

church where worship has been held during the last two years. The church edifice may remain; usually its windows are broken, its seats destroyed, its doors wide open, and its worshippers scattered, not a few of them under the sod. In Nashville, a city of 30,000 souls, not 500 attend preaching from month to month. Many families, some of them the families of ministers, have not been in a church for eighteen months. And this is almost a necessity of their position. Their sympathies are with the South, for their sons and relations are largely there; and though their judgment may accord with the position of the government, their feelings will not assent to the loyal prayers and addresses of Northern chaplains, and they cannot hear them preach with comfort; and if one of their former pastors undertakes to fill a pulpit, his utterances are watched by agents of the Federal authorities, and he is liable to be arrested, if not taken violently from the pulpit. Hence the citizens have no preaching, and their families are growing up with silent Sabbaths. The good people remaining deplore the evil, but see not the remedy.—*American Messenger*.

Correspondence.

LETTER FROM DR. WILKES.

Montreal, 24th October, 1863.

My Dear Editor—Allow me to write an informal letter, partly to communicate intelligence, and partly to “stir up pure minds by way of remembrance.”

I think you have not noticed the fact, perhaps have not been informed of it, that the Rev. John Fraser, once of Brockville, and afterwards of Derby, Vermont, an alumnus of our college, has gone to New Zealand, indirectly under the auspices of the Colonial Missionary Society. The state of Mr. Fraser's health, was the prominent indication of Providence that he should go to that climate, though he was encouraged by Rev. Thomas James, through Rev. J. C. Geikie, to expect a field of labour there, and the countenance of the Society with some help, if needed. Mr. and Mrs. Fraser sailed from Boston about the first of September. I have called him an alumnus of our college, for I suppose it is generally understood as such, notwithstanding a hint to the contrary found in your pages a month or two since.

The schedule proposed of grants, drawn up by the Missionary Committee in June, has been adopted in London, with remarks, however, on certain cases left undetermined in June, in favour of great caution in expenditure, and with a general expression of disappointment, that so many of the names of the churches reappear annually without diminution of grant. The Committee are surprised at this, so different from their experience in other colonies, and they urge the matter upon our attention. They would gladly aid us to extend our operations, but they cannot see the propriety of granting to the same church, for ten or perhaps twenty years, the same amount. In the other colonies, aid for two or three years suffices; and even admitting that we require it longer, they are amazed that the want should remain the same over a period of more than four or five years. They hear on all sides of the prosperity of our country, and they wonder that we are not doing better in this particular. If we say that the multitude of denominations is in our way, they reply the same thing is true of Australia.

There is another matter that troubles me. The Committee in London do not yet know, that our Missionary collections for 1862-63, will prove con-