

holds of a deeper than Egyptian darkness, and worshipping "they know not what." Till within these last fifteen years or so, little or nothing comparatively was done, with a view to the spiritual amelioration of this benighted section of our country's population. No one seemed to care for their souls, and they were allowed to live on as their fathers had done before them, the willing devotees of Bonaparte's idolatry, "without God in the world." Of late, however, and within the limited period to which we have referred, some of the Lord's people have begun to bear themselves—a movement or rather movements have taken place in a right direction—missions have been instituted—missions commissioned and sent for from afar—and, under the executive superintendence of two separate societies—the *Grande Ligne* and the *French Canadian*—the good work is now most auspiciously progressing. The labours of both these societies are confined, almost entirely, to the vast uncultivated waste in the Lower Province, and have been already eminently owned of God in the saving restoration of not a few of the blinded victims of the "strong delusion." Some time ago, the Rev. Mr. Daudet, a Deputy from the latter, paid a visit to Toronto, in the course of a reconnoitring tour to the West, and had an opportunity afforded him of addressing the students of Knox's College on the subject of his mission. His address was intensely interesting, abounding in graphic details and painfully pleasing incidents, in regard to the present condition of the spiritually enslaved *habitans*, and the efforts that are being made with a view to their evangelization. A train of circumstances, prior to the visit of Mr. Daudet, had directed the attention of the Missionary Association, in connexion with the College, toward that long-neglected people, and pointed them out as an interesting field for missionary exertion; and his thrilling recital served, as it were, to fan the flame which had already been kindled—to work up to the pitch of action, feelings and sentiments which had already found a place in the breasts of not a few. Private conferences were held—special seasons for prayer were appointed—two different meetings of the whole College, Professors as well as Students, were convened, and, as the gratifying result, an unanimous Resolution was come to that a mission to the French Roman Catholics should be immediately established.—Canada West was selected as the field of the Society's operations, being more directly under its own cognizance, and the lack of missionary exertion in behalf of the French population scattered along the banks of the Thames towards Amherstburgh and in the surrounding districts being lamentably great. In fact, there is no missionary or colporteur at all throughout the whole of that extensive and interesting region, so that our missionary will have undivided possession and a general oversight. It was judged expedient that one in connexion with the College, and prospectively to be in connexion with the church, should take the superintendence of the mission, and be the Society's agent in the prosecution of the important work. Accordingly, one of the senior members (Mr. Black) was chosen, by the unanimous voice of the Students in conjunction with the Professors, and time was given him for prayerful deliberation before coming to a decision on the matter. A Committee was appointed to meet and consult with Mr. B., and with two others of the Students, to whom the eyes of the Society were directed, in the event of his seeing it his duty formally to decline.

The Committee held two Sederunts. At the first, Mr. Black was still undecided—difficulties seemed to stand in the way—the path of duty seemed hedged round—he was "walking in darkness, and had no light."

At the second, the difficulties were removed, the temporary darkness was dispelled, and the hearts of all were cheered and encouraged by the announcement (at a special meeting convened for the purpose) of his formal acceptance of the invitation that had been given him, and his readiness to enter, so soon as was judged convenient, on the projected undertaking.

Things having thus assumed a tangible form,

Resolutions were proposed and adopted, with a view to the future procedure of the Society. It was resolved that the Missionary should devote the coming summer to special preparation for the momentous work—that the members of the Society, in their respective spheres, should endeavour to amass such a fund as will enable him to enter efficiently upon it, and that their offerings should be accompanied by incessant and important intercessions in his behalf, that he may be abundantly successful in the conducting of his preliminary arrangements, and that his labours may be signally blessed when formally installed in the full occupancy of his allotted sphere. We would earnestly and affectionately bespeak the prayers of all the lovers of our Zion, in behalf of the Mission and the Missionary, and particularly on the part of the members of these congregations where our Catholics may be stationed—that *powerful liberality*, which increases fourfold the value of the most insignificant coin cast into the treasury. If the Mission be conducted in the spirit of faith and prayer, and the Missionary's heart be upheld by the *Angels and Hosts* in connexion with our Church, she may expect the most blessed results to accrue from the efforts of both, and a realization of benefit to that interesting class of our fellow subjects for whose behalf the noble enterprise has been devised, such as eternity alone will be able fully to disclose.—*Con.*

ON THE NECESSITY

OF AN INCREASE OF ZEAL AND INTEREST IN BEHALF OF OUR MISSIONS.

Our Church may now be regarded as placed in a very important crisis. On the efforts which are now made for its extension our condition and prospects for generations to come may depend. In every part of the land there are congregations and bodies of Presbyterians maintaining our principles, and desirous of a supply of ordinances from us, and it is of the utmost importance that these be supplied without delay. Not a few bodies of our adherents are nobly rallying around us though placed in the most unfavourable circumstances. Rather than adhere to the Church which we have thought it our duty to separate from, they espouse the same cause with ourselves, build churches and contribute liberally to the support of Missionary labours, thus manifesting much devotedness; nor are we to estimate the strength of the cause merely by the number of our *professed* adherents; there are many others who are decidedly favourable to our Church and its principles, but are unwilling to abandon the Church with which they are connected until a regular Ministry connected with our body be established in the vicinity. In this course we conceive they are blameable; for, if a testimony for good principles, and the vindication of them be a duty at all, it is so in all circumstances; and by such an adherence, in the meantime they but strengthen the Church whose principles they repudiate, and weaken that with which their views and feelings are in unison; but still such a case as theirs is far from being uncommon, and requires to be met,—and the most effectual way of meeting it is by regular ministrations. Others are wavering and undecided, and if they were favoured with a good supply of ordinances might be confirmed in what we regard as sound principles; but for want of these may soon become lost to us. In extensive tracts, such as from Lake Superior to Owen's Sound, and from Alderoto to Tilbury West, where are large bodies of Presbyterians, there is neither a stationed minister nor missionary, in some of these settlements there is a strong thirst for ordinances, and the symptoms of Divine influence accompanying them when enjoyed. That to meet all this destitution, there should be so inadequate a supply is an incalculable evil, and tends to a great extent to diminish our strength, and this weakening process from the want of ministerial labour is going on in every part of the land; and even when there is no temp-

tion to abandon our principles and adopt those of an opposite character, there are other causes, which in various places if Divine ordinances are not supplied by us, will in all probability ere long as they have already done to a vast extent, deprive our cause of much strength. Other denominations, aware that our people are eager for Divine ordinances, and the more so on account of the testimony which they are making, not unfrequently, in the face of difficulties, are induced to make efforts in order to supply them, and in cases where the principles of those denominations are closely allied to those of our people, they may, not unfrequently, if there be but a slight hope of supply from ourselves, unite with them. And even where these principles are very dissimilar, not a few may thus unite, as we find has been the case to a greater extent than any one could imagine, who has not visited much of our destitute settlements. In many Presbyterian settlements, large numbers from want of ordinances have connected themselves with other sects, especially Methodists. And in speaking thus we mean to throw no reflection on other denominations, they have a right, nay it is their duty to collect all they can to extend their principles, and where there is no supply of ordinances, and the people thus neglected are willing to receive a supply from them, it is even praiseworthy to afford them, and we should rejoice to know that in settlements of our adherents where they have scarcely any divine services from us, they enjoy them from others. But at the same time we should be chiefly desirous that these services be supplied by ourselves; and while we would bid God-speed to every Christian denomination, and rejoice in the amount of good which may be done by them, we should feel chiefly interested in our own, and be anxious to keep the ground which we possess; and next to our concern for the advancement of the cause of God, generally speaking, should be our anxiety for the extension of that branch of God's Church to which we belong; and, if indeed we are sincere we shall cherish the honest conviction that the most effective way of *advancing* the former is to promote the extension of the latter.

We would, therefore, that the Church should be aroused, and would earnestly desire that she would seriously consider the present important crisis, and form an adequate estimate of the vast importance of strenuous exertion. Believing as we do, that the Church, whose principles we espouse, is destined to be a mighty instrument for extending the cause of God, we cannot but regard it as of the utmost moment that we should with indefatigable ardour and energy seize the present favourable opportunity of advancing its strength, and averting that serious loss and diminution of it which the want of such an exertion as is adapted to the emergency will infallibly occasion.

And it is impossible that the evil we have described can be adequately met without foreign aid. Ere long we may and must depend chiefly upon ourselves, but at the first starting, and while our church may be said to be yet in its infancy, without very considerable aid from the parent church, great detriment to the souls of men and the cause of God amongst us must ensue. Our representations to that quarter have not been altogether disregarded; but, on the contrary, we have abundant reason to be grateful to the church at home, especially since the disruption, for the tender and parental interest which she has taken in us—fostering us "even as a nurse cherisheth her children,"—not grudging to put herself to great expense, and to part for a while with many of her most pious and able ministers, in order to supply our lack of labourers. By such affectionate treatment she has become much endeared to us, and ties of mutual love and amity have been formed between us, which we trust will never be broken. But, nevertheless, we must not despair from the urgency of our appeals, which, indeed, the kind sympathy so far from lessening, should stimulate and excite by the hope of success which the manifestation of such interest in us is calculated to foster—our necessities should be more fully unfolded—a more adequate idea given of our state and prospects—the imperious call there is, for even increased exertions in our behalf on her part—the momentous results which in all likelihood would flow from such energy in so very important a