MOFFAT'S
Life Pills and Phœnix Bitters.

These Medicines have now been before the public for a period of FIFTEEN YEARS, and during that time have maintained a high character in almost every part of the globe for their extraordinary and immediate power of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable.

IN MANY THOUSANDS

have even rescued [illegible] an untimely grave, [illegible] of the day had attended [illegible] they have [illegible] enjoyment of [illegible] but a partial [illegible] their efficacy invariably [illegible] it has appeared [illegible] to those who were [illegible] philosophical principles, and upon [illegible] founded, and upon [illegible] It was to their [illegible] purifying the springs [illegible] rendering them with renewed tone and vigor, that they were indebted for their name.

Unlike the host of pernicious quackeries which boast of vegetable ingredients, the LIFE MEDICINES are purely and solely vegetable; and contain neither Mercury, nor Antimony, nor Arsenic, nor any other mineral, in any form whatever. They are entirely composed of extracts from rare and powerful plants, the virtues of which, though long known to several Indian tribes, and recently to some eminent pharmaceutical chemists, are altogether unknown to the ignorant pretenders to medical science; and were never before administered in so happily efficacious a combination.

The first operation is to loosen from the coats of the stomach and bowels the various impurities and crudities constantly settling round them; and to remove the hundreds of dishes which collect in the [illegible] Other medicines, and leave such [illegible] habitual Costiveness or sudden Diarrhœa [illegible] This fact is well [illegible] who examine the [illegible] hence the prejudice [illegible] against the quack [illegible] second effect of the LIFE MEDICINES is to [illegible] bowels; and, by this [illegible] the healthful action of [illegible] the regularity of the urinary organs. The blood, which takes its red color from the agency of the liver and lungs, before it passes into the heart, being thus purified by them, and nourished by food coming from a clean stomach, courses freely through the veins, renews every part of the system, and triumphantly mounts the banner of health in the blooming cheek.

The following are among the distressing variety of human diseases in which the VEGETABLE LIFE MEDICINES are well known to be infallible:

DYSPEPSIA, by thoroughly cleansing the first and second stomachs, and creating a flow of pure healthy bile, instead of the stale and acrid kind; FLATULENCY, *Loss of Appetite, Heartburn, Headache, Restlessness, Ill-temper, Anxiety, Languor, and Melancholy*, which are the general symptoms of Dyspepsia, will vanish, as a natural [illegible] the whole length of [illegible] process, and without [illegible] the bowels course [illegible] by removing the [illegible] these complaints are [illegible] the lubricative secretions [illegible] storing the blood to a healthy [illegible] the process of perspiration [illegible] thorough solution of [illegible] others.

The LIFE MEDICINES have been known to cure RHEUMATISM permanently in three weeks, and GOUT in half that time, by removing local inflammation from the muscles and ligaments of the joints.

Dropsies of all kinds, by freeing and strengthening the kidneys and bladder: they operate most delightfully on these important organs, and hence have ever been found a certain remedy for the worst cases of GRAVEL.

Also Worms, by dislodging from the turnings of the bowels the slimy matter to which these creatures adhere.

Asthma and Consumption, by relieving the air-vessels of the lungs from the mucous which even slight colds will occasion, and which, if not removed, becomes hardened, and produces these dreadful diseases.

[illegible] Ulcerated Sores, by [illegible] these LIFE MEDICINES [illegible] all the humors, [illegible] and Dead Complexion, [illegible] upon the fluids that [illegible] state of which occasions [illegible] sallow, cloudy, and [illegible]

[illegible] very short time will [illegible] RHEUM, and a [illegible] clearness of the skin. [illegible] INFLUENZA will [illegible] one, or by two even in [illegible]

PILES. As a remedy for this most distressing and obstinate malady, the VEGETABLE LIFE MEDICINES deserve a distinct and emphatic recommendation. It is well known to hundreds in this city, that the former proprietor of these valuable Medicines was himself afflicted with this complaint for upwards of THIRTY-FIVE YEARS; and that he tried in vain every remedy prescribed within the whole compass of the *Materia Medica*. He however at length tried the Medicine which is now offered to the public, and he was cured in a very short time, after his recovery had been pronounced not only improbable, but absolutely impossible, by say human means.

FEVER AND AGUE

For this scourge of the western country these Medicines will be found a safe, speedy, and certain [illegible] leave the system absolutely [illegible] — a cure by these [illegible] TRY THEM, BE SATISFIED.

Liver Complaints, [illegible] OF APPETITE, and [illegible] medicines have been [illegible] results in cases of this [illegible] and SCROFULA, in its [illegible] most powerful action [illegible] NOTHING SWEATS [illegible] COMPLAINTS of all [illegible] HEART, PAINTER'S COLIC, are speedily cured.

MERCURIAL DISEASES.

Persons whose constitutions have become impaired by the injudicious use of MERCURY, will find these Medicines a perfect cure, as they never fail to eradicate from the system all the effects of Mercury infinitely sooner than the most powerful preparations of Sarsaparilla. A single trial will place them beyond the reach of competition, in the estimation of every patient.

BE CAREFUL OF COUNTERFEITS.

Several have lately been discovered, and their nefarious authors arrested, both in the city of New York and abroad.

Buy of no one who is not an Authorised Agent.

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Montreal, Feb. 18, 1850. 126-69

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HEAD QUARTERS.

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N. B.—LUNCHEONS supplied at ANY HOUR.

BONAECOURS STREET,
Montreal, October 9, 1850. 223

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NO. 19, NOTRE-DAME STREET,
MONTREAL.

THE above HOUSE, being situated near the PARADE GROUND, DALHOUSIE SQUARE, THEATRE ROYAL, and within a few doors of the FORMER HOTEL, so favorably known by the above name—will be ready for Visitors early in May, under the Management of the Subscriber, who assures them that, in point of comfort, it shall be second to none on this Continent.

GEORGE F. POPE.
Montreal, April 17, 1850. 85

UNITED STATES HOTEL,
BY L. H. BARBER,
MAIN STREET, ST. ALBANS, VERMONT.
March 3, 1850. 68

MRS. A. HAMILTON'S PRIVATE BOARDING HOUSE, No. 118, CRAIG STREET, (West,) Montreal.

A few respectable Young Men comfortably accommodated at moderate terms.
September 7. 202

THOMAS E. LOVETT & Co.,
GENERAL COMMISSION MERCHANTS,
42, WATER STREET, NEW YORK.

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J. K. BETHUNE,
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January, 1850. 61

FOWLERS & WELLS, PHRENOLOGISTS, No. 131, Nassau Street, Clinton Hall, NEW YORK, Publish Works on Phrenology, Physiology, Physiognomy and Magnetism. Verbal and Written Descriptions of Character, furnished when desired.

ORSON S. FOWLER,
LORENZO N. FOWLER,
SAMUEL R. WELLS.
January, 1850. 12m.-49

VETERINARY HOSPITAL.

MR. TURNER (late acting V. S. to H. M.'s 7th Regiment of Hussars) begs to inform his numerous Friends, that he has, in compliance with their wish to that effect, RESUMED his PRACTISE as a VETERINARY SURGEON, and is for the present to be found at Mr. PATERSON'S stables in rear of Little St. James Street. Mr. TURNER hopes, in a short time, to make arrangements for larger Premises, a Shoeing Establishment, &c.
Montreal, August 23, 1850. 189

MACRAE & WOOD,
ADVOCATES,
No. 23, Little St. James Street, Montreal.
GEORGE MACRAE.
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June 5, 1850. 122

W. E. HOLMES, ADVOCATE, heretofore of the firm of Rose & Holmes, will hereafter practice alone. Office, 25, Little St. James Street.
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GEORGE ARMSTRONG,
CABINET-MAKER & UPHOLSTERER,
CORNER OF *McGILL & CRAIG STREETS*,
(Hay-Market Square,)
MONTREAL.

G. A. has REMOVED to the above Stand, and begs leave respectfully to tender his thanks to his Friends, and the Public generally, for the liberal patronage they have hitherto bestowed upon him, and hopes, by strict attention to Business, and promptitude in execution of Orders, to merit a continuance thereof.

N. B.—FUNERALS attended to.
August 29, 1850. 194

DAGUERREOTYPE.

MR. DOANE begs respectfully to acquaint his friends and the public that, by the aid of a recent improvement, he is enabled to take Pictures almost instantaneously, so that the expression of the countenance may be retained more accurately than by a long sitting. Children may be taken with much more certainty than heretofore.

He has for sale a large supply of Daguerreotype material, including a quantity of the finest French Plates, lately imported from France. Also Buffs for taking instantaneous Pictures.
August 28, 1850. 193

CUTLERY.

WM. WARREN, CUTLER, and IMPORTER OF HARDWARE, 168, *West End, Notre Dame Street*, (Sign of the Golden Scissors,) Montreal, has constantly on hand, from the best Makers in England and America, a choice assortment of very superior Pen Knives, Scissors, Table Knives and Forks, Warranted Razors, Surgical Instruments, Joiners' Tools, Cast Steel Files, Magic Razor Strops, Rupture Bandages, and Housekeeping Hardware—the whole of which will be disposed of Ten per Cent. lower than the same quality of Articles can be purchased in this City.

Every description of Cutlery Ground, Set, and Repaired, in the best manner.
Montreal, September 7, 1850. 202

C. DORWIN
EXCHANGE AND MONEY BROKER,

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Also, DRAFTS on BOSTON FOR SALE.
April 15. 84

THE highest Market Price paid for AMERICAN BANK NOTES.

C. DORWIN.
Montreal, November 4, 1850. 250

MONTREAL BATHING ROOMS,
No. 23, *McGILL STREET*,
WILL BE OPEN EVERY DAY, during WINTER, from SEVEN o'clock in the Morning till NINE o'clock at Night.

H. ENNIS.
December 6. 264

THE GARRICK CLUB are prepared to LEASE the LARGE ROOM, in which they perform, for CONCERTS, SOIREES, LECTURES, &c., on the most reasonable terms.

Apply at the Rooms, or to

F. S. JUDAH,
Secretary.
Montreal, December 25, 1850. 272

ANNIVERSARY MEETINGS.

Montreal Auxiliary Bible Society.

The Anniversary meeting of this Society was held in the Wesleyan Church, on Wednesday evening. The meeting was more than usually large, the Church being crowded above and below. A. F. HOLMES, Esq., M.D., presided. The proceedings were opened by devotional exercises. The reading of the Scriptures and Prayers was by the Rev. JOHN JENKINS.

A. F. HOLMES, M. D., made a few remarks stating the nature and the objects of the meeting.

The Society's Report was read by the Reverend WM. TAYLOR, D.D. The length of this Report precludes our publishing it in full, but we give below a synopsis:—

This document mentions the appointment of a Sub-Committee, on the Depository, the general agency and the expense of the annual report.—This Sub-Committee say nothing on the first of these subjects, but on the second, regret the want of means for the employment of such an agent, and recommend an appeal to the Parent Society in England. The Parent Society have also made a free grant of the whole stock in their Depot, in this city, to this Society, amounting to 12,8 Bibles and 13,4 New Testaments, valued at £361 Sterling.

The Committee go on to say, that they adopted the recommendation of the Sub-Committee, and that the result of the appeal to England, was a grant of £100 sterling, for one year, for the agent. The Rev. H. Budge was thereupon elected.

In the course of the year, the Committee granted to seven steamboats between Montreal and Kingston, 14 Bibles and 28 New Testaments.

The whole issue from the Montreal Depository this year, were 7407 bibles and testaments; less by 574 than last year; but making a total since the establishment of 132,512.

These grants amounted in value to £106.

After going over the various branches of the society, in different parts of the Province, the Committee turn to the Parent Society in London. It issued the past year 1,136,695 copies of the holy scripture; 29,177 over the issue of the preceding year. Its income was £91,634; expenditure £97,246. Its issues from its commencement have been 23,110,050 copies. The value of its grants in all quarters of the globe were £40,884 8s. 3d.; and the free subscriptions to its funds were £40,981. They also gave some statistics of the American Bible Society, viz: copies issued last year, 613,39; total since its establishment 6,980,535. Total income $284,614, of which free subscriptions are $116,794. Free grants $117,494.

The Rev. C. BANCROFT rose to move the first resolution, which he read as follows:—

"*Resolved*,—That the Report now read be received and printed under the direction of the Committee, and that the following gentlemen be the Office-Bearers for the ensuing year, with power to add to their number, viz:—

President—A. F. Holmes, M.D.
Treasurer—D. Davidson, Esq.
Vice-Presidents—Captain J. H. Maitland, Jas. R. Orr, Esq., Hon. James Ferrier, John Mathewson, Esq.
Secretaries—Rev. William Taylor, D.D, Foreign Secretary; W. C. Evans, Esq, Geo. Platt, Esq., Recording Secretaries.
General Agent and Depositary—Mr. J. Milne.
Committee—All Ministers of the Gospel resident in the City, Messrs. John Smith, Henry Vennor, John Redpath, Henry Lyman, David Ferguson, James Hearle, Samuel Mathewson, James Court, John Birks, Joseph Wenham, John Sinclair, James Mathewson, John Holland, James Patton, Benjamin Lyman, Jacob DeWitt, M.P.P., George B. Muir, Robert MacDougall, Joseph McKay, Hugh Allan, Thomas M. Taylor, Henry Morgan, E. C. Tuttle, M. H. Seymour."

He considered it a great honor and privilege to get up for the purpose of addressing such an immense assembly, especially at such a time as that. There was no doubt the present was a crisis in the world's history, in which it was of the last importance to circulate the unadulterated word of God. It might seem more fitting that others on the platform who were older than he should address the meeting, but as he had been called upon to speak he would say those words which God put into his mouth. He thought that at these Anniversaries people were too apt to forget that the word they were anxious to distribute was also the food of their own souls, and upon which their own salvation depended,—that was a great error. The word of God at this time required to be distributed to check the advances of Popery; and the question was, if they should have an open or a closed Bible. The aggression of the Pope of Rome was not only directed against the Church of England, but also at the Bible. He had much pleasure in moving a resolution for the adoption and printing of the report that they had just heard read; for it was only by the publication and distribution of such intelligence that interest could be kept up among the people. In the report that had been read there was something that was encouraging and the reverse, as indeed there was in all reports; but in the present instance encouragement had the predominance. The treasurer had a balance on hand. The treasurer spoke of the gratitude they owed to the parent society for the aid it had rendered them. He believed gratitude was due to that society. That society had indeed done wonders. It was only in 1804 when a few met together with the design of its formation, who had then very little idea of the position it was destined to attain. And now he understood that at the Industrial Exhibition, that was to be held at London, the Society intended to present a copy of the Bible, translated in the languages of all those who would assemble at that period. That would be the most extraordinary thing there. The Rev. gentleman here proceeded to dilate upon the magnitude of the power and the glory of England. He knew that some people objected to the system of Colportage; but he need not go on at length to answer those objections, as he had no doubt they had been answered again and again, from every pulpit in the city. He was in favor of the system, and was of opinion that Colporteurs should be sent all over Lower Canada. He related an anecdote that came under his personal observation, of an old Canadian woman, who seemed to be much affected, and much impressed with the subject of religion, so much so, that when she spoke of the subject, she generally burst into tears. He found that this woman had a Bible in her possession, which had been left with her by a Colporteur, as he imagined, as she said it had been left with her by some one who passed through her village. On conversing with this woman, he was surprised at her acquaintance with many fundamental truths of our religion that we held dear. But he found that this woman's friends would not allow her to read her Bible in peace, and one day she came to him, and asked him if he would allow her to read in his room. He replied certainly, with great pleasure. She read for three hours, and he, a minister of Christ, felt humbled before that poor woman. He cited that case as one effect of Colportage. He thought we should be answerable at the day of judgment, if we did not send the Bible to the French Canadians. (Cheers.) They could not force the French Canadians to read the Bible, but their duty was, to give them an opportunity. The Secretary had stated that the extreme cheapness at which Bibles were furnished, led to their partial destruction in some cases, as in the tearing off of covers, &c, but that was no argument against furnishing cheap bibles, and he might cite an instance in illustration of this view. It was, that a leaf of a Bible had once been used for wrapping up half a pound of butter, and on which leaf there was written, the words, "man shall not live by bread alone." The man who bought the butter read and pondered those words. Shortly after, a Colporteur went round with the Bible, in which the man found the words that had struck him so much on the leaf, and when he perceived they were the Words of God, he first cried, and then laughed, and ended by giving praise. The Rev. gentleman, in conclusion, made some remarks upon the state of the Parent Society, and in the interest that kings and the great men of the earth were beginning to take, in Bible Societies, and the distribution of the Bible.

The Rev. WILLIAM RINTOUL in seconding the resolution, stated that he seconded the very sentiments by which the mover supported the resolution. He had for thirty years past occasionally taken part in Bible Society meetings in various parts of Britain and Canada. He had met on platforms such men as Joseph Hughes, one of the original founders of the British and Foreign Bible Society, and Mr. Grimshawe, the Biographer of Leigh Richmond; but had never attended a more numerous meeting. He congratulated the Chairman for being called to preside over it. One of the greatest Generals of Britain, Sir Ralph Abercrombie, had said that he never felt himself in a more honoured station than when, as an Elder in his Parish Church in Scotland, he was carrying the Communion elements to the parishioners at the Lord's table. So Mr. R. said he thought the Chairman more honoured in his present position than in any he could occupy in his honorable profession or in the University to which he belonged. He said, that in listening to the speakers on former evenings, he observed something like a favoritism in some, to some particular Society, one preferring the Tract, another the Sunday School Society; yet, he believed, all would unite in ascribing a kind of headship to the Bible Society, and that simply because it was a society whose single object was to circulate the Bible throughout the land. Still, said Mr. R., as in the natural body, to quote the Apostle Paul's words, "The head could not say to the hands, or feet, or eyes, I have no need of you." So the Bible Society could not say to the Tract, or Missionary, or Sunday School Society, I have no need of you. He supposed, that the large congregation whom he was addressing might be, in regard to spiritual character and privileges, a fair representation of Christian Society in any town in Britain. And, he presumed that their houses were all pretty well supplied with Bibles. He reminded them, that the labours of Bible Societies, especially those of the B. and Foreign, which came had poured into the world 24 million copies since its institution, had contributed very much to the abundance of the Word of God. He had often looked with wonder at a small diamond testament of the London British and Foreign Bible Society, which could be purchased for 6d. currency, in Canada West, or a testament with the Scottish psalms and paraphrases which could be purchased there for a York shilling. This was a result of association for printing and distributing the bible. He reminded them of the contrast of the days in England, when one bible was found in a parish chained in the Parish Church as was the case at an early period of the Reformation; or in Scotland, when in 1579, by Act of the Scottish Parliament, every householder worth 300 merks Scots of rent, or yeoman or burgess worth £500 Scots, was obliged to have a bible and psalm book, for the use of their families, and a Searcher General for Bibles was appointed to mark the bibles in every house, so as the bible of one family might not be sent to another to evade the law. Scotland, he stated, was a land of light in those days compared with some places in Canada East. Here, among the French Canadians, the bible is absolutely wanting; and, worse than this, the Romish Clergy with the *mandement* of Bishops, and the encyclical letters of the Pope, stood between them and the Bible; he concurred with the preceding Speaker, in urging a more extended Colportage of the Bible; he thought with his friend Mr. Wenham, who had addressed the Tract meeting last night, that, if the Committee were to come before a meeting like this, and tell them that they had run into debt, i.e., were under engagements beyond their receipts, for an extended Agency and Colportage, the debt would soon be cancelled. He confessed he would rather hear of this than of a balance in the Treasurer's hands, in favour of the Committee.

Rev. A. F. SPALDING rose to move the next resolution, which he read as follows:—

"*Resolved*,—That in the present religious state of this Province, the Churches of Christ are called to especial diligence in giving a more extensive circulation to the Word of God; and this meeting recommends it to the serious consideration of every Christian, whether is not resting upon him, in relation to this duty, a personal responsibility yet undischarged."

This resolution was simple in form, and the state that it referred to, was palpable to all. The rev. gentleman here made some preliminary remarks on the British and Foreign Bible Society, with a view of showing the immense number of Bibles that it caused to be put in circulation; and contending that in the face of the immense number of Bibles that were circulated in other countries, it was discreditable to Anglo Saxon energy that half a million of inhabitants in Canada should have its use prohibited. He was a stranger here, and did not know much of the details of the state of the country, but that was not needful, and he had seen enough of the effects of the prohibition of the reading of the Bible as any body else might do by simply walking along the streets. A brother had on another occasion referred to negative Christianity. He might say that he came from the capital of that state of Christianity, for it had its strong hold in his native city of Boston. They had here one kind of positive Christianity that prohibited the Bible, and there they had a negative Christianity with the Bible. One of his brothers, on the preceding evening, had referred to the case of Professor Webster; he might also say, with reference to this, that he was intimately acquainted with the murdered man, and could recognise even his mangled remains; he likewise knew Professor Webster. He referred to that case now for the purpose of stating that Professor Webster held the doctrines of this negative Christianity. The Rev. gentleman went on at some length to refer to the Bull of Pius, and he hoped that England would be the last country to which the Pope would send any more missionaries. He hoped that time would never come when Protestantism would be subject to Romanism. The resolution referred to the personal responsibility that attached to every one, and that he could not too strongly impress upon all present. Those who knew their duty and did it not, would be answerable for the dereliction at the last great day. He would put it to each individual present, if they had done all they could for the salvation of souls that were as valuable as their own.

The Rev. JOHN IRVIN seconded the resolution. The object to which it referred was dear to every Christian heart. A poet had said—

Lives there a man with soul so dead,
That never to himself had said,
This is my own, my native land.

Now, although he had not been born in Canada, he felt identified with it as the country of his adoption, and felt interest that the half million of Catholics which it contained should receive the unadulterated word of God. The Protestants of Lower Canada were but a small handful, when compared with the hosts of Catholics. We loved them, but we hated popery. (Cheers.) We must send them the pure and unadulterated word of God; but we should meet with formidable opposition, for not only was there the absence of the Bible, but there was the influence of the priests against its being read by the Canadians, and distributed among them. In the command "Go forth and preach the word to all nations," they were enjoined to distribute the Bible. The Reverend gentleman here at some length made a comparison between Roman Catholicism and Protestantism, illustrating his argument by referring to the present state of Roman Catholic nations, and more particularly the degraded condition of Spain, where there was one monk, priest, or nun, to every fifty inhabitants. That was the perfection of Catholicity as it was called.

Rev. Mr. CAUGHEY supported this resolution, he might say that he stood there as a pilgrim, for he had travelled over many countries, Catholic as well as Protestant, and had never felt more delighted than he did that evening. It seemed to him that there was a heavenly influence pervading the meeting. Different ministers of religion, the representatives of various sects, like planets of the solar system, revolved around the sun of the Bible. He loved the word Bible—it was from the Greek, and meant book—and that was the most Remarkable Book that was ever written. There was about the Bible an interference, that permitted no rival. The Roman Catholic might turn the Bible out of his house, and denounce it, but if he kept it and read it, it would not permit that he appealed to Rome. It had been beautifully said, that God revealed himself to us by his word; we revealed our minds to him by prayer; but there was still another way, and that was by contributing to the Auxiliary Bible Society, as by that means the word of God would be distributed, and God revealed to men, to Catholics, and devils. (Cheers and laughter.) The reverend gentleman made running remarks at some length, and during the course of which he was loudly cheered.

The resolution was put and carried unanimously.

Rev. Dr. WILKES rose to move the next resolution, but at that late hour, and after all the admirable speeches which had been made, although he had intended to make some remarks, he would sit down with simply moving his resolution, which he read as follows:—

"*Resolved*,—That this meeting rejoices in the success with which, during the past year, it has pleased the Head of the church to crown the efforts of the British and Foreign Bible Society, and all kindred confederates. Especially would it record its gratitude to the Managers and Committee of the Parent Institution, for that increased aid by which the Auxiliary Society is enabled to secure the entire services of a Travelling Agent; and, further, this meeting earnestly prays that both their efforts and ours may henceforward be attended with yet more signal marks of the Divine blessing."

Rev. Mr DEWOLFE would also dispense with making a speech, and seconded the resolution.

The resolution was put and carried unanimously.

The collection was then taken up. It amounted to £32.

The Rev. Mr. CAMPBELL afterwards made a few remarks, with a view of showing the opposition of the Roman church to the Bible Society; and read some extracts from an encyclical letter of Pope Gregory XVI, in which this society was very strongly condemned.

Rev. Dr. WILKES stated that colporteurs had formerly distributed Bibles among the French Canadians as far as was practicable, and he had no doubt it was one of these, that the woman referred to by the Rev. Mr. Bancroft had obtained.

The Doxology was then sung; and a Benediction pronounced by the Rev. Dr. Taylor, after which the meeting adjourned.

French Canadian Missionary Society.

THURSDAY, Jan. 23, 1851.

The annual meeting of this Society was held last night in the Methodist Church. Lieut. Col. Wilgress in the Chair.

The chair was taken precisely at 6½ o'clock, and after a French hymn being sung by scholars from the Institute, the Rev. Mr. Rintoul offered up prayers.

On motion of the Rev. Dr. Wilkes, seconded by D. Davidson, Esq., the Report of the Directors for last year was read, adopted, and ordered to be printed. The Reports of the Treasurer, and of the Ladies in connexion with the Society were also read, adopted, and ordered to be printed. From these reports, the affairs of the Society would appear to be in a very encouraging position. The Committee for the following year was then named as follows:—

PRESIDENT—Lieut.-Colonel Wilgress, R. E.
VICE-PRESIDENTS—Hon James Ferrier, Jos. Wenham, Esq., John Redpath, Esq., Rev. Wm. Taylor, D.D., John Dougall, Esq.
TREASURER—James Court, Esq.
HONORARY SECRETARIES—Rev. J. McLoud, Rev. John Jenkins, Rev. H. Wilkes, D. D.
GENERAL SECRETARY—Rev. John Black.
COMMITTEE—Rev'ds. A.D. Campbell, W. Bond, C. DeWolfe, F. H. Marling, C. Lavell, J. E. Tanner, F. Doudiet, W. Rintoul, A. F. Holmes, M.D., Captain Maitland, Messrs. James R. Orr, Wm. Lyman, Henry Vennor, James Milne, Joseph McKay, J. Forster, D. Davidson, N. S. Frost, R. Anderson, W. Hutchison, L. Paton, J. Baylis, E. L. Montizambert, H. Morgan, N. S. Whitney, J. C. Becket, J. Ferrier, jun., H. Mathewson, J. Brodie, F. Starr, Peter Redpath, Dr. R. P. Howard.

The Rev. W. BOND, seconded by J. REDPATH, Esq., moved the second resolution as follows:

"*Resolved* 2.—That all missionary experience shows the importance and practicability of laying deeply the foundations of future success in the Scriptural education of the young; and, therefore, the educational efforts of this society, should hold a prominent place in the sympathies and prayers of its friends."

He said that the resolution naturally divided itself into two parts—the importance of Scriptural education, and the necessity for the prayers of the friends of the Society. On the matter of education he would not be expected to say much. There was not an individual who would say that education was not good for himself. But there were different kinds of education, one was for this life,—a pounds, shillings and pence education,—which regarded not man as possessing a living soul that was either earning a place in heaven, or sinking to perdition. Another kind was for making a wise man; what is called a philosopher, a man who is to know and comprehend everything in the material world. Such education led to infidelity, and sent forth man a proficient in all the means, and possessed of all the power to do harm to his fellows. Another would confine itself to teaching the catechism and prayers and formularies of a Church. But he would lay down Scriptural education as the one which gave life to man, and sent him forth not only fitted for the world, but for eternity. But some might sarcastically say, would you give nothing but the Bible?—Yes, for this life and the next he would give nothing but the Bible. That man is the most successful in commercial affairs, and in his business, at the last, who has been taught to take the Bible for his guide. But it is asked, does not this tend to narrow the mind? How can the man be contracted in soul, who has learned to love his neighbour as himself, and to look upon the whole world with affection? who is taught to rise above the things of earth and ascend to heaven, by the efficacy of the word of God? He would appeal to all present, whether those who took the Bible and nothing but the Bible for their standard, were not more liberal, more expanded in sentiment and feeling, than those who rejected it. But could there be no compromise? Compromise! with whom? The Roman Catholic made no concession, but would take all offered him, and turn round to ask for more. The Roman Catholics say, that Protestantism must go down. He desired to meet them, but they cannot be brought into a fair field, where he felt sure, error could never hold its ground against the truth. He would say then no compromise; but the Bible, and nothing but the Bible. He now came to the other branch of the resolution. If he had Dr. Duff on one side, and the Bishop of Calcutta on the other, he would show what zealous prayers and zealous sympathies had attended in the East, but as he had not, he would for the moment give some experience of his own. When he first came to the country, he was employed as a Missionary, and laboured much in out-lying schools. Through the assistance of a Society in England, he was able to open 14 or 15, and now in that quarter there would be 60 or 70 schools, and well attended. That was a result of scriptural education. He read a few lines from a letter of the Bishop of Newfoundland, expressing his conviction that that Society's schools were the means of preserving the Protestant faith in that desolate land, and he (Mr. Bond) knew from his own experience that this was correct. He would now turn to Ireland, to Ireland so lovely in natural appearance, so clouded in religious sentiment. Was there a soul present, who did not pity her crushed condition? but brighter days were in store. It was seen from the stateman just read by Dr. Wilkes, that light was breaking and spreading over that unhappy land. He then would speak of England. His whole soul warmed to his native land, and he gloried in England. And why so? Was it the prowess of her army and navy that made him glory in her? He gloried in them too, and in the wisdom of her senators, and he felt proud that there were no fetters for a slave upon British soil. But he gloried most in the noble stand taken by her people against Papal aggression. That was done by the lower ranks in England, her bone and sinew. We had little confidence in the higher classes, but the scriptural feeling of the masses was sound. Yet let Rome beware. The very men who had gone over to her would yet work her trouble. Those men cannot throw aside their training, and forget their early principles. Even now some of them were resisting the worship of the Virgin Mary, and others were rejecting the prayers to saints.—Differences might exist, and did exist among Englishmen on minor points, yet those who dissented from the Church of England united with her now in withstanding the assumptions of the Pope, and in preserving the great principle of Scriptural education. He would next speak of Canada, which he loved only next to England. But here he saw the people enclosed in a network which kept them in ignorance, or allowed them to escape only by infidelity. But he hoped that by efforts such as those now used, that network would be cut, and the mind be set free. The Society asked the prayers and sympathies of its friends to that end, and he doubted not they would be given; and one way of showing their sympathy was by speaking from friend to friend to rally round the Society, and act energetically in the great and glorious cause.

It was then moved by Rev. J. JENKINS, seconded by Rev. F. H. MARLING:—

"*Resolved* 3,—That the continued health of the missionaries connected with this Society, and the measure of success which has been vouchsafed to their labors, call for devout gratitude to Almighty God; and that the earnest prayers of the friends of this Society are requested for a greater effusion of the Holy Spirit to bless its efforts."

The Rev. J. JENKINS said that he was delighted with the Protestant tone of the meetings which had been held in that church this week. It would be felt through Canada during the present eventful year. It was most refreshing to him to be reminded by these meetings that Protestantism was one. Yes the unity of Protestantism was to Roman Catholics a startling fact. The prejudices of early education may make Protestants take a certain form of worship, but their differences were only in non essential forms. He would appeal to those around him, whether Protestantism was not ONE. The agency of the Holy Spirit was the same, and worked the same. He could take his Episcopal brother, and his Presbyterian brother by the hand, and say they were all one in Jesus Christ. He said the resolution called upon them to be grateful for the success, that had attended their efforts, and to pray for the health of the Missionaries. Some might think that it was an unimportant matter to mention the health of the Missionaries. But let them look how much the success of their work depended upon this. He spoke from experience. When he was in India, nine years ago, with a brother in the missionary labour, their health failed, and they were obliged to give up. The mission was closed, and when their successors arrived, the mission was almost to be made again anew. They must, therefore, pray for the health of the laborer in the Society's work. The resolution called upon them to be grateful for success. Then the Society had been successful. They had in some degree accomplished the end which they proposed to reach, when they set out. What was that end? It was the conversion of the Roman Catholic French Canadian population to the true faith. He would speak out plainly. It was their conversion to the only true faith, as it was in Christ Jesus our Lord. The Society believed them to be living in a dangerous error, and it desired to send them the Bible, that its truths might redeem them therefrom, and give to them the same freedom as we ourselves enjoy. It was for that purpose the Society was established. It did not profess to have done great things; it was glad to have effected small things. But it was not satisfied. Nor would it be until the Bible had been put into the hands of every Roman Catholic family in Lower Canada, as well as fetters forged for their souls by the Roman Catholic Church were riven asunder, and men's minds made free. He wanted Lower Canada to be made free, free in matters of politics, in matters of education, in matters of religion, entirely free, and by means only of the Bible. Had the audience listened to the report read by Dr. Wilkes? If they had they had heard the measure of success that had attended the efforts of the Society. They had also heard from the Rev. Mr. Bancroft, on a previous evening, the cheering instances which had come within his experience. But many more might be given, and some which it would be dangerous to put in print.—Was it to be accounted nothing, that there were at this moment some French Canadians now distributing religious tracts among their countrymen? Was it nothing, that many French Canadians were now reading their Bibles? When perusing the report which would soon be printed, the Roman Catholics must say that the ideas of Timothy's mother and grandfather differed widely from theirs. Was it to be for ever tolerated, that the people should never be permitted to read the Scriptures; that even their lawyers and men of education might have anything else, but that they should not have the Bible? Was it nothing, that the Bible was now possessed and read by many a family, who were led to seek a purer faith than the corruptions of Rome allowed? Was it nothing, that Bible education and Bible feeling were advancing in the country? Nothing, that one hundred youths were now receiving a Scriptural education at the Society's schools, and were training to a purer, a living faith? It was, indeed, something that some of those faithful few had left this world, and were now before the throne of God to tell what had been done for them. But did the Society claim anything for all this?—No! not unto them was the credit, but to the working of the spirit of God upon the heart.—When they reviewed the difficulties they had to encounter in prosecuting the work, they found them neither few nor small. The prime difficulty was the natural enmity of the human heart, which opposed all evangelical effort. They had also met with opposition, let them just think of the organized phalanx arrayed against them. There were Bishops, and Priests, and Deacons, and Acolytes, to say nothing of Nuns and Sisters of Mercy, and so forth; and there were also hosts of orders under various names, Jesuits and Frères and others, all interested in keeping up delusion. And when he considered their strength, he sometimes wondered that they looked at such feeble folks at all, or deigned to notice their proceedings. They boasted the strength of their hosts. They had not despised that small Society as the giant did little David. No! their craft was in danger. The church was shaking to its foundations, and they had taken the alarm.—Yes, and every priest was arming for the conflict, and the Bishop with his crozier, the Cardinal with his red hat and stockings, and Rome was quaking. He would call attention to yon fact, and if there were present any right minded Roman Catholics, they would appreciate it. When the French authorities entered Rome, they were to be assigned quarters in the buildings of the Propaganda, but this use of them was averted by the intercession of Mr. Cass, the American Minister. On the restoration of the Pope, Mr. Cass begged the privilege of having a chapel, for the use of Protestants only, and the request was granted.—But now look to the liberality of the Church of Rome! Mighty boasting had been made that it had become liberal, that it was not the intolerant body it once had been; and well might the boasting be made, for never had it been guilty of such an instance before. But by and bye that chapel was shut up. A Protestant congregation could not be tolerated within the walls of the Eternal City. Roman Catholic liberality could not continue at that point. Yet when Cardinals were sent to England, and the country divided up by the same Pope, and it is resented by the people, these Roman Catholic priests have the face to say that Protestantism is illiberal. The "No Popery" cry is complained of as an insult to the Romanists, but the "No Protestant" cry in Roman Catholic countries is no insult to Protestants. That same spirit which shut up the Protestant Chapel in Rome, would close the Protestant Churches in the city of Montreal. This was the old spirit of Rome, and let men say what they would, it was the present spirit of the Roman Catholic Church. In addition to the open opposition of the French priests here, the Society had to encounter secret opposition,—the lying slanders of an unscrupulous enmity; but they were ready to meet that and ten times more. They would proceed like the great father of the Reformation, who when cautioned against entering Worms for fear of bodily injury, on account of his opinions, replied that if there were as many devils in Worms as there were tiles on the houses, he would brave them all.—This was their spirit also. The resolution called for prayer. The Society did not call upon the civil power to shut up the Roman Catholic Churches; it depended not upon human wisdom, nor prudent management of the Committee, but asked for prayer. The Holy Spirit was promised to those who should ask; and if ever Canada was to be saved, to blossom as the rose, it must be by the blessing of the Holy Spirit upon their present work.

Rev. Mr. MARL