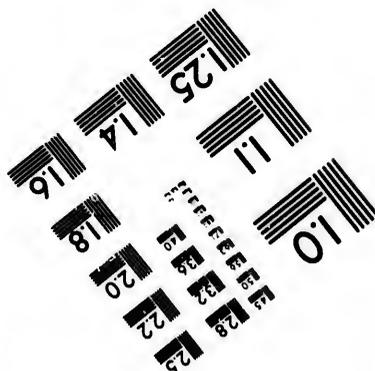
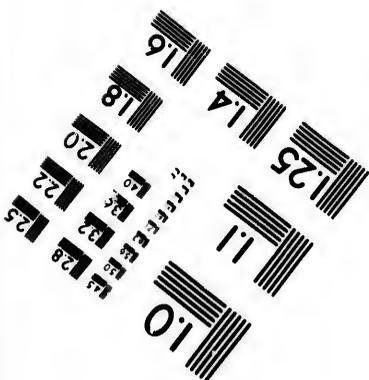
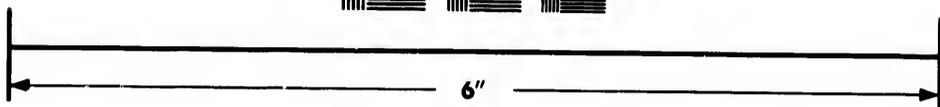
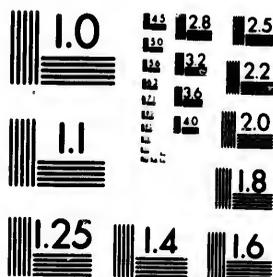


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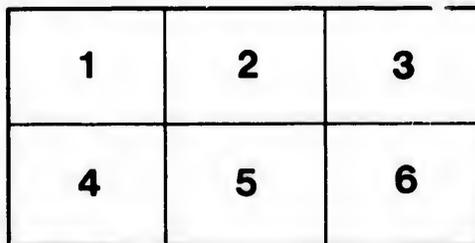
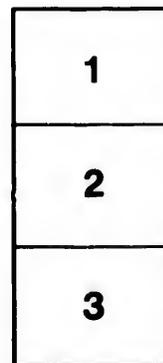
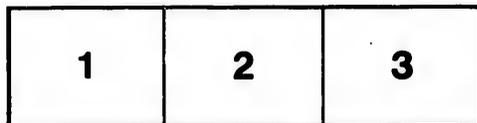
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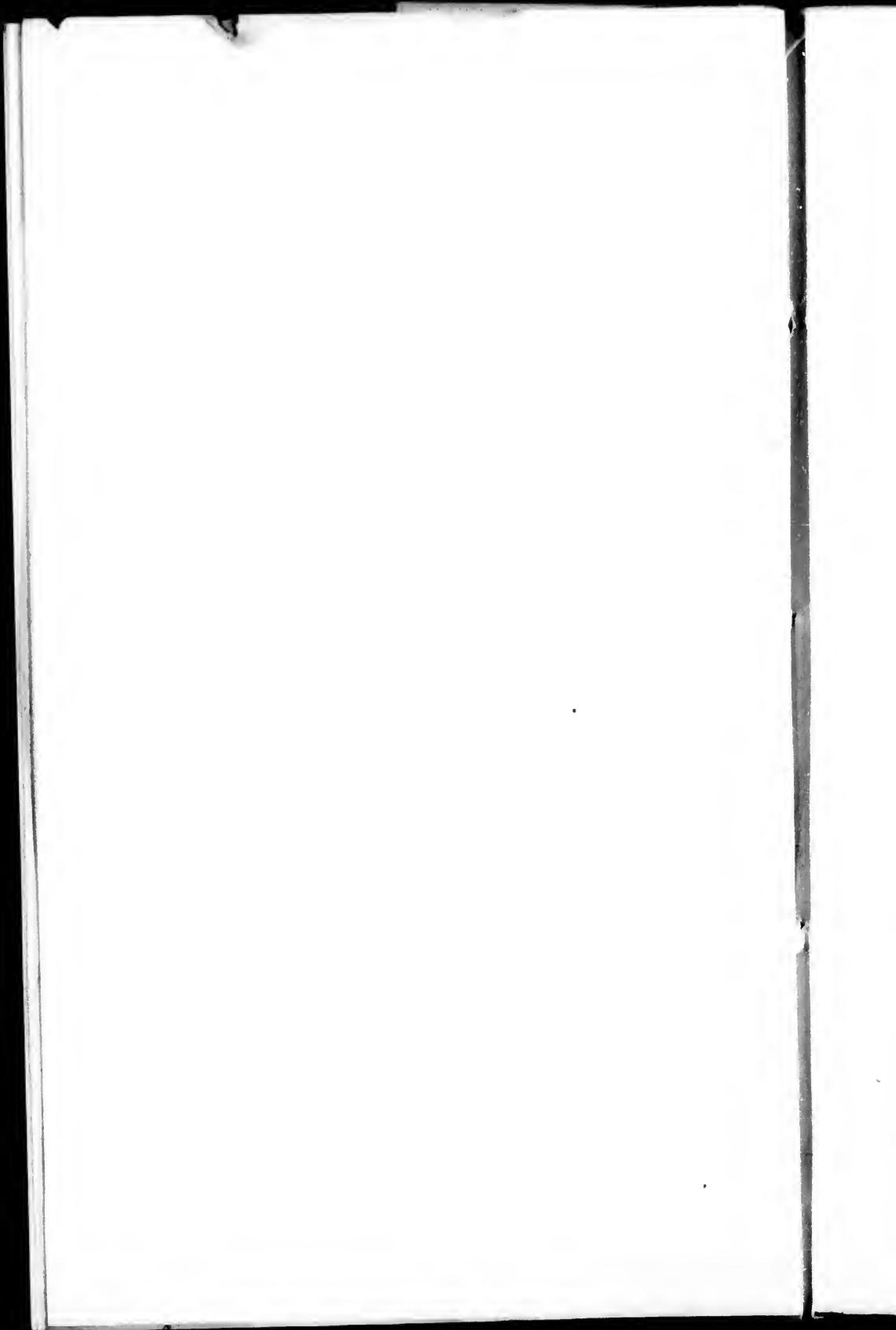
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# REPORT

OF

THE COMMITTEE OF THE SYNOD OF THE  
PRESBYTERIAN CHURCH

OF CANADA,

(In connection with the Established Church of Scotland.)

APPOINTED TO CONDUCT

## THE FRENCH PROTESTANT MISSION

IN CANADA EAST.

JULY, 1842.

MINISTERS ARE EARNESTLY REQUESTED TO BRING THE CLAIMS OF  
THE MISSION BEFORE THEIR CONGREGATIONS.

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MONTREAL:

PRINTED BY JAMES STARKE & CO.

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## R E P O R T .

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THE Committee appointed to conduct the French Protestant Mission in Canada East, submit a statement of their operations during the past year, and beg leave to offer a few suggestions respecting the measures proper to be adopted by the Synod in following out their missionary work among the French Canadians.

Immediately after the deliverance of the Synod on the Reference from the Presbytery of Quebec, respecting Mr. Lapelletrie, one of the members of the Committee was apprized that some secret opposition was made to the reception of Mr. Lapelletrie into our Church. This elicited a correspondence, that not only confirmed the high opinion your Committee had formed of the excellency of Mr. Lapelletrie's character, and the propriety of the measures they had been instructed to pursue, but also, that the opposition arose from the false persuasion that a French mission immediately connected with our church, would retard the progress of evangelization among the French Canadians, from the sectarian aspect which it might appear to have, and because it would prevent that friendly coöperation of all denominations of Christians which the immense extent of the field of labor demanded. When men of various shades of opinion on religious subjects are conjoined in a great enterprise, it often happens that in order to preserve the bond of connexion unbroken, important principles are lost sight of—principles which, from the general laxity that prevails in these times, are more necessary to be

kept in view by the friends of order and of truth. While the Committee saw no immediate prospect of any scheme going into operation, which would obtain the cordial concurrence and support of men of every denomination, they were fully persuaded that the measures recommended by the Synod in reference to the matter, were not only sound in principle, but would be efficient in operation; and that they would be able more effectually, consistently, and perseveringly to conduct the mission under their own immediate direction and control, than if they had to abandon important principles, for the purpose of securing the coöperation of others who might not on every point be of one mind with them, either with respect to the great object in view, or the mode proper to be pursued for accomplishing it. While they heartily pray that the exertions of all others may be crowned with abundant success, who are engaged in holding forth the light of divine truth to a people who are walking in the darkness of superstition and error, they would solicit the prayers of others, that the Divine favour may continue to prosper the work entrusted to them, whose agency, thus far, they desire humbly and gratefully to acknowledge.

The Committee soon after the rising of the Synod proceeded in their Presbyterial capacity with the preliminary examinations requisite, before putting Mr. L. in trust with the glorious gospel of the blessed God. After the Presbytery were fully satisfied with his qualifications, he was subjected still further to a rigid examination in theology and the Latin and Greek languages, conducted in the French tongue, by the Rev. Mr. Campbell, in the presence of several of the members of the Committee. It is but justice to Mr. L. to state, that he acquitted himself to the entire satisfaction of all who were present, especially in theology; and with respect to his classical attainments, he far surpassed the expectations they had formed, from the modest statement he had previously made of his own proficiency, and the circumstances, which, in Providence, he had been placed for several years by-past.

Mr. Lapelletrie was licensed to preach the gospel of the

Lord Jesus Christ, and soon afterwards, (2d September, 1841,) with the customary solemnities, ordained to the holy office of the ministry, and admitted a constituent member of the Presbytery of Quebec (now Montreal.) The services on that occasion were ably conducted in the French language, by the Rev. Professor Campbell; and the Committee are not without the conviction, that salutary impressions were left on the minds of many of the spectators of the Romish persuasion, both of a religious nature, and as affecting the prejudices they entertained respecting the object contemplated in establishing the mission; and that some departed persuaded that the Synod were animated with a zeal for diffusing the knowledge of the word of life, rather than making proselytes to their own opinions.

The ordination of Mr. Lapelletrie to the pastoral charge of the little flock which he had gathered around him, gave them the utmost satisfaction, and greatly encouraged them in the path on which they had entered, of seeking the Lord Jesus Christ in the simplicity of the gospel. From the time they had left the bosom of the Church of Rome, until he who had been the means of leading many of them to the knowledge of the truth, received authority to dispense to them the ordinances of the blessed gospel, they felt as if they had been thrust beyond the pale of the visible Church; and it was to them not a little gratifying, to be brought, by a solemn ecclesiastical act, into the bonds of brotherhood with the members of a branch of the Church of Christ, that maintained in purity the doctrines of his gospel, and to whose Christian sympathy they could look with hope, and on whose encouragement and support they could rely with confidence.

The details of the history of this infant Church will be best related in the language of their Pastor, in a statement he presented to the Committee, which they beg to embody in this Report, and crave that it form a part thereof.

R E P O R T  
OF  
 THE STATE OF THE FRENCH EVANGELICAL MISSION,  
 MONTREAL,

ADDRESSED TO THE PRESBYTERY OF MONTREAL IN CONNEXION  
 WITH THE SYNOD OF THE CHURCH OF SCOTLAND.

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**Fathers and Brethren,**

In laying before you an account of what has been accomplished since my connexion with the Presbytery, it is gratifying to be able to state, that our labour for the evangelization of the Canadian Roman Catholics has not been undertaken without the sanction of the great Head of the Church. That His blessing has hitherto rested upon my humble efforts, gives ground of confidence that in due time a still richer harvest will be vouchsafed.

It is unnecessary that I should dwell upon the opposition which I have met with, both from open adversaries, or pretended friends of the truth, or from the coolness of some who have looked with suspicion upon my efforts since I was more openly dedicated to the work of the ministry. Opposition from enemies to the truth was to be looked for; and if some of the friends of Christ have exhibited a want of sympathy arising from no just cause, this may be ground for deep regret, but not for despondency. The seed of the kingdom will, by God's blessing, take root and spring up, and bring forth fruit abundantly. To Him be all the praise.

For a long time I had felt deeply anxious to collect from the mass of my hearers a little flock, in whose piety I had confidence; to form as it were a centre around which others might be clustered and be firmly bound to the Rock of Ages. Every day's experience showed me more and more plainly that such a separation was imperatively necessary, as well for my own comfort and the good of my hearers, as for the advancement of the work among the population generally. It was necessary to have a *point d'appui*, a defined strong-hold, a light which might be visible to all around; and to be able to gather even a little church of living members, was the object of my earnest prayer.

But difficulties of all kinds presented themselves, and I found myself forced to contend at once against open impiety, opposition and indifference, and often unable to see, even at a distance, the accomplishment of the desired object. Nevertheless I did not despair, knowing that Christ has chosen the weak things of the earth to confound the mighty, and that if he designed to bestow the favour I asked, that all these obstacles would disappear. And so it has proved.

What I then prayed and hoped for, I now find realized, and it is with sincere gratitude that I state, that on last Easter Sunday, this grand wish of my heart was fulfilled by seeing the formation of a small holy family, consisting of seven men and seven women, who had made profession of their faith in Christ, and their belief in the doctrines received by the Church of Scotland.

And now, Fathers and Christian Friends, permit me to turn your attention to the future, convinced as I am that the work to which I am set apart, is in a prosperous condition, and that the prospects before us are by no means discouraging. It would be improper not to say that new efforts are demanded daily both on your part and on mine, in order the better to promote the great work, and to impress upon others, and especially on those connected with the Church of Scotland, the necessity of vigorous efforts on their part for the spread of evangelical doctrines, and the downfall of ignorance and superstition. Although it be true that the morning has begun to dawn, there is yet much to be accomplished before the dispersion of the profound darkness which yet envelops this country. The Church of Christ, clothed with the armour of light, ought therefore to unite and redouble its prayers and efforts for the spread of divine truth, and the general introduction of that kingdom which is righteousness and peace and joy in the Holy Ghost.

There are two points to which, above all, I would earnestly direct the attention of the venerable body, and which seem to demand your most serious consideration. In the first place, the converted Canadians who have abandoned their former superstitions, find themselves exposed to insults; and what is still more painful, are often unable, from their ignorance of the English language, to find employment among Protestants, while at the same time they meet with the most strenuous opposition from the Roman Catholics who refuse to allow them to labour with or for them. Being thus deprived of their only resource for the support of their families, several of my congregation have been reduced to great distress. To remedy this I have tried various plans, but hitherto with comparatively little success, being at one time balled by the indo-

ence of some and by the indifférence of others whose coöperation I endeavoured to secure.

A plan, however, has for a long time suggested itself to me, and although I have hitherto been unable to accomplish it, yet knowing it is my duty, as it is my earnest desire, to devote myself wholly to the spiritual and temporal interests of the little flock over which I am called to watch, I think it is my duty to lay it before you for your consideration.

At different periods many labouring persons of whose piety and industry I had the best reason to be convinced, came to me requesting that I would find them some employment in the city, and expressing their desire to assist me in the work of the Lord. Finding no person to employ them, I have had the sorrow to see those persons withdrawing themselves to a distance, whose industry and piety might have stimulated my dear Canadians, and excited to activity and life, the little congregation. In reflecting on the best means of overcoming this serious obstacle to the progress of the cause, I conceived the plan which I now submit to your consideration. It is that of engaging as *labouring Colporteurs* (ouvriers Colporteurs) mechanics properly qualified, from their piety, their zeal, and their industry, to advance the cause, as well by their Christian efforts as Colporteurs, as by the more silent but no less powerful effect of their example. Such a class of persons might find admission where a minister would not be permitted to enter; the expense of maintaining them would be but comparatively small, since they might receive an allowance only when they were unable to find employment, or in cases of sickness. Such a class of agents might be able to secure, by their good conduct, the confidence of their employers and fellow workmen, and would often find opportunities of conversing with them on religious subjects so as to be able, without the appearance of controversy, to spread abroad through the city, the knowledge of the Saviour. They would also uphold and strengthen the members of my little flock, and, as it appears to me, would be admirably fitted to have influence over the Canadian population, and to introduce and foster among them not only habits of industry, but the principles of pure Christianity, which, while it teaches us to love God supremely, requires us also to labour for the temporal welfare of our neighbours—to be diligent and to provide things honest in the sight of all men.

The second point to which I would direct your attention, and which seems to me to promise to be no less effectual in advancing the interests of the cause, is the erection of a chapel or place of worship. In earnestly soliciting your assistance towards the object, I may be

allowed to say, that I consider such a building not only as important but as absolutely necessary to the success of the cause. Without dwelling on the very limited accommodation which the room now occupied as a place of public worship affords to the stated congregation, as well as to some who might be desirous of occasionally or statedly worshipping with us, you will be convinced of the great influence which such a chapel would exert over the minds of the Canadians, and it is therefore unnecessary to say more on this head.

There is another object, which, as it appears to me, would be highly useful, although the expence necessary for its accomplishment, may prevent its being at present realized. I allude to the establishment of a Mission house, in which accommodation might be secured for the minister and for the schoolmaster and schoolmistress, as well as a school for the children of my congregation, and other Canadians who might be induced to attend. Accommodation might also be made in the same building for the Colporteurs above mentioned, and also at some future time for a printing press if it should be found necessary.

All these suggestions, especially in relation to the erection of a chapel and the establishment of a school, I beg to submit to your consideration. If carried into effect, the mission might become able by degrees to support itself, at least in part, and to prove the source of rich blessings to the French population of the city and of the country at large. It is my earnest wish and prayer, that from your deliberations, your zeal for the glory of God, and for the salvation of souls, the best means for advancing the cause of Christ here, may be found out, and carried into effect. Whether any of the suggestions which I have here made, may be thought worthy of adoption in the way proposed, is of less consequence, so that some other and as effectual agencies be employed. Whatever you may decide upon, cannot fail to be entirely satisfactory to me, since we are struggling for the same great object—the spread of pure and undefiled religion throughout this land. That God may direct and bless all our efforts for the promotion of His glory and the good of souls, is the earnest and daily prayer of

Your devoted servant and brother,

EMILE LAPELLETRE.

From this interesting document it appears that the foundation of this French Protestant Church possessed the characteristic marks of a divine origin. "The kingdom of heaven cometh not with observation." Like that kingdom of which we humbly trust it forms a part, its foundation was not attended with any of those circumstances of pomp or peculiarity that attract human notice. Its members were poor—they courted not notoriety—they made no vaunting professions of their faith in Christ; but the Spirit of God was visibly at work, in convincing them of the errors and superstitions of the Church in which they had been brought up, enlightening their minds in the knowledge of Christ, and enabling them more and more to manifest the fruits of righteousness, and to rely with a humble faith on the Redeemer alone for salvation.

Though a detail of the circumstances connected with the progress of religion in the minds of some of the members of this little flock might afford much interesting information, it is, perhaps, unnecessary to advert to that topic at present. One case, however, requires brief notice, as it occasioned a reference to the Synod, and it may be necessary to explain why action on that reference has not been followed up.

Mr. Thirion, a young man, a native of France, came to Canada about eighteen months ago—he was educated in Paris—well instructed in the Latin and Greek languages, and philosophy, and, if your Committee are well informed, was a graduate of the College of Charlemagne; but on religion he was profoundly ignorant. "At that time," to use his own language, "I may have thought there was a God, but I do not remember that the idea of a Supreme Being occupied much of my thoughts—it formed no part of my education." Thus, ignorant of the most important truths connected with the happiness of man, and in circumstances of extreme destitution, he was found by Mr. Lapelletrie. He received Mr. Thirion into his house, treated him as a friend and brother, and endeavoured to lead him to the Saviour. At first Mr. T. was bold in his objections to Christianity; but being of a candid disposition, he was induced

to read the bible. This exercise he continued, till the truth gradually broke in upon his mind. From the time he received the first glimmerings of Divine knowledge, he studied, with intense application, the word of God, and ultimately acquired a knowledge of the scriptures that was truly surprising, considering the short time he had devoted himself to their study. The knowledge of the truth was not in him without its practical influence: he became more humble and gentle in his manners, more spiritual in his views and feelings, and zealous for the extension of the knowledge of the revealed word of God, among the French Canadians.

Seeing the man who had been the instrument of Divine grace in leading him to "a knowledge of the truth as it is in Jesus," occupying a sacred office in the Presbyterian Church of Canada, he formed a strong desire to become, with him, a fellow-worker, in turning the ignorant from darkness to light, and to be employed in any department of the work of the Lord Jesus Christ that in the mean time Providence might open up to him, in the hope that ultimately he might be deemed worthy "to have committed to his trust the glorious gospel of the blessed God." With this view he addressed a letter to the Synod, through a member of the Committee, expressing his desire to be permitted to enter on preparatory studies for the work of the ministry. The letter was forwarded to the Commission, at their meeting in February last.

Although it may be admitted that there was a want of deliberation and maturity of thought in Mr. Thirion's application, it must be confessed that there was enough to encourage the hope that after the ardour characteristic of a young convert had somewhat subsided, deep and settled views of the sacredness and importance of the Christian ministry might be the result. But the blossoms, though fair, were not ripened into fruit. The Christian character was not fully matured, and from causes that yet remain to be explained, Mr. Thirion abruptly left Montreal, and went to the United States. We may humbly hope, however, that the knowledge of God's word, which he acquired in Montreal, may be abundantly blessed unto himself, and that

it may still accomplish, on some other field, the gracious purpose for which it was sent, and in a no less remarkable manner than if, after having fulfilled a due period of probation, "the Lord had counted *him* faithful, putting him into the ministry."

The Committee have deemed it necessary to advert to this case, for the following reasons:—

1st. To explain why further action will not be taken on Mr. Thirion's letter, transmitted to the Commission.

2nd. To illustrate the prudent and zealous conduct of their excellent missionary, and shew how worthy he is of the confidence the Synod have reposed in him.

The Committee with pleasure report, that the discouragements which your missionary has met with in his work are not of a formidable description, and that the encouragements have been considerable. There has been no attempt at open persecution. He has been always received with respect. The indirect persecution of his people, alluded to in his letter, perhaps, is not more than might be expected, considering the malignant spirit of the apostacy against which he contends, and may be alleviated by the plan he has proposed. The greatest obstacles he has had to contend with are such as result from the want of a proper place of worship, and an efficient system of auxiliary labour. To these points the Committee would earnestly solicit the attention of the Synod, and recommend that immediate steps be taken for the erection of a chapel, which might be so constructed as might, in the mean time, be a suitable house for the residence of the missionary, and a school-room.

To any one who will reflect for a moment on the subject, these objects will appear of great importance. Besides tending to consolidate the congregation, and to relieve the mission of the expense incurred in renting a place for public worship, many other advantages will obviously result from having a simple but neat building, in which the congregation would assemble, which it is unnecessary here to enumerate.

The circumstance that many inquirers after Divine truth come from the country, renders the erection of a mission-

house essentially necessary—many others, it is believed, would be induced to come, who “halt between two opinions,” was there a suitable place for their accommodation; and the facilities that would thus be afforded the missionary, of becoming more intimately acquainted with the spiritual condition of those who come to consult him, would at once tend to promote the success of the mission, and guard against disappointments, arising from imperfect views and instability of mind. A mission-house would also afford a central point, around which any auxiliary agency might circulate.

The importance of connecting the education of the young with the mission will be acknowledged by all; and the Committee have the satisfaction to report, that in addition to his other labours, Mr. Lapelletrie is willing to undertake this duty, in so far as it may be subservient to the grand object of the mission.

The expense of erecting a chapel and mission-house, would not, in the opinion of the Committee, impose an insuperable burden on the Synod. They unwillingly recommend any measure that would press more heavily upon any of the recently formed congregations, many of which are already burdened to the utmost, were they not assured, that there would be but few who would not be willing to bestow their prayers, that God would bless and prosper his own work among the French Canadians, but also, as God had prospered themselves, contribute to the relief of the spiritual wants of their brethren. If every congregation within the bounds of the Synod was to throw its mite into the treasury, an average sum of £4 or £5, from each, for one year, together with what may be collected in Montreal and Quebec, by individual contributions, it is deemed, would form a sum fully adequate for the purpose. If these contributions were continued from year to year, the mission would be greatly extended; indeed, the object contemplated by the Synod can never be efficiently followed out, without having at least one missionary settled in Quebec, as well as one in Montreal, with subordinate agencies for the country—such as preambulating scripture readers, distributors of bibles

and tracts, &c.—in short, a system that would keep the truth continually before the minds of the benighted people. Their ignorance is so gross, and their prejudices so strong, the Committee can see no way by which any decided impression of a religious nature can be made upon their minds, but by constantly and meekly holding forth the word of life—that word which God hath promised shall not return to him void.

For these reasons, the Committee would recommend to the Synod, to establish, as a *Church Scheme*, a *French Protestant Mission*, in support of which annual contributions should be levied from all the churches within their jurisdiction. Besides the sums thus raised, considerable foreign aid may be expected: thus, a mighty moral agency might be put in operation, which would sap the strong foundations of superstition, dispel the prevailing ignorance, and shed a cheering radiance over the land.

The contributions for the past year have been liberal; and though not more than one-third of the congregations, under the jurisdiction of the Synod, have made collections, the funds have been adequate to the current expenses. The letters accompanying the contributions of the respective congregations, all express the deep interest which the people feel in the work, and give the Committee assurance that their assistance shall not fail, so long as the mission is conducted on economical and Christian principles.

The Committee, however, have to express their regret, that so few of the congregations have considered it a duty to lend their aid in this work, more especially since the harvest is so plenteous, and the labourers are so few. They cannot allow themselves to believe, that they who have kept back have been actuated by the godless principle, that all religions are alike indifferent, and that they are under no obligation to relieve the spiritual wants of any beyond the pale of their own communion; but may leave them undisturbed in the belief and practice of fatal errors. In the pecuniary difficulties with which many of the infant congregations have to contend, too good an excuse is unhappily to be found for their want of coöperation;

still, the Committee cannot withhold from view, that several who have taken no notice of the recommendation of the Synod, appear to be in much more flourishing circumstances than others who have joyfully given even out of their poverty to the service of the Lord.

The Committee would also recommend to the adoption of the Synod, the scheme of agency suggested in the report of Mr. Lapelletrie to be employed among the operatives. Much good might be done at little expense. A small committee should be appointed, of which Mr. L. should be one, for following up this agency; and a small sum should be put into their hands to meet contingencies.

The Committee beg leave also favourably to recommend the memorial of Mr. Lapelletrie, transmitted herewith. The expense of living in a large city, and the small salary which he receives, renders it impossible to procure the books that are necessary for reference as well as aids to private reflection. The Committee would therefore recommend, that in the mean time £15 or £20 be put at Mr. L.'s disposal, for the purchase of religious works for the use of the mission.

The only circumstance which is not embraced in Mr. L.'s report, which the Committee consider proper to notice, is, that the average number attending public worship is from fifty to sixty. Most of these are stated hearers: a very few may occasionally be present who belong to other congregations, the rest induced from curiosity or faint convictions of the truth, are irregular in their attendance; but to the latter we must look, to a considerable extent, for the increase of the Church.

The Committee submit their accounts,\* in the hope that they may be found to be correct, and that all the outlays may meet the approbation of the Synod. They have been dictated by a prudent regard to economy and the welfare of the mission.

In conclusion, the Committee would earnestly press upon the attention of ministers and congregations the claims of the mission on their sympathy and beneficence. The objects designed to be accomplished during the course of the following

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\* See Appendix.

year, as already stated, are of the utmost importance, and require the most vigorous efforts, and the application of extensive means. But, though the work is arduous, the prospects of success are not by any means discouraging. It is interesting to observe the various ways by which Providence appears to be preparing the minds of the spiritually-enthralled Canadians for a vigorous and extensive application of evangelical truth. There is manifested among many of them a willingness to receive that word which giveth light and liberty. Some call in question the dogmas of their church, and demand Divine authority as the ground of their faith. Even some of their public journals with much freedom discuss topics affecting the temporal power and authority of the Pope. Let us avail ourselves of the advantages that offer for preaching among them, that "there is but one Mediator, even Jesus Christ," and that sinners are "justified through faith in his blood alone." A nobler field for Christian exertion than that which now presents itself to our Church, has seldom been offered to any other. "A great door, and effectual, is opened unto (us); but there are many adversaries."—Against these it becomes us to buckle on the "armour of light"—it is our glory to contend "for the faith delivered to the saints," in opposition to the vain traditions and fatal errors that have usurped authority over the consciences of men. It is our duty to press forward, as Providence, enlightened by Christian charity and prayer, may direct. If the Synod has already been blessed by God, as the humble instrument of calling into existence a French Protestant Church in Canada, the nurturing of that Church in its infancy "with the sincere milk of the word"—the gathering within its pale, from the surrounding wastes of ignorance and error "such as shall be saved"—is assuredly not only a sacred duty, but a privilege of the highest kind; for it will not fail to call down on the congregations of the fostering churches the best blessing of the Almighty God. They may meet with discouragements and disappointments—this should only stimulate them to greater exertion, and not induce despair. Much of the good seed they scatter may fall by the way-side, or upon rocks

or among thorns ; but much will find root, "and bring forth fruit to the praise and glory of God."

The Committee have occasionally been met with the objections, that it is impolitic to interfere with the religion of the French Canadians ; and that the attempt to change their belief is chimerical. We cannot have sympathy either with the policy, or with the Christianity that would leave men undisturbed in the profession of falsehood, or unenlightened respecting what most deeply interests them as men and as immortal beings. What is wrong in principle, it cannot be wise policy to pursue ; and a fatal issue would soon demonstrate the folly of human expedients, when opposed to the counsels of heaven. But without discussing the question, the Committee would give but one answer as to the impolicy of the mission, and it is—that as "ministers of the word of life," we are bound, by the most sacred obligations, "to preach the gospel to every creature," and to watch over and care for the spiritual interests of those whose hearts the word we preach has pierced with conviction, and who have put themselves under our spiritual superintendence and care. With respect to the second objection, *that the scheme is chimerical and hopeless*, it must be admitted that as men, contemplating the dark mass of surrounding superstition and ignorance, and the prejudices behind which error is entrenched, and depending on human agency alone, the conclusion is natural and just. But such objections have continually been made by the godless to every effort that has been made to reclaim the waste places of the earth, and make them as "a garden which the Lord hath blessed, planted with the trees of righteousness." They are the objections of those who know not the value of an immortal soul—of those in whose cold hearts there is not a spark of Christian affection—of those who either distrust or deny the sovereign power and grace of God. They who contemplate the subject with Christian faith—who recal to mind the promises of God—and who rely upon his grace, find no room for despondency or fear. The field of labour, it is true, is a moral waste of frightful extent ; and the individual efforts of the Synod may be compared to that of a single woodsman in clearing our

forests. But if the work is God's—which we believe it to be—it will be accomplished, whether He will honour us with his agency or not. If we are remiss, He will reject us, and call others into His vineyard. But if we are active, He will bless our labours and augment our means of usefulness. He who turneth the hearts of men whithersoever he will, will raise up well-qualified missionaries for the field, and prepare, by his Spirit, that field for the “good seed of the word” which they sow. “The silver is mine, and the gold is mine, saith the Lord of Hosts,” and all that is requisite for his own purposes will most assuredly be found, in the free and liberal contributions of his people. Only let the conviction, that God's own hand is in the work, be cherished, and a humble reliance on his aid be encouraged, and there will be no need to appeal to the benevolent sympathies of the heart. It would spontaneously dictate the line duty—it would impel to action—a generous support of the mission, actuated by the conviction that they were “fellow-workers with God,” would be the characteristic of all our churches.

If one sinner is turned from darkness to light and from the power of Satan unto God, it cannot be said that the result is disproportioned to the means employed, for in the sight of God, and in the sight of his people, one soul is more valuable than the wealth of the whole world. Our success may not be equal to our hopes; but let us remember, it is not on account of any deficiency in the ultimate agency. “The Lord's hand is not shortened.” He may, for the wisest purposes—purposes inscrutable by us—restrain its power, yet the promises of a copious outpouring of his Spirit, and a plentiful ingathering of the fruits of righteousness, should encourage to persevering exertion. The earnest of his favour, which God from time to time bestows, are so many testimonies that the work is his own, and that he will carry it forward to perfection.

All which is submitted,

ALEX. MATHIESON,

Conventer.

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## APPENDIX.

### COLLECTIONS AND DONATIONS.

#### PRESBYTERY OF HAMILTON.

Niagara.—Rev. R. McGell, ... ..	10	8	2
Hamilton.—Rev. A. Gale, ... ..	6	15	0
Williams.—Rev. D. McMillan, ... ..	3	15	0
	20		18 2

No returns from Amherstburg, Guelph, Ancaster and Dundas, Zorra, Galt, Chippewa, Fergus, Stratford, Saint Thomas, Puslinch, Nelson, Mount Pleasant, Clinton, Grimsby, Saint Catherine's and Thorrold, Aldborough, Woodstock, Woolwich.

#### PRESBYTERY OF QUEBEC.

Saint Andrews, Quebec, per Rev. Dr. Cook, ... ..	10	0	0
Saint Johns, Quebec, per Rev. J. Clugston, ... ..	10	0	0
	20		0 0

No returns from Melborne and Valcartier.

#### PRESBYTERY OF KINGSTON.

Kingston,—per Rev. J. Machar, ... ..	15	5	10
Gananoque,—per Rev. H. Gordon, ... ..	2	5	0
Belleville,—per Rev. J. Ketchan, ... ..	3	10	0
Peterboro' (Church Missionary Association,) per Rev. J. Roger, ... ..	4	17	6
Colborne and Grafton, per Rev. W. Reid, ... ..	1	5	0
	27		3 4

No returns from Fredericksburg, Cobourg, Otonabee and Dummer, Seymour, South Cavan, Demorestville.

## PRESBYTERY OF MONTREAL.

St. Gabriel Street Church (Ladies' Benevolent Association, per Rev. H. Esson, ... ..)	10	0	0
St. Paul's Church, per Rev. Dr. Black, ...	11	0	0
St. Andrew's, per Rev. Dr. Mathieson, 15 17 9			
----- Ladies' Benev. Assoc. 15 0 0			
Lectures on Sacred Geography, col- } lections taken at, }	4	3	4
Captain McNielage, per Mr. Dick, ...	0	5	0
W. P. per Dr. Mathieson, ...	0	2	6
W. Edmonstone, Esq. per do. ...	5	0	0
Mrs. Cheney, per do. ...	0	5	0
	40	13	7
Dundee,—per Rev. D. Moodie, ... ..	0	17	3
Beauharnois and St. Louis,—per Rev. W. Roach, 2 10 6			
Ormestown,—Rev. J. Anderson (donation from) 1 0 0			
Georgetown,—per Rev. J. C. Muir, ...	2	17	6
Laprairie,—per Rev. D. Black, ... ..	3	8	10
Jacob DeWitt, Esq. Donation, ... ..	1	0	0
Mr. W. Boyd, late Serjt. 71st Regt. Donation, 0 5 0			
	73	12	8
No returns from Chatham and Grenville, Huntingdon, Lachine, Beechridge, Cowansville, St. Therese, Lachute, St. Eustache.			

## PRESBYTERY OF BATHURST.

Bytown,—per Rev. J. Cruickshank ...	6	5	0
Perth, 1st Church,—per Rev. W. Bell, ...	5	0	0
Perth, 2d Church,—per T. C. Wilson, 6 15 0			
Donation, per do. 1 1 3			
	7	16	3
Brockville,—per Rev. P. C. Campbell, ...	5	0	0
Packenham, &c.—per Rev. D. Mann, ...	3	10	0
Richmond and Huntley,—per Rev. D. Evans, 5 0 0			
Ramsay,—per J. Fairbairn, ... ..	4	0	0
Prescott,—Rev. R. Boyd, (donation from) ...	1	5	0
James Bell, Esq., Carlton Place, third part proceeds of a Soirée, } 2 10 0			
	40	11	3
No returns from Lanark, Beckwith, Smith's Falls, Old Church, Brockville.			

## PRESBYTERY OF GLENGARRY.

Williamstown,—per Rev. J. McKenzie, ...	5	0	0
Lancaster,—per do. ...	4	7	6
Martintown,—per Rev. J. McLaurin, ...	3	1	3
Williamsburgh,—per J. Dickey, ..	0	17	6
Cornwall,—per Rev. H. Urquhart, ...	5	0	4
Rev. H. Urquhart, Donation, ...	1	5	2
	19	11	9
No returns from Lochiel, Indian Lands, Finch, Osnabruck,			

## PRESBYTERY OF TORONTO.

Esquesing,—per Rev. P. Ferguson,	...	2	10	0
Newmarket,—per Rev. W. Ritchie,	...	0	15	8
Oakville,—per Rev. R. Murray,	...	1	5	0
York Mills,	...	0	15	0
Toronto Township,—per Rev. A. Bell,	...	2	5	0
Streetsville,—per Rev. W. Rintoul,	1	10	8½	
Donation from do.	1	0	0	
Miss Robertson,	0	10	0	
Miss Leslie,	...	0	1	10½
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Additional Collection—Rev. A. Bell,		3	2	7
Pickering and Whithy,—per Rev. J. Lambie,		0	2	6
Toronto City, St. Andrew's Church,—per Rev.		1	0	0
W. T. Leach,		} 4 6 0		
Chinguacousy,—per Rev. T. Johnston,	...	1	0	0
Scarborough,—per Rev. J. George,	...	0	10	0
Markham,—per Rev. G. Galloway,	...	0	10	0
		<hr/>		
		18	1	9
Deduct for Exchange,		0	5	3
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		17	16	6

No returns from Vaughan, Mono, Caledon, King, West  
Gwillimbury, Nassagaweya.

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## FRENCH MISSION FUND.

**Dr.**

Paid Mr. Lapelletrie One Year's Salary, .....	£120	0	0
— to Account, .....	40	0	0
— for Library, by or. of Synod	15	0	0
— Poor of Congregation, ....	2	10	0
— Rent of Chapel, .....	12	0	0
— Printing Circular, .....	1	10	0
— Casual Expenses, .....	1	5	9
— Posta yes, .....	1	15	5
— Discount on £240 C. W. Bank Bills, ....	0	12	6
— Printing Report, Notices, &c. ....	8	16	0
	£203	9	8
Balance, .....	16	4	0
	£219	13	8

**Cr.**

Presbytery of Hamilton, .....	£20	18	2
— Quebec, .....	20	0	0
— Kingston, .....	27	3	4
— Montreal, .....	73	12	8
— Bathurst, .....	40	11	3
— Glengarry, .....	19	11	9
— Toronto, .....	17	16	6
	£219	13	8

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