

appear to have felt its power, and to desire its propagation. Amidst prevailing worldliness, impiety, and vice, such an observer may have noticed a few who feared God, and wished their neighbours to share in their privileges. The efforts to improve this state of society by the introduction of the gospel, though frequently made by pious individuals, and sometimes by associated bodies, have been too much insulated to gratify the hopes of those who wish well to Zion, and desire the salvation of souls. From the want of concert and organization among those who thus dispensed the word of life, and those who had received it with benefit by bringing them into church fellowship, the work in many places languished, and the labourers in the vineyard were discouraged.

While meditating on these important matters, a number of questions arose in my mind in relation to them. How shall a system of general operation be arranged? Where can itinerants be obtained? How shall they be supported? What shall, or can, be done to draw the attention of British Christians to the wants of Canada? And how should exertions be made, and measures conducted, so as to bear most effectually upon the spiritual interests of the people here?

Now if by the union of Christians at home and in this country, operations on a large scale should be resolved upon, another question will require to be decided upon before the work can be fairly commenced with a prospect of ultimate success. Will it be best to form a union of different denominations of Christians to act in concert, or for each community to work apart?

There can be no doubt, I conceive, that the first is most in unison with the harmonizing spirit of the gospel, and the principles inculcated by its Divine Author, and that it approves itself at once to the best and holiest feelings of the true Christian; but

perhaps, in the present state of parties, it may be better for a while for each to carry on its own operations,—not in the spirit of envy, jealousy, and suspicion, but with brotherly love, and holy rivalry, and cordial rejoicing in each other's success in advancing the kingdom of Christ; just as, on the restoration of the Jews from the Babylonish captivity, each built the wall over against his own house, whilst all felt equally interested in the general progress of the whole work. Out of this arises an important enquiry, How shall a liberal spirit be best cultivated and maintained, in connection with the distinct regard and activity which are necessary to success in these sectional operations? How shall each most effectually cherish "the unity of the spirit in the bond of peace," while pursuing, with the ardour of separate adventure, the great object which all the followers of Christ keep steadily in view? Every Christian should carefully examine these questions for himself, and resort to such measures and considerations as he believes, or finds, to be most favourable to the exercise of such a spirit in his own breast.

It is pleasing to observe that, of late, a greater degree of activity has been shewn than formerly to meet the wants of our population in regard to religious matters. Our brethren the Independents or Congregationalists, have formed a Society in England, and have sent out several Missionaries to occupy stations in both Provinces. The Methodists have long been in the field, and have broken up a large extent of ground, as well as organized several flourishing Societies. The Presbyterians have also been laudably active, and the more pious of the Episcopalians are in motion. The Baptists both here and in the Upper Province, have formed associations, for the purpose, among other objects, of forwarding