

TWENTY-SIXTH
ANNUAL REPORT
OF THE
FRENCH CANADIAN
MISSIONARY SOCIETY,
PRESENTED AT THE
ANNUAL MEETING,
ON THURSDAY, 26th JANUARY, 1865.

MONTREAL:
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1865.

TWENTY-SIXTH ANNIVERSARY
OF THE
FRENCH CANADIAN
MISSIONARY SOCIETY.

The Annual Meeting of the French Canadian Missionary Society was held on the 26th January, 1865, in the Wesleyan Church, Great St. James Street, Montreal; Lt. Col. Wilgress, R. A., the President in the Chair. After devotional exercises, conducted by the Rev. Mr. Byrne, the Secretary, the Rev. A. F. Kemp, read the Annual Report, after which the following resolutions were adopted:—

The Rev. DR. TAYLOR moved, seconded by the Rev. MR. BLAND, and supported by the Rev. MR. GILL, of the British and Foreign Bible Society:—

That this Meeting adopt the Report now read and order it to be printed and circulated, express its gratitude to God for the good which has been accomplished by the Society during the past year, and especially that, through its Agencies, so many copies of the Word of God—the foundation of the faith—have been circulated among the French Canadian people; and appoint the following gentlemen as Office-bearers for the next year, with power to add to their number.

PRESIDENT.

LIEUTENANT COL. WILGRESS, R. A.

VICE-PRESIDENTS.

JOHN REDPATH, Esq.

REV. WM. TAYLOR, D.D., | JOHN DOUGALL, ESQ.

TREASURER.

JAMES COURT, Esq.

HONORARY-SECRETARIES.

REV. HENRY WILKES, D.D. | REV. J. B. BONAR.

SECRETARY.

REV. A. F. KEMP, M. A.

COMMITTEE.

Rev. D. H. McVicar,	Mr. L. Paton,	Mr. E. F. Ames,
" Dr. Lillie,	" George Childs,	" A. S. Wood,
" J. M. Gibson,	" J. Robertson,	" C. Alexander,
" Dr. Hamilton,	" J. W. Howes,	" G. Winks,
" Geo. Cornish,	" G. W. Reed,	" Wm. Lunn,
Mr. Joseph Mackay,	" G. Hagar,	" A. McK. Cochrane,
" J. C. Becket,	" W. F. Lighthall,	" A. Ferguson,
" Wm. Rowan,	" H. A. Nelson,	" James Holiday,
" Geo. Rogers,	" S. M. May,	Dr. Reddy.

The Rev. Mr. McVICAR moved, seconded by Mr. WILLIAM LUNN:—

That as the education of the young in general knowledge, and especially in the facts and principles of Divine truth, is a necessary means for the conversion of Roman Catholics from the errors of Popery; this Meeting rejoice in the continued efficiency and prosperity of the Mission Schools under the Society's care, and especially of the Institution at Pointe-aux-Trembles.

The Rev. Mr. M. DESILETS addressed the audience in French.

The Rev. Mr. BONAR moved, and seconded by the Rev. DR. WILKES:—

That the contemplated changes in the Government of the country, call for increased union and zeal on the part of Protestants in defence of their religious privileges, and as a means of counteracting the baneful influences of Popery in this Province.

The Pupils from Pointe-aux-Trembles sang several hymns during the evening. The collection taken up, amounted to \$88.63



TWENTY-SIXTH ANNUAL REPORT,

1865.

The beginning of another quarter of a century of the Society's existence seems to invite a brief review of its position and work.

It was in the year 1839 that the Society was first organized. Many friends of the Redeemer then felt that the time was come to do something more than had been attempted for the evangelization of the French Canadian people. Meetings, both public and private, were accordingly held, and a constitution of the most Catholic kind, embracing all Evangelical Protestants, was adopted. The assistance of European Protestants was asked and obtained. From Britain we got money, and from France and Switzerland, men. The Society's great aim was, to make known a pure gospel to the people. This they hoped to do by circulating the Word of God and religious books, and by teaching and preaching the Truth, as opportunity offered.

In 1840 we began with 4 Colporteurs and had no converts. In 1846 there were 11 Missionaries, including 3 ordained Ministers, 120 Converts from the Church of Rome, and 50 members in Church fellowship. Now in 1864 there are 22 persons more or less engaged in the work of the Mission; 18 stations at which Divine worship is regularly held, having an aggregate attendance of about 1,200, a membership of 200 and about 300 children under Sabbath school instruction. There are also 6 regularly organized churches, united into a Synod. The members and adherents would be many times greater, but for the constant emigration to other parts of the country.

In 1840 we had no Schools and no buildings of any kind in

connection with the Mission. In 1844 a Farm was purchased and a School commenced at Belle Riviere. In 1846, this School was removed to Pointe-aux-Trembles, where a Farm had been purchased and premises erected at a cost of \$12,000. In 1853 the Girls' School was erected at the same place, and, from time to time, Schools in other parts of the country have been established. Not less than 1,500 young persons, of both sexes, have passed through these Institutions, most of whom have renounced the errors of Popery, and many have been truly converted to Christ and received into fellowship with the Church. Besides these Schools we have now a commodious Church and Mission premises in Montreal, comprising Church and School, Book Depository, Reading-room, and Minister's house, erected at a cost of \$15,000. There are also in connection with the Mission, substantial places of worship in Belle Riviere and Grenville.

The Income of the Society, in 1841, was \$2,058; in 1842 it increased to \$2,800; in 1846 it rose to \$3,935; in 1858 it amounted to \$11,271, and between this sum and \$13,772, it has since fluctuated. These amounts do not, however, include the sums spent on Churches and Schools, which reach an additional item of, at least, \$35,000. During the past few years our income has been almost stationary. We seem to have reached the limit of our resources; unless it be, that the Protestants of Canada will awake to a sense of the importance of this Mission, and, by a little effort, increase our ordinary revenue. With only two or three exceptions, our annual income has come short of our expenditure. At this date our Treasurer reports a debt on the Building Fund of \$5,000, and a deficiency on the ordinary expenditure of \$1500.

As regards the circulation of the Word of God, we may say that an average of 1000 copies have been circulated among the French people during the past twenty-five years by the Agents of the Society. We are within the mark when we state that we have distributed 25,000 copies of the Holy Scriptures; and when we consider what has been done by other societies we may safely aver that not less than 40,000 copies of the Scriptures have been put into the hands of the Roman Catholics of Lower Canada. When however we consider that there are nearly 200,000 French families in this part of the Province, it will be seen that much work has yet to be done to supply even every household with

one copy of the Word of God. Many of these books have, we know, been burned by Priests and others, and many probably lie neglected in the hands of their owners; still we are sure that the greater part of them are being more or less perused, and are acting as leaven in the hearts and minds of the people. By the prayers of God's people and the power of His Holy Spirit these Bibles may yet become the instruments of a wide spread reformation. The Seed has been sown, it needs only to be quickened. Besides this, thousands of Religious tracts and books, partly controversial, but for the most part, simply evangelical, have been widely circulated and are also silently working for Christ.

Such is a brief resume of our work and position during the past twenty-five years, and it is somewhat encouraging. Although after all, we must say that we are unprofitable servants, we can yet see that our labour has not been in vain in the Lord. Many souls have been saved, and much light shed abroad by our instrumentality. We need only to be zealous, to persevere and to pray, in order to see still greater results.

The Church of Rome, our antagonist, is not changed to any perceptible degree, in this Province. It still holds the people under its iron sway. It is still the same uncompromising foe of evangelical religion. By its colleges, nunneries and schools, it is zealously endeavouring to mould the religious convictions and feelings of the rising generation. The Jesuits, since their return to Canada, have greatly increased in numbers and wealth, and are rapidly acquiring influence and power in the Province. Here and there only do we see symptoms of discontent among the people; for the most part they either silently submit to, or acquiesce in the teaching and guidance of their priests. The time of awakening is not yet come, but it is, we believe, approaching. Our duty is to work and pray for it, so that when it does come, the emancipation of souls may be thorough and complete.

We now invite attention to some details of our operations:—

THE SCHOOLS AT POINTE-AUX-TREMBLES.

The Rev. Mr. Vernon, at the request of the Committee, continues to act as Principal of the Boys' School and Pastor of the Station. Mr. Nicolet, of Belgium, has however agreed to take this appointment next year, so that the valuable services of Mr. Vernon will become available for Missionary work.

BOYS' SCHOOL.

Last year we reported the number of pupils to be 56 in this School; this year, although the applications were as numerous as usual, yet for special reasons the number actually present is 43, a large proportion of whom are Roman Catholics.

The same course of instruction is pursued as on former years. The chief studies are of a religious character. The Bible is a daily text-book. Morning and evening worship is observed, and the Sabbath is spent in the exercises of worship and instruction. The Principal reports 15 to have become Protestants, and 10 members of the Church during the past year. The work is thus progressing with comfort.

The annual examination was held on the 5th May last. A large number of friends from Montreal were present. The exercises were interesting and satisfactory. The conduct and appearance of the pupils were highly creditable to teachers and scholars.

Mr. and Madame Vernon have ably discharged the duties entrusted to them. Mr. Rivard has shown his usual tact and zeal as senior assistant teacher. Messrs. Vernier, Dionne and F. Rondeau have also done good service as junior assistants. Miss Shae on account of her health retires after a period of long and faithful service.

GIRLS' SCHOOL.

Out of a large number of applicants, 34 have been received this year, most of whom are Roman Catholics.

During the past year Madame Amaron discharged with fidelity and zeal the duties of Directress as a temporary arrangement. The literary and religious instruction being conducted by Messrs. Vernon and Rivard, assisted by Mlles Piche, Amaron and Lord.

The Committee are now happy to report that by the exertions of Mr. and Mrs. Duclos, who visited Europe last summer, they have obtained the services of Mlle. Flühmann as Directress of the Girls' School. This lady has been highly recommended to the Society as an experienced teacher and possessed of the requisite qualifications for conducting the Mission School. Mlle. F. has entered on her work with zeal, and is making a marked impression on the minds of her pupils. The Ladies' Society who take charge of this school jointly with the Committee

report its condition as highly satisfactory and prosperous. We all welcome Mlle. F. with christian affection as an additional labourer in the work of the Society.

From the last report of the Ladies' Auxiliary Society, to whose exertions the Committee are deeply indebted, we make the following quotations:—

Rev. Mr. Vernon reports:—"Hitherto, we have dwelt, with peculiar satisfaction, on the delight that our young Girls have always taken in committing large portions of Scripture to memory, but this year, our joy has been deeper and greater, for the holy words which they were wont to study have subdued and sanctified their hearts." Mr. Vernon continues:—"Since the departure of your excellent Teacher M^{de}m. Moret, the Girls' School has been under no settled direction; and when from a human point of view, nothing of an encouraging nature could be expected, the Lord has been pleased to show his strength in our weakness; almost all the pupils have been in a solemnized inquiring state of mind. Ten have been admitted as members of the Church. Prayer meetings have been held every day. Although perhaps some became after a time less ardent in seeking the truth, others were truly baptized by the Spirit, showing their faith by their works, and glorifying God by their life and conversation." "It very frequently occurs," he adds, "that Parents and relations, while visiting the Schools, become deeply interested and often seriously impressed by conversing with the teachers and following the improving exercises of the pupils. A Roman Catholic mother who came to see her daughter, also a Roman Catholic, having been detained by unfavorable weather was often moved to tears, by the heartiness and cheerful answers of the scholars in their recitations."

Forty-six young girls were placed under the care of M^{de}m. Amaron during the past Session, whose progress in the knowledge of general house-work, sewing, &c., was constantly aimed at. M^{de}m. A. reports that the Sabbaths were peculiarly interesting, many were overwhelmed on realizing their state before God, and some not understanding the way of salvation continuing for weeks in anxiety and distress.

Your Committee record with the deepest gratitude the successful effort made by M^{de}m. Duclos, while on a recent visit to Switzerland, in securing the services of a Directress for the Girls' School. Under the experienced guidance of this lady your Committee feel assured, that the young French Canadian girls entrusted to her care, will have every opportunity of becoming intelligent, practical, and pious women.

The Committee are deeply impressed with the importance of these Pointe-aux-Trembles Schools. They are the main spring of the Mission. Through them we accomplish much good. They have even been the means of stimulating the priests to educate their own people. When first they were opened Lower

Canada stood very low in the educational scale, but within the last 15 years it has made such advancement that now it can be reported that about 1 in every 6 of her population are attending schools of some sort. Only this must be noted, that the schools under the care of Roman Catholics are used chiefly for teaching Roman Catholic doctrines and practices and that the literary instruction given in them is generally of an inferior order and quite inadequate to meet the necessities of the people.

EXTRACTS FROM REV. MR. VERNON'S REPORT.

We have received 43 boys, and expect 12 others; also, we have 35 girls, and expect 10 more. That makes 100 for the 2 schools. There are 10 others besides, who belong to the establishment, making in all 110.

THE CONVERSION OF A PUPIL.—The uncle of this young man, who is a merchant, placed him in a Friars' School, but on his coming to one of my meetings, he was very attentive, and he immediately expressed a desire to be admitted to our school, although his uncle threatened to cast him off if he went there. When he came here a year ago, he did not show any piety or religion. During the vacation, he obtained work at sawing wood at the Friars' School, and through conversations with him, three of the Friars left the school. The Superior, however, expelled him, when he heard of what he had done. He again obtained work. Twice was he taken sick, and twice turned out of doors on account of his religion. He has borne without murmuring, the misfortunes, contradictions, and fatigues, which he had been forced to undergo.

It was during an illness of some days duration that the work of the Lord manifested itself in him. He has given us evidence of the reality of his conversion; with joy we have admitted him to the Lord's Supper. His conduct is without reproach or ostentation.

Our young people continue to hold among themselves, reunions for prayer twice a week.

OTHER INSTANCES OF GOOD.—We have had good news from some of our pupils of last winter. We have been happy to observe that the work of the Holy Spirit has been making progress in their hearts after they left us for their homes. One who was full of prejudice against us and had such an extreme fear of his friends and the world, that at first he came to us under a false name, has, however, made much progress, and we have the pleasure of finding him regularly attending divine worship in the church at Montreal. Another who passed last winter with us and who manifested so much opposition to the Gospel that he would not attend the prayer meeting held by the pupils; whether he was Protestant or Romanist when he left us we could not tell, but we are now happy to find that he regularly attends the services of the church at Montreal, and appears happy among the Protestants. A third who had gone to Mass once or twice, and who during the first half of his stay with

us, was an ardent defender of Romanism, near the end of the Session renounced the Church of Rome, and we have now the greatest pleasure in finding that he has declared for the truth as it is in Jesus, notwithstanding the opposition of his parents and the priests, and has felt it to be his duty to obey God rather than man. These things rejoice and encourage us, and make apparent the beneficial work of the Schools.

In the Girls' School we have to bless the Lord for His precious encouragements. Last Lord's Day was blessed and fruitful. Two sisters were baptized on profession of faith and evidence of conversion, the fruits of the teaching received in the school. Afterwards on the same day, nine pupils of the School were admitted to the Lord's Table for the first time after giving evidence of their conversion to Christ. The number of our pupils who have been converted this season at this date, (April) is fifteen. These instances of the divine favour are a source of joy and comfort to us.

NOTES OF MISSIONARY WORK.—I visited Buckingham, the vast field of Mr. Jamieson. I spent here four days visiting families and presiding at meetings. The last meeting was held in the new and convenient Chapel and School of Templeton. The assembly here was most interesting, the auditors came from all parts of the station, and some were R. Catholics. Mr. Jamieson profitted by my presence to examine the School in Scripture and other studies, all the questions put were answered with promptitude and intelligence. I am confident that this school if sustained will be a great benefit to the inhabitants.

At Belle Riviere I spent three days; here there was a very good attendance on Sabbath from all parts of the station. I received from the people sincere manifestations of affection. M. Matthieu's labours here seem to be much appreciated, and the work generally is hopeful.

The Station at Grenville filled me with lively interest and joy. Saturday, Sabbath and Monday were spent in visits and meetings of the most interesting kind. Sabbath especially was a most happy and blessed day. In the morning we had sermon and the Lord's Supper; in the afternoon instruction of children in the Sabbath School, and sermon; in the evening, we had a meeting for conference and prayer. Such manifestations of joy and gratitude as I found among the new converts surprised and delighted me, their prayers to God were remarkable for fullness, simplicity and warmth. I was truly happy and grateful to the Lord at the progress in grace and knowledge which they had made.

I assisted at the examination of the school with much interest and pleasure; the progress of the pupils under the care of Mlle. E. Rondeau was remarkable, especially in their knowledge of the Word of God and religion in general. I am convinced that Mlle. Rondeau has been a great benefit to this infant church by her active and devoted piety.

I also visited the French Protestant families in Hawksbury, they still remain steadfast, and have been joined by two or three others who were formerly enemies of the truth. M. Ceylozque with his family are here maintaining very devotedly the light of the Gospel.

EXTRACTS FROM THE JOURNAL OF MR. RIVARD.

Having placed a New Testament in the way of a Roman Catholic servant, I found her reading it two or three times on Sabbath. I asked her how she liked that, and she said it was beautiful. I told her the priests would not approve of her reading that book, but she said she did not care what the priests thought about it, she expected nothing good from them, and that she had not confessed since about thirteen years, and did not intend going any more. I offered her a larger type Testament and said if she would take good care of it I would give it to her. She felt most thankful, and said she would keep it as long as she lived, and no one would ever take it away from her.

INTEMPERANCE.—The greatest calamity of the country just now is drunkenness. I have seen some of its fearful ravages in the different places I visited during this month. Seven years ago there was not a tavern to be found in River du Loup, and it had been so since Father Chiniquy's time, about fourteen years ago; but now there are plenty to be found. Soon after the people stopped drinking, the difference could be seen: the houses and barns were painted and every thing took an air of comfort. But Mr. Chiniquy having separated himself from Rome, the priests said so much against him that the people said that if he was such a wicked man, what he had preached to them was good for nothing, and they returned to their bottles. Some of these had been great drunkards, and had caused their families to suffer a great deal, but after listening to the great temperance preacher had not touched a drop for eight or nine years, and are now worse drinkers than ever.

EDUCATION.—There is another drawback to the spread of the Word of God; it is the old cry, that they don't know how to read. It was painful enough to hear, in the meeting in Montreal, "to take into consideration the education of the Protestants of Lower Canada," how the people have been neglected, but let me say that a great many Roman Catholics, if they dared, would have such meetings to make known the great wrongs practised on them. They would not complain that their children were taught catechism, but they would tell you, as many told me lately, that their children go to school to learn nothing,—that this or that child was a whole month to school when he would sit on the bench from nine to twelve and from one to four, without having a single letter or a cipher shown him; that another was eight years at the friars' school and came out more ignorant than when he went there. It is evident that in spite of the great sums of money spent every year for the education of the country, generally speaking, our French schools are nothing but a sham. I think our school system is worse than when a good school-master used to start up a school in a village on his own account, and get paid by each pupil. There was one good thing in that: the teachers were better, the school was independent and no catechism or chapelets were taught there.

In spite of all these defects in our school system the light is breaking

out little by little. Twelve years ago, when I returned from the States, the same persons who are friendly now, turned their heads in contempt when they met me because I had become a Protestant. They would excite children to run after me to call me names, such as *ministre, cochon*. Now they tell me their griefs. One said that he wanted to know of the school commissioners why they did not turn out the present teacher and get another? He was answered that the priest being one of the commissioners, they had to do what he said to keep from trouble. That priest got afraid that he would be defeated in some school affairs on account of the independence of certain school commissioners, and he succeeded in getting the village of R—— to form a separated school municipality from the rest of the parish, and now he can rule to his own taste.

Mr. Q. whose wife is a Protestant, has an only child who is very intelligent and a very nice boy. He has been going to school and can read and write tolerably well; but lately the teacher threatened to punish him if he would not learn the catechism, and so the mother withdrew him from school. The child's relations, on his father's side, are trying hard to make a Romanist of him, but he had rather be a Protestant.

FRUIT AFTER MANY DAYS.—As I passed in the village of St. L——, I recognised C——, one of our former pupils, on the other side of the road, and I called to him. He was much surprised, but very glad to see me, although he had not left our school in a very nice manner last fall. We had a pretty long conversation, during which I asked him if he had gone to confess. He said that he had learned too much of truth at Pointe-aux-Trembles to do any such thing. He was living with his aunt at the priest's new house, but he kept his Bible and *Chants Evangeliques*. These things, said he, he could not part with. They tried to take them away from him, but he told them that if they touched his books he would certainly run away from them. I have been told that two days after I met him he had left the priest's house. Seeing one of his old teachers of Pointe-aux-Trembles made him feel so unhappy to be there, that he could not stand it any longer, and he left. He is now in Montreal.

At —— village, I visited the family —— who were once both pupils at Pointe-aux-Trembles. As they are living with the young man's parents who are Romanists, once whilst the mother was absent for a few hours, they sent for a priest to baptize the young people's child; but the priest was afraid to come. I read a chapter in the Bible and prayed with them, which seemed to do them good. The result was, that although they are living a good distance from the French church in—— they both came twice the next day.

At L—— I called on a Roman Catholic family who are very liberal. My intention was to stop perhaps an hour with them, as I know them since I was a child, but as the afternoon was drawing to a close, they said that if I was not too much in a hurry they would be glad to have me stop over night, which I did. The conversation was almost entirely

about religion, keeping in mind to explain and make them understand salvation through grace. He said how sorry he was to see the little progress education was making amongst the French of Lower Canada; but he did not wonder seeing that the President of most of the school municipalities, was the priest of the parish, and that the priest's object was to replace good teachers by Friars, most of whom know nothing. And where they have not these Friars, they hire young girls who teach according to the orders of the priests, that is, the *chapelet* and *catechism*.

At Côte St. L——, I saw one of our pupils of last winter, a new convert. Although working very hard and looking thinner, he felt happy. On account of the bad conduct of some young men with whom he has to live, he thought of looking for another place, but as his master had told me that his influence was very good in the family, I said to him that as I knew his desire was to do good, and he had an opportunity to do it, he had better remain. He said he would. The lady of the house told me that he takes all his leisure moments to read religious books to the other servants. As a mark of satisfaction, his master gave him a patch in the garden to plant for himself.

Near T——, I was much pleased as I came to the open door of one of our Protestant families, to find their young daughter, a new convert of the girls' school of last winter, reading a religious book from the Sabbath School Library of our French church in M——. She was all alone; I was called in, and I read and prayed with them.

Among the families I saw at St. P——, I had the most pleasure in that of the G's. Very, very poor, with three small children, the husband unable to work since spring, they made no complaint. They are full of thankfulness to God that he has not left them altogether in need. Knowing that they were Protestants and very poor, the priest once came to see them, carrying a box with money that he put on the table. The first thing he said was that he had money for his poor parishioners, and having heard of their wants he had come to help them. And then followed questions and a hot discussion on religion, in spite of the poor man's weakness, the priest finding that, even with his money, he could gain nothing, he left, cursing them, but he did not forget to take the box. That family is from G——, and lately left the church of Rome.

Here in P——, I had an occasion to speak with a young man of the place, about religion. Being alone with me, he seemed to enjoy the chance. He spoke very frankly, and said he had no confidence in the priests, and knew by what he had seen that they don't care about the people's salvation, and that they work only for money; but he said it was so difficult here to break off from that church, or even to be seen with the Protestants or to go to their church. Since that, I met him in a shop in the village, and I was both amused and pained to see how he was afraid I should speak to him before the people present.

COLPORTAGE AND EVANGELISTIC EFFORTS.

In this department of work we have now two ordained

Ministers, and one about to be ordained. During the course of the year we have also employed about 12 Missionaries and Colporteurs. The labours of these devoted servants of Christ we have reason to believe have been productive of much good. They have published the Gospel to many who were ignorant of its truths, and have edified and strengthened the converts. They have also during the past year distributed 1,500 Bibles and Testaments, and about 9000 Tracts and books. They have held over 1000 meetings for the reading and exposition of the Word of God, besides many conversations on religious subjects with families and groups of people. They are somewhat encouraged in their work, and although it is sometimes difficult and hard, they yet now and again feel cheered by instances of awakening and conversion to God.

Attention is solicited to the various stations under the Society's care.

MONTREAL.

The Rev. Mr. Duclos, the pastor of the church in this City, feels much encouraged in the work. The new place of worship, with its school and library, museum and reading room, has been a great boon to the congregation and a great assistance to the work of the mission. The Church has increased somewhat during the year. Many Roman Catholics come to the services, and pleasing religious interest is manifest among the hearers. The week day and Sunday Schools are well attended and taught. The Bible class, conducted by the pastor, and attended by 26 young persons is sustained with much interest. Good hopes are entertained for the future. The pastor has the full confidence of the Committee, and his zeal and discretion are worthy of commendation. Mr. Duclos reports as follows:—

THE CHURCH.

The French Protestant Church of Montreal has entered into a new phase of its history. The members of the church have manifested some zeal—made some efforts to spread the Gospel around them, imposing on themselves some measure of sacrifices. It was with difficulty we could gather \$50 for church purposes last year—this year we have raised \$180. The prayer meetings have been better attended. Some young men occupied on Sunday in distributing tracts meet every week in prayer, and one of them teaches sacred music with success to our young people.

It is with deep thankfulness to our Lord that we have seen family

after family becoming members of the Congregation either through the instrumentality of the missionaries or, oftener perhaps, through the exertions of members of the church. In this way a person, after having attended worship for a short while, sought a pew for herself and family. Another, a father of a little family, 14 years ago a pupil of Pointe-aux-Trembles, has also begun to attend our worship and wishes to send his children to our school.

It has been often repeated by our missionaries that the chief work done by them is not that which is visible, but that which cannot be made manifest to observation. Of this we have occasional proof, in hearing Roman Catholics discussing religious questions among themselves in public places, and in the great number of visits that we receive weekly from Roman Catholics inquiring after the Gospel. One fact I consider worth noticing: At the occasion of the funeral of one of our adherents, our church, even the gallery, was filled with Roman Catholics to the number of about 60, and the respectful attitude of all manifested their interest in our service.

We have to acknowledge thankfully, from the weekly penny Society per Mrs. Aitken, the sum of \$90 for our poor.

Mr. Van Bueren's labours have been very assiduous and effective. He has, as the extracts from his journal show, gone from house to house, in many streets of the city, distributing Bibles and tracts to the utmost of his ability. He has encountered the usual hostility on the part of Roman Catholic priests and people, still he has persevered, and, we believe, has been the means of bringing the light of Salvation to some souls. He was specially useful to the emigrants in the Hospital, who suffered by the fatal accident at Belœil. Among them he circulated the Word of God, and spoke of Jesus Christ the only Saviour; many listened to his words with deep interest and were grateful for his attention.

EXTRACTS FROM MR. VAN BUEREN'S JOURNAL.

In a house where I had left a Tract, entitled "How do you pray," I had scarcely gone four paces away when two young girls recalled me. On turning towards them they commenced to tear the tract in pieces, accompanying the act with loud cries and laughter. In another house they received me politely and accepted my tracts without making any opposition.

In a house in the city I left a New Testament, saying that I would return and then they might either purchase it or give it back to me. When I called again the daughter said that her husband had taken it off to his workshop to read it; the mother however said to me, with a loud voice, "I have burnt your bad book, you ought to be ashamed at going about from house to house with such books." I replied, calmly,

"Madame you must pay me for my book which you have burned." She said she would not, and that if it had not been a bad book she would not have burned it. I asked who told her it was a bad book, she replied the priest, and that he had ordered her on my return to drive me by force out of doors. I read to her some verses to show her that it was not a bad book; in the end she confessed that the book which taught such things could not be bad, and expressed regret that she had burnt the New Testament; she asked my pardon.

In the most part of the houses I have visited this month I could neither sell, or leave, or loan copies of the Word of God. Only in some had I an opportunity of reading some portions of the Gospel. Nevertheless I thank God for the success I have met with in my work.

I gave a New Testament, De Sacy's version, to a young man to compare it with the Latin. He promised if he found the translation good to buy it. He returned saying that it was very correct but wished to consult the priest as to whether it was not heretical. I offered to go with him. We accordingly went. We asked the priest if the translation was not by Mr. de Sacy, if it had not been approved by the four priests whose names were appended, and if it had not been permitted to be read by the Cardinal de Noel. To these questions he replied in the affirmative—but that de Sacy was a fanatic, the four priests Jansenists and the Cardinal a bad man. I replied to him that these statements were damaging to the church of Rome. He said firmly, I promise you that I will preach a sermon to prevent all the Catholics from buying your books and to make those who do burn them in the fire.

Some days after I found that the priest had kept his promise and that he had denounced me from the pulpit. This gave me occasion to show to many of the people the reasons why the priests did not wish them to read the Gospel. I believe there has been no month during which I have sold more copies of the New Testament than this.

On distributing tracts in one of the streets of Montreal I came to a house where the family insulted me, and cried out, Swiss, Swiss. I left them and continued my way till I came to the house of a son of the same family; with an angry look he asked me if I knew who he was. I said yes. He too called me a Swiss, told me to leave his house and the street, that there were no Swiss there, and that if I did not he would follow me through the street to make known who I was. He accordingly did so, but seeing that I would not cease my work, he laid his hands on me. I then threatened to call the police. At this he left me for a moment and returning with another person said, that if he had not been sick he would have followed me to my own door. He set on about twenty children to cry out at me, Swiss! Swiss!

Mr. George Dorion has been employed part of the year in colportage. He was successful in distributing many tracts and copies of the Word of God in the city and neighbourhood. He

reports the usual hindrances to the reception of the truth, and hostility to the Missionaries. He also notes many encouragements in the work,—instances here and there of a hungering and thirsting for the Word of Life, and a secret perusal of the gospel, notwithstanding all the efforts of the priests to prevent it. He has now charge of the “*Librairie Evangelique*,” in the Mission premises, Craig Street, under the care of a Committee of the French Protestant churches, and is usefully engaged in promoting the interest of the Mission in this department.

Mr. L. Marie is still able to continue his work of Colportage. He now resides at St. Laurent, and travels as weather and strength permits among the people in that district, making known, with his usual urbanity, the Word of Life to old and young. For the future he will only be partially employed by the Society in such work as he may be able to undertake.

EXTRACTS FROM THE JOURNALS OF MR. MARIE.

In the parish of S., I entered into a house to rest for a while. The Mistress presented a chair to me. We spoke at first about the events of the times, then of the things that would come to pass, preached in the Gospel. I asked her if she could read. No, she replied, but my child can. At this moment the child entered the house, I took a New Testament from my bag and placing it on the table; Madame then said to me “show my daughter what will be good to read.” I invited the daughter to come to me and asked her to read many parts of the Word of God, which she did very well. In the course of our conversation the mother said that the priests do not love them to read the Bible, and she knew not why it was! Madame I will tell you. The priests offer their salvation for money, but Jesus Christ offers it to all the penitent and believing, freely, without money and without price. I asked the daughter if she would read the book if I gave it to her. This she promised to do, and her mother told her to take it. Both mother and daughter thanked me, and I prayed that God would bless the book to their salvation.

In the house of a Roman Catholic I offered to lend a copy of Holy Scriptures to the family if they would read it and keep it. This I did, knowing the hostility of the priest to the word of God. They tell the people that it is a bad book, and that they should put it into the fire. The Mistress of the house took the New Testament promising to read and keep it. At once she began reading it with a loud voice to her aged mother; she read about Jesus at the Well of Samaria. There were several persons in the house who seemed interested in what they heard. I trust that this may be the means of leading them to procure the Scriptures for themselves.

JOLIETTE.

Mr. Ami continues to occupy this important station. He visits the surrounding parishes frequently. The stations at Ramsay, Berthier, Kildare and St. Elizabeth are under his care. This year his work has been extended to the parishes beyond. New fields of labour are opening up which give much promise of good result. Our zealous Colporteurs Vessot, Amaron, and Rondeau have been working more or less during the year, in this wide and populous district. Their reports are full of interest, they show progress in public enlightenment and toleration. In general the opposition they meet with is but slight and soon disappears. For the most part they have an open door for Missionary operation. The church at Joliette, have themselves purchased a site for a place of worship and school. These are much needed and could the funds be obtained for their erection, would confer a lasting blessing on the people. At present their place of meeting is incommodious and unsuitable. This Mission in Joliette will not be properly established until suitable Mission premises are erected.

EXTRACTS FROM MR. AMI'S JOURNALS.

On Monday morning I left for St. G. where we arrived in the afternoon. I was well received by the members of the family. The father, a venerable man, with gray hairs, welcomed me, and soon they surrounded me to listen eagerly to the Gospel teachings. I am unable to relate the whole to you. You may suppose what our conversation was when I tell you that from 3 p. m. till 12 p. m., and the next day from Seven a. m. till 11 o'clock, we were engaged in perusing the Gospel. The family, composed of father and mother, 4 married sons, 2 daughters, one of whom is married, have all the same mind. The father related to me several of his difficulties with the priest. We went over all the errors of Rome, and the result was that they told me that they would immediately search the Scriptures and if they found they had been misled, nothing would stop them from leaving the Church. I lent them a Bible, and 2 New Testaments. We feel that before long, these persons will gladden our heart, and that soon we shall have in that parish a new station. The priest is hated by most of the people; and it has all the appearance of a revival.

While I was at home sick a man came on foot from St. G. on purpose said he, to be enlightened. He was in possession of a New Testament he stole from one of his brothers, now a Priest in C. W., and he had read it over and over. He had seen and spoken with Mr. M. and wanted that I should lend him a Bible. From 3 p. m. till 11 at night he was in my

room conversing with me. He slept at our house and the next morning he started, seemingly very desirous to become more and more acquainted with the Holy Scriptures.

On arriving at Mr. M's house we found the whole family at home. The conversation soon began and we learnt from Mr. M. how the priest had acted with them for the last few days. It seems that the previous week the priest had preached against us and commanded his parishioners to burn or bring to him all these bad books, that had been spread in his parish. Several complied with his request, but many disobeyed the order. Accordingly, when some of the members went to confess, they were publicly refused. Mr. M. suspecting a great preaching against him, went to mass last Sabbath, and heard the priest uttering his anathemas against us, saying that our books were the inventions of the devil. After mass, Mr. M. gathered around him about one hundred persons, and spoke to them of the Gospel, and of the reasons which had made him doubt of the truths of their church. Many were on his side, but some spoke against it. The priest himself then knocked, and was told to come in. Great was his surprise to see Mr. R.— and myself, Bible in hand. "Ha, ha, said he, we arrive just in time for the preaching." I got up and said to him, "You have arrived in good time, Sir, for we were just speaking about going to visit you." "By what authority are you coming in my parish," said he? "By the authority of Christ himself," said I. "And what are you doing here?" "We are teaching the light of the Gospel, which you hide from these immortal souls." "Ha! ha! I see, books, here, I suppose they are these bad bibles?" "Yes sir," said I, taking the one I had in my hand, and showing it to him, "would you please tell what is bad in it?" He took it, and looking at the title said, "It is a false Bible, for the two books of the Maccabees are not in it." "Is that all your reason?" "Yes," "Could you tell me then by what authority you put these books in the Bible?" "By the authority of the council of Trent." "When did that Council take place?" "I do not know exactly." "I suppose so, but as a priest, you may tell us why these books are called, "Apocryphes?" "You want to play on words, I cannot and will not dispute with you." "This house is poisoned with bad books," said the priest turning round. "Look here how these impostors dare to say that our Holy Mother Mary is not immaculate?" "Beg your pardon, Sir," said I, "who are the impostors?" "Where do you find this doctrine in the Gospel? and if you please, if she was immaculate as you say, why did you preach lately that she died at the age of 72 years? What is the cause of death?" He turned round and told Mr. M. to put us out of doors. "No sir," said he, "that I will never do, for I have learnt more good from these men in a few hours than from you in all my life. They will stay here as long as I please."

I wish to give you an idea of the ignorance of some of the Roman Catholic people. A man, came to see Mr. D. and told him that he should pray to the Virgin Mary, for she would receive him in heaven. The priest

said he, has said that the greatest truth of the Bible was the following story. A man had prayed all his life long to the Virgin, and when he died he came to the door of heaven and knocked. God opened the door, he was all alone, as the others had gone to their own business. He asked permission to get in, but God sent him away, saying: "I never knew thee." The poor soul went away on the road to hell discomfited, when he met the virgin. "Where are you going?" said she, "O Let me alone," said the man, "God has sent me to hell, you have not answered all my prayers, I was told that if I prayed to you I should be saved." "Come along," said she, "God did not know you." They go, and after the door is opened, the Virgin says to God. "Why did you send this man away? he has always prayed to me, and I know him." "If such is the case, said God I did not know, let him come in." Such, dear Sir, is the belief of many a poor soul, O when shall the glorious light of Christ dispel such darkness, blasphemies, and falsehoods.

Visited Mr. M. and his family. He received me warmly and told me all the difficulties he had to encounter with the priest. He was sued twice by him for his tithe which he had paid three months before. This priest is saying the parish is on fire every Sabbath; he thunders from the pulpit against us and our Books. The remainder of Mr. M's. family have not yet decided to break their fetters. The only obstacle is the want of knowing if our Bible be true. Thy told me that as soon as they get a good Bible approved by the clergy, and if it is the same as ours, they will all leave the Church, as they are convinced if our Bible is true that they have been led into error. Mr. M. is firmer than ever, and rejoices to be persecuted, he told me that his joy is great notwithstanding all he has to suffer, and he would not change his situation for all the riches of the world. The fire has began to burn, in the parish, and I hope to see yet many other parishes come to the light of the Gospel.

My little knowledge in Medicine affords me many opportunities of offering the Gospel to the sick, who visit my house and require my help. No less than 25 came to my house during the month for remedies. Such are openings to me and I can speak freely to them. Others I visit in their own houses, and so many a time I take an opportunity of doing good. But still the same obstacles are thrown in our way—great poverty or dependence on the Roman Catholic public for a living. Yet we hope that God is preparing the way for more blessed times, when all these enlightened souls, and suffering minds shall be able to break the heavy yoke of Romacism which they despise and hate in their hearts. Every parish of our district has been visited by the Rev. Peres Jesuites who have held their protracted meetings which they call "*Une retraite.*" During 12 or 15 days spent in each parish, they have from their pulpits uttered anathemas against the Bible and the Protestants. It is with such things, as the following that they keep their people under terror and submission. In St. A——, the Père Jesuite was preaching against Protestantism, and to give an illustration of the character of its founder, related how that

Luther to make the people believe in his power attempted to work a miracle. "He met, said he, a beggar man on the road, and asked him if he would do what he would bid him to do." "Yes," said the beggar. "Well if you will lie as one dead in a coffin, I will give you five dollars, but remember, when you shall be brought before me I will call you and you shall not move, but when I shall strike three times on the coffin, you must rise up." The man consented, and the moment arrived when the miracle was to be performed. The great apostate was there before the coffin; he called, no answer; he struck, no answer; at last dismayed and afraid, he pulled the lid and found the man dead. God, my children punished the man because he wanted to help apostacy." Such, dear sir, is the amount of their preaching.

When visiting S—, Mr. T—, where I stopped to dine, told me of his impressions of the progress of the work. "When I came some years ago into this country from Connecticut," he said, "Roman Catholicism was in its highest state, not one man dared to say a word against it or its clergy. It was then the time of the dark ages. Now, the minds of the people are more free, more open, and it is truly astonishing to see what changes have taken place through the instrumentality of the missionaries." This we feel, is a fact, worthy of our notice.

Mr. Vessot holds his ground in the market place of Joliette, and many conversations are here held by him on religious topics. Instances of good from his labours constantly come under his notice. He reports a hopeful interest among the people in the Word of God.

EXTRACTS FROM MR. VESSOT'S JOURNAL.

In a house which I visited, a Roman Catholic gentleman said to me, "why is it that there are so many different beliefs among those who read the Bible;" I replied. There is much less difference among those who read the Bible than among those who do not read it. Behold the proof. Those who read the Bible and take it as the rule of their faith, all agree on this point, the most important of all, that they are saved by the grace of God through faith in Jesus Christ, whose blood cleanses from all sin. But among those who do not read the Bible, on proposing to them the question, how can you be saved? The first says, if I have merited it; the second, if I have discharged well the duties of religion; the third if I have much repentance; the fourth if I pray to the Virgin and the Saints; the fifth if I leave after my death money to say many masses for the deliverance of my soul out of purgatory. Behold, sir, the answers of those who do not receive the Word of God as the rule of their faith; that word condemns them all. It says that "Jesus Christ is the way, the truth, and the life, and that no one can come unto God but by Him." The gentleman was embarrassed by those statements and left, saying he had no time to dispute with me.

In a house where the father was sick, I spoke to the inmates on the

subject of the salvation of their souls, and to the sick I addressed some words of encouragement. A woman held a pack of cards in her hands in order to tell the good fortune of those present. I approached her and said, "Do you wish I should tell your good fortune." All eyes were fixed on me and they said, Oh yes, yes. "Well then," said I; "behold the good fortune of all those who believed what God says; " "God so loved the world that He sent his only Son, that whosoever believeth in him should not perish, but should have everlasting life." All listened to me with much interest.

There is something remarkable in the fact that I have found that the first New Testament I had distributed in Canada, nearly twenty five years ago, had been the means of salvation to her who received it. The Rev. Mr. Duclos told me that person was now one of the most faithful christians of his flock. At first her husband was very much opposed to the truth and she was obliged to keep her Testament concealed for 13 or 14 years, but now he listens to the grand truths of salvation with interest.

I said to a number of persons whom I met in one house and who were going to the Gold Mines near Quebec, that I knew of a better mine than any of these. Many of them came to me demanding where it was. I spoke to them then of the pearl of great price, and said that Jesus Christ himself had told us to lay up treasures in heaven; all present listened to me with attention.

A woman said to me one day what is the difference between your religion and ours, I have found you speak so well of the good God that I cannot believe you will be damned as the priests tell us.

I told her then that we had no other foundation for our faith than the Bible, and I read to her many passages of Scripture which condemned the errors and superstitions of her Church. Oh! is it then so, cried she, that they do not wish us to have the Gospel. They know very well that if once Canadians read it their faith in the Roman Catholic Church would quickly disappear.

I am daily more and more persuaded that it is a good thing to expose the Word of God before the public every Saturday in the market place. Some come to me there to obtain copies, and others to read from the Bible and to talk about its truths.

In our Village and its environs I have circulated many copies of the Word of God, since the priests of this and the neighbouring Parishes have preached against the Protestant books.

Last Saturday a woman brought me a Testament which I had lent to her husband. This last loves the Gospel very much. It is only the fear of the world and the displeasure of his wife that prevent him from coming out of the great Babylon. I had on that occasion a long discussion with many persons which I hope will be profitable to some.

The Word of God says that those who go forth with tears bearing precious seed will return with joy. That promise was accomplished in me.

To my joy on Saturday, M—came to me taking my hand with much affection and saying, do you not know me? "No sir," I replied. "It is," said he, "22 or 23 years since you came to my house and I have never forgotten the good things which you then said to me, and now I am come to see the friends of the Gospel and to write my demission to the priest."

On arriving at a house situated in a very solitary place, I accosted the master. He said to me, Do you know me? Yes sir, said I to him. Who told you my name? The Bible; I rejoined. The Bible! replied he with an air of astonishment. Yes, I responded; because it says to us that all men are sinners and that there is none righteous no not one. Who are you then? said he. I am a Servant of Christ sent to sinners in order to reconcile them to God. But what is your other name? Joseph Vessot. Are you indeed that Vessot of whom our uncle speaks so often, and who taught him to understand the true faith that saves? Yes Sir. Immediately he took me into his house and said to his wife, behold the man we have all along desired to see. They showed me all hospitality, listened to my words, and brought all their neighbours together to hear me.

EXTRACTS FROM THE JOURNALS OF MR. N. RONDEAU.

Six years ago as I colported through the district of G. L. I met a priest in a house into which I had entered, to whom I offered my Books as to others. The Curé received me with great wrath and told the people of the house to put out that bad man. On this journey I found myself in the same house and the master reminded me of that circumstance and confessed that the priest had not done what was right in treating me as he did, and that it had given him a desire to procure the Gospel, which he found to be an excellent book.

I entered into a house where there were a mother and her daughter. On offering them the Gospel the mother said that they once had a copy but that the Curé had forbidden them to keep it, they therefore feared to receive it again. After speaking to them of the advantage of having the Holy Scripture in the house to read, the daughter showed a desire to accept of the Book. But the mother said that when I returned if they wished it they would take it. We thus often find that the parents are more difficult to enlighten than their children. The young people would often gladly receive the Word were they not forbidden by their parents.

I met with a woman who told me that she had had the Gospel for many years, but that she did not wish it to be known, because that every one loved to speak evil of it. She said to me that when alone she and her husband loved to read the Gospel, and they had found nothing bad in it. The Gospel is thus I believe much read in secret by the French Canadians and many amongst them are like Nicodemus, they do not confess Christ openly for fear of their neighbours.

Mr. R. has opened a school in Joliette at which the children of Protestants and some Roman Catholics attend. They are very attentive to

their studies, and make good progress. The priests use all their influence to keep the children of Roman Catholics away. Many children would gladly come if their parents would permit them. They meet on Sabbath day, and recite portions of the Word of God which they take great pleasure in learning. They also learn our Gospel songs, and sing them with great delight. The School promises to be of great use to the neighbourhood.

EXTRACTS FROM MR. D. AMARON'S JOURNAL.

A man told me that being in great trouble about a matter, he prayed to the holy Virgin to aid him, and all went well. This is the preaching of the Jesuits.

When books are offered, some people enquire if the Missionaries are from Point-aux-Trembles, and if they reply yes, they are ordered out.

I lodged with a blacksmith who had been in the United States, of which he spoke well. For the Testament I sold him, he gave me 25 cents besides my bed and breakfast.

I was permitted to speak to the children of a School, who listened attentively and were very polite towards me. I found a group of people to whom I read the scriptures, until I could not see for the darkness. I walked with a young man to whom I announced the gospel, and persuaded him to take a Testament, which however he returned some time after.

TESTAMENTS BURNED :—I was pained to hear that several Testaments I had placed some time before had been burned. One man said on account that he had been induced to do so by the priests, and his relations, who told him that he would meet with misfortune if he kept it ; a calf died, and they said this was the beginning of them.

I had a pleasant discussion with a Roman Catholic student who accepted two tracts which he promised to read.

At the Railway Station I had a conversation with a young man upon the necessity of every soul being converted and born again ; as I was obliged to leave, he gave me his address to call upon him, and took away a Testament.

A man said to me, come and stay with me to-night, my daughter can read and we can talk together. I was well received, and had much satisfaction in my visit. They did not seem to fear the priest, although they said they would not change their religion : they had been greatly afflicted, losing one son killed in the U. S. army, and another by the falling of a tree. I read to them, and they asked a great many questions about our faith. The children slept on the floor to give me their bed. I left the Scriptures and some tracts with them, and they begged me to return with my wife.

ANOTHER BURNING :—At St. C.—I found the cover of a Testament the priest had caused to be burned at the same place, he had cut out the leaves of another copy and given them to the master of the house to put in the stove.

He however hid them under it, while the priest was not looking and preserved the book. The priest believing it was in the stove, jeeringly spoke of the heat it gave out. The Testament was covered over and had been ever since in use both in the family and among the neighbours. I took occasion to show from the Scriptures some of the reasons which induced the priest to destroy the Word.

I entered a house filled with people, but the mistress met me with insult and pushed me out. In another house, however, where I had sold a Bible some years since, the owner spoke highly of it, and I had soon a most interesting little auditory, including some of the neighbours. In other houses I was well received, particularly in two where I had formerly sold Bibles. It is not however to be understood that all those who had well received me, had doubts about their Church; on the contrary, they seemed generally under the influence of their priest; still it is a matter of thanksgiving that they allow us freely to announce the truth of the Gospel.

In a house I found a woman washing the floor. She called me back and asked if I would read to her in the Gospel, which she and her husband liked much. She then called her husband and I spent a long time with them. They said Mr. Rondeau had passed a part of a day there reading the Scriptures. I left a Testament with them for a person who wished one.

MORE BURNING.—I found myself in a house with the priest of—. On entering he shook hands with all present but myself. I believe he had cast his eyes on the books that were in my bag and knew who I was. I asked him if the Testament which I presented to him was good or not, and pressing him to show me where it was bad. He said, "Is it approved?" I showed him the approbation of Sacy. Then he said that the book was not complete, that it did not contain the Old Testament. He asked me if I had the Bible. I replied that I had it not with me, but at my house. He then recommended the people not to take my books and to burn them if they had any. I said to them that the Jews had Crucified the Lord Jesus Christ and that those who burned his Word had the same spirit. He replied, "I am safe". On the following Sabbath this priest preached against me saying that there had been among the people one who pretended to preach the Gospel and to *understand it*, while he who had been fourteen years studying it could not altogether comprehend it, but had to go to the Bishops and Pope for his knowledge.

BURNING TRACTS.—At—the Mistress of the first house to whom I presented the word of God, was extremely opposed, not only to the Gospel, but to all those who left the R. C. Church to join us. "They are lost forever and will never see the face of God," said she. In that same place a woman found that her husband, and a young man had taken a Tract from me, having obtained them, she opened the door of the stove and cast them into it. Madam, said I to her, how dare you burn property which is not your own. Does not your religion teach you not to take the goods of others?

you must pay me for these books. "Yes I will pay you," she replied, and took the tongs of the stove, lifting them up to strike me. But her violence was restrained, and she ended her folly by abusing me in the grossest manner.

In this last journey I have offered the Word of God to fifty five families, but none wished to receive it, excepting one man who, however would neither purchase nor borrow a copy, for said he, "if I show it to the priest I am almost certain he will put it into the fire."

Last month for our encouragement in the arduous work of the Mission I have been refreshed at finding in a number of houses those who listen with interest to me, while I read the Word of God.

I could tell many facts, to show that if it was not for the priests, the Gospel would be received gladly by many.

Were the members of the committee to witness at the presenting of the Word of God by the Golporteur to the people, they would be better able to judge of the difficulties of the work. On considering the power the Roman Catholic priests exercised over the minds of the people, they would not be astonished that the Gospel is received by so few families. We often hear the sad response to the question; do you wish to procure the Word of God? "We have no need of the Gospel or when we have any religious wants we go to our Curé." While others call the Word, the book of the Devil. Although this is the case for the most part, we have to bless the Lord that it is not always so. The number of books we are able from time to time, to place in the hands of the people, shows us that the Spirit of God is disposing many souls to receive His Word.

In one house into which I went, there were two brothers and a sister, to whom I spoke of the things of God; the brothers listened with attention and received a new Testament, which one of them placed in a valise in another room. I then remarked that their sister who was a young girl, went into the room where the New Testament was concealed and bringing it out threw it with force on the floor of the room where I was, saying at the same time that she had a mind to throw it at my head. Her brother had a desire to keep it, but she said that if he did she would put it in the fire.

I found the name of Swiss, and Pointe-aux-Trembles caused a great trouble and made the countenances of many to change. "From what place do you come?" said one. "Are you from the Village?" No, I replied. "From what place then?" When I said from Pointe-aux-Trembles they became pale at the discovery; often I am told, "we have no need of the Gospel of the Swiss."

A woman whom I asked to purchase a Testament for her daughter, went with it first to the old School Mistress who said that the book was not good. Disappointed at this issue, I took occasion to read portions

of it to those who were collected together to hear the opinion of the School Mistress, and all present said that the book was good.

I lodged two nights at the house of a man who had always a little Testament, which he said was good for him. He seemed to love the Word of God, yet you have no idea how zealous he was for the Roman Catholic religion. He had an Altar for the Virgin Mary and an illuminated picture of Mary over it. The neighbours during the month of May came in the evening to his house and sang and prayed in honor of Mary. I spoke to them about Christ who had died on the Cross for sinners. They took no offence.

MAECOUCHE.

Our zealous Missionary, Mr. Richard makes this station the centre of his operations. He has visited frequently the surrounding parishes, and strengthened the disciples there. His labours have, we believe, been blessed to many souls. The priests have denounced him from their pulpits, and warned their people against him, but this is rather beneficial than otherwise. The people receive him more kindly, on account of the opposition of the priests. He reads and explains the Word to those families, whose members cannot read; whenever opportunity occurs, he sells or lends copies of the Word of God. His journals are full of interest and record a large amount of Missionary work.

EXTRACTS FROM MR. RICHARD'S JOURNAL.

In the Village of S. A.—I visited a family who took a great pleasure in listening to me; both husband and wife said they liked much to hear about the Gospel, and expressed their desire to visit me. While I was speaking to them, a little girl listened to me with great attention. Finding that she went to school and could read very well, I put my hand on her head and commended her diligence. To encourage her I gave her a beautiful little Testament, for which she thanked me. The husband brought a Bible to me from another room and desired me to read to them. The Curé said that it was a good book but would not read it to them because it contained many things they could not understand. "But this was no reason why we should not read it" said he, "for although we are not educated people we are yet not fools." I believe those people are prepared to receive the gospel. They accepted some tracts and wished me to visit them again.

The Curé of L. strongly exhorted his parishioners lately from the pulpit to have no intercourse with us, for our intention was to overturn their religion. On going out of the church many of the people who knew us well openly testified their indignation at such a discourse on the part of the priest, saying that it would not be the priest who would prevent them

from keeping intercourse with Mr. Richard's people. "Their religion is as good as ours, if it is not better."

The same Curé of L. told his parishioners from the pulpit not to accept of the books which the Colporteurs offered them, but to burn them instantly before their faces. The young girl who told me this, while wishing to follow the counsel of the priest, yet asked me to read a Tract to her, called the "Lawyer and the Merchant." She said it was very fine but she would not accept of it.

Everywhere the priests make great efforts against us, and this makes the work of evangelization very difficult, nevertheless I am able from time to time to dispose of copies of the Scripture and to distribute tracts.

In R. I found a family with whom I passed a pleasant evening, who are all well disposed to the gospel and will soon I hope leave the Roman Catholic Church.

One great difficulty in distributing the Scripture in my field of labour is the want of instruction among the people, it is a very rare thing to meet with a man who knows how to read.

I found a man who had been brought to the knowledge of the truth by only reading the word of God. He told me that since he was twenty he had been reading the gospel, and that insensibly he had been brought to the knowledge of gratuitous salvation. He comprehended perfectly that salvation was effected by the Holy Spirit and that to be a Christian it was necessary that the Spirit of God should witness with our spirits that we are the Children of God, and "I do not," added he, "often frequent the Church of Rome because all that it can say or do to me cannot save me without the gospel."

The Jesuit Fathers have been holding a retreat, or protracted meeting for several days at L—. On each day the church was filled and there were no lack of exhortations to the faithful not to accept of the Books of the Protestant Colporteurs.

On my way to Ogdensburgh in the steamboat, a young French Canadian Roman Catholic on seeing me read the gospel, approached and asked me what it was I read. I presented to him my book. "Oh," said he to me, "it is the gospel." With a loud voice he read it before many persons who came to us. In consequence of a little discourse which we had together he expressed his desire to possess a copy of the Holy Scripture. I presented one to him and three tracts for which he thanked me much.

At Ogdensburgh, U. S., I visited a good number of Canadians who love the gospel as well as others. I found several families who have long desired the presence of a permanent missionary among them.

In a house which I visited in M. I found a young girl of fifteen years of age dying, who asked of me not only something to ease her bodily pain, but also to speak to her about the Saviour. "The Curé," said she.

"comes to see me, but he says nothing to me about religion, the only thing that can do good to my soul." Each time I saw this young person she pressed me to return again. She said to me once "Oh how I would love to finish my days among the Protestants." Before quitting her I exhorted her to ask the Lord to give her strength to confess Him until the end of her life. I afterwards heard that she died in peace confessing Christ to the end.

It was lately said to me by one who has means of knowing. "The Curés make great efforts against the missionaries and the gospel. But that is just because they see their prey departing from them. I would not be surprised to see ere long a grand reformation in this country. I know the spirit of the people and that they begin to be fatigued with the yoke of the priest. This is why I would also add to you, take courage."

GRENVILLE.

Mr. F. Rondeau has occupied this Station during the greater part of the year. He kept up regular services in the church on Sabbath and week days. Much of his time was spent in Colportage in the surrounding parishes. He has been very assiduous and much good has resulted from his labours. He is now engaged as an assistant Teacher at Pointe-aux-Trembles.

Mlle. Rondeau still continues to conduct the school at Grenville, with acceptance and success. Her work as a Missionary is also to be commended. She visits the sick, reads the Word of God, and prays with the families to whom she can gain access.

This station, as well as that of Arundel and Grand Lac, has been visited by the Rev. Mr. Vernon, his services have been beneficial to the converts. He has dispensed among them the ordinances of Baptism and the Lord's Supper. His journals contain interesting particulars of his visit.

The Rev. Mr. M. Desilets has now been placed in charge of these stations. He has lately completed his studies for the Ministry at Geneva, and been ordained to the work, by the Synod of the French Protestant Church, assisted by several of the Ministers of Montreal. He has entered on his labours with much zeal. His sermons are very acceptable and he promises to be an acquisition to the Mission. As he has only recently gone to Grenville, his journals contain no other details of work than that he had been received with affection, and been afforded some opportunities of speaking the truth in love to the French Roman Catholics of the surrounding parishes.

At Grand Lac, Mlle. Marrion teaches a few children supported by the liberality of one family there, with the assistance of the Committee. The influence of her life and work is found to be beneficial for the furtherance of the Gospel in this distant outpost. The Lord is, we believe, blessing her labours. Milles. Roudeau and Marrion are the fruits of our girls' school at Pointe-aux-Trembles, and are labourers whom we welcome into the field.

EXTRACTS FROM THE JOURNALS OF MR. F. RONDEAU.

To-day I have had much success in visiting the people. One man said to me, "I see why the priests do not wish us to read the Gospel and tell us that we cannot understand it. It is because we will understand too much and that it will be the means of putting into our minds too great a light."

I am happy to say that notwithstanding the efforts of the priests the work goes on well here, those who have joined us are steadfast; there is a good spirit in the congregation.

Our feeble efforts to advance the knowledge of the Lord are not always in vain. God sometimes sends us consolations. I am happy to say that the congregation has long been greatly blessed. Last Lord's day we had the pleasure of announcing five new members admitted into the Church, two of whom had been Roman Catholics; we had good evidence of their conversion. We are thus blessed by the presence of Christ in the midst of us.

I am happy to say that by the blessing of God, there is a manifest progress in this field of labour among the people who have professed the Gospel. Having occasion to be absent for a time, on my return I found that they had met together themselves, on the Lord's Days, to read the Word of God and to pray. I found all the families rejoicing in their Saviour to whom they had given their hearts.

At G. L. I had a few meetings, and notwithstanding all the efforts of the priests six new families came into worship with us, and all rejoiced at hearing the Gospel. One of their number asked me for a Bible and another for a New Testament. Another said to me that he had finished with the priests, that for a long time he had seen the errors of the Church of Rome. The people here manifest a great desire to have a school established among them in which the children may be instructed in divine truth.

On Sabbath afternoon I generally visit those who have been prevented from coming to church by reason of sickness; in the evening along with my sister, I visit the Roman Catholics, the people receive us gladly, listen to the reading of the Word of God—engage in prayer with us, and invite us to return.

Again I visited G. L. and was well received. We had many meetings

at which several families attended. The people were desirous to have a school.—Mlle. Marrion being on a visit there commenced to visit the neighboring families whom she knew, reading the Word to them, singing hymns and praying with them. They asked her to remain with them during the winter and teach the children. This she has consented to do. One family boards her, and besides liberally contributes to her support. From six to eight children are under her care, and she embraces every opportunity of doing good in that remote and interesting place.

The work is prospering with us, there are many difficulties, but also much to encourage. In all my visits to Roman Catholics they receive me gladly and listen with attention to the Word of God. The good seed of the Word has been sown. The field is large and the labourers few. We trust that God will bless what we do for his glory.

REPORT OF MISS RONDEAU'S SCHOOL AT GRENVILLE.

The number of scholars is 31, many of whom are children of Roman Catholic parents. The pupils are attentive and diligent, and make good progress in knowledge and religion. The priest makes every effort to prevent the children from coming to my school. One day he went into a house and asked the mother did she wish to make her children little Swiss? the mother replied, no; but that she wished them to be well instructed. "very well," said the priest, if I place a school near here would you send your children to it? Our children, said she are very well where they are—it is a good school—they make much progress, and we like the mistress—we do not wish to send them to any other." After this visit of the priest I was invited to call on this family. I read the Gospel to them and prayed. They thanked me for my visit.

The next month's report states that the school continues to prosper,—that the pupils show much zeal in their lessons,—that some Roman Catholic pupils had been obliged to leave by the influence of the priest. One instance on the contrary is noted. One of the new pupils some time before was very much opposed to the school. She said that if she went to the school of the Swiss, she would not read the Gospel. She was informed that if she came to the school she must read the books read by the other pupils, that a special class could not be formed for her. Finally she has consented to come, and since entering has expressed a desire for a New Testament to take home with her and read in the evenings, she is one of the most interesting of my pupils.

The priests still make every effort to draw away children from the school. The pupils who have left at their instigation, can read pretty well. To each I gave a New Testament which was accepted with pleasure and thanks. Miss Rondeau further reports.—I find my school in a very flourishing state, three of the pupils have given their hearts to the Lord. My brother and I have had very interesting conversations with them, and by the replies they give to our questions we are constrained to think that they are true Christians.

One of my pupils took sick some time ago, she manifested a desire to see me. I therefore went to her father's house where I read the Scriptures to the parents and to the girl all of whom were very attentive to what I said to them. After prayer the parents invited me to remain which I did till eleven o'clock, speaking to them on religious subjects.

BELLE RIVIERE.

The Rev. Mr. Vernon on the prospect of taking permanent charge of the Boys' School at Pointe-aux-Trembles, deemed it proper to resign his pastorate of this place. It was with regret and much affection that the members of the Church there heard his purpose. He will however continue to dispense the ordinance and to visit them from time to time.

Mr. Matthieu has laboured as missionary here with continued acceptance. He has kept the little flock together and bound them more closely in the love of Christ, and exerted a good influence on the minds of both Protestants and R. Catholics. His visits to the people have been acceptable and he has found some opportunities of circulating the Word of God. For the past three months he has been supplying a great want in that place by teaching the Protestant school. The numbers of children under his charge, though not large, is yet considerable for the locality. The Church that has been erected here, needs the addition of a School and minister's house. There is ground sufficient for the purpose, if only the funds could be obtained. The want of suitable mission premises here, as elsewhere, is a great hindrance to the progress of the work.

Mr. Matthieu extends his visits to St. Eustache, from which place Mr. Geoffroi has retired, and is now labouring in connection with a kindred mission in Montreal.

EXTRACTS FROM THE JOURNALS OF MR. MATTHIEU.

YOUR RELIGION IS MORE STRICT THAN OURS.—A woman who visited her daughter this winter at the Institute of Pointe-aux-Trembles said to me: "I thought that to be a good Protestant one had only to leave the Roman Church, and attend the Protestant; but my visit at Pointe-aux-Trembles has taught me just the reverse. I find now that to be a good Protestant, requires on the part of believers, a great deal more self-denial than it does to be a good Catholic. During the few days I was there it seemed to me more heaven like, than any thing I had seen before, and if I had had the rest of my family with me, and had the privilege of remaining there, I believe I should never have cared to return again to Belle Riviere."

TWO BIBLES BURNED :—I lent in January last, to a man residing in the parish, two copies of the Bible, viz : one copy of Sacy's version, and one of Martin's, his object in taking them was to compare them in order to see the difference there was between the Protestant and the Romish versions ; he was to return them after he had compared them, if they were not good books, but if he found them to be good he was to buy one of them, and return me the other. I called in the other day, to see how fast he had been comparing ; but to my regret, I found he had burned them, instead of comparing them. I asked the reason why he burned them, he said that it was because they were bad books ! Why did you not return them to me as you had promised to do, when I lent them to you ? said I to him. Because said he, " my priest forbid me to do so." " The priest said I must burn them at once, and pay no regard to the one that lent them to me, and you can do as you please about them." Now, said I, what would you think of me, if I were to burn two copies of the best books in your Church, which you had the goodness to lend me for the purpose of reading them, I say, would you not feel sorry about it ? " What you say is very true ; my wife and I felt sorry enough to burn such pretty books, but we had to obey orders, otherwise, we would have been regarded as disobedient children, both to our pastor and to our religion, and so deprive ourselves of the sacrament at Easter Sunday."

ANOTHER COPY OF THE WORD OF GOD BURNED.—A young boy who went to confess last week with a New Testament, which I lent him, brought to me on returning from confession, the cover of it, saying, " here Sir, here is this cover of your book. The priest says it is a bad book ; he took off the cover of it and burned the book saying, you can keep the cover for yourself." Do you know my good boy the reason why he gave you the cover instead of the book. " No Sir," replied the young boy. Why, it is because that this book teaches men to confess to God instead of confessing to a priest, and that God alone has the power to forgive sins on earth. Now, he knew right well, that there was no danger of your finding out this truth by keeping only the cover of it, and therefore, he said you can keep it for yourself.

And now I must tell you how I came to distribute so many copies of God's Word during this month. My little girl, who is nine years old, went out one day last week, among the School children in this village, with a small Testament in her hand ; some of the children said to her, " what a nice little book you have got there, I wish I had one like it, I would be very glad to read it." Well, said Anna, " if your mamas are willing to let you keep them I will lend you some." The next day she distributed seven small Testaments among them. Then the parents sent their children for the Bible, and in less than three days we distributed in this village 25 copies of God's Word.

I am happy to say, that there seems to be a greater demand for the Word of God in this neighbourhood than usual, and I have reason to

think that the people about here, are becoming more anxious to know the truth.

Two servant girls, to whose master I lent a copy of God's Word some time ago, came to me the other night wanting each of them a copy of the New Testament. I said to them, is your mistress quite willing that you should read the Gospel? "Oh! yes," said they, "she told us if we wanted any of your books we might come and get some; we are not afraid to read them." So I lent them two copies of the New Testament of Martin's version, and some tracts. Last Saturday, the school teacher in the village of St. S——, said to me, "I find your books so good that I have come for more to day" pointing to one of Sacy's version, said he, "if I had had ten copies of this Bible the other day I might have lent them all to my friends."

THE EFFECT OF BURNING THE BIBLE.—The following instance was related to me by a friend in———. Some years ago, the bishop of——— commanded some of the faithful of his own flock, to burn a Bible in the middle of one of the main streets of that City! The flames of the burning Bible, soon attracted the attention of many people who at once ran to the fire to see this sad spectacle; one of them asked what it meant? the answer was, It is one of those Swiss books which the bishop has commanded to be burnt here! Ah! said the inquirer to himself, I must have one of them and see what kind of book it is; it was not long before he got one to satisfy his curiosity, and as he was reading it through to find out the evil brought against it, he found written in it the doctrine of a crucified Saviour, before which he could see his bishop and the doctrines of his own Church condemned, and which taught him just what he was himself, a poor, lost and miserable sinner. He forsook the bishop and his Church, repented of his sins and became one of Christ's faithful followers.

ANOTHER COPY OF GOD'S WORD BURNED.—"The priest of——— burned one of your books last Sunday," said a young man to me. I rebuked him for it: I said to him, "why do you burn that book?" "Because," said he, "it is a bad book." "It is not Sir, a bad book; it is a good book, for I have read it and found it to be so." "Well," said the priest to him, "if you read such a book as that and say that it is a good book, you can just stay at home and never come to me again to the Sacrament." "Comme il vous plaira," said the young man to him. "Our priests have a good reason for burning your books," said the young man to me, "for they know very well that if they were to allow the people to read your books, they would soon lose their dimes."

WHY SHOULD I BUY YOUR BOOKS?—"Why should I buy your books," said one to me, "to lose myself in them?" "Sir, you must remember that we are lost through sin and that we are saved through Christ." "If you want to make sure of the way to heaven, my books teach us that Christ alone is the way and the life; that there is salvation in no other, for there is none other name under heaven, given among men whereby we must be saved."

BUCKINGHAM.

This station is still occupied by Mr. Jamieson; the School at East Templeton has been erected and a Deed of it given to the Committee. Besides his labours in this district, Mr. Jamieson has visited the City of Ottawa several times and been the means of aiding an interesting work there among the French people. This city, Mr. J. reports, offers a good field for Missionary labours. Friends of the cause there are willing to assist. It is to be hoped that we may be able to place a suitable Missionary here ere long.

EXTRACTS FROM MR. E. JAMIESON'S JOURNAL.

I had a very interesting conversation with a man who is determined to know the truth as to the Holy Scriptures. He intends reading the Bible himself, and if he does not find any harm in it he will ask the priest to shew him where it is bad, as the priests pretend. He seemed to be seriously concerned about his soul. I had much pleasure in pointing him to the Saviour. Before retiring, I asked him if he had any objection to my praying with him; he replied, none whatever. In the morning his wife said that the priest would not allow him to perform his devotions if he kept the New Testament in his house. He replied that he would read it and know the truth for himself. I read a chapter with them and sung a hymn in which the wife joined. I left him a New Testament with a few tracts.

On presenting a New Testament to a Canadian woman, she remarked that the priests don't like us to read this book, but we read it all the same and find it to be a good book. I read a chapter to them which they pronounced to be very good. I left them a Testament as they wished to have one but had not the means to buy it.

In another house I found a couple of New Testaments which the family did not care about reading, as they thought they were bad books. I told them they were much mistaken, and if they wished I would read a chapter, to which they consented. Whilst reading they exclaimed: that is good. I encouraged them to read it themselves, assuring them that it was the good Word of God and that it was written for their salvation. They thanked me for my trouble and seemed to be glad of the treasure they possessed.

A Roman Catholic said to one of our converts: "In your religion, you don't curse, steal, lie, work on the Sabbath day, get drunk, &c., therefore I see why you don't go to confess, it is because you have nothing to confess. If I were like you, I would not go to confession either." It is a cause of encouragement when the lives of converts draw forth such remarks as the foregoing.

The work is going on in spite of all the obstacles Satan has placed in our way. Happy was I to find the families at G— and L— shake

off altogether the shackles of Popery, and determine to follow the Gospel of Christ, cost what it might. The presence of Mlle. M— is certainly a great benefit. She is in every sense of the word a missionary, being endowed with a true missionary spirit. She can go where an Evangelist or Colporteur would not be allowed.

A neighbour of mine came and passed a few hours at my house to converse on the subject of religion. He has been somewhat enlightened but very undecided till now. The circumstance which led him to decide for the truth was an affectionate letter he received from his sister who felt very badly about his becoming a Protestant, stating that she would be very much grieved if she heard of his death, but more so to hear that he had become a Swiss. This man told me he was glad that affairs had taken such a turn as he felt unhappy in an undecided state. He then replied by a long letter to his sister in which he stated the struggle he had to contend with in his own mind and that when he got possession of the Gospel he saw why the priests did not wish their people to read it, and was surprised to learn that they were actually teaching error for truth. He exhorted his sister to buy a Testament and to read it for herself, and she would learn why he had renounced Romanism. I would also mention that his wife is very much opposed to him and even threatened to leave him on that account. She says that the like of me and others who go about trying to pervert people should not be permitted to live.

EASTERN TOWNSHIPS.

This portion of our field is occupied by Mr. André Solandt, who visits regularly several stations, where small groups of converts are found. One of the most interesting is Somerset on the line of the Railway, at which he holds meetings in English and French, for the benefit in the part of the English population, who have no stated minister. Besides the French Canadian converts, there is generally a fair attendance of Romanists upon whom the services produce a good effect. Mr. Solandt reports generally that the cause of the Gospel is making progress, the members of the church growing in grace, and those halting between two opinions becoming more decided, while opposition is becoming disarmed. He mentions the death of a young Englishman to whom his visits had been blessed.

EXTRACTS FROM THE JOURNALS OF MR. A. SOLANDT.

A man who had been in my district fell sick and sent for the priest. He refused to come. Some days after I heard of his case and visited him. On my entering the house many of the neighbours came in and listened attentively as I announced the glad tidings of salvation; when I was done speaking a man among the crowd asked me what I thought of the Cross of Christ. I told him that the Cross of Christ was not ac-

according to the Gospel, a wooden Cross, but the truth concerning the sufferings and death of Christ, and the afflictions which His people bear for His sake. Many then said, that because the church said it, the wooden Cross was to be adored, that the priests would not deceive them. I mentioned some instances known to themselves, in which the priests had deceived the people. This they acknowledged. After the subject had been well debated, I was then asked about the Protestant communion. They demanded why we did not believe in the presence of Christ, body, soul and divinity, in the Consecrated Host; I replied that to believe this would be to make God a liar. God says that he would not suffer His holy one to see corruption; but the Host when eaten corrupts. It can neither be God nor the Son of God. To say that it is Christ's body, soul and divinity, is to speak contrary to the Word of God. They said no more. When I saw that I had made an impression on them, I left them, praying that God would enlighten their minds.

I found a family who told me that they had quitted the Church of Rome on account of an exposition which I made on the different ways which men made for themselves in the hope of reaching heaven, although there was only one way, that was through faith in Jesus Christ.

The following extract refers to a visit made to a Parish below Quebec, to some French Canadians discovered by two pupils of Pointe-aux-Trembles, while on a tour of Colportage, and who had requested a visit from a Missionary.

"According to instructions from the Committee, I went to P., and remained eight days among these friends. On arriving on the Thursday evening, (24th Nov.,) the house soon filled, and we read and examined the Holy Scriptures, and prayed together till midnight. On Friday at ten o'clock the house again began to fill, and remained so until midnight; Saturday was the same. On Sabbath they came after mid-day and remained till midnight. Monday evening I went to R. to make some visits, where I passed the time till Wednesday morning, when I returned to P. to have another meeting with these friends. We passed the day and evening in a very interesting manner.

The subjects which occupied our attention were chiefly salvation by grace, in opposition to the dead works of the Church of Rome. I searched out passages of the New Testament which referred to the subject. They were astonished at what St. Peter says in Acts iv., 12,— "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." They remarked, this cannot mean baptism, or penance, or purgatory, since it is the name of Jesus only. They were also struck with the passage in John, 1st Epistle i. 7,— "The blood of Jesus Christ His Son, cleanseth us from all sin." While we were conversing, one of them said that the Priests books and ours were not the same. On this I expressed my regret that I had not with me, the New Testament with notes, published

by the Archbishop of Quebec. The person of the house, however, said he could procure it, for the Priest had offered to give it to him in exchange for the copy he had.

This was Friday night, and we arranged that he would change it next morning, which he did. On this day there were more people present. They were much surprised to find that the Priest's book said the same as mine, and that they found nothing about the mass, purgatory or confession, or other things of the like, in the Priest's Testament, but on the contrary that they found there the character of false teachers and Antichrist, and that these characters could be so well applied to the priests. What struck them also very much was a note made on the word, Babylon in II. Peter v., 13, that Babylon meant Rome. As this word is also applied in Revelation xviii., v. 4, I turned up the passage and when I read it, they looked to one and another, saying the priest could not have read his own book or he would not have given it to them. We then read the passages describing the Pharisees, and we found the following note in the Priest's book concerning them: "They professed to be very exact in the observance of the law of God and traditions, but they were hypocrites, who reduced all religion to external practices, and who corrupted the law of God by false interpretations." When I read them this they looked anew at one another, saying this was just like their Priests, who make them believe that so long as a man goes to confession and to mass, that is quite enough.

There are 7 or 8 persons who are not far from the kingdom of heaven, but they have not yet sent their demission to the Priest. The first New Testament which they had was one I sold at G— 7 or 8 years ago. When the Priest changed his copy, he put the other into the fire, saying, "You see the horror I have of these books."

FOREIGN AID.

The United Presbyterian and Free Churches of Scotland, and the Presbyterian Church in Ireland, have this year, through their Missionary committees, given us a grant of £50 Stg. each. For this liberality we are deeply grateful; these churches have ever shown a deep interest in our work; only lately have they been asked to aid us; for three years now they have made us grants from their treasuries. Considering the urgent claims of other Missionary fields on the Churches of Britain, we cannot but note with satisfaction that our Mission has not been forgotten. The committee hope still further to press the claims of this Colony on the Churches at home, deeming that they are second to none that at present invite their attention.

The Ministers and people of the Congregational Churches in England have shown also a deep interest in our work, by the aid

and assistance they have given to our Agent, Mr. Clarke. We would also gratefully acknowledge many acts of kindness from Ministers and Members of the Church of England, the Wesleyan Church, and the Church of Scotland.

From the British and Foreign Bible Society, we have received liberal grants of Bibles and New Testaments; to all our representatives they have made a cordial response. With their esteemed Deputy, the Rev. Mr. Gill, at present in this country, we have had friendly conference; he has made himself acquainted with our work, assured us of the interest of the Parent Society in our labours, and held out to us good hopes that from the Bible Society we shall yet receive more substantial encouragement in our work of Colportage than ever before. We cordially welcome Mr. Gill amongst us, and are sure that his reports to the Society at Home will enlist their warmest sympathies on our behalf.

From the London Religious Tract Society we have from time to time received liberal grants; they have ever been willing to extend to us generous aid. We reckon them as our tried friends, and rely on their continued assistance.

From the United States we have received no contributions of any amount in money. From the American Bible Society we have however to acknowledge valuable grants of an excellent edition of the French New Testament, which they publish, and which our Colporteurs find to be very attractive and saleable. We regard these acts of kindness at the present time as all the more worthy of thanks and note, considering the circumstances of that country, and the severe trials to which its people have been exposed. We would express a hope that God would grant to our friends and neighbours a prosperous issue out of all their troubles, cause his face to shine on them, and give them peace.

AUXILIARY SOCIETIES.

The Committee would again, as in former years, acknowledge the liberal aid extended to the Society by the Ministers, People, and Synod of the Canada Presbyterian Church, and by the Congregational Union and Churches of Canada. To the Missionary Societies and Sabbath Schools, from whom we have received Donations and Scholarships, our special thanks are due; we

solicit from them a continuance of their prayers, sympathy, and contributions.

The thanks of the Committee are also due to the Ladies' Auxiliary Society of Montreal. They have ever taken a deep interest in the Girls' School, and by their effective aid and superintendence have greatly promoted its interests.

To our esteemed friends of the Auxiliary Associations of Liverpool, Glasgow, Edinburgh and Greenock, we would acknowledge our indebtedness for many favours. To John Henderson, Esq., of Park, J. D. Bryce, Esq., of Glasgow, and Bryce Allan, Esq., of Liverpool, our special thanks are due for the interest they take in our missions.

To the Auxiliary Societies of Galt, Ayr, Guelph, Stratford, Carleton Place, Zorra, Kingston, Peterboro, and Woodville, we would express our thanks for their attention to our Agent and the contributions forwarded to our Treasury.

We have received no bequests this year. To this way of promoting our mission we solicit the attention of the wealthy.

SCHOLARSHIPS.

We offer to board and educate a pupil during the Session at Pointe-aux-Trembles for the sum of thirty dollars. Private friends, Churches or Sabbath Schools, by contributing this amount secure the education of one pupil. Up to this time we have received the following: Ignatius Cockshutt, Esq., Brantford, four; A. D. Ferrier, Esq., \$50. The Sabbath Schools of Widder, Belleville, Perth, St. Catherines, Ingersol, (Erskine Church,) Cobourg, Wakefield, &c., Pieton, Drummondville, St. Mary's, Woodstock, C. W., one each; of Cote Street Church, Zion Church, American Presbyterian Church, Montreal, two each; Chalmers' Church, and Mrs. Ross, Quebec, one each. Through the Ladies' Society of Montreal, we have also with much gratification, received scholarships from—Mrs. H. Lyman, one; Mrs. B. Hall, Mount Tranquil, per Mrs. Redpath, one; Mrs. Redpath, Terrace Bank, one; Mrs. Cockshutt, Brantford, per Mrs. Leeming, one; Miss Crusoe and Mrs. Nivin, one; Young Ladies' Society, per Miss Mill, one; The Young Ladies of Mrs. Lay's School, one; Zion Church Sabbath School, one; Mrs. Waters and Miss E. Wood, Bowden, England, per Mrs. P. Redpath, one.

By this means our Schools at Pointe-aux-Trembles might easily be supported. There are many Schools, Churches and private individuals to whom such a plan of promoting the Gospel among the French Roman Catholics might be specially interesting. A boy or a girl may in this way be assigned to them, in whose welfare they may take a special interest, and for whom they may offer special prayers. Our esteemed Agent, Mr. Byrne, is appointed to take charge of this department and to promote it to the utmost of his power.

STUDENTS FOR THE MINISTRY.

We have now no students at Geneva. Mr. Dorion has returned, and for reasons which he has frankly explained, declines to prosecute his studies further for the present. Mr. M. Desilets has completed his course of study, with the approbation of the Professors. He has therefore returned to Canada, and having been ordained to the Ministry by the Synod of the French Evangelical Church, he now labours with acceptance in the missionary field. We have still Messrs. Vernier, Dionne and Rivet under our charge, hoping to be able to make such arrangements in this country as to be able to carry on their studies to completion here. On account of their services being required in the work of tuition this winter, they have not had it in their power to devote their time to study. The Committee hope, however, that with the assistance of friends some permanent arrangements may be made by which young candidates for the Ministry may be efficiently prepared. We would gratefully acknowledge a special donation of £40. Stg., from our esteemed friend John Henderson, Esq., of Park, Scotland, for this purpose.

ORGANIZED CHURCHES.

The six Churches, formerly reported as having united together for counsel and aid, under the name of the Synod of the French Evangelical Churches, continue to prosper more or less; their numbers are steadily increasing; they maintain the Unity of the Spirit in the bond of peace. Many of their people devote some portion of their time to the distribution of the Word of God and Tracts; Sabbath Schools are maintained by them, and generally they manifest a zeal for the cause of Christ. Since the Church in Montreal has entered into its new place of worship, there has been a manifest increase in attendance on

public worship, their Sabbath School has been largely increased, and a Day School commenced with encouraging prospects of success.

AGENCY.

The Rev. J. T. Byrne has continued during the year to discharge with a devotedness worthy of all commendation, the difficult and laborious duties of our general Agent in Canada. He reports that through God's goodness he has been sustained to the close of another year, notwithstanding the manifold vicissitudes to which he has been exposed. He has travelled over the entire province, and thrown his heart into the work. He says, "besides week day labours and services I have preached twice every Sabbath and addressed one or more Sabbath Schools. All things considered I have much reason for gratitude. I have not spent my strength for nought. God has smiled on my work, and an increased interest has been awakened, especially in regard to our Schools at Pointe-aux-Trembles. The youth of our Sabbath Schools have added to our Scholarships. The contributions in some places have been in advance of last year, while a few only, from unavoidable causes, have fallen off. We have much reason to be encouraged and to go on our way rejoicing."

"Members and friends of many denominations have aided me; whilst the Ministers and Members of the Canada Presbyterian and Congregational Churches have shown special interest in our work. In some cases union meetings have brought large numbers together to hear about our Missionary operations. More than \$4,000 have been paid through the Agent, while other fruits of his labours have been transmitted to the Treasurer through Mr. Reid, of Toronto. This is less than I expected, but, after all, considering the difficulties of the times, we have reason to be thankful."

Mr Byrne will continue to act as the Society's Agent; he has their entire confidence. The Committee commend him cordially to the churches, and solicit for him the aid and co-operation of Ministers and Sabbath schools.

Mr. Clarke's visit to Britain, last year, has resulted in a considerable increase to the Society's funds. He found, from various causes, the work more arduous and less productive than formerly. Still the friends of our cause there, cling

to us and listen with interest to our appeals. It is in contemplation to obtain a permanent Agent, if possible, in Britain. By such means, a much larger measure of liberality would flow from the mother country on behalf of our Mission.

FINANCES.

The receipts of this year have been \$13,772, being \$3,174 more than last year. The sources from which the funds have been received are: Canada, \$8,403, (of which Montreal contributed \$2,229), being an increase of \$1,044 over last year; Britain, \$5,269, being an increase of \$2,074 over last year. The disbursements have been \$13,262, being \$107 more than last year; adding the balance due the Treasurer last year, of \$2,013, our whole expenditure has been \$15,275; which leaves a debt due to the Treasurer of \$1,503, which is less by \$500 than the debt of last year. It is gratifying to note that our actual income has exceeded our ordinary expenditure by \$510.

There is also a balance due on the Building Fund of the Mission Premises in Montreal, after paying off all the Contractors, of \$5,260.

We would thank God for the measure of liberality shown to the Mission by the Christian people of this and other lands.

CONCLUSION.

In summing up the operations of the last year we cannot but note the great importance of our mission schools. The common schools of the country are for the most part in the hands of Roman Catholics, and diligently used by them in teaching the dogmas of the Roman Catholic faith. It is only by a higher and better education that we can in any degree counteract their designs. This to some extent we furnish at our schools. They act as good leaven. Their influence is felt extensively throughout the country. There are few French Canadian parishes in which the college at Pointe-aux-Trembles is not known. The pupils who proceed from it bear living testimonies to its excellency. The extension of our School system would prove a great boon to the country at large. Could we establish churches and schools in all our Stations, adequate to meet their wants, we could do incalculable good. This has been and will continue to

be the Society's aim. What has been done in the past is a pledge of what may be expected in the time to come.

In the circulation of the Scriptures we have also much to encourage us. The work is very arduous and attended with peculiar difficulties; yet our Colporteurs have not shrunk from the labour. They often go forth with tears and return with joy. Opposition they frequently meet with; to abuse they are ever exposed; fatigue they constantly encounter; they nevertheless go on in their blessed work. Sometimes they will visit fifty or more families and not dispose of one copy of the Scriptures, at other times many gladly receive the truth. One thing they all testify of; that if it were not for the priests the people would willingly receive the Word. The priests keep the key of knowledge and will not suffer their people to enter into the Kingdom. They denounce our missionaries from the altar; and, what is worse, they systematically preach against and burn the Word of the living God. At the beginning of our work, twenty-five years ago, we now and then found a priest who would encourage the circulation of the De Sacy Bible; but now not one can anywhere be found to do that. In every parish it seems to be a settled purpose to exclude and destroy the Bible. We have not for a long time had so many instances of Bible burning than we have had during the past year. The priests manifestly hate the Word of God. Its light is too much for them. They are unwilling that their people should find a salvation or a Saviour without the intervention of themselves and the church. Attention should be publicly drawn to this profanity of burning the Scriptures. There was a time when the dignitaries of the Roman Catholic Church felt it necessary to repudiate those who put such dishonor on Christ and his Word; but now they seem to look with favour on such acts of sacrilege. When we think of the dishonor which the Church of Rome in this and other countries puts on Christ and His Salvation, by the deification of the Virgin Mary, and the wanton destruction of the Holy Scriptures, it is enough to fill our hearts with grief. Let it stimulate us to greater exertions in the work of missions, and make us more solicitous for the deliverance of our Roman Catholic brethren from the delusions of Rome. We know what the result would be if Rome had her own way in this province. The principles promulgated in the Pope's late Encyclical would then be carried out

to the letter. Our civil and religious privileges would meet with little respect, and the life of the nation would soon be crushed out by sacerdotal restraints. The time is opportune for Protestants in Lower Canada to unite together, not only for their own defense, but also for the evangelization of the French speaking people. There has been too much apathy in the past, let there be zeal for the future. The position of isolation in which we will probably soon be placed by the projected changes in our government warn us of the necessity of putting forth all our energies for the maintenance and extension of true religion and liberty in our land.

TREASURER'S REPORT.

The French Canadian Missionary Society in Account Current with James Court, Treasurer

Dn.	
To paid for Educational Department, viz :	
At Pointe-aux-Trembles : Salaries, house expenses, fuel, insurance, repairs, &c., for both Schools. \$3,768 20	
Support of Students, and salaries of Teachers at other places.....	273 00
	4,041 20
To paid for Evangelization Derartment, viz :	
Salaries and Travelling Expenses of Rev. Messrs Duclos and Desilets.....	1,428 25
To paid for Colportage Department, viz :	
Salaries and Travelling Expenses of Messrs, Richard, Soland, Van Bueren, Ami, Mathieu, Vessot, Amaron, Jameson, Geoffroi, Marie, Dorion, F. Rondeau and N. Rondeau.....	3,721 00
To paid Allowance to Cor. Secretary, Office Rent, &c.	261 10
To paid Printing Report, Circulars, Journals, &c.,...	540 37
To paid Expenses Annual Meeting, Freight of Books from Continent, and Miscellaneous Expenses..	156 69
To paid Interest on advances General Funds, and six Months Interest on Debt on Church, Insurance &c., less rent received.....	887 80
To paid Travelling Expenses, of Miss Fluhmann, and Mr. Duclos.....	380 00
To paid Salaries and Travelling Expenses of General Agents, Rev. Messrs. Byrne, and Clarke.....	2,836 44
	13,160 71
To Balance due Treasurer from last year.....	2,912 84
	16,173 59
Ca.	
By received Contributions from Great Britain per lists. \$5 381 03	
By do Contributions from Canada per ditto.....	\$3,269 28
	18,670 28
By Balance due Treasurer	\$1,508 31
E. E. Montreal, 26th Jan., 1868.	
Audited and found correct.	
ROBERT ANDERSON, } HENRY VENNOR, } Auditors	JAMES COURT, Treasurer.

The French Protestant Church in account with James Court, Treasurer.

Dr.

To paid Mr. L. Paton, balance of contract for erection of Mission Premises	\$3,656 00
To paid for Church and School, Furniture	240 69
To paid Insurance and sundry Miscellaneous Expenses	69 66
To paid Interest on advances, till completion of contract	141 29
	<hr/>
To Balance due from last account,	\$1,086 85
	2,932 90
	<hr/>
	7,019 85

Cr.

By received contributions as per list	1,756 42
Balance due Treasurer	\$5,263 43
E. E. Montreal, 26th Jan., 1865.	

Audited and found correct,

ROBERT ANDERSON, } Auditors.
HENRY VENNOR. }

CONTRIBUTIONS IN GREAT BRITAIN.

Glasgow Committees, per Lists, - - -	£212 19 1
Edinburgh Ladies' Committee, per do, - - -	75 19 3
Collected by Rev. W. Clarke, per do., - - -	553 18 11
Contributions remitted direct to Treasurer, per do.,	268 18 8
	<hr/>
Sterling	£1111 15 11
	<hr/>
Is Currency	\$5,381 02

CONTRIBUTIONS FROM CANADA.

Collection in Montreal	\$2117 85
Contributions from other places remitted direct to Treasurer	1109 02
Collections from Congregations of the Canada Presbyterian Church under recommendation of Synod,	980 60
Collected by Revd. J. T. Byrne, General Agent,	4081 81
	<hr/>
TOTAL FOR CANADA.	\$8289 26

MISCELLANEOUS.

List of donations received for Pointe-aux-Trembles School in 1864.

Mrs. E. Atwater, a bath and parcel. Mrs. McIntosh, a parcel. Mrs. Redpath, do; Mrs. J. Court, do; Mrs. Hill, do; Mrs. Tuttle, do; Mrs. Nivie, do; Mrs. Leeming, do; Mrs. Dougall, do; Mrs. Bonar, do; Mrs. Kemp, do; Mrs. Lewis, do; A Friend, do;—Montreal.

Per A. McArthur, Esq., a box of valuable articles from the Ladies Association of Carleton Place. Per Rev. G. Lawrence, one parcel from Clarke, Orono. J. Dougall Esq., two copies of the *Witness* during the year. Rev. E. Winslow, a parcel of his valuable publications. A box of fancy articles from Ladies in Belfast, (omitted in last year's report.) Per Rev. A. J. Parker, a box of valuable goods from the Ladies of Danville, (omitted last year.) Thanks are due to Mr. Allan, of Pointe-aux-Trembles, for gifts and services at the examinations and Anniversary Meeting; also to the Young Men's Christian Association for providing refreshments for the pupils attending the Anniversary Meeting, Montreal.

MISSIONARY STATIONS AND MISSIONARIES.

MONTREAL.—Rev. R. Duclou, Pastor; L. Van Bueren, Evangelist; G. Dorion, Depository.

POINTE-AUX-TREMBLES.—Boys' Institute, Rev. J. A. Vernon, Principal and Pastor, and Madame Vernon, Housekeeper; L. Rivard Teacher; Messrs. Vernier, Dionne, and Rondeau, Assistant Teachers; Girls' Institute, Mlle. Flühmann, Directress. Mlles. Piché and Duclou, Assistant Teachers.

MASCOCHE, &c.—E. Richard, Evangelist.

JOLIETTE, DE RAMSAY, &c.—Marc. Ami, Evangelist; Joseph Vessot and M. Amaron, Colporteurs; N. Rondeau, Teacher.

BELLE RIVIERE & St. EUSTACHE.—Israel Matthieu, Evangelist; L. Marie, Colporteur.

GRENVILLE.—Rev. M. M. Desilets, Pastor; Mlle. Rondeau, Teacher.

BUCKINGHAM.—Edward Jamieson, Evangelist.

INVERNESS.—André Solandt, Evangelist.

Auxiliary Associations French Canadian Missionary Society.

NAME.	WHEN FOUNDED.
Glasgow Committee,—J. D. Bryce, Esq., Treasurer.....	1839
Glasgow Ladies' Committee,—Miss Pinkerton, Secretary.....	1840
Greenock Ladies' Committee,—D. McLean, Esq., Treasurer.....	1840
Edinburgh Ladies' Committee,—Miss S. Scott, Treasurer; Mrs. McNider, Secretary.....	1844
London Committee,—Alexander Gillespie, Esq., Treasurer.....	1848
Liverpool Committee,—Bryce Allan, Esq., Treasurer.....	1849
Montreal Ladies' Society,—Mrs. Redpath, Pres.; Mrs. J. B. Bonar, Vice-President; Mrs. J. Lewis, Secretary and Treasurer.....	1841
Guelph Association,—Mrs. Guthrie, Treasurer; Mrs. Boul, Sec..	1849
Galt Association,—Mr. C. Lutz, Esq., Treasurer.....	1849
Carleton Place Female Association,—Mrs. A. McArthur, Treas..	1850
West Zorra Ladies' Association,—Mrs. James Mann, Sec. Treas..	1852
South Zorra,—Mr. A. R. Wood, Secretary.....	—
Ayr Auxiliary Association,—Rev. D. McRuar, Cor. Sec., Walter Gladston, Esq., Treasurer.....	1858
Stratford Association,—Mrs. MacPherson, Pres., Mrs. Hyde Vice-Pres., Mrs. J. C. W. Daly, Secretary Treasurer.....	1860
Peterboro,—J. Fairbairn, Esq., Secretary.....	1865
Woodville and Manilla,—Rev. D. McGregor, Pres., Rev. J. McTavish, Vice-pres. D. B. Cameron Esq., Secretary, John Morrison Esq., M. P. P., Treasurer.....	1863

. *This Report along with the list of subscriptions has been published in Newspaper form and widely circulated; copies of which can be obtained on application to the Secretary.*

AUXILIARY ASSOCIATIONS.

To those desirous of co-operating with this Society, the following draft of a Constitution is respectfully submitted.

PREAMBLE.—That this meeting cordially approving of the object which the French Canadian Missionary Society has in view, namely, “to provide means for preaching and otherwise disseminating the Gospel of Christ among the inhabitants of Canada, speaking the French language;” as also, the means employed by that Society, the summary of doctrine to be held by its Agents and Officers, and the absence of denominational distinctions, as set forth in its printed Constitutions, Articles 2, 3, and 4—does hereby resolve to form itself into an Association for the purpose of co-operating with that Society in endeavoring to improve the religious and moral condition of the French Canadians, to be called “The _____ Association, Auxiliary to the French Canadian Missionary Society,” with the following Constitution :

I. That the business of this Association shall be conducted by a Committee composed of _____ members, with a President, Treasurer and Secretary, _____ of whom three to form a quorum.

II. That an annual meeting of the Association shall take place in the month of _____, or at such times as the Committee may appoint, when a report of the proceedings during the past year, and the Treasurer's accounts for the same period, shall be presented. The election of office-bearers shall also then take place.

III. That it shall be the Duty of this Committee to aid the funds of the Parent Society by making collections, the proceeds of which, after deducting incidental expenses, to be remitted half-yearly on the first of _____ and _____, to the Treasurer of that Society. It shall also be its duty to circulate the missionary intelligence furnished by the Parent Society.

IV. That this Constitution may be amended at any general meeting, previous notice having been given in calling it, of the proposed alteration.

Form of Bequest.

I give and bequeath to the Treasurer for the time being of the French Canadian Missionary Society, instituted at Montreal, the sum of

_____ out of my estate, without any charge or deduction whatever, and I direct that the receipt for the said sum of the Treasurer for the time being, of the said French Canadian Missionary Society shall constitute and be a sufficient discharge therefor.