

lowing very sensible remarks. Although not written for publication, we think the sentiments will find a hearty response in many a Christian heart, and that they are well worthy to be recorded. Speaking of the Ministers' Widows and Orphans' Fund, our correspondent says:—

"I have now the pleasure of sending my contribution in aid of that necessary and important endowment connected with our Church. It would be affectation to say that this is no sacrifice, but I feel that the object calls for sacrifice; there are periods in the history of the Church that require peculiar effort. In the Apostolic age and at the Reformation the call was nobly met; and if in this generation the Church of our Fathers has been rescued from the deadening grasp of Erastianism, we would be unworthy to live in an age so honoured, if we did not see to it, that her emancipated institutions and the provision for her pastors and their families be permanently placed on a renovated and liberal basis, and thus hand down unimpaired the blessings we ourselves enjoy, through the uncompromising fidelity, the sacrifices and sufferings of our noble ancestors. Besides, every denomination complains that far fewer pious young men than are needed, now devote themselves to the sacred office, and it forcibly reminds us, that we have been unreasonable in the degree of sacrifice and self-denial we expected of them; and that if we had required any other of the learned professions, as on the average we have our ministers, there would not now be a talented physician or lawyer on the whole continent. I wish you then much success in endeavouring to better the condition and allay the anxieties of our pastors, that they may give themselves more wholly to their work."

#### NEW CHURCH AT ORILLIA.

Not many months have elapsed since the prospect was held out to the inhabitants of the beautiful village of Orillia, that one of their first ornamental accessions would be a handsome church and spire, situated on a location such as to command the notice of visitors on every side. The fabric has been reared with a promptitude and in a style highly creditable to the friends of the Free Church in that quarter. It is a neat and commodious place of worship, with a handsome pulpit, and completely finished in the seating, and a very elegant roof. The pulpit, the baptismal and communion plate, gown, pulpit-Bible, and Psalmbook, are all the gifts of friends, thus presenting a fine example of considerate liberality.

On Sabbath, the 14th March, this church was opened, and though the weather was very unfavorable, the building was completely filled in the morning, and respectfully attended in the afternoon. After devotional exercises, conducted by the young and promising pastor, the Rev. John Gray, the Rev. Dr. Burns, of Knox's Church, Toronto, delivered a discourse suited to the occasion, from Isaiah, lxii. 10, and afterwards ordained three elders. Another discourse was delivered at three o'clock, p. m., and the collection at both meetings exceeded £15.

The progress of the cause at this place has been remarkable. At first, and for a long time, the prospect seemed gloomy. Now, a faithful pastor has been settled over an united society, gathered out of eight townships, and embracing as many stations. Unquestionably the field is too great for one minister; but the commencement made is most hopeful, and other labourers

will enter the field. May the dew of Hermon descend on this pasture!

#### RED RIVER SETTLEMENT—SECOND CHURCH—THE NATIVES.

Intelligence up to the 26th January has been received from Mr. Black, and we are happy to report favorably of the health of our esteemed Missionary and of the success of his labours. "I continue," says he, "to enjoy good health, and to be treated by the people with the greatest kindness and respect. The attendance at our meetings continues as usual; the house always well filled by a respectable and attentive congregation. The Sabbath School, also, is as encouraging as ever. On Sabbath last our number was ninety-seven, of whom thirty-six were in my own Bible-class. The attendance at the prayer-meeting is very full. All the elders, and one or two others, take a part—mostly, however, in the Gaelic. The lecture on Wednesday afternoon is also well attended. One piece of intelligence which will be gratifying to you is, that we are about to have a second Church in the settlement. A few families residing about 14 miles below our present station, have resolved on the erection of a small wooden building as a house of worship, and will proceed with it immediately. There is a dense population in that quarter, most of whom should have been Presbyterian. I am inclined to think there would be a good attendance were there a certainty of a permanent minister, and we are well assured that there would, even now, be a larger church attendance were there only larger church accommodation."

Mr. Black has sent us some particulars regarding the Aborigines. They are a branch of the great Chippeway nation, so widely spread over North America. Their language is, of course, the same as that of Peter Jones, and the Indians lately on the Credit River, now at Munceytown, C. W. These, however, are called *Saulteuse*, from their having come originally from the neighbourhood of the Sault Saint Marie, at the lower end of Lake Superior. The number of the Indians in and around the settlement, it is not easy to ascertain, but it must amount to several hundreds.—Such of them as are not located at the mission stations, are in a degraded state; and from their habits, and total loss of independent spirit, have become a heavy burden on the settlement. They generally live in wigwams on the banks of the River, consisting of a few poles set up in a circle, and meeting at the top, and covered over with birch bark—no very comfortable habitation.—They are also very poorly clad, and often, in winter at least, suffer the gnawings of hunger. Their habits are exceedingly indolent. Still they are a harmless, honest sort of people, and it is very seldom that the settlers suffer any injury by them.

As to their spiritual condition, they are still, to all intents and purposes, heathen, although some pains have been taken to instruct them. Some of them know a little of Christianity, and have been baptized, but never professing Christianity from any thing but a worldly motive, they do not retain even the profession. Thirty years in contact with civilization and Christianity, they are

heathen savages still! Any effective mission among them would require to be conducted on the principle of settling them in some one place and teaching them the arts of life. They are not unwilling to listen to the word of life, when affectionately spoken to them in their own tongue. It is impossible to convey religious instruction clearly and forcibly through the medium of an interpreter. Mr. Black makes mention of an excellent American missionary at present with him, who speaks their language and to whom they listen with great attention. He has preached frequently in the Free Church at the Settlement, and the Aborigines are much interested in his addresses. "He is really a man of God," says Mr. B., "sound in the faith, and full of missionary zeal."

It is somewhat discouraging to think that so much labour and so much money have been already spent on mission in the Hudson Bay territory among the natives, and with so little effect. Within thirty years 27 missionaries, Popish and Protestant, have been labouring within a range of 200 miles of the Red River Settlement, and a sum approaching to £50,000 sterling, has been spent in the work! The Romanists have attempted three missions within the space spoken of, but these have all been abandoned. They have others, however, at a greater distance. The Protestant churches which have missions on the Red River are, the Wesleyans and Church of England. The former have two missions; the latter three. If the fruit is not very abundant, it is not for want of zeal and diligence. The causes of want of success may be the uncommon sterility of the soil, and the want of skill in its culture.

One thing is clear, that the accounts which have been circulated through the press, as to the success of these missions, are by far too highly colored. We hope this hint will be taken in the proper quarter.

The second congregation in Toronto, are proceeding in a call to the Rev. Mr. Irvine, of St. John's, New Brunswick, to become their pastor.

THE RECORD.—We have on hand, and can supply, a few sets of the back numbers of the present volume. The next number will commence the last half of the volume. New subscribers may begin at either No. 1, or No. 7, at their option. Agents for the *Record* will accept of 1s. 10d., if paid in advance, for the remaining half of Vol. VIII., or 2s. 3d. at the close of it.

Complete sets of Volume VII. may be had on application at the Agency Office.

REV. JOHN BAYNE, GALT.—As suggestive of a mode of doing good, and at the same time paying a gratifying compliment to Christian friends, we have pleasure in announcing that the Rev. J. Bayne, of Knox's Church, has been constituted an Honorary Member of the American Board of Commissioners for Foreign Missions, by a donation to the funds of the Board, made on his behalf, by N. D. Fisher, Esq., of Galt. This form of contributing to Missionary objects, by donations on behalf of pastors and other friends, although not much in use, as yet, in Canada, is frequently adopted, we understand, both by congregations and individuals in the States, and seems well deserving of imitation.—*Dumfries Reformer*.