

the year, Mr. Vessot proceeded to this place, where, as stated in last Annual Report, an old Captain of Buonaparte's army and his wife had left the Church of Rome. There is a market here every Saturday, which is attended by Mr. V., when in the neighbourhood, in order to announce the Gospel and dispose of the Word of God. Besides labouring here, Mr. Vessot occasionally visits Ramsay, St. Elizabeth, Berthier and other places, even into the remotest settlements, where the poor settler is obliged to carry on his back his necessities, the roads being mostly impassable. Our indefatigable and beloved Agent says:—"I have had the pleasure of announcing the gospel in the midst of the woods, in new concessions, where no road has yet been made; and to arrive at which, it is necessary to go through the forests, and cross the lakes in canoes; and where, without some one to show me the way, it would have been impossible to have found out the houses." At Ramsay there are several persons, both young and old, anxious to learn to read, and who are well inclined to the gospel. In Berthier, and in other places, a favourable disposition has been evinced by several persons.

A CATHOLIC (NOT ROMAN.)

PRAYER FOR THEOLOGICAL STUDENTS.

MESSRS. EDITORS,—I find that a day in February, (I think the last Thursday, though I am not certain,) is extensively observed in the United States, as a day of Fasting and Prayer on behalf of Colleges. This concert of Prayer, I understand, has been kept up for many years, and with manifestly good result. Allow me to suggest, through the *Harbinger*, that the same day be devoted to special supplication on behalf of the Theological Seminaries in connexion with our denomination, remembering also the Schools and Seminaries of learning in these Provinces.

With regard to our Theological Academies, there can be but one opinion—they need much prayer, for on them depends in a great measure the character of the future ministry of the Provinces.

It may be said that some of the Seminaries in Canada are under the control of the Man of Sin. This is true, but shall we therefore not pray for them? Our God is omnipotent, and he who directed the Prophet to the healing tree which sweetened the waters of Marah, is still the same, and may cast into these fountains that divine influence which shall so purify them, as that streams flowing from them, thenceforth shall be such as "make glad the city of our God." Respectfully yours,

A FRIEND TO EDUCATION.

Montreal, November 22, 1842.

TO MOTHERS.

It is usual for Ministers of our denomination, in making a baptismal address to parents, to charge

them "to pray with and for their children." Allow me affectionately to ask, do you habitually discharge that duty? And I apprehend that the pastor by the expression, "pray with," does not simply mean, kneeling with them at the family altar—but taking them into the closet, and shutting the door, to commend them tenderly and fervently to "Him who seeth in secret." Were this plan adopted by every Christian parent, we should no longer hear of children, who cannot tell to their parents the anxieties which fill their minds, when convinced of sin; and methinks the Christian mother would hardly dare to rise from her knees after asking in the presence of her child for the *inward adorning*,—the "ornaments" spoken of in Holy Writ, and immediately shew, by her conduct and conversation, that to adorn the body was in reality of more importance in her eyes, than any spiritual acquirements whatever. We should see less of dress and fashion among the children of the church, and more of training them to benevolent action. Our young people when they meet together, would have higher and nobler topics of conversation than they now possess. Can we blame them for following the path in which they have been trained? Can we be surprized, to use a simile of Newton, that when we have neglected to fill the bushel with wheat, Satan should embrace the opportunity to crowd it with chaff? If then the mother can at this season of the year spend days in preparing the winter dress of her daughters, and can find not one moment for the claims of the Bible, Tract, or Missionary Societies, which will the youthful mind imagine of the most consequence?

X.

The Harbinger.

MONTREAL, DECEMBER 15, 1842.

TO READERS AND CORRESPONDENTS.

The present number concludes our Editorial labours for the year, and completes the first volume of the *Harbinger*. We trust that a review of the volume will not invalidate our claim to consistency in the exhibition and maintenance of those great principles, for the defence and the diffusion of which this unpretending periodical was established. Nothing has been inserted in our pages which did not seem, both in design and execution, consistent with divine truth, and conducive to those great ends which it is, at once, our duty and our privilege as Christians, to contemplate and pursue. We have occasionally been compelled to the refutation of error; but have in