

undertake the support of a single agent in our mission field.

Plead therefore, with all the ministers you may have the pleasure of meeting with, plead on the grounds of success, and on the necessity of an extension of the mission. A half dozen of stations might be occupied at this moment to great advantage, and if we cannot occupy them they may be soon out of our hands. You will see my and college acquaintance, Mr. Lewis, of Ormiston, now supplying Cote St. Church, and I think he will secure us a collection from that congregation, and perhaps others to do the same. Dr. Irvine, of Hamilton, is favourably disposed towards our mission, and you may count on his valuable advocacy of our cause. I am sorry that the state of your health is such as requires a relaxation from your calling, but feel that you may render our mission a direct benefit by your sojourn in Canada. May the Lord prosper your way, and enable you to do some service to His cause, restore you with renovated health to us, to advocate the principles of Christian light and liberty.

Yours, faithfully,

JOHN STEWART,

Convener.

Rev. Robert Murray,

MANDAWMIN AND ENNISKILLEN.

INDICATIONS OF PROGRESS.

Knowing that it encourages and cheers all who love Zion, to hear of the progress of the Lord's work throughout the lands of the Church, I address you a few lines for the *Record*.

We had another Church opened for public worship, on Sabbath, the 2nd day of September, in connection with Mandawmin and Enniskillen.

This is the second Church in these sections in about a year. About two years since, this was a mission field, in connection with the Presbytery of London, and at that time in a rather weak state, not able to raise the necessary expenses for missionary supply, and in consequence the Presbytery had serious thoughts of giving up the station.

It was however decided to make one more effort, and that effort, with God's blessing succeeded, and matters have continued to prosper. In April, 1859, a pastor was settled over them, and in July, of the same year, the first Church in these stations was opened for worship, and a goodly number assembled on the occasion, with grateful hearts for all that the Lord had wrought.

On Sabbath, the 2nd day of September, 1860, we were summoned again to meet in the second Church built in the stations, to dedicate it to the service of God. A large congregation assembled on the occasion, the church was crowded to its utmost extent, and many around the door on the outside, about 350 were present. The day was splendid, the sun shone in majesty and beauty, and all hearts were glad, and responded to the words of the Psalmist:

"The Lord hath done great things for us, Whence joy to us is brought."

As they entered the Church to listen to a discourse from the pastor, from the words of 57th Ps. verse 5, and in the afternoon from the Rev. D. Walker, of Sarnia, with whom many of them had previously been connected, from the words of 2 Peter, v. 18, after

which a collection was taken up to aid in defraying the expenses of the building.

We have now, in two of the stations, all the church accommodation that is required for the present, and the next building that is contemplated is an annex, which will make things quite comfortable in the way of accommodation.

We had a Sabbath School Pic-nic, attended by about 200, on the Monday following the opening, the children seemed much pleased, and we trust that these things may be for our spiritual good.

C.

Missionary Intelligence.

FREE CHURCH IN INDIA.—From India the most recent accounts are both cheering and sad,—cheering on account of indications of spiritual life, and sad on account of the personal sufferings of many of the Missionaries. There are in Scotland at present in feeble health, the following missionaries, viz., Mr. Gardner, from Calcutta, W. Hislop, from Nagpore, Mr. Braidwood, Mr. Byth, and Mr. McIntosh, from Madras, and Mr. Mitchell from Puna. Dr. M. Mitchell has also been recently suffering from fever. Mr. McCallum and Dr. Paterson at Madras, have both been laid for a time. In the midst of these trials it is cheering to learn that at Madras especially, there have been more than one who have been impressed and awakened by the Gospel.

The following most interesting narrative is contained in a letter from Dr. Duff:

During the recent mutinies, there was a native Punjab prince, the raja of Kapurthala, whose name figured very conspicuously as a friend and ally of our Government in its hour of sore trial. Kapurthala is in the Jalandhar Doab, which was annexed by Lord Hardinge after the first Sikh campaign. It lies on the route from Lodiana to Lahore, about half-way between the town of Jalandhar and the Beas river, and nearly twelve miles from each. The principality is a considerable one. The Raja is altogether independent as regards the management of his territory and people. Even in capital cases, he is under no obligation to make a reference to our Government. Since the annexation, however, he has paid a tribute of upwards of a lac of rupees (£10,000) annually. During the mutinies he rendered such pre-eminent services that the tribute was, for a time, remitted, with some prospect of its being permanently so, while he received an accession of part of his ancient territory in the Punjab, and confiscated property or estates in Oude, to the extent of three lacs annually.

Well, this Raja, who is but a young man, of the age of twenty-seven, in the prime and vigor of life, some time ago professed himself favorable to the Christian faith. His wife died, leaving three children; and professing his belief in Christianity, he expressed his desire to obtain a Christian wife. The person fixed on was brought up in Mrs. Fullerton's (American Missionary) School at Agra. There she made a profession of her faith, and united with the Presbyterian Church. She is a very amiable young woman; fervently devoted, and much good is expected of her, as the *Rani* of the Kapurthala Raja.

Previous to his marriage, he asked Mr. Woodside, then laboring at Dehra Doon, at the base of the Mussuri hill station, to assist

at the ceremony, and to commence a mission in his territory, promising to pay his salary, and otherwise patronize the mission. After much deliberation, Mr. Woodside felt it to be his duty to respond to the remarkable call. About the end of November last, he reached Kapurthala, and at once entered on his work. From the Raja he received the most cordial reception, and invited at the same time, Dr. Newton, an American medical missionary, to join him, which he soon agreed to do, the Raja paying his full salary also. At Kapurthala, Mr. Woodside found a school which had been in operation since 1851, and also a few native Christians in his service, with some families of East Indians, resident at the station; so that there was a little nucleus to begin with.

The Raja, more than two years before his marriage, had renounced idolatry, and professed himself a believer in the truth of Christianity, conforming to all Christian habits and usages as any other Christian would. He readily agreed to every condition which it was deemed proper to propose to him. Baptism was one which, under the circumstances, it was not thought expedient to insist on. Mr. Woodside had no doubt it would have been willingly submitted to, but he saw not those evidences of spiritual conversion or regeneration that would have warranted such a step. The Punjab Government (Sir John Lawrence) thought he should be married under the provisions of the "Marriage Act." This was done. He went into Jalandhar, and remained the prescribed number of days. The marriage was then registered in due form. The ceremony was performed at Kapurthala, according to the usual Presbyterian form. The Raja was treated throughout as a professing but unbaptized Christian, and the ceremony was performed just as it would have been between two who had been brought up as professing Christians, and one of whom (as belonging, for example, to the Baptist body) had not been actually baptized. Throughout the Raja was treated as a man intellectually persuaded of the truth of Christianity, openly professing his faith in it, and altogether discarding every other character but the Christian.

Indeed, Mr. Woodside, in one of his letters to me, positively declares that he "shows far more zeal and faithfulness than many baptized and professing Christians," and "trusts that he is not far from the kingdom of heaven." He eats publicly with Europeans, and has a public dinner-table every evening, to which the missionary has a standing invitation. In point of fact, he does dine with him four times a week, and spends the evening in reading and discussing portions of the Scriptures with him, always concluding with family prayers. Punctually at nine o'clock, the Raja himself brings forward the "big Bible," for reading and exposition. About the end of last year, the British Commissioner of the Province, and a large party of officials besides, assembled at Kapurthala, on occasion of the Raja's receiving some notable badges of honor from our Supreme Government, for his distinguished services in 1857. After dinner, about half-past nine o'clock as usual, the Raja brought forward the Bible, much to the amazement of many of his guests, and Divine worship was solemnly engaged as usual. The Raja devoutly kneels at prayer, and in every way demeaned himself as a Christian. He is, in many respects, an estimable man; and it looks as if he were raised up of God for a great work in the Punjab. Surrounded, however, by such a fanatical population, his position is somewhat critical, and encompassed with difficulties. Ought he not, therefore, to be a subject of special prayer with all true Christians? that the Lord may graciously uphold and protect him, and make him an honored instrument in