

North Bute, in answer to a question put, by a member of Synod touching the recent secession of upwards of 300 Highlanders from the Gaelic Free Church, Rothesay, and their application to the Presbytery of the Established Church for supply of ordinances. The Synod highly approved of the conduct of the Presbytery of Dunoon in the matter, and especially of the minister of North Bute, who is minister of the entire Gaelic population of Rothesay, for his prompt supply of sermon to that people.

Sermons in Glasgow.

On Sabbath night the sermons in the City Hall were resumed for the season—the Rev. Mr. Arnot delivering the introductory discourse. The hall was crowded in every part by a most attentive auditory, who listened with deep interest to a powerful, practical, and eloquent sermon, founded on verses 20-22 of St Jude's Epistle. On the same night the Rev. Dr. McLeod, of Barony, preached in Hutchesontown Church. The church was densely crowded. The eloquent divine delivered an eminently practical and instructive discourse to an obviously deeply interested auditory.

CHURCH IN THE COLONIES.

Missions in Ceylon.

Ample fields for missionary exertion are opening on every side. The following most important communication directs the attention of the Church to the claims of Ceylon. The great difficulty arises from the want of missionaries. Native catechists and teachers can, it appears, be recommended, but they would require European superintendence, and this the Committee are unable to supply. The suggestions contained in this able letter are very valuable, and deserve careful consideration. Would that the means of missionary effort were commensurate with the extent, variety, and urgency of the demands!—*H. and F. M. Record.*

THE MANSE, KANDY, CEYLON,
August, 1858.

REV. AND DEAR SIR,—I take the liberty of bringing to your notice some circumstances connected with Ceylon, in the hope that the Committee for Foreign Missions, of which you are Convener, may be induced thereby to establish a mission in some part of this island. I feel, as I believe all others do who preach the Gospel to their countrymen in a heathen land, that a Christian Church in a heathen country, if it fulfills its functions, must be a Missionary Church. This is necessary both for the maintenance of the spiritual life, and the direction of the Christian energies of its adherents; and so long as a Christian Church thus situated does nothing for the heathen around, its more pious members must have a painful sense of inefficiency and unfaithfulness.

Now there are a large number of Presbyterians in Ceylon, the descendants of the Dutch, and a majority of the European residents. There are two Chaplains of the Dutch Church and two of the Scots; but while the other leading denominations are all represented here

in the mission field, there is no Presbyterian mission. The result is, that some of our people do very little for missions either personally or by pecuniary aid; others, I am glad to say, contribute largely towards the missions of other denominations, and do much to promote their success, though they would naturally prefer giving their assistance to missions of their own Church; but the fact that we have no mission undoubtedly represses a considerable amount of energy and interest on the part of our people, which, under other circumstances, might be called forth, and militates painfully against the public character of the Church.

I therefore think it my duty to call the attention of your Committee to this field, and to mention some particulars which appear to me to show that a mission may very easily be established in Ceylon, and that the prospects of its success would be highly encouraging.

1st. *The Locality.*—A short time ago I consulted a gentleman well qualified to give an opinion as to the desirableness of founding a Scots mission in the island, and as to the most suitable place. The gentleman is a Scotsman, and a Presbyterian, and is well known both in Ceylon and in Southern India as a most devoted friend of missions. Some years ago he gave up a lucrative situation under Government, and now, though still a layman, devotes his whole time and energies to the spread of the Gospel among the heathen; his chief agencies being the printing and diffusion of religious publications in the native languages. He at once said that there is ample room, and mentioned the following places in the neighborhood of Kandy which might advantageously be occupied. I need scarcely say that if other parts of the island were taken into account, the list might be multiplied tenfold.

(1.) *Kaigalle*, twenty-six miles from Kandy, on the Colombo Road. Population of surrounding districts 54,000. Quite unoccupied.

(2.) *Badulla*, eighty-four miles from Kandy. Population 41,000. The district is large. A native minister of the Gospel Propagation Society.

(3.) *Gampolla*, twelve miles from Kandy. Population dense in many parts of neighbourhood.

(4.) *Matille*, sixteen miles from Kandy. Population 37,000. District large. Native Baptist missionary.

(5.) *Kurnegalle*, twenty-six miles from Kandy. A catechist connected with the Church (of England) Missionary Society.

These are a few of many places, any one of which might be made the head-quarters of a Scottish Mission. Kandy itself is the head-quarters of the Episcopal and the Baptist Missions, the only Missions in the central province of Ceylon. There are, at present, three European missionaries of the English Church, and one of the Baptist, resident here, and they employ a number of catechists; but as the population of the province is above 2,240,000, large districts are quite unoccupied. Most of these places which I have mentioned being native towns of some importance, have resident officers belonging to the civil service, and as there are coffee estates in the neighborhood, an English service might be kept up on Sabbath, for the benefit of the Scots planters, who are now unprovided for, and who would gladly avail themselves of such assistance.

2. *Outward Difficulties in the way of conversion.*—These press much less heavily upon the natives of Ceylon, than upon the natives of India. Heathenism is less bigoted and less

influential, and the restraints of caste are much less rigid—indeed, caste, although it prevails in a modified form, is opposed to the tenets of Buddhism, the religion of the Singhalese. The means of livelihood are very easy, and are not affected by conversion to Christianity, so that any mission has, humanly speaking, a much greater chance of reaping fruit early in Ceylon than in India, while its funds are not in danger of being burdened by the converts.

2. *Assistant Labourers.*—In Ceylon there are a large number of descendants of the Dutch and Portuguese, who form an intervening class between the British residents and the natives. Many of them are clerks in the Government service, and many professional men, lawyers, and doctors of good standing. Though of European descent and ideas, and now speaking the English language, they are identified with Ceylon by birth, and as they, for the most part, speak the native language, and have been accustomed to the Singhalese from infancy, they have a much readier access to their minds and modes of thinking, than one who has lived in Europe till the age of manhood. The majority of the better classes of these Burghers, as they are usually called, are Dutch descendants, and are Presbyterians; and it does appear to me, that we have an element among the young men of this class which we might use largely in connexion with our missions in the East. They are accustomed to the climate, familiar both with the language and ideas of Europeans and natives; and as they are at home here, they can and do live respectably on much smaller salaries than those who have to send their children to Europe for education, and who look forward themselves to returning. I am quite persuaded, that if a missionary were sent out by the Committee, and one of the stations I have mentioned selected, that the Rev. Mr. Palm of the Dutch Church in Colombo, could recommend to him one or two young men who could at once enter upon their duties as catechists or teachers, having in view their being ultimately raised to the ministry; and I feel confident that the result would be highly advantageous. Might I take the liberty of recommending young men of this class, for your Institutions in India also? I have at present under my care, a young man who has for some time been anxious to study for the ministry in connexion with the Dutch or Scots Church, but until I came out did not know how he could accomplish it. He has received as good a secular education as the place affords, and now comes to me daily to read Latin, the Greek Testament, Mental Philosophy, and Hill's Lectures in Divinity; and I have no hesitation in saying, that he is quite equal to those of his own age at home. It is his intention, upon my advice, to proceed, in the course of a year or less, to one of our institutions in India, where he can receive theological instruction, make himself useful as a teacher should his services be required, and undergo training for the ministry, until such time as the Presbytery for the bounds, with consent of the authorities at home, may see fit to license and ordain him. I have not yet communicated with any of our missionaries who have charge of these Institutions, on the subject, but I do not anticipate any difficulty in his being received. And, indeed, I am confident that from this class, and through the medium of these Institutions at the various presidencies, a number of most useful labourers for our Eastern mission-field might be raised up.

4. *Pecuniary Assistance in the Colony.*—All