friend of sinners, and would redeem her from her heavy burden. 'You must take refuge,' the Christian woman said, 'in Jesus.' 'But you know,' replied the other, 'I do not know that Jesus, for I am a Jewess.' 'Never mind,' replied the Christian; 'He is a Friend of sinners, and will not cast you off. Pray in His name; and if you give your heart to Him, you may be sure you will find peace in Him.' When the neighbour had left her, she ventured to pray in the name of Jesus, for the first time in her life. She afterwards came in contact with friends, who, without knowing it, it was going on in her heart, conversed about themselves about the state of their own minds. The Jewess felt that her own experience was very much of the same kind; and as these friends declared that they had found peace in Jesus, after a hard struggle, she was resolved not to rest till she had found the same. She was then visited by a Jew, who had lately been baptized at the same place, and his words made, according to her own declaration, a deep impression on her mind. At last she resolved to ask for regular instruction. It was soon discovered by the Jews that she frequently came to the house of the minister, and it was communicated by them to her father. When going to the minister's house, one morning, her father accosted her, and asked her where she was going. Promptly she replied, 'To ———, in order to get instruction.' The father cursed her, and she went into the house. He waited till she came out of it, and went with her home, cursing continually. From that time she had no rest in the street; the Jews pursued her everywhere. At last she got the necessary protection from the police. Now a new difficulty arose; they had a gin-shop, and she felt that as a Christian she could not carry on that shop. On the other hand, she had not yet the courage to give it up altogether, as they did not know where to find a livelihood if they gave up this business. Our colporteurs directed her and her husband to the Lord, who had done already so much for them. They seemed to be resolved to leave all for Christ's sake, when the Lord saved them out of this trial, having provided another position for the husband."

AFRICA.—REV. DR. LIVINGSTON.—The Rev. Dr. Livingston having published his "Researches and Travels in South Africa," a book which has been received with universal favour, has set out with the view of returning to Africa. We trust his valuable life will be long spared.

ISLANDS OF THE PACIFIC.—Missionaries of the Presbyterian Church of Nova Scotia at Annetum, write:—A great moral revolution has, by the blessing of God on the means of grace, taken place on this island of late years. More than three-fourths of the inhabitants have renounced heathenism, and the rest are not hostile, as formerly, to the word of God. The worst abominations of heathenism have been abandoned, and though we have still to lament the existence of ignorance, superstition, and