

were presented to God in this Holy Ordinance by their believing parents.

The day was delightful—the services impressive, and one feeling seemed to pervade the whole assembly “What shall I render to the Lord for all his benefits?” A way was presented, the erection of a Congregational Chapel, as a memorial of gratitude to Almighty God for his special mercies. A subscription list was opened and a considerable sum subscribed. Since then the blessing of God has so prospered the undertaking, that the sanctuary will be erected forthwith—and there is a prospect of the means being raised in the immediate vicinity. That God may make this hill of Zion a blessing to the surrounding country, is the ardent desire of

Yours, Gentlemen, truly,

W CLARK.

TO THE EDITORS OF THE HARBINGER.

FRENCH CANADIAN MISSIONARY SOCIETY.

GENTLEMEN,—The French Canadian Missionary Society is so recent an organization that its principles and object have not yet sufficiently enlisted public interest, although there is but one opinion as to the magnitude and urgency of the work, it has undertaken. In the circumstances, I trust you will allow your useful periodical to assist in informing the public mind upon this subject, and will give space to the following remarks.

The Society was formed in 1839, with the design of evangelizing the French population of this Province. No enlightened christian can view the Roman Catholic religion as furnishing any adequate supply to the spiritual wants of the people, or rendering the introduction of the Gospel unnecessary.

Indeed, so far is this from the truth, that the prevalence of Popery is an additional and cogent reason for exertion,—could we suppose an utter absence of all religious sentiment, an utter ignorance of all religious considerations, there would be less motive to effort. An absolute blank would be less harmful than positive error, and the grosser forms of idolatry would be more harmless, because more destructible, than Popery. The aspect of the people, their moral condition, is a rigid demonstration that they need the Gospel.

The principles of action, adopted by this Society, are of the most Catholic character, and have served as a basis of union for all Protestants in this city. By this we mean that its officers and supporters are connected with Protestant Churches of all denominations. Sectarianism, for once at least, is lost sight of, and the Society does not, and cannot belong to one church rather than another.

The object in view, as mentioned above, is to evangelize the French population around us. The plan pursued, is as follows: Colporteurs or Bible distributors, are procured from Switzerland, whose

native language is French, and whose discretion and piety may be fully relied upon. These persons are examined, selected and sent out by a committee, in connexion with this Society, in the city of Geneva—a Committee composed of some of the most conspicuous Christian ministers and laymen in that city, and almost identical with a Committee connected with the Foreign Evangelical Society in the United States, whose object is to provide colporteurs to labour in France. There is every reason therefore to expect men of the right stamp, and thus for the most sanguine hopes indulged by the Committee in Canada, have been realised. And as this will not probably reach the eye of any of the Colporteurs now labouring here, it may be said that they combine with great simplicity of character, and a steady resoluteness which makes no account of scoffs and insults, a patience under injury, a liveliness and vigor of faith, and withal a courtesy of manner which point them out as eminently fitted for the work they have in hand.

This Society has now in the field one ordained minister, who with his family, is at St. Thérèse, about twenty-five miles from Montreal. He has the general superintendence of the Colporteurs, of whom two (unmarried) live in his house, and one (with his family) is stationed at Belle Rivière.

Their manner of labouring is by visiting from house to house, and persuading the people to purchase the Scriptures, and by unfolding the cardinal truths of the gospel, in a practical light, the object being to convince the people of sin, and to lead them to the Saviour for pardon. Then they visit one “cote” or settlement after another—thus they extend their journeys, sometimes to a distance of forty miles, and we have firm hope that before they shall have gone through the towns and villages of this benighted country, the Son of man will have come.

It happens not very rarely, that in these visits they meet with individuals in the Roman Catholic communion, in an inquiring state of mind, with some vague ideas that their own creed is after all defective, with inward evidence that it is unsatisfying, and groping as it were for some ray of the gospel.

To such persons, the visit of a Colporteur is like the visit of an angel, the glad tidings of salvation are heard and welcomed, and sometimes with tears of grateful joy. Such cases of thoughtful inquiry, and even of deep concern, are happily multiplying, and in the very centre of Roman Catholic influence. We think it can scarcely be doubted by one who believes the promises of God, that efforts so judicious, so well intentioned, and so unpretending, will contribute greatly to bring fellow citizens who labour under the delusions of popery, to acknowledge the simple and saving truths of the gospel.