

MISSION TO RED RIVER—LATEST INTELLIGENCE.

The latest intelligence from our worthy friend bears date "Sauk Rapids, August 20th." In pursuance of the arrangements referred to in our last, the party left St. Paul on Monday, August 18th, and reached the "Sauk Rapids" in two days, the greater part of the way by steamer on the Mississippi—the carts and waggons for luggage proceeding by land—the distance in all being 80 miles. At Sauk, the river widens, and as it required to be crossed, much time was spent in ferrying over the horses and carriages. They expected to go only a few miles on the other side, and there encamp for the night. The weather was showery, and looked somewhat unsettled, and these considerations rendered their prospects in regard to the long journey not so pleasant. The company, however, was found to be very agreeable. Besides the Governor, the Hon. Alexander Ramsay, there were several very intelligent men, and a physician with his medicine chest formed an essential part of the cavalcade. This arrangement was to our excellent missionary a most valuable blessing, as he had been far from well; and the prospect of a change of diet, wet feet, and possibly damp beds, rendered suitable care on this head a positive duty. "Though a rank teetotaller," says he, "I have taken with me a small bottle of good brandy as a medicine." Mr. B. thinks that the Governor will go the whole way with him, that he may visit the Red River colony, with which Pembina and the adjoining United States settlements must maintain considerable intercourse.

This letter is the last communication we can have with Mr. Black till his arrival at the place of his destination. He is now in the wide waste of a country little known and very imperfectly explored. Exposed to many dangers—with memory rehearsing the past, and faith anticipating the future—charged with the message of salvation to a body of his countrymen hitherto seldom cheered with the voice of a missionary, and never yet gladdened with the ordinances of grace in their much-loved simplicity—our beloved brother largely requires the sympathies and prayers of his brethren at home. We have no fears for his personal safety—we have some as regards his health. But a special Providence seems to have opened the way before him. Our great Head has unquestionably great things in reserve for the settlers in that secluded spot; and through them the tidings of salvation may reach the interesting and hitherto much neglected aborigines of "Rupert's land." We commend our brother to the sympathies and prayers of the Church. This infant mission the Lord has thus far signally prospered, and "He will establish the work of our hand upon us."

The notice taken of this undertaking in the *Free Church Record* for Nova Scotia, and the *Presbyterian Witness* of Halifax, is to us very gratifying. The kind wishes and earnest prayers of dear friends in the sister colonies are more than a compensation for all our previous anxieties and disappointments. The "Free Church" of our beloved Scotland is not indifferent to our

humble efforts in the common cause, and the smallest contribution to the sum of the missionary enterprise will not be overlooked in the estimate of the evangelical church at large.

WIDOWS' FUND—KNOX'S CHURCH.

On Friday last (Sept. 19) a meeting of Knox's Church congregation, was held for the purpose of considering the Widows' Fund Scheme, of the Synod of the Presbyterian Church of Canada, a printed sketch of which had been previously circulated. Dr. Burns delivered an address with appropriate religious services, and the melancholy tidings of the death of Mr. Rimout having just arrived in the city, an additional solemnity was imparted to the sacredness of the theme. John McMurrich, Esq., one of the elders, having been called to the chair, and an explanation having been given of the leading features of the scheme, a motion of approval and of hearty co-operation was put and unanimously carried. A Committee of fifteen, with power to add to their number, was then named, and a commencement of the subscriptions was made. The congregation has been subdivided into five compartments according to their residence in the several wards, and two members named to collect subscriptions. Dr. Burns, Convener of Committee, Mr. Thomas Henning, Secretary and Mr. McMurrich, Treasurer. The feeling of all present seemed to be hearty as to the necessity of such a scheme, and the judicious character of the plan contemplated. We understand that, although only eight members had affixed their names by Saturday, the sum realized had amounted to £123.

We refer our readers to the address as printed in our pages, and we earnestly press it on the serious attention of all the friends of the Church.—Why may we not aim at £3000 as a permanent fund? Let ministers feel no delicacy in taking an active part in the scheme. It will become them. But while we say so, we would remind the private members of churches, that nothing interferes more with the calm and efficient discharge of pastoral duty, than anxiety on the minds of ministers about the temporal condition of their families; and the more that this can be removed or alleviated, the more pointed and sure will be the labours of their pastor, and the more endeared the tie which binds both parties in one common bond.

We are happy to find various ministers and members are at present at work in different districts in behalf of this laudable scheme.—We wish them much success, and we are sure that those who had scruples as to the expediency of the proposed sustentation scheme, will be among the first to lend their liberal aid to this scheme, which, while it accomplishes indirectly some of the ends of the other, is certainly free from the objections to which, by some, it was considered liable. Now is the time for simultaneous effort.

It is an extraordinary fact, stated on authority, that there are at the present time more of an Irish population in the United States than there is in Ireland itself.

MISSION TO THE RED RIVER SETTLEMENT.

The charter of Hudson's Bay Company bears date 1670; and by that charter they are made absolute proprietors of all Rupert's land, a territory supposed to equal all the rest of British North America. Among the subjects of this wealthy Company are the Scottish settlers at the Red River, or Selkirk settlement, formed by the nobleman whose name it bears in, 1805.

In May, 1843, the Scottish settlers brought before the notice of Duncan Finlayson, Esq., the governor of the Red River settlement, by petition, all the facts of their religious history, and thus they submitted all rewards to the Colonial Committee of the Free Church of Scotland. The colonists, in 1812, were six thousand in number, divided into three religious sects—Presbyterians, Roman Catholics, and Episcopalians, of the former, there were 2,600, and of Roman Catholics, 3,200, the remaining 200 belonged to the Episcopal Church. These Scottish settlers were chiefly emigrants from the North of Scotland, brought to the country in 1815, by the then Earl of Selkirk. They had a clergyman of their own persuasion promised by his lordship at the time of leaving their native country, (the Rev. Mr. Sage,) but circumstances prevented his embarkation along with them. He was expected to follow them next year: next year, however, came and passed away, and no clergyman came; and no Presbyterian minister has ever yet visited Rupert's land. In the winters of 1815-16, the settlers had to abandon the colony for want of food, and they betook themselves to the plains for buffalo and to the lakes for fish, and they wintered among the natives in all directions. In 1816, after their return to the settlement, they were driven from the colony at the point of the gun, by the firm partisans of the then two rival Companies, and had to pass the winter of 1816-17, 300 miles to the north of the colony. In 1817, Lord Selkirk visited the colony in person; brought back the Scottish settlers, and renewed to them his promises of forwarding to them their minister without delay. In 1818 they had again to abandon the colony through starvation. In this year, nevertheless, two Roman Catholic priests arrived from Canada, but no Presbyterian minister. In 1819 they returned to the colony with the view of putting down a crop, and they then applied to the governor (Alexander McDowell, Esq.) to get out their minister, but he (the governor) being a Roman Catholic, paid little attention to their memorials. In 1820 the Scottish settlers were mortified to see, in place of a clergyman of their own persuasion, as had been promised, a missionary of the Church of England sent out and placed over them as their spiritual pastor; although, at the same time, there were not twenty individuals in the whole colony belonging to the Church of England! In 1822, the settlers appealed to Mr. Halkett, one of the executors of Lord Selkirk, then at Red River, and received for answer as follows:—"With respect to the application of the Scottish settlers for a clergyman of their own persuasion, Mr. Halkett