

lake shore and middle road, the population is mixed; such as make a profession of religion belong either to the Episcopal or Methodist Church, and are occasionally visited by missionaries from those denominations.

In the North part of the Township, and along the River Thames, the settlers are Irish and French. They have two Roman Catholic priests placed among them. In the centre of the Township, is the block of land purchased by the Elgin Association for the Colored settlers. It is traversed by the middle road, and extends several miles on each side of it. On a lot near the centre of the block, and on the middle road, we have established the mission. On the first Sabbath in December, I preached at the station for the first time, the audience was very respectable, composed partly of the whites in the neighborhood, and partly of the colored persons in the settlement. It had been rumoured before I arrived at the mission station, that the first attempt to hold public meetings would be attended with bloodshed. But the rumour has turned out to be false, by the goodness of God "who makes the wrath of man to praise Him," I have been permitted to preach every Sabbath since, and have met with no opposition. The coloured families that have moved into the settlement during the winter, are living on the best of terms with the whites. I have visited nearly all the families in the neighborhood, both white and black, and have met every where with a kind reception.

The memorial that was sent to the Synod last June, against the Coloured Settlement, and the public meetings that were held at different times in the Western District; for the purpose of manufacturing public opinion against it, was not the work of white settlers living in the immediate neighbourhood, who were likely to feel most in the matter. But the whole opposition was got up by one or two office-holders, who wished to gain popularity by the movement. The estimation in which the person was held by the public, who took the most active part in the matter, and the value at which they rated his services, may be known from the fact, that at the last election for Township Councillors, he was left at home.

The attendance on the Sabbath is steady, and rather on the increase. At present we have not very good accommodation. I have fitted up a part of my own dwelling-house, where I preach every Sabbath. I hope soon to have a better place of worship. On the first of this month I have contracted for a building thirty-six by twenty; the workmen are now employed to make it, and expect to finish it, at least to make it so that I can preach in it by March. I find it difficult and expensive to build here, far from lumber, with bad roads; and although we have good clay, no brick has yet been made in the settlement. On the first Sabbath that I preached at the station, I announced to the congregation that I intended to open a Sabbath School next Lord's Day. Ten came forward and enrolled their names as scholars—some were white and some were coloured. They have all been regular in their attendance since. A few of them are learning the Shorter Catechism. One little coloured girl, about ten years of age, has committed all the Shorter Catechism to memory since the first of December.—She is apt to learn, and takes delight in her book. Although we have no coloured day-school, yet she with a little coloured boy comes daily to me and recites a lesson in the Testament and Catechism. I hope we shall soon have a day-school, where the children that are now anxious to receive instruction will get a good religious education. I remain, yours truly, Wm. Kinn.

[We are pleased to learn that the benevolent enterprise above referred to, has at the outset, met with so much favour. Much has yet to be done—many obstacles have to be overcome ere Africa's able sons be restored to the position, from which cruelty and injustice has degraded them. Let us teach them that "truth which maketh free."] ]

LETTER TO THE STUDENTS OF KNOX'S COLLEGE, TORONTO, FROM THE STUDENTS OF THE PRESBYTERIAN CHURCH IN IRELAND.

GENERAL ASSEMBLY'S THEOL. COLLEGE, Belfast, Dec. 5, 1849.

THE STUDENTS OF KNOX'S COLLEGE, TORONTO

DEAR BRETHREN.—It was with no ordinary feeling of gratification, that we perused your welcome though unexpected communication. We esteem it a privilege to correspond with you, united as we are by so many bonds of intimate and endearing brotherhood. We pray that a larger measure of grace may bind us still more closely in a sincere attachment to the truth as it is in Jesus, and in an anxious desire to promote, by unreserved self-dedication to His service, the glory of our gracious and common Lord. While acknowledging the obligations and duty of recognizing as "brethren in Christ, all who love Him in sincerity," we cannot repress the outgoings of our warmest affections, when we regard you as members of that "household of faith," which we believe to have been constructed by the Head of the Church Himself; as representatives beyond the wide Atlantic of those "covenantal fathers," who counted not their lives dear unto them, that they might hand down indissolubly to their sons, the blessings of civil and religious liberty. Agreeing in our veneration of their hallowed memories, and in attachment to their distinctive principles, we hail with delight the prospect of a continued intercourse, and trust that it may be productive of mutual and lasting benefit. We think it of great importance, that those who are to be the future ministers of our respective Churches, should be acquainted with each other's opinions in promoting the interests of religion, and that you, especially, dear brethren, should know something of our condition, as it could not fail to aid you largely in relation to the great number of Presbyterian emigrants, who are annually leaving their "island home" to settle on the transatlantic plains of your vast continent.

We rejoice, dear brethren, that you have engaged in the cause of missions, and as so because of the success that has attended your exertions.—We take it as the evidence of a right spirit, for which we bless the Head of the Church on your behalf, and pray that he will yet more bountifully supply you with His grace, that you may still be more successful and honored in disseminating, with its manifold blessings, the glorious gospel of the blessed God. The Church is but a missionary institution, and we regard it as an omen of life and energy, when she sends forth her sons to battle against spiritual wickedness in high places, and an assurance that she is recognized and honored by her Captain and Redeemer. Ta'en will she achieve glorious victories, for the shout of her King is among her. But thrice blessed is that Church, and glorious indeed are her prospects, when her Students put forth their strength in assaults on the kingdom of darkness, in dependence on the promised aid of Him, who is mighty to save, whose hand hath gotten him the victory. May the good Lord encourage your hearts by abundant success.

We were also delighted at the success which appeared to have marked your Theological Seminary, and we trust that it will continue in increasing usefulness, to send forth men of a right spirit to unfurl the banner of the Cross, to make aggression on everything that exalteth itself against God. Dear brethren, you have a noble field; great difficulties, no doubt, but assuredly you have great advantages. You are in a new country. A great tide of population is flowing to your shores. You meet men under new circumstances, and with new susceptibilities. A mind enslaved by superstition, and trodden under the heel of a spiritual despotism, must necessarily break from its trammels and prejudices, when it has crossed the Atlantic and expand with the wider sphere which

extended geographical boundaries open to the range of physical exertion. The bigotted Romanist, with inveterate hatred of the Protestant name, may be more accessible to you when he has reached your shores, than he is to us who are living at his doors. Here Popery keeps her unwearied watch, and perseveringly guards every avenue against the light of the gospel. The nominal or political Protestantism of this land, (and such we are sorry to say is too generally the character of the Prelatic establishment,) has closed the door to the Romanists against us, for it cherishes hatred to man more than principles, and seeks to destroy, whom it will not or cannot reform. It has more faith in steel than the gospel. It has given plausibility and force to those exhibitions of Protestantism, which the teachers of Popery have constantly presented to their deluded followers. Hence, one of the greatest difficulties we have to encounter, for we are put in the same category. In respect to Ireland and its Popery, the British Churches have been singularly unfaithful. They made no effort to evangelize Ireland, and its Popery is now scourging them, and overrunning, with its corrupt streams, every country where the English language is spoken. The natural parts of our countrymen are not exceeded by any nation on the globe. With intellect of a high order, and the most engaging qualities of heart, had they but embraced the truth in the love of it, a new and brighter era had dawned on the Church and world. We commend the condition of our countrymen here in Popish darkness, to your prayers, and themselves to your attention, when they reach your shores.

More particularly with reference to Missions, we may inform you that our Church has four distinct and important missions. First. She has "Foreign Missions." To Honduras she has sent six missionaries, who are labouring there with much evidence of success. Second. A Jewish Mission. She has sent four missionaries to the Jews—two in Damascus—two in Germany. Third. A Colonial Mission. She has sent six of her ministers to the Colonies, to follow the Irish emigrants from her own pale. Fourth. Home Mission. Notwithstanding the many obstacles in the way, this Mission has been highly blessed. During the last twelve years, about twenty congregations have been formed under its auspices—many preaching stations opened and supplied—teachers appointed to instruct the Irish speaking part of the population from the Irish scriptures. At the last annual meeting of our Assembly, two memorials were tabled, signed by several hundred heads of families, for a supply of gospel ordinances, as distinct congregations. Two houses are being erected for their accommodation. Memorialists were all formerly Romanists. Such is our success in afflicted Connaught. In 1840, previous to the union of the "Synod of Ulster" and "the Secession Synod," there was not a single Presbyterian missionary beyond our own shores, so that we can truly say, "Hitherto hath the Lord helped her." She has had much to encourage her in missionary labour.

With regard to ourselves, we have "a Students' Missionary Association," and are enabled by our own subscriptions and the assistance of our friends, to maintain a missionary and catechist in the Home Mission field. The accompanying report of the Mission, will give you an idea of our management and state. We trust that we shall shortly be enabled to send forth another missionary. Mr Brannigan, our missionary, is himself a convert from Romanism, preaches in Irish, a tongue vernacular to upwards of two millions of our countrymen, and dear to their hearts, as it is harmonious to their ears. We have much reason to thank God and take courage, because that the labours of our missionary have been more largely blessed than any other in the field. This circumstance we have looked on as a call to increased activity, and the indication of our Master's gracious approval. Last year four of our Students on receiving license, were employed by