

parchment; or a political union, but a real moral and intellectual union between the two countries. They were, it must be confessed, the two most highly favoured countries on the face of the globe. The Atlantic cannot separate them—it is only like a river, or rather there is no river at all between them. There was a day when there was altercation between the two countries; but, brethren, the men on both sides of the water who were the principal agents in producing irritation are all gone to their account, on the one side and on the other. We are not personally answerable for their sayings and doings. We are only answerable for our own doings. Of this, I am sure, there is not a right-thinking Christian man, who, on looking back on the past, is not willing to confess that there were men then who dealt unkindly, and did no small amount of injury to this country. What more can you expect of their children than this acknowledgment? And when that confession is avowed, ought not this to bind us more and more together? (Applause.)—There breathes the same unextinguishable spirit of liberty which has come down for generations in the Saxon race; there is the same hatred of tyranny and oppression; this is common to both countries. On both sides of the Atlantic there are follies, on both sides criminals and agitators, and on both sides there are fools. (Laughter.) Why should we allow a parcel of speculators to be the ruling spirit and index of the heart of a great nation? (Applause.) The real heart of the nation may beat soundly in another direction, scouting the sayings and doings of other persons."

After a few further remarks, Dr. Duff concluded. The Rev. Dr. Tyng offered a resolution, which was unanimously adopted, acknowledging the arrival of the Rev. Dr. Duff as a special mercy of divine Providence, in sending him to stir up and awaken a new interest in the evangelization of the heathen. After singing the 117th Psalm, "From all that dwell below the skies," the meeting adjourned.—*Presbyterian*.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE FREE CHURCH OF SCOTLAND—INDIA.

We have just received the May number of the *Home and Foreign Record*, and are glad to observe that there are still pleasing indications of success and progress in this interesting field. From Madras there is the gratifying intelligence of six new applications for baptism. One of the applicants is a Mohammedan, Abdool Ali, three are medical students, and two are Hindoo girls. Mr. Blythe one of the missionaries thus writes:—

Last week, after about six weeks' preparatory work, there came to the mission-house three Hindoo medical students, who, under conviction of sin, and of the doom awaiting them if they remained idolaters, are anxious to be Christ's—One of them, Appiah, was never at any missionary school; but some time ago, simply from a desire to know something about Christianity, he came for instruction to Rajahgopaul. The impressions then produced, however, did not remain, and he ceased to come. Another, Kolunda Vailoo, who holds a high place in his classes at the Medical College, was for three years under Mr. Hislop at Nagpur, and has therefore more knowledge than Appiah of the Bible. The third, Verebuthram, was for years at the school of a Christian officer, Captain Buckle, here in Madras, and afterwards in the American Mission school. It was about the end of 1853 that a sense of sin and danger began to work in them, and they began to speak together about escaping from the city of destruction. Still they delayed till the knell of 1853 had struck, and then it was pressed home upon them that they were trifling with their souls. Beginning then to attend the

English services here, their convictions were deepened, and they came to Ponambalam, one of the converts who lives at Triplicane, with Mr. Campbell, and teaches the first class in the school there. Thus they were brought to Mr. Anderson, and when we went to Nellore were handed over to Mr. Campbell, who has since then frequently met with them for prayer and instruction. God willing, he is to baptize them next Sabbath evening. Last Sabbath, the day after they came in, a considerable number of their fellow-students from the Medical College attended the forenoon preaching in Tamil, which was that day conducted by the Rev. P. Rajahgopaul. After the service, they, at Mr. Anderson's invitation, came forward and sat around near the pulpit. Kolunda Vailoo then, with mingled modesty and firmness, said, that if any of them wished to know his reasons for becoming a Christian he was willing to give them; or if they wished to argue with him on the subject of heathenism, he was ready to do so. Most of the students are heathen, but none of them spoke in answer to this affectionate, unpresuming, and calm invitation. The Rev. A. Venkataramiah then with sober determination and earnestness, reasoned with them on the sin and danger of their position as idolaters. Mr. Anderson, too pointedly shewed the wisdom and safety of the course which their fellow-students had adopted, and urged them, alike by the judgment and the mercies of God, to follow their example. There was very little trial in this to the young men, compared with what they passed through when their mothers came. Their urgent pleadings, their cries and tears, their bitter charges that their sons had forsaken them, their continued pressing remonstrances, were very hard to endure. To flesh and blood their course seems anything but duty. It is only when we keep the truth of God, the work of Christ, and his express words before us, that the soul sees how clear is the light, and how strong the motives, when children are commanded to disregard those ties, otherwise sacred, which would destroy their souls, and clench them in heathenism. By the grace of God they stood it all, and go on steadily.

TWO HINDOO GIRLS.

Two girls have come all the way from Chingleput, anxious to be saved by the blood of Christ, and to be baptized. Last May, they were pointed out to me at Chingleput as inquiring about salvation, and this year they came to Mr. Campbell when he was there, to speak about their souls, to ask for baptism, and to ask him to take them to Madras, which he declined doing. All this we knew of, but till they landed here one night, we had no more idea than you that they would actually come. They were the most advanced girls in the school, and have a real impression on their souls. Devanee, a Tamil caste girl, is full of spirit and life. Yanaboyee, a Mahratta caste girl, is shrinking and sensitive. They both resisted their mothers, though they used all means to allure them from the mission-house. Surely this is much to the glory of the grace of Christ, when daughters refuse to yield to their heathen mothers, because they are heathen, and would drag them back to the idols. We pray that they may be kept by the Good Shepherd, safe in his fold.

At Nagpur, the examination of the schools had taken place on the 30th December, Lt. Col. Cotton, the Military Commandant presiding on the occasion. The pupils present were 297, a smaller number than last year, but still encouraging, when we think of the great trials to which the schools have been recently subjected. From Bombay Dr. Wilson writes, setting forth the opportunities presented to the Mission of acting on the Eastern church, and also his anxious desire to see industrial schools estab-

lished in connexion with the mission. He represents these as most important, or rather absolutely necessary, at least, till the caste system of the Hindus is destroyed. We rejoice to observe from the *Record*, that the important matter of Female Education is receiving more attention not merely from missionaries, but even the natives themselves. It cannot but be gratifying to know, that at Madras upwards of 600 girls are receiving instruction, while at Calcutta there are about 200, at Bombay and its dependent stations about 600, and at Puna upwards of 100.

MISSION TO THE JEWS.

From Constantinople, the Rev. Mr. Thompson writes in the following terms.—

A MORNING OF CLOUDS.

The affair of Europe have now reached a crisis which calls for resolute action, and may, through God's blessing, be the dayspring of civil and religious liberty to these lands, amidst all the tumults and misery with which, in all probability, it will be accompanied. This is one possible result of the struggle which certainly is not a little encouraging; but while all is yet in the uncertainty of the future as regards us, though predetermined in the eternal counsels of the Most High, it is more than befitting to view the present warfare, with the hardships which it has already imposed on the nation, as a solemn warning to repentance and acceptance of the gospel. None are more convinced than we of the justice of the Sultan's cause in the present war, but we are too familiar with the state of things around us not to fear the judgments of a holy and a jealous God upon all classes of the population. Our only hope is, that God is about to visit the land in mercy as well as judgment, and that, while on the one hand he may break the power of the false prophet by the wastings of war, he may prepare a wider course than ever for the Word of life, which has now for many years been disseminated through the land. In particular, let prayer be offered up that the door may be opened for evangelistic operations among the Turks themselves, and that a blessing may accompany efforts to that effect which are now in contemplation.

DISTRIBUTION OF BIBLES TO SOLDIERS.

We expect soon to see among us troops whose language, costume, and deeds of valor, endear them especially to the Scottish heart, and we trust there may be some individuals among them to whom our humble operations may not be uninteresting. It will gratify you to learn that, at the request of the British and Foreign Bible Society, our Auxiliary Bible Society will probably adopt measures for distributing the Scriptures among the troops on their arrival, especially such as may be permanently stationed in the city.

The Rev. R. G. Brown who lately visited the missions in Holland, thus writes of Dr. Craig, and his works and trials in Hamburg:—

After an absence of eight years, it was deeply interesting to revisit Dr. Craig, missionary of the Presbyterian Church of Ireland, in Hamburg. Sorrow had used the graving tool of age upon his face. His faith and patience have been severely tried; he has to mourn over thousands of Jews who treat him and his message with undisguised contempt, refusing his visits, and even spitting upon him as he passes their doors. With meekness he has borne cruel ingratitude, where he hoped the Spirit of God has begun to work. The tongue of slander has been moved against him, and the arm of authority stretched out to arrest his labours. Had he not obtained the rights of citizenship some years ago, he would