

such places as Inverness, Melbourne and Lingwick, there is still a strong resemblance between the character of the inhabitants and that of their forefathers,

"It is, however, in a spiritual point of view that these townships must appear the most interesting to us; and in this respect I do not know of any field for missionary enterprise more hopeful, yet less known.—When we look back on the French seigniories, we recal to mind, with melancholy feelings, the great structures raised for the service of the Man of Sin, and the worship of a woman. We pity the degraded Canadian kept in ignorance and misery, to feed a greedy priesthood. We think of the thousands wandering after the beast, and bowing on the roadside before the black-cross, and feel gratitude to Him who has still left some light to burn that we may see the darkness; and has prevented the same state of natural and moral desolation from spreading over the whole land. Yet even in the Townships may the great cross and stupendous temple be seen, and all along their confines the effect is but too sadly known: the intelligent observer is either led to reject all religion as superstitious and vain, or giving way to his interest and passions, to bow also, and adore what he inwardly despises and abhors.

"The destitution in regard to the means of grace is very great. From the last census we learn, that in the whole district called the Eastern Townships, there are only twenty Episcopal clergymen, including the teachers at Lennoxville. There is one Presbyterian minister, and he is in connection with our Church; six Methodist, seven Congregational, and five Baptist ministers, making in all 39 (say 40) ministers of the Gospel for a population of 100,000; or one man in every 2,500 souls, and those scattered over a wide field of country. It does seem that the stations occupied by the Methodists are not accurately stated; but even allowing that they are three times as numerous as represented, the destitution is still distressing.

"These Townships present a fine field for true missionary labours. The ignorance, on religious subjects, of the native Canadian, whether of American or British origin with few exceptions, is truly deplorable. There is but little open infidelity. Most acknowledge a God of creation and of providence; but many live as though there were none.—There are very many, however, whose doubts about the truth of Christianity are not few in number, nor carefully concealed; and still a larger class is to be found who allow Scripture in general to be true; and yet deny verbal or even any direct inspiration; and associated with them are those who would explain away every reference to a future state of woe, and hold the universal salvation of man. Intimately connected with these universalist and restorationist views is fatalism, a doctrine which many more daring minds have fully embraced. These cr-

reoneous views have widely spread, and though not rightly understood, even by those who hold them, have a mighty effect in all departments of life. Attending this sad state of unbelief, or rather as contrasting with it, we often meet with that gross superstition which is the genuine offspring of ignorance. If we were not aware of the tendency natural to the human mind to fix on some system of religion, we could not find any reasonable account for the speed with which the most extravagant opinions spread through the country and find their blinded devotees.

"If these Townships are ever to be brought in (and that, it is certain, will be accomplished) the Church of Christ must act first.—Men must go and preach, before the people will believe; and converts must be multiplied before churches can be formed. Any one, then, who might be employed in this field, would find much to encourage and much to discourage him. A ready reception, but not a cordial one. Opposition from many, while others would look on and mock; yet still a fine opportunity to make the truth known. A minister to succeed well in such a work, would require entire consecration to God, and self-denial in no ordinary degree. He would need, too, great energy and activity, with much love and kindness to those with whom he must come in contact. He would need to be armed and fully equipped against all the shafts of open or disguised infidelity, and "ready to render a reason" for his faith and his hope, and to defend the truth of revelation against all the artful insinuations of the sceptic. The Popish controversy, also, should be fully mastered. There should be a complete knowledge of Church-government, and the questions connected with it. Next, however, to being able to meet the objections of infidelity, we would desiderate a clear understanding of the peculiar doctrines of Christianity—salvation by grace, through faith in Christ-Jesus, and not only a clear understanding of them, but ability to answer gainsayers, and an aptitude to instruct others in them. For this purpose we must study the word of God. To be mighty in the Scriptures is the best means of serving God in the Gospel, for without the sword of the Spirit, which is the word of God, the most extensive knowledge of theology as a science, and the most learned dissertations about Christianity, will be utterly unavailing to silence the cavils of the ungodly, or refute the superstitious ignorance of well-meaning but mistaken men."