

sell the baskets, I said to them, for the fire water, but sell them for bread. . . . We are builders; help us to build the Gospel net. You have red fishes and white fishes, and the hawk will be diving under water for them, and we want them secured before he come."

After the speeches the doxology was sung,—

Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.

While all were standing singing, it was deeply impressive to notice the bearing and attitude of the Indian. He stood too, his eyes shut and the one arm locked in the other, a very picture of devotion, and will yet stand before the Lamb on the Mount Zion above. If any doubt that the Indian has a soul, and in this case a redeemed soul too, let him reflect on this—"When I was a heathen, said he, I was ignorant of the three letters G O D." Yes, but he now knows that it is life eternal to know the only true God and Jesus Christ whom he has sent. What a meeting was this—the Presbyterian and the Methodist, the red man and the white, deeply moved under the influence of a common Redeemer's love.

The chairman having returned thanks to the Free Church ministers who had borne a part in the meeting, alluding to Dr. Chalmers and Dr. Candlish, one of whom had said that Methodism was the finest development of Christianity in the 18th century, I briefly replied. After a liberal collection and subscription the meeting broke up. With cordiality I took the hand of the brethren, and especially that of the son of the desert, and wished them success in the cause of the Lord. While the Church of England, Methodists, &c., send missionaries to the Indians, will our church do nothing for them? The Indian cannot thank any Presbyterian Church in this Province, for sending a missionary to his benighted countrymen. This ought not so to be. Let us as a church start a mission to some of their scattered families, or if we will not do that, let us at least make a yearly contribution to aid other churches labouring in this honourable department. Think how Brainerd agonized for their deliverance, and what serious thoughts Boardman had about them, before he left the American strand to plant his feet on the shore of heathen Burnah. Christianity has raised males and females among them from a state of the lowest degradation to glory, honour and immortality.

What do we read about the Cherokee Female Seminary:—"The place (says one) has been for months, and still is a Bochim, a place of joy and trembling, a place of hope and fear. Gradually, and almost imperceptibly, the work has been growing, until it has arrived at its present state. It has proceeded in such a manner, and by such secret influences, that we rejoice it must be all ascribed to Christ and his Spirit." Of the Choctaw nation of Indians it said, "that they number 20,000 souls. Several standard works are already issued in that language, and the New Testament is nearly completed." In Egmondville we have but few graves, yet, but few though they be, the body of an Indian has been deposited in one of them. And truly our Home Mission will never be a complete one, till it embrace the children of the red man as well as the children of the white and the black. I remain yours in the best of bonds.

W. GRAHAM.

Tuckersmith, April 12, 1853.

AMHERSTBURGH

To the Editor of the Record.

DEAR SIR,—

As you well know, the last three years has been a time of trouble to the Presbyterian Congregation at Amherstburgh. When Mr. Peden was suspended by the Synod in 1850, those adhering to the Presbyterian Church of Canada,

were left as sheep without a shepherd, a handful in the midst of their enemies. For more than a year and a half subsequently, the Presbyterians met in St. Andrew's Church, which was kindly granted them by those adhering to the established Church of Scotland. After five months the Home Mission sent Mr. Jameson. His labours in the Congregation, for more than a year, were appreciated highly, and we trust were not without some spiritual benefit in exposing error, in strengthening the weak, and in "stirring us up earnestly to contend for the faith which was once delivered to the saints." During the time Mr. Jameson was with us, we were favoured with a visit by the Rev. Dr. Willis, who administered the Sacrament among us.

When the Congregation got possession of their own place of worship, Mr. Jameson having left, Mr. Cheyne, who was formerly minister at Amherstburgh, came among us. It was truly gratifying to see with what warm and affectionate feelings he was received as an old and much esteemed friend who came to visit us in our low and weak condition. Mr. C. during his stay ordained elders, administered the Sacrament, and in a manner re-organised the Congregation. When Mr. C. left in April '52, the Congregation were again without any stated preaching till July, when Mr. McLaren was appointed to Amherstburgh, and for the most part continued till the first of December, when he was called to another field.

A petition was presented to the London Presbytery in January, to moderate in a call to Mr. McLaren, which was readily responded to. The Presbytery appointing the Rev. Messrs McColl and King to that duty.

The call was moderated, accepted by Mr. McLaren, sustained by the Presbytery, and the ordination appointed for the first of June. Mr. McColl, Mr. King, and Mr. Sutherland to perform the duties. Mr. McColl preached and presided. The Congregation being asked to signify their adherence to the call, there was a unanimous response. The usual questions were then put to Mr. McLaren, and the ordination prayer was offered up, after which Mr. Sutherland addressed the minister, urging on him the necessity of being intimately acquainted with Christ, and we may say that seldom have we seen the "still small voice" of the Gospel have a more striking effect than the address of Mr. S. had on the congregation assembled, Mr. King addressed the congregation on their duties to their pastor.

Many of those present had never seen an ordination before, and were much struck with the proceedings, and the awful responsibility that rested on them who took such vows upon themselves.

And now, in looking back upon our struggle for the last three years, we cannot but acknowledge the overruling providence of God for good; for it is written, "He taketh the wise in their own craftiness." He hath "chosen the foolish things of this world to confound the things that are wise; and He maketh all things work together for good to them that love him." May God grant that we may be duly impressed with a sense of our own unworthiness, and a complete reliance on Him for all our wants, both spiritual and temporal.

Yours, &c.

J. W.

Amherstburgh, June, 1853.

FRENCH CANADIAN MISSIONARY SOCIETY.

Our Society has maintained very amicable and pleasant relations with a Society organised on the same Catholic basis as our own—during the past year. The sum of \$1,000 has been sent to its efficient Board of Directors for the support of five missionaries labouring under their direction. From time to time we have received very gratifying reports of the progress of the work among

the Romanist population, chiefly French-speaking people, in that country.

The French Canadian Missionary Society has been steadily extending its operations year after year, and has had the pleasure of seeing several hundreds of people, who were once living in the ignorance, superstition and idolatry of Romanism, turn from the errors, in which they were born and educated, to the pure Gospel. The labours of their teachers, colporteurs, evangelists, and pastors, have been crowned with much success. During the last year, or portions of it, they had no less than sixteen missionaries, of all classes, in their service.

No part of the work of that Society is more deserving of commendation and support than the education of 47 young men, and 35 young women, all boarders, together with 12 day-pupils, in its two seminaries at Pointe-aux-Trembles, on the banks of the St. Lawrence, ten miles below Montreal. Nearly all these youth are the children of French Canadians, who were once Roman Catholics. Several of them give good evidence of piety, and are preparing to be laborers, some school-teachers, some as colporteurs, and others as ministers of the Gospel. The Society has made great exertions to find the means to complete two large and convenient college-edifices for these two institutions, and we are happy to say, with good success. Between 600 and 700 persons are receiving instruction in the Gospel from the laborers of this Society.

It gives us much pleasure also to add, that the Grand Ligne Mission, which was for many years liberally aided by the Foreign Missionary Evangelical Society, is in a prosperous state, and gradually extending its operations. The Truth is made known to more than a thousand Canadians, through the labours of the various missionaries of this mission.

It is a just subject of thanksgiving that the work of God has gained such a foothold among the French population of Canada, which is almost exclusively Roman Catholic, within the last 15 or 16 years. A glorious beginning has been made. The Gospel has reached a goodly number of minds. Many have embraced it with the heart and among them not a few promising youth. As many as thirty missionaries, of all classes, who speak the French language, are laboring in that country, where twenty years ago, so far as we can learn, there was not one Protestant minister laboring among the French population. We may, indeed, exclaim: *What hath God wrought!*

During the last year the French Canadian Missionary Society has opened a class for higher instruction—a class in theology—at Montreal, under the care of the Rev. Phillippe Wolff, formerly in the service of our Society, but who now has charge of a chapel in that city. Two or three young men have entered this institution, and are prosecuting their studies.

We cannot conclude our notice of the work in Canada, without saying that it holds most important and intimate relations with our own country. Converts from the French Missions and Mission-Schools in that country are now to be found at several points in Vermont; at several towns on both shores of Lake Champlain; at Troy, Watertown, Detroit, Chicago, and many other places.

FAITH.—Some one thinking to comfort Mr. E. Erskine on his death-bed, said to him, "I hope you get now and then a blink to bear up your spirit under your affliction;" he promptly returned this spirited reply: "I know more of words than of blinks." "Though he slay me, yet will I trust in him." The Covenant is my charter, and if it had not been for that blessed word, my hope and strength had perished from the Lord."

The will of God may put me to pain, but it is the will of God—*Adam's Private Thoughts*