

menced his labours here, early in 1839. At the time there was no Church organized, although the people had enjoyed, during about a year the ministerial efforts of an American brother, who had just finished his studies in the adjoining States. Mr. Byrne's field extended about eight miles from L'Original in one direction and about six in another. It is almost triangular in its form, the village standing at one of the points. On inquiry I found that our brother was much encouraged by serious attention to the concerns of the soul, on the part of a number of persons at two of his stations. His ministry, at those stations particularly, is well attended; and the church has recently received several interesting new converts. It numbers forty members; much good has been done by the Temperance reformation in this locality. The Sunday-School Libraries, and the publications of the Religious Tract Society, which have been obtained from our Montreal societies, have found their way into families where heretofore, little attention has been paid to divine things. I preached in the evening to an attentive congregation, and after service met the church and friends of the cause in my official relation to the Colonial Missionary Society,—that we might confer together on the general interest of the station. The meeting was pleasant and satisfactory.

H. W.

Montreal, March 10, 1842.

*To be continued.*

TO THE EDITORS OF THE HARBINGER.

L'ORIGINAL, March 7, 1842.

GENTLEMEN,—As information is desired, relative to the labours of the Ministers employed by the Colonial Missionary Society, I beg leave to communicate the following brief statements.

My station includes the village of L'Original, in the township of Longueuil, and three preaching posts in the township of Hawkesbury, both in the Ottawa District. It is now upwards of three years since I commenced my labours among this people. In the fall of 1839, I formed a church of nine members, we now number thirty-nine, besides occasional communicants. God has been very gracious to me, and has armed my feeble efforts to promote his glory beyond the mere number of church-members under my spiritual charge. From the first I took a firm and decided stand, as the friend of Temperance Societies, based on the proper principle,—*total abstinence* from all inebriating liquors. This has gained me friends, and has been productive of good in a religious point of view. The spread of knowledge, by libraries, the circulation of the Scriptures and religious tracts, and in other ways, has engaged much of my attention, and certainly not in vain. I have been instrumental also in forming a literary and debating society in the neighbourhood, which promises to be useful. Independent of attending

Bible classes, visiting, and other means of acquiring influence, there are two in particular which I trust will be overruled for great good. I refer to our publication, the *Harbinger*, and to *continuous meetings*.

From the commencement of our periodical, I determined to exert myself for its circulation. Twenty copies were sent, but I thought more might be disposed of, and made up my mind to order *thirty* for the second month. I proceeded *forthwith* among my people, I sold twenty-eight copies in a few days, obtained *payment* for twenty-four numbers, and I have no doubt that the remaining two, and the payment for the whole, will soon be disposed of to my satisfaction. My people are few, and as far as cash is concerned, poor; but I know from experience, that much may be done among *any* population by persevering effort. If the people will not come to us, we must go to them; we must drill them for God, awaken their sympathies, and stir up their energies; we may meet with much discouragement, but we shall realize a reward. *The Harbinger, gentlemen, must be supported*; our bishops and deacons must uphold and support it; it is the vehicle of their principles, as well as the channel of general information respecting the Catholic or Universal Church; and it is destined to accomplish much for the spread of spiritual religion.

I have intimated that *continuous meetings* form part of the moral machinery to which I have resorted in my locality. I am fully persuaded, that however *protracted* efforts may be abused by some, that three, four, or more days devoted to prayer, or the preaching of the gospel, must result in good. Let such meetings be quietly and rationally conducted, let the people of God unite in fervent and importunate prayer, let their souls glow with love to the Saviour and to immortal and perishing souls, let the truth be exhibited clearly and fully, let the sinner be addressed as an intellectual and moral being, and let all our efforts be employed with humble dependence on the special influence of the Holy Spirit, and religion must revive among our people, and numbers be added to the Lord. The fruit of such an effort may not be *immediately* visible, at least not upon an extensive scale, yet some good will be seen and felt at once, and the word so diffused will act as leaven, and ensure future prosperity. If sinners are to be converted, truth must be *pressed* upon their minds and to counteract other influences with success, it must be *frequently* presented. The impressions of today, are often lost from the influences of the morrow; let present good be followed out, let the awakened be visited, addressed, and prayed with, not merely by the bishop, but by the deacons and members of our churches, and who can tell the blessed consequences that will follow. I have seen some little good result from such efforts in my own station; still there is much lacking in myself and people, we