

anity. They feel that their ecclesiastical system is not working smoothly, that it is out of order and needs an adjustment, which it is beyond their power to render it. They seem to themselves as dwelling within an edifice that is fast crumbling into ruins around them; and the sad and desolating results of such a deterioration are telling upon the *morale* of their rising youth. Among many of them the grossest ignorance of the very elements of Christianity prevails; and although the habits of their early days may not disappear in a day or a year, and though the restraints of surviving elders among them may still possess considerable power, yet the prospect for the youth of our German population is, in the present aspect of their religious position, sufficiently gloomy. A large proportion of the Germans belong to what are called Menonists or Menonites, a sect of Anabaptists, that arose in Holland, in the sixteenth century, has passed through many persecutions, and been greatly distressed and divided by intestine differences. The Menonists of Canada are almost entirely immigrants from the United States, where their ancestors settled under the direction of William Penn. Preserving rigidly many of their peculiar customs as to dress, and as to forms of worship, the best of them are now painfully conscious that a change is indispensable, if truth is to continue to form and mould their character and conversation. In Pennsylvania, many of them have relinquished their peculiarities, and cast in their lot with the Presbyterian Church. An infidel Rationalism is lamentably prevalent among a large class of the German population. That ignorance of the very first principles of Christianity has had much to do with this cannot be questioned, yet the true source of it must be held to lie in the innate enmity of the heart to God. We are glad to learn that the Presbytery of Guelph has taken up this matter in earnest, and has appointed a committee to enquire into the religious state of the Germans within its bounds. We can see two ways by which our Church might, were the means and the men provided, confer a lasting benefit upon the Germans in the midst of us, and a benefit upon the entire community. (By the distribution of religious tracts in the German language, and by the employment in the meantime of an evangelist also acquainted with German, a beginning might be made among them. The field is one of rich promise, and it lies within our reach—within our own borders. It has, therefore, special claims upon us as a Church, and we express our anxious hope that God may see meet to make the way plain to the Presbytery of Guelph to enter on the work without delay. It seems to be truly a part of our Home Missionary work, and one that must command the prayers and labours of the Church. It presents difficulties of no ordinary character, and such as are not to be met with on the field of missionary operations among the inhabitants of Lower Canada. But, as we have said, it is a field rich in the promise of an abundant harvest as the reward of believing prayer and energetic labour.

A GOOD RESOLUTION.

That was a good resolution of Joshua: "as for me, and my house, we will serve the Lord." Happy would it be if this resolution were acted on by all the families in the land—if in every house God's praises were sung, His