

THE FIFTH
ANNUAL REPORT
OF THE
FRENCH CANADIAN
MISSIONARY SOCIETY,

PRESENTED AT THEIR
ANNUAL MEETING, HELD AT MONTREAL,

ON FRIDAY EVENING,
18TH JANUARY, 1844.

Please Read and Circulate this Report.

MONTREAL :
PRINTED BY J. C. BECKET, SAINT PAUL STREET.

1844.

P R O C E E D I N G S
AT THE
F I F T H A N N U A L M E E T I N G .

The Fifth Anniversary of this Society, was held in the American Presbyterian Church, on the 18th day of January, 1844. The house was crowded to overflowing, and the proceedings were attended with much interest. Lieutenant-Colonel WILGESS, President of the Society, occupied the Chair. Prayer was offered by the Rev. J. GIRDWOOD, after which the Report was read. The following Resolutions were then passed unanimously ;

Moved by the Rev. EDWARD BOTTERELL, and seconded by S. S. WARD, Esq :—

That the Report now read be adopted and printed, and circulated under the direction of the Committee.

Moved by the Rev. WM. TAYLOR, and seconded by WILLIAM LUNN, Esq :—

That while the transactions of the past year are such as to afford ground for thankfulness and encouragement, they urge upon us the necessity of undertaking a more extended plan of operations.

Moved by the Rev. CALEB STRONG, seconded by Capt. MAITLAND, and supported by the Rev. HENRY WILKES :—

That we extend our cordial sympathies to our brethren of the Grande Ligne Mission, in the violent persecutions at St. Pie which they have recently experienced, that in such developments we recognize the ancient and characteristic features of the Man of Sin, the legitimate effects of Popery, and find new reasons for the laborious prosecution of the designs which this Society has in view.

Moved by the Rev Dr. CARRUTHERS, and seconded by JOHN DOUGALL, Esq :—

That the peculiar circumstances in which we are placed, being surrounded by a population holding opinions at variance with the simplicity of Divine truth, present a strong demand upon our sympathy, zeal and liberality.

Moved by the Rev. T. Osgood, and Seconded by the Rev. F. Bosworth :—

That the following gentlemen be officers of the Society for the ensuing year, with power to add to their number :

President.

LIEUTENANT-COLONEL WILGRESS,

Vice-Presidents.

JAMES FERRIER, Esq. | JOSEPH WENHAM, Esq.

Treasurer.

WILLIAM LYMAN, Esq.

Secretaries.

Rev. WILLIAM TAYLOR, | Rev. CALEB STRONG.
JAMES COURT, Esq.

Committee.

Rev. Henry Wilkes,	Messrs. William Lunn,	Messrs. Joseph Fraser,
H. O. Crofts,	James R. Orr,	Rollo Campbell,
William Thompson,	John Mathewson,	W. Whiteford,
John Gardwood,	S. S. Ward,	Joseph M'Kay,
J. J. Carruthers, D.D.	Thomas Wilson,	R. Anderson,
M. Lang,	Henry Vennor,	D. Ferguson,
F. Bosworth,	James Milne,	John Dougall,
A. F. Holmes, M. D.	T. J. Greene,	D. P. James.
Capt. J. H. Maitland,		

Honorary Members of Committee :

Rev. R. L. Lusher,	James Murray, Esq., 24th Regt.
Captain Young, 24th Regt.	Lieutenant Wright, R. A.

A collection was then taken up, which amounted to £20. 10s. 4d, and the meeting was closed in the usual manner, with praise and the benediction.

MISSIONARIES AND STATIONS.

1. MONTREAL, Rev. Jean E. Tanner and Mrs. Olympe Tanner.
2. BELLE RIVIERE, Mr. Daniel Amaron and Mrs. Anne Amaron.
3. St. THERESE, Mr. Antoine Moret.
4. INDUSTRY VILLAGE, Mr. J. Vessot, and Mrs. Leocadie Vessot,

C O N S T I T U T I O N .
OF THE
FRENCH CANADIAN MISSIONARY SOCIETY.

Formed 8th April, 1839.

I. This Society shall be called "*The French Canadian Missionary Society*;" and its exclusive object shall be, to provide means for preaching and otherwise disseminating the Gospel of Christ, among the inhabitants of Canada using the French language.

II. The operations of this Society shall embrace—the employment of ministers, teachers, book-venders, and scripture-readers, (whose native language is French if possible),—the establishment and support of schools, and places of worship,—and the distribution of the Holy Scriptures, and such publications as may be requisite in accomplishing the objects of the Society.

III. No person shall be admitted or continued a Minister, Teacher, Agent, Trustee, or office-bearer under any name, in connexion with this Society, whose religious sentiments are not decidedly in accordance with the great evangelical doctrines of the Protestant Faith; namely,—the fallen and totally depraved condition of human nature; the supreme divinity of our Lord Jesus Christ; the sacrificial character and design of the Saviour's death; the deity, personality, and saving influence of the Holy Spirit; justification by faith alone, through the atoning merits and all prevalent intercession of the Son of God; the necessity of holiness of heart and life as produced and maintained by the indwelling Spirit of God and the endless duration of future rewards and punishments.

The above summary of doctrine shall equally apply to all Books and Tracts distributed by the agents of this Society.

IV. This Society shall maintain an entire absence of a sectarian spirit in the choice of its agents, the application of its funds, and the management of its concerns. In the selection of its Agents, there shall be alone consulted their religious and intellectual fitness for promoting the grand object in view namely the bringing of souls into the kingdom of God, and building them on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

V. The instructions to be given to missionaries and other agents of this Society shall be :—First, that in all their intercourse with the French Canadians they abstain as much as possible from controversy on the errors of the Romish Church, and that they seek to promote their religious instruction and salvation, by plainly and affectionately preaching and enforcing the great doctrines of evangelical religion as stated above : as it is believed, that, in this case, the declaration of "the truth as it is in Jesus," will prove the best means of refuting error.—Secondly, that, as it appears important to the success of this Christian enterprise, to secure, as much as possible, unanimity and uniformity in its proceedings and operations, it also be required of all the agents of the Society, to abstain from urging their own peculiar denominational views as to doctrine or church government ; and to require *only* as conditions of church membership, a profession of the Protestant Faith as held by this Society, (and set forth in Art. 3d. of this Constitution,) accompanied by suitable and satisfactory evidence of true piety in the candidate.

VI. That the real property which the Society may purchase or otherwise acquire in furtherance of its objects shall be held by Trustees, appointed in the first instance by the Committee of this Society, and subsequently elected every year at the Annual Meeting of the Society, called agreeably to Article IX of the Constitution, and in the event of any delay in the annual election, the former

Trustees shall hold office until others be appointed. The number of Trustees shall not be more than nine nor fewer than five, the quorum consisting of five, and three respectively, and should any vacancy occur it shall be supplied by the Committee.

VII. This Society shall have a President, one or more Vice-Presidents, a Treasurer, and a Secretary or Secretaries.

VIII. The business of this Society shall be conducted by a Committee consisting of not less than twelve persons, to be chosen annually from among the members of the Society: five to constitute a quorum.—The President, Vice-Presidents, Treasurer, and Secretaries, shall be members ex-officio of this Committee.

IX. This Society shall hold a general meeting annually on the first Wednesday of February, or on such day near to this, as the Committee shall appoint. This meeting shall be held in the city of Montreal, and due notice of the same shall be given in at least two of the Montreal Newspapers one week previously. The vote of the majority of the members present at such meeting shall give validity to all the acts passed at the same.—At this meeting the Committee shall present a Report of proceedings during the year elapsed, and the Treasurer shall give in his accounts for the same period. All the office-bearers of the Society shall be elected at this annual meeting, the former officers acting until the others are appointed.—A special general meeting of the Society may be called by the Committee whenever it is considered necessary, due notification of which shall be given by public advertisement as above.

X. A Subscription of One Pound annually shall constitute membership in this Society, with the power of voting at its general meetings; and a donation of Twenty-five Pounds shall entitle the individual to be a member during life. Contributions, however, of the smallest amount will be thankfully received and acknowledged.

XI. No alteration shall be made in this Constitution, except at a general meeting of the Society, called by public advertisement, as prescribed above, in Art. 9th; the proposed change or changes having previously been laid before a meeting of the Committee, and approved of by at least three fourths of the members present.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the " French Canadian Missionary Society," instituted at Montreal on the 8th April, 1839, the sum of _____ pounds currency, of the Province of Canada, for the purpose of the said institution, for which legacy the receipt of the Treasurer for the time being shall be a sufficient discharge to my Executors.

The form of a Bequest, agreeably to the laws of Great Britain and Ireland, will be found in the Annual Reports of most of the Religious Institutions of those countries.

ANNUAL REPORT.

WITH gladdened feelings the Committee hail the return of the week of the Anniversaries ; that hallowed season, sacred to Christian union, when the various Religious Associations, clustering around the Bible Society as their head, marshal their forces and proclaim the trophies of their heavenly warfare ; won by weapons not carnal, but mighty through God to the pulling down of strong holds. Following, with appropriate order, the Religious Tract Society and the Bible Society, the publications of which it is one object of the French Canadian Missionary Society to circulate, we now take our place before the Christian public, and beg respectfully to present the Annual Report.

Referring generally to the results of the Society's operations, the Committee think there is abundant reason for thankfulness, although they are unable to point to a great amount of apparent good having been achieved. In connection with the accounts of the different stations, several conversions will be noticed, and favorable circumstances alluded to ; and it is most gratifying to know that the prejudices of the people against the Missionaries have, in many places, given way to a considerable extent, and that a disposition to listen to their conversation and instructions has succeeded. A spirit of inquiry has also generally sprung up, and the merits of the doctrines taught by the Missionaries, and of their own dogmas, are not unfrequently the subject of discussion in private and in public among the people. Important concessions have even been made by the Priests, in some instances, in their public discourses ; such, for example, as that " confession was of no avail unless they were converted ;" " that they could not enter into Heaven, but must perish if they were not converted by God," and " that they must choose either Heaven or Hell, as there was no intermediate place." These statements, which the people understood as referring to Purgatory, were made in the presence of one of our Missionaries, and are a sample of the influence which the light of the Gospel may have

upon Romanism, in causing the truth to be proclaimed by those who otherwise, either ignorantly or willfully, would keep it back. To this cause may also be attributed the establishment of several schools in the vicinity of the Mission Stations, and the greater attention now given by the Romish Church to education, which the Committee hope may ultimately be over-ruled for good, notwithstanding the imperfection and unscriptural tendency of her plans.

Another feature of less questionable benefit, arising from the operations of the Society, is the happy influence exerted upon the Protestant population of British origin, scattered among the French Canadians. To these individuals, in many cases shut out from the stated means of grace, and whose families were growing up under the withering influence of Romanism, the visits of our Missionaries have been attended with the most beneficial effects, in arousing them to concern for their spiritual interests, and to a sense of the danger to which their position exposed them. In this way many of our countrymen, prompted to receive them by motives of hospitality, have realized the benefits of the apostolical injunction, "be not forgetful to entertain strangers." It is also pleasing to anticipate that those unhappy marriages between the children of Protestants and their Roman Catholic neighbours, the offspring of which, in most cases, have been brought up in the Romish faith, will to a great extent be prevented by the labors of the Missionaries, which tend to throw a strong barrier in their way.

To these beneficial consequences the Committee would only add the advantage to the cause of Protestantism, or rather to the system of truth which it represents, by the union of so many denominations in this Society. The divisions of the Protestant Church are, to its enemies, a subject of triumph and reproach, and to the sincere enquirer, a grievous stumbling-block. To our different sects the Romanist is pointed as a reason why the Bible should be withheld, or the right of private judgment taken away from him; and nothing tends more to weaken, or prevent such reasoning, as the open and hearty co-operation of Protestants of all denominations in missionary efforts like those of our Society. It shows that they are sincere, when they profess to be agreed upon all the essential truths of the Christian faith, and are separated only by minor differences, that do not affect their radical union with Christ the Head. And this union certainly should be prized the more highly, and sought after the more earnestly, as Rome and Oxford wax bolder in the diffusion of their unscriptural systems.

The sky threatens, and although there is now heard but the muttering thunder, it may not be long before the fierce storm breaks over the Church of Christ. May she then be found united, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

In comparison with the money and labour expended, the fruits yet seen may appear of small value, just as the scattered blades, that first spring up in the field, seem to mock the toil and patience of the husbandman. The friends of the Society may have to tarry long before the abundant harvest comes; even as in the Islands of the South Sea, where the servants of God had to wait for sixteen years, but received in one year the sixteen harvests. But that there will be a glorious work of grace in this land ere many years, if we, in connection with our fellow-labourers, continue steadfast in our "work of faith and labour of love, and patience of hope in our Lord Jesus Christ," there is no reason to doubt. With our minds stayed upon God, let us persevere in the face of the cold neutrality, or even reprehension, of lukewarm or mistaken Protestants; and against the fierce and active opposition of the Romish priesthood, now aided by their indomitable auxiliaries, the Jesuits. When we look on the one hand to the half million of souls to be brought to the knowledge of the true faith surrounded with such adverse influences, and on the other hand to the small instrumentality employed, it seems a hopeless task. But do not the glorious triumphs of the Gospel in the South Seas, in circumstances more discouraging, teach us a lesson of faith? Are we not to expect that in these last days, God will pour out his Spirit? Let the churches in this land but "continue with one accord in prayer and supplication," and the glad scenes of apostolic times will again be witnessed amongst us. In conducting their operations against Romanism, let the friends of the Redeemer feel their utter helplessness, and remember that success must be "not by might, nor by power, but by the Spirit of the Lord of Hosts." Then may we confidently expect that that gigantic system will come to nought, even as the great mountain which Zerubbabel witnessed, was levelled with the plain.

With these introductory remarks the Committee proceed to notice some of the most important features of their proceedings, trusting that, in the measures they have undertaken, they will be sustained by the

approbation of the friends of the Society. One of the most important of these is the commencement of

THE EDUCATIONAL INSTITUTE AT BELLE RIVIERE.

The establishment of this Institution, and the purchase of the farm and Mission premises, the Committee view as a principal feature in the history of this year's operations, and as calculated, through the Divine blessing, to have a great and permanent influence upon the Missionary work among the French Canadians. The circumstances that led to its formation, and the steps taken in reference to its purchase, have been already detailed at length in the last number of the *Missionary Record*, and need not be repeated. It may be proper only to remark that an experiment on a small scale had been tried with favorable results, and convincing indications of the Divine will had presented themselves, before the Committee felt warranted to begin so serious an undertaking. The principal end of the Institute will be to afford to the French Canadian youth now applying, and to others who, it may be confidently expected, will present themselves as the work increases, an education, which, while sound and liberal, will aim at "making them wise unto salvation, through faith which is in Christ Jesus," and "thoroughly furnishing them unto all good works." With the Divine blessing upon such efforts, those who leave the Institute to engage in the ordinary occupations of life, it is to be hoped will exert an influence for good, in the humble spheres in which Providence may place them; at the same time, we may fondly anticipate that not a few, possessing the requisite qualifications, may feel the call to devote themselves to the work of promoting the Gospel among their benighted countrymen. From these we may hope to derive our supply of Teachers, Scripture-readers, Evangelists, and Ministers; and thus remove, to a great degree, the necessity of having recourse to Europe for our labourers, where they are so much needed, and from which it is so difficult and so expensive to obtain them.

It is proposed that all the youth attending the Institute shall give half of their time to manual labour, principally upon the farm; and also to such occupations, mechanical or otherwise, as will qualify them for the situations in life which they expect to fill, and increase their usefulness as members of society. Their manual labours will be directed by an experienced Agriculturist, whose special aim will be, in connection with the practical part of farming, to teach

them the science of Agriculture. It is contemplated to make the terms of admission as little burdensome as possible, so that the advantages of the Institute may be within the reach of the poorest individual. The farm, we may expect, will wholly, or to a great extent, supply farm produce, sufficient for the wants of all the stations.

Among the indirect benefits of this institution, should the Committee be enabled, through the liberality of its supporters, to avail themselves of such a means of usefulness, it might be desirable to keep a stock of the best breeds of cattle, and of the best kinds of grain, which could be sold to the *habitans* at the same prices that they give for the wretched descriptions that are now alone within their reach. Nor would the temporal advantage to the impoverished *habitans* be the sole, although a sufficient inducement. Taken in connection with the superior cultivation of the Mission farm, this measure might reasonably be expected to gain the esteem of our opponents, and by convincing them of our solicitude for their welfare, remove their prejudices, and afford an entrance to the Gospel.

But taking every effort to advance the temporal interests of the French Canadians at the lowest value, the Committee do not think this beneath the notice of the Society, when it can be advantageously done, without losing sight of its great object. It is deeply painful to the benevolent mind to view the present condition of the French Canadians with respect to their temporal circumstances. The antiquated mode of cultivation,* and wretched implements of agriculture, in character with their degenerate breeds of cattle, and worn out farms; the crushing influence of the feudal tenure, and the demands of a rapacious church, were of themselves sufficient to impoverish the people. But to these causes have of late years been added the almost entire failure of the wheat crop, and the two rebellions; the result of which is, that numbers of the agricultural population are in abject poverty, and that there are few of the *habitans* but have their farms mortgaged, in many instances to their full value.

In establishing this Institute, the Committee have taken the seminaries in Switzerland and France of a similar description for their models, which have been successfully carried on for many years, and have annually furnished to the Missionary fields of these countries a

* A French paper devoted in part to Agriculture, called *L'Artisan*, has recently been established at Quebec, which it is to be hoped may tend to promote agricultural knowledge among the people, although, from there being so few adults in the country parishes able to read, its circulation must be limited.

number of zealous and devoted labourers. At present, the Committee contemplate the employment of two persons only in this work, a thoroughly qualified Teacher, with an experienced Agriculturist, both of whom they expect in spring, along with Mr. TANNER, when they hope the Institute will go into efficient operation.

Connected with the subject of the Institute the Committee would only further remark, that the price to be paid for the farm and buildings (the seigniorial rents and burdens on which have been commuted) with the stock, is £425; the amount of the first instalment or which (£100,) has been paid by the Montreal Ladies' Auxiliary Society: who, in dependence upon the Divine aid, have nobly undertaken to pay the whole purchase money in three yearly instalments. Special contributions for the support of the Institute are needed and requested.

The Committee would now refer to a measure of more immediate consequence to the Society, viz :—

THE MISSION OF THE REV. MR. TANNER TO EUROPE.

The reasons that have induced the Committee to take this important step have also been stated in the *Missionary Record*, and they trust will commend themselves to the approval of the friends of the Society. The failure of efforts, by correspondence, to procure an additional supply of labourers, induced the Committee to adopt this as a last resort. From Mr. TANNER they were led to believe that several individuals, with suitable qualifications, had long turned their minds to Canada; and that were he on the spot to lay before them the pressing need of their services, and could he at once, without the delay of correspondence, afford them all necessary information, they might be induced to come out to this country. An offer of some friends to pay the expenses of his homeward journey, and other reasons, together especially with the strong conviction upon Mr. TANNER's own mind of the necessity of the step, served also to convince the Committee that it was their duty to adopt the measure. Mr. TANNER accordingly left in the *Great Britain* for London, and (with reference to the Divine will) will proceed at once to Geneva, where he will put himself in communication with the Committee, and having obtained the individuals required, will visit England and perhaps Scotland, with the view of seeking pecuniary aid; after which, when joined by the other Missionaries, he will take his departure so as to

arrive soon after the opening of the navigation. The additional labourers that Mr. TANNER is authorised to engage are, a teacher and an Agriculturist for the Belle Riviere Institute; a minister for St. Therese; and a colporteur.

The Committee would only remark that the want of these labourers is to a great degree paralysing the efforts of the Society. With respect to the funds required for their support, the Committee, on carefully estimating the sources of income that might be made available, were satisfied of their being sufficiently ample for the purpose, if vigorous exertions were put forth; which they hope, the friends of the Society will every where make.

CIRCULATION OF THE SCRIPTURES AND EMPLOYMENT OF THE PRESS.

During the last year the number of copies of the Holy Scriptures and Religious publications circulated by your Missionaries has been small. It may, however, be accounted for by the bitter opposition of the Priests, the prejudice and ignorance of the people, and the care of the Missionaries not to give away the books except when they think a proper use will be made of them. In August last the Religious publications from Toulouse arrived, and the Committee again renew their thanks to the Messrs. COURTOIS and their associates for the liberal discount allowed, and the donation made. The Montreal Auxiliary Bible Society has cancelled an account for Bibles and Testaments furnished this Society's agents, since Nov., 1841, of £20 19s. 1d., for which the thanks of the Society are due. The stock of religious tracts and publications on hand, either granted or consigned by the Religious Tract Society of London, is considerable, and will form sufficient supply for some time. In November last the third series of the *Missionary Record* commenced; its quarterly circulation in Great Britain, the United States and Canada, is to the extent of 1,750. It was thought advisable to issue it, at the small annual rate (exclusive of postage) of 1s. 3d., subscribers to the Society of 10s. and upwards, per annum, receiving a copy *gratuitously*.

THE SOCIETY'S MISSION STATIONS.

1. MONTREAL.—This Station, which has been left vacant by the Committee for a considerable period, was re-occupied early in spring by the removal of the Rev. Mr. TANNER and wife from St. Therese.

Since his arrival Mr. TANNER has generally preached twice every Sabbath when in town, making excursions also to the other stations of the Society. His missionary tours have also extended as far down as the Indian village of St. Francis. The death of Mr. CELLIER, and the absolute necessity of making frequent visits to the country, with his expected mission to Europe, have prevented his attempting more systematic measures in the city. It is difficult to say whether any have experienced a change of heart through means of the labours in town of our esteemed friends, but there is no doubt that several have been advanced, and kept in the knowledge of the truth.

Mrs. TANNER has established a school for the instruction of young ladies in French, during the intervals of which she makes visits to those persons who are disposed to receive her.

With reference to the school which Mrs. TANNER has opened, the Committee feel called upon to observe, that it was begun to prevent the supposed necessity on the part of Protestants, of sending their daughters to the nunneries, which, to a considerable extent, had been the case heretofore, often with fatal consequences to the spiritual interests of the young ladies; and they cannot but regret, that professing Christians are still to be found who expose their children to the danger arising from the observance of the Romish forms of worship, to which at the nunneries they are bound to conform—to the desecration of the Sabbath there permitted, and to their deadening and proselyting influence in general. Indeed it appears to the Committee incredible that Christian parents can feel their responsibility to God and a proper concern for the immortal souls of their children, and yet entrust them to the care of the *Sisters of the Sacred Heart*, or to any other Romish teachers; who, however accomplished or plausible in profession, are the devoted enemies of the Protestant truth, and active instruments in spreading the soul-destroying errors of the Romish Church.

The reasons that induced the Committee to concur in the removal of Mr. and Mrs. TANNER into town, were their greater usefulness, and the importance of having a person of Mr. TANNER's qualifications and experience in Montreal, where, as the centre of influence and public opinion, they felt that the work should be vigorously prosecuted. This step, moreover, the Committee think it well to state, is but carrying out the resolution of their predecessors, who, so far back as

January 1841, had written to Europe for an ordained minister to take charge* of this station, as referred to in the first Annual Report of the Society.

2. **ST. THERESE.**—Mr. ANTOINE MORET resides at this station, where, for the present a sister of Mrs. TANNER keeps house. The little church, meeting here on the first Sabbath of every month, which last year at this period included six members, all Canadians,* now comprises twelve, including Mrs. VESSOT, and one pious female, who has not yet taken her place at the Communion Table although considered worthy of it, besides the others connected with the Mission; making in all twenty persons. The gospel seems to be exerting a saving influence upon other persons here and the neighbouring parishes, but in the case of this as well as the other Missions, it would be highly imprudent, by the mention of names, to awaken the jealousy and persecuting spirit of the Priests. At the same time, the disappointed hopes which the Missionaries have experienced, with reference to some who have shewed much fruit but afterwards have gone back, render the greatest caution necessary in the statements of apparently successful results.

For this station an ordained minister is expected in spring.

3. **BELLE RIVIERE.**—This Mission has experienced a serious loss in the death of Mr. ABRAHAM CELLIER, which took place on the 30th May last. The circumstances that led to his connection with the Society have been stated on previous occasions, and it is unnecessary to mention them here. Mr. CELLIER was buried by his own request at Grande Ligne, where our friends had the melancholy satisfaction of being the depositaries of the last remains of him, whom they so much loved and esteemed. The Committee at their first meeting passed the following resolution, which they directed to be forwarded to his friends in Switzerland:—

Resolved,—"That this Committee think it due to the deceased to place on record their sense of his devotedness and efficiency in the work of evangelization, and their high esteem for his religious character."

* The Editor of the *Mélanges Religieux* last year was pleased to make some slighting observations on the small number of members, which he will account for, on being informed, that none are admitted to the church but such as have experienced that change of heart and character mentioned in the Saviour's conversation with Nicodemus, John chap. iii. This test of membership the Church of Rome does not require in her standards, nor, alas! do many Protestant churches in their practice.

The following extracts from the account of his last moments, embrace some of his "breathings of soul" while passing through "the valley of the shadow of death."

The Rev. Mr. TANNER says:—

"I arrived at Belle Riviere at ten o'clock, P. M., and found Mr. Cellier extremely ill; he was rejoiced to see me. Brothers Amaron, Moret, and myself prayed that God's will might be manifested in regard to our dear brother, either by restoring him to health, or granting us submission, if it was His will to take him away; after which he was more resigned, and on the following day he felt (except at short intervals,) that God's will was to take him to himself.

"Next evening we commemorated the death of his, and our, precious Savior, and it was a solemn season to us. We all felt keenly, not only that we were in a strange land, but that we were strangers and pilgrims here on earth, from which, and from all his sufferings and sorrows, one of us was just expecting to be called away, to take possession of that better country, where God himself shall wipe away his children's tears. And while commemorating the sufferings of that Savior who died for us, how much I felt, that our God is a holy and terrible God, and how dreadful will be the fate of those who fall into his hands, while at enmity with Him! How precious did his grace appear, and how immense his love! I felt thankful that death had been robbed of its sting by Him, who has vanquished all our foes. The world appeared to me as nothing, and I wished that I and mine might flee away to that place of rest, where holy joy shall take the place of sorrow and sighing for ever."

Another of the Missionaries writes:—

"I asked him if he had any reluctance to die, he said the only objection he had was, that he seemed to be needed here, "these children—this house—I see no one to take my place, I can scarcely be persuaded that God will take me away now, there is so much to do, but if God does not see fit to make use of me, His will be done." Perceiving our emotion while at prayer, he added one petition (though extremely weak,) in which he prayed that he might not see any sad countenances about him.

"Next evening he was very ill and thought he was dying: after taking leave of us, he raised his hands towards heaven and said, "O, how sweet it is to contemplate the Savior in the garden of Gethsemane; how amiable he appeared! Glory be to God the Father, Son, and Holy Ghost. O Jesus save me from those enemies who tempt me. O Jesus! fight for me, hold me, have mercy upon me, a miserable sinner, whose hope is only in thee. In this manner, for about an hour, he supplicated mercy for himself, for his relations and friends, naming each in particular, for all religious societies, for every country and people, particularly his own, for the Priests, and the Pope; here he added, 'if it be possible.' 'Glory to God on high, the blood of Christ cleanseth from all sin. Jesus give me thy glory, give it likewise to all those for whom I have prayed.' He seemed for a long time almost to have entered into glory, for he spoke of nothing else. Then again he was tempted for he cried out, 'Lord Jesus thou knowest my

temptations, put my enemies to flight, Lord thou art mighty, undertake for me, hold me up, and I shall be safe from them all, though they are many and strong, Lord hide not thy face from me.' Then turning to us he said, 'O, my friends, love the Bible, read, learn, and inwardly digest it, for it is all truth, and nothing but the truth. Respect the Bible, I have always respected it, but have not sufficiently loved, or perused it.'

"On the 30th of May the cold sweats increased, and he gradually sunk; at his request, the 93d and 24th Psalms were read, and we prayed with him. We often heard him say, 'Lord Jesus, save me.' When asked if we could do anything for him, he said 'no, I have no further need of anything, but your prayers.' While we were still at prayer, he raised his eyes to heaven, and fell asleep in Jesus."

In the immediate vicinity of this Station there does not appear much awakening, but at some few miles distant there are several families who, although still in attendance at the Romish Church, are in a great degree convinced of its errors, and receive with willingness the visits and instructions of the Missionaries. For some time they have sent some of their children to the Mission House, but at present, owing to the death of Mr. CELLIER, and the inability of the Committee to supply his place, they have been removed, but there is reason to expect their re-attendance when the Institute is again commenced. The following extracts from the Journals of the Missionaries are interesting, particularly as shewing the earnest desire of an individual for the instruction of her son, and the anxiety of another to learn to read the Scriptures; incidents that point out the propriety of the proposed Institute.

One morning as I was thinking that I ought to go out to visit, this passage came forcibly into my mind: "I must preach the Kingdom of God to other cities also, for therefore am I sent." I felt myself drawn towards ———, and when I arrived at ———'s house, the family were all glad to see me. After some time spent in reading and conversation, I went to see the blind men who live next door to them, intending to make but a short visit. They were all glad to see me, and pressed me to stop all night; but as I wished to return home, I did not accept their invitation, but went on to Mr. ———'s, who said as I entered, "I am very glad you have come to see us; and as it is late, I hope we shall have the pleasure of your company this evening. We will invite the neighbours to hear you." This was a great inducement, and I consented to remain. Among others, the two blind men came to spend the evening, and a stranger I had never seen, who was very attentive and said, "one thing strikes me as very terrible—it is the thought that the Gospel is true, and that all who do not submit to it must be lost. It makes me feel very anxious." I said, "those reflections are dictated by the Spirit of God, you should therefore listen to His warning voice." After prayer, we retired to rest. Early next morning, the son of one of the blind men

came to me saying, his mother who was very ill, desired to see me. I went, to the great satisfaction of the whole family: and the neighbours coming in, formed a group of fifteen, to whom I had the privilege of proclaiming the glad tidings of salvation. The patient received much consolation, particularly from those words of our blessed Saviour—"Come unto me all ye that labour and are heavy laden, and I will give you rest." She said, "I am very desirous of having my son instructed, but as his father is blind, and I am sick as you see and obliged to be supported by one of our children, to whom we have given up our farm, we cannot defray the expense. I will endeavour to supply what clothing he may want. Can you instruct him at your own charge? Oh! what a charity you would do us. Oh! try and do it."

Called at the house of ———, where I found only the mother and children. She said to me, "Do you know that E——— is teaching his father to read! He gives him lessons in the evening, but as he is apt to fall asleep before long, his father labours at it himself, and has such a desire to learn, that he sometimes sits up nearly all night in studying. What happiness I experienced in seeing that God had granted his blessing on the instructions given by us to the lad, who was one of those who had been living at our house."

At this Station Mr. and Mrs. AMARON continue to reside, and since October last there has been received a young man, a Canadian by birth, who was awakened to the truth in the United States. This young man bids fair to become a useful labourer, and is now with diligence endeavouring to qualify himself for the Missionary office. His earnest desire to benefit his countrymen will be seen in the following communication.

After prayer for Divine assistance, I set out courageously on my first excursion in Lower Canada, in behalf of my Saviour's cause, and had an opportunity of saying to many, "repent ye, for the Kingdom of Heaven is at hand." To one woman who was sitting at her needle-work, I said on entering the house, "Do you love the Lord here?" "I hope so," said she. "How do you show your love to him," said I. "By saying my *Chapelet* (beads) night and morning," said she. "Oh! my poor woman," said I, "You are still at a very great distance from God!" "How so," said she. "Because," said I, "If you expect to be saved by praying to the saints, and worshiping images, you make the Saviour's atonement of none effect. And He has said 'Look unto me, and be ye saved, all the ends of the earth.' And again Jesus says, 'I am the way, the truth and the life: no man cometh unto the Father but by me.' So you see that there is none other name under Heaven given among men, whereby we must be saved." During this conversation, a man and two boys had entered. There was likewise in the house an Irish family, to whom I spoke in English, of the love of God to perishing sinners. They all acknowledged the truth of what I told them, and said that if they could read the Scriptures, they would not be so ignorant as they

are, A woman present said "It is the fault of the priests." I had then an opportunity of praying for them and the Canadians of the neighbourhood.

I went through Cote ———, where, by the goodness of God, I found many doors open to receive His word, and opportunities of conversing about it. The people listened with attention; and one family expressed feelings of affection towards Mr. ——— and myself, and said they would always be happy to receive us, as we could give them more instruction than their priests, who preached only to get their money. At their request, I went to see some of their near relations, who live at a short distance, and who received me as kindly. They said they were happy to have us come to their house to read the Scriptures. I left them with a heart overflowing with gratitude to God, for his great goodness in thus opening the hearts of the people: and I soon perceived that Satan's kingdom had been attacked, for he sent out his servants, both men and women, to abuse me, crying out that if I came to their houses, I should suffer for it.

Reached ——— with great difficulty, owing to the depth of snow, which was in some parts of the roads, above my waist. But the Lord had opened two doors for me. Two families gave me a patient hearing; but on attempting to enter some others, as soon as the inmates observed my Bible, they, supposing me to be (as they said) one who had come to make them change their religion, set up such a hooting, and crying at me, that I was glad to get out of hearing.

During the winter two young gentlemen have boarded at the Mission House for the purpose of learning the French language. On this subject the Committee would again refer to the importance of facilities being afforded to the reception of this class of boarders, so that there may be no shadow of pretext to Protestants for sending their sons to Priests' houses or Roman Catholic Colleges, as is frequently the case.

4. INDUSTRY VILLAGE.—At this place, Mr. and Mrs. VESSOR continue their labours with zeal and perseverance, and it is satisfactory to know that many persons in the neighbourhood are making progress in the knowledge of Divine truth. The missionaries have met with much opposition, and no small persecution, but are nothing daunted, having confidence in God—their "strength and fortress."

The following extract from Mrs. Vessor's journal evidences her courage and Christian attainments, and shows at the same time the reception which the missionaries at times meet with from the priests and people:—

"My husband having become acquainted with an old sick couple, who have lately come into our neighbourhood, was speaking to them of the love of God, freely offered to us, by faith in His Son, when one of the patients asked a person who was attending them, if it was a priest who was speaking to them; 'no,' said

she ' he is a preacher of the Gospel.' They requested him to come again to see them ; he said he would, and bring me along with him. I made them several visits, and had many opportunities of speaking of the love of God, in sending his Son to die for sinners, &c. As their malady increased, some person proposed sending for the priest to confess them. They consented, he came, and after hearing their confession, said, ' to-morrow you shall receive the *Bon Dieu* ; but you must not listen to those persons who come here to speak to you ; you must not permit them to enter the house ; if you do, I shall not be able to administer the sacraments.' Next day, great preparations were made to receive the pretended *Bon Dieu* ; many persons were collecting to be present at the ceremony, and my husband and I thought it would be well to go, as some opportunity might be afforded us of espousing the Saviour's cause. After prayer for direction, we decided on my going first, as many women were assembled. I did go, and was well received ; the patients were anxiously awaiting the arrival of the priest. They were very weak, and appeared thoughtful, so I feared disturbing them, and did not go near the bed at first ; but after a while, I perceived the woman's eyes fixed on me, and that she appeared pleased to see me. I drew near her, and extended my hand, which she seized with warmth. I asked her how she found herself, ' not well,' said she, and looking round, ' there are some who tell me not to listen to you, but I like to hear you, because you always speak of God.' ' I believe you like to hear what I say about God, because you know that it is a true saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners—for by grace are we saved, and that not of ourselves, it is the gift of God.' Every person present appeared attentive, but in a few minutes they all rushed out of the house, and prostrated themselves as the priest was coming. I remained alone in the sick room. Soon after, the priest entered, and approaching me, asked what I was doing there. ' Nothing,' said I. ' Do not you kneel ?' ' No, sir.' ' Then, go away immediately, or I shall not be able to administer the sacrament.' He continued, ' go away, leave the house directly.' ' But sir,' said I, ' you are not the master of this house ;' upon which his anger rose, he pushed me by the shoulder to the door, and with his hand in my face, forced me out.

We have since been to see them several times, and were well received, which is an encouragement to us, to persevere in the good work to which we are called ; for though there are but few who openly profess to receive the word of God, it will neither be barren nor unfruitful in the hearts which God prepares to receive it."

Mrs. V., most of the friends of the Society will know, is a Canadian, and owes in a great measure her conversion from a state of bigoted attachment to Romanism, to the instrumentality of her husband. She resided at St. Therese for a time under the teaching of Mrs. TANNER, where she made rapid progress in piety and scriptural knowledge. Mr. VESSOT visits the parishes lying around, and even at a considerable distance, and is indefatigable in his labours. He has often intercourse with the priests, whom he visits whenever an

occasion seems to demand it, and is not backward to require, in the presence of the people, their reasons for the abuse and proscription of the word of God; and as may be expected in such discussions, the missionary, armed with the "sword of the Spirit," is even more than a match for the crafty Jesuit. The following two extracts demonstrate the peculiar gifts of our much esteemed missionary. The first refers to his attendance at the Roman Catholic church of— during a protracted meeting, at which there were present about twelve or fifteen priests and Jesuits. After describing the proceedings of the first three days, he says—

"On the fourth day, at the elevation of the Host, I kept my seat, and read my Bible, though all present prostrated themselves to the ground. After service I remained at the door, to give them an opportunity of reading the passages to me, according to appointment. Finding they did not make their appearance, I told the people what I waited for, and some of them went and told the priests. They returned, saying they had not time to come, but I might go to them at the *Presbytère*. Thither I went, followed by the people, but just as I was about to enter it, the Sexton came out, insulted, and not only threatened, but actually pushed us (Br. ——— was with me,) off the premises. They reproached us with not having prostrated ourselves at the elevation of the Host, which gave us a favourable opportunity of bearing witness to the truth as it is in Jesus."

The second extract narrates the atrocious conduct of a priest in attempting to excite the people to violence (we regret to say it of a minister of religion) by falsehood and wilful misrepresentation. Of this species of unwarrantable treatment many instances have come under the notice of the Committee, and there is little doubt that the persecutions lately sustained by our brethren at St. Pie can likewise be traced to priestly influence. It is our duty however to pity those misguided men, and to pray that they may not reap the fruit of their own doings, as recent circumstances lead us to expect.*

I shall relate a circumstance which will shew that the enmity of the priests is still the same:—I had lent a Testament to a family, and as soon as the priest learnt of it, he took it away, telling them to send me to his house, where I returned for it. I went, he gave it me; and when I asked him his reason for

* The following paragraph lately appeared in *L'Aurore*, and discloses a spirit of the most objectionable character, but for which the priests are in a great degree responsible:—

"CONSPIRACY.—A scene has been described to us to have occurred in the parish of St. David de Deguire, which, if true, calls for the immediate attention of the authorities. As the affidavits taken are to be placed before the Criminal Court of Three Rivers and the public, we wait those proceedings before exposing the whole affair. All we can say at present is, that an illegal meeting was held

taking it from the person, he gave me no answer, but said, "Go away, leave my house immediately and never come into my parish again. I shall preach to my parishoners next Sunday, to beat and drive you away, should you again attempt to enter their houses." I went on Sunday to hear what he would say of me, when he thus addressed his hearers:—

"My dear parishoners, if an assassin or robber should come into any of your houses, you would not suffer him; you would drive him away. Well, such a one came to my house on Friday to assassinate us; but, as I drove him away immediately, he had not time to murder any of us. You have all seen this monster; you all know him," &c. &c. As the Friday in question was a holiday, and as it was after vespers, I went to his house, the people could not but see me.

Since May last a young Canadian partly supported by the Society has been actively employed in this part of the country. Since his conversion he has taught his father, mother, and several brothers to read. There is every reason to believe that his mother has been brought from darkness to light, and that the others are making rapid advancement in true knowledge. One of the Missionaries says of him and his parents:—

"I went on to R——, where I was rejoiced to see brother C—— G—— occupied as usual, in visiting the people and teaching them to read. He is much

by stealth, at the house of a certain individual, at which resolutions of a violent character were passed, and a threatening letter afterwards sent to the Curé of the parish giving him twenty-four hours for reflection, after which they were to break an enclosure on his lands, of which they intended to dispossess him by force. There is danger that those criminal proceedings will be attended with serious consequences."

The violence threatened to be offered to the priest in question is but what is frequently enjoined on the people from the pulpit, to be shown to our Missionaries, and if the wicked counsels of the priests react upon themselves they cannot surely complain. In fine, if we take the disputes between the priests and the people that appear in the public prints, or form the subject of legal investigation, as our evidence, the boasted unanimity of the Romish Church seems to be little more than in name.

In the parish of La Presentation, it is stated upon good authority, that the priest has been *charivariéd*, and obliged to flee from his own house—that the parish has been placed in a state of interdict, being now without a priest, its church stripped of the sacred insignia, with the altar overturned and the host removed. This, it is said, has been the state of things for some time; and the reason given, is the objections of the people to the character of their priest, and their desire to be consulted in the choice of a successor, on both of which points they and the Bishop are at issue. It seems somewhat parallel to the New Orleans case. It is to be hoped that ere long the people will awaken to the value of theiralienable rights, and throw off the yoke of the Romish Church. How much more important, however, to be "delivered from the bondage of corruption into the glorious liberty of the children of God."

loved by them, they would not willingly part with him ; and although there have not yet been any decided conversions here, several have told me that they have learned more of the will of God since they met with us, than they had ever done before from the priests."

I was welcomed here as usual, by the G——'s. Found the father still friendly to the truth, and I think I may say of the mother, that she has passed from death unto life, for she appears to be growing in grace. I am much pleased to see how much faith she displays.

The following is an extract from the Journal of the young man himself :—

"My occupations are always much the same, since the month of May. I go into the houses and read a portion of Scripture, which becomes the subject of conversation ; I then give as many lessons as possible. It is a great subject of rejoicing, that almost all manifest a desire to learn—some, of course, greater than others. We cannot but see that the Kingdom of Heaven is advancing. Let us pray much, that we may be faithful to our Heavenly Father's cause, and we shall see great things."

JOURNALS OF OUR MISSIONARIES.

The following and previous extracts cannot fail to give satisfactory evidence that our Missionaries are peculiarly qualified for their arduous duties. Great acquaintance with the word of God and aptness in illustrating its truths by familiar objects and passing circumstances like their Divine Master—resoluteness and courage in the discharge of duty, united with patience, meekness, and love to souls, and crowned with a sense of entire dependence upon God, and with the spirit of prayer—seem to stamp their call to the work with the seal of heaven. The extracts also show in various points of view their field of labour.

The following are instances of encouragement. The Missionary says :—

"Called at a house, the master of which has had a Testament for two years. While I was reading and explaining the Scripture, two other Canadians came in. They uncovered and seated themselves, and listened with respectful attention, until I concluded. One of them then rose, saying, 'we are commanded even from the pulpit to drive you away from our houses, and to treat you as we should a wicked dog ; but we would have little to do, to drive away those who teach only what is good.' May our Lord and maker give us of His spirit, that we may patiently and courageously carry His word to perishing sinners, that by the knowledge of it, they may come unto him and be saved.

The spiritual soil in this place, is very hard to work upon ; but I found a few who listened to me. A family related to our good friends, the ——'s, received me with apparent pleasure, and thanked me heartily for my visit. When

I was leaving them, I mentioned my intention of going five or six miles further, to read the word of God ; and the old man followed me to the place.

On the occasion of my going home with the daughter of Mr. ——— to her parents, I spent the evening very agreeably. I both spoke and read a good deal. A short time since, Mrs. ——— asked me for a written prayer to say when the family took their meals, and I endeavoured inasmuch as God gave me grace, to make them understand what prayer meant. Having to go to Montreal next morning, we rose very early, and the conversation was resumed, which I terminated with prayer.

At another house where I had left a Bible, Testament, and book of Psalms, last winter, the father of the family (which is very numerous) had told me on a preceding visit, that he preferred returning the books to paying for them. At this time, however, he said the more he read, the more he valued them.

I have this month had much encouragement, in observing the marked attention with which some poor sinners have listened to the Gospel; while on the other hand, I have had the grief of hearing from some of those who formerly employed every leisure moment in reading the word of God and found pleasure in so doing, that they had been to confess, and that the priest had forbidden them reading anything I should lend them. They however desired me to continue my visits, and intend requesting the priest to let them have one of *his* Bibles.

I have had the satisfaction of seeing, that wherever I have lent Bibles or Testaments, good has been done, and think that this is the best way of diffusing light and dispelling darkness. More is accomplished in this way, than by the best framed discourses of man, which are generally soon forgotten."

Further on, I met a man who said he had purchased a Testament some years ago, which he reads with attention, he is serious, and appears to like the Gospel.

Those which are subjoined are equally encouraging :—

"Was gratified last Sabbath by seeing an unusual number of persons assembled for morning service; and was invited to spend the evening in an adjoining settlement, where a number of Canadians met together expecting me, many of whom I hope yet to see bearing fruit unto the Lord. We are frequently called upon by persons wishing to converse on religious subjects.

AFFECTING DECLARATION.—I was much gratified one Sabbath evening, at a neighbour's house, where several Canadians were assembled; among them were two aged women, one of whom said to me, 'I am more than sixty years old, and I never before heard the Gospel.' I left them at a late hour with a thankful heart, hoping that good had been done."

The trials of the Missionaries are shown in the subjoined extracts :—

An old man coming up to Mr. V. gave him two blows, in the presence of the magistrate, and several other influential persons. A short time previous to this, while passing through the same place with the Scriptures, I was followed and struck by several persons, while others beat me with sticks. May He who commands us to return good for evil enable us to forgive them.

From——I set out for——, two leagues farther off still in the woods. I

was once nearly perishing with my horse, and often I had to lead him where there was danger, walking myself along the trees lying on the ground. I had taken with me some few provisions for myself and horse, and when they were consumed, I found always sufficient for myself to eat, whether coarse bread, potatoes, or peas, cooked in water only, but could not procure oats for my horse. For a bed I occupied the floor, and was often in danger of being covered with vermin. In spite of all these little things I was very happy and joyful in my soul, and thank the Lord for His preservation.

The following is a notice of what is called midnight mass, and the ceremonies observed on the morning of Christmas :—

“ Went last night to midnight mass, where one might expect to hear something said of the nativity of Jesus. But I heard nothing but Latin prayers and hymns by the Priests and choristers, having flags of every colour in their hands. They performed a great many ceremonies at the feet of the image of the Virgin Mary and infant Jesus, where a box was placed to receive the offerings of those who came to adore it. Those who had no money, gave pins, for the use of the church. It appeared to me much more like a house of merchandise, than a house of prayer.”

It is pleasing to record instances of enlightenment on the part of the Priests such as in the extracts here given. Within a few days a gratifying circumstance has occurred of a Priest giving his sanction to the reading of MARTIN'S Bible stating at the same time his belief of its being a good one. Much good may be expected to follow from his permission and approval :—

“ The priest of ——— lately mentioned from the pulpit, ‘ that the dead do not re-visit the earth, that there are no *loupgaroux*, nor long-tailed beasts, that these were old wives’ fables to amuse children.

I was informed that Mr. ——— said from the pulpit about three weeks ago that they should not depend on going to purgatory to be made fit for heaven, for that purgatory was on earth. At the close of the service, he told them that he had been directed by the Bishop to supply all those who desired it with the Gospel, that they might have the Roman Catholic version, at the same time, forbidding them to receive any other.”

The promise of Bibles from the Bishop is most likely a *ruse* to prevent the people from purchasing from the *Colporteurs* : up to the present time at least, no copies have made their appearance.

The extracts here given afford instances of the improper manner in which the Sabbath is observed, and the greater regard paid to holydays :—

“ Went to M. ———’s. His wife told me that a school-house is to be erected near their own. ‘ It is quite sure,’ said she, ‘ for the contract was passed last Sabbath.’ ‘ What !’ said I, ‘ on Sabbath ? How can you expect God will bless

your school ! Why did not you do it on a week day ? ' My husband said he could not spare a week day, so the priest told him to come on Sabbath, and after hearing Mass and Vespers, they would go to the Notary together.' My soul was filled with indignation against this blind guide, and I said to the woman, ' Punishment is inflicted on those who infringe the laws of the land, and do you think God's law may be broken, and his Sabbaths profaned with impunity ? If the blind lead the blind, both shall fall into the ditch.' "

" On Sabbath last," says a missionary, " I asked a man who was chopping wood why he did so on the Lord's day ;" he replied, " because to-morrow is a holy-day."

On Sabbath I announced the gospel with all liberty to three Canadians, one of whom carrying a gun, gave me an opportunity of speaking on the sanctification of the Sabbath. A man said, " if it were a holy-day, people would take care not to go shooting ; but as it is the Sabbath, and one of God's commandments only, they do not think there is much harm in going."

The sentiments of the Missionaries on prayer and other subjects are shown in the following extracts :—

" We have great need of patience and perseverance, and therefore entreat an interest in the prayers of all the Israel of God, that we may esteem the cross of Christ ' greater riches than the treasures in Egypt.'

" May we all be daily dying unto the world, and living more and more unto Him who ' was delivered for our offences and was raised again for our justification.' And may those whose part it is to ' tarry with the stuff,' pray for those who ' go down to the battle,' and are exposed to the heavy artillery of the Prince of this world.

" Dear brethren in Christ, another year has elapsed and it should be a subject of rejoicing to those who have the Spirit's witness, that they are the children of God ; for they are so much nearer their Father's house than when they believed. But we have also much reason to humble ourselves and confess our manifold transgressions of His holy law, and to lament our want of love to Him, as well as to perishing sinners. But thank God, though we are unfaithful, He is not. The work is advancing, notwithstanding all the obstacles in the way of the Gospel—darkness and error are vanishing before it, and the prejudices of the people against us are diminishing.

" I have had several opportunities of announcing the free grace which is in Jesus Christ, to a large number of persons. Merchants can meditate and calculate, day and night, on the means by which they may increase their gains ; so should the servant of the Lord employ, through the aids of the Holy Spirit, all the means that his Heavenly Father gives him, to win souls to Christ and to eternal life.

Returned to St. T——, which for some time had been vacant, with a deep sense of unfitness to fulfil the duties of this station, hoping God will soon send a more able laborer into the field.

GRANDE LIGNE MISSION.*

This Mission continues to experience evident tokens of the Divine favour, as is shown by the subjoined extracts from the Report of the *New York Foreign Evangelical Society*. In their prosperity the Committee feel a lively joy, and in the persecutions lately experienced at St. Pie they have deeply sympathized. The number of Missionaries has received an addition by the arrival from Geneva of Rev. PHILIPPE WOLFF, a young gentleman who brings out with him a very favourable reputation, and it is earnestly hoped, by his many friends here and in Europe, that he will prove a valuable auxiliary to the Missionary work. The following is from the Report alluded to:—

“ We close here, dear brother, this history of the work which the Lord has deigned to accomplish this winter amongst us, by inviting you to join us in praising His holy name. You know well what efforts the Jesuits made to injure the different stations of the Mission during the last summer and autumn. Never had their hatred against the Bible and Christians shown itself so violently before, but all their efforts have not hindered God’s purposes; for fifty persons at least have, as we hope, given their hearts to Jesus during the past winter. Although this number may appear small to those who see souls converted by hundreds around them, yet to us who dwell where Satan reigns, this wonderful work of God towards our poor Canadians, is matter of grateful thanksgiving and praise. Never has His power been so strikingly exhibited to our eyes. Never has the truth of the Lord gained so noble a victory. Never has the Sun of righteousness shone so brightly on these dark regions. And if we recur to the origin of this Mission, not only have we abundant subjects for gratitude and praise, but still more of hope for the future. Within seven years and a half since we entered this country, we have had the joy of seeing several stations established, already prospering, and rich in promise; an establishment for education (or Normal school,) with *fourteen* pupils, all pious and all devoted to the service of God; a corps of *thirty* labourers engaged in teaching, preaching the Word, instructing the youth, and distributing religious books. About *sixteen hundred* copies of the Sacred Scriptures have been circulated; about *eighty* families have withdrawn from the Papacy, and now love the truth. But what especially calls for humble gratitude to God is, that in this space of time, *one hundred and fifty-five* immor-

*Several anonymous letters have been received from individuals professing to be Roman Catholics, wishing to learn from the Rev. Mr. Normandeau, at Grande Ligne, his reasons for renouncing the Church of Rome. If they are sincere, let them throw off their cloak of concealment, and write under their own proper signatures.

This done, we are authorized to say, that Mr. Normandeau will be happy to give them the information they seek, by a private correspondence; or, if they prefer, he will undertake a discussion with them in the columns of any suitable French journal in this city, which they will open for the purpose.

But while their communications are anonymous, they can and will receive no further attention.

tal souls have received, and believed to their salvation, the blessed Gospel of our Lord Jesus Christ. *Nine* of this number are already in glory, *six* in churches at a distance, and *one hundred and forty* at the different stations. Have we not cause to praise the name of the Lord, and celebrate his manifold mercies?"

The *New York Observer* contains a letter from the Rev. Mr. ROUSSY, dated Sept. 25, from which the following account of the persecutions at St. Pie is taken. It is satisfactory to know that the devices of Satan have completely failed, and that tranquility has been restored. Through the liberality of friends MR. CLOUTIER, the person whose property was burnt, has obtained the means of repairing his losses.

"For some time the priests in the neighborhood of St. Pie, have been actively engaged in exciting the enmity of their people against the Prototyp Christians, by means of the confessional and the pulpit. The priest of St. Pie especially has manifested, at intervals, much ardor in representing them as hypocrites, seducers, and people sold to wickedness. A few weeks before your visit, he aroused his church by saying that the Christians were poison, and that *he would not permit his hogs to eat the grass on which one of them had put his foot, lest they should be poisoned.* Finally, excited more and more, the villagers determined to remain no longer silent, but to set themselves firmly against the Protestants. They availed themselves for this purpose, of a little meeting which we held on the evening of Sunday the 27th of August. Mr. Cote and I were present; they insulted us, and a woman cried out that they were going to disperse us, and to give us a *charivari*.* Immediately some young persons assermbled before the house, and commenced making a horrible noise to the great satisfaction of the crowd whom they drew around them. We went out to speck to them, and they replied to us by a shower of stones. This was the beginning of charivaries, and of violent scenes which lasted fourteen days, and which terminated with burning the house of one of our brethren, and the effusion of blood. On Monday morning, hoping that the disorder of the evening would not be repeated, Messrs. Cote and Baudin and myself set out for Berea, where we passed the week, and were abundantly blessed from on high. On Saturday evening we returned to St. Pie, and ascertained from our friends, whom we found greatly agitated, that they had passed a sad week, and that the whole parish was in a state of great excitement. The charivaries had been recommenced on Monday evening, and continued every night excepting Friday. The crowd increasing from night to night in numbers, noise and violence; some of the men being disguised, others armed with clubs and muskets, and others hurling stones against the houses. They began this sad amusement about ten o'clock, and did not cease until two o'clock in the morning. Saturday night was a painful season for us. Some streets of the village were filled with men and furious women, encouraging each other to drive out the Protestants, and to destroy the houses of the colporteurs. This wild mob ordered brother Baudin positively to quit the village before Thurs-

* A serenade with horns, pans and other discordant instruments,

day, as they were determined no longer to tolerate him nor the other Protestants among them. In the midst of these distressing circumstances, our brethren of Mr. Miles' church at Abbotsford, a little village at the base of the beautiful mountain which you know, kindly offered to Madame Baudin to come alternately every night, and guard her house, fearing it might be torn down. We owe a debt of gratitude and affection to these brethren, for the sympathy and unwearied zeal which they have manifested towards us in these days of trial, sharing boldly in all the reproach cast upon us.

During our meeting on the afternoon of Sunday, 3d of September, the people assembled in crowds around the house, seeking to offer injury, to break the waggon of our auditors, and to frighten their horses, encouraged in their efforts by the presence and approving smiles of the curate, who stood near by in a group of spectators. On Monday morning, the Roman Catholics who disapproved of the persecution, warned us to be on our guard, for our enemies were concerting more severe measures against us. Between nine and ten o'clock in the evening, rallying cries were heard in every direction; the Canadians assembling in great numbers, took possession of the village, posted their guards at different points, to prevent flight, or to cut off assistance, whilst others in carts drew up before the houses of the Protestants, assailing them with stones, from eleven o'clock until three o'clock in the morning, breaking the doors and windows which were not protected by strong shutters. Our good brother Duclos, after having placed boards ineffectually before his windows, arranged his furniture as a barricade to protect his children from the heavy stones which they hurled so violently against his house—and which would have been fatal to any one who had been struck. We expected every moment to see these frail cabins yield under this shower of stones, or to see the infuriated mob break in, rush upon us, and offer deadly violence. Although we felt at times as in a furnace, the night passed away, however, without overwhelming fear, but in prayer and near access to the Lord, who strengthened our hearts. On the two following days the rioters remained quiet, probably for rest, and to recruit their forces, for during this apparent tranquility, some Canadians warned us privately that there were designs for firing the houses of the Protestants.

In the trying circumstances in which we were placed for the name of Jesus, we asked ourselves if we ought to suffer all without complaint, or appeal to the protection of the laws, and after prayer and serious consideration, we decided that since Providence had placed us under a government which secures to us freedom of worship, our duty required an enforcement of our rights. In consequence we appealed to Mr. Lyman of Granby, with whom you are acquainted, who, in his character of Magistrate, came to St. Pie to investigate the case. He was with us on Thursday, the day prescribed to brother Baudin for leaving the village. Early in the evening, men in carts commenced their charivari; they were exceeding bold, insulting and blaspheming the Christians, saying 'that in a few hours they should see the Devil.' In fact, half an hour after midnight, the house of our brother Cloutier was all in flames, and was reduced to ashes, with all its contents. Our affliction in seeing this house in flames, was aggra-

vated by the infernal joy which the crowd manifested by shouts of laughter and clapping of hands at seeing the bonfire, which was made of a dwelling of the Protestants.

On the following day, Mr. Lyman caused the arrest of thirty persons. The arrest of these offenders has given rise to violent scenes. When two constables went to arrest the man who had been prominent in setting fire to the house, they found him in his field, armed with a gun, and his father armed with an iron fork. They both rushed like madmen upon the constables, one of whom, a truly Christian man, had his arm broken by a blow of the gun. The struggle was most violent, the women joined in assailing them with stones, and crowds of Catholics running across the fields, came to rescue the prisoners from the hands of the constables, who, wounded and exhausted, were obliged to abandon him; but shortly after he was recaptured, and then liberated by the influence of the Roman Catholic Magistrates.

The fury which the Roman Catholics have displayed, shews us distinctly that they were determined to inflict such a blow upon the Christians as would prevent the progress of the truth. At the instigation of the priests and some other influential persons, they chose to commence with brother Baudin and the other Protestants of the village, and not to stop until the other Christian families of the neighbourhood had also been obliged to abandon the place by their annoyances. Our brethren at Berea were also menaced, and if they had succeeded, neither of the stations would have been secure from their attacks, and the personal safety of the missionaries, and the Christians, would have been seriously endangered throughout the country, for the enemies of the Gospel would all have acted like those of St. Pie.

The peace of the village is nevertheless re-established, but the Catholics do not exhibit a better disposition towards the Christians. They have just pledged themselves not to sell anything to the Protestants, or to purchase from them; not to employ them in any manner, or to work for them; not to aid them under any circumstances, or hold the least communication under penalty of three hundred francs fine.

This persecution will, we hope, have a good effect to awaken the attention of Christians to the persecuting spirit of Papacy, which exhibits itself the same now as in former days. The progress of light has not destroyed the ancient enmity of "the seed of the serpent to the seed of the woman." The more we shall see of the progress of the Gospel, the more we may expect of persecution. The successive inroads of regular priests of the country, and of the crowds of foreign Jesuits who abound here, give us every assurance that we shall not always be able to sow and reap in peace. Sustained by faith, we may hope that these excesses will advance the progress of the Gospel; for in the affairs of Heaven, as in the kingdoms of Earth, there is no victory without a struggle. If the contest is to be carried on by persecution, Jesus will not desert his children in the furnace, and will make his cause to triumph over its adversaries. Already many persons, heretofore neutral, have declared themselves in favor of the oppressed, extending to them the hand of friendship, perceiving that the right path must be on their side.

Although none of our brethren at St. Pie anticipated these persecutions, they have endured them with patience and piety, and have shown that they preferred the reproach of Christ to the praise of the world, and the temporal goods of which their persecutors would have deprived them. Supported from on high, they have encouraged one another to cling more closely to Christ, and to persevere to the end. They have learned that at all times those who will live by faith in Jesus Christ will suffer persecution.

AUXILIARY ASSOCIATIONS.

MONTREAL LADIES' FRENCH CANADIAN MISSIONARY SOCIETY.—This Association has contributed £151 8s 3d, £100 on account of the Belle Riviere Farm, (the whole purchase money of which the Ladies have undertaken to pay, as elsewhere stated,) and £51 8s 3d to furnish the Montreal Mission. The Report will be found in the Appendix.

NIAGARA FEMALE MISSIONARY SOCIETY.—A box of winter clothing, &c. has been forwarded from this Society, the contents of which have proved very acceptable. No report has as yet come to hand.

TORONTO COMMITTEE.—The contributions forwarded by this Committee amount to £97 0s 8d. It is hoped that the Ladies of the Bazaar, (to whom so great a share of thanks is due,) and the members of the Committee, will not “weary in well doing,” but continue their exertions. The Society needs them more than ever.

LOCHIEL ASSOCIATION.—This Auxiliary has remitted £1 2s. 9d. The low price of produce has prevented their accustomed amount of contributions.

THE GLASGOW COMMITTEE continues to take a warm interest in the objects of the Society. During the autumn the Committee had the pleasure of a personal interview with the Secretary, then on a visit to this country. The amount received from this Auxiliary during the last year is £75 sterling. The list of Subscribers' names has not yet come to hand.

EDINBURGH COMMITTEE.—The sum of £12 14s. sterling has been received from this Committee.

COMMITTEE OF GENEVA.—A gratifying letter has been received from the Secretary, Professor Laharpe, in which he assures the Committee, on the part of the Committee at Geneva, of the interest taken in the work of evangelization in Canada. It is to be hoped that long ere this Mr. Tanner will have met our much-respected friends.

COMMITTEE OF TOULOUSE.—The books from this place have at length arrived.

JUVENILE MISSIONARY ASSOCIATIONS.—The Association in Connection with the Sabbath Schools of the Presbyterian Church, St. Lawrence Suburb, Montreal, has contributed £13; that of the Congregational Church £8 4s.

FUNDS.

From the Treasurer's account it will be seen that the Society is in debt to the extent of ONE HUNDRED AND FORTY POUNDS. The receipts have been £664 19s 9d, and the expenditure £705 1s 3d.

The contributions from Great Britain are considerably less, and those from Toronto greater than last year, while the amount raised in Montreal, including the Rev. Mr. Tanner's expenses to Europe, has been over £400, about £120 more than last year. The expenses have been considerably increased by the re-occupation of the Montreal Mission, from the necessity of furnishing it, and the greater expense of living in town. The Committee are aware that the work of evangelization is carried on more cheaply in France; but they request it may be kept in view, that in this country, additional clothing must be provided to meet the extremes of heat and cold to which the missionaries are constantly exposed—that the state of the roads and the scattered population require them to be furnished with a horse, and summer and winter vehicles, while board and travelling expenses are often double what they cost in France.

The Committee, while grateful for the support afforded them in Great Britain, are yet necessitated to confess that the importance of the Society's operations is not yet sufficiently felt. They trust, however, that during the coming year the burden will be more generally apportioned, and that from the parent country, from whence the Society looks for its chief support, a liberal response to its appeals will be given. With respect to the collections made in Montreal for this and other religious societies, the Committee would respectfully submit to the pastors and members of its churches, whether a system affording an opportunity to every member of their respective churches to contribute in the capacity of church members, would not be more scriptural, less burthensome, and more productive than the present one, which consists in taking up contributions indiscriminately and almost exclusively from business men.

CHANGE IN THE CONSTITUTION OF THE SOCIETY.

Special Meeting of the Society took place in the Congregational

Chapel, Saint Maurice Street, on Tuesday evening, 12th September, for the purpose of making a slight amendment in the Sixth Article of the Constitution, which relates to the manner in which the Society should hold Real estate. Lieut. Col. Wilgress, President took the Chair, and the proceedings were opened with prayer by the Rev. H. Wilkes. The chairman then briefly stated the object of the meeting, which was called to alter the Constitution of the Society, so that the Trustees at each station should be appointed by the Committee, instead of by the persons composing the mission, as at present. The amendment was then unanimously adopted.

Previous to the benediction, a collection in aid of the funds of the Belle-Rivière Institution was taken up, amounting to £5. 14s. 7d.

MISCELLANEOUS.

The length of this report, forbids the Committee enlarging on various subjects of importance, to which in consequence they can only refer.

1. The principle of total abstinence from intoxicating drinks has made great progress among the French Canadians, and Temperance societies have been formed in almost every parish. This movement, to the credit of the Jesuits, has been greatly encouraged by them, and although accompanied with much superstition and advocated on unscriptural principles, yet it is to be hoped that sobriety and industrious habits will be much increased among the people, and a way prepared for the Gospel. In some parishes as many as 2,000 persons have taken the total abstinence pledge. The Committee watch this movement with great interest.

2. The Jesuits still continue to hold protracted meetings and to use their efforts to uphold and extend the Romish Church. It is important that Protestants should remember that this body, the deadly enemies of their faith has been established in this city, and that a considerable number of novices are in training at their seminary.

3. The Church of Rome has also greatly extended itself of late in this Province. Nunneries have been recently established at Kingston and Cornwall, in Canada West, and a number of the *Sisters; or, Ladies of the Sacred Heart*, have come out from France and have commenced a Nunnery at St. Jacques, at no great distance from Montreal, and bid fair to have the principal share in the education of the Roman Catholic young ladies of the district. A Nunnery is also to be esta-

blished in spring at the Red River settlement. The number of priests and of the higher orders of ecclesiastics has also been increased.

4. The efforts of the Church of Rome has been of late directed to enslave the minds of the people, by an increased attention to miracles, relics &c., and to inculcate the worship of the Virgin Mary. In the Appendix will be found an account of the deposit of the relics of ST. JANVIERE (a new saint) in the Cathedral Church of Montreal. It painfully shows superstition allied with the devotions of the Canadians of the better class, and that Montreal needs evangelizing as much as the country parts.

5. The burning of the Bibles at Corbeau, or Corbu, near Champlain, is deserving of a lengthened notice, as showing the hatred of the Romish Church to the Bible, for it is an equivocation to alledge, as a sufficient vindication, the falsification of those destroyed. The challenge of six ministers connected with this committee, to defend publicly the Protestant version against the charges of falsification, is also worthy of being recorded in this Report, but as both subjects have been noticed at length in the *Missionary Record*, this reason, in addition to the want of space here, most unwillingly prevents the Committee from further allusion to them.

6. The annual procession on Corpus Christi day, merits also a notice from the Committee. Respecting it, they would only remark that it is very desirable that every effort consistent with peace and the maintenance of good order, should be used to prevent its recurrence ; and should it take place again, that all who are Protestants, and particularly professing Christians, ought to avoid giving the least countenance to it, or being a party to the guilt of the Sabbath desecration it occasions.

7. The baptism of the bells of the Cathedral Church of Montreal, is also deserving of remark, as showing some of the peculiar features of the Church of Rome. Reference is made however to the *Missionary Record* for ample details of the ceremonies.

HAVING thus merely given a passing notice to these subjects the Committee would present a few remarks by way of

SUMMARY AND CONCLUSION.

The labours of your Committee are about to terminate; but before closing this Report, it cannot be uninteresting to take a glance at the operations of the Society, nor unimportant to contemplate its present position and future prospects.

From statements made by the Missionaries it appears that twelve persons have been brought from Romanism not merely to nominal Protestantism but to "newness of life;" while many more are advancing to such a desired condition—the prejudices of the people have greatly diminished and a proportionate willingness to receive the Missionaries has increased—the spirit of inquiry has been aroused among the people, who now begin to exercise their long forbidden right of private judgment; and the priests themselves have, in many instances, been obliged to make important doctrinal concessions, and exert themselves to furnish the means of education—much benefit has resulted to Protestants of old country origin from the labours of our Missionaries, while the general operations of the Society have had a beneficial effect in fostering that union and catholicity of spirit which the Word of God inculcates, and the peculiar circumstances of the age demand.

These results, through the "good hand of our God" upon the Society, are surely sufficient to call forth our warmest gratitude to Him, and to satisfy those who have laboured and prayed, or contributed to the Society, that it has not been altogether in vain. But let us not conceal from ourselves that the work is but begun—that the Romish Church exercises that powerful influence which its long exercise over a people enslaved and kept in ignorance has given it—that she is possessed of much wealth, the fruits in part, it is painful to think, of Protestant industry—that she has at command a numerous priesthood, backed by foreign auxiliaries, and skilled in the tactics of Jesuitism, and to whom the training of the youth of the country is committed—all of which advantages and influences will be brought to bear with untiring industry, and unscrupulous efforts against our attempts to enlighten the people, and emancipate them from her spiritual despotism. On the other hand, let us view our feeble resources of men and means—the indifference of the great body of Protestants, and the hostility of others—the state of the Protestant Church so occupied with the development of great principles in herself as to be weak-handed against a foreign enemy, or sapped, sectionally only it is true, to the foundation by doctrines more at issue with her own standards than those of her great opponent.

Let us wisely consider, in view of these things, what it behoves us to do. Is it our duty to retreat or advance? "Having put our hand to the plough we shall not look back," the Committee feel convinced is the response of every follower of the Redeemer, and uttered with

no unmeaning assent. In the warfare now waged, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If this be the conviction of our hearts, our feeling will be, "who is sufficient for these things," and we shall be driven to the throne of grace, in all the consciousness of utter helplessness to pour out our souls in prayer for help and guidance. For the Society; its Missionaries, particularly their absent brother; its office-bearers; its auxiliary associations, at home and abroad; for the French Canadian people and their spiritual rulers—for all these objects the Committee earnestly entreat the prayers of the churches and of the people of God in their private and domestic devotions. The Committee feel convinced that, in common with their brethren in other societies seeking to advance the cause of Christ, they have depended too much upon pecuniary means and human agency, and have not attached to the instrumentality of *prayer for the outpouring of the Spirit*, that overwhelming importance assigned to it in the Word of God, and without which all Missionary efforts are valueless. While, therefore, they urge upon the friends of the Society not to neglect any means in their power, consistent with duty, to procure funds, they implore them to set their hearts upon obtaining and exercising in faith, and simplicity, the *spirit of prayer and supplication*.

Dr. *The French Canadian Missionary Society in Account current with W. Lyman, Treasurer.* Cr.

To Balance due from last Report.....	£ 99 18 6	By Received Contributions, Great Britain, as per list,	
— Paid support and travelling expenses of Agents....	368 11 10	£135 9s. 6d. stg. is currency....	£162 17 0
— " Furniture, &c.....	73 7 4	— " " United States, as per list.....	9 10 0
— " Printing <i>Miss. Record</i> and Annual Report..	57 15 11	— " " Canada West, of which Toronto	
— " Rent of Montreal Mission and repairs.....	35 18 0	furnished £97 0s. 8d.....	116 10 5
— " Miscellaneous expenses.....	10 10 3	— " " Canada East, of which Montreal	
— " First Instalment of Belle Riviere Institute..	102 5 0	furnished £242 16s. 11d.....	257 17 9
— " Reserved allowance of Agents, 1843.....	40 13 4	— " Donation from Ladies' Montreal French	
— " Balance due Belle Riviere Institute Fund...	15 19 7	Canadian Missionary Auxiliary So-	
		ciety, on account of Belle Riviere	
		Institute	£100 0 0
		Sundry Contributions for do	18 4 7 118 4 7
		— " Balance, carried down.....	140 0 0
	£804 19 9		£804 19 9
To Balance due Treasurer, brought down.....	£140 0 0		

MONTREAL, January 18, 1844.

E. E.

W. LYMAN, Treasurer.

LIST OF CONTRIBUTIONS AND DONATIONS.

CONTRIBUTIONS IN GREAT BRITAIN.

	£	s	d		£	s	d
Glasgow Committee.....	75	0	0	Alex. Leslie, Aberdeen,	2	0	0
William Campbell, Esq., Tul-				Collected by Capt. Young,			
lechewan	5	0	0	24th Regiment.....	£33.		
Edin. Committee, £12 15 6				Mrs. Admiral Young	1	0	0
James Douglas, Esq., Cavers	10	0	0	1841.			
Collected by Miss Campbell,				Collected by Miss Tucker,			
7 Great King Street, Edin-				Trematon Hall, Cornwall	1	3	0
burgh	1	14	6	Mrs. Tucker	1	0	0
Robert Haldane, Esq., W. S.	1	1	0	Miss Nelson	1	0	0
Mr. Lusk, Denny	1	1	0	Mrs. Lloyd	0	10	0
Miss Blackader, Stirling	1	1	0	Miss Young	1	1	0
Mrs. Bruce, Kenet	1	0	0	Miss Eliza Young	1	0	0
Collected by a Lady...£9 8s.				Lieut. Sullivan, R. N.	0	10	6
Wm. Martin, Greenock	1	1	0	Capt. H. Young	1	0	0
Alex. Allan, do	1	1	0	Capt. J. Young	1	1	0
Bryce Allan, do	1	0	0	W. A. Soames, Esq.	5	0	0
James Johnston, do	1	1	0	Lady Denbigh	2	0	0
A. Muir, do	1	0	0	Donation through Montreal			
A. Lindsay, do	1	0	0	Bank	1	0	0
Mrs. M. Orr, do	0	5	0	1842.			
C. Hunter, do	0	5	0	Miss Young	1	1	0
R. Cunningham, Saltcoats	2	0	0	Miss E. Young	1	1	0
Mrs. Henry	0	5	0	Capt. B. J. Sullivan, R. N.	0	10	6
Mrs. J. Kelso	0	5	0	Capt. J. Young	1	1	0
Miss Wodrow	0	5	0	Capt. H. Young	1	1	0
Aberdeen Association	2	0	0	Miss Jarvis, Clifton	1	0	0
				Mrs. Walker, do	2	0	0
					£135	9	6

CONTRIBUTIONS IN THE UNITED STATES.

	£	s	d		£	s	d
C. M. Lee, Rochester, N. Y.	0	15	0	J. P. Williston, do.	7	10	0
L. S., Northampton, Mass.	1	5	0		£9	10	0

CONTRIBUTIONS IN CANADA WEST.

Toronto Auxiliary Association.							
£97 0s. 8d.							
	£	s	d		£	s	d
Andrew M'Glashan	20	0	0	Mrs. Drummond	0	10	0
Miss J. M'Glashan	5	0	0	Thomas Young	0	10	0
Richard Harper	0	5	0	T. Sovern	0	5	0
Mrs. Bennet	0	10	0	Henry Willmot	0	5	0
James Riddle	0	5	0	Alex. M'Glashan	1	5	0
				Mrs. M'Glashan	1	5	0
				Mrs. Hughes	0	2	6

	£	s	d		£	s	d
Mrs. J. Ross	0	2	6	A. McLaurin, Vankleek Hill	0	5	0
James Rush	0	5	0	Col., Congregational Chapel,			
James Harris	0	10	0	L'Original, per Rev. J. T.			
Mrs Harris	0	5	0	Byrne	1	9	8
Malcolm M'Leilan	0	2	6	A Baptist, per ditto	0	2	6
Mrs Hall	0	2	6				
R. Parkinson	0	5	0	Prescott.....£2 10s.			
Mrs. Elliott	0	5	0	John Holden	0	5	0
Mrs. Foster	0	2	6	W. D. Dickinson	0	10	0
Dr. Milmumy	0	5	0	Mrs. W. D. Dickinson	0	10	0
J. Ketchum, jun.	0	5	0	C. H. Peck	0	5	0
Mrs. Harper	0	5	0	Wm. Hillyard	0	5	0
Mrs. Sharpe	0	5	0	A Friend	0	1	3
Balance of draft	2	7	6	Wm. Patrick	0	5	0
Proceeds of Bazaar, viz. from				Samuel Day	0	3	9
St. Andrew's Church, per				Mrs. A. Jones	0	5	0
John M. Murrich, Esq.	45	16	8				
From United Secession Church				A Friend, Lanark	1	0	0
per. Rev. J. Jennings	13	8	0	W. Freeand, Brockville	1	0	0
Primitive Methodist Congrega-				James Hall, Peterboro', 1842	1	5	0
tion, Bay Street	2	16	0	Ditto, do. 1843	1	0	0
J. Buchanan, Niagara Falls	5	0	0	W. Harvey do.	1	0	0
Mrs. Mickle, Guelph	1	0	0	W. Hall, do.	1	5	0
A Friend, per Rev. Mr. Mac-				G. Hardy, Kingston	1	5	0
Kilican	0	5	0				
Lochiel Auxiliary Association	1	2	9				
					£116	10	5

CONTRIBUTIONS IN CANADA EAST.

Montreal.....£212 16s. 11d.					£	s	d
Collection at Annual Meeting 35	15	6		Barrett, J. T.	0	18	9
Children attending Mr. Mac-				Baker, J.	0	5	0
Intosh's School	1	11	7	Becket, J. C.	5	0	0
Ladies of St. Paul's Church	5	0	0	Cochrane, J.	0	5	0
Ladies' French Canadian M.				Court, J.	5	0	0
Society, to furnish Montreal				Court, Mrs. J.	2	10	0
Mission House	51	8	3	Cash	5	0	0
Subscriptions to <i>Missionary</i>				Cash	2	10	0
<i>Record</i> , previously acknow-				Cash, in smaller sums	3	1	3
ledged	3	13	11	Connell, James	1	5	0
Juvenile Missionary Associa-				Carter, J.	0	10	0
tion, Congregational Church				Campbell, Robert	0	10	0
Sabbath School	8	4	0	Campbell, Dr. G. W.	0	10	0
Juvenile Missionary Associa-				Campbell, John	0	10	0
tion, United Secession Church				Davidson, D.	2	0	0
Sabbath Schools	13	0	0	Dougall, James	0	5	0
Anderson, Robert	1	5	0	Evans, S.	0	2	6
Atkinson, A.	0	2	6	Friends, various sums	2	13	7
Atwater, E.	0	10	0	Foster, S.	1	5	0
Anderson, T. B.	0	10	0	Ferrier, J.	5	0	0
Blackader, F. F.	1	5	0	Fowler, H.	0	10	0
Benson, H.	0	10	0	Ferguson, D. & A.	2	0	0
Birks, J.	1	5	0	Frothingham & Workman	1	5	0
				Gerrard, S., 1812	1	5	0

APPENDIX NO. I.

MONTREAL, *January 17, 1844.*

The Anniversary of the Ladies' French Canadian Missionary Society was held this day in the Depository, according to intimation.

The President, Mrs. Taylor was called to the chair, and the Rev. W. Taylor was requested to open the meeting with prayer. The following Report was then presented by Mrs. Fisher, the Secretary; and having been read by the above named gentleman, was unanimously received as the Report of the Society:—

ANNUAL REPORT OF THE LADIES' FRENCH CANADIAN MISSIONARY SOCIETY, FOR 1843.

It is with feelings of pleasure and gratitude, that Your Committee are able to meet you on this the third Anniversary of this Society, with an assurance of an increased interest on the part of its friends, and an awakened interest on the part of many, not previously engaged in its support. The weekly meetings have been continued at the Union Depository during the past year, with those fluctuations of attendance which were probably unavoidable.

Our sincere thanks are due to many individuals, not connected with this Society, who have generously contributed a variety of useful and fancy articles. Also to the Committee of the Montreal Auxiliary Bible Society; and to Mrs. Milne we are under renewed obligations.

Our grateful acknowledgements are also due to M. E. David, Esq., for permission to occupy one of his magnificent new houses for the recent Bazaar, of which, mention will be made hereafter.

The Parent Society being much in need of funds, it was thought advisable to hold a private sale, at the Depository, of articles remaining on hand, and also to have a Social Meeting or Tea Party, the proceeds of both to be immediately paid into the exhausted treasury of that Society. The latter was held in March, in the basement of the Wesleyan Chapel, Great St. James Street, which was kindly granted for the occasion; and a second was held the week following, in the Lecture Room of the Congregational Church. The sum realized from both meetings, including a subscription, which was spiritedly entered into by several gentlemen present, amounted to £56 2s. 9d, which, after deducting expenses, was duly paid over.

During the summer the Ladies agreed to devote the proceeds of their Annual Bazaars to the payment of the farm, which was purchased for the Educational Farm Institute at Belle Riviere, until the amount, £425 should be made up, the terms of payment extending to four years, which it was thought could be easily accomplished by raising one fourth of the amount each year.

The Annual Bazaar of your Society was held on the 21st and 22d Dec., as was mentioned, in one of the houses of M. E. David, Esq., Great St. James Street. The situation and room were much superior, and the arrangements better, than those of any preceding year, and though the attendance did not realize our expectations, the sum obtained was much larger than that of the preceding year, and probably was as much as could have been anticipated. The gross proceeds amounted to £129. 10s. 10d., £100 of which was appropriated to the payment of the farm, as previously agreed upon.

Let the success which has crowned our efforts during the past year, and which we gratefully acknowledge from the hand of Him who dispenses every good and perfect gift, stimulate us to increased zeal and diligence for the future, earnestly praying that the Lord will guide, direct and prosper the work of our hands, in our humble endeavours to advance His kingdom and glory, in the abodes of superstition and moral death by which we are surrounded.

SUSAN L. C. FISHER, *Secretary*.

The following list of office-bearers and Committee was then unanimously voted:—

Mrs. W. Taylor, President; Mrs. James Court, Mrs. H. Vennor, Mrs. John Mathewson, Mrs. H. Esson, Directresses; Mrs. S. Hedge, Treasurer; Mrs. A. Fisher, Secretary.

Committee.—Mrs. Wilkes, Mrs. J. E. Mills, Mrs. W. Lyman, Mrs. J. Savage, Mrs. Rodden, Mrs. S. Foster, Mrs. J. R. Orr, Mrs. Dr. McCulloch, Mrs. James Roy, Mrs. John Leeming, Mrs. Redpath, Mrs. Dougall, Mrs. Joseph Leeming, Mrs. A. Savage, Mrs. J. L. Mathewson, Mrs. H. Lyman, Mrs. Adams, Miss Brown, Mrs. Laurie, with power to add to their number.

It was resolved that the weekly meetings be continued at the Depository as heretofore, to make preparations for holding a Bazaar in the month of December next.

W. TAYLOR, *Secretary, pro tem.*

APPENDIX No. II.

TRANSLATION OF THE RELICS OF ST. JANVIERE, AT MONTREAL.

(Translated from the *Mélanges Religieux*.)

The exercises of a *neuvaine*, superintended by the Lord Bishop of Montreal, was continued for nine days in the Church *de la Providence*, where they had transported the shrine of St. Janvier on the morning of the 10th. The last three days of this *neuvaine* had been days of retreat for a great number of pious ladies of the city, who, in order to pass their hours of prayer more retiredly, lived in apartments adjoining those which their clarity had given instructions regularly twice a-day, and this church, which contains in its body and galleries between 700 and 800 persons, had been constantly filled with a crowd of hearers, eager for pious emotions. Each morning different priests (strangers) celebrated the holy mysteries in the presence of the sacred relics, and the communions were numerous. This, however, was only a religious preparation to the great solemnity which was to be accomplished on Sunday the 19th inst. Seeing the season was so far advanced, it was to be feared the weather and roads would be unfavourable on that day, the more so as it had rained heavily the night before. But prayer had been made to the Saint to obtain favourable weather to solemnise the triumph, and heaven heard her; and it was possible to go out in a procession for the removal of her holy body. Grand Mass having been pontifically chaunted by the Lord Bishop of Juliopolis, assisted by Messrs. Brasseur and Beaugard, who performed the duties of Deacons of Honor, and the Grand Vicar Kelly that of assistant priest, under the insignia of Honorary Canon, which he had received the same morning. The numerous clergy (comprising over and above the priests of the Cathedral, many neighbouring priests, all the members of the Seminary of St. Sulpice, and the Rev. Jesuits) formed themselves silently in marching order, and walked towards the place where were deposited the venerable remains of a Saint, martyred in the first ages of the Church. It was to the *Asylum de la Providence* that this pious convoy resorted; it was there where the sacred bones reposed, which had been recently confided to the care of the new daughters of St. Vincent. The crowd of people (and it was an extraordinary one) was concentrated at the gates of the Asylum, the clergy alone entered the interior of the establishment, where those who had retreated here were praying with torches in their hands. Before going to this sanctuary, the officiating Bishop pronounced, from the steps of the principal gate, the benediction of the tapers, which were to be used at the ceremony. In the same place he chaunted the *craison*, pointed out by the Pontifical to be read at the entrance of the altar (*reposoir*), then the two Bishops approached the sacred deposits, to which they offered veneration (*ils le venerent*), immediately all the torches were lighted, the joyful songs were heard, and the eight persons who carried the incense presented their censors, the pontiffs (*pontifes*) took the incense and blessed it. The musicians attached to the Temperance Society, and who had formed part of the retinue, then sang a triumphal march, and all the congregation, putting themselves in the order of procession, slowly walked towards the Cathedral Church.

At the head was the banner of St. James, then the children of the schools, forming two separate bodies, and carrying hundreds of flags; the members of the

Temperance Society decorated with their medals pressed round their superb standards; afterwards came the cross, the clergy, the great and petty sacred officers, and lastly the bed of honour where reposed the precious bones, objects of this august pomp. It was truly a magnificent spectacle, the long file of priests, young Levites, virgins, old men, children, Christians of all ages and conditions, forming the retinue of a young virgin whom all loved as their sister, and whom they honored the more devotedly because they knew that she had given her blood for the confession of the faith. On the way they repeated the hymn of the virgin martyr, *Jesu, Corona Virginum, &c.*, and this verse, so simple but so pathetic, *Sancta Januaria, ora pro nobis.* Then the band of musicians commenced again their loud and most melodious strains. In this manner the procession came to the Cathedral, passing through St. Catherine Street, which had been decorated with evergreens and wreaths of flowers.

The shrine was carried by four Canons, escorted by the two Bishops. This shrine, which is five feet long, two high, and a foot and a half broad, is an object quite new in this country. All the interior except the front, which is of glass, is ornamented with mirrors, where are reflected and multiplied almost infinitely the objects which it contains. The largest bones are ingeniously arranged on cushions of red velvet, intermingled with gold spangles and flowers. Even the name of the saint is written there with her bones. The rest are disposed in different symbols, such as palms, crosses, &c. This exquisite work we owe to our skilful Grey Sisters. In the middle is a superb crystal urn enclosing a little vase of the same material, which contains the smaller particles of the bones of the saint. At the bottom of the urn is a fragment of mortar, in which there is a considerable part of the vial which contained the blood, the sign of the martyrdom of our saint. The outside was surmounted by a canopy covered, as well as the shrine, with precious stuffs, and ornamented with garlands and wreaths of lilies and roses. These ornaments are, in part, gifts offered beforehand by the faithful, and partly the work of several pious persons in the neighbourhood of St. Jacques. During the whole march eight ecclesiastics came, two by two, to offer incense (*en censeur*) by turns to the holy relics, while the air resounded with concerts of music. The entrance of the cathedral above all presented a transporting spectacle. One might say that it was a picture of the triumphant entrance of the saints into heaven. The lustre of a thousand lights, brilliant as the faith of the faithful, the decoration of the altars, the sound of the voices and instruments, and the harmony of the organ, all united to increase the splendour of this triumph. The shrine was placed upon an altar raised and ornamented for the purpose, in the middle of the choir, in the sight of the people. Then the songs of great joy and praise were redoubled. The earth seemed to have approached the skies, to celebrate with the Heavenly Jerusalem the glory and magnificence of Him who crowns His saints. The songs and concerts being ended, the two prelates with united heart and voice supplicated the Most High to continue to spread his most abundant favours on this religious assembly, in singing together the words of the Pontifical benediction.

The crowd could hardly retire, so great was their emotions; in like manner, they were eager to return back to assist in the service of the evening, which was as well attended as the morning. The Lord Bishop of Julipolis chanted the Vespers. The whole was terminated by the evening prayers of the Holy Sacrament, and the chaunt of the *Te Deum*. There were delivered some instructions appropriate to the occasion, which were given at the morning service by the Lord Bishop of Montreal, and at that of the evening by the Rev. Father Martin.

Since the shrine has been placed upon the altar by the side of the pulpit, prepared especially for it, public prayers have been said at six o'clock in the morning and evening before this venerable tomb. The exercises continued during the whole week.

