

perly display a more grasping ambition, or a more determined hostility to the Word of God. At present it is scheming to recover the Jesuits' estates, which have long since become the property of the Crown. In order to control and monopolize education, a large number of Jesuits, friars and nuns, are at present establishing themselves throughout the province, and vast sums of money are being expended in the erection of colleges and seminaries. Such is the influence of the priesthood over colonial legislation, that the holidays of the Romish Church are made legally imperative on the whole business community, so that promissory notes and obligations, if falling due on some saint's day, or holiday, must be paid on the previous day. Sunday (for Popery does not keep a *Sabbath*) is the day on which, in rural districts, public meetings and elections are held; and even in the city of Montreal, the sheriff's sales of real property are always held on Sabbath at the door of the French Cathedral after Divine service. Comparatively little attention has been called to the infatuated conduct of our legislators in aggrandizing the Romish priests in this colony, and comparatively few efforts have been made to rescue the people from the bondage of this superstition, and to disseminate among them the knowledge of the truth.—Many of our readers may remember that, about seven or eight years ago, Mr. William Burns gave himself, for a considerable period, with all his characteristic earnestness, to evangelistic efforts among this people. Previously to his visit to Canada, however, the wants of the province had been so forced upon the attention of Christian residents, that, in 1839, the *French Canadian Missionary Society* was formed at Montreal on a catholic basis. The object and plan of operations and present necessities are thus stated by itself:—

"Its object is the evangelization of the French Canadian population, amounting to about 600,000 souls, who, generally speaking (although naturally intelligent,) are kept in ignorance and Romish superstition, under the yoke of a numerous and wealthy priesthood. To maintain her sway, the Church of Rome has called to her aid from Europe the Jesuits (whose order was publicly established in Montreal in 1843) and other orders of devoted partizans, male and female. She is also redoubling her efforts to control the education of the people, which she cannot altogether prevent, to inculcate the worship of Mary, and to lead the people still more to put their trust in medals, relics, and "lying wonders." To uphold thus her unscriptural system, she has ample means from tithes (which every parish priest by law can enforce from his people), from large endowments of land made under the French kings, and confirmed at the conquest, and considerable yearly grants of money from the legislature. In

addition to these, within a few years about thirty acts of incorporation have been passed by the legislature to enable the Church of Rome, under different orders of monks and nuns, to hold land in mortmain to an extent almost unlimited, so that Lower Canada, unless a gracious Providence intervene, may soon exhibit, in priestly aggrandizement, a counterpart of the States of the Church in the Old World.

"The means employed by the Society to counteract these influences, in dependence upon God, are—

"1st. The circulation of the Scriptures and religious tracts by colporteurs.

"2d. Preaching of the gospel by ministers and evangelists.

3d. Education of the young of both sexes, principally conducted at the institutes at Pointe aux Trembles.

"The Society has six permanent stations, besides other places where meetings are held. The missionaries (most of whom have been approved of by a Committee in Geneva, composed of Dr. Malan, Dr. Merle D'Aubigne and others) consist of two ordained ministers, two teachers, with an assistant, and five colporteurs, making, with their wives, who also labour in the work, eighteen persons. Several thousand copies of the Word of God, and large numbers of religious tracts, have been circulated among the French Canadians, among whom a wide door is opening to the labours of the colporteurs, the preaching of the gospel, and educational efforts. There are about sixty persons who give evidence of conversion in connexion with the mission churches, besides about twenty who have gone to the U. States. Many others, also, have left the Romish Church. The French Canadian boys at the Institute at Pointe aux Trembles average about forty-five, the girls at the different female schools about forty; but the number of pupils of both sexes might be indefinitely increased were there means to support them. In painful contrast with the wealth of the Romish hierarchy, the yearly income of this Society has, apart from the Building Fund, not exceeded £1600, of which one half is received from Canada, the remainder from Great Britain and the U. States.

"The building at Pointe aux Trembles, on the banks of the St. Lawrence, ten miles below Montreal, is capable of containing more than one hundred youths. Its object is to provide for the French Canadian youth a suitable education upon a scriptural basis, and upon the manual labour principle—a farm of one hundred acres of excellent land being attached to it. From among these youths, it is hoped, will be raised up colporteurs, schoolmasters, and missionary labourers. As the result of the Society's educational efforts, the whole number who have enjoyed the advantages of the schools from the commencement, has been about