

number the entire population of the British isles. Numbers of them still retain and exhibit much of the innate vigour and energy which they have derived from the blood of the Affghans, Tartars, and Moguls. Their faith, not less than their descent, has tended to confer on them a character of sternness and intractability. First the conquerors, and for many centuries the sovereign rulers, of Hindustan, their minds are naturally filled with visions of past glory, and traditions of the magnificence of their empire. Regarding the British as the destroyers of their power, the supplanters of their imperial dynasty, they cannot, and do not, as a class, contemplate our sovereignty with any feelings of attachment or loyalty. On the contrary, hating us, on religious grounds, as they hate all other *Kaffirs* or unbelievers in the faith of Islam, they additionally detest us on political grounds, as in their eyes the usurpers of their throne and sceptre—the subverters of that absolute dominion which they once wielded over these gorgeous realms. Accordingly, as I was led some time ago to remark in a communication elsewhere, the Mohammedans, as a race, have for the last hundred years not ceased to pray, alike privately in their houses and publicly in their mosques throughout India, for the prosperity of the house of Timur or Tamerlane, whose lineal representative is the titular Emperor of Delhi. But the prosperity of the house of Timur, in their estimation, undoubtedly implies neither more nor less than the downfall of the British power, and the re-establishment of their own instead. In their case, therefore, disaffection towards the British Government, with an intense longing for its speedy overthrow, is sedulously nurtured as a sort of sacred duty which they owe alike to their faith and the memory of their ancestors. Consequently, no measures, however conciliatory or advantageous to them, on the part of our Government, can ever render them, as a class, well affected or loyal towards the British Crown. Nothing, nothing short of complete political ascendancy will ever satisfy them, so long as they resolutely adhere to the faith and traditions of Islam. Besides the private and public prayer already alluded to for the prosperity of the House of Timur, there have been circulating for many years past, among the Mohammedans, what they reckon prophecies connected with the same subject. These, like the predictions in Virgil's *Æneid*, or Milton's *Paradise Lost*, have of course been written subsequent to the events which they profess to foretell. But by an ignorant, bigoted, and prejudiced race like that of the great bulk of the Mohammedans in India, productions of this sort are accounted veritable prophecies. The original of one of

these in Persian, through the agency of an intelligent Hindu friend, is now in my possession. It purports to have been indited by a great saint who flourished before the age of Timur. After advertising to his reign, and alluding by name to his principal successors, and their distinguishing characteristics, and glancing somewhat enigmatically at the period of the battle of Plassey without actually naming that event, it thus proceeds:—“Thereafter, the *Nazarenes* shall possess the whole of Hindustan, where, for a century, they shall supremely reign; and, during their time, when tyranny shall become predominant, the king of the West shall come forth for their destruction. Between these there shall be many great battles, which shall occasion much sacrifice of life, and the king of the West shall ultimately gain the victory by the strength of the sword of Hind, which shall crush down the followers of Jesus. The power of Islam shall then remain in the ascendant for forty years in Hind.

Any one who will try calmly to realize these things,—the hatred which the Mohammedans bear towards us as *Kaffirs*, and the special hatred which they entertain towards us as *British Kaffirs*, who wield what they reckon a usurped political ascendancy over the vast realm where they once reigned supreme,—and all this, coupled with daily prayers, in private and public, for our overthrow, together with popular vaticinations relative to the present as the fore-doomed period of our overthrow,—cannot but perceive what a soil was prepared in the general Mohammedan mind for designing intriguers, in which to plant the standard of treason and revolt against the British Crown. At the same time, the feelings of discontent and disaffection long gathering and brooding in the mind of the Brahmanical race, and their wishes and expectations relative to a release from their present humiliating position, by the destruction of the power that has degraded them,—all happening to chime in harmony with the aspirations of the Mohammedans,—one may see how both parties, under the hallucination of blinding self-interest, were ready temporarily to compromise their radical and irreconcilable differences, for the sake of accomplishing an intensely desired common object. And what but Christianity can furnish anything like a commensurate counterpoise to the bitterly regretted loss of their earthly power, and dignity, and renown?

Missionary Movement in Pictou.

When the Superintendent of Missions first entertained the idea of raising £300 a year for three years, in aid of the salaries of six visiting Missionaries within the bounds of the Synod of Nova Scotia, he was not aware that he was to have so many fellow-

laborers in the same field of usefulness. He was well acquainted with the laudable exertions which were made annually in the Province by other religious denominations, for the support of Home Missions,—such exertions we ought also to be made by our own people. He knew that the friends of our Church possessed sufficient pecuniary resources to support not one or a few, but a dozen of Missionaries, if they felt inclined to do so. But he could not foresee, and did not readily believe that there would be sufficient zeal, energy and liberality in the Church, to render a portion of these funds available for such a noble purpose. It is a most agreeable and delightful thing to find persons in this wicked world of ours, better and more disinterested than we believed them to be. We frankly admit that late movements and undertakings in our Church, have far exceeded our expectations. We did not anticipate that the Colonial Committee would send out so many Missionaries as they have sent to our Province during the last eighteen months. We did not believe that the Missionaries would meet with such encouragement as most of them have received since their arrival among us. We could not have anticipated that their arrival would have called forth such strenuous exertions for the support of the Gospel and the extension of our Missions, as they have done, in those parts of the Province where they have been appointed to officiate.

It is now the desire and intention, we believe, of most of our people, more especially the younger members of our Church, that all our congregations should, as soon as possible, be self-sustaining.

A noble spirit of liberality and independence has lately manifested itself in the very stronghold of our Church in this colony, in a way not to be mistaken. We need not state how much we are delighted with this Missionary movement, and how ready and willing we shall be to help forward the exertions of our friends in this good cause. We have much pleasure, therefore, in transferring to our pages the following excellent extracts from letters lately received by friends in this city, from their correspondents in Pictou, in favor of this undertaking; and we expect to be able to publish full accounts of the formation and operations of the different Associations which have been originated in that county and other places, in succeeding numbers of our Journal.

Extract of a Letter from a Gentleman in Pictou, to his Friend in Halifax, dated 19th January, 1855.

We are establishing here a “Lay Association” which promises very well indeed, its object being to relieve the Colonial Committee, to a certain extent, of the heavy drain we have been upon its funds in supporting Missionaries. The annual payment is only half a dollar, and the thing has taken amazingly—almost every adherent of the Church, where it has been proposed, becoming a member; and, as we are a strong body here, we hope to raise in this county alone