

failure of missions in India. He could bear his testimony, he said, to the fact that the missionaries were an earnest, self-denying, conscientious body of men. With regard to the native Christians, they were of two classes, Romanists and Protestants. The Romanist converts, known in India as Portuguese Christians, were easily made after the manner of Xavier, who boasted that he had converted a village in a day, and baptized ten thousand in a month. The Protestant converts were of a different sort. They were carefully trained in the principles of our religion, and were not admitted to baptism until they had given proof that they had cast off their idolatry, with its vices.

HISTORY OF THE MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

(From the Free Church Record.)

The venerable Dr. McKerrow had just finished this important work when his sudden and lamented death took place, in the spring of the present year. It is a most careful, painstaking book, pervaded by a delightful spirit of warm Christian earnestness. The United Presbyterian Church is to be congratulated on possessing so complete a record of her endeavours to spread the gospel of Christ in foreign lands, from the earliest hour of the day of small things down to the present time.

The attention of the Secession Church was drawn at an early period to America as a field of missionary labour. In the year 1742—only nine years after the formation of the Associate Presbytery—a letter was received from Londonderry, in the state of Pennsylvania, earnestly entreating that a missionary should be sent to labour in the district. It was not till 1753 that the Secession Church—herself still but in infancy—was able to comply with the request. Two brothers were sent out to America in the summer of that year. The country was just beginning to emerge out of the wilderness state, and roaming Indians were still the masters of the wide spreading forest which covered much of it. For half a century onward from this time the Secession Church continued to send ministers to America. There can be no doubt that, of the debt of gratitude which America owed to the Churches of Scotland, a great part was due to the Church of the Erskines.

The first application made to the Secession for a missionary to be sent to Nova Scotia, was presented to the Associate Synod in 1765. It came in the form of a petition from the inhabitants of Turo. Two brethren were at once sent out on a temporary mission, from which they returned in about three years. The next that were

sent settled in the country permanently. After having been instrumental in planting the Church in Nova Scotia, the Secession took a paternal interest in its success, after affording it help. The Church in Nova Scotia has now attained to a degree of maturity and vigor which enables it not only to provide its own supply of teachers, but also to send missionaries to distant regions.

About the year 1816 the Secession Church began to send out ministers and preachers to Canada. It is scarcely possible to over-estimate the amount of benefit which has been conferred on the Canadian provinces, first by the Secession, and latterly by the United Presbyterian Church. The Church which they founded in Canada grew to be a numerous and influential body. Connected with it were nine presbyteries, seventy ordained ministers, and upwards of one hundred and twenty congregations. In June 1861, a union was formed between the synod connected with the Free Church of Scotland and the synod of the United Presbyterian Church. The accounts of the happy results of this union, which have appeared from time to time in our columns, warrant the hope that it will be the means of incalculable good to Canada.

The Associate Synod resolved, in 1834, to engage in foreign missions on a more extensive scale than they had previously done. It was thought that the West Indies, especially Jamaica, would form a suitable field. But it was known that the existence of slavery would prove a powerful impediment to the free operation of the missionaries among the negroes. The Emancipation Act passed, declaring that all persons held in bondage throughout the colonies of Great Britain should cease to be slaves on the 1st of August, 1834. In the September immediately following, the Associate Synod resolved to send at least two missionaries to Jamaica. Two brethren immediately declared themselves ready to go. The congregation of Broughton in Edinburgh—Dr. Brown's—undertook to support one of them. The Scottish Missionary Society had a mission in Jamaica, and the missionaries in their employment in that island belonged mostly to the Associate Synod. These missionaries, along with those sent out from the synod, constituted themselves into a presbytery, under the designation of the "Jamaica Missionary Presbytery," which was gradually enlarged by the addition of brethren sent out from this country. The congregation of Greyfriars', Glasgow, the presbytery of Stirling, Rose Street congregation, Edinburgh, the presbytery of Dunfermline, the presbytery of Selkirk,—each undertook the support of a missionary. Others of the West India Islands were occupied, besides Jamaica. In 1848, the one missionary presbytery had grown into four