

assistance in their power by promoting its circulation and contributing to its support by their influence and advertising patronage.

On the motion of Mr. J. Costley, seconded by John McGregor, Esq.

That the unanimous thanks of this meeting be given to the Colonial Committee of the Church of Scotland for their continued attention and ready compliance with the desires of the Association when soliciting their friendly aid, and especially for the appointment of such an acceptable minister as the Rev. Francis Nicol to officiate in this city.

On the motion of Alderman Noble, seconded by Mr. Wm. Merrick.

That a vote of thanks be given to Archibald Scott, Esq., for his indefatigable exertions in promoting, as Secretary, the interests of the Association.

Several new members having been admitted to the Association, the meeting adjourned.

Hulifax Guardian.

ST ANDREW'S CHURCH SABBATH SCHOOL.—A very beautiful and appropriate sermon was preached by the Rev. Francis Nicol, in St. Andrew's Church, on the afternoon of last Lord's day, to the children attending the Sabbath School, from Luke ii, 50. "And Jesus increased in wisdom and stature, and in favour with God and man." After a brief introduction, narrating some of the most remarkable events in the early history of the Saviour's life, Mr. Nicol directed the attention of his audience to the character and deportment of the child Jesus in the different relations of life, and in varied scenes through which He passed, as furnishing a perfect pattern of, and powerful inducement to early practical piety, to His increasing wisdom as a man, comprehending knowledge, faith, and obedience, to His constant and cheerful compliance with the will of His Eternal Father, and His unwearied continuance in well-doing. The whole discourse was exceedingly pointed and practical, well fitted, not only to attract the attention, and arouse the intellect, but to touch and improve the heart.

The boys and girls in attendance at the school, arranged in different classes under their respective teachers, occupied the central pews in the church and listened with much attention, and, we trust also, with spiritual profit and edification, to the accurate and faithful portrait of the Saviour's life which was presented to their view, and held up for their instruction and imitation.—*Hulifax Guardian.*

CHURCH OF SCOTLAND'S MISSIONS.

APPOINTMENT OF AN ADDITIONAL MISSIONARY.—We are happy to announce, that the Acting-Committee have resolved, after the most mature inquiry and deliberation, to avail themselves of the services of the Rev. John Christopher Lehner, one of the most able and devoted Missionaries of the Evangelical Society of Basle, who will shortly proceed to labour among the 28,000 Jews in the grand duchy of Hessa Darmstadt. Full particulars regarding this appointment will be given in our next number.—*Home and Foreign Missionary Record.*

INDIA MISSION.

During this month several communications have been received from India, bearing, as might have been expected, on the part of those connected with our missionary operations there, the strongest expressions of regret at the anticipated resignations of the late much respected Convener, Mr. Veitch. This resignation they were in some degree prepared to expect from the proceedings of the last General Assembly; but, with a reluctance the most natural, to part in

his official character, with one, who, as the enlightened and most considerate friend of the Mission, had endeared himself to all its functionaries, the utmost anxiety is expressed that this result may yet be obviated. By this time they have been apprized that Mr. Veitch's resignation is final, and that, though other duties of a primary kind, the most weighty and important, in connexion with one of the largest parishes in Scotland, have induced Mr. Veitch to resign the Convener'ship of the India Mission Committee, his successor in office has, in no small degree, been emboldened to take it, from the consideration, that, along with the services of a well-tryed Committee, familiar with the operations of the mission, he will be favoured with the judicious and kindly advice of one who knew the mission so well, and who has done so much to maintain and preserve it.

It is matter of thankfulness, that, under the blessing of their Lord and Master, our scanty force abroad, inadequate, as it is in such a climate, and with such crushing duties overhanging them every day, are yet enabled, in health and strength, to continue assiduously at their post. At Calcutta they are as busy as they can be with a thousand pupils daily in attendance; and, as we hope, that, by this time, in the history of the mission, it is thoroughly understood, that the knowledge imparted in all the classes of the Institution is religious as well as secular, we have the pleasure of saying, that the fruits of this are becoming more and more apparent. In particular, we welcome the intelligence of this month, that the Sunday evening lecture has gained an increasing attendance. As many, on the last three occasions, as 70, 100, 80, have been present,—a larger number, we are informed, than were ever present before. May God grant that greater numbers still may be brought under the droppings of the Gospel, and that our faithful missionaries may have the comfort of seeing that the work of the Lord is prospering in their hands!

We have the pleasure of learning, that Mr. Hamilton of Madras, to whose recent services at home, in behalf of the mission, the Church is so deeply indebted,—has arrived in safety at his destination. Having visited the mission on his return, he sends the gratifying intelligence, that the schools are in full operation, saying, "I hope, ere long, to be able to transmit more detailed accounts; but at present, I should say, on a rough calculation, that the various Christian Schools in connexion with the mission and the chaplaincy, must have an attendance of nearly 700 children, Hindu Mussulmen, East Indian and European. This itself is a goodly and encouraging field of usefulness."—*Home and Foreign Record.*

The Annual Meeting of the Ladies' Association for the Education of Jewish Females was held in Edinburgh on the 29th of October last. Several interesting addresses were delivered; and the following extract from the speech of the Revd. Mr. Thomson, of Ormiston, will well repay perusal:

What, then, are the circumstances connected with the present position of the Jews which should now fill us with courage and with earnestness? Are there any symptoms of the near approach of that time, the distant prospect of which gladdened the eye of the prophet, when Israel should return and see the Lord, and David their king; or which appeared to the eye of Malachi, ere the book of prophecy was closed, when the offering of Judah and Ephraim should be pleasant as in the days of old? In the vision which Ezekiel saw, the present degraded state of Israel was represented by the symbol of bones lying dry and scattered on the plain, while the restoration of Israel to national dignity was symbolized by these dry bones being clothed with flesh, and animated by the breath of life. We are told

that the prophet heard them shake—that rattling sound being the sign of returning vitality. Are the dry bones of Israel shaking now? To this question we can give a gladdening reply. The children of Abraham are still without a prince and without a home, they are scattered without national dignity, as a body they are still without spiritual life; but still they are not as they were one hundred years ago. It is unnecessary for me to tell you that their apathy has been disturbed, and that a change amongst them has taken place, analogous to that which shook Antichrist on his throne three hundred years ago, when the voice of Luther was heard in Germany, and the voice of Knox in our native land. To explain the nature of this change, we may remind you, that, long before the birth of Christ, corruptions had engrafted themselves on the Jewish faith, analogous to those which Popery had attached to the doctrines of the Gospel. The Pharisees had done to it what Popery has done to Christianity. They had mingled with the laws and doctrines of God the vain traditions and superstitious rites of men. It is interesting to trace the resemblance which Pharisaism and Rabbinitism bear to Popery. Both are the fruits of the same tree, the results of the same corruption of the human heart. In both we see the attempt to adapt a Divine religion to the passions of men. In both we see human righteousness and human wisdom idolized. Does Popery exalt human merit? So does the Talmud. Does Popery mingle fables with Gospel history? So does the Talmud. Has the one a purgatory? So has the other. Does the one keep its votaries from the Word? The other may give Moses and the prophets; but they are veiled under senseless comments and vain traditions of men. But now all this is shaken. About eighty years ago Mendelssohn appeared, whose sagacious mind discovered at once the errors and corruptions in which he had been trained. By writings and other efforts an impulse was given to the Jewish mind. A spirit of inquiry was engendered, and the result has been, that in France, Germany, and Poland, Rabbinitism has lost its hold, and a great portion of the Jewish community have cast aside the traditions and superstitions of their Fathers, and have gone back to the simple Word of God. Moses is now read in his purity, and the prophets too; and the natural result has been, that they have discovered what the twistings of their Rabbis had concealed, that the day when the Messiah was expected has long since passed away. This, then, is one of the circumstances, connected with the present position of the Jews, to which my resolution points. We point to this fact as a source of encouragement; we behold in it the first quiverings of the dry bones of the valley, the downfall of a system which has been the chief barrier in the way of the conversion of the Jew. How could you hope to satisfy an Israelite that Jesus of Nazareth was the promised Christ, when he had been accustomed to peruse a version of the prophets which skilfully diverted all their writings away from Him; which, for example, referred, the 53d chapter of Isaiah not to Messiah, but to the prophet himself; but now you find the Jew reading Isaiah's words as Isaiah spoke them, and the likelihood of proving the fulfilment is immensely increased. Nor is this the only reason why this change should incite you to increased activity. This shaking of Rabbinitism has, in many cases, resulted in infidelity, so it was in Paris at the end of the last century. When the corruptions of Popery were then discovered and exposed, Christianity and its corruptions were abjured together. Is there no danger, that, when the corruptions of the Jewish faith are forsaken, its truths will be forsaken too,—that, when the Israelite gives up what his rabbis have taught, he will go farther, and give up what Moses and Isaiah taught too,—that he will pass from the one to the other extreme, from being a superstitious fanatic to a cold and heartless unbeliever? Judaism in its reformed state is only half a faith; and half a faith is too little to satisfy the restless mind of a child of Abraham. In this shape it