

ments going forward, no enterprises that awaken interest are proposed—universal indifference, perhaps repose, certainly inaction is exhibited. Some persons of intelligence ascribe this to an exhaustion consequent upon the excitement of the last ten or twelve years—others, to despondency, resulting from the failure of all efforts to improve the physical condition of the people—others, again, to the absence of any great object of public importance, and hence the dissipation of the general attention amongst small matters. I am not wise enough to be able to decide upon the question. Certain it is, that there is in progress a re-casting of the public mind, both as to politics and religion.

The darkest time in the ancient Church, just preceded Christ's coming—the height of corruption in the Church of Rome just preceded the Reformation—and we may hope that the present gloominess in the churches of this land, is to be followed by some movement by which the complete recovery of our race will be brought much nearer. It is very delightful to see amidst unexampled commercial distress, that the cause of missions is sustained. Many christians have this year, greatly increased their contributions, that the deficiencies existing in other quarters may be supplied. Another circumstance, very encouraging, is the superior character and talents of many of the *younger* ministers of our churches. My five years' absence from this country have enabled me to perceive a great change in the persons, and great improvement in the qualifications of the ministry. Then, again, the absence of strange doctrines from our churches, their peaceableness, their unity—all indicate the presence of the Shepherd and Bishop of souls, and favor a hope that he will shew us greater things than those, with which we have been blessed. Should Puseyism spread, it will devolve on the Independent and Baptist churches in England to fight over again the battle of the Reformation—but I confidently hope that they have before them a mission much happier than that one, connected with the *spread*, rather than the *preservation* of the light of life.

I have exhausted the time to be devoted to my pen, and have to subscribe myself, hastily,

Your fellow-laborer in the Gospel,

J. ROAF.

#### FRENCH CANADIAN MISSION.

GENTLEMEN,—In the *Harbinger* for May, I communicated certain facts relative to the French Canadian Missionary Society. The simple design was to state the objects, principles, and mode of operation which had been adopted, and to prepossess your readers in favour of the Society, by convincing them that it was not a sectarian movement, nor an uncharitable attack upon papists. Neither is it a wild scheme, a hopeless undertaking. To evangelize the French Canadians, will require time—it

will require men and means, and in greater force than are now possessed, but if the work be of God, as undoubtedly it is, it will neither come to nought, nor be overthrown by the adversaries. Blessed be God, the long delayed work is at length undertaken, a beginning has been made, destined, we believe, to issue in the conversion of a great multitude unto the Lord.

The impulse which originated this Society, sprung from two proximate causes. These were the Scripture Mission at Grand Ligne, and the labors of Mr. P. V. Hibbard, as Bible distributor. This Mission at Grande Ligne de l'Acadie is probably known in a measure to all your readers. And, as I propose at some future day, with your permission, to devote an article to its history, it may be sufficient to say that it is firmly established, that it is sustained, and that it is at once a most interesting and most useful Mission.

Here the first organized attempt to evangelize our French population, was made, and the resolution with which the attempt was persevered in, together with the demonstrated suitability of the means to the end, prompted in no small degree to the formation of this Society, which employs the same means, and is favoured with colporteurs of the same heavenly spirit.

Mr. Hibbard's laborious efforts to circulate the Scriptures, particularly the New Testament, in the French districts, also prepared the way—first, by directing attention to this field, and next by preparing the field itself. He found at times a welcome reception, sometimes a rude repulse, but he was instrumental in arousing the French mind, in starting inquiry as to the Romish faith, and in distributing a large number of testaments among a people who had never before seen the Gospel.

The British and Foreign Bible Society, for it was this noble institution which sustained him, did a great work for religion in this Province, when it sent him into this field; and Mr. H. must have enviable reflections as he looks back upon his labors for the last few years.

In these two causes, we think this Society found its origin, and certainly but for these, it would not have found such an open door before it.

After its organisation, the first step taken, was to send a deputation to Great Britain for funds, and to the Continent for men. Rev. William Taylor, and James Court, Esq., both of this City, were selected and sent, and satisfactorily accomplished their object. It was proper that the mother country should be called upon for aid, and that if possible, permanent annual assistance might be procured. It is matter of encouragement and of devout thankfulness that there now exists in Great Britain Auxiliary Committees, whose contributions form no small item of the Society's revenue, and whose continued co-operation is pledged. It was necessary to send to