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The Missionary Record.

ISSUED BY THE COMMITTEE OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

VOL. VII.

MONTREAL, JUNE, 1848.

No. 2.

LIST OF OFFICE BEARERS.

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EXTRACTS FROM CONSTITUTION.

II. The operations of this Society shall embrace—the employment of ministers, teachers, book-vendors, 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.

III. 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 depraved condition of human nature; the supreme divinity of our Lord Jesus Christ; the sacrificial character and design of the Saviour's death; his 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 rewards and punishments.

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

IV. This Society shall maintain an entire absence of a sectarian spirit in the choice of its agents, the application of its funds, and the management of its concerns. 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.

V. The instructions to be given to missionaries and other agents of this Society 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 doctrines 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 membership, a profession of the Protestant 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 shall 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 those countries.

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-keepers, millers, and persons in central positions are invited to open depots for these articles, which can be sent forward either during sleighing, or at 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 Pointe aux Trembles Educational Institute.	
Mrs. Tanner, do. do. Female School.	
Rev. F. Doudiet, Pastor Belle Rivière, Rivière Cachée, Hawkesbury, and Pays Fin.	
Mrs. Doudiet, Teacher Girls School, Belle Rivière.	
Rev. Philippe Wolf, Montreal.	
Jean Vernier, Second Director and Teacher, Pointe aux Trembles Institute. Mad. Vernier.	
D. Amaron, Colporteur, Ramsay, Industry, and surrounding country.	
Mrs. Amaron, partly employed in teaching.	
J. Vessot, Colporteur Rivière Cachée, St. Therese, and surrounding country.	
Mrs. Vessot, partly employed in teaching.	
A. Moret, Colporteur, St. Andrews, East Hawkesbury, and surrounding country.	
A. Solandt, Colporteur, Quebec, 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 of 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 founded. The committee was composed of Evangelical Christians of all denominations 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 qualified 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 Brûlé 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 auxiliary.

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 much blessed.

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 received.

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 Society. The Rev. Messrs Wilkes and Tanner visited New York and New England on a similar mission.

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

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 rescued from the influence of Rome.

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

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

The main feature in the history of the Society during the year, was 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 Rivière, the Rev. F. Doudiet went to that station; from which place, however, he visits regularly 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, on 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 fifty-two were French Canadians. In the girls' Institute, at the same place, conducted by Mrs. Tanner, twenty-two pupils had been received, and many applications for admission were refused for want of room to accommodate them.

It ought not to be omitted that the Anniversary meetings of the Society have steadily increased in interest and public favour. At first the 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 department 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 loving-kindness, we should now falter or fall back!

VISIT TO THE MISSION STATIONS.

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

That we proceeded to Pointe aux Trembles on the ice, and found the 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 day's duties in winter, is as follows:—

FIRST CLASS.—From half-past six to breakfast time, the first class learn algebra.

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.

From six to seven in the evening, grammar.

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 music.

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 of deportment.

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-

PAINFUL FINANCIAL POSITION OF THE SOCIETY.

(Translation.)

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.

I salute you heartily in Jesus Christ.

(Signed)

J. E. TANNER.

To Mr. John Dougall,
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 required.

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 current expences of the establishment, they have no resource but to 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 people. All parties engaged in this meeting, it is believed, felt their zeal and strength augmented, and it was thought best to hold such a meeting at least annually. All the Missionaries were present except 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 French language.

At this convocation it was resolved only to distribute Martin's translation 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 Pointe 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 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 habitants with their colporteurs and tract-mongers, we hope Les Canadiennes 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 countrywomen will do their duty without the aid of a tutor."

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

In April last, the Ladies' Committee resolved to undertake the erection 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.

THE FARM.

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, vowed a gilt image to the Virgin, together with a picture of "Our Lady of Bonsecours" (one of the Virgin's titles) chasing away the typhus from Montreal. And this spring he has remembered his vow to fulfill it. The image has been prepared, and was installed last month with extraordinary pomp and ceremony; 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 passing 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 Loreto. 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 sacrilegious 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 increased earnestness and vigor, as the special protectress of this city and people. He even suggests a return to the use of the ancient name of this city, viz. Ville-Marie, instead of Montreal. In accordance with these sentiments he invites and commands all the faithful, 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 idolatry and superstition!

We understand that the better instructed Roman Catholics have pity and deplored the whole of this puerile exhibition, but the Bishop has prevailed in carrying it out, although like the exhibition of the Holy Coat of Treves, it may prove far from beneficial to Roman Catholic Unity.

AN AGED DISCIPLE.

Madame Rondeau, of St. Elizabeth, died on the 24th April, in the peace of the Gospel, at the age of 83 years. She had been 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

of her daughters who ventured to attend her funeral. There were, however, some Canadian and English friends, who accompanied 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 French 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 as 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 miles, 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 beyond 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 arrived, I commenced preaching in French regularly every Sabbath, and continued for a period of three months. I had but few hearers at the beginning, but those who once came generally returned, and many brought their friends with them. The congregation slowly but steadily increased. The attendance was soon 30 to 40, 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 station should be occupied without delay. The congregation was a highly intelligent one, many of the members having received a classical education. Some of them were Catholics, some French 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 was 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 I should come back to reside permanently as a settled pastor in New Orleans. The principal members of the French congregation 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.

