

times, and about six hundred Roman Catholic families. Many of them were so bigoted as to refuse to hear me read God's word. I usually met with encouragement among the young; they come more into contact with protestants and imbibe some liberal principles. The old are inveterate in their prejudices against the truth. They are, almost without exception, unable to read; and it is only a few years since they learned that there is such a book as a Bible; and this much they gained from the priests declaiming against it. They have schools; but their teachers are very ignorant, and completely under the control of the priests. The Catechism, and certain idolatrous mummeries, which they call prayers, form the principal elements of instruction. A man who can read or write among them, they count a great philosopher in the world, and you will find not a few, who believe that there is only one newspaper in the universe, and a Frenchman who receives it, is a very great man indeed.

But notwithstanding the assiduity of the priests to maintain unbroken darkness, the people are beginning to struggle for light. They are becoming restless, and begin to see their own inferiority to the European settlers with whom they mingle; and they demand teachers qualified to instruct their children both in the English and French languages. This their false teachers of religion very much fear and oppose. They regard the English as the tongue of all heresies; and they fear that French children may acquire it and come into free contact with British heretics, and imbibe their belief.

In one parish the people, this summer, have carried out their own wishes in respect to those matters, and a French and English School has been opened. The more bigoted parties have withdrawn their children, but still, the attendance is encouraging. Thus you see the power of priestcraft is being lessened in some instances.

I am much encouraged at Amherstburg and Pain-court, although in some cases it is becoming extremely difficult to gain access to the houses and hearts of the people. Since last year the priests have done their utmost to frustrate our efforts, and to check the spread of divine truth. Not a few copies of God's word have been burned. We have been publicly cursed from the altars, and the people warned never to receive us into their dwellings never to speak to us, nor read our poisonous books, as they call them, and these injunctions are rendered potent by threats of excommunication, and by the fear of a sort of local persecution which is the certain result of a public adherence to the simplicity of the truth, and which leads many of our French Protestants to seek homes elsewhere in this country or in the neighbouring States. But notwithstanding all this, I believe that there are many who read the truth in secret. I have been able during the last few months to distribute thirty copies of God's word and about three hundred religious tracts. In Windsor we held a prayer-meeting in a French family on Sabbath evenings during the greater part of the summer. The average attendance was about twelve, and the number would have been greater were not our French Protestants so much scattered over the field. One of these twelve was a young Roman Catholic, who seemed at first to attend our meetings from motives of curiosity; but in the providence of God was influenced by hearing and reading the truth, and led to embrace the Saviour, and afterwards confessed, that although he had long been carefully taught in the Popish Creed, he was ignorant of the purpose for which Christ came into the world, and so fearfully does that Apostate church caricature and hide the gospel.

There are ten persons in all who during this summer have left the communion of the church of Rome, and embraced the gospel. I believe our chief hindrance in carrying on our mission successfully is the want of a free institution, such as that at Pointe-aux-Trembles, to give a religious education to the French Canadian Youth, an institution, in which to hold public meetings on sabbaths. This is the only way in which Point-aux-Trembles could open the door for the gospel. It opened the door of my heart; for when I went to Pointe-aux-Trembles, I was a poor, deluded and benighted Roman Catholic, and after the blessed word of God entered into my heart, I went to my father's, telling them that they were all on the road to perdition, and now, by the grace of God, they all have left Rome with her abominations, to follow the bible. If that institution has been so great a means to enlighten me and hundreds of others, a similar institution here, will have similar effects under the hand of God; and that young man who has been educated in the religion of the Bible will also go to his Father's, proclaiming to them the good tidings of the gospel. This is also the idea of our French converts. See therefore, good friends, if the Lord calls you to this duty.

Mr. Paquette, also, after stating many such general facts as are given above, says:—"I distributed forty-five New Testaments, and about three hundred and fifty tracts. I visited about six hundred families—reading the scriptures, and praying with them in as many cases, as I was allowed to do so. I have found many of the people ready to doubt the honesty of the Priests, and the truthfulness of what they teach. There are specially five families still remaining in connection with the Church of Rome in this condition."

Such are a few extracts from the statements of Messrs. Labelle and Paquette, besides which they furnish us with many interesting details too minute, however, for insertion in this Report. Both your missionaries have ceased their labours in the field for the winter season.

Mr. Paquette is pursuing his studies with a view to the work of the Holy Ministry, and Mr. Labelle is in the meantime, hindered by ill health from resuming his Collegiate Studies.

In addition to the labours thus referred to, your Society has sought by various other means to foster in its members a missionary spirit. About twenty-five students were engaged during the past winter in tract distribution. A few prayer-meetings were also held in destitute parts of the city; these were generally well attended, and were, we trust, profitable to all who took part in them. The usual Gaelic services were conducted every sabbath afternoon in the basement of the Temperance Hall. The attendance was larger than on former winters and the meetings were characterized by many other encouraging features. As the apparent result of these services, a largely attended and interesting Gaelic prayer meeting was held on Church Street, every Saturday evening during several months.

Your Society met monthly, on which occasions suitable devotional exercises were engaged in, missionary intelligence communicated by five members of your Committee, and essays read on the following subjects:—"The life and labours of Dr. Carey," by Mr. Thomas Fenwick. "The experimental knowledge of the Truth essential to the Minister of Christ," by Mr. William Lochead. "The duties of a Missionary," by Mr. Adam McQueen. "The life of Rev. John Summerfield," by Mr. James Ross.

We have thus, presented the leading incidents in the history of your Society during the past year, and many of them are especially fitted to cheer our hearts, and inspire us with fresh zeal and courage. Surely, if those sent

out by us into our Masters' vineyard, have already been made instrumental in enlightening and gladdening dark and desolate homes on earth, and in supplying matter of joy among angels in heaven, we should joyfully seek by more earnest prayer and effort the realization of still greater results; and specially, are we called upon to plead with God, that he may water the seed already sown, and that he may protect from the malicious attacks of their enemies those French Canadians who have received his truth, and who are now, by the absence of their spiritual instructors during the College Session, like sheep without a shepherd.

And let us not forget, while specially seeking the spiritual good of the French Canadians, that it is consonant with the spirit of our Society, and with the spirit of the Gospel, to look abroad to the many kingdoms on whose thousands and millions the Sun of Righteousness has not yet arisen. "The field is the world," and the gospel is diffusive in its very nature: it is destined to run, have free course and be glorified. God hath decreed that all the Kingdoms of this world shall yet come under the mild sway of Emmanuel's Sceptre. Let us seek this glorious end. Let us cry unto the Lord and "give him no rest, till he establish, and till he make Jerusalem a praise in the earth,"—till from its ransomed tribes one shout of joy ascends,—"Alleluia, for the Lord God Omnipotent reigneth," "The whole earth is full of his glory."

On behalf of the Committee,
D. H. McVICAR, Secretary.

Missionary Intelligence.

FREE CHURCH OF SCOTLAND.

INDIA—RETURN OF MISSIONARIES &c.—Dr. Ewart and Mr. Moffat have returned,—the former to Calcutta, and the latter to Madras. At Calcutta only Dr. Duff and Mr. Gardner have been labouring for some time. At Madras Mr. Braidwood has been compelled to seek a temporary respite.

APPEAL BY FOREIGN MISSION COMMITTEE.—The following paragraphs occur in an appeal lately issued by the Foreign Mission Committee.

Need we enumerate the strong reasons which exist for larger exertions in this cause than have yet been made by many?

1. Considering that all the other Societies—the Church of England Missionary Society, the London Missionary Society, the Wesleyan Baptist, the United Presbyterian Church, and other religious bodies, both in this country and America—have resolved to extend their Missionary operations in consequence of the Indian rebellion, the late General Assembly instructed the Foreign Missions Committee to send forth four new labourers in the course of this year, if funds were provided. But we have not yet made a single addition. Nay, in consequence of sickness, and other causes, we have actually fewer labourers in the field than when the Assembly met—and surely this should now be borne in mind by the friends of the cause.

2. The great things done for our Church during the past fifteen years, the mercies heaped upon us, the spirit of enlarged liberality imparted to thousands in the land, and other tokens for good, should surely summon us to testify our sense of this great goodness, by seeking to uphold and extend the kingdom of Him who is the Author of it all.

3. Surely, love to the souls of men, or even pity for their errors and degradation in time, should urge us to do what in us lies to