

lous parts of the country, from the great variety of sects into which the population is divided.—We principally want *pastors*, who, besides preaching at different stations, would visit from house to house, and organize, direct and sustain the various subordinate agencies by which instruction is diffused amongst a people. And, in illustration of the sad prevalence of vice, we would refer first of all to the great number of those nurseries of drunkenness—distilleries, taverns, and stores that vend liquors; and, secondly, to the great amount of crime that is, or that ought to be animadverted on by our courts of law; and to what is scarcely less ominous of evil, the immense amount of litigation that occupies the civil courts, in all their grades, from the lowest to the highest.

It cannot be doubted that there is a considerable amount of infidelity amongst our population, though it has not assumed a very active form. Here and there *Christians*, a species of Arians, of American origin, are to be found.—But the prevalent form of adulterated Christianity amongst us is that of Popery. This has both the numerical and political ascendancy in the lower province; and from the immigration of Catholics, and the mistaken liberality of our government, as well also as the divisions of the Protestant body, it is comparatively a powerful as it is an increasing sect, in the upper province. The Popery of the lower province has, we believe, exhibited hitherto a somewhat mild character. This may be attributed to the fact that it has been nursed by the government, and little disturbed by movements on the part of Protestants for the evangelization of the *habitans*. So, too, the policy of the demagogues, preparatory to the recent insurrectionary movements, not being identified with that of the Popish priesthood, but rather contrary to it, has given to the latter an appearance of inactivity. But, from the very nature of Popery, especially from the all-controlling influence of the priesthood, the politics of a Roman Catholic community cannot continue long at variance with the ecclesiastical policy; and this cause of inactivity is likely soon to be removed. And then, even though the spiritual darkness of the people were to be as little disturbed by efforts to disseminate amongst them the holy scriptures, and to preach a pure gospel, as it has been since the conquest of Quebec, we cannot suppose that Popery would continue any longer mild and inactive even in Lower Canada. The movement which “the Man of Sin” is making in the old world, not merely to defend the possessions which are left to him, but also to recover those which he

has lost, will be transmitted to the members of his body on this continent; and, therefore, we must expect to see Popery a far more formidable enemy to the truth than we have yet seen it. In a community thus circumstanced—where ignorance, vice, and corrupt religion prevail, how can we expect that the Christianity which we profess can maintain itself, and spread over the land unless it be genuine? We may not expect miracles—still less impossibilities. Yet, what so impossible as that the dead should quicken the dead—that religious lukewarmness and Pharisaism should transform into sound Christianity, ignorance, depravity and superstition! The religion which consists only in the form of knowledge, and the form of godliness, may long keep its ground in a community if no active agencies oppose it. But, let error find active and zealous advocates—let it come recommended by some temporal advantages, or let it have the power to depress and persecute the adherents of orthodoxy—and when has anti-Christian error possessed that power without exercising it? Then, such adherents will speedily be diminished in number, to the few, who, amidst much barren profession, had known something of the life and power of godliness. If, then, we would see our church retain the footing in this community which she has gained—if we would see her preparing herself for the arduous work to which her great head calls her, and the mountains of difficulty that are in her way becoming plains—then indeed must we wait on Him resolutely and patiently for the putting forth of His mighty arm.

Some may, perhaps, think that the difficulties in the way of the progress of the gospel, in these regions, are to be surmounted chiefly by increased resources being placed at the disposal of the church: and we do not deny that these are greatly wanted, but we maintain, that a revived state of religion amongst us is necessary, to a right use of the resources that we do possess, and that it would certainly augment those resources, and that in many ways. We would throw into a note Kirkton's description of the Church of Scotland, at the time of the restoration, the era, it will be remembered, that succeeded on the second Reformation in Scotland, or, as we would call it, the Revival of 1693, and that preceded the bloody persecution of the Stewarts.* We ask our readers, after reading

* The Reverend James Kirkton was minister at Merton. Like many of his faithful brethren, he was intercommuned (outlawed) in 1676, by the tyrannical and persecuting government of the time. After the revolution, he was, according to Wodrow, “a most