

can) answered that by saying, "Yes; and you have statues and pictures at home, but would you like to have a row of statues there (in the church), and a row of pictures on the wall here?" The Lord their God was a jealous God, and would allow them to have objects of the fine arts in their homes which he would not permit in his temple. Some of the advocates for the use of the organ had, he was sorry to say, expressed a desire even for the of the liturgy. He should like to know what was meant by this desired adaptation to England. He hoped the Church would continue to abide by its old standard of worship.

The motion was seconded by Mr. H. H. Matheson of London.

The Rev. James Anderson of Morpeth said, he could not give a silent vote at this painful, and, as some thought, perilous crisis in the history of their church. Mr. Duncan had paid him a compliment which he could not accept, by calling him a young Englander; but if he was a young Englander, he knew he was an "old Scotchman." (Laughter.) He did not think with Mr. Duncan that the admissions of organs would lead to any want of cordiality between this Church and the Free Church of Scotland. He then moved an amendment.

"That the Synod, having heard the overture from the Presbytery of Newcastle, regrets to find that the decision of last year has not put an end to the agitation on the question of the use of instrumental music in the worship of God, particularly as the decision expressed no approval, and was not an act of legislation in favour of the said practice; but inasmuch as the cases of St John's, Warrington, and St. George's, Liverpool, referred to in the overture, were specially adjudicated upon, and judgement recorded at last Synod, and cannot, therefore, be re-opened until this Church shall have declared, in the constitutional way, that the use of instrumental music in guiding and sustaining congregational praises is unscriptural and sinful, the Synod dismisses the overture, and exhorts all parties to cultivate mutual forbearance and Christian charity."

Mr. Anderson, in supporting it, contended that although the practice of instrumental music was to some extent disapproved by Presbyterians, no law had ever been passed either by the Free Church of Scotland, or the Presbyterian Church of England, against the use of it. The primitive Church allowed diversity of practice—on the subject of circumcision, for instance—in order to preserve unity of spirit. He held that the use of music was no contravention of the great statute book of Christ. If the second commandment were against its use, then David committed a sin in introducing music into public worship. If they were not to admit anything but what was commanded, why did they sanction gowns and bands, and metrical versions of the psalms? Why have architectural display in their churches? Surely, upon the same principle they might admit organs. He urged that the use of music stirred up our impulse to sing, and conferred an additional solemnity on the worship; that a difference in form of worship did not prevent a union of worship; and that Baxter had written that it was a duty, and not a sin, to use the help of nature and the lawful arts in worship, and the Church music might be set up in any place where the congregations would agree to it, or would not divide upon it. The Rev. J. Wright of Southampton seconded the amendment.

After an animated discussion the motion was carried by a vote of 72 to 42.

It was afterwards ruled by a vote of 77 to 43 that the cases of St John's Warrington and St. George's, Liverpool, having been already adjudicated upon, they could not be re-opened. The legality of this finding was formally dissented from.

Communications, &c.

A MISSION TO THE INDIANS IN THE NORTH WEST.

DEAR SIR,—In such times as the present, when we hear so much about revivals in all the Churches, we should expect to see as the result of such a movement, individuals, as well as Christian bodies of men, seeking new fields on which to plant that standard, in which so many would seem now to be rejoicing, and which though it was first unfurled amid an ocean of blood, has ever since been heralded with nothing else but "peace on earth and good will to man."

In the hope that this is, and will be more the case, I would point out as fields for missionary enterprise, those hitherto neglected countries that appear to me to have a prior claim above all others, to the sympathies of Canadian Christians, I allude to the aborigines of British North America. Civilization has from time to time made those inroads on the domains, that they have either been driven back to the wanderings of savage life, or if settled in villages, it has only been to pine away in dwindling numbers, before that arch enemy of our race, strong drink.

In looking over so extensive a country as that of British North America, in view of planting missions, one is quite at a loss to what part of it first to direct his finger, as every part of it seems equally to demand Christian sympathy. It is true that venerable body the Church Missionary Society, has broken ground in several distant and detached spots; still, when the extent of the country, and the number of natives reached are taken into consideration, it may well be asked, what are they among so many, and in so vast a field. To take the fields in order along that line that is easiest of access, I will begin with that extensive and unoccupied country stretching northward, from Lake Superior to the shores of Hudson's Bay. This being within the wheat growing region (as see by the map lately published by the *Globe*) possesses a population of some 3,000, of that class of aborigines the most susceptible of good impressions of any race I have ever come across. They are the most harmless, inoffensive and peaceable people perhaps in North America, and such of them as have come in contact with missionaries have, in general, shown the greatest readiness to adopt civilized habits. Two good central points present themselves in this area, and both are of easy access by Lake Superior. The one is at Brunswick House, midway between Michipicoton and Moose Factory; the other at Osnaburg House, also midway between Nipigon and Albany; about 600 natives might be reached at the former place; and 2,400 at the latter. The soil and climate of this region is, on the whole, favorable for agricultural pursuits.

The next great point open for missionary effort is, the Lac la Pluie district. At Fort Lenois, which is midway between Fort William and Red River, the land becomes good and continues so to the very foot of the Rocky Mountains. The population of this district is set down at 2,000. As this must soon form a prominent point on the highway to the West, it is very important that it should be taken up as a missionary station. It will be no sooner thrown open, than it will be the scene of those exhibitions that backwoods-men are so apt to make, when left without the influences of the Gospel. The Wesleyans have, in vain, attempted to plant missions here; but whether this arose from inefficient instruments, or that the leaven of Jesuitism is still at work, that was infused among them in the days of the French, I cannot say, but I have been disposed to think it is impossible to patch an

old garment with what is new. The natives of this country not only still possess warlike habits, but are much given to strong drink, which is supplied to them freely by the only traders among them.

Passing over Red River and its neighbourhood, which may, under present circumstances, be considered as well supplied with missionaries, the great and fertile valley of the Saskatchewan seems to lift up the hands of invitation, whilst it cries here is the great valley of dry bones that requires only that breath that gives life to cause a movement among them that will enable them to stand up and become an exceeding great army. At Carlton, near the confluence of the two great branches of the Saskatchewan, the population is stated to be 6,000, whilst at three other stations higher up along the North branch of that river it is set down at (20,000.) The junction of the great branches of this majestic river must, at a future day, form a grand centre for trade; and cannot therefore but be an important point to take possession of. It is on the direct line to the Pacific, and whilst the prairies afford ready access to it by land from Red River, the Saskatchewan presents an equally favorable passage to it by water. A genial climate, fertile soil, and extensive forests and beds of coal, are among its most prominent advantages. The natives of this country were at one time more given to war than they are now, so that instead of war they seek peace, and desire to have civilization introduced among them.

The entire country lying to the north of this valley up to the Arctic shore, may be said to have never yet been entered on, so there would be no entering on any other man's field by invading that distant portion of our continent. I think all the other portion I have indicated is considered as forming the Diocese of Rupert's land.

Vancouver's Island and the country spread out between it and the rocky mountains, seem equally to invite missionary enterprise. The native population for the former, is stated to be 12,000, and that of the latter, 60,000. This is perhaps a still more favoured region than the country lying east of the rocky mountains, the winters being so mild, that frost or snow are as little known there as in England. In soil, climate, and mineral wealth, it perhaps surpasses any other country in the world. Emigrants from Red River have gone to the shores opposite it, with their carts over the prairies, in 45 days.

Hoping very soon to hear that the Presbyterian Church of Canada has made a vigorous and successful invasion of this much decried and "dry and parched land."

I remain, very truly yours,
WM. KENNEDY.

LETTER FROM REV. DR. MONOD.

MESSENGERS EDITORS,—Will you kindly give place in your paper to the following communication, concerning my important undertaking of raising funds in America for the building of a missionary chapel (with eight hundred sittings) and two missionary schools (for one hundred children each) in Paris, the great centre of French influence, French Popery, and French Infidelity.

I am anxious to tell American Christians how far the Lord has prospered my arduous work, and also to tender my sincere thanks to those who have hitherto helped me on with it. I arrived in New York on the second of September last, a day or two after the occurrence of the financial and commercial crisis which has since so heavily weighed upon the country. To this unfortunate circumstance, which nobody dreamed of when I left the shores of France, and not to any want of interest for my cause, do I ascribe my having fallen short