

In 1830, owing to the exertions of the Hon. C. J. Stewart, Bishop of Quebec, a Society was formed in Toronto, called the Society for converting and civilizing the Indians, and propagating the Gospel among the destitute settlers in Upper Canada. A very full and interesting account of the early proceedings of this Society, setting forth the wide-spread influence exerted by it, is to be found in a book called "The Stewart Missions," a series of letters and journals written by the Missionaries, Messrs. Elliott, McMurray, Harper, Hood and Greene, edited by the Rev. W. I. D. Waddilove, of St. John's College, Cambridge.

The Report of the Committee on Indian Missions of the Diocese of Toronto for the past year is not so clear as it might be. It seems that the operations of the Committee are confined to the Manitoulin Island and Garden River, Lake Huron, where the Rev. Messrs. Chance and Sims are labouring. Archdeacon Fuller visited the Mission Stations in company with the Rev. Mr. Jamieson, of Walpole Island, in 1868, and in his report urges the early appointment of a bishop for the country lying along and beyond the north shore of Lake Huron, who should reside at Bruce Mines. Such an appointment would doubtless tend to an extension of Missionary operations in that quarter. It is time that the Canada Presbyterian Church should think about occupying this ground, where it has many nominal adherents.

The American Board of Commissioners for Foreign Missions responded to the call of Peter Paul Osunkhirhine, who was mentioned in the first paper on Indian Missions, in the February number of the RECORD, as the first of the Protestant Abenakis, and for some time took his Mission under its protection. It is situated in the village of St. Francis, about 60 miles from Montreal, on the south side of lake St. Peter. Osunkhirhine was ordained by the Champlain Presbytery of the American Presbyterian Church, but we are not aware that his Church at St. Francis, founded in 1837, is connected with any denomination. He has been lately labouring in connection with the Congregational Church.

The only other Missionary efforts remaining to be noticed, besides those of our own Church, are those put forth by the Protestants of Nova Scotia on behalf of the Micicetes and Micmacs of that province and the sister province of New Brunswick. Most of these Indians are Roman Catholics, and until lately they were left altogether to the care of that apostate Church. The Rev. Mr. Rand, the first Protestant missionary to the Micmacs, acquired a thorough knowledge of their language, and translated portions of Scripture and other useful books into it. The number of Indians in the two maritime provinces is about 2000.

Our own Indian mission dates from the month of June, in the year 1866, when the Rev. James Nisbet, who had laboured for four years as colleague to Mr. Black in the Red River Settlement, left for Fort Pitt, on the North Saskatchewan, in the neighbourhood of which the Prince Albert Mission Station was founded. Mr. Nisbet and his fellow-labourers have a wide and interesting field, and may yet be instrumental in establishing a large and successful mission. Meanwhile, in comparing the puny attempt at Indian evangelization made by our Presbyterian Church (outside of the United States) with the work of the Episcopal and Methodist bodies, we have good reason to call and pray for an increase of the missionary spirit among ministers and people.

The 8000 Indians of Ontario may be left to their Episcopal and Methodist teachers, but the 5000 of the Province of Quebec ought not to remain