

dry bones there shall stand up for the work of the Lord an army of living men, before whose efforts the reign of ungodliness shall come to an end and the kingdom of Christ shall prevail. The associations of this young but most fair and beautiful country do not bring with them the same sacred and venerable impressions which are found in old empires and a highly refined state of society. But the mightiest among the nations were once young, and did not need to wait until national old age for the production of great spirits, and least of all did they stoop to the importation of illustrious minds to mould the national character! No country ever grew great by the efforts of noble men not born on its native soil. There may be exceptions to this doctrine, but they are rare ones. It was Luther who gave to Germany its reformation renown, and the same was done by Calvin for Geneva, and by Knox for Scotland. It is true that the fine Missionary labours of Duff are sowing the early seed of the Gospel in India,—but the great evangelical reformers, the Luthers, or Calvins, or Knoxes, for Hindostan, are perhaps, not born yet. And it is probably not too much to say that when such instruments do appear they shall wear the lineaments and cherish the emotions of a Hindoo nationality, and bear without foreign languor the splendor of an eastern sun. No doubt there is a very great deal of difference between Hindostan and Canada. But wherever human nature is found, the principles which regulate its motives and actions are the same. It has already been seen what the right application of right principles can do. Let the lesson be taken for the evangelization of Canada, and the day may not be far distant when her young Presbyterian Church may stand forth to all the world as goodly a spectacle as that tree of renown which was planted by the wisdom and watered by the blood of the Reformers and Martyrs, and in these latter days of trial, and suffering, and sacrifice, has been preserved as vigorous and unconquered as ever is the Free Church of Scotland.

WILLIAM LEISHMAN.

Montreal, May 14, 1845.

RAWDON AND L'ASSOMPTION, C. E.

Mr Peter Gay who was sent as a Catechist to the Presbytery of Montreal, at the close of the Session of the Theological College, and was appointed by the H. M. Committee of that Presbytery to labour at Rawdon and L'Assomption—gives the following account of his mission:—

After remaining in Perth for three weeks, I proceeded to Montreal. I had to remain there some days, and was over at Chateaugay Basin one Sabbath, where I addressed a small congregation.

I was then sent to Rawdon Township, District of Montreal, where I am now situated, and, I suppose, shall be for the summer. This township is immediately behind L'Assomption, about 40 or 50 miles from Montreal. It is inhabited chiefly by Irish people, papists and protestants; there are a few French Canadians, English, Scotch, and Americans. Between us and the St. Lawrence, the country is densely inhabited by French Canadians.

In the village of Rawdon, (consisting of about twenty houses, if they could all be seen,) there are three churches, a Presbyterian, Episcopal, and a Roman Catholic Church. The Methodists have a congregation, but no place of worship; they are uncommolated in ours. The Presbyterians form but a small body. They have been long destitute of a settled minister. (about 9 years;) some of their number have been from time to time leaving the country, which is very poor; some have left the church and joined other denominations, and "the love of many has waxed cold." I got a Sabbath School or Bible Class formed, which met for the first time last Sabbath; about 15 young people attended; few children I am afraid will be able to come, on account of the distance which most of them would have to travel to the church. I was

out visiting, and addressed a meeting, last Wednesday evening in a corner of the township. There were a goodly number present, but the greater part were Episcopalians and Methodists; indeed the Presbyterians are fewest in number, and they are scattered over the whole township.

I preach in the church, (a large unfinished building,) two Sabbaths in succession; on the third I go to L'Assomption, about 18 miles off, and meet there with a small number, the only protestants in a large tract of country, and who are, I believe, otherwise altogether destitute of ordinances.

I do not know yet how I shall succeed in these places. I strive to seek direction from, and to obtain the blessing of God upon what I am doing, both for my own benefit, and for that of these poor people; but I have not yet witnessed any evidence of my having been an instrument for good; indeed they would require a person of far more experience than I can pretend to, for a guide and instructor.

We are situated in the very midst of Romanism, and I fear that the contrast between the mummeries of that superstition, and the reasonable worship of protestants, may tend to lull some asleep under the delusion that an orthodox belief may be substituted for holiness of heart. Comparing themselves with the miserable slaves of popery, a very small amount of religious truth and feeling is apt to satisfy the not over-anxious mind.

On Sabbath before last, which was the Fete Dieu, I was at L'Assomption. The streets in the neighbourhood of the church were planted with trees, and in some places booths were erected of evergreens. On account of the rain, however, the procession did not take place, but the band of music which had been provided for the occasion, amused themselves by playing some "favorite airs" in a house, but two doors from our place of meeting, during the whole of the forenoon service nearly.

When coming back to our place of worship in the afternoon, the band was still employed. The students, headed and accompanied by a number of priests, came out of the Seminaire, on their way to church, and passed by this place, when the band struck up louder and with more vigour than before, treating their spiritual guides to "The Lass of Gowrie," and all parties seemed to be mutually well pleased.

Formerly I had no idea that the Roman Catholic religion was what I have found it to be.—Christians have much need to arouse themselves in behalf of those who are enthralled in its chains, and to pray for the hastening of the day when the man of sin shall be destroyed by the brightness of our Lord's coming.

NOTES FROM COMMUNICATIONS OF MESSRS. McCOLL AND MCKINNON, CATECHISTS, IN THE PRESBYTERY OF TORONTO,—ABRIDGED FOR THE RECORD.

Our limits will allow only of a short abridgement of the Report furnished by those diligent and hopeful labourers.—Mr. McColl writes from Beaverton in Thorah, 26th May, 1845. He was then labouring at four principal stations, in so many different townships, which had been selected by our Missionary, Mr. Steel,—the townships, are Mariposa, Eldon, Thorah and Mara. In all of these the Gaelic is indispensably necessary. Our young Missionary who can use this language colloquially, but had not heretofore been accustomed to use it in public addresses, says that he had given a reluctant consent to use it in his expositions of the word.

The absolute necessity of this language in these parts may be inferred from the fact which Mr. McColl mentions that an Independent and a Methodist Missionary, have each of them the Gaelic language. And he knows that the Episcopal Minister at Orillia, can employ the same tongue, though

we have understood that charming as that tongue is, to the sons of the Gael, it has not reconciled them to the Book of Common Prayer.

Speaking of our Highland Countrymen, Mr. McColl says, "they are generally adherents of the Free Church, and from the little knowledge which I have yet had of them, I am inclined to think very highly of many of them. They speak with the greatest feeling of the advantages which they had in the land of their fathers, under such men as Drs. McDonald and McIntosh, and the late Messrs. Kennedy."

Mr. McColl, mentions that the Rev. John McMurchy of Eldon has been stirred up to visit the township. An advocate of Residuary Connexion had been lately at Beaverton, and "informed the people amongst other things, that the men who now compose the Free Church of Scotland, had been in favour of patronage, and the Residuaries were now opposed to it,—he read and commented on a part of Dr. Chalmers' letter to Dr. Smyth, of Charleston, and spoke of the great strength which the connexion party possessed in 'our own Dr. Liddell,' and another Rev. Gentleman, whom he named; whom we shall describe as more famous for his boisterous declamation, than his consistency." We think it highly important to record as often as we can the kind of arguments, which the ministers "of the church of Scotland in Canada," employ to justify their adherence to the Scottish Establishment.—The Deputy at Thorah does not appear to have been more happy in the choice of his arguments than the Deputy to Nottawasaga mentioned in our June number.

Mr. McKinnon has given us a pretty full report of his labours, under date June 13th. He has been labouring very indefatigably—more so than the Presbytery had, for the sake of his own studies intended. But when there is, as Mr. McK. has found a great aptency for the word, even important prudential regulations must not be too closely adhered to. He has been travelling over the wide extent of Region lately visited by Mr. Rintoul, and described in our June number. The following is an extract from his Journal, "On Sabbath the 4th May, I officiated in West Gwillimbury, in what is known as the Scotch settlement. The meeting was held in a frame barn, belonging to a Mr. McKay, who made the place as comfortable as circumstances would admit. This circumstance may seem strange to those who know that a church was built by the Presbyterian population of that place, and chiefly so far as I can learn by those who were now assembled to worship God in a building built for another purpose. Such is the fact however. Those of the congregation (comparatively few,) who adhere to the connexion with the present establishment of Scotland, have closed the doors of this church against all but themselves.

The barn was nearly full of people at the time alluded to, and it is encouraging to know that the people are far from being discouraged. They in a few days after they were prevented from entering the church, held a meeting (numerously attended, and distinguished from all their former meetings, by their unanimity and cordiality,) at which they resolved to build a church—all subscribing very liberally for the purpose. This new church is to be finished (according to contract,) all except the seats and pulpit, on the 10th of July."

Mr. McKinnon, expresses himself in very similar terms, as to the need of the Gaelic language, and his own inexperience in the use of it in public exercises. Passing by what he has said of his labours, in Bradford, Coulson settlement, King and Vaughan, &c. &c. "At 2 o'clock, P. M. (Friday 9th May,) I officiated in Ionisfil, in a school house, which is small, but which was crowded with people, most attentive apparently to all that I said. Here I felt it to be my duty to read after the public service." Dr. McKay's