

and then thinking and arguing on them, facilitated their progress under these lectures. As a writer who lived for some time near them, said—"to hover about the wigwams of these wild yet deeply reflecting natives, and to converse with them, was a rich source of entertainment." Singular as it may seem, their discourse was often not only more original, but more philosophical than that of persons, equally destitute of mental cultivation, in European lands. Nature, around the abode of the Indian, is arrayed in her simple majesty and beauty; her voice is more distinctly heard, and sinks deeper into the heart. These people, often dependent on the wild fruits and simples of the fields and woods; well acquainted, from the love of the chase, with the forms and instincts of the birds and beasts, their companions in the wilderness; keenly observant of every change in the sky, from living so much in the open air—have a wider range of ideas than we are aware of.

The Indians deeply loved these lectures on the scripture, and the dissertations on its power and beauty, which Eliot now adopted. Perhaps the mind that is the most familiar with the glories of creation, is in a better frame to relish the noble simplicity of the scriptures, than where towns and cities are its dwelling-place. Never did the impassioned descriptions of the prophets appear to us so bright or terrible, as when we read them in the deserts of Syria or Palestine. Were they not inspired there? And when the sun fell redly on the hushed sands and precipices, or the night was there in all her beauty, it is strange how the words of hope, or of gloom, with their awful imagery, rose to the memory, amidst the solitudes of Paran or Sinai! And when the Arabs came, as they did sometimes, to the walled city, to listen to the missionary, he artfully choose the bold and figurative style of scripture, in which to clothe his message, spoke of sin like the blast in the desert, withering as it passed; and that the love of Christ was like the "shadow of a great rock in a weary land," or the shelter of the palm beside the lonely fountain; the men's attention was instantly riveted, and their eyes kindled, as images so dear and familiar were brought home to them.

Is not the lonely life of the patriarchal days the dearest to our imagination, as if, when the wanderer sat at his tent-door, or lay down to rest in the wild, heaven was brought nearer to his dwelling-place, and its hope and love were the sure companions of his way? The finest strains that the poets or the chiefs of Israel offered to the Deity were uttered in the bosom of the wilderness, or amidst the romantic vales and mountains of the land of promise. The song of Miriam on the desert shore, the last curses and blessings from the summits of Ebal and Gerizim, the lament for Saul be-

side the fields of Gilboa, and the psalms also that were inspired in the scenes of Zion and Carmel—had the sublime and impressive aspect of nature no influence on their composition? The earlier missionaries to the savage, no doubt, were sensible of it so, and felt or borrowed the poetic imagery of the people among whom they dwelt. When Eliot pressed Wanalanset, the chief of his tribe, to embrace the Christian religion, he was thoughtful for some time; then rising up in the midst of his people, he said "I am very thankful to you for your pains. I have, all my days, been used to pass in an old canoe, amidst the currents and rocks of the stream, and I love it, for it has not caused me to sink or perish in the flood; but you exhort me to embark in a new canoe, for it will carry me on a quiet voyage, and to a lovely shore. I believe your words, though, as yet, all is dim to my eye. I yield to your advice, and enter into the new canoe." Another said, "that he should be to them like one that stood by a running river, filling many vessels, and still the ever-lasting water flowed on."

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FRENCH CANADIAN MISSION

While the great body of the population of Upper (or Western) Canada are British emigrants and their descendants, the inhabitants of Lower (or Eastern) Canada are chiefly of French extraction. These continue to use the French language; and the Popish religion, which they brought from the mother country, still prevails among them. The Protestants are few and scattered; while the French Canadians number more than half a million, and, with the exception of a few hundreds, converted within the last fifteen years, are all devotees to Rome. This explains the fact, which our readers will have noticed in the short statistical table given in last Number, that there is such a preponderance of Popish priests in this province. The truth is, that a vast proportion of the and is literally the property of the Church of Rome, and no inconsiderable sum is said annually to find its way from this country into the coffers of the Propaganda. Not less than one-half of the real property of Lower Canada belongs, in one way or another, to the Romish Church. The seigniorly or superiority of the island of Montreal belongs to it, and yields it upwards of £50,000 a year. No fewer than thirty "incorporating acts" have very recently passed the legislature, enabling various brotherhoods and sisterhoods to hold land in mortmain—such favour has Britain had for Popery, both at home and abroad. In these circumstances, it is not to be wondered at that the priests have great influence, and that the people are impoverished, and sunk into a state of great ignorance and moral degradation. In no country does Po-