

ed against a bad character in the schoolmaster; but, once inserted in the law, it is interpreted to apply to any bad consequence whatever which may be supposed likely to follow the erection of a Protestant school. It is voted a danger to "public morals" if the Roman Catholic part of a district dislike the erection of this new school, and if, therefore, discord and irritation can be apprehended. If the priesthood of the district communicate their apprehension of this result to the authorities of the commune, the authorities of the commune decide against the erection of the school, and the refusal is confirmed by the Academic Council. If the Minister of Public Instruction is appealed to, he disowns any power in the matter, and pronounces the decision of the Academic Council final. Of course, such a rule of interpretation as this is simply to say that whatever displeases the priesthood is opposed to "public morals." But not only are the Protestants denied schools, but even places of worship. Churches raised by private subscription, and ready for use, remain unoccupied in many places for want of the necessary authorization. The Protestants, after building their church, come to the Mayor for this final legal form, and are told, to their astonishment, that there are no Protestants in the place, or not enough to make a congregation. What is to be done? In one case of this kind the village crier was sent round to heat up the members of the communion by "tuck of drum;" they appeared personally before the Mayor, who, being a liberal gentleman, did not deny the evidence of visible arithmetic, and granted the authorization.

**Biblical Revision.**

The Gospel according to St. John, after the authorized version, newly compared with the original Greek, and revised by five distinguished English clergymen—John Barrow, D. D., G. Moberly, D. C. L., Henry Alford, B. D., W. G. Humphrey, B. D., and Charles J. Elliot, M. A.—has recently been put forth in London. Eminently qualified as they are for the task, their labours but furnish new proof of the completeness and efficiency of our authorized version; and, like all other comparisons between the old and the new, the irresistible conclusion is that the old is better. The *Journal of Sacred Literature* says, "The very names of the five translators carry with them their own credentials. They are all of them so to speak masters in Israel. They are especially fitted by learning, and by previous experience in critical theology, for the execution of so grave a work. They are well known as men of deep and earnest religious principles; they are altogether unknown as partizans on either side of the conflicting opinions into which the world is now divided." And yet, after a careful consideration of all their proposed amendments, the *Journal* thus closes its detailed and candid review:

"That out of so many changes proposed, so small a number should be found intrinsically needful; that, the seed of an homer being cast it has yielded no more than an ephah; and this is only what might have been expected from the first. It is simply a strong and practical witness to the excellence of the authorized version. It is proof that we are already in possession, not of dross or tin, requiring to be lacerated and gilded over, but the pure gold itself, which, tried in the balance, is not found wanting. In short this non-result is the very best that we should have desired from any attempt at the revision of our Scriptures. The great-

er the personal weight and learning of those who adventure the attempt, the stronger the reaction must be in favor of our received translation. While it serves on the one hand to proclaim its unimpeachable truthfulness, it surely must also tend to lay at rest that unquiet spirit of change which of late has been so busy amongst us, imposing on the ignorant; terrifying the faint-hearted; and disturbing all. If such in any measure shall be the issue of the first experiment at revision, none doubtless will so much rejoice at it as the revisers themselves."—*Banner of the Cross.*

**AMERICAN MISSIONS.**—**AINTAB.**—Rev. George H. White writes from Aintab: "In this one place, what a work hath God wrought! It is not ten years since Mr. Johnston was driven away amid a shower of stones, and now there is here a Protestant civil community of eleven hundred; a church of two hundred and eighteen; three services on the Sabbath, with congregations ranging from seven hundred to nine hundred; three preaching services during the week; a Sabbath school of one hundred and fifty; three Bible-classes; a monthly concert of from two hundred to four hundred; and a female prayer-meeting of eighty;—more than there are female members of the church. Nor is it an idle church. Five have entered the ministry, and fifteen more now study six months and labour the other six in the cities and villages. And a noble band of men they are. Houses, and families, and trades, have they left, and, for a bare support, give their whole time to the service of Christ. You will find one in the birth-place of Saul of Tarsus; another at Antioch, where Paul and Barnabas ministered to the Lord; a third in Ur of the Chaldees, the birth-place of Abraham; a fourth on the banks of the great river, the River Euphrates. All over the adjacent country you will find these noble men at work. Our American churches but little appreciate the worth of these native helpers. They go where the missionary cannot go. They can do a work the missionary cannot do. They understand the errors of their old church, and the best way to deal with the native mind, better, probably, than the missionary ever can. These, I believe are the men, who, under the blessing of God, are to do the most for the evangelization of this land.

**SIR PEREGRINE MAITLAND'S PRIZE AT CAMBRIDGE UNIVERSITY.**—The Vice-Chancellor has given notice that the prize this year will be given for the best essay on the following subject: "The legitimate sphere of Government countenance and aid in the promotion of Christianity in India."

**Rev. James Duff.**

We are sorry to learn that our Church at Wallace has lately become vacant, by the retirement of Mr. Duff from the pastoral charge of the congregation. Mr. Duff, an able, faithful evangelical preacher, came to this Province in the year 1856, under the auspices of the Colonial Committee, and highly recommended by various clergymen. After a short time in missionary service, he received and accepted a call from the congregation at Wallace, which had been vacant for a number of years, to become their Minister, and was inducted to that charge by the Presbytery of Pictou, in the beginning of last year. Soon after his settlement at Wallace, his health became impaired by a paralytic affection, and he has now been compelled by affliction—the common lot of humanity—to resign his pastoral charge, and return to his native country. This dispen-

son, so painful and distressing to the afflicted person himself, is a great trial to the bereaved congregation, and a loud warning to the Ministers of the Church to "work whilst it is day."

**WORTHY OF IMITATION.**—A correspondent of the *Sun*, writing of Shubenacadie, says that a Presbyterian congregation there which a few years ago he-itated at paying a salary of £130 to its minister, paid £155 for the year 1857, and also gave the minister a waggon valued at about £20. In addition to this, an amount about equal to the salary was contributed for other church purposes. For the present year the minister's salary is to be increased to £200. This looks like prosperity.

**Letters and Monies Received January, 1858.**

Alex. Robertson, Moncton, N. B., 20s. and list enclosed—directions will be attended to. Wm. Brant, Kingston, N. B., 10s. Alex. McGregor, Big Island, Merigomish, 12s. 6d. John Cameron, Addington Forks, Antigonish, 2s. 6d., per A. Grant. Wm. Gordon, Pictou, £5 5s., directions attended to. Wm. McLean, St. Andrews, N. B., 20s. John Paton, Kingston, Canada 5s. W. D. Morison, St. Johns, N. P. L. £6, alterations made as requested. H. H. Ross, W. River, Pictou, 5s. John Robertson, Cole Harbor 5s. Jas. Findlay, Dartmouth, 2s. 6d. Mrs. K. Downs, 2s. 6d. Thos. Mitchell, 2s. 6. Thos. Bolton, 1s. 10½d.

We earnestly request our Agents to collect and remit subscriptions for the "Record" as early as possible.

**India Orphanage Scheme and Juvenile Mission.**

*Subscriptions from the Lower Provinces.*

Acknowledged 15 Aug.....	£13 10 0
Rev. Dr. Broke of Fredericton being 1st year's support of "Janet Broke".....	4 0 6
	£17 10 0

JOHN PATON,  
Treasurer.

Kingston, Canada,  
28th Decr. 1857.

**Synod Fund**

1858.		
Feb'y. 3. Balance on hand	- - -	£1 9 6½

**Home Mission Fund**

1858.		
Feb'y. 3. Amount on hand.....	£169 5 5	
Collection St. James's Church, C. Town, P. E. I.	4 17 6	
Collection Barney's River Congregation.....	2 11 0	
Collection Lochaber Congregation.....	2 1 0	
	£177 14 11	

**Bursary Fund**

1858.		
Feb'y. 3. Amount on hand.....	£215 4 0	
Collection St. Matthew's Church, Halifax.....	11 1 3	
Collection St. Andrew's Church, Halifax.....	3 11 4	
Collection East Branch E. River Congregation.....	3 0 0	
Collection New Glasgow Congregation.....	5 15 7	
	£238 10 2	

**Young Men's Scheme.**

Cash from St. John's Church Belfast, P. E. I.		
Rev. Mr. McKay's Congregation, per Rev.		
Mr. Scott.....	£5 0 0	
To Exchange for £79 5 11 Stg. 13½ per Cent.		
Remitted S S Lawrie, Esq., Edinburgh, Cur	£100 0 0	
	WAL. GORDON, Treasurer.	