

arrived in 1840; one of whom left the Society on account of ill health about a year afterwards. In 1841 the first Minister came out, and subsequently various additions were made to the number of labourers in the field, as will appear from the following table, which will show the state of the mission in each year since its commencement:

Date.	Colporteurs.	Minis.	Teach.	Converts.	hutch. Fecul. p.
1840	4	0	0	0	0
1841	3	1	0	2	2
1842	3	1	1	8	8
1843	3	1	0	10	10
1844	5	2	1	20	20
1845	6	3	2	35	35

It will be seen from the above that there are now thirty-five French Canadians believed to be converted to Christ, in connection with this Society's labours; and we may add, that about eighty more, including children, are rescued from the influence of Rome. This may appear a small result for five years labour, but it ought rather to be looked upon as a striking proof of the difficulty of the work, which, however, becomes more promising every year. Nevertheless, we desire to bear continually in mind, that regard should not be had in this great enterprise to the number of converts, but to the commandment of God to preach the Gospel.

In most missionary efforts the educational branch, if we may so term it, of the work, although usually the last in point of time, is almost least in importance; for a striking example of which truth, we may point to the educational efforts in India, under the celebrated Dr. Duff. A fact it is easier to produce impressions upon young minds, than upon those which are confirmed in error of whatever kind, and therefore the Committee of the French Canadian Missionary Society would have been unfaithful to the trust reposed in them by the Christian public, had they not long ago made efforts to educate the French Canadian youth, and did they not now seek to extend those efforts.

The Educational Institute at Belle River grew from a very small beginning, viz.,—a little school gathered for instruction by M. Amaron, Colporteur in 1843, which led to the purchase of a farm with a suitable building upon it, for a Mission station and farm school on a small scale, as explained in the report published in February, 1844. This establishment is found too small, many offering themselves as pupils having been refused admission for want of room.

Seeing thus a providential opening for a great work, the Committee deemed it their duty to resolve upon the erection of a building capable of containing 100 scholars, besides teachers; and proceeded to lay their design before the friends in Britain, by the gratuitous agency of Mr. Jam's Court, and before the Society in Montreal, at the last annual meeting.

The results of these appeals were highly encouraging, £750 being obtained from Britain, in cash, and the promise of about the same amount in Montreal, mostly payable in five years.

After much prayerful consideration, it was unanimously resolved, to procure a situation, within a convenient distance of Montreal; and, for the accomplishment of this design, Divine Providence appears to have prepared the way, inasmuch as a farm of about 100 acres of most excellent land (every acre being fit for a garden) and situated on the banks of the St. Lawrence, ten miles below Montreal, was obtained at a moderate price. This farm combines many desirable requisites, and we think it will never cease to be matter of thankfulness to the Committee and the friends of the Society, that it should have been preferred to the one originally intended at Belle Riviere.

With these explanations, we would state that the original estimate for farm and building, was £2000, to which must be added the difference of value between the new and old sites, making the entire cost at least £2,500. Of this sum only a part has been subscribed, and of that part a considerable proportion is payable in instalments, extending over four years; so that in point of fact, the Committee (already in debt for the general fund) find their building fund in a very inadequate state to proceed to the erection of an Institution, which will require an almost immediate expenditure of at least £1,500. Taking all things in

view therefore, the Committee, although impressed with a deep sense of the urgent importance of the work, do not see their way clear to borrow money, without further encouragement and support from the Christian public. They will go on as far as their means admit, but as the sum still desired, viz., about £200, be promptly raised, we fear that another year will be lost.

The various objects for the education of Priests in Lower Canada are vigorously pursuing their work of training, not only for Canada, but for the great Orleans and Hudson Bay Territories. Shall we not have our last? As to the Colporteurs and Teachers, which, by the blessing of God, may not only supply the French population of Canada and the United States, with these valuable labourers, but, perhaps, also train Missionaries for the various Indian tribes which are more or less acquainted with the French language, and which at present, are almost entirely abandoned to Roman Catholics.

We would not, however, convey the idea, that the training of Missionaries is the sole end of the Institution. The primary object is to give a good general and agricultural education, combined with moral and religious instruction, in order to fit the pupils for future usefulness, in any sphere of life; with the hope, however, that the Holy Spirit may select and qualify many of them for the various departments of public teaching.

We conclude this appeal with an earnest request for the prayers of God's people, that the benefactions of this Institution may be laid in truth and love, and under the guidance and direction of the Holy Spirit.

Missionaries in connection with the French Canadian Missionary Society.

Rev. J. E. Turner, Minister, Switzerland.	
Rev. Paul Dauter, do do.	
Rev. Philippe Wolf, do do.	
Mons. J. Vermeir, Teacher, France.	
Mons. L. Hote, Teacher, ex-priest Vile—Favard, France.	
Joseph Vesot, Colporteur, from Macon, France.	
André S. Smith, do "Alsace, France.	
Louis Mire, do "Normandy, do.	
Daniel Amaron, do "Switzerland.	
Antoine Moret, do "do.	
Léon Frenay, do "Piedmont.	

Those marked with an asterisk are married.

CONVERSION OF THE JEWS.

CONSTANTINOPLE.

Mr. Allan is enabled to record a remarkable instance of the power of Divine grace in connection with his ministry at Constantinople. The narrative account which he gives of the spiritual exercises of this labourer is most instructive. May this be the beginning of many triumphs which the Gospel shall achieve there!

Extract Letter—Rev. W. O. Allen to J. G. Wood, Esq.

PLATE, CONSTANTINOPLE, Sept. 8, 1845.

My Dear Mr. Wood,—Our souls have waited for the Lord more than they the watch of the merciful, and it were not best to deny that the beams of the Sun of Righteousness are breaking in upon this region of thick darkness, bringing light and life. Let it not be supposed that we have been so wakeful on our watch-tower as not to be taken by surprise; for we are yet as much that dream. May He who commanded the light to shine out of darkness, grant that our present visitation may not be a fitful meteor that dazzles for a moment, and leaves the darkness more deep and dense; but may our light be as the shining light, that shineth more and more unto the perfect day! The point on which the ray of heaven has fallen is our institution, and the first and most prominent subject of awakening is one of our journeyman. His connection with us is based upon no permanent engagement, and involves no stipulated advantage. He works, and receives his wages. Immediately after my arrival here, he being then with us, a Jewish master laid claim to his services, on the ground of a previous engagement. As I learned that the claim was baseless, inasmuch as the master had violated it, and even sent him from his house; and as the young man was useful to us, and desirous to remain, I thought it due both to

the institution and to the young man, to attend at the Chancery when the case was tried, and see that our rights as the rights of our workmen were respected. I accordingly attended two or three days, and have reason to believe, that on that account the indignity claim was fallen from. The young man has since remained quietly in our employ. At that time I learned that the great object he had in view in remaining with us, was that he might have a share in the instruction that is given to the pupils. The hour at which he could receive this was one of his working hours, and he cheerfully gave up a proportionable part of his wages. He could not read a word of German, and consequently could not join with the others who were somewhat advanced. Mr. Newhaus therefore attended at a separate hour for him and some others in like circumstances; and the progress he made was truly remarkable. When, in our morning exercises, we sometimes each read a verse, he takes his verse in turn, and though his verbal freedom is not so great, yet his intelligent interest is at least as great, and far more fresh than that of the others. We were well astonished how early he proposed to join the class for religious instruction, and still more so at the correctness with which he committed to memory the passages of Scripture prescribed. Our friends at home have a very inadequate idea of the difficulty of committing to memory passages of Scripture in a foreign tongue. It is a knowledge to be one of the greatest difficulties in the way of a preacher, situated as we are. His progress in scriptural knowledge was very remarkable; than his progress in secular; and notwithstanding the immense labour it involved, he made himself intimately acquainted with the subjects prescribed. About three weeks ago the cook of the institution informed me that "Monsieur" (such was his name) had not been at table for three days, and he did not know what was wrong. On enquiring all complaints came to me, and I felt no surprise, thinking that there might have been some disagreement. The following morning, at the close of our exercise, at which Meade was present as usual, I asked him why he had not taken his food? Was he sick in body or in mind? With tears in his eyes he answered that his soul was sick and he wanted to talk with me. Let the others leave the room, and then learned that he had been in such concern on account of his sinfulness for several days, that he could not sit so long quiet as to take his food; that he had enjoyed no rest for that time by day or by night; and this was afterwards corroborated by his companions. I rejoiced with trembling at this indication of the presence of the convincing Spirit, and directed him to the Lamb of God who taketh away the sins of the world. I found him well acquainted with the person and work of Emanuel. He had studied diligently the 53rd of Isaiah, and never at any time hesitated to acknowledge Jesus as the Messiah, and what is more, as the son of God, always calling him Lord. He saw in Jehovah our righteousness—such a Saviour as he needed, and his sorrow for sin was not on account of the consequent punishment, so much as on account of its heinousness, as being committed against such a kind and gracious God, who gave his Son to die for sinners. As to what he sought after was a child-like confidence in Christ (for then he always described himself as such); he complained of a heart lying like a stone within his breast—a heart that would not melt. Often, often he wished that he could shed tears. And then he could not pray. When he attempted it, he often, as he said, did not know where he was. To escape from this bondage he had committed to memory the 51st Psalm. Mr. Koenig and I have seen much of him in private, and been to lift up the head along with him, believing that redemption draweth nigh. The feature of the case that stands out most prominently, is the freshness in which Scripture passages appear when applied by him to his own case. Verily Jesus is a brother born for adversity. Besides this, we are struck with the ease and freedom with which he understands and applies to himself passages that have been stumbling-blocks to the learned and to the idolatrous. He understands clearly such passages as Gal. iii. 22, and delights in John vi. His simple explanation of the latter is, that we receive Jesus Christ with our whole heart. He requests our prayers with him and for him, and takes delight in all the exercises of religion. He and one of the unbaptized pupils take much coun-