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Additional comments / Commentaires supplémentaires:	

VOL. VII.

MONTREAL, JUNE, 1848.

No. 2.

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W. Leishman,	Joseph M:Kny,
J. Jonkina,	R. Anderson,
A. F. Holmes, M.D.	John Mathewson.
	Acceptable and the control of the co
Mono ar	y and Corresponding l
Roy. Dr. James Thomson	, London, J. D. Bryc
John Bonar, Edinb	urgh, Alexander
William Arnot, Gla	isgow, Lt.Col. An
R. Bremner, Glasge	ow Alex. Gille
A. N. Somerville,	do. Capt. Hen
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bert Paterson, Kirkwall

Dr. Begg, Newington, Edinburgh James Robertson, do.

responding Members. J. D. Bryce, Esq., Glasgow, Alexander Leslie, E-q., Aberdeen, Lt.Col. Anderson, R.A., Woolwich, Alex. Gillespie, Jun., Esq., London, Capt. Henry Young, S. S. Ward, Esq., Hartford, U. S. Rev. J. J. Carruthers, D.D., Porl-land, Mc.

A. Savage, S. Forster.

D. Davidson J. Holland,

R.D. Wadsworth

Archibald Bunar, Esq., Rev. G. Slack, Granby.

EXTRACTS FROM CONSTITUTION.

II. The operations of this Society shall embrace—the employment of ministers, teachers, book venders, and scripture readers, (whose native language is French if possible;)—the establishment and support of schools, and places of worship,—and the distribution of the Holy Scriptures, and such publications as may be requisite in accomplishing the objects of the Society.

ciety.

111. No person shall be admitted or continued a Minister, Teacher, Agent, Trustee, or Office-Bearer, under any name, in connexion with this Society, whose religious sentiments are not decidedly in accordance with the great evangelical doctrines of the Protestant Faith; namely, the fallen and totally deprayed condition of human nature; the superme divinity of our Lord Jesus Christ; the sacrificial character and design of the Saviour's death; the deity, personality, and saving influence of the Holy Spirit; justification by faith alone, through the atoning merits and all prevalent intercession of the Son of God; the necessity of holiness of heart and life as produced and maintained by the indwelling Spirit of God; and the endless duration of future owners and purishments.

The above summary of doctrine shall equally apply to all Books and Tracts distributed by the agents of this Society.

I racis distributed by the agents of this Society.

IV. This Society shall maintain an entire absence of a sectorian spirit in the choice of its agents, the application of its funds, and the management of its concorns. In the selection of its Agents, there shall be alone consulted their religious and intellectual fitness for promoting the grand object in view, namely, the bringing of souls into the Kingdom of God, and building them on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone.

No. The instructions to be given to missionaries and other agents of this Seciety, shall be:—First, that in all their intercourse with the French Canadians they abstain as much as possible from controversy, on the errors of the Romish church, and that they seek to promote their religious instruction and salvation, by plainly and affectionately preaching and enforcing the great dectrines of evangelical religion as stated above; as it is believed, that, in this case, the declaration of "the truth as it is in Jesus," will prove the best means of refuting error.—Secondly, that, as it appears important to the success of this Christian enterprise, to secure, as much as possible, unanimity and uniformity in its proceedings and operations, it also be required of all the agents of the Society, to abstain from urging their own peculiar denominational views as to doctrine or church government; and to require only as conditions of church memborship, a profession of the Pretestant Faith as held by this Society, (and set forth in Art. 3rd of this Constitution,) accompanied by suitable and satisfactory evidences of true piety in the candidate.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the "French Canadian Missionary Society," instituted at Montreal on the 8th April, 1839, the sum of pounds currency, of the Province of Canada, for the purpose of the said institution, for which legacy the receipt of the Treasurer for the time being chall be a sufficient discharge to the Executors.

The form of a Bequest, agreeably to the laws of Great Britain and Ireland will be found in the Annual Reports of most of the Religious Institutions of

Contributions in clothing, woollen and cotton stuffs, sheets, blankets, and quilts, stockings, wool and yarn, leather, flour, grain, butter, salted provisions, &c., are respectfully solicited from our friends in the country; and store-heppers, milters, and persons in central positions, are invited to open depots for these articles, which can be sent forward either during sleighing, or it the opening of the navigation, to Mr. George Bent, Express Office, St. Paul Street, or left at Mrs. Addy's St. Lawrence Suburbs. Donations in this shape are as available as in money.

STATIONS OF THE MISSIONARIES OF THE SOCIETY, JUNE, 1848.

Rev. J. E. Tanner, Director Points aux Trembles Educational Institute.

Mrs. Tanner, do. Female School Mrs. Tanner, do. Femala School.
Rev. F. Doudiet, Pastor Belle Rivière, Rivière Cachée, Hawkesbury, and

Pays Fin. ... Mrs. Doudict, Teacher Girls School, Belle Rivière.

Rev. Philippe Wolff, Montreal.

Jean Vernier, Second Director and Teacher, Pointe aux Trembles Institute. Mad. Vernier, Bratitute. Mad. Vernier, Ramsay, Industry, and surrounding country. Mrs. Amaron, partly employed in teaching.

J. Veset, Colporteur Rivière Cachée, St. Therese, and surrounding country.

Mis. Wessot, partly employed in teaching. A. Moret, Colporteur, St. Andrews, East Hawkeebury, and surrounding

A. Solandt, Calporteur, Quobec, L'Islet, and Inverness.

L. Marie, Colporteur, Montreal and vicinity.
Mr. Gobeille, Assistant Teacher, Pointe aux Trembles Institute.

BRIEF RECORD OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

The files of the Occasional Paper and Record in which the History of this Society is chronicled having become exhausted, we propose to give our readers a chronological sketch of the history the French Canadian Mission. There are many now taking an interest in the work, who are very imperfectly acquainted with its rise and progress. For their information, as well as for the purpose of gratefully recounting the steps of that good way by which the Lord has led us, we submit

the following facts:-1839 .- In this year the Society was Sounded. The committee was

composed of Evangelical Christians of Albdenominations in Montreal, and a deputation was sent to Europe, with the view of procuring missionaries and colporteurs from Geneva and the south of France. The Rev. William Taylor and James Court, Esq., formed the deputation.

1840 .- The deputation returned and reported success. In the West of Scotland they met with encouragement and support; from Glasgow and Greenock, in particular, valuable assistance was received. Pursuing their way through London and Paris, they arrived safely at Geneva. There their efforts were blessed with success. A committee was formed of leading men in the churches of Geneva and Lausanne for the purpose of engaging and sending out persons qualihed for the Canadian mission. In the south of France similar arrangements were made. Four colporteurs (viz., Amaron, Moret, Prevost, and Vessot) arrived at Montreal in the course of the year, and operations were begun at Petit Brule and Belle Rivière. At the latter place, a mission-house of a temporary character was obtained.

1841 .- Additional labourers arrived, among whom were the Rev. J. E. Tanner and Mrs. Tanner; they were stationed at St. Therese. At this village, as well as at Belle Rivière, L'Assomption, and other places, public worship on the Sabbath was conducted by Mr. Tanner, who also superintended the labours of the colporteurs. Fruits of the work began to appear: at St. Therese ten persons quitted the church of Rome. Mr. and Mrs. Amaron commenced a small school at Belle Rivière. In this year, the Ladies' French Canadian Missionary Society was formed at Montreal, which has proved a most efficient auxili-

1842.—The operations of the mission steadily progressed. The Society employed one ordained missionary, and seven agents, male and female-stationed at St. Therese, Belle Rivière, and Industry Village. It was found that seventeen adults had renounced Popery six of whom were professedly converted and received into church fellowship. In addition to these, about twenty children and young persons were rescued from Rome.

Mr. Sellier joined the Society, and took charge of the school above mentioned; his labours, until his death, in less than a year after, were

The Rev. Mr. Tanner held a public discussion with a number of Jesuits and priests, at St. Elizabeth. He succeeded in proving that the church of Rome suppresses the second commandment.

Mr. Tanner and Mr. Court undertook in the fall of the year a tour on behalf of the Society, to Western Canada, where they were well

1843 .- The Rev. Mr. Tanner was stationed in Montreal, where Mrs. Tanner opened a school for the instruction of young ladies in French. The other stations continued to be occupied by the colporteurs, who also travelled through the neighbouring parishes.

The principal event in the history of the Society, during this year was the resolution to establish an educational institute; being an extension of the school previously commenced.

The mission premises at Belle Rivière, previously rented, together with the farm on which they stood, were purchased by the committee. This property the Ladies' Society undertook to pay for, and in redemption of their pledge have paid about £400.

With the object of procuring from Europe, additional labourers qualified to conduct this branch of the Society's operations, the Rev. Mr. Tanner sailed for London, thence to proceed to Switzerland. In both places he was well received and ably assisted.

1844 .- The Rev. Mr. Tanner returned from Geneva with a valuable accession of labourers, among whom were the Rev. F. Doudiet and wife, who were now stationed at St. Therese, where twenty converts had already been enrolled in church fellowship. The educational institute at Belle Rivière was opened under the direction of Mr. Vernier, a licentiate teacher of the academy of Paris; and at the close of the year, twenty-seven French Canadian youths had been received as pupils. In addition to the missionaries above named, Mr. Solandt and Mr. Marie arrived with Mr. Tanner.

The committee were now led to contemplate the necessity of erecting suitable mission buildings at Belle Rivière

The Society at this time occupied four stations, and employed, two ordained missionaries, one teacher, and six Colporteurs; numbering along with their wives, fifteen persons in all."

1845 .- The recording secretary, Mr. Court, visited Great Britain and the Continent, where he met with much success on behalf of the Society. Auxiliary committees were formed in various places, and very liberal contributions were made towards the erection of suitable buildings for the mission. In Montreal, about £700 were subscribed at the annual meeting for the same object.

The Rev. Mr. Tanner, and Mr. John Dougall, made a tour through western Canada and part of the adjoining States, on behalf of the of deportment. Society. The Rev. Messrs Wilkes and Tanner visited New York and New England on a similar mission.

The Rev. Philippe Wolff joined the Society; this missionary continues to be supported by the Foreign Evangelical Society of New

Mrs. Tanner commenced a school for French Canadian girls, which has since prospered greatly under her judicious management.

Up to the close of this year, 44 pupils in all had been received at the Belle Rivière Institute. It was now decided to establish the permanent institution at Pointe aux Trembles, on the north bank of the St. Lawrence, ten miles below Montreal, where a farm of 100 acres of excellent land was purchased by the Committee.

At the close of this year it was believed, that through the labours of the Society, thirty-four French Canadians had been converted to Christ-while about eighty more, including young persons, had been escued from the influence of Rome.

At the request of Christian friends at Amherstburgh, Mr. Moret was ent to the Western District, where he laboured with great encouragement during the winter.

1846.—The missionaries and colporteurs now occupied six stations, esides visiting many other places. The distribution of the Scriptures with religious books and tracts in French, was carried on with inreased success.

The main feature in the history of the Society during the year, vas the greater prominence given to its educational efforts. Fifty pupils, up to this date, had received instruction in the Belle Rivière Institute, ten of whom were solemnly added to the visible church and admitted to the sacrament of the Lord's Supper. On the 5th November, the new Institute at Pointe aux Trembles was opened. This building has accommodations for 130 pupils. The Rev. J. E. Tanner is principal director of the institution, and Mr. Jean Vernier second director and teacher. The cost of the building, farm, &c., was upwards of £3000; of which £1612 is still unpaid.

On the removal of the institute from Belle Riviere, the Rev. F. Doudlet went to that station; from which place, however, he visits' egularly the little flock at St. Therese, and several other stations.

Quebec, L'Islet, and Inverness having been visited several times by the colporteurs, the encouragement was deemed sufficient to require a resident missionary, Mr. Solandt, colporteur, was therefore sent to those important fields of labour.

1847 .- The Rev. Mr. Doudiet made a tour through western Canada, n behalf of the Society, with satisfactory results.

In this year, the work was vigorously carried on by the preaching of the word, and by colportage; but it is in the educational department that success has been most apparent. In the Pointe aux Trembles Institute, there were at the close of the year, sixty pupils, of whom lifty-two were French Canadians. In the girls Institute, at the same place; conducted by Mrs. Tanner, twenty-two pupils had been receved, and many applications for admission were refused for want of om to accomodate them

It ought not to be omitted that the Anniversary meetings of the Society have steadily increased in interest and public favour. At first he enterprise was distrusted or condemned by very many influential Protestants; and it was with some surprise at their own courage that a few met together for the purpose of grappling with Popery in this land of superstition and idolatry; but a few years have sufficed to change the aspect of affairs, and now the Annual meeting of this Society is one of the best attended and most enthusiastic of all the religious Anniversaries. We may add that almost as great a change has taken place in the deportment of the Canadians, in the District of Montreal, towards the Missionaries and Colporteurs.

Thus, by the good hand of the Lord upon us, we have arrived at the year 1848. God forbid, that after so many tokens of His lovingkindness, we should now falter or fall back !

VISIT TO THE MISSION STATIONS.

The committee having appointed the undersigned a deputation to risit the mission stations, we have the honour to report,

That we proceeded to Pointe aux Trembles on the ice, and found he Institution in a satisfactory state. The number of pupils was large, (about 60) and they were, to all appearance, diligently improving their time. The routine of a days duties in winter, is as

Finst Class.-From half-past six to breakfast time, the first class

From nine to ten, a.m., they learn French spelling, reading, composition, and pronunciation, by a very simple method, viz: the teacher or a monitor reads very slowly and distinctly a passage out of some book ; each pupil writing down upon his slate the words as they are spoken. After this is completed, the teacher or monitor spells every word, and the boys correct their spelling, punctuation, &c. The teacher afterwards examines if the writing be correct, and in the afternoon each copies his corrected theme carefully into his copy book.

From ten to twelve, geometry and arithmetic.

Second Class.—The second class studies geography from nine to ten, a.m.; theme and arithmetic; ten to twelve: and grammar from six to seven, p.m. Occasionally, the pupils have lessons in vocal

The remainder of the twenty-four hours is taken up with meals, worship, work, and rest; but the primary object continually kept in view, is to enlighten their minds in the knowledge of the Scriptures, and bring them to Christ. The dining room is a most interesting sight at meal time, being characterized by great order and propriety

We also found the girls' school in a satisfactory state, so far as the

want of proper accommodations would permit.

From Pointe aux Trembles we crossed the country to St. Lin, a parish on the Achigan river, about two leagues below New Glasgow, in order to see a family converted from Romanism through the instru-

mentality of the mission. This family consists of a widow, six sons, used, at present, to bring truth into contact with the minds of the [God." Suddenly the fire went out, and a whirlwind of flame as large as a and a little daughter. The eldest son is a teacher at Pointe aux Trembles French Canadian people generally. Institute, and the two youngest are scholars there; the rest we found at home attending to their farm, which is a good one. We arrived about seven in the evening and received a hearty welcome. After conversation with the family, and some catechetical examination of the derable portion of this people for some great change, probably not far youths and little girl, the latter read a portion of the word of God-two or three chapters-with remarkable accuracy and beauty. As the whole exercises were in French, and we were not in the habit of addressing a Throne of Grace in that language, we requested one of the young men to do so. This he did with much feeling and appropriateness, praying for the mission, his benighted fellow country-men, the family, and even for the visitors, who had come upon them unawares. This French Canadian family will, we think, compare favourably with the average of the better class of agricultural families in Britain or America.

It is important to add, that although much persecuted and harrassed for some years after leaving the church of Rome by their Canadian neighbours, all of whom are Romanists, they have lived down this annoyance, and are now treated with general civility, or we might even say respect. When the husband and father died about two years ago, he was buried in a Protestant burying ground, at a short distance; and the family was afterwards, for some time, annoyed by continual stories about his ghost being seen or overheard telling them that he would not lie in that place, &c. The young men are industrious and strictly sober; and their neighbours, when they see that they will not mingle in the vices and follies around them, treat them with great deference, only adding, " what a pity such fine young men should have no religion !" This family is almost entirely without privileges; the Protestant ministers in New Glasgow being unacquainted with French, and the visits of our missionaries being necessarily few and short. They, therefore, may be said to live on the word of God and prayer. They were first awakened by Mr. Vessot. Four of this family are, in the judgment of the missionaries, truly converted to the Lord, and of some of the other members hopes are entertained.

Next morning, after worship and breakfast, we proceeded to New Glasgow, where we found that a French Canadian couple had come 15 miles, on the previous sabbath, to be admitted into the Methodist church there; and a conversation which a pious merchant of that place had with them, (the minister not being able to speak French) was highly satisfactory, especially as regards the woman. This family, who live in the wilds of a township called Kilkenny, was first awakened by Mr. and Mrs. Amaron. They were directed to return to New Glasgow for further examination.

We then journeyed several leagues to visit two French families, whom we found firm in their opposition to Rome with all her errors. Though unable to read, the fathers of both families were able to reason with Romanists, and surprisingly familiar with Scripture. One, in particular, had his Bible all marked with certain signs which were intelligible to himself; and by the help of these, could turn to passages that he wished to cite, and then repeat them from memory exactly as if he were reading them. These men have continual opportunities of reasoning with their neighbours about the errors of their faithopportunities which they are not slow to improve. This and some other circumstances that have occurred in the neighbourhood, have conspired to bring a considerable portion of the population forward almost to the verge of quitting the Romish church. In fact, we were informed that many are balancing the question in their minds, and that there is comparative freedom of access to the mass of the people. The families of these men also gave us great comfort. One of the sons, who had received his education at Belle Rivière, addressed the Throne of Grace in a most appropriate manner, remembering us and the object of our visit especially; and one of the daughters, who had been at Pointe aux Trembles, read the Scriptures well. At least one son and one daughter of these families, are believed to be converted

On the evening of this second day we reached Belle Rivière, where we found Mrs. Doudlet and family, her husband being absent in missionary work. Here we also found Mr. and Mrs. Amaron, from Ramsay, who were making a tour round the different stations to see their friends, and especially to visit the Canadian families into which they had formerly found an entrance.

Next day we went to the Rivière Cachée, near St. Therese, where nine or ten Canadian converts unite for worship and the celebration of the Lord's Supper monthly, as Mr. Doudlet visits them. We saw most of the converts here, and found Mr. Vessot and wife among them, the latter being a daughter of one of the converted families.

We were here informed, that there are now no attempts at persecution as there were for several years at first; that their neighbours rather asked them out to spend the evening and to talk about religious subjects; and that the power of the priests to take away Bibles from the people, or otherwise to coerce them, was greatly broken. In fact, they all agreed that there was little to apprehend from Canadian priests on the score of burning the Bible, for if they did so, the circumstance would excite much more discussion and examination than if they left the book in possession of any one who chose to keep it.

The general impression on our minds from this journey was,

Ist. That the converts are rooted and grounded in the truth, far beyond our expectations.

2d. That they are not only, humanly speaking, able to defend themselves in discussions respecting religion, but to act on the aggressive; sphere.

3d. That the education which their children have received at our Institutions, is of so superior a kind, that these young persons cannot fail, humanly speaking, to become influential in their respective spheres; propably leaders of public opinion.

4th. That the Canadians who continue in the church of Rome are beginning to tell their priests of the superior advantages of education possessed by the converts, and to urge the priests to give them equal advantages. Indeed, we heard of one parish where the people had required the priest to furnish them with as good teachers as the French Canadian Missionary Society furnishes for the children of converts, and upon the same terms, viz., gratuitously.

5th. The agency employed by this Society appears to us exceedingly suitable for the work: The unostentatious labour of the Col-

ness and despondency, He had been working and preparing a considistant.

JOHN McLoud,
Minister Am. Pres. Ch. Secretaries
F. C. M. Society

Montreal, March, 1848,

EXTRACTS FROM THE JOURNALS OF THE COLPORTEURS.

We invite the attention of our readers to the following interesting passages from the journals of the colporteurs. From these extracts the friends of the mission will learn something of to day, as well as the tokens of success by which their labors are cheered.

FROM THE NOTES OF A. MORET.

-, I offered the word of God from house to house, but found no ne disposed to receive even a single New Testament. In some house they turned me to the door, saying that I disturbed their devotions.

At -... I, have found some persons disposed to listen to the word of the Lord.

- would not listen to the Gospel, and, in general, The habitans at they place the Virgin Mary above God himself. " If we desire to be loved

of God," say they, " we must address ourselves to his mother."

At ______, I read in several houses. An aged woman was very attentive to the reading, and remarked, that nothing could be better than to profess and to follow the Gospel. I afterwards visited various families who desired to listen to the reading of the word, and to exhortation. I begin to see, that I am a pilgrim and a stranger on the earth.

In one house, where I offered the holy Scriptures, the people immediately replied that they did not need the book. I persisted however in reading, and the school-mistress, who had a moment before refused the sacred book entered the house. I continued for a time, and then asked if they under stood the reading of the word of God. Some answered that it was " very beautiful." but the school-mistress said, it was necessary that the Scrip tures should be expounded. I began to explain what I had read by other nortions of Scripture, as the Lord by his grace enabled me; and they put the following questions :- " Do you not confess?" " Pardon me," said 1, " make thy confession as the Lord commands us in his word." "But do you not go to the priests?" "No, not to the priests who are on earth, but to Jesus Christ who is the High Priest of our profession. Examine, in reading the Gospel, whether Peter ever confessed any one, or gave absolution to any." "I know," said the school-mistress, "that you closely abide by this nook." "An !" roplied I, "have we not cause to abide by the Gospel, and by the deeds of the apostles of our Lord Jesus Christ ?" I showed them from Scripture, that the faithful in the primitive Church addressed themselves to God. I then asked those who could read, if they had read the law written by the very finger of God, on two tables of stone, upon Mount Sinai. None of them had read the whole law. When the second commandment was read, the greater number said that they had never heard that images were prohibited by the law of God, or that they were forbidden to bow down before them.

A habitant, whom I saw at his work in the field, and to whom I offered the word of God, replied, with much politeness, that he had not the good fortune to know how to make use of the book. After I had spoken to him a little about the Gospel, he said to his companion who was working with him. " let us go into the house, where we shall be better able to hear these good things road and spoken." Accordingly we entered, and I passed a most happy time with those friends, who were very attentive and invited me

Pursuing my way from door to door, and offering to every one the sacrebook: I came to a house, where I found a blind man and a sick woman; I presented to them the word of truth, and spoke of the Gospel, but they im mediately replied: " Are you come to preach to us? It is for this that our priests have warned us to be on our guard against passers by, and not to listen to all sorts of people." "But," said I, "it is good to have the word of God, and to know the way of serving Him, as He has given command, for God curseth the man who putteth his trust in man." This expression made them serious, and we prolonged our conversation.

On Sabbath, the 21st May, I read in many houses, and gave exhortations without hinderance. I visited a sick old man, who has passed the ordinary bounds of human life, and is now ready to depart. He had received the sacrament from his priest on the previous day. The poor old man, after hearing me read and pray, said in a voice broken and tremulous: "The priest has forbidden me to listen to you, or to tolerate you, but come always to me." I repeated my visits as often as possible; and the other person resent have said, that they received more adification from the reading of the Scriptures and prayer, than from all the coremonies of the pricet.

"Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour

D. AMARON.

Mr. and Mrs. Amaron write from their station, at Ramsay, as follows: A woman having gone with a New Testament to find the Cure, asked him if it was good. It appears that his conscience did not permit him to only for aged persons. The woman replied : "If I keep it, my children might come to read it at home." She then took her Testament to the market, related her interview with the priest, and sold it for thirty sous.

". I have sold the New Testament to persons who had strong prejudices against the protestants. When a woman called to converse about somehing: I said to her: "I base out a delightful back in my suc-a Rible in dismay, "It is a bad book." I told her that the word of God was not protestant, which is only a human designation. I then left her, and she reill disposed woman said, "That our, Teslaments were good for nothing, because," said she, " they say nothing of the Hely Virgin!" I showed of Jesus Christ, and of his love to sinners. After this I left them. her the contrary. After I had read these words, Matt. i. 23, "Behold a Virgin, &c.," she replied anew, "It is a had Gospel, for it does not say the holy Virgin—it does not pay respect to her. Our Gospel does not speak so—it calls her the holy Virgin." I tried to show her that she was in thrown in the fire.

Our priests, said a man with an air of sincerity, have power to work piracles, for I have seen it at the fire in Sorol. The people had worked hard with the fire engines, but they accomplished nothing, for the fire conporteur and Scripture reader is, perhaps, the only means that can be were labouring to extinguish the fire : "Cease, my children, let us pray to resistance to the Gospol is yet great.

house was seen to throw itself into the Chambly river. "Did you see this Upon the whole, we returned with our hearts enlarged and stirred yourself?" I enquired; "Ah, yes!" he replied, "It is a miracle." up to the work, praising God, that whilst we had been sunk in supine spoke to him of prayer to the saints, and told him that the Gospel speaks of only one mediator, "What think you of this ?" I asked. "I think," he replied with a smile, " that the saints are only as servants in heaven, and that it is better to address ourselves to the Master than to them."

I found the Bible in a family, which, with one exception, is the only one that had manifested, so to speak, a disposition favorable to the truth. "When I took my first communion," said the mother, (a woman of respectable appearance) " upwards of forty years ago, Mr. P-– gave me a Bible, on my engaging to read it. This I continued to do with interest, until the Holy Fathers came to make "la retraite" at St. E-, when Mr. Gmy son-in-law, took the Bible to show it to them. They held it, and were mwilling to return it, saying that it was not good for the people." From this, judge of the malice of the Jesuits. A priest had procured the light, and these unhappy men came to take it away.

When I was at the house of Mr. R-, a man came on the Subbath to speak of worldly things. "I may not speak of carnal things to-day," said the trials and obstacles which the colporteurs encounter from day Mr. R., "it is a day of rest. Say only a word to me," he answered. "I cannot by any means speak of such things," rejoined Mr. R. The young man was astonished at the firmness of Mr. R., by which I was myself much struck also. The young man took a New Testament with him to read it to his wife.

> We have just been visited by a young Canadian-a married man-who vishes to have a Bible to read to his wife. He appears very anxious about salvation. I trust that Josus will give him to know the grace of the Father. 'I desire," he says, " to follow the word of God."

FROM THE JOURNAL OF J. VESSOT.

After a long discussion, a woman said to me that the Holy Virgin is the mother of God. I said, No. She replied that the Virgin was before God. I again said, No. With the help of God I was enabled to make her understand, that the Virgin was the mother of Jesus Christ, as man, but not as God. I cannot tell you how surprised she was, when she comprehended this. She asked me for a New Testument to take to the Curé,

Our friend R- tells me that the Cure of St. E- burned two New. Testaments, which two women from Cote St. P--- had brought to him to know if they were good. He told them that they were not, and cast there into the fire.

The Curé of B- has told those who bring their Testaments to him, that it is good only for grown-up persons, and should not be read by children.

A habitant from Cote St. P-, and two from the neighbouring parishes, have come to our brave brother R- to speak of religion, and to get New Testaments. Not a day passes without several persons coming to him, and whether they come to him for this or some other cause, he never parts from them without speaking to them of the truth of religion. I have had many interesting conversations with several families, well disposed towards the Gospel.

I have visited at Cote St. P- two families who have left the Church of Rome. They were rejoiced to see me. I had excellent opportunities for publishing the Gospel, both in houses and by the way. Passing through Montreal, I took twenty New Testaments with me, all of which I have sold or given away, and I have good hope that this will issue in the salvation of

Tarrying at Mount B- with friends of the Gospel, I was told that; several Canadian families were shaken in their attachment to the Church of Rome. I visited a family, who live in a wood at the foot of the mountain, and who desired to see me because my friends had told them that I was a Frenchman, who had come out from the Church of Rome. I cannot tell you how rejoiced that I was in this house, to see their hunger and thirst for the knowledge of the truth, that they might be saved. I had not been long there, when another man came in to see me, and to speak of religior. This was one of the most respected men in the village. He cannot read, but has a very good memory, and an excellent judgment. He purchased from me two New Testaments, one for himself and his family, and the other to give to another family who desire to know the truth.

A. BOLANDT.

This colporteur continues to labour in the French country around Quebec. le write as follows:-

I rejoice to tell you that the Canadian who left the Church of Rome last winter, is not only a Protestant, but that he has found Him who has died for sinners, and that he continues to walk in the truth. It is now nearly four years since I first spoke to him, and during that time, I have seen him from time to time. I am persuaded that the Spirit of God has at length taken ossession of his heart. May God bless and strengthen him.

I fell in with a woman, who has a child crippled from its infancy. After

exchanging a few words, she told me that the priests and bishops have power to cure such diseases. I told her she did wrong, in that case, in not going to them to have her child healed. She replied that she had gone, but gained no benefit. Notwithstanding her own experience, she believes that the priests can work miracles, and would rather die than be persuaded otherwisc. At the close of a day in which I met with much opposition, I found an old French schoolmaster who knows the word of God to be precious. He was educated in the Church of Rome, and when he came to this country. professed Popery for many years. At length he procured a Bible, and began to read it, but only for the purpose of opposing Popery. Now he finds himself hungering and athirst. For eight hours, even till one o'clock in the morning, he questioned me about Jesus Christ, and about the government of the Church according to the Word of God. When we had concluded, I gave him several tracts. . He asked me for New Testuments that he might lend to others. I lent him three, and gave one to his daughter: because he say that it was not. He said that it was not good for young people, but is poor and the family is large. May the God of light visit them in mercy.

Returning to J, I passed a house where I had sold some books the The people stopped me, saying that I had sold them bad books. day before. I entered the house and asked them to show me what was bad in the books. They said that they did not know, but the Cure had told them so. I then read to them in many places, and they found nothing bad. They retained the books, telling me to visit them when passing that way, which I promise in fact, to be in some sense missionaries, each in his or her own beautiful print," "The Bible! the protestant Bible!" she exclaimed in to do. They then asked me to write a letter to their father, who is sick and aged. I did so, writing to him of salvation by grace, as it is in Christ Jesus. I read the letter to them, with which they were satisfied, saving that their tains the New Testament which she bought. In the adjoining house, an father might see that a Protestant had written it, because it said nothing of confession, or of saints to recover his soul, if he trusted them, but spoke only

I have been called to assist at the burial of a child of Mrs. Adentally drowned. It was interred in the Protestant Cemetery. There were about forty persons present, whom I addressed on the shortness of life. and the necessity of giving ourselves to Christ, that we may be saved. I error, and that she could not find this word "holy" except in Romish told them also of the judgment of God, and how we may escape from the catechisms and books. She finished by saying that my books should be wrath to come. They all listened with great attention, and silently retired.

Has been very diligent and successful in distributing the word of life. He meets with less opposition than formerly in his extensive wanderings, tinually increased. All at once the Curé arrived, and said to those who and is even known and received kindly in many places; but the general

MONTREAL, JUNE, 1848.

PAINFUL FINANCIAL POSITION OF THE SOCIETY.

(Translation.)

Pointe aux Trembles, June 13, 1848.

Pointe aux Trembles, June 13, 1848.

Sir, and Dear Brother in Jesus Christ,—As the Committee is to meet to-night, I think that it will be important to consider the pecuniary state of the society, in order to know what we should do respecting the pupils, who are expected back next week, (the termination of the vacation.)

We have no more meat; and we have to buy everything else except milk. We have too few cows; and need potatoes and oats to sow, as well as for the horses. I have to pay the men who make the fence, and one who takes out stones. I have borrowed some pounds, and we owe a considerable sum to Mrs. A. (a grocer), besides some other little debts. Our position is therefore such, that we must either diminish the causes of expense or receive more help. either diminish the causes of expense or receive more help.
I salute you heartily in Jesus Christ.
(Signed)
J. E. T

J. E. TANNER.

To Mr. John Dougail, Sec. French Canadian Miss. Society.

As will be seen from the foregoing letter, addressed by the Rev. Mr. Tanner, Director of the Pointe aux Trembles Educational Institutes, to the committee, at its last meeting, the affairs of the French Canadian Missionary Society have come to such a crisis that these establishments are actually without the necessaries of life, and this, too, during the vacation, when the number of mouths to feed is reduced to the minimum.

The letter was accompanied by a requisition for the amount necessary to meet the pressing engagements which it sets forth; but there was no means of complying with this requisition. The treasury is overdrawn upwards of £200, and nothing has been received, from any quarter, since the beginning of this month, except £1, and that was from a lady after she heard of the present destitution. We cannot call upon the friends in Montreal, who have already done much, and who are now suffering under an unexampled depression. And, to add to our distress, we have reason to fear that Canada is forgotten by many warm friends in Britain and the United States, in the midst of the much louder and more exciting calls for missionary aid from France, Italy, and Ireland.

This concurrence of circumstances strongly impressed the committee with the necessity for circumspection; for if it be the duty of the Lord's people to go forward when the Pillar of cloud and fire sets forward, it must be equally their duty to stand still when it rests. The committee therefore had no choice but to resolve, that pupils should only be received back at the Institutes-male and female-in proportion to the means that came in. In accordance with this principle, only half the number that had left are to be received back at the termination of the vacation; pains being taken, however, to explain, that it is not want of will, but want of food, that hinders their reception now, and that hopes are entertained of receiving them back shortly.

But however unavoidable, this is a very hard and painful step to take. In the first place, it is a step backward, and the first in that direction, if we remember right, that this society has made. In the second place, the pupils are exceedingly anxious to come, and they manifest pleasing alacrity not only in learning but in labouring. In the third place, there are in addition to the scholars formerly admitted, (viz., about 60 French Canadian boys, and 25 French Canadian girls, in the two schools), applications from at least 20 additional French Canadian youths, some of them from parishes which have never before sent any scholars, and from 10 or 12 additional girls. It will thus be seen that, owing to pecuniary distress, we are not able to receive more than the third part of the French Canadians who are seeking for instruction, and willing to receive the Gospel, and who, in addition, are willing to work for their living on the farm, so far as they are re-

Will this state of things not prove a call to the Christian friends who have hitherto aided this society, to redouble their exertions and induce many others to lend their aid? The Committee feel themselves precisely in the position of agents, who can decide nothing of themselves respecting the extent of the Society's operations. The Christian public must decide this matter for them. One thing is certain, there is an open door set before this evangelical enterprise in Lower Canada -a door long prayed for and laboured for, but scarcely expected-a door which all the power of popery cannot shut; and the only question for Christians to decide, is whether they will enter in or neglect this their day of opportunity and privilege.

The committee are also under the painful necessity of intimating, that the loan upon the Pointe aux Trembles Institution of £1612, must be repaid in about six months. For making up this sum, as well as the He even suggests a return to the use of the ancient name of current expences of the establishment, they have no resource but to this city, viz. Ville-Marie, instead of Montreal. In accordance cast themselves upon the Lord and his people.

PROGRESS SINCE THE LAST ANNUAL REPORT.

A deputation from the Committee made a visit to the greater part of the Stations in the month of February, a brief report of which will be found in another column.

A conference meeting of the Ministers, Colporteurs, and Committee of the Society was held in Montreal on the 1st March, at which various matters of great importance to the efficiency of the mission, were carefully discussed, and resolutions adopted, which, it is hoped, will tell largely upon the spiritual interests of the French Canadian will tell largely upon the spiritual interests of the French Canadian but the Bishop has prevailed in carrying it out, although like people. All parties engaged in this meeting, it is believed, felt their the exhibition of the Holy Coat of Treves, it may prove far zeal and strength augmented, and it was thought best to hold such a meeting at least annually. All the Missionaries were present excep Mr. Wolff, who was absent in New Orleans, and Mr. Solandt, who was in the District of Quebec. A public meeting was held in the evening, and on the following evening a public religious service in the peace of the Gospel, at the age of 83 years. She had been the French language.

At this convocation it was resolved only to distribute Martin's trans lation of the Scriptures, in order that families and congregations may not be distracted by a variety of translations. It was also resolved to write to the Committee of Geneva to send a minister for the Industry Circuit, an additional teacher for the Point aux Tremble Institute and two additional colporteurs-one for the city of Montreal.

In accordance with these resolutions, the British and Foreign Bible Society was addressed for a large supply of Bibles and Testaments and the Committee at Geneva for the four missionaries above described From the former we have a favorable answer, but have not heard from the latter.

In the month of March last, Madame Doudiet, with the consent and of her daughters who ventured to attend her funeral. approbation of the Committee, opened a School at Belle Riviere for young Canadian Girls, of whom she received seven at first as boarders, and is ready to receive as many day scholars of the same age and sex from the surrounding population, as may be willing to attend. Beds, bedding, some clothing, &c., were provided by the Ladies' Committee of Montreal, aided by the ladies of St. Andrew's and vicinity. This school, under the able and zealous superintendence of Madam Doudiet, promises to be very useful, not only to the scholars, but in giving Madame Doudiet opportunities of conversing with visitors, although none of the villagers have yet seen meet to send their daughters as day scholars.

In the month of March, an important meeting was held in Quebec for the advancement of the missionary work among the French Canadians, when a series of resolutions was passed, which will be found in another column, and a handsome collection taken up. The publication of these resolutions excited much animosity on the part of the priests, who in several cases read them from the pulpit or altar, and warned their people against the colporteurs and their Bibles. A paper published in Quebec, the Spectator, in speaking of the promoters of this effort says: "Should they carry their impertinence so far as to trouble the peace of our habitans with their colporteurs and tractmongers, we hope Les Canadicanes will give them a specimen of their skill in broom exercise." An Irish writer in the same paper says:—

"I do not pretend to be a formidable theologian, nevertheless, I would suggest a method of reasoning which I have seen employed in other places with wonderful effect: I mean broomstick argument. This is a weapon which every housewife has at her ready disposal; and if some charitable journalist would condescend to instruct Les Canadiennes in the management of this formidable polemic, I'll be bound my country women will do their duty without the aid of a tutor."

We thus see what are the arguments of Romanism, and perhaps the est it has.

In April last, the Ladies' Committee resolved to undertake the rection of a suitable building for the Girls? School, and would have proceeded with it immediately but for the scarcity of money. Their appeal for aid to Christians in general, and especially to ladies who feel an interest in the Scriptural education of French Canadian Females, will be found in this sheet.

Owing to the arrival of a farmer from Scotland this spring, and the purchase of two first-rate Canadian horses with carts, &c., together with the hard work of the teachers and pupils, the farm is now generally under cultivation, and the fencing is going forward rapidly. If the crops prove good this year, the produce of this fine farm will be great, and thus the ability of the Institute to receive pupils will be much increased.

The Institute at Pointe aux Trembles will be in a better position for receiving English boys this summer than it has been heretofore, and the system adopted of requiring them to labour in the same manner as the French Canadians, works well. From two or three cases that have come under the observation of the writer of this notice, he would judge, that English scholars, while learning French, make as good progress in the general branches of education, as they do in good English Schools.

REVIVING SUPERSTITION OF ROMANISTS.

When the typhus fever raged in this country last year, the Bishop of Montreal, who nearly fell a victim to that scourge, arrived, I commenced preaching in French regularly every Sabbath, vowed a gilt image to the Virgin, together with a picture of and continued for a period of three months. I had but few hearers "Our Lady of Bonsecours." (one of the Virgin's titles) chasing at the beginning, but those who once came generally returned, away the typhus from Montreal. And this spring he has remembered his vow to fulfill it. The image has been prepared, and many brought their friends with them. The congregation and was installed last month with extraordinary pomp and cells, and at the last Sabbath of the second month it increased to remember the procession hearing it filled up some of cure blows 50. I had selected any place of members the second month it increased to remony; indeed, the procession bearing it filled up some of our chief thoroughfares, and as it took place on the forenoon of the Lord's day, hindered part of the Protestant population from pas-

sing to and from their places of worship.
The Bonsecours Church, an old building which was formerly a pilgrim shrine, was decorated with flags and devices for the occasion, and is in future to be a sort of Canadian Loretto. The Bishop has issued a Mandement or pastoral letter stating, that Canada has never enjoyed tranquility or prosperity since an image of the Virgin, which formerly stood in that church, was stolen a number of years ago—that there has been an unbroken series of calamities ever since that sacriligious event, such as cholera, failure of crops, rebellion, and typhus; and that if the Canadians would escape a continuance of such woes they must return to the adoration of the Virgin with encreased carnestness and vigor, as the special protectress of this city and people. not only of Montreal and the neighbourhood, but of all parts of Canada, when they visit this city to make a pilgrimage to the church of Bonsecours with its gilt image and picture, and there to invoke and praise the Virgin, in doing which, they will, he avers, secure great blessings. Thus the remedy pointed out to a people perishing of idolatry and superstition, is not a return to the worship of the true God, but an increase of ido-

latry and superstition!
We understand that the better instructed Roman Catholics have pitied and deplored the whole of this puerile exhibition. from beneficial to Roman Catholic Unity.

AN AGED DISCIPLE.

Madame Rondeau, of St. Elizabeth, died on the 24th April, in converted, not only from Romanism, but to Christ, by means of this mission, at the age of about 78, and has maintained a walk and conversation becoming a follower of Christ since. Although blind, she manifested much intelligence, and was useful to her family and others, by means of her pious conversation, and her end was so tranquil, that she might almost, literally, be said to fall asleep in Jesus. Mr. Tanner writes us—"There was no Protestant Cemetery at the place. Mr. Rondeau, her son, also a convert, chose a suitable place on his farm, and with the help of the brethren present, enclosed it properly, in which the body of our aged sister was laid, to wait till it shall be raised up incorruptible and glorious. Of all this excellent woman's numerous descendants, there were only the family of her son, above mentioned, and one were, however, some Canadian and English friends, who accom-panied the body to the grave. Some Romanists gathered round a neighbouring house, and disturbed the solemnity by cries and insults; but, even in this painful predicament, our friends conducted themselves as persons possessed of a living faith, and I hope their deportment on that occasion will prove a sermon that will bring forth fruit."

PLAN FOR EVANGELIZING CANADA.

The annual cost for pupils at Pointe aux Trembles Institute is about £8 each, and the education they receive is not only calculated to fit them for usefulness in a worldly point of view, but on account of their careful moral and religious training to prepare them for the higher duties of colporteurs, teachers, and evangelists. To support this institution will, in all probability be the most economical as well as most effectual plan that can be adopted for the evangelization of Canada. Will not churches, Sabbath schools, and individuals come forward to support each one or more scholars at £8 a piece annually?

The Treasurer of this Society, Mr. James Court, being called in the providence of God to visit Britain this summer, is affectionately commended to the friends of the Redeemer in the Fatherland. He may be addressed to the care of Messrs. Dennistown, Bryce, & Co., Glasgow.

The Committee has not, for some time, stated the number of rench Canadian converts in Church fellowship at the different Stations, because, though some new conversions have been taking place, they are counterbalanced by emigration to the United States or other parts of Canada. The reason for this emigration is obvious :—A convert has much to suffer in the way of opprobrium and petty persecution on the part of his relations and neighbours, and, ns he can get more employment and better wages by emigrating to the States at any rate, he sometimes escapes from his irksome position here, unless retained in it by some strong call of duty. But although lost to our Mission Stations, the emigrating converts are not lost to the cause of Christ, and we occasionally hear of their welfare, as well as of the beneficial influence they exert.

On account of the History of the Society contained in this sheet, and the frequent representations of friends at a distance that we circulate too few Records, there will be a large edition of the present number thrown off, so that any friend may have a supply for distribution on application to the publisher, Mr. John C. Becket.

> VISIT OF THE REV. P. WOLFF TO NEW ORLEANS. To the Secretary of the F. C. M. Society.

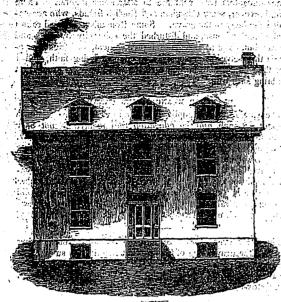
> > Montreal, 20th June, 1848.

MY DEAR SIR, -After a long inland journey of 7000 to 8000 niles, I have finally returned to Montreal to resume my missionary duties in connection with the French Canadian Missionary Society. Happily, I can thank God that he has prospered me in the object of my visit to New Orleans, and granted success beyoud my expectation to my efforts. I started in January last, at the urgent request of the Evangelical Society of New York, and of others, to visit New Orleans, and see what could be done for evangelizing the French population of Louisiana, the most numerous and important of that origin in the United States. As soon as I and at the last Sabbath of the second month it increased to about 50. I had selected my place of worship in the midst of the French population; but as there was no Protestant church built in that part of the city, I had to use two large rooms. This, I understood, was objectionable to many, who would not compromise themselves to attend worship in a private house, but might be induced to come to a public place, such as a church. In consequence, for the last month I removed to the Presbyterian Church of Lafayette Square (Dr. Scott's), the largest in the city; at the same time a member of the congregation had a notice of the meeting put in the principal French papers. By the providence of God the immediate results of that step were astonishing. The congregation was never since under 100 hearers, and even once considerably above. Every Sabbath was marked by considerable additions; and when, at the expiration of the three months, I closed the services, it was evident to all the friends of the cause, that by faith and perseverance a respectable French congregation might be gathered at no distant time, and that this important sta-tion should be occupied without delay. The congregation was with these sentiments he invites and commands all the faithful, a highly intelligent one, many of the members having received a not only of Montreal and the neighbourhood, but of all parts of classical education. Some of them were Catholics, some French Canada, when they visit this city to make a pilgrimage to the Protestants, who had not been to church for 15 or 20 years. I had not to contend so much against bigotry and superstition as against intelligent infidelity, which is widely spread in New Orleans amongst the French. The priests did not interfere with my efforts: their influence is small, and a prohibition on their part would, I was assured, have immediately given me a crowded audience. At the request of many I administered the Lord's Supper, when 35 communicants partook of it—some of these were Roman Catholic converts who enjoyed that blessing for the first time; many abstained from it, not feeling sufficiently prepared. After the service, a Roman Catholic told me, "I felt my heart burning within me with a desire to commemorate with you the death of Jesus Christ, but I refrained, because I felt I wanted yet more light and faith." The day I left New Orleans, a letter vas handed to me on the boat, written by the Presbyterian clergy, and signed by all the pastors, seven in number, expressing their approbation of my ministry amongst them, and their desire that should come back to reside permanently as a settled pastor in New Orleans. The principal members of the French congrega-tion I have gathered have given me a call to the same effect. The document, which is numerously signed, is not yet in my hands; but one thing which shows how much they are in earnest is, that they pledge themselves in that document to support their pastor from their contributions. I have not as yet accepted the call, and have delayed for some time an answer. If I do not see my duty to accept the call, I shall see it at all events to do my utmost to secure for that interesting little congregation a

competent and evangelical clergyman.

PHILIPPE WOLFF.

The state of the s



FEMALE EDUCATIONAL INSTITUTION, AT POINTE AUX TREMBLES, NEAR MONTREAL.

The Ladies' French Canadian Missionary Society take the liberty of laying before their Christian sisters in the United States and Great Britain, a few plain statements, in order to found upon them an earnest application for assistance.

The French Canadian population of Eastern Canada amounts to about 550,000. If, as is probable, fully one half of these are of, our sex, there must, of course, be a vast number of female children and youth to be trained for the responsibilities and active duties of life, and, what is of solemn moment, also as immortal beings for eternity. This population, as a whole, is immersed in Romanism; and while kindness and politeness seem to belong to the French character, yet, alas! ignorance and superstition abound to an almost incredible extent. Those who are acquainted with the effects of Romanism upon the intellectual and religious character of a people, need little illustration or proof of the statement, that they are involved in dreary darkness of soul. In every point of view, the whole people are very far behind the age in which they live, and in respect of true religion—that of "Jesus Christ, and him crucified"—they have no notions in harmony with evangelical doctrines. There could hardly be conceived a field more in need of earnest, Christian effort for its spiritual collume; and it is of special consequence to the Christians of the culture; and it is of special consequence to the Christians of the United States, that not only this border country should be enlightened and elevated, from which their country is constantly receiving accessions; but also that the machinery of wealth and agency here gathered for the probable purpose of acting upon their country, may be changed in its character and influence.

The reports and Occasional Papers of the French Canadian Missionary Society, afford evidence that the Lord has greatly blessed the work of instruction and evangelisation among them No doubt, the work has been difficult, involving the exercise of not a little faith and patience; but much good a seed of the kingdom"? hath been widely sown, and some precious fruit has been gathered. But the principal hope of all such efforts must have place among the young. As they are educated and converted to Christ, the generation is moved. Hence the society learly turned its attention to this subject, and, as the result of unwearied effort, the converted on the society is attention to this subject, and, as the result of unwearied effort, there is now a substantial building erected on an excellent farm the property of the society, in which one hundred boys can receive a sound practical education, and be brought continually under Christian influences. The progress in this work is exceed ingly encouraging; there are now about sixty French Canadian boys there receiving instruction.

But it is quite as needful that the youth of our sex should be appropriately trained. The hardier sex learn not only the rudiments of ordinary requirements in schools, but also the details of husbandry. It is really a manual labour school. It is equally essential, in order to the effectiveness and permanency of the work, that girls should be educated, and also trained in the knowledge and practise of the domestic economy of rural life. The existing institute is under the superintendence of the Rev. J. E. Tanner, assisted by some valuable teachers, the principal of whom is Mons. Vernier. Some time since Mrs. Tanner, the valued wife of the Rev. J. E. Tanner, received a very few girls for instruction, rather as an experiment than as the result of previous arrangement. The effort was greatly, blessed. Applications from French Canadian girls increased, until now there are twenty-seven under instruction. An interesting work of Divine grace has appeared among these youth, while their progress in their studies has been remarkable for rapidity and thoroughness. They are, however, crowded into a small cottage, which stood on the farm when it was purchased; which is itself in a delapidated state, and which, from its limited dimensions, is utterly insufficient for the num ber already under training; while it is found needful to refuse the applications of others who are desirous of enjoying the advantages of the institution.

The Ladies' French Canadian Missionary Society, taking a lively interest in Mrs. Tanner's School, and being satisfied, from personal inspection, not only of its vast importance; but of the absolute need of a new structure, in which to conduct it, have arrived at the conclusion, that it is their duty to undertake the erection of suitable premises on the farm for the Girls' School. The situation, on the bank of the St. Lawrence, is as salubrious as it is beautiful. Only nine miles from Montreal, it is easy of access for the purposes of aid and supervision; and though the undertaking is a great one for a Ladies Society, they have I Quilt. ventured thereupon in humble dependence on God, and hoping 4 Sheets. for the aid of their Christian sisters in more favoured lands. They find that, with the most rigid plainness of construction, the whole being, however, substantial, the building will cos £550 currency, being \$2,200, or £440 sterling. They feel assured that the facts they have stated will form their most carnest and eloquent appeal, and they pray that the Protestant sisterhood may far more than emulate the zeal and devotedness of those Romish sisterhoods, who toil sincerely, doubtless, but most hurtfully to that cause of truth and righteousness, in which it is our highest honour to labour and pray.

hares the shook with will be destinable be excluded the best three the concession in every all Subscriptions will be received for this object by

Rev. Wm. Taylor,
H. Wilkes,
Mr. M. Loup,
Montreal Miss A. McKenzie, Edin.
Miss Orn; Glasgow. Mr. M'Loud.
J. Dougart, Esq., Miss Onn, Glasgow.
Miss Mackbay, Rothsay, Butc.

SARAH LEEMING, President. MARY TAYLOR. Secretary.

SOIREE IN QUEBEC.

Minute of the proceedings of the Soirce held in the Congrega tional Church, Quebec, on Tuesday evening, the 7th of March 1848, in support of the French Canadian Missionary Society established in Montreal.

Upwards of four hundred ladies and gentlemen sat down to te and afterwards retired to the Church; when the business of evening was opened by the choir singing the first hymn, select for the evening's exercises. The Rev. P. C. Davidson the engaged in prayer, after which, John Sewell, Esq., was called

The first resolution was moved by the Rev. James Drummon and seconded by Mr. McDonald,

"That, whereas no Society connected with the French Canada Missionary Society in Montreal exists in Quebec, one such established forthwith, and Wat it be denominated the Quebec Auxilia French Canadian Missionary Society."

Trench Canadian Missionary Society."

The second resolution was moved by the Rev. D. Marsh, an seconded by Mr. R. Middleton,

"That viewing the moral and spiritual condition of our fello subjects, the French Canadians, and the ignorance, superstition, as blindness that has enveloped them—that an effort be made in God name for the bettering of their state by the dissemination of the Hol Scriptures, religious tracts, and the preaching of the Gospel, through the instrumentality of Colporteurs."

The third resolution was moved by the Rev. J. C. Davidson, a seconded by Mr. Thomas Fraser,

"That our past neglect and indifference towards the spiritual condition of the French Canadians, calls for deep, humiliation, and loudly calls for prayerful and systematic efforts, in order that the sammay be said of us as was testified of a pious female of old, 'She had done what she could.'?

The fourth resolution was moved by the Rev. G. Dorey, as seconded by Mr. Solandt, Colporteur,

"That this Society, feeling the importance of this great wor solicit; the sympathy, assistance, and prayers of all Christians, an especially, look for the kind co-operation of the ladies, who nevertake second place in a good cause.

The fifth resolution was moved by Mr. Booth, and seconded 1 Mr. Mathison,

"That the following gentlemen be elected to fill the offices President, Vice-President, Treasurer, Secretary, and Committe

JOHN SEWELL, Esq., President. R. MIDDLETON, Esq., Vice-President. THOMAS H. OLIVER, Esq., Treasurer. Mr. John H. Craig, Secretary.

AITTEE :
Rev. D. MARSH.
"G. Dorry, and
Messrs. WILLIAM WRIGHT,
" ROBERT PARNELL,
BENJ. CAMPBELL.
" GEORGE McEWEN,
" ROBERT CAIRNES,

With power to add to their number,

The sixth resolution was moved by Mr. Middleton, and seconder by Mr. Booth,

"That the thanks of this meeting be given to the Rev. Jame Drummond and Trustees of the Congregational Church, for thei liberality in allowing the use of the Church and School Room on this accession."

The seventh resolution was moved by Mr. Woodroffe, and seconded by Mr. Hood,

"That the cordial thanks of this meeting be given to those ladie and gentlemen who kindly offered their services in forming the choir and for the very efficient manner in which they performed the par allotted to them.

The Rev. Mr. Drummond being called to the Chair, a vote of thanks was passed to John Sewell, Esq., for his dignified an becoming conduct in the Chair.

It may be here observed, that the choir performed some delight ful pieces, in hymns and anthems, between the speeches, and concluded with the hymn "Good Night."

The Rev. J. Drummond pronounced the benediction.

POINTE AUX TREMBLES' INSTITUTE.

Terms upon which boys (not being French Canadians vill be received at the Pointe aux Trembles Educational In stitute :

1. All, without exception, shall conform to the same Rule and Regulations as the French Canadian Pupils.

2. All shall take their share of the Manual Labour of th Institution equally with the French Canadians, and be entirely submissive to the orders and arrangements of the Masters of pain of dismission.

3. Each Pupil shall pay Six Dollars per calendar month, in

advance, from 1st November to 1st May, and Four Dollars per calendar month, in advance, from 1st May to 1st November. 4. Any Pupil leaving the Institute is to give a month's notice or pay to the end of the current month.

5. Each Pupil shall, on entering the Institute, furnish the following articles, viz. :-

1 Paillasse: 1 Pillow and 2 Pillow Cases.

Blankets according to the season. 2 Towels.

To remain the property of the Pupil, and to be taken away on quitting the School.

Note.—The above charge includes Tuition, Board, and Washing.

FRENCH PROTESTANT SEMINARY FOR YOUNG LADIES MOLLE, TREGEN'I, and MADAME ESCUYER, recently from Go-Minova; Switzerland, propose to OPEN a FRENCH BOARDING SCHOOL, for Young Ladies, where they will teach Reading, Writing, Arithmetic, Grammar, Composition, History, Geography, together with Plain and Fancy Needlework, Knitting, Netting, Crotchet Work, &c.

For Boarders, Ten Dollars per Month, Washing not included.
For Day Scholars, Eight Dollars per Quarter, when over ten years of age, and Five Dollars per Quarter whon under that age.
Each Boarder is to furnish her own Bed, Bedding and Towels.
Lessons in Drawing and Music will be charged separately.
Molle, T., and Madame E., are permitted to refer parents who wish their daughters to learn French, to the Rev. H. Wilkes, A. M. Rev. W. Taylon, A. M., Rev. T. McLoud, Rev. E. Tanner, Rev. F. Douder, Rev. P. Wulff, Rev. To the Editor of the Montreal Witness.
Montreal, 12th June, 1848.

CONTRIBUTIONS to the FRENCH CANADIAN MISSIONARY SOCIETY, received by the Treasurer, from 1st February, 1848.

13

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be acknowledged in the Annual Report. Donations of clothing, &c., received since last Record.

2 boxes clothing, from friends in Greenock. 1 do. do. from friends in Glasgow.

2 barrels flour, and one barrel wool, from friends in Martintown and Glengurry. artin a time i 1 .

Donations may be sent to the Treasurer, James Court, Esq., Montreal: United States, to Dr. Buck, 775, Broadway, New York; or in Great Britain, to Messrs. Williams, Deacon, & Co., Bankers, 20, Birchin Lane, and Messes. Partridge & Oakey, Paternoster Row, London: to J. D. Bryce, Esq., Glasgow: or to any of the Honorary Members, a list of whose names is pub-lished on the first page.

J. C. BECKET, PRINTER, ST. PAUL STREET, MONTREAL,