

—men of colour—specially trained for Mission work, have lately gone out to Domingia. The vessel conveying these men to Sierra Leone was to return to Barbadoes with two youths, hitherto educated by Mr. Duport in the Falangia school, to be trained in Codrington College, in order that they might eventually go back as ordained Missionaries to their own countrymen. The influence of the Mission is evidently extending. Reported applications have been received from the Chief and people of Kissin, a pure Susu town, about twelve miles from Domingia, for the establishment of a station there. They offer site for schools and Mission premises, and help in the building. The West Indian Church, especially in Barbadoes, is doing its part nobly. Last year, besides supporting the Missionary department of Codrington College, it remitted \$3000 to the S. P. G. for the Pongas Mission Fund. When will Canada go and do likewise?—To turn to another portion of the Missionary field—a few months ago, at Bombay, the Hon. Mr. Justice Gibbs read a paper on Missions, parts of which are so evidently valuable and sensible; and, *mutatis mutandis*, applicable to ourselves, that our readers will thank us for the opportunity of reading them. After dwelling upon the comparative failure of our East Indian Missions, the learned Judge proceeded to say:—“The societies at home should organize a scheme for Indian Missions somewhat of the following nature: Candidates should be chosen, not for the general Missionary work, but for the special purposes of the conversion either of the Hindoo, Mahometan, or Parsee. The choice once made, three years should be passed at home in the peculiar training required. Take the Hindoo, for example. Sanskrit must be studied, not only as the base of the languages to be acquired hereafter, but as the language of the religious books and the learned of that faith, and without an intimate knowledge of which neither can the dogmas of the religion itself be understood, nor the teacher explain those of his own creed to the people. The candidate should also study the Hindoo system itself, find out the basis on which it rests, trace it to the time of its greatest purity, and mark the various corruptions which have crept in and reduced what was once pure monotheism to perhaps the most corrupt system of polytheism and idolatry the world has seen. The Vedanta Nyana, and Sankhya philosophies must be thoroughly studied and understood ere any thought of refutation can be entertained. Then turn to the Mahometan. Arabic must be acquired; not only must the Koran be studied, but also the works of the commentators thereon, especially those of the six great fathers, who reduced into writing the traditions of Mahomet about the third century of Hirzee. Let the embryo Missionary learn to sift the wheat from the chaff, and trace where the Jewish and Christian Scriptures have been brought in and made part of the Mahometan code of religion and law. For the Parsee, a different course seems to me to be required. We know, perhaps, less of the religion of this sect than of either the Hindoo or the Mahometan. Save the work of Dr. Wilson, I have met with no book elucidating its mysteries. A knowledge of the Zend language should be acquired, and the Zend Avesta studied; but from the peculiar feelings and opposition of this race, I think the candidates should be