

ber. And on the 14th inst., we had the privilege of surrounding the Lord's table—present, forty-five communicants. The order, decorum, and solemnity of the occasion, will long be remembered in Red River, and might do credit to a more favoured country. On learning in the spring that a minister was coming, we got a manse built, and in such a state of forwardness as to serve us a place of public worship—holding 300 souls. Our thoughts are now turned to the getting up of a Church—a stone building, if possible—a serious consideration for people in our circumstances; but by the blessing of God we intend trying it."

I also mentioned in the postscript—"Should a minister be coming from Scotland, permit me to mention, a communion-cup, two plates, and a few tokens; and should he take the route of Canada, his little personal property had better come by the ship; yet the route between this and St. Peter's is a doubtful, and sometimes a costly mode of reaching Red River. A man newly married, or with a small family, might be preferred—a man well versed in scripture—for the opposition here is very great. We hope a second Mr. Black.—We hope still more.—Mr. Black himself."

Sorry for troubling you so much, I now thank you, in the name of our congregation, for what has already been done for us, and leave the rest in your own hands. With kindest regards, I have the honor to be, yours, &c.

A. ROSS.

In the circumstances of the case, Mr. Black has been advised to stay for another year at the Red River station, and thus time will be allowed both to the Church at home and the Church in Canada, to consider what is best to be done for these interesting settlers. In the meantime, we have abundant cause of thankfulness to the great Head of the Church for such a prosperous way opened before our faithful missionary, and for such hopes of success in that distant and long-neglected region. Let the prayers of the Church be addressed to the throne of grace for him and his flock.

In aid of the church about to be erected at the Red River, the contributions of friends, both at home and in this country, will be required. Mr. Burns, Agent for the Church, will be happy to take charge of any sums that may be sent to him at Knox's College. The only donation already received, is one of five pounds, from the Bible class of young men belonging to Knox's Church, Toronto.

To the Editor of the Record.

BUXTON MISSION STATION,
16th Jan., 1852.

DEAR SIR,—

I intended this communication for the January number of the *Record*, but was unable to write it at the proper time. Exposure and over exertion, during the month of November, brought on a severe bilious attack in December, at the time I should have sent the letter. I now send it, with the hope that it will reach you in time for the next number.

According to the instructions received in June last, from the Synod's Committee, to visit such places, both in Canada and the United States, as might be thought proper, for the purpose of explaining the object and management of the Coloured Mission at Buxton, with the view of urging its claims on the prayers and liberality of the Christian community in general, I left the station on the 25th of October, for the purpose of carrying out the instructions of the Synod, and visited the State of Michigan—spending a few days at Kalamazoo, making arrangements for future meetings, I spent one Sabbath there, and preached

three times, to different congregations. On Tuesday, I addressed a large meeting on Grand Prairie, where I met with many warm friends of the mission. A Society was formed to co-operate with us.

I returned to Buxton on the 5th of November, to be present at the semi-annual examination of the school in connection with the mission, and to introduce to the scholars Mr. Inlay, who was to take charge of the school for the next term. I left again on the 7th, and the same evening arrived at Kalamazoo, where I was kindly received by Mr. Arms, an old friend, and formerly an elder in the church at Hamilton. On Saturday, I preached at Martin, about twenty miles northwest from Kalamazoo, where there are two congregations, composed mostly of the Scotch and their descendants, the one in connection with the Associate Reformed, and the other with the Associate Church. The Rev. Mr. Walker, who was supplying for a time the Associate Reformed Church, kindly gave me the use of his pulpit on Sabbath. I preached twice, explained the object of my visit, took up a collection, and appointed Mr. Monteath, one of the elders, as treasurer, to receive subscriptions in future. In the evening I preached at Gunn Plains, had but a small audience, but the few who were present, manifested a good deal of interest in our cause; and Dr. Thompson, one of the elders, who was sick, and unable to attend the meeting, promised to have something done in future. At Otsego, about four miles from Gunn Plains, I addressed a meeting on Monday evening, and spent the next day in making arrangements with some of the members of the congregation to co-operate with us in future. On Tuesday evening I went to Richland Gull Prairie, where the Rev. Mr. Bradley, a worthy and devoted minister of the Presbyterian Church, and a warm friend of our mission, had invited me to address his people on the object of my visit. The evening was cold and disagreeable, the attendance small, but the interest felt was good. A treasurer was appointed to take up subscriptions, and to co-operate with us in future. I had a substantial proof of his zeal in our cause, in the shape of a new year's gift of sixteen dollars for the mission.

The country around Kalamazoo is considered the best in the State of Michigan for farming.—It has been mostly settled during the last sixteen years, with intelligent farmers from the New England States, with a few foreigners. They are all living in comfortable circumstances—intelligent and pious—they are ready to engage in every good work. All the congregations, with a few exceptions, are in connection with the new school. Unable to remain longer in that part of the State, I hastened onward to Chicago, where I arrived on the 14th, and made arrangements to occupy as many pulpits as I could on Sabbath.

I preached in the first Presbyterian and the Congregationalist. In both I explained the object of my visit. On Tuesday I held a public meeting in the first Presbyterian Church; a number of the city ministers were present; resolutions were passed, approving highly the object of my visit; and a Committee was named from all the churches, to aid in receiving contributions and subscriptions for the mission. I also published in a number of the daily and weekly papers, a detailed account of the mission, urging its claims on the prayers and liberality of the public. After two weeks' labour, the result was less than I had anticipated. Still there was a lively interest felt in the spiritual improvement of the coloured people of Canada, and I met with many warm friends of the cause. By owing to the advanced season of the year, in which I visited Chicago, and the numerous calls that had been made a few weeks before on the benevolence of the people, little could be done then; but an Association was formed, called the "Chicago Ladies' Association," to operate permanently with us for the spiritual improvement of the coloured people of Canada. Their labours I will reserve for another

letter. The coloured people of the city held a public meeting, and expressed the interest they felt in the religious improvement of their brethren, by sending a beautiful set of Mitchell's Outline Maps, together with a Map of Palestine, for the use of the Mission School. The season being now far advanced, and the roads in a bad state for travelling, I was unable to visit the north part of Indiana and Ohio, as I intended when I left home. I hope, however, during next spring or summer, to be able to pay a visit to those places. During my short sojourn in the States I had much pleasant intercourse both with ministers and people. They are fully alive to the importance of educating the coloured race in Canada, not only to improve their spiritual condition here, but as the means, with God's blessing, of extending Christ's kingdom, and carrying the gospel, with all its benefits, to Africa.

We trust that a warmer interest will be felt by our own Church in the evangelization of Africa. God, by his providence, is placing her children, who have been driven from their native land, by violence and oppression, within our bounds, that we may prepare them for missionary work. They are willing to receive instruction from our hands. Already a Latin class is formed in the school, from which we trust God will call some to do his own work; and the bud which now swells with so much promise, we fondly hope, ere long, will blossom and bring forth fruit for Africa.

Wm. KING.

We gladly make room for the following communication. A former letter referred to below, was, we understand, never received by the students of Knox's College, which explains why they had not again written to their Halifax friends:—
FREE CHURCH COLLEGE, HALIFAX, N. S.
December 29, 1851.

TO THE MISSIONARY ASSOCIATION.

Knox's College, Toronto.

DEAR BRETHREN,—

Desirous of awakening a deeper interest in each other's welfare, of opening up a way by which intimate and accurate information relating to our respective Colleges and Missionary Associations may be obtained, and of stirring up each other to a more entire consecration of soul and body to the service of our common Redeemer, we attempt to renew our correspondence.

We were highly gratified in receiving your communication of the 31st January, 1849, and our minds were animated with the pleasing prospect of much fraternal intercourse between our respective Colleges. We regret, however, to remark, that our prospects in this respect have not been realised. At the same time, we are unwilling to believe that this has arisen wholly from neglect on your part, as we believe you feel a sincere interest in our prosperity, both as a Church and College.

As it was near the close of the session of 1848-49, before the reply to your communication was transmitted, we are inclined to believe that you had separated before our communication arrived, and that if it ever arrived, from the months that intervened before you again assembled, it has been overlooked. We trust, however, that the present communication shall both safely arrive and also elicit a reply. We can assure you that the question has often passed from one to another—"Has there been no word from Canada?" "Is it possible they could have overlooked or forgotten us?" Are we not brethren placed in similar circumstances—striving under the same difficulties—influenced by the same motives—and aiming after the same glorious objects? We can only say, that if you forget us—we shall not—we cannot—forget you.

We are nearly all natives of this country, and we are most thoroughly persuaded, that a native ministry is indispensable to meet the circumstances and requirements of our beloved Church.—There are now about four years elapsed since our