

FORTY-SECOND ANNUAL REPORT

OF THE

FRENCH CANADIAN MISSIONARY SOCIETY,

PRESENTED AT THE

ANNUAL MEETING

ON

Thursday, 27th January, 1881.

Montreal :

"WITNESS" PRINTING HOUSE, 33, 35 AND 37 ST. BONAVENTURE ST.

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FORTY-SECOND ANNIVERSARY

OF THE

French Canadian Missionary Society.

The Forty-second Annual Meeting of the Society was held in the Methodist Church, St. James Street, on Thursday evening, 27th January, 1881, the Rev. Dr. Wilkes, the President, in the chair. After devotional exercises, conducted by the Rev. A. B. Cruchet, and the Chairman's address, an abstract of the Annual Report was read by the Rev. James McCaul. The following resolutions were then adopted :—

Moved by REV. G. H. WELLS, seconded by ROBERT ANDERSON, ESQ., supported by MR. J. BOURGOIN :—

That the Report, an abstract of which has just been read, be adopted and printed, and that the following gentlemen be a Committee to close up the affairs of the Society, with power to disburse any balance of money that may remain on hand in accordance with the objects and constitution of the Society :

Treasurer, Mr. James Court ; Secretary, Rev. Jas. McCaul ; Messrs. Robert Anderson, Hugh McLennan, James D. Dougall, Warden King and George Cruikshank.

Moved by REV. J. S. BLACK, seconded by REV. JAMES McCAUL :—

That this Meeting recognizes with fervent gratitude to God, the source of all success through the Holy Spirit, the inestimable benefits which have attended the labors of this Society since its formation ; and, as instrumental to that success, would record its high appreciation of the faithful labors of the honored Missionaries employed ; and further, would express its deep gratitude to the Churches, Societies, Auxiliaries and Christian friends, both on this Continent and in Europe, for the pecuniary support so largely rendered ; as well as for the liberal grants of copies of the Scriptures and other publications from the Bible and Tract Societies.

Addresses were then delivered by the Rev. Messrs. T. Lafleur and Professor Coussirat in French, and by the Rev. Messrs. J. J. Roy and L. N. Beaudry in English.

During the evening the pupils from Pointe-aux-Trembles sang several French hymns, and a collection amounting to \$55.90 was taken up.

After the proceedings connected with the Society were terminated, the following resolution, moved by the REV. R. H. WARDEN, and seconded by REV. J. J. ROY, was proposed for the acceptance of the meeting, and cordially adopted :—

“That this meeting, with a view of perpetuating a spirit of denominational union in the work of French evangelization which has characterized the French-Canadian Missionary Society during its long career of usefulness, and recognizing the desirability of a united annual meeting to represent the various agencies employed in French-Canadian evangelization, would recommend the appointment of a Committee to be composed of three gentlemen from the French-Canadian Boards of Management of the various missions in the city ; such gentlemen to be elected by their respective Boards and to be convened for action not later than the second week in December, by Mr. James Court, Convener, and Rev. James McCaul, Vice-Convener, to arrange for such annual meetings in connection with the work of religious anniversaries.”

The meeting closed with the benediction pronounced by the Rev. Canon Baldwin.

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FORTY-SECOND ANNUAL REPORT.

With their final report the Committee would present a brief history of the Society and its work, believing that such will be of interest to its many friends, and furnish abundant cause of thanksgiving to God for what has been done through its instrumentality. This will be found in the APPENDIX, together with a notice of some other mission work among the French Canadians, previous to the formation in 1839 of the Society.

Soon after last annual meeting, although the year closed with a surplus, increased difficulty was found in obtaining means to carry on the Society, and the result was a considerable indebtedness, with the prospect of a greatly diminished revenue for the coming year. The important consideration was especially forced upon the Committee whether it was possible, and even just, to attempt to carry on the Pointe-aux-Trembles schools, under present circumstances. Apart from the improbability of obtaining the requisite funds to support the Schools with even the limited attendance of the past session, it seemed questionable to do so, when, with the same staff of teachers, at a comparatively small increase of expense, double the number of scholars could be educated. Several meetings were held, and after anxious and prayerful deliberation, the Committee, fully believing it to be a Providential solution of the difficulties that surrounded them, decided to recommend the acceptance from the Board of French Evangelization of the Presbyterian Church, of an offer to purchase the mission property at Pointe-aux-Trembles, and continue the services of the Missionaries there. A meeting of the Society specially called was held, and resolutions were passed thereat, agreeing to the recommendation of the Committee, as shown in the following circular subsequently issued.

“The Committee of the French Canadian Missionary Society in communicating the following resolutions unanimously adopted

by it, and ratified at a special general meeting of the Society on the 9th of June last, trusts that the important steps, taken after earnest and prayerful deliberation, will meet the approval of the Christian public.

“Attention has been called for some time to the increased difficulties in carrying on the work of the Society, and to its possible termination because of diminished resources. It was shown that the extended operations of the churches, a matter in itself of rejoicing, naturally led to a corresponding decrease of contributions to the Society, whether here or in Great Britain, and in the United States. This discouragement has also been shared in by the Auxiliary Committees in the parent country, to whom the cause owes so much.

“Another serious difficulty has arisen from the inability of the Society to afford adequate remuneration to an experienced Secretary able to give his whole time to its management. This has led to the intimated resignation of the Treasurer, forced upon him by the impossibility of attending to the greatly augmented work and responsibility, which naturally followed the resignation of our respected former Secretary.

“Notwithstanding, however, these many discouragements, the Committee has labored in faith in view of the increasing tokens of the Divine favor attending the work, and from the conviction that the Society through its Colportage and Mission Schools supplied so necessary an instrumentality in evangelizing the French Canadian Romanists. Recent circumstances, however, have appeared to the Committee to indicate that the time had come when in the Providence of God, this Society, over forty years in the field, should now retire from it. Among these indications, apart from the augmented operations of other churches, the most encouraging is the recent decision of the Presbyterian Church in Canada, (to the various sections of which, happily now united, this Society has been so much indebted since its commencement) to extend greatly the work of Colportage and Missionary education.

“In connection with this gratifying movement, an offer having been made by the Board of French Evangelization to purchase the Mission School property at Pointe-aux-Trembles, and continue the services of our respected Missionaries there, the Committee felt the call at once to consider this offer, and at the same time the future position of the Society. The result of their deliberations and of the negotiations with the Board is shown in the extracts here given from the minutes of the Committee, ratified as above stated by the special general meeting of the Society.

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“The following resolutions were adopted :—

I. The Committee, having taking into mature and prayerful consideration an offer of the Board of French Evangelization of the Presbyterian Church of Canada, to purchase the real estate, &c., at Pointe-aux-Trembles, *resolves*, in view of the present and prospective diminution of the Society's income, and its inability from this cause to carry on satisfactorily and with efficiency the Mission School work, to approve of, and does hereby unaminously concur in, the proposed sale to the said Board of French Evangelization of the Presbyterian Church in Canada of the said real estate.

1st. That the value of the real estate and other property be determined by two competent persons, one appointed by the Presbyterian Board, and one by the Committee.

2nd. That the terms of payment of the purchase money and other details be arranged with the Presbyterian Board to the satisfaction of a Special Committee.

3rd. That in accordance with the conditions of the Trust Deed referred to, the proceeds of the sale of real estate and effects at Pointe-aux-Trembles be expended, after meeting all existing liabilities and engagements of the Society, in the support of Colporteurs, circulation of the Holy Scriptures, and of French religious literature, as hitherto.

“In addition to the foregoing connected with the sale of the property at Pointe-aux-Trembles, the following resolutions were also adopted :—

II. It is resolved, that on completion of the sale to the Presbyterian Board, and the consequent withdrawal of the Society from its Mission School work at Pointe-aux-Trembles, and taking further into account the almost insuperable difficulties in carrying on the work of the Society in present circumstances, and also the increasing operations of the Presbyterian Board in Colportage, this Committee agrees to recommend to the Special General Meeting to be held on the ninth June next, to decide upon the withdrawal of the Society from all Missionary work, and bring its existence to a close, so soon as the funds derived from the sale of the property at Pointe-aux-Trembles, together with any other unsolicited contributions meanwhile received, will have been expended. It being further understood that the Society will not solicit contributions as heretofore, and will at once issue a Circular explanatory of the decision come to, and the providential indications of its duty, to withdraw from the field of Missionary work among the French Canadians, which it has been honored of God to occupy for the past forty years, with such important results.

III. It was also resolved that the balance of the legacy from the late Benaiah Gibb, Esq., as received by the Committee from the Craig Street Church, be handed over to the Presbyterian Board, subject to the interest being appropriated for educational work at the Mission Schools.

“The transfer of the property having been made, and all other matters satisfactorily arranged with the Board of French Evangelization, it now only remains to the Committee to make known to the friends of the Society its altered position, and to state that, in accordance with the resolutions adopted, the Committee will not henceforth solicit funds directly or through its Auxiliaries. Further, that as soon as the proceeds of the Mission School property, and any unsolicited contributions are expended, through the employment of Colporteurs as hitherto, it is proposed that

the Society, with thanksgivings to the Head of the Church for the important results achieved through the Holy Spirit, by its instrumentality, be brought to an honored termination.

“HENRY WILKES, D. D., *President*.

“JAMES COURT, *Treasurer*.

“JAMES McCAUL, *Secretary*.

“MONTREAL, 8th July, 1880.”

The engagement of the Principal and Teachers at the Mission Schools terminated on the 1st July, and subsequently the Committee, after an estimate of the resources, decided to discontinue the services of the other missionaries after the 1st December.

In terminating the connection with these esteemed Missionaries, some of whom have been engaged with the Society nearly from its commencement, the Committee would record its high estimate of the faithfulness and zeal, the intelligence and self-denial, the spirit of prayer and Christian love with which they have labored. The Committee reiterates the conviction often previously expressed in the Reports, that such laborers, through the Spirit of God, Bible in hand, can best succeed, by house-to-house visits and cottage meetings, in bringing to Christ the dark masses of French Canada. To the labors of its Colporteurs and its Central Mission Schools, under the blessing of God, this Society chiefly owes the important results that have attended its history.

COLPORTAGE.

There have been permanently employed this last year eight Colporteurs, whose names and stations are as follows :—Rev. I. Mathieu, Lachute; P. S. Vernier, Angers; E. F. Seylaz, Mascouche; E. Richard, St. Anne des Plaines; A. Solandt, Inverness; D. Guieu, Levis; T. Lockert, Three Rivers; H. Junod, Riviere du Loup, *en bas*; besides Mr. Marie, who labored as his health permitted, and Mr. A. B. Clements, engaged for three months. Their journals show increasing openings for the reception of the Scrip-

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tures, and for the holding of cottage meetings for reading and exposition of Scripture—one of the most important means of enlightening the people. The circulation by the Colporteurs this year, about one-half sales, is 134 bibles, 972 testaments, and 1,160 gospels, in all, 2,266; and of tracts and illustrated papers, 45,056. Adding to which, donations and sales not directly through the Colporteurs, the actual circulation by the Society is 2,300 copies of the Scriptures in whole or part, and over 50,000 tracts and other religious publications.

It is most encouraging to record that the estimated circulation of the Society, till the present time, is over 57,000 copies or portions of the Bible, and 650,000 tracts and religious publications.

The Board of French Evangelization has agreed to engage six of the Missionaries for Colportage work. With respect to the others the Committee would recommend that, out of the funds now remaining, Messrs. Richard and Solandt be temporarily engaged until they can make other arrangements; and that some more permanent provision be made for old Mr. Marie. Also that temporary employment be given, in desirable cases to such Colporteurs as other Societies cannot for the time engage.

MISSION SCHOOLS.

In last Report details were given of the Schools till the end of year, and the Committee would now append the Principal's Report after the close of the Session. The Committee gladly bear testimony to the capacity, faithfulness and high christian character of the Principal, Mr. Bourgoïn, and of Miss Cairns, the Directress, as well as to the valuable services rendered by Mr. J. Watier and Miss Bouchard, assistant-teachers, and of Madam Bourgoïn, house-manager.

REPORT OF THE POINTE-AUX-TREMBLES INSTITUTES FOR THE SESSION 1879-1880.

We can but express our heartfelt gratitude to God for the numerous encouragements, and the abundant spiritual blessings which have crowned the past session. Several of the pupils gave evidence of conversion to the Lord, and became

church members. Most of those who had come to us full of confidence in the teachings of Popery, have been convinced that the religion of Rome is in opposition with the religion of the Gospel, and I dare say that none of them left the school without a clear knowledge of salvation through the only merits of our Redeemer.

One of the young men who were converted last winter, writing to us some time ago, added these few words for the boys he knows in the school: "Dear Friends, never neglect holding prayer meetings among yourselves; it is there I found Jesus and the peace of my soul. I am sick, and I will probably not live long, but I am ready to die."

Two other young men who were with us last winter, have been employed during summer as missionaries, and are now pursuing their studies to prepare themselves more thoroughly for the important work of the French mission.

Some of the scholars have spent a few Saturdays in colporting and visiting families. They have been enabled to place some copies of the Scriptures, and we heard lately that one of those families who received the Gospel has become Protestant.

Most of the pupils, when they are at home, exercise a good influence among their parents and neighbors, and every year a few families receive the Gospel at their children's hands. Nearly every one of them sends us an application for the admission of a new scholar, a fact which shows their earnest desire to impart to other young people the same privileges they have enjoyed themselves.

But we must say, that in enumerating these encouragements we pass over many difficulties and disappointments arising from the very nature of the work.

As usual, a public examination took place at the end of April last. The pupils were examined on the following branches: French and English, Reading, Grammar, Composition, Arithmetic, Geometry, Geography, Sacred History, History of Canada, &c., but mainly on the doctrines of the Bible.

The many friends who were present expressed their satisfaction at the progress of the pupils, and their best wishes for the future prosperity and extension of the Schools.

The staff of teachers remains the same as last year.

Yours Respectfully,

J. BOURGOIN.

It is gratifying to state that, at the Annual Temperance Meeting, forty-seven pupils signed the pledge, the Teachers all taking a hearty interest in this important cause.

IN MEMORIAM.

The Committee records with sorrow the death, since last Anniversary, of James Lenox, Esq., of New York, who had long taken a warm interest in, and liberally contributed to the Society.

It has also to regret the recent death of the Revd. Professor de Laharpe, of Geneva. As Secretary of the Swiss Canadian Committee, formed in 1840, he has ever freely given his valuable services to the cause of French Canadian Missions, which owes much to him. The Committee would also express its deep sympathy with Madame

de Laharpe in this bereavement ; also gratefully acknowledging the warm interest taken by her in Canada as a mission-field, the importance of which was realized from her residence here with her uncle, the Earl of Dalhousie.

AUXILIARY ASSOCIATIONS.

The acknowledgements of the Committee are due to the National Bible Society of Scotland, for its liberal grant to the Colportage work ; and to the British and Foreign Bible Society, and the American Bible Society, for grants of French Scriptures. The Committee in closing correspondence with those Societies, and with the Religious Tract Society of London, would renew the expressions of gratitude which for so many years have been annually recorded towards those noble institutions, in return for their generous liberality and kindly encouragement manifested to this Society. The Committee has also to express its warm acknowledgements to the Committee of Glasgow, through its Secretary, Samuel Gunn, Esq., to whose unwearied labors so much is due ; to the Ladies Committee, through Mrs. J. Reid, its Secretary ; and to the Edinburgh Ladies Committee, whose Secretary, Mrs. Macnider, has so long and successfully filled that office. Also in this Country its grateful thanks are due to the Belleville Ladies' Association, through its valued Secretary, Mrs. Esson ; to J. Cockshutt, Esq., of Brantford, so liberal a contributor to the Pointe-aux-Trembles schools ; to the various donors for scholarships, whether Sabbath Schools or individual ; and finally to all contributors in Canada, Great Britain and the United States, who have given to the Lord's work among the French Canadians, through this Society.

FINANCES.

From the Treasurer's account, it will be seen that the RECEIPTS this year have been \$8,116, viz, Contributions \$3,145, proceeds of sale of Pointe-aux-Trembles property, less Mortgage \$4,900, Interest and Depository sales \$71. EXPENDITURE :—Education \$1,901 ; Colportage \$4,005, Agency \$161, Printing Report &c.,

\$158, Miscellaneous expenses \$188 ; repayment of advances by Treasurer; as per last report \$807 ; in all \$7,220 ; leaving a balance of \$896, adding to which the amount at credit, last year \$263, makes a total of \$1,159 on hand this date.

This amount, at credit of the Society, is considerably more than the Committee had reason to expect when an estimate was made, the increase being due to larger contributions from Auxiliaries and other sources than were anticipated. The payment of the balance due by the Board of French Evangelization has also been anticipated by them, not being due till July next. For this gratifying result the Committee render praise to Him whose is the silver and the gold.

The Committee recommend that a small Executive Committee be appointed at the Annual Meeting, with power to take over the above balance, with any unsolicited monies received, and appropriate the whole in accordance with the objects and constitution of the Society.

And now that, in the Providence of God, the Society has been brought to a close, it is fitting for the encouragement of its friends and supporters, as well as to show what cause of praise and thankfulness is due to the Lord, the only source of success, to indicate briefly the leading features of the work done and good accomplished.

Through Colportage, as before stated, its Missionaries have circulated over 55,000 copies or portions of the Scriptures, and 650,000 religious publications, and if every rain-drop from heaven helps to water the earth and make it to bring forth, shall not these plants and seeds of Divine truth, accompanied by the prayers of God's servants, have produced fruit to His praise.

Through its Mission Schools, some 2,500 youths have received a thorough christian education, many of them now engaged in the ministry and teaching, and filling useful positions. The number brought out of Romanism, and of those savingly converted, it is impossible to estimate, for many have had to take refuge out of the Province ; but they may be reckoned by thousands.

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Through its Evangelization work, not a few of the stations and organized congregations, now attached to Missions of the Churches, have been originated and nurtured by the Society.

The Society from its beginning has been the means of uniting Christian men of all evangelical denominations, and forming a rallying point, especially at its anniversaries, in showing to the Church of Rome that, while nominally divided, the Protestant denominations are one in Christ, and united against the common enemy of His truth.

It has been a special blessing, through the influence and teaching of its Missionaries to the scattered Protestants in the French-Canadian parishes, who, especially in earlier times, were often debarred from regular religious instruction. It raised a strong barrier to their intimate intercourse with their Roman Catholic neighbors, which not only deteriorated their religious views and practice, but often led to mixed marriages, generally so disastrous.

In conclusion, the Committee would place on record their deep sense of gratitude to God in whose name, and for whose glory, the Society began and carried on its work ; giving to Him, to whom alone it belongs, all the honor and all the praise ; and expressing the assured hope that He who has so blessed His own work in these years that are past, will continue His fostering care and prosper it in other hands.

THE FRENCH CANADIAN MISSIONARY SOCIETY,

In account with JAMES COURT, *Treasurer.*

DR.

To paid for *Educational Department*, viz:—

Pointe-aux-Trembles: House Expenses, Salaries, Fuel, and other charges of Boys' and Girls' Schools.....	\$1856 09
Grant to School at St. Lib.....	45 00
	\$1901 09

To paid for *Colportage Department*, viz:—

Salaries and travelling expenses of Messrs. Solandt, Richard, Matthieu, Marie, Vernier, Guieu, Seylaz, Junod, Lockert, Watier and Clement, &c., &c.....	4005 50
To paid for occasional Agency and travelling expenses, including for 1879.....	161 28
To paid printing Annual Report, Circulars, &c.....	\$158 05
To paid Miscellaneous and Office expenses, Express charges, postage on Re- ports, &c.....	187 56
	345 61

To paid Treasurer balance advances on Mission Premises at Grenville, Belle Riviere, and Montreal.....	806 82
	\$7220 30

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By received Contributions, as per lists:—

Canada.....	\$2014 44
Great Britain.....	1109 72
United States.....	21 00
	3145 16
By proceeds sale Pointe-aux-Trembles property.....	5500 00
Less Mortgage.....	600 00
	4900 00
By balance of Interest account.....	6 82
By Depository, proceeds of Sales, less Tracts, &c., purchased.....	64 12
	8116 10
	\$895 80
By Balance from last year.....	262 86
	\$1158 66

Balance on hand.....

MONTREAL, 27th January, 1881.

JAMES COURT, *Treasurer.*

Audited and found correct.

ROBERT ANDERSON, } *Auditors.*
GEORGE CRUKSHANK, }

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Per Mrs
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D. G. T
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Rev. J.
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Jas. G
John F
Miss A
J. A. M
Jas. L
Mrs. M
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W. W
Jas. R
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J. R. I
Mrs. S
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Dr. J

I. CONTRIBUTIONS IN GREAT BRITAIN.

	Sterling.	Currency.
1. Glasgow Ladies' Committee.....	£ 16 18 6	\$ 82 18
2. Edinburgh Ladies' Committee.....	74 19 7	361 21
3. Remittances direct to Treasurer.....	137 19 10	666 33
	£229 17 11	\$1109 72

1. Glasgow Ladies' Auxiliary, £16 18 6.

£ s. d.		£ s. d.		£ s. d.	
Mrs. Henderson of Park	2 0 0	Miss Henderson	0 10 0	Mrs. Greig	0 5 0
Mrs. Macdonald	1 0 0	Mrs. Davidson	0 5 0	Mrs. Duncan	1 0 0
Mrs. Hervey	1 0 0	Miss Burns	0 5 0	Mrs. Croom	1 0 0
Mrs. Campbell	0 10 0	Mrs. Robertson	0 2 6	Miss Croom	0 10 0
Miss Pinkerton	1 0 0	Mrs. G. L. Walker	0 5 0	Mrs. A. Fergusson	1 0 0
Mrs. Playfair	0 5 0	Miss Walker	0 5 0	Mrs. Munsie	0 6 0
Miss Muir	1 0 0	Mrs. J. W. Muirhead	0 2 6	Miss Greenshields	0 2 6
Miss Lumsden	0 10 0	Miss Frew	1 0 0	Mrs. Wm. Brown	1 0 0
Miss Urmokshank	0 5 0	Miss Stewart	0 5 0	Miss Lumsden	0 5 0
		Mrs. John Miller	0 10 0	H. K. Wood	0 10 0

2. Edinburgh Ladies' Committee, £74 19 7.

£ s. d.		£ s. d.		£ s. d.	
Per Mrs. Macnider	£63 15 0	Collected by Mrs. Smith, <i>Dalmenv</i>	1 15 0	Adam Fyfe	0 2 6
D. G. Thomson	0 5 0	Mrs. Anderson	1 0 0	J. W. Tawse	0 2 6
J. C. Steen	0 2 6	Wm. Malcolm	1 0 0	Misses Macdonald	0 2 6
Rev. J. L. Ritchie	0 2 6	Dr. MacLagan	1 0 0	Miss Anderson	0 2 6
Miss Ritchie	0 2 6	F. Brown Douglas	1 0 0	C. J. Henderson	1 0 0
Mrs. Thos. Usher	0 5 0	Dr. & Mrs. Moir	1 0 0	Mrs. Hay Cunningham	0 10 0
Mrs. Mellis	0 2 0	D. B. Meldrum	1 0 0	Mrs. Swan	0 10 0
Mrs. Weir	0 2 6	Miss Anderson	0 10 0	Mrs. Macdonald	0 5 0
Mrs. Livingston	0 5 0	Mrs. R. Carmichael	0 10 0	Per Mrs. Gillies	£0 17 6.
Mrs. Jas. Livingston	0 2 6	Miss J. Greig	0 10 0	Mrs. Watson	0 5 0
Mrs. Murray Thomson	0 2 6	Mrs. W. Whyte	0 10 0	Mrs. Graham Weir	0 5 0
A. Usher	0 5 0	Jas. Balfour	0 10 0	Mrs. Robertson	0 2 6
Mrs. Saville, Bath.	0 5 0	Prof. Balfour	0 10 0	Mrs. Gillies	0 2 6
Mrs. Genl. Anderson	1 0 0	Mrs. Wm. Laing	0 10 0	Miss Rhind	0 2 6
Mrs. Barbour	1 0 0	Mrs. A. Moir	0 5 6	Per Miss Wallace	£1 9 6.
Misses Douglas	0 10 0	Miss Horsburgh	0 5 0	Mrs. Boyd	0 5 0
Misses Abercromby	0 10 0	Rev. A. Cameron	0 5 0	Mrs. Raleigh	0 5 0
Miss Mackenzie	2 0 0	Mrs. Gairdner	0 5 0	Miss Sprot	0 5 0
— Hunter	0 10 0	Mrs. W. Burn Murdoch	0 5 0	Miss Wallace	0 5 0
Mrs. Douglas, <i>Cavers</i>	1 0 0	Mrs. W. M. Dymock	0 5 0	George Wight	0 5 0
J. Ramsay	1 0 0	Miss Watson	0 5 0	Mrs. Maitland	0 2 6
Miss Falconer	1 0 0	In Memoriam	0 5 0	David Grant	0 2 0
Mrs. Jameson	0 5 0	Mr. C. Wood	0 5 0	Per Mrs. Shepherd	£5 10 0.
Mrs. Gibson	0 2 6	Mrs. Sanson	0 5 0	Mrs. Glasfurd	0 10 0
Miss Douglas	0 19 0	Mrs. Blakie	0 5 0	Mrs. Dallas	0 10 0
Findlay Anderson	1 0 0	Mrs. Peddie Waddell	0 5 0	Mrs. Shepherd	1 0 0
Jno. Melrose	2 0 0	Mrs. Meek	0 5 0	Mrs. Handyside	1 0 0
Jas. Gray & Son	0 10 0	Jas. Gray & Sons	0 5 0	Misses Cornwall	1 0 0
John Kirkhope	0 5 0	Henry Tod	0 5 0	Mrs. Haldane	1 0 0
Miss Alban	0 10 0	Mrs. Simson	0 5 0	Mrs. Bruce	0 10 0
J. A. Mackay	0 5 0	Mrs. Russell	0 5 0	Per Miss Harvey	£1 0 0.
Jas. Lorimer	0 2 6	Dr. T. A. Balfour	0 5 0	Misses Harvey	1 0 0
Mrs. Maitland	0 2 6	P. & R. Wright	0 7 0	Per Miss Mackenzie at	Trinity £0 9 6.
John M. Balfour	0 5 0	Misses Weir	0 5 0	Miss Wallace	0 2 6
John Hayes	1 0 0	Mrs. Henderson	0 5 0	Miss A. Wallace	0 2 0
Jas. S. Mack	0 10 0	Mrs. Allan	0 5 0	Mrs. Pattison	0 2 6
Thos. Cumming	0 7 6	Miss E. Govan	0 5 0	Mrs. Mitchell	0 2 6
W. White Millar	0 10 0	Mrs. Logan	0 5 0	Per Mrs. Wallace	£1 15 0.
Jas. R. Dymock	1 0 0	Miss Renton	0 4 0	John Kennedy	1 0 0
Wm. Robin	0 10 0	Mrs. Alexander	0 5 0	Mrs. D. MacLagan	0 5 0
J. R. McCandlish	0 10 0	Miss Henderson	0 2 6	Mrs. E. A. Thomson	0 5 0
Mrs. Stewart	0 2 6	Miss M. Duncan	0 2 6	Mrs. Goodlet	0 2 6
Robert Richardson	1 1 0	Miss Fraser	0 2 6	Mrs. E. Wallace	0 2 6
Wm. Lyon	1 0 0	Miss E. Knight	0 2 6		
Jas. Waldie & Sons	0 5 0	Miss M. Watson	0 3 0		
W. Scott Dalgleish	0 5 0	Miss Chalmers	0 2 6		
Jas. Carnegie	0 10 0	Miss Callender	0 2 6		
Miss Hill	0 5 0	Mrs. Lorimer	0 2 6		
Miss Walls	0 2 6	Miss Faithfull	0 2 6		
Miss Balmain	0 10 0	Miss Mackintosh	0 3 0		
Mrs. Falconer	0 5 0	Miss Spence	0 2 6		
Miss Laing	5 0 0	Mrs. Somerville	0 2 0		
Miss W.	3 0 0	Mrs. Fraser	0 2 6		
Mrs. M.	3 0 0	Miss Goodlet	0 2 6		
Jas. Patton	2 0 0	Miss Lindsay	0 2 6		
Dr. John Carment	3 0 0	Mrs. Brown	0 2 6		
				Interest from Bank	74 16 6
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					75 8 7
				Less expenses	0 9 0
					£74 19 7

3. *Contributions from Great Britain, remitted direct to Treasurer, £137 19 10.*

National Bible Society of Scotland, £93 3s 6d.

LONDON.—Col. by Rev. R. T. Thomas, £6 17s 4d.

Contributions through Rev. W. Williams, £32 19 0.

CHESTER.—R. S. Hudson, £10.

DOVER.—General Aylmer, £1.

GLASGOW.—The Misses Bell, £2.

LONDON.—Leaf, Sons & Co., £5 5s; Hitchcock, Williams & Co., £2 2s; Jas.

Duncan, £2 2s; F. A. Bevan, £2 2s; Walter Capper, £1 1s; Jas. McLaren,

£1 1s; E. H. Sharp, £1 1s; Lady Kinnaird, £1 1s; D. Matheson, £1; Rev.

R. T. Thomas, 4s.

POOLE.—Three friends, £3.

II—CANADA.

Contributions from Quebec, Ontario and Nova Scotia.

1. Contributions in Montreal.....	\$1,128 23
2. “ from other places remitted to Treasurer	484 71
3. Collections by Mr. J. Bourgoïn	295 50
4. Contributions from Nova Scotia.....	106 00
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	\$2,014 44

Contributions in Montreal, \$1128 23.

Collected at Annual Meeting, \$75; A Friend, for support of Colporteur, \$354.00; Robert Anderson, \$250; Crescent Street Pres. Church, Miss. and Ben. Society, \$100; James Court, \$100; Erskine Church, Miss. and Ben. Society, \$60; American Press, S. S. for pupil, \$40; Erskine Church, Juv. Miss. Society, for pupil, \$40; G. Hague, \$10; Stanley Street Pres. Church, Miss. Society, \$10; Interest on Gibb Legacy, \$79.07; Cross Mission Sabbath School, \$10.

2. *Contributions from Ontario and Quebec, other than Montreal, remitted to Treasurer, \$484 71.*

BLUVALE.—Col. by Mr. J. Smillie, \$10, viz.:—J. Smillie, \$8; J. Robertson, D. King, each, \$1.

BRANTFORD.—Farrington S. S., \$25.

BURLINGTON.—A Friend, \$1.

ELORA.—Branch Bible Society, \$30.

EMERSON.—Branch Bible Society, \$10.

FOREST.—Branch Bible Society, \$10.

HUNTINGDON.—Huntingdon Protestant Cemetery Co., \$150.

LAGGAN.—W. Miller, \$10.

LEITH.—A Friend, \$12.

LONDON.—St. Andrew's Church S. S., \$10.

MANCHESTER.—Branch Bible Society, \$23.45.

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- MANILLA.—Branch Bible Society, \$15.66.
 PLATTSVILLE.—Branch Bible Society, \$5.60.
 QUEBEC.—A Friend, \$100; Chalmers' Church S. S., for pupil, \$40.
 ST. HELEN'S.—Branch Bible Society, \$13.
 WEST GARAFRAXA.—Sabbath School, Section 3, \$5.
 WHITBY.—Branch Bible Society, \$10.
 YORKVILLE.—A. Hamilton, \$4.

3. Collections by Mr. J. Bourgoin, \$295 50.

- HAMILTON, \$90.00.—R. W. Wanzer, one sewing machine, \$35; L. D. Sawyer & Co., \$10; D. Moore, J. Turner, R. A. Lucas, J. Stewart, each \$5; T. C. Watkins, \$4; Field & Davidson, J. Robertson, A. Murray, F. W. Gates, J. D. Macdonald, J. J. Mason, each \$2; A. Burns, A. Alexander, T. Beasley, D. McLellan, T. Baker, J. A. Bruce, Rev. D. Fletcher, Cash, D. Chisholm, each \$1.
- OAKVILLE, \$9.00.—J. A. Williams, \$2; R. Bulmer, S. B. Ganton, R. K. Chisholm, Mrs. W. McCraney, Mrs. W. Cantley, Mrs. G. Ewan, T. Paterson, each \$1.
- TORONTO, \$196.50.—W. Mortimer Clark, \$50; R. Wilkes, J. Forrest, Dun, Wiman & Co., Lyman Bros. & Co., B. H. Dixon, R. Baldwin, J. Wickson, Mrs. Pollard, J. Macdonald, each \$5; J. Robertson & Sons, J. S. Playfair, each \$4; W. Alexander, J. D. Nasmith, Beatty, Chadwick, Biggar & Thomson, each \$3; Hon. Edward Blake, W. Redford, J. G. Brown, C. Page & Sons, J. Riddell, H. Wickson, Aikenhead & Crombie, Dr. R. A. Reeve, J. H. Richardson, J. Pim, Mrs. M. J. Freeland, Mrs. McBean, Judge Patterson, G. A. Hine, D. Higgins, G. Dickson, R. C. Steele, D. Cowan, J. G. Brown, J. Wightman, W. J. Aikins, D. Clark, J. Kerr, J. S. Cartwright, Mrs. D. Blain, J. W. Bridgland, Mrs. Webb, Mrs. Ross, J. H. Thom, Mrs. Topp, a Friend, J. A. Dobbie, each \$2; G. Pim, J. Reins, J. J. Woodhouse, a Friend, W. Sweetman, J. W. Gale, T. H. Johnson, J. Bradshaw, B. Smith, F. A. Callender, Dr. Rosebrugh, J. H. Rogers, T. W. Murphy, Rev. Dr. Reid, Mrs. Perry, Rev. H. Powis, G. Wilson, T. S. Clark, T. Hodgins, J. Fischen, each \$1; a Friend, 50 cents.

4. Nova Scotia, \$106.

- HALIFAX.—“E. R. O. L.,” \$102.
 NEW GLASGOW.—Mrs. R. McGregor, \$4.

III.—UNITED STATES.

- ANDOVER, MASS.—A. F. Rivard, \$1.
 WEST NEWTON, MASS.—Cong. Church S. S., for pupil, \$20.

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APPENDIX.

In this portion of the Report, the Committee would briefly trace the Society's history, with a notice of other mission work among the French Canadians previous to 1839, when its formation took place. The details of such are necessarily imperfect and show discouraging results. For the first fifty years succeeding the cession of the Colony in 1763, the Protestant churches both here and in the parent country seem to have been asleep with respect to the evangelization of the French Canadian Romanists, while the priests were zealous and successful in making proselytes as well as in maintaining undisturbed sway over their own flocks.

The growing missionary spirit in Great Britain at length found a field in Lower Canada, and the Wesleyans, who had begun mission work in the north of France, extended it to this country. The Minutes of the British Wesleyan Conference for 1815 refer to the sending out of Mr. John de Putron as a French missionary to preach in Canada in the French language. He was then stationed at Quebec, and from subsequent Minutes appears to have labored in different parts of Lower Canada among the French Canadians till 1821, when he was taken permanently from this special field to supply stations where an English missionary was pressing, until his return, about 1825, to Europe. His diligence and success in circulating the Scriptures, and the attention with which the French Canadians in many places received him, are favorably mentioned. With him seems to have terminated the early missionary labors of the Wesleyans among the French Canadians.

It was doubtless the British and Foreign Bible Society that supplied the Scriptures circulated by Mr. de Putron and others, through the Bible Societies in Montreal (formed in 1820) and

Quebec. These auxiliaries, although well furnished with French Scriptures, do not seem to have employed any special agency then, as at a later period, to circulate the Scriptures among the French Canadians.

Traces of even earlier attempts to circulate the French Scriptures and the good results from it have occasionally come to light. It is to be hoped that further information may be obtained and made public. One most interesting fact can be stated, the purchase at Niagara, in 1795, of Martin's Bible by a farmer from St. Therese, employed by the surveyors of the boundary line between Canada and the United States. It was obtained from two Frenchmen who had been in the Lower Province to sell Bibles, but had been virtually chased away by the efforts of the priests. This Bible which Mr. Filiatrault brought home was for his family and some of the neighbors, a light that prevented them being so superstitious as their neighbors. When the Colporteurs, about 1841, visited St. Therese they were well received by these families, who liked to hear them speak of the Gospel, and in course of time left the Church of Rome, several members being converted to Christ. The grand-daughter of Mr. F., a very pious young woman, was married to one of the missionaries, and other important results, through God's blessing, have emanated from this old Bible.

Another affecting incident is related by a Colporteur in the Annual Report for 1843. He says:

"A farmer who died about eight years since, near St. Therese, had got possession of a Bible, which the priest at last took from him. This made him almost distracted, but it did not succeed in bringing him back to the Church of Rome. He put up a cross in his field and used to go there to pray to God. When he died he said to his family: 'I suppose the priest will not bury me in the church-yard, but I don't care where I am laid. I know that Jesus Christ has pardoned my sins, and I do not need the priest to help me to die.'"

Nothing further is known of him, for this occurred some years before the Colporteurs came to the country.

About ten years elapsed after Mr. de Putron left, before another missionary entered the field. During this period the introduction of a better school system, and the progress of political events, tended to lessen the power of the priests. The fearful

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scourge of Asiatic cholera in 1832 and 1834 also occurred, so that God, in various ways, was preparing the way for more extended work, in answer to the prayers and efforts of Christian men both here and in Europe. Among these revered brethren, the late General, then Captain Anderson, R.A., stationed for some years in this country, was perhaps the most prominent, and an extract from one of his letters in 1829, to the Rev. E. Craig, an Episcopalian minister, in Edinburgh, cannot but be interesting. In it Capt. A. refers with approbation to the offer of Mr. Craig's congregation, to send out and support a French Missionary to be employed in preaching the gospel in Quebec, under Episcopal control, but which proposal does not appear to have been carried out.

"Every day's experience has for the last two years tended to strengthen first impressions that in no part of the world can that monstrous system have a deeper root. Many things may have produced this, the moral and respectable lives of the Romish clergy (for it would be wrong to deny them that meed of praise), the gross ignorance of the poor people, very few of whom can read; the comparative absence of those outward abominations which shock Protestant feelings in other Popish countries, and, perhaps, most of all, the trifling importance attached to their delusions, which I have myself heard stated from the pulpit to be differences more in words than reality, have all concurred to divert the attention of Christian men from any efforts to overthrow that soul destroying system. But while Protestants were asleep, the priests acting in greater consistency were awake, and most zealous in making proselytes. I believe I could have furnished thirty instances during the winter I spent in Quebec of persons being brought under this cruel bondage. The apathy that seemed to prevail led several persons, without communicating with each other, to ponder over the subject, and to turn their attention to plans for introducing a better state of feeling. They set to work writing to different friends at home, beseeching them to come over and help us to procure French Missionaries."

In a letter written about 1835 Capt. Anderson refers to the British Reformation Society as having supported for some years a Home missionary in Montreal or Quebec. It is to be presumed this was for the benefit of the French Canadian population, but no account of such labors seems here known.

At length, in the Lord's good providence, a brighter day dawned, and after three-quarters of a century, the work of evangelizing the benighted French Canadians was in earnest re-commenced by the arrival, in November, 1834, of the Rev. Henri Olivier. A brief account of the circumstances attending his coming here is given from his own narration.

Having been obliged by persecution to leave his native canton (De Vaud), about 1829, he travelled through the south of France as an agent of the Edinburgh Bible Society, preaching also the gospel. Finding the latter interfered with by his Bible agency he resigned his connection with the society and returned to Switzerland. Having been much impressed through reading the life of Samuel Mills, upon the subject of Missions, he concluded it to be his duty to offer himself for Canada, to a Missionary Association of churches in Lausanne, whose object was to evangelize the heathen. His views, however, were turned more toward the French Canadians of Lower Canada, of whose state he had heard some painful accounts, and he accepted a conditional engagement, his proceeding to the Indian tribes to be dependent upon the information he should receive upon his arrival in Canada.

With him and Madam Olivier set out two young men, Messrs. Gavin and Dentan, and all arrived in Montreal, in November, 1834. He became soon satisfied of his duty to remain in Canada, and withdrew from connection with the Swiss Churches, having afterward re-imbursed the money advanced for his travelling expenses. The young men finally went among the Sioux Indians, amongst whom they labored for some years.

During the following winter Mr. and Madam Olivier labored in Montreal under many discouragements, but with evidence of the Lord's blessing. Meetings were held in a school-house, kindly lent by the Wesleyans, and the word of God was circulated. Early in 1835 a small Baptist church was formed. In the autumn he was joined by Madam H. Feller, whose remarkable zeal and success in connection with the Grande Ligne mission are well known, and by Mr. Louis Roussy, another of its faithful laborers. Madam Feller was an intimate friend of Madam Olivier, and was influenced by the strong appeals sent home to give herself to the work of the Lord in Canada, after unceasing prayer, and against the remonstrances of her friends who thought the sacrifice was too great. The perusal of her memoirs compiled by the Rev. Dr. Cramp will afford much interesting information relative to this devoted lady, and her co-laborers connected with the Grande

Ligne Mission. Mr. Roussy had been employed in France as a Colporteur of the Evangelical Society of Geneva, and in 1834, desiring to prepare himself as a Missionary, he entered the Mission Institute at Lausanne. After quitting it he offered himself for Canada, learning from a letter Mr. Olivier had written, that workmen were needed for this harvest, and was sent out by the Associated Churches of French Switzerland.

In the spring of 1836 Mr. and Madam Olivier returned to Switzerland, owing to their health having given way.

It is in place here to refer to the formation, about 1835, of "The Edinburgh Committee for the management of the French Canadian Mission," among whom appear the names of the Messrs. Haldane, Rev. E. Craig and Rev. H. Wilkes. The influence of this association was most beneficial.

In 1837 the first Rebellion broke out, and though quelled with much suffering to the people was renewed next year with like results. There is no doubt that they tended to diminish the influence of the priests, while a deeper sympathy was excited in the minds of Christians in view of the awfully neglected condition of the French-Canadian population. This led to special efforts among the State prisoners in the Montreal Jail, and, as appears by the report of the Montreal Bible Society, over 200 copies of French Scriptures, mostly Bibles, were distributed among them. These were gratefully received and regularly read during their imprisonment, which lasted many months.

In 1838, the Montreal Bible Society which had, two years before, employed an agent to circulate the Scriptures in the city with encouraging results, engaged Mr. P. V. Hibbard, for a wider field. During his engagement he visited nearly all the French Canadian parishes in the District, and was generally well received. He seems to have been indefatigable in his labors and circulated a considerable quantity of the Scriptures.

Encouraged by the well ascertained anxiety of the people to receive the Holy Scriptures, and by the diminished power of the priesthood, as shown by the facts already stated, and especially by the success of the Grande Ligne Mission, several individuals,

members of various churches in Montreal, met to enquire what could be done to make a more general and systematic effort for the evangelization of the French Canadian people.

This preliminary meeting led to the formation, on the 8th of April, 1839, of the French Canadian Missionary Society, to the subsequent history of which this report must be now confined. It is due to the memory of the Rev. James Thomson, agent of the British and Foreign Bible Society, to record how greatly he aided in bringing about the union of the members of the various denominations of which it was composed, and its establishment on an unsectarian basis. Its first president was the late Lieut.-Col. Wilgress, and among its early active friends who have entered into their rest, were Dr. Holmes, Capt. Maitland, Capt. Young, the Rev. Messrs. Taylor and Strong, Messrs. Redpath, Orr, and S. S. Ward.

It was soon felt necessary to send a deputation to Europe, as Canada could not find qualified laborers, nor provide all the means required. The Rev. W. Taylor and Mr. J. Court consented to act, and the important results attained through their mission evidenced the hand of Him who all through has guided and followed the Society. On the 17th December, 1839, "The Glasgow Corresponding Committee" was formed at a meeting numerously attended, and held under most gratifying circumstances, a brief notice of which is deserving of being reproduced:—

Mr. Taylor was listened to with much attention, as were the other speakers, the Rev. Drs. Burns (Paisley), Wardlaw, Mitchell and Symington. The audience seemed deeply to share in the desires and hopes expressed by some of the speakers, that those times would speedily be brought back when members of different denominations were accustomed to unite in Christian fellowship, for promoting the faith of their common Lord and Saviour. We were repeatedly told that a meeting of so harmonious a kind had not taken place for many years."

The Society had thus happily been the medium of bringing together ministers of the established and dissenting churches, who, estranged by controversy, had not before met on the same platform for a long time.

Of this Committee Mr. J. D. Bryce became secretary, and, subsequently, treasurer; and to him and Mr. Samuel Gunn, now secretary, the Society is greatly indebted for the liberal con-

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tributions collected in Glasgow. Valuable assistance has also been rendered by the Glasgow Ladies' Auxiliary, formed in 1840, of which the late Miss Pinkerton for many years was the efficient secretary, subsequently replaced by Mrs. James Reid, to whom, and other ladies, the cause owes much.

Meetings were held in other places with encouraging results, and the deputation then proceeded to Edinburgh to wait on Mr. Robert Haldane and other christian friends. Here they found the impression so strong as to the impossibility of obtaining suitable agents on the Continent for Canada, the Committee here having failed to do so after much correspondence, that they concluded to proceed at once to the Continent to set the question at rest. Passing through Paris they made acquaintance with leading Christians, who encouraged them to proceed to Switzerland. On their arrival at Geneva arrangements were made to form a Committee to aid in procuring Missionaries, and to hold meetings in furtherance of that object. The remarkable results, showing the leadings of God's Providence in removing the anticipated difficulties, are shown in the following extract from the Deputation's report :—

FEB. 17.—This afternoon Mr. Taylor addressed a very crowded audience in the church of La Pelisserie, the Revd. H. Laharpe translating, which he did in a very able manner. We had experienced an earnest spirit of prayer before its commencement and we have reason to think that God was present in very deed. Mr. Taylor in closing his address, spoke of the call the Saviour was now making to Christians in Switzerland, and particularly to those who were hearing him ; and in truth they seemed to receive it as a message from God. During the forenoon it had been notified that Mr. Taylor would also give an address at the close of the service in the church of the Oratoire, and accordingly he spoke there at some length on the State of Canada.

The impression from these meetings, as well as our intercourse with Christians of all classes, has been beyond all expectation. A deep interest has been excited, which we trust will be permanent. Several immediately began to enquire of the Lord as to their duty to go out, and before we left, no less than twelve had proposed to take this step, if found agreeable to the Lord's will.

A Committee was formed of leading Christians—Colonel Tronchin, president ; Rev. Professor H. de Laharpe, secretary ; and among the members were the Rev. Dr. Malan, Count de St. George, M. de Loriol, and subsequently Dr. Merle D'Aubigne. The Committee undertook to select and send forth suitable Missionary laborers for Canada, and most faithfully was the duty

fulfilled. All those above named have now joined the church triumphant, the last of them a few months since, Professor de La-harpe, to whom, as well as the others, the cause of French Evangelization is under deep obligation.

On the return of the deputation to Great Britain a Committee was formed in Edinburgh with Mr. Robert Haldane, president, and Mr. Robert Haldane, jun., secretary, which for many years contributed largely to the Society's support. A Ladies' Auxiliary was formed in 1844, which has ever since rendered most valuable service; and especially are acknowledgments due to the Secretary, Mrs. Macnider, for her zeal and perseverance.

Through the deputation's visit to Switzerland the services were secured of Mr. and Mrs. D. Amaron, Mr. A. Moret and Mr. C. Prevost, who reached here in June, 1840; and in October Mr. J. Vessot, a native of France, arrived. Besides them there was employed that year Mr. E. Lapelletrie, who came from France in 1839, sent out by the British and Foreign Bible Society. The latter held regular services in Montreal, and the others labored at Belle Rivière, Petit Brulé and Terrebonne, in keeping school or in Colportage work.

In August, 1841, the Revd. J. E. Tanner and wife joined the Mission, and begun their valued services at St. Thérèse, where he was installed Pastor of that and neighboring Stations. Mrs. Tanner also here opened a school. With them came from Switzerland Mr. J. S. Chevalley, Colporteur, who joined Mr. Amaron.

In order however to give a succinct account of the Society's operations, it is necessary to narrate them under MISSION SCHOOLS, COLPORTAGE and EVANGELIZATION, with other distinctive heads.

MISSION SCHOOLS.

Perhaps the most interesting and honored portion of the Society's work has been its Mission Schools, especially those at Pointe-aux-Trembles. The scriptural education of the young from the first was deemed all essential, and therefore schools were opened wherever possible. A brief statement of such as were

supported or aided in part is given in another part of this Report; the present notice is confined to the

CENTRAL MISSION SCHOOLS AT POINTE-AUX-TREMBLES.

The history of the Boys' School at least would be incomplete without details which properly belong to the Belle Rivière Station, where a small school in 1840 was commenced by Madam Amaron. In 1842 this was taken charge of by Mr. A. Cellier, whose valued services were soon however lost to the Society by his death, leaving a memory very dear to all who knew him. On the removal of Mr. Amaron from Petit Brulé, the first station occupied by the Society, the Missionaries being without suitable accommodations, urged on the Committee the purchase of a farm, in the village of Belle Rivière, upon which was a commodious house, offered for sale. This the Committee did not feel warranted to do, but one of the members purchased the property at his own risk, and in 1841, the house and part of the premises were rented by the Society. A few months afterwards, application was made by two families at some distance, who were earnestly desirous, although still in connection with the Church of Rome, to have their sons admitted as boarders, in order that they might have a good education. Their desires were gratified, on condition that they should pay a small sum monthly, and that the lads should work half a day on the farm; the owner for the purpose of trying the experiment of the manual labor system on a small scale, allowing the Society the value of their labor. Five boys were received, and the result was that after some months one of the boys gave encouraging evidences of conversion, and all of them made gratifying progress in learning and scriptural knowledge, and in good habits. At same time more ready access was had to their families, who, although visited by Priests and Jesuits, refused to withdraw their sons, and themselves made steady progress in the truth.

Applications increased, and the Committee, after most serious consideration, found themselves unable, without manifest guilt, to refuse going forward on a larger scale. They felt themselves imperatively called upon to make suitable arrangements to give the

rising generation among the French Canadians a sound and liberal education, based upon scriptural principles, in opposition to the doctrines of Jesuitism, in which the Church of Rome was laboring with such activity to educate their youth. In addition also to these reasons, the Committee looked forward to many of those thus trained being found qualified and willing to carry on the work of evangelization, thereby enabling the Society to carry on its work more extensively and without having to send to Europe for laborers.

Such is the interesting origin of the Institutes of Pointe-aux-Trembles, which have been so honored of God and have so abundantly met, in spiritual results, the expectations of the founders. In 1843 the Committee, with a view to establish permanently such an Educational Institute, where also the young men could be trained in agricultural knowledge and practice, of which the French Canadians were almost wholly ignorant, purchased the farm where the school had hitherto been located; and it is gratifying to record that the Montreal Ladies' Auxiliary undertook to pay the purchase money, \$1,700, besides furnishing the Mission premises.

On the 1st July, 1844, Mr. Jean Vernier took the active management of the Institute, which rapidly grew in usefulness. In August, 1845, Mr. L'Hote, formerly a priest at Ville-Favard, in France, became his temporary assistant, giving much satisfaction. The establishment being found too small to accommodate the many applicants, the Committee, deeply convinced of the importance of giving a sound and Christian education to the youth, soon to become the men of the Province, came to the conclusion to erect a more commodious building.

Efforts were made not only among friends in Canada, but in Great Britain, with encouraging results. An appeal to the churches in the parent country had been confided to the Recording-Secretary, Mr. Court, the result of which was that over \$3,000 was raised through the auxiliary committees in Glasgow, Edinburgh, Greenock and Stirling, the services of Mr. J. D. Bryce being specially valuable. At the Anniversary meeting of the Society in January, 1845, about \$2,800 was further subscribed. Thus encouraged the Committee in dependence upon the Divine aid, re-

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solved to proceed with the building, but after prayerful consideration decided to change its location to Pointe-aux-Trembles, where a farm of most excellent land was obtained at a moderate price.

In its purchase, and in the erection of the building, the services of the late John Redpath, Esq., were most valuable, having from the first to last given the work his superintendence. On its completion the establishment was immediately removed from Belle Rivière, and on the 5th November, 1846, the building was solemnly dedicated by prayer and appropriate religious services in both languages, to the object for which it was intended—"the service of Almighty God." On that occasion the opening address was delivered by the Rev. Caleb Strong, A.M., pastor of the American Presbyterian Church, whose unexpected death soon after took place. In the annual report this sad event is thus noticed: "The Committee are called upon to pay an unfeigned tribute to the memory of the Rev. Caleb Strong, A.M., one of the secretaries of the Society, who died on the 4th inst., (January, 1847), after having filled that office for six years. Except to those at a distance it is unnecessary here to express the high esteem in which the deceased was held as a man, a Christian, and a public servant of the Lord, or to bear testimony to the interest with which he regarded, and the growing zeal with which he seconded, the efforts of this Society to enlighten the French Canadians."

The Rev. J. E. Tanner was appointed minister and director of the Institute, and Mr. Jean Vernier, sub-director and teacher, with assistants.

It is now in place to refer to the GIRL'S INSTITUTE, which commenced on a limited scale by Mrs. Tanner, at Montreal, in May, 1846, was removed to a small building in front of the Boy's Institute at Pointe-aux-Trembles. In the assiduous and excellent management of Mrs. Tanner, she was aided by her sister, Mrs. Higgs, and nieces, Misses Higgs. In 1849 the Committee put up near the present site, a wooden building, which, while affording better accommodation, might form a convenient addition to any more suitable edifice hereafter erected. To meet its cost the Montreal Ladies' Auxiliary generously voted \$480 of their funds.

In 1850 the Rev. J. E. Tanner visited Great Britain, at the request of friends of the Society there, to make a special effort to liquidate the debt upon the Institute. During his absence the school was under the direction of Messrs. Vernier and Pasche, assisted by Mr. E. Richard. The result of Mr. Tanner's labors through the efficient aid of the Auxiliary Committee, and friends in Scotland and England, with contributions also from the Continent, was over \$4,000, after deducting expenses, leaving only \$400 of debt remaining on the Institute, which was afterwards paid. The Report says:—

“The success of the Appeal has greatly encouraged the Committee, laying upon them renewed obligation to stretch forth the line of evangelic effort, and inviting them to the exercise of faith in God, and of prayer for the advance of the work of the Lord.”

In 1853 the Institute met in the mysterious Providence of God, with a heavy loss in the death of Mr. Vernier, who had been connected with it from the commencement, and into which he threw all his energies. He had been ordained to the ministry, and purposed devoting himself to the work of evangelization so soon as a successor could be found. To obtain a suitable person, and secure other Missionary laborers so much needed, the Committee asked Mr. Vernier to visit Europe. He had been successful in his mission, and was returning when the vessel was shipwrecked, and our lamented brother, with Mr. Kempt (the new teacher) and family were drowned. The missionaries, providentially saved, were Messrs. L. Van Bueren, M. Ami, and J. Cornu. The Report states in these trials “the Committee recognized the call to much earnest and special prayer for the Holy Spirit to sanctify them.” An appeal on behalf of the bereaved widow and family of Mr. Vernier was made to the friends of the Society here and in Great Britain, and the sum of \$1,800 raised, which invested, proved of important service.

The Treasurer being in Britain about the time of the shipwreck, visited the Continent for the purpose of obtaining additional Missionaries, and the result was the engagement of Mr. Jean A. Vernon, strongly recommended by the Geneva Committee. The faithful labors of this Missionary, in almost every

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department of the Society's work, and especially his connection with the Pointe-aux-Trembles schools, show the good and providential hand of the Lord in supplying the place of him who had been called away.

This same year, however, witnessed one of the most encouraging events in the Society's history, the erection of the present Girls' School, through funds raised by the Montreal Ladies' Auxiliary. Their annual report of January, 1854, states with justifiable gratification :—

“The necessity of a new building for Mrs. Tanner's school at Pointe-aux-Trembles has been long felt. Two years since an attempt was made to accomplish this desirable object, and in the last annual report the work was announced as commenced. During the past year it was completed at an expense of \$4,437, and was opened with religious exercises on the 29th September. It is a matter of great joy, and calls for devout gratitude, that the whole of the sum has been paid. The house is not only completed, but *no debt has been incurred in its erection.* Let praise and thanksgiving be offered, where alone it is due to Him, who has disposed His people to cast their free-will offerings into the treasury of the Lord.” Of the amount received, \$400 was from a legacy by the late Mr. James R. Orr.

Scarcely, however, had the new Girl's Institute been occupied when its Directress was seized with serious illness. After nearly a year of patiently endured suffering, during which she showed an unwavering trust in the will of her Heavenly Father, on the 10th November, 1854, she entered into her rest. For the important sphere she occupied, a providential course of training had been afforded her. A native of Switzerland, and well educated in its schools, she had resided with her parents at the Red River settlement, and then in London, where she acted as governess in some families of high respectability. Especially did she endear herself to Lady Wortley Stuart by the care of her sickly daughter, and to the family of Lord Barham, afterwards Earl of Gainsborough, by the assiduity, kindness and judgment she discharged, of it may be said, the duties of a mother as well as of a governess, to his orphan children. With this last family she resided a good deal on the Continent, where she met the Revd. Jean E. Tanner, a Missionary Pastor, and in 1838 was married to him. In the position she occupied as Directress of the Mission School, her peculiar gifts shone with great lustre. She combined the motherly care of the girls with first rate qualifications as a teacher, and with the

genuine spirit of a Gospel Missionary. Active, methodical, cheerful, enterprising, full of faith in God and love for souls, she pursued an unvarying career of usefulness. Quite a number of young women under her care were brought to a saving knowledge of the truth, and have filled situations of usefulness. In the Report of the Ladies' Auxiliary for 1855, the following incident is mentioned, showing the blessed results, through the Divine spirit, of the Mission School influence.

"An interesting case might be here mentioned of a gay and worldly young lady, who had been trained from early childhood in the belief that a form of religion alone would secure her salvation. She entered this school to acquire the French language, and through the faithful instruction and prayers of Mrs. Tanner, she was led to realize that without holiness none shall see the Lord, and to present herself to Him as a living sacrifice. Soon after this change of heart, she was called home to the sick and dying bed of a younger sister, who through her earnest counsels, was also led to embrace the truth as it is in Jesus, and died rejoicing in the belief that her sins were forgiven. She expressed the deepest gratitude in speaking of those to whose labours under God, she owed all her hopes of Heaven, and died in perfect peace, in the full hope of a blessed immortality."

In the same report is mentioned the death of Mrs. Samuel Hedge, senior, to whose efforts it is stated the Auxiliary owed its formation, and her deep interest in which ended only with her life.

After the death of Mr. Vernier, the Boys' Institute was placed in charge of the Revd. Charles Roux, formerly in connection with the Grande Ligne Mission; and the Girls' School was taken charge of by Mr. Vernon for a portion of the year, when Madam Moret assumed temporarily its direction.

In connection with the Institutes two private boarding institutions existed, at this time, one kept by Mrs. Vernier for young men desirous of learning the French language, and the other by Mrs. Higgs, open to young ladies for the same object. These two houses were established to obviate the supposed necessity of sending Protestant youth to Nunneries and Romish Colleges. The former was doubtless the residence of the Revd. Joseph Cook, of Boston, in 1854, who in his letter in last Annual Report, speaks with gratification of his stay at the Institute, and of the missionary zeal of his teachers.

The valued services of Mr. Louis Pasche, who in 1848 was appointed assistant teacher at the Boys' Insutute, should be acknowledged. He continued his zealous efforts for the good of the school till November, 1852, when with the regard and confidence of the Committee he resigned his connection with the Society for another sphere of usefulness.

In May, 1856, Madam Moret returned to her special work, and Madam Berjon assumed her place, aided by her daughter, also an experienced teacher. She continued her labors till called to her rest in October, 1858. The Report of the Ladies' Auxiliary bears the following testimony :

"Her refined, gentle tone and manner could not fail to influence powerfully the dispositions and character of her pupils, while her constant aim in teaching, to reach the *understanding*, leads us with confidence to hope that the Gospel truths she inculcated have been too deeply rooted in the minds of her pupils ever to be forgotten."

Steps had been taken to secure the services of Madam Moret, who at considerable sacrifice responded at once to what she felt was the call of the Master. She was assisted by her adopted daughter, Miss Sarah Moret, and other teachers.

In May, 1859, Mr. Roux, Principal of the Boys' School, resigned, after a connection of five years, and Mr. Vernon, with Messrs. Richard and Rivard, assumed his duties.

The abilities of the Revd. Mr. Roux as a teacher were of high order, and his ministrations of the word of God had also been much blessed.

The arrangements for the next two years were about the same, the Rev. P. Wolff filling the office of Pastor, with a general superintendence of both Institutes.

In 1862, the Boys' School was placed under the sole charge, as Principal, of Mr. Vernon, who had been ordained to the Ministry. The sickness of Madam Moret had obliged her to retire from the Girls' School, and Madam Richard, so long favorably known, took the superintendence for the winter, having the assistance of Miss Rondeau.

In 1863, both schools were under the care of Mr. Vernon, owing to the retirement of Madam Richard. In parting with her

the Committee expressed their gratification at her devotion and faithfulness in the discharge of her duties as Directress. Madam Amaron, assisted by Misses Piché, Amaron and Lord, was appointed to the management, and the temporary arrangement worked well. The Report for 1864 says :

“ Mr. and Madam Vernon have ably discharged the duties entrusted to them. Mr. Rivard has shown his usual tact and zeal as Senior Assistant Teacher ; and Messrs. Paul Vernier, Dionne and F. Rondeau have also done good service as Junior Assistants. Miss Shae on account of her health retires after a period of long and faithful service.”

It would be difficult to find one to excel Miss Shae, in motherly care and anxiety for the well-being of the youth under her charge, so full of self sacrifice, and a devoted servant of the Lord Jesus.

It is in place here also to record the same rare qualities found in Mlle. Margaret Trudeau, trained up by Madam Tanner, and who for many years attended to the household duties of the Girls' School. Mlle. Trudeau (now Madam Gobeille) and Miss Shae faithfully filled their spheres, humble yet important, and deserve an honorable testimony.

In 1864, the services of Mlle. Fluhmann, from Switzerland, were obtained as Directress of the Girls' School, having been highly recommended as an experienced teacher, with the requisite qualifications for conducting the Mission School. It is interesting to know that since the departure of Madam Moret, although the school had not been under regular direction, the Lord had shown His strength in the weakness of the teachers. Almost all the pupils were in a solemnized state of mind ; ten had been admitted as members of the church, and prayer meetings had been held every day.

The arrangements for next year were the same, and the Committee testify to the zealous and efficient manner in which they all discharged their duties.

The Session of 1866-67 of the Boys' School commenced with the same Principal, Mr. Vernon, and assistants. Owing to the previous resignation of Miss Fluhmann, Madam Moret, who had been residing in Geneva, at the urgent request of the Committee, returned to re-enter upon the duties of Directress of the Girls' Institute, ably seconded by Miss Moret.

Next Session of 1867-8 was without change, and the reports from both Schools were encouraging as to spiritual fruits.

Previous to the Session of 1868-9 the Revd. Mr. Vernon resigned as Principal, having been appointed to visit the Continent of Europe, with a view to obtain additional Colporteurs. The Committee recorded their high sense of his devotedness in the discharge of the arduous duties of his office, and of the unwearied labors of Madam Vernon for the good of the many pupils needing her watchful care. He was succeeded by the Revd. A. Gory, student of the Theological School of Geneva, and subsequently Pastor of Alençon, in France, assisted by Mr. Jean Cornu, from the same country, as head teacher, both of whom had been engaged by the Secretary when in Europe. Several students aided in teaching, who were attending the Revd. Mr. Coussirat's Theological Class, which had been transferred from Montreal.

Mr. L. E. Rivard, who for many years had most ably filled the place of head teacher, was appointed to take charge of the Depository at Montreal. His services in teaching sacred music, in which he was proficient, have been a great blessing.

In the Girls' School Madam Moret was assisted by Madam Coussirat (formerly Miss Moret), Miss Cadier and Madam Doudiet. She reports the pupils were making fair progress in secular branches.

"But," she says, "the essential lesson which is given each day here, and to which we subordinate all others, is the Bible lesson. This is producing its fruits, for several show themselves well disposed and serious, and four request to be allowed to sit at the Lord's Table. Let us pray that He who opened the heart of Lydia would also cause the good seed sown in their hearts to bear fruit in His own time."

This extract is given to show the spirit of prayer and faith that characterized all connected with the schools, and it may be said, with every department of the Society's work, and assuredly was the main spring of all the spiritual harvest gathered.

During the Session of 1869-70 the Boys' School was presided over by the Revd. G. M. Des Ilets, a French Canadian, and who had received his earliest religious impressions at Pointe-aux-Trembles. He was well assisted by Mr. Cornu, and Madam Des Ilets

directed most satisfactorily the domestic arrangements of the establishment.

The Girls' School was under the same arrangements as the previous year, and the report was as encouraging. In the beginning of the Session of 1869-70, Professor Coussirat, with the students, removed to Montreal.

During the Session of 1870-71, the arrangements of the Boys' School were the same, but toward the end of it the Principal was attacked by severe illness. During two months the Revd. Mr. Vernon assumed his duties, and Mr. Des Ilets was able to resume his position next Session of 1871-2. Mr. Bourgoïn succeeded Mr. Cornu, and brought to his new sphere of labor the high conscientiousness, untiring zeal, earnest piety and missionary spirit which he manifested when conducting the Mission School in Montreal. He was ably assisted also by Mr. Garayt, withdrawn from his labors as Colporteur.

During the past year, Mr. and Madam Moret, needing rest and less assiduous work, resigned their connection with the Society and returned to their native country. The Committee recorded as before, their high sense of Madam Moret's long and earnest services as Directress of the Girls' School, and their feeling that she had been rendered instrumental in the Lord's hand in the enlightenment of many of her pupils. They also expressed their appreciation of Mr. Moret's labors as teacher and Colporteur. On the retirement of Madam Moret, the services of Miss Wythe were obtained, a lady of lengthened educational experience and of decidedly missionary character. Miss Léa Rondeau, one of the late pupils, took the place of Miss Cadier, whose services the Committee lost with regret.

For the Session of 1871-2 the Committee had the satisfaction of reporting the continuance of Miss Wythe's engagement, and their increasing estimate of her adaptation for this special sphere of labor, believing that the educated and enlightened intelligence she brings to the discharge of her important duties must produce a deep impression upon the minds of those committed to her care. In her report the following interesting remark is worthy of

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being here inserted, as showing the characters upon which the Mission teacher, now as then, has to work, and the change produced in them. Speaking of the new scholars she says :

“ As a class they are not only ignorant of the vital truths of the Christian religion, but they are so thoroughly indoctrinated in the errors and superstitions of the Romish Church, as to render it most difficult at first to imbue their minds with religious truth. But it is encouraging to see, even during one session, how great a change is wrought in the habits and manners of the pupils ; and while we are delighted to see them developing a love for study, our own souls are cheered to see their consciences become quickened, their ideas of right and wrong more definite and fixed, and their hearts more open to the reception of Divine truth. There are thousands at our very doors, perishing for lack of the Bread of Life ; many of them are intelligent, and if well educated may become educators themselves, and missionaries in the home field.”

Miss Wythe was efficiently and zealously assisted by Miss Merrick, who took the place of Miss L. Rondeau. At the close of the Session of 1871-2, the Committee had to regret the resignation of three out of the four teachers employed in the two Institutes, the Revd. G. M. Des Ilets, Miss Wythe and Miss Merrick, in each case impaired health making them hesitate to undertake the duties of another Session. The Committee recorded their high sense of the untiring and self-denying labors of Mr. and Mrs. Des Ilets, and of Miss Wythe, and their full approbation of the value of Miss Merrick's assistance. The resignation of so many experienced teachers at one time gave cause for much anxiety, but with much thankfulness to God the Committee record the acceptance, by the Revd. Charles A. Tanner, of Mr. Des Ilets' position, and by Miss Sarah Cairns and Miss Léa Rondeau of the places respectively of Miss Wythe and Miss Merrick. It is unnecessary to speak of Mr. Tanner's experience and character as qualifying him for the position. His father was the first Principal and he himself had passed his early years at the College. Miss Cairns had occupied a foremost place as a teacher under the Protestant Board of School Commissioners, and it was with marked expressions of their esteem and recognition of her qualifications as a teacher they parted with her. She had chosen a new sphere of labor, because of the missionary character attached to it. It was satisfactory to have retained the valuable services of Mr. Bourgoïn.

In the Report for 1874, the Committee are happy to report that

the same tried staff of teachers as last session are in charge, expressing full confidence in their management. One change of an interesting character had taken place, the marriage of Mr. Bourgoïn with Miss L. Rondeau, who continued as usual her valued services. The following sentence from the Report of Miss Cairns should call forth the responsive prayers of all interested in the Mission work :—

“ May the spirit of God come down with more fervor upon us all, both teachers and scholars, make us burn with zeal to do His will, make us more earnest about His work, feeling that it is a serious thing to let these young souls pass away from under our care without having received some good. May the supporters of the Mission give us more of their earnest, besieging prayers. Sometimes this year I have felt as though we had need of more Aarons and Hurs. We commit all into the hands of God, knowing that Paul may plant and Apollos water, but He alone can give the increase !”

The Report for 1875 records another important change, the resignation of the Revd. Mr. Tanner, on account of his wife's illness, and the return of the Revd. Mr. Des Ilets to fill the vacancy. The Committee accepted Mr. Tanner's withdrawal with much regret and recorded their high approval of the manner in which he had fulfilled his duties, as well as their sense of Mrs. Tanner's services. Mr. Des Ilets was ably assisted by Mr. Bourgoïn and Mr. Watier, Mrs. Des Ilets occupying the former position in which she had been so useful.

In the Girls' School, Madam Bourgoïn retiring was replaced by Miss Bouchard. The following striking testimony is borne by Miss Cairns :—

“ Madam Gobeille is no longer with us. We cannot express the regret we feel at her departure : we miss so much her kind and Christian influence, her patient forbearance and never-tiring charity for the shortcomings of others, in short she seemed to be possessed of every quality necessary for the position she filled.”

The Report for 1876 mentions the death, on the 25th May of the previous year, of the Rev. G. M. Des Ilets, whose zeal, energy and efforts to bring his countrymen out of the slavery of Rome to the liberty of the Gospel never failed. Resolutions were recorded expressive of the Committee's grateful testimony to his faithfulness, not only as Principal, but as Pastor and Missionary ; sympathy was also expressed in the severe trial met with by Madam Des Ilets, who continued her valuable assistance in supervising the

domestic arrangements of the Boys' School, and in instructing both schools in vocal music.

Mr. J. Bourgoïn took Mr. Des Ilets' place in the direction of the school, the staff of assistants in both schools remaining about the same.

During the previous summer extensive repairs were made in the buildings of the Boys' Institute, which added greatly to the comfort of all.

Happily, in the Report for 1877 there are no changes mentioned in the management. Some items of much encouragement are stated, such as three of the Christian young men making a tour of colportage and being well received by the neighbors; the signing of the temperance pledge by fifty-six of the boys; and—a special subject of thankfulness—the hopeful conversion to Christ of eighteen of the pupils during the year. The reports of both schools contain most interesting statements of conversions among the pupils, and the beneficial influence exerted by them on their parents and neighbors when they return home. Reference is also made to a valuable paper chiefly prepared by the late Rev. G. M. Des Ilets in 1873, containing a list of 210 male and 122 female pupils whose history he had been able to trace.

“Out of 210 male pupils known to him, 143 were Roman Catholics on entering, 45 were the children of French-Canadian converts, and 22 of European French-speaking Protestants. Of the 143 Roman Catholics, only 7 are returned as of that Church when they left school. Of the whole 210, 93 became church members, 30 taught school, and 40 colported for various periods, and 16 became ministers of the Gospel in connection with different evangelical churches. Of the 122 female pupils, 67 were Roman Catholics at entry, 42 were children of French-Canadian converts, and 13 of European Protestants. Of the 67 Roman Catholics, 11 were registered when they left as still retaining that religion so far as known. Of the whole number 65 became church members, 37 taught school, and 15 were married to missionaries. Besides these the memoir shows, that of the boys at least a sixth afterward followed farming, a considerable number learned trades, some worked in saw mills, others became teachers and missionaries, as has been stated; so that, taking into account that most of the scholars came from the country and of poor parents, their condition in life has been greatly advanced, besides the infinitely more important benefits by them spiritually received. Of the female pupils, the memoir shows that besides those married to missionaries, as stated, others have been united in marriage with farmers, or tradesmen, and are well settled in life, while a number are teachers.”

The only change stated in the Report for 1878 was the resignation of Madam Des Ilets, whose patient and devoted labors were

so highly appreciated, and the value of her services heretofore recorded. Miss Mathie, a former pupil, took her classes, while Madam Bourgoïn superintended the household.

Mr. Bourgoïn in his report says :

“ Sixteen pupils after giving evidence of a change of heart were admitted to the table of the Lord. One young man, who came here a bigoted Roman Catholic, was visited this summer by one of his school-fellows. He told him that his parents would not allow him to return to Pointe-aux-Trembles, for they thought he was losing faith in the Church of Rome ; but, said he, “ I have already learned enough to know that the Gospel is true ; and they cannot take away the precious truths that are stored in my heart.” Several of our boys take pleasure in spreading the Gospel. A lad who left this spring took a number of tracts with him, and gave them to his neighbors : when he had earned a little money he sent for 1000 more, in order to spread the good news still further. I spent a part of this summer visiting our pupils at their homes ; and was greatly pleased to learn that several who had left us apparently still Romanists, had become at home zealous advocates of the Gospel. Our friends will be glad to learn also that 50 of our boys signed the temperance pledge.”

Miss Cairns gives the following interesting results, a specimen of almost each year's record :—

“ During the past year 7 girls have been admitted to Church membership. This spring 3 pupils took Diplomas, one a Model School Diploma, the two others, Elementary ones. The first mentioned is now an assistant teacher in the Boys' School. Another is teaching in the Sabrevois Mission School. The third is again with us studying for a Model School Diploma.

The same zealous workers are reported for 1879, with the exception of Miss Mathie, who had resigned. The following extract from the report of the annual examination in the *Montreal Witness* shows most emphatically the good done through the Mission Schools, as well as the healthful influence exerted on the scholars :

“ The Rev. C. Chiniquy, in a characteristic speech, then moved ‘ That the thanks of this meeting be tendered to the Teachers for the evident zeal and faithfulness with which they have performed the duties of their office.’ He said that these children were doing a work that was far beyond anything he or other ministers could hope to do. They went where no other agency could reach, into the homes of the people, and into the confidence of their families, carrying with them the precious fruits of the instruction they had received, dispelling prejudices, and calling out the better feelings of the people toward the Gospel. Each child was a little missionary.”

Similar testimony was borne by the same paper on another occasion :—

“ It is impossible to commend these schools too highly to the friends of Protestant Evangelization in this Province. A rigid discipline is observed in both schools, and the intellectual and religious influences which surround these young French-Canadians and future citizens are of a nature to leave lasting and most salutary effects. Biblical instruction in the principles of a pure Christianity

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occupies a prominent place in the daily routine of study. Everything that piety, fidelity and exertion can accomplish is being done to form in these schools men and women that will prove in the future the firm supporters of all that is good.

"The annual temperance meeting was held last Friday evening. About seventy of the pupils signed the pledge, and a deep interest was manifested. These temperance meetings have been held annually now for seven years (with one exception), and nearly all the pupils who have passed through the schools during that time have signed the pledge. It is rare now to find a French Protestant in this country who is not a temperance man."

A brief extract from Mr. Bourgoïn's report is inserted because so distinct as to the object and end of the training at the Mission Schools:—

"During the past year 100 boys have been benefited by our school. A large part of our time is devoted to the teaching of the elements of the most useful branches of science, but our main object is to prepare our pupils to become true and useful Christians who will be in the future the pillars of our young French Protestant Church in Lower Canada. We want men of piety and zeal prepared by a long and conscientious study of the Bible to defend their faith against the constant attacks of the giants of Rome. Our ambition is to make our institute a focus of Christian life spreading afar the true light of the Gospel.

"During the year the results of our work have been very cheering and encouraging. Fifteen pupils have been hopefully converted to Jesus and continue to walk in the straight path among their ignorant and bigoted countrymen, fighting the good battle against error and superstition, often persecuted even by their own parents who do not share their religious opinions."

The missionary workers are stated in 1880 to be the same as last year. Of the pupils eleven are reported as converted to Christ. One of the young men was employed in colporting during the summer, and two former pupils have entered the Presbyterian College. At the Annual Temperance meeting 47 pupils signed the pledge. The number of scholars was considerably less than at the previous session. The following letter to the Treasurer from the Revd. Joseph Cook will be read with interest:—

BOSTON, December 24th, 1879.

DEAR SIR:—My memories of the days I spent at the Protestant Institute at Pointe-aux-Trembles in learning French are most delightful. I met Massillon, Bossuet, Fenelon, Racine, Corneille and Moliere on the banks of the St. Lawrence, for it was there that I began my acquaintance with French literature. But the Protestant missionary zeal of my teachers interested and impressed me even more deeply than my studies of the French orators and poets. Lower Canada was more thoroughly Roman Catholic in 1854, when I travelled through it, than it is now. Her future is destined to be a most prosperous one, if only she can have an open Bible and Protestant schools, and keep all her natural industry, social warmth and devoutness. *The past work done at Pointe-aux-Trembles is the dawn of a day which I hope will reform Romanism itself in Canada, and make the lower banks of the St. Lawrence to rejoice in the full light of a pure Gospel.*

Yours, very respectfully,

JOSEPH COOK.

A statement of the Schools for the present year will be found in the first portion of this Report, as well as the reasons which led the Committee to the transfer of the Mission School property. There is also recorded their high esteem and respect for the Principal, Directress and other laborers, engaged in these important Institutes, the blessed fruits of which will be only known when the great Harvest of Souls is gathered in.

THE MISSION FARM.

It is proper to refer to the prominent idea in view when the Pointe-aux-Trembles property was purchased, of making it a kind of model farm, where agricultural knowledge, in which the French-Canadians were so deficient, might be acquired by the young men whose labors given for a portion of the day might also aid in meeting the expenses of the establishment. To superintend the farming operations, through the Glasgow Committee in 1848, Mr. Symington was engaged, and for some years satisfactorily conducted this department. After his resignation it was superintended by the missionaries themselves, but for reasons stated in the Report of 1855, the results originally expected were not realized.

“Our French population being generally considered, as to the cultivation of their farms, somewhat in arrear of modern improvements, it was intended that the Mission farm should serve as a School of Agriculture for the young men. Experience has shown, however, that it is difficult to carry out the plan. The youth come to the Institute more eager for study than working on a farm—an occupation of which they have plenty at home. Besides, when summer comes their services are much needed by their parents, and it is hard to keep them from rendering the assistance required. At the same time teachers and missionaries are rarely qualified to superintend agricultural labors, and it is apt to take them away from more important duties.”

In 1862, the rear part of the farm was sold, and the proceeds, \$3000, subsequently appropriated toward the erection of the French Protestant Church in Montreal.

OTHER MISSION SCHOOLS.

Besides the Central School of Pointe-aux-Trembles, many schools at other stations were supported either wholly or in part at different periods. Reference is generally made to these as well

as their missionary teachers, in the notices of the stations, so that to give details here would be repetition. As already stated, the training of the young in sound secular knowledge, on a scriptural basis, from the formation of the society, was considered an essential element of its work, and schools were opened, if possible, at every station. These schools carried on with the missionary object in view, have been most important means of spreading the Gospel, especially when teachers, who acted as catechists, could visit from house to house, and hold meetings on Sundays.

COLPORTAGE.

It seems unnecessary to give a formal list of the laborers in this important department, as their names are usually referred to in the notices of their respective stations. A description of the field occupied by the Society is therefore only presented.

As has been shown, the Colporteurs first visited the country about Belle Rivière, on the north of the St. Lawrence, the Grande Ligne Mission being on the south. From this point there was an extension year by year, until the field chosen for the Society's operations, and more or less visited, extended from opposite Ottawa city, in a line averaging thirty miles on each side of the Ottawa and St. Lawrence Rivers, down to the Saguenay on the north and Matane on the south, over four hundred miles in length. The characteristics of this dark region, the real mission field of French Canada, with the most efficient instrumentality to enlighten its benighted population, are set forth in the accompanying extract from the last Annual Report. These views are urged upon the Church Missions, with whom the responsibility now rests. May God grant that through the prayers and gifts of His people, a hundred Colporteurs may soon be sent, instead of the present few, so that every parish may be thoroughly evangelized, and the Mission Schools and Churches greatly increased.

“It is well known that of the million and a quarter inhabitants of this Province only about a fifth are Protestants, who chiefly live in Montreal and Quebec, and in the townships settled after the conquest : elsewhere the Protestant element in the Province of Quebec is insignificant, being, according to the census of 1871,

only one to five per cent. of the population of the French country parishes, of even some in sight of Montreal.

Of the million Roman Catholics apart from those in the cities, nearly the whole are settled upon the borders of the River St. Lawrence, thirty miles more or less on each side, by over four hundred miles in length. In this large territory French alone is spoken, and the people, generally poor, have made little progress in education and agriculture. Here the same thorough ecclesiastical system exists as before the conquest. This portion of the country is divided into parishes, each with a priest entitled by law to collect tithes to the extent of a twenty-sixth of the grain raised, and under certain restrictions, practically inoperative, his parishioners can be assessed for church building purposes, which rates become a mortgage on their farms. In each parish the priest is the centre of its social life, all more or less feeling dependent on his good will, and having the power to persecute, he is not slow to use it toward those who oppose his authority in spiritual matters.

The Committee would earnestly seek to impress upon the Christian community, that thus at our very doors, in the heart of the Province, a million of our population are shut out from the Gospel, living in superstitious ignorance and under the spiritual thralldom of a powerful hierarchy. It would also call serious attention to the sad fact that in this large field, not more than a dozen Colporteurs, including eight belonging to the Society, are permanently employed.

To teach the truths of the Gospel and circulate the Word of God in such a field where the organized power of the Romish Hierarchy is paramount and virtually unchecked by local Protestant influence, COLPORTAGE and CENTRAL MISSION SCHOOLS, under God's blessing, are the most efficient means. In these country parishes where it may be a score or two of Protestants are only found in the midst of thousands of ignorant and prejudiced Romanists, with the priest ever on the watch to stamp out Bible truth and persecute those who seek it, how could the public preaching of the Gospel be regularly carried on among his parishioners, and their children educated in local Mission Schools?

To counteract this gigantic system of evil, it is necessary to send the trained Colporteur, who in dependence on the Holy Spirit, goes quietly from house to house, seeking to read and expound, as well as circulate the Word of God, amidst the obstacles to its reception from prejudice and priestly threats. In so doing he finds an important auxiliary in the cottage meetings he is often able to hold in the house of some one well disposed to the Gospel and not afraid of the priest. To his invitation the neighbors—sociable and conversational as naturally are the French-Canadian farmers—generally respond; and the Colporteur may find in the evening ten or thirty persons to whom for hours he can read and explain the Bible, answering questions on its doctrines or on those of the Romish Church; almost always concluding with singing of hymns and prayer. The results of these meetings are most encouraging, in enlightening the people as well as in promoting the circulation of the Scriptures and religious tracts.

Besides spreading the Gospel in these dark and isolated parts, the Colporteur has often the opportunity to induce parents wishing a better education for their children than obtained at the schools controlled by the priests, to send them to Pointe-aux-Trembles, the superior training at which they had heard of.

In truth the work of Colportage and of Mission Schools should go hand in hand, and both suffer if either be diminished or separated.

EVANGELIZATION.

The operations of the Society, according to its original constitution, included the employment of ministers and the establishment and support of places of worship, while its agents were to

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abstain from urging their own peculiar views as to doctrine and church government. When, therefore, the time came that the converts desired to form themselves into churches, the Society felt itself at liberty to contribute to their support in whole or part, leaving them entirely free to adopt whatever ecclesiastical constitution they might agree upon, provided that nothing in it conflicted with the profession of faith contained in the fundamental articles of the Society's Constitution.

In course of time several churches were thus formed, and their further organization took place. On the 21st February, 1858, four churches by their representatives met as a Synod at Pointe-aux-Trembles, and were constituted as the "Union of the French-Canadian Evangelical Churches." The churches thus connected were those of Belle Rivière, Montreal, Pointe-aux-Trembles and Mascouche, and St. Elizabeth, the Pastors being respectively the Revd. Messrs. Doudiet, Tanner, Wolff and Roux, with lay delegates. A Confession of Faith was adopted, embracing the fundamental doctrines and similar to those held by the Reformed Churches of France at the Reformation.

The Society continued until 1874 to bear the same relation toward the *Synode des Eglises Evangéliques*, contributing to the support of the ministers, without interfering with the internal management of the Churches; the ordained missionaries of the Society being in connection with it. The following extract from the Report for 1872 indicates, however, the change about to take place, necessitated by the course of events:—

"The hope was entertained that a French-Canadian Evangelical Church might take its place side by side with the other Protestant denominations, and become strong enough to be self-supporting. Various circumstances have arisen to prevent this; such as, the removal of the larger number of the converts to the United States and Ontario, the consequently numerical and financial weakness of the scattered churches, the divisions caused by separate denominational effort, and the natural desire of many to identify themselves with other Protestant bodies more powerful than their own. Up to the present time the support of the ministers and pastors of the scattered churches, in connection with the Synod before mentioned, has devolved almost wholly upon the Society, but it is the growing conviction of the Committee that the time has come, when by just and reasonable arrangements the funds of the Society should be gradually relieved of a burden, that more rightfully comes within the province of organized ecclesiastical bodies. Relieved of this drain upon its resources, the Society would have larger means to devote to the more strictly pioneering work that properly belongs to it, as preparing the way for the regular efforts of an ordained ministry."

The question how to render the Synod still more self-reliant and independent increased in importance, and as a partial solution, at a Conference held in October, 1874, with the Ministers of the Synod, it was decided that the Committee would grant a yearly sum for the support of the pastors, to be disbursed through an agency appointed by the Synod. The sum agreed upon for the coming year was \$3900, payable by monthly instalments, the engagement only to extend from year to year, and the amount to be fixed according to circumstances, the Committee viewing the present arrangement as temporary in character and as looking to the future independence of the Synod as to support from the Society.

The continuance of this arrangement was looked forward to beyond the coming year, but it was found that an entire disconnection was not only a necessary course, but the best to be taken in the interests both of the Society and Synod. After, therefore, the fullest deliberation, resolutions were in October, 1875, adopted by the Committee and concurred in by the Synod, that the management should be discontinued after the end of January next, after which all grants should cease, and the Synod be held to stand in the same relation to the Society as any other evangelical church. These resolutions, which included the limiting of the future work of the Society to Mission Schools and Colportage, and also providing for the sale of the real estate held in trust for the Synod, were unanimously adopted at the annual meeting of the Society, held on the 27th January, 1876.

The congregations in connection with the Synod, the name of which was changed to the *Synode de l'Eglise Evangélique Française du Canada*, were stated to be ten, with about two thousand adherents, and the following were the ministers and their chief stations: Revd. Joseph Provost, Montreal; Revd. L. Langel, Quebec; Revd. J. Vessot, Joliette; Revd. R. P. Duclos, St. Hyacinthe; Revd. J. Mathieu, Grenville, Belle Rivière, &c.; Revd. T. G. A. Côté, Chicoutimi; Revd. J. A. Vernon, visiting various stations.

Subsequently the Synod, unable to maintain an independent position, dissolved itself, and most of the churches, with the

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pastors, connected themselves with the existing churches. To this result the Committee must bow with submission, assured that the Head of the Church does all things well, even in disappointing long-cherished hopes that an active, earnest church, essentially French-Canadian, was best calculated to make progress among a people so attached to their nationality.

TRAINING OF STUDENTS.

The training of young men for colportage work and the ministry was from the beginning felt to be all important. The commencement of such a class was made by the Revd. P. Wolff in 1852, with four pupils, chiefly to qualify them for Teachers, A. Solandt, E. Jamieson, A. Geoffroy and R. P. Duclos. The three former, after the necessary training, entered into active work, the fourth, Mr. Duclos, continued his studies, as the progress made in them warranted the expectation of his becoming qualified for a higher sphere of usefulness. This hope was realized, and in 1854, through the liberality of Mr. Henderson, of Park, he was enabled to pursue his studies in Geneva, at the celebrated Theological School of the Evangelical Society. In June, 1859, he was ordained for the ministry in that city and returned to this country, and subsequently for many years labored in connection with this Society.

In this last year four old pupils of Pointe-aux-Trembles, viz., C. Dorion, W. Groulx, C. Groulx and G. M. Des Ilets, were sent to Geneva, supported by Messrs. Henderson, Cunningham and Ferguson, the fourth by a bursary from the Theological School. In 1862, Mr. C. Groulx took a severe ailment, and both he and his brother William had to come home before completion of their studies; the other two returned to Canada in 1864. Mr. Dorion declined to prosecute his studies. Mr. Des Ilets was ordained to the ministry by the Synod of Evangelical Churches, and labored successfully till his death, previous to which he had become Principal at Pointe-aux-Trembles. Mr. W. Groulx continued his studies at Knox College, Toronto, where also Messrs. O. Labelle and O. Paquette, former pupils of Pointe-aux-Trembles, had previously commenced.

In 1865 a Board was formed, composed of members of the Committee, to be associated with a Committee appointed by the Synod, for the purpose of obtaining funds to educate students for the ministry. In the meantime Mr. Paul Vernier decided upon going to Geneva supported from other sources, and under the direction of the Board Messrs. Dionne and Rivet entered as regular students at McGill College. The contributions to this students' fund were largely from Mr. Henderson, of Park, with liberal donations from Messrs. Rogers, Anderson, Nelson & Wood, and others.

In 1867 Mr. Joseph Provost went to Switzerland to study at his uncle's expense.

In the Report for 1868, the establishment of a Theological Class is thus referred to :—

"The Committee have been able, after years of prayerful effort, to form a class for the training of Missionaries. In April, 1867, they happily succeeded in securing the services of Revd. D. Coussirat, B.D., of Montauban, for this important work. Three young men, fruits of the Mission, pupils from Pointe-aux-Trembles, are now attending the class. During the summer months the students will be employed in colportage, thus affording them the means to provide clothing and other necessaries."

In the Report of 1869, it is stated the Theological Class was transferred from Montreal to Pointe-aux-Trembles to lessen the expense and afford facilities for training practically the students in teaching. Prof. Coussirat reports F. P. Rivet and L. Dionne, students in Theology, and T. G. A. Côté, F. Rivard and C. Lachance, the other students, to have made very satisfactory progress.

At the beginning of the session of 1869-70, Prof. Coussirat, with Messrs. Rivet, Dionne and Côté, removed to Montreal, where his services became available at the Presbyterian College. Messrs. Rivet and Dionne completed their studies on 15th May, 1870, at which date the engagement of Prof. Coussirat with the Society terminated. His services were then wholly given to the Presbyterian College, Montreal, where Mr. Côté continued his studies. The Committee, in parting with Prof. Coussirat, expressed their appreciation of his Christian character, high scholastic attainments and of the faithful and successful manner in which he had uniformly discharged his duties. Messrs. Rivet and Dionne, after passing an examination, creditable alike to their Professor and

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themselves, were ordained in November. Mr. Côté was subsequently ordained and stationed at Chicoutimi.

In 1873, the Revd. C. Tanner, at Pointe-aux-Trembles, formed an advanced class of pupils, ten in number, for the higher branches, some of them intending to study for the ministry.

This brief sketch shows the earnest desire of those managing the Society to prepare laborers for the Lord's vineyard, and thanks to His name their efforts have not been in vain.

MISSION STATIONS AND FIELDS.

This description commences from the western extremity of the field already described as extending from opposite Ottawa city to the Lower St. Lawrence. It might have been arranged from the priority of occupation of the respective stations, but the former plan seems preferable. An exception is made of this city, which is first noticed.

MONTREAL.

The work here was commenced by Mr. E. Lapelletrie, who came from France in 1839, under the auspices of the British and Foreign Bible Society, but whose connection with it had been dissolved. He had a small but interesting congregation, with an evening school, but in 1842 his zealous labors were carried on disconnected from the Society. In the spring of 1843, this station was re-occupied by the Revd. J. E. Tanner and wife, who also established a school for the instruction of young ladies in French. In 1845, Mr. Tanner was assisted by the Revd. P. Wolff, who had studied at the Theological Institute of the Evangelical Society of Geneva, under Dr. Merle d'Aubigné. The connection of these esteemed brethren with the Church in Montreal continued for many years, with occasional absence and partial attention to other duties, and taking the superintendence of other stations. In September, 1861, Mr. Tanner connected himself with the Presbyterian Church of Canada, taking a part of the congregation with him. The valued services of Mr. Tanner and of his revered wife are referred to in the account of the Mission Schools. The connection

of Mr. Wolff with the Society and the pastorate of the Church terminated in March, 1862, and it is gratifying to record the testimony of the Committee, when his resignation was reluctantly accepted :

“ They feel that they cannot part with Mr. Wolff without bearing cordial testimony to the deep affection he always manifested for the Mission, and to his long and faithful labors for the advancement of its interests. To his sound judgment and practical wisdom the Committee have often, in difficult circumstances, been indebted.”

The pastorate then devolved upon the Revd. Mr. Duclos, whose labors seemed to have been owned of God. He was zealously aided by Mr. L. Van Bueren, who from his arrival, in 1853, after his shipwreck, continued here his persevering labors as catechist, besides visiting the poor and the sick in their homes and the hospital, and aiding the friendless strangers of European origin, bringing to them the word of life. Mr. G. Dorion was also some time actively employed as Colporteur.

In 1864, the new place of worship, with its school and library, museum and reading room, was opened, and proved a great boon to the congregation and assistance to the work of the Mission. It cost, besides subsequent outlay, about \$15,000, contributed by friends in this country, Great Britain and the United States, including \$3000 received for the rear portion of the farm at Pointe-aux-Trembles. Among the contributions should be gratefully mentioned \$1133, proceeds of a Bazaar held by Ladies of the Presbyterian, Congregational and French Protestant Churches, Montreal, and \$600 from the late J. R. Orr, Esq.

In March, 1866, Mr. Duclos resigned, and the Revd. O. Labelle was called to be pastor. Owing to ill health, however, he had soon to leave for the West Indies; in returning from which, on the 16th February, 1867, he was called to his rest, deeply regretted by all who knew his loving, Christian character.

The Revd. E. Sauvain, from Switzerland, supplied the place of pastor till July, 1867, and then the Revd. D. Coussirat, until in September the Revd. G. M. Des Ilets was called to the pastorate. The Report says: “The spiritual state of the Church is improving. Mr. Van Bueren continues his labors in visiting from house to

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house. Mr. Rivard also takes an active part in promoting the spiritual welfare of the Church. Mr. Des Ilets has a Bible Class of 23 persons."

The Rev. C. Chiniquy, responding to the invitation of the Committee, in 1869 labored for several months in connection with the Society. During the first weeks his labors were chiefly confined to Montreal, where his addresses were eagerly listened to, and much excitement prevailed. The Report says:—

"His discourses on Christ the gift of God, seemed to make much impression. On one such occasion two young men sought him, the one asking for proof from the Scriptures that the gift is indeed freely offered, and the other to know how that great gift was to become his own; both were much moved, and accepted with faith the Gospel thus presented to them for the first time. From many parts of the country desires have been expressed that Mr. Chiniquy should go amongst them and give his reasons for leaving the Church of his Fathers, and meetings and discussions have been held in various places."

In 1869 Mr. Des Ilets removed to Pointe-aux-Trembles, and the pulpit was supplied by the ministers in connection with the Society, and students under Prof. Coussirat, until November, 1870, when Mr. F. Rivet, one of these students—having been ordained along with Mr. L. Dionne—was installed as pastor.

Mr. Rivet subsequently removed to Fredericton, N. B., and the Revd. J. A. Vernon, in 1873, became minister of the church until 1875, when the Revd. Joseph Provost, who since his return from Switzerland had occupied a Swiss-French church in Ohio, was called to Montreal. He was the last pastor of the church, which by resolution of the church dissolved itself, owing to the previous dissolution of the *Synode de l'Eglise Evangelique du Canada*.

In addition to the services of Mr. Van Bueren, Mr. H. Garayt, in 1873, colported for eight months, taking charge of the school on Craig street for the remainder of the year. Mr. A. Sarran, from France, commenced as a catechist the latter part of 1873, and received much encouragement in his work, especially among French immigrants. He continued in the Society's employment till 1877, when he left to labor in the region of San Francisco. Mr. J. Jacroux, who had been engaged by Mr. Muraire in 1874, visited also as a catechist in the suburbs of the city, and was successful in his work. He left the Society in 1876.

In 1878 the Committee resolved to discontinue the Colportage work as well as the Bible and Tract Depository in Montreal, and in so doing unqualified testimony is borne to the earnest and persevering labors of Mr. Van Bueren, ever since 1853, when his engagement with the Society commenced. His zealous services have been on many occasions referred to.

As proposed, further notice of the stations commences with the Ottawa River region, beginning with

OTTAWA CITY.

The importance of this place as a centre for reaching the lumbermen during the navigation was early recognized, and in 1860 Mr. Jamieson visited its numerous French-speaking population. A nucleus of converts was formed here, and the Committee decided to place it in charge of the Rev. R. P. Duclos, conjointly with Ogdensburg, N. Y., which also presented an encouraging field. Mr. Duclos remained in charge of the two stations, continuing his Sabbath services at Ottawa till May, 1868, when he removed to St. Hyacinthe, where the services of an ordained missionary were much needed. Mr. Jamieson mentions several families which were well advanced in the truth. Mr. Gagnol visited Ottawa till 1872, when Mr. P. S. Vernier, third son of the late esteemed Rev. Jean Vernier, resided here as a centre. He was able to distribute many copies of the word of God and religious publications, and his visits among the Roman Catholics bore good fruits. During the open season of 1874 Mr. L. Leclain was stationed here, and actively visited among the lumbermen and immigrants passing through. Subsequently, the Society has had no regular laborers here, the work being zealously carried on through other instrumentalities.

ST. CECILE.

This station, about 25 miles north of Ottawa City, on the Gatineau River, was commenced in 1869 under interesting circumstances, as reported by the Revd. Mr. Vernon, when a large secession from the Church of Rome took place. He says :—

“ Every day there were two meetings, one at 2 p.m., at the north part of the township by Mr. Jamieson, and another in the evening held by Mr. Vernon. At

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the latter the attendance was from forty to fifty of both sexes, all very attentive. After the meeting, the conversation lasted till midnight, and the proceedings were so interesting, that Mr. Vernon, who had been unwell, forgot his sickness and fatigue. When midnight came, they said the subjects were too important to think of sleep, and it must have been three or four o'clock in the morning before some living at a distance could have reached home. On the fourth day, those who wished to unite with our church, came to ask a certificate, and engaged to support the expenses of worship by voluntary gifts, some more, some less. Eleven fathers of families received this certificate, attesting they were now connected with our churches. These represent sixty-three souls, but there are more who wish to examine farther."

A public discussion with the priest took place with the following result:—

"Finally after two hours the priest broke off the discussion, during which I was able to propound to him some hard truths, and cite passages of the Scriptures to make the audience reflect. All were silent and attentive. After the discussion several said to us: 'We are now satisfied, and know that your books are true, and we can read them with confidence.' Mr. Vernon found at Ste. Cecile some old fruits of our mission. One of those now leaving Rome knew Colporteur Amaron, about eighteen years ago at Ramsay, and entertains a great esteem for him."

Immediately after, eleven more adults sent in their demission to the priest.

The station the same year was occupied by Mr. Gatignol, who remained four years, and subsequently by Mr. Boy. Schools were opened which were aided by the Society for several years. A school house was erected by the converts, who were much encouraged in the effort by the Revd. Joseph White. Mr. P. S. Vernier for some time visited and resided at the station, and the Revd. Mr. Vernon acted as pastor when his other engagements admitted. It is still an interesting field, as all the Ottawa region is—affording increased openings among the many lumbermen wintering in the district.

BUCKINGHAM AND EAST TEMPLETON.

The origin of the work here is most interesting, but details can only briefly be given. Mr. Joseph Sicard, a lumberman, soon after the colporteurs came to Belle Riviere, was seriously and permanently impressed with a verse of Scripture which one of them read. Three years after he bought a Testament, which he got his wife to read to him. After examining many places without finding the passage that had made so deep an impression, he made his wife begin the Testament, and at last she read to him, "Enter

in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction." This was to him as a voice from heaven, which led him to make a firm resolution to seek the way of salvation. He learned to read; compared both Protestant and Roman Catholic translations of the Testament, and finally became convinced of the truths of the Gospel. Discussions with the priests ensued, and in course of time eleven heads of families renounced Romanism.

In 1855 they requested a married missionary, competent to teach, and Mr. E. Jamieson, a former pupil of Pointe-aux-Trembles, proceeded to Buckingham. A school-house, used for meetings on Sabbath, was put up; a day and evening school, as well as Sabbath-school, were opened, and most encouraging results followed. Much praise was due to Messrs. Joseph and Baptiste Sicard for their zeal, and the Lord blessed the efforts put forth in the conversion of several persons. Mr. Jamieson continued his labors, visiting the settlements on the Ottawa above and below, his wife assisting him in keeping school, and he was aided by other missionaries who visited the stations. In 1864, by the aid of friends in Montreal and Ottawa, he succeeded in erecting a suitable school at East Templeton, on a property he owned, a deed of which he gave to the Society, and is still held in trust for it. At the close of 1869 Mr. Jamieson concluded his faithful and zealous services with the Society and removed to the Western States, where he had received a call to labor in a French-speaking settlement.

From that period the station has not been permanently occupied, but visited regularly by Mr. Gatignol and Mr. Vernier, the latter having resided for some years at Angers as a centre. If space could be spared most interesting extracts from his journals could be given, illustrating the wonderful power of the simple reading of the Gospel in breaking down prejudices and dissipating Romish superstition. The cottage meetings among the farmers, as well as shanty-meetings among the lumbermen, show the growing thirst for the Word of God and the diminished power of the priesthood.

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GRENVILLE.

The formation of this station took place under such marked indications of the Divine favor, that the details are here given from the Report :—

“The formation of this station has been one of the most encouraging events in the year’s history of the Mission. In July last Mr. Vernon, at the earnest invitation of an old pupil at Pointe-aux-Trembles (who made two visits on foot to meet him at St. Andrews), visited the place, which is situated on the Ottawa River, about 15 miles beyond the last named village. Mr. Vernon’s report is as follows :—

“The inhabitants built a chapel by order of the Bishop, in which a priest said mass for a time, but ceased since spring, because the people could not pay what he wanted. Other circumstances led them to ask for a Protestant minister. I was deeply moved when I stood up to preach the Gospel of Jesus to some 40 French-Canadian Romanists, who met in the same place where they used to celebrate their idolatrous mass, with the same altar, candlesticks, crucifix and other unscriptural objects. I expounded to them the Word of God. The Lord seemed to be present with us, and a deep feeling, even in some cases to tears, moved the audience. We continued the meetings three days in succession, and on the last, my hearers were even more numerous and attentive. The teaching of the Word was not confined to the public meetings, but continued from morning to night. Meetings for private worship were so many occasions for preaching the Word. Our hymns were a very great source of delight to the people, who soon learnt to sing them. Some persons who were prejudiced against our coming avowed their satisfaction with us. A young girl said to her parents, ‘I have learnt more from Mr. Vernon in three days than in all my life from the priest.’

“Our zealous colporteur, Mr. Vessot, also labored here for a time, and regular visits were made by Mr. Vernon and other missionaries, so that public worship has been steadily kept up.”

The same year the Revd. E. N. Raymond, educated for the ministry at Bangor, Maine, and who seems to have been an earnest laborer, was sent here for the winter. He remained a year, and the work made progress during his ministry. The church was regularly organized and evangelistic work carried on among the people. Mr. Raymond being unable to continue his services, the Committee appointed in his place Mr. F. Rondeau, a zealous laborer, and sent also his sister, Mlle. E. Rondeau, to take charge of a Mission School. The work prospered, both here and at Arundel and Grand Lac, and an interesting revival took place.

In 1864 Mr. F. Rondeau was appointed assistant teacher at Pointe-aux-Trembles, and, subsequently, the Revd. Mr. Des Ilets was placed in charge of these stations, Mlle. Rondeau continuing the school at Grenville with acceptance and success. Mlle. Marion, who as well as Miss Rondeau were fruits of the Girls’

School at Pointe-aux-Trembles, taught school at Grand Lac, partly supported by the Committee.

In October, 1865, the removal took place of the Rev. Mr. Des Ilets from Grenville to Belle Rivière, and of Mr. Mathieu from the latter to this station. It was desirable that it should have an efficient school, and that the church of Belle Rivière should have an ordained pastor. In 1866 extensive improvements were made in the building, the cost of which was met through collections by Mr. Mathieu among the members of Elliot Church, Newton, Mass. The property had been previously purchased by the Society.

Mr. Mathieu continued for many years to act as pastor of the church and other stations as needed, besides laboring in colportage work. The school was large and flourishing, latterly, under Miss Mathieu and then Miss Groulx, till 1868, when it was taken charge of by the Protestant School Commissioners.

EAST HAWKESBURY.

This part of the Ottawa country was colported as early as 1845 by Mr. A. Moret, and also visited by the Revd. Mr. Doudiet. In 1847 Mr. Moret, reports that of eight families favorably disposed, there are four where all the heads of families, which consist of numerous members, are converted save one. In 1849, after laboring indefatigably and with encouraging fruits of his toil and prayers, he removed to St. Andrew's. The station continued to be visited by Mr. Doudiet, who stated that the small fraternity of converted French-Canadians received the word of God with delight and exhibited much pleasure in Christian communion. In 1850 Mr. and Mrs. Moret returned to East Hawkesbury, when Mrs. Moret, who was an able teacher, engaged herself in the instruction of the young. For some months in 1853 they were employed at Pointe-aux-Trembles, and then during several years they labored at East Hawkesbury, part of the time not accepting salary. In 1858 Madam Moret was called again to Pointe-aux-Trembles owing to Madam Berjon's sickness, and since then there has been no resident missionary. At the same time the field was visited from time to time by missionaries laboring in the Ottawa district.

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ST. ANDREW'S.

This village, as well as neighboring settlements, being within reach of the missionaries of Belle Rivière and Grenville, has been visited by them from an early period, although no regular station was formed. A school was opened by Mr. N. Rondeau about the beginning of 1858 at the request of several Roman Catholics, and although much opposed by the priest, several continued to send their children; it was, however, closed in the spring of 1859. One of the colporteurs, Mr. Baillargeon, resided here also for two or three years, and labored with much acceptance among his fellow-countrymen, generally finding ready access to them.

BELLE RIVIERE.

The commencement of this station in 1840 is referred to in connection with the Mission Schools at Pointe-aux-Trembles. Besides Mr. and Mrs. Amaron, Mr. A. Moret and Mr. J. S. Chevalley, Colporteurs, labored faithfully for a season in this region, encouraged by many Christian friends in the neighboring settlements.

In 1847 the Rev. F. Doudiet removed here from St. Thérèse, and, after years of toil, the secession of several families from the Church of Rome took place, and his ministry prospered. For several years Mrs. Doudiet taught a small school, and earnestly seconded her husband in his work of evangelization. Her sincere piety and love for souls well fitted her for this.

In 1855 the church was regularly organized by the appointment of office-bearers, the congregation numbering about seventy persons, twenty-eight of them adults, formed from twelve families who had left the Church of Rome. The congregation undertook to contribute a considerable portion of the pastor's support, and decided to make an effort to erect a chapel, the Society having granted from the Mission Farm sufficient land for a site and cemetery. This effort was cordially sanctioned by the Committee, and commended to the liberality of the friends of the Society, and collections were made by the Rev. Mr. Doudiet and Mr. Groulx in Montreal and other places. A French Evangelical Church was at

length erected, built of stone, with a spire, and, what was pleasing, with no debt of consequence on it. The dedication, which took place in October, 1860, was attended by several Roman Catholics, as well as English brethren, and was an interesting event.

At this time it was estimated that in this neighborhood thirty-eight French-Canadian families, containing 222 souls, more than half adults, had withdrawn from the Church of Rome, besides as many more who were well disposed and ready to receive the missionaries into their houses. It might have been expected that the church would soon become independent of the Society, but from various causes, doubtless chiefly from the emigration of a number of the families, the congregation did not arrive at this desirable position. On the contrary the proposed cession of the ground by the Society was never carried out, the debt remained unpaid, and the building is still insured and held in trust by the Society, it being understood subject to the same conditions as other property held for the *Synode des Eglises Evangéliques*, with which the Belle Rivière congregation was connected.

Soon after the dedication, Mr. Doudiet resigned his charge, to the regret of his people, and moved into Montreal, and the Rev. Mr. Tanner was called to be pastor. He was only able from other engagements to give a portion of his time to Belle Rivière, and Mr. M. Ami, who had been sent here in 1856 to keep school, conducted services on the other Sabbaths. Mr. L. Marie also had made this his residence, making from thence his tours of Colportage, in which he was very successful in selling the Scriptures. In 1861 Mr. Ami removed to Montreal, to prosecute his studies under Mr. Wolff, and Miss Trudeau re-opened the School.

The Rev. J. A. Vernon, in 1862, took the place of Mr. Tanner in the pastoral charge, while Mr. J. Mathieu labored as catechist, with much encouragement, till October, 1865, when he removed to Grenville, the Rev. G. M. Des Ilets changing positions with him. The latter reported favorably of his work, but next year having received an invitation from a French Church in New York, he removed to that city. For some months Mr. W. Groulx, then

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a student of Knox College, labored with acceptance, and after his return to College, Messrs. Richard and Van Bueren alternately conducted the services. The Report for 1867 says :

“ Mr. A. Geoffroi, who was sent to this station last year, still occupies it, holding Sabbath services, and conducts a Sunday-School. In May last he commenced a day-school which was continued for some months, hoping that the children of the French-Canadian families in the vicinity might be induced to attend. The Committee having been disappointed in this, allowed Mr. Geoffroi to close it, and directed him to occupy himself in colportage and evangelization. The members of the church continue firmly attached to the Gospel and appreciate the services of the sanctuary.”

In December, 1871, Mr. Geoffroi resigned his connection with the Society, finding the work too trying. The Committee, in parting with him after sixteen years of service, recorded their testimony to his piety and usefulness. From this till 1878, with the exception of two years, the school was supported in part by the Society.

From 1872 there was no resident Missionary, Mr. Mathieu visiting it occasionally until 1875, when Mr. E. F. Seylaz made it his centre, conducting the Sabbath services in the absence of a pastor, for that and the next year, when other arrangements were made for their supply.

ST. THERESE.

This village, about 21 miles north of Montreal, was considered a most favorable centre for missionary operations, and was occupied in 1841 by the Rev. J. E. Tanner, as pastor, Mrs. Tanner also having a small school. Messrs. Vessot and Moret had made this already their headquarters, and active efforts were put forth among the people. The result was that ten persons left the Romish Church, one of them the mother of a family, and the other a young woman, both giving decided evidence of conversion. It was at Rivière Cachée, near this village, that Mr. Filiault lived, in whose family was found the old Bible, purchased at Niagara in 1795, as referred to in the beginning of this history. In 1843 Mr. Tanner removed to Montreal, and Mr. Moret remained as usual. In 1845 the Revd. Mr. Doudiet was installed as pastor, but on the removal next year of the Boys' Institute from Belle Rivière, he went to reside there, but still visiting his congregation at St. Thérèse, which was chiefly at Rivière Cachée.

In August, 1849, Mr. Doudiet says : “ The little flock con-

tinues its attachment to the Gospel, and if it does not increase in numbers it remains firm in what the Lord has trusted to it."

While Mr. Doudiet was pastor at Belle Rivière, the church at this station enjoyed a measure of his supervision, and the neighborhood was also visited by the colporteurs, but it seems to have gradually diminished, until it could not be considered a regular station. The following extract from a Report explains the cause which has affected this as well as other stations unfavorably, whether the emigration is to Ontario or on a larger scale to the United States :

"Of late years a considerable stream of emigration has been directed toward the shores of Lake Huron. Several families of converts connected with this mission have followed the movement until one of our oldest stations, St. Thérèse, has lost by emigration nearly the whole of its once numerous Protestant French."

Having traced the commencement of the principal stations in the District of Montreal, a brief sketch can only be given of some of the others, although the Lord's dealings in bringing souls to Christ were as relatively glorifying to the power of the Gospel. Beginning from the west comes ST. EUSTACHE, which station was opened about 1862 by Mr. Geoffroi, making it a centre to visit St. Martin and surrounding hamlets. He kept up regular service in the Presbyterian Church in the village every fortnight. He labored here perseveringly till 1864.

In order there is next the special field of Mr. Richard, including MASCOCHE, STE. SOPHIE, STE. ANNE, ST. JEROME, and the mixed townships in rear. Details of these, although deeply interesting, must be passed over.

The ISLAND OF MONTREAL and ISLE JESUS, including the parish of ST. MARTIN, have been colported from the beginning of the Society, as well as the borders of the St. Lawrence and Ottawa in the neighborhood of POINTE-CLAIRE, VAUDREUIL, RIGAUD and the CHATEAUGUAY RIVER; and many most interesting triumphs of the Gospel could be related.

In 1867 an important movement occurred among the French-Canadian Romanists of CHERTSEY, a township near Joliette, through their ill treatment by the priest, which resulted in the conversion of several families to Protestantism.

In the region round Joliette there are stations once remarkable for the openings presented to the missionaries, where resided

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families whose descendants are now prominent in the work of the Gospel, both in public and private positions.

Among these stations is STE. ELIZABETH, where was formed the "Evangelical Church of Ste. Elizabeth," in 1858, and among the converts was the Rondeau family, the aged head of which died remarkably triumphant in the faith, leaving many like-minded descendants.

DE RAMSAY.

This Station was first occupied by Mr. and Mrs. Amaron in 1845, and they continued their labors till their removal to Berthier, owing to his ill-health. One of the reports states, and it may be assumed as equally applicable to the whole period of their labors: "Their influence for good has continued to increase among the people. The seed which they have been honored to sow widespread, appears through grace to be taking root. May it spring up and bear an abundant harvest." A school was opened here by Mr. J. Matthieu about 1855, which he conducted most efficiently till 1860, when he gave it up to devote his whole time to colportage and evangelistic work. He continued here till 1863, when he removed to Belle Rivière, and the station was visited by the missionaries at Joliette and other places.

BERTHIER.

In 1858 Mr. Amaron, obliged by the state of his health to abandon active labor, retired to this place, where also Mrs. Amaron and daughters opened a French boarding school for English young ladies, which continues to maintain a high repute, and can be confidently recommended. Mr. Amaron continued for many years after to evangelize and make tours of colportage, as health and circumstances allowed. It is interesting to state that Mr. and Mrs. Amaron were the first to offer themselves for the work in Canada in 1840. They were then members of Dr. Malan's Church in Geneva.

KILDARE.

This Station was opened in 1860, the locality having been previously visited by the missionaries. Through the influence of an English Protestant family resident here, the way was much

smoothed to Mr. Geoffroi and Mr. Duclos. Introduced to a large and respectable Roman Catholic family, Mr. Geoffroi was visiting them one evening, when, with the assistance of some former pupils from Pointe-aux-Trembles, he sang some hymns, which delighted the people and led to the reading and exposition of the Scriptures, closing with prayer. A warm invitation was given and accepted until the meetings in that house sometimes consisted of thirty or more. This circumstance is specially cited to show the importance of such cottage meetings, and how the Mission Schools influence for good. Mr. Geoffroi continued here till 1862, since which it was occasionally visited by the missionaries. Mr. Geoffroi reported, previous to leaving, the secession from Romanism of a family of thirteen persons.

ST. LIN.

This region was early visited, and good results followed in the conversion of the Gobeille family, the mother, a woman of a remarkable piety which strongly influenced her children. This station was visited by Mr. Vernon and others.

JOLIETTE, FORMERLY INDUSTRY VILLAGE.

This station was first occupied in 1842 by Mr. J. Vessot, on his marriage with Miss L. Filiatrault, at which and in the adjacent settlements he has mostly labored since in the Gospel. Before the serious ailment of his wife, she showed much zeal and courage in aiding her husband in the work, which, at that period, met with much opposition and no small persecution. As the converts increased, the station was visited monthly by one of the ordained missionaries, and the Lord's Supper celebrated.

In 1853 Mr. Richard removed here and, with his wife ably assisting him, did good service. He was well qualified for visiting the sick, as well as for the work of catechist, having had much experience in Switzerland, and his missionary efforts were remarkably prospered. Three years after, being needed at Pointe-aux-Trembles, they left, and were replaced by Mr. Amaron, but previously, through their instrumentality, several families had left the Church of Rome. One of the converts, Mr. Baillargeon, who had for some years acted at times as a colporteur at his own expense, was aided by the Committee to enable him to give more time to the work.

Mr. Amaron, on account of ill health, had soon to leave, and early in 1857 Mr. Geoffroi took charge of the station. At first he met with much opposition, but was enabled to overcome it and obtain access to the people, and through Divine grace remarkable progress in the truth in some families was made. In 1859 he was aided by Messrs. Vessot and N. Rondeau, colporteurs, who had here established their homes. Mr. Vessot began a mode of evangelizing which for many years was remarkably blessed, not only in the numerous copies of the Word of God circulated, but in opportunities of announcing the truth as it is in Jesus. This was his occupying a stall at the weekly market, where he offered for sale the Scriptures and religious books and tracts. Of course the priest preached against him as a seller of bad books, but nevertheless many of the town-people, as well as those who came from neighboring, even distant, parishes, purchased from him.

In 1860 a united church, organized about two years before, of several stations, under the name of the Church of St. Elizabeth, from the place where the first converts resided, addressed a call to the Rev. Mr. Duclos, then a teacher at Pointe-aux-Trembles, which was accepted, and he settled at Industry village, the largest and most central station. These congregations numbered together eighty persons, of whom forty-three were adults, and comprised twenty-nine communicants. Mr. Duclos was much encouraged in his labors, being ably assisted by Mr. Vessot and the brothers Rondeau. In 1862, having a call from the Church in Montreal, he removed there, and Mr. M. Ami was sent here to labor at this and the other stations. He remained at this place till 1869, having in July, 1866, been ordained to the ministry, and was aided by Mr. Vessot and other missionaries. Mr. Ami was of service in the erection of a chapel and in collecting for the present larger building.

In 1869 the Revd. Mr. Vernon replaced him, and continued for several years to fill the office of pastor in connection with his other duties. During this period Mr. Vessot was supported more or less by the Society in his colportage labors. In 1874 Mr. Vessot was ordained and took charge of the congregation, which had the previous year begun the erection of a new church, that sub-

sequently was completed through collections made by Mr. Vessot and others. In 1876 Mr. Vessot resigned the charge, and the Committee made a temporary engagement with him. For many years, till 1877, schools at this place had been aided by the Society, but as the church was not now in connection with the *Synod*, the necessity for so doing no longer existed.

The history of this station is an interesting one, and it will doubtless continue, through God's blessing, to be an important centre of spiritual influence.

Proceeding eastward through settlements which have been colported occasionally, in the district of Three Rivers, is the station of

LES GRAIS.

A school was begun in 1855 by Mr. Geoffroi, and carried on for about two years under many difficulties, but with encouragements. He was associated with Mr. Tourgis, who labored with him during that period in evangelistic work. They seem to have been faithful in sowing the Divine seed, and their efforts were not in vain in the Lord.

THREE RIVERS.

This town, where the influence of the Romish hierarchy seems stronger than elsewhere in the Province, was visited in 1849 by Mr. Solandt, who during the winter, with Mr. Lahaye, made it the centre for tours in the neighborhood and on the southern shore of the St. Lawrence. He remained till the next year, when the station became vacant, being, however, from time to time visited, until 1859, when Mr. Jean Cornu removed to it. The Report for 1861 says :

"The dissemination of the Scriptures is faithfully carried on by Mr. Cornu, who in his tours occasionally finds localities never before visited by any colporteur. The ignorance and prejudices of the people are, of course, greater there than in other parts, the more so because of the almost entire absence of a Protestant population. Mr. Tourgis mentions an interesting case which shows that the seed has not been planted in vain, and should encourage those who have still to evangelize this dark region :—

" 'I frequently visit an old man who has been enlightened by the reading of the Scriptures, and has recently given his heart to God. He meets with great opposition, his whole family being against him, but he perseveres, and is becoming more and more strengthened in the faith, trusting to the Saviour revealed in the Gospel. The priest excites everybody against him, even his wife and daughter, but he continues to read the New Testament, and speaks to others about what he reads.' "

In 1868 Messrs. Garayt and Boy, two of the newly-arrived colporteurs, began their labors. Next year Mr. Garayt removed to the Lower St. Lawrence, and Mr. Boy, until 1871, continued his zealous labors here, visiting also the St. Maurice region, as well as the country opposite on the south side of the St. Lawrence. The station remained under the care of Mr. Solandt until 1877, when it was filled by Mr. T. Lockert, who continued his labors to the close of the Society, giving much satisfaction.

It is earnestly to be hoped, and should form the subject of continued prayer, that this so needful a portion of the mission field may be fully occupied with faithful laborers.

The interesting and extensive tract of country between Three Rivers and Quebec has been from time to time visited by the colporteurs of the Society with encouraging results, although a difficult field. It contains populous settlements, such as Batiscan, Deschambault, Portneuf, &c., and presents an important sphere for colportage labor. This may be also said of the tract of country west of Three Rivers and lying toward Montreal. It is sad to think this important region is comparatively unoccupied.

QUEBEC.

It may be said with justice that in this city centred the early efforts on this side to rouse British Christians to the duty of sending the Gospel to those benighted fellow-subjects, whom God in His Providence had taken from under Roman Catholic France, and placed under Protestant Britain. It was here that General (then Captain) Anderson, Mr. Jeffery Hale and two or three earnest Christians decided to appeal to the parent country, with results referred to in the beginning of this history. So far, however, as the Society is concerned, the commencement of its work in Quebec was in 1846, through Mr. Solandt, who had previously spent some time at L'Islet and other places below. In 1847 the Quebec Auxiliary was formed, which contributed largely to the funds of the Society.

With short intervals Mr. Solandt labored here as a centre, making tours to the townships south-east of Quebec, where many French Romanists were settled, and the Lower St. Lawrence, till 1861, when he removed his residence to Inverness.

The station was again filled by the appointment, in 1868, of

Mr. J. B. Muraire and J. Bourgoin, two efficient laborers recently arrived from France. A mission school was also opened by Madam Muraire, who persevered in spite of much discouragement, with satisfactory results.

In May, 1870, Mr. Bourgoin removed to Montreal, Mr. Muraire continuing his zealous services in colporting this wide and difficult field, visiting also the French-speaking immigrants arriving at Pointe Levis, and paying visits to the sick in the hospital.

In August, 1873, however, Madam Muraire's health having failed, they returned to France for the winter, and the work in Quebec was continued by Mr. D. Guieu. The Committee was also able in a providential manner to secure the services of the Revd. L. Langel, educated at the Basle Missionary Institution, and who had for some years been a missionary in India, the climate of which was found to be injurious to him. He prosecuted the work of the ministry in Quebec, and his wife took charge of the school. In the Report of 1875 Mr. Langel gives an interesting statement of his visits to the neighboring parishes as well as in Quebec, and mentions the steady increase of persons attending divine services. He was assisted by Mr. Guieu and Mr. Leclain, colporteurs; and Mr. Watier, during the summer, also colported in this field. The departure of Mr. and Mrs. Muraire from Quebec is regretted, and the hope expressed that in any new field in the Western States he will prove himself, as hitherto, a faithful laborer. The Report of 1876 states that Mr. Langel was still encouraged in his work. During the summer he had visited Europe on behalf of the Synod, and his appeal had been liberally responded to. The connection of this respected missionary with the Society now ceased, the Synod being on an independent basis. Mr. Guieu, as usual, labored in the city and suburbs, and among the French immigrants arriving at Pointe Levis, and Mr. Buessard taught the school. Next year Mr. Buessard labored as colporteur, Mr. Guieu taking the place of Mr. Coté at Chicoutimi for a time, but returned to Quebec the following season, and continued there until the termination of his engagement with the Society—one of its most faithful and respected laborers.

SOUTH SHORE OF THE ST. LAWRENCE.

ST. HYACINTHE.

Mr. J. L. Cornu began colportage in the county of St. Hyacinthe in 1867, and next year the Rev. R. P. Duclos removed to this important town, where a school was begun, partly aided by the Society, under his sister, Miss Duclos, a former pupil of Pointe-aux-Trembles. Mr. Gatignol, one of the newly-arrived colporteurs, was also here stationed. The Report of 1872 states that the congregation had increased to forty-four, from a very small beginning, and that several interesting conversions had taken place during the year. Arrangements had been made to relieve the Society from further contributions towards the school. The connection with Mr. Duclos continued till February, 1876, when, as in the case of other ministers of the Synod, it terminated.

Mr. Gatignol, who had latterly labored chiefly in Acton and vicinity, closed his connection in 1875 with the Society.

MEGANTIC COUNTY.

In 1851 Mr. Solandt labored in the townships east of the River St. Francis and south of the St. Lawrence, acting in various capacities as colporteur, teacher and evangelist for many years. The Report for 1860 states that in these townships there were families who had withdrawn from the Church of Rome under the influence of this mission, and were visited periodically by him. Meetings were held at the houses of converts, the attendance at which was from twelve to twenty-five. At Halifax a school-master, formerly a friar, who had been enlightened by the visits of Mr. Solandt, publicly declared himself for the Gospel and opened his house for meetings. He also gives an interesting account of a young lad who, in spite of the persistent efforts of his relatives to induce him to die a Romanist, had refused to see the priest, saying that Jesus Christ was able and willing to forgive him, and that he trusted in Him because he had His own word as a pledge. He died in the firm assurance of a glorious resurrection, witnessing for the faith of the Gospel. He had been at Pointe-aux-Trembles for little more than a year, and had there received those religious convictions which, through the Holy Spirit's teaching, had strengthened him for this noble confession.

One of Mr. Solandt's assistants was Mr. P. Lahaye, a native of Normandy, a sailor originally, but since his arrival here engaged partly in keeping school and farming in Megantic County. The visits of Mr. Solandt had been the instrumental cause of his conversion, and of bringing out from Romanism his wife and several of his neighbours. The journals of Mr. Lahaye were very interesting, and the Report for 1850 makes a remark profitable to all who conduct the work of evangelization in this province:—

“Your Committee are deeply impressed with the importance of securing the services of pious, zealous and judicious colporteurs from among the French-Canadians themselves, to labor during the winter only, as at that season the people are at more leisure to converse; the services of laborers can be more easily obtained, and the cost more than proportionately diminished.”

It is unnecessary to record the yearly labors of Mr. Solandt, who resided at Inverness, as they were much in the same field and conducted with similar intelligence and Christian faithfulness until the Society closed. He has been honored of God to bring not a few souls to Christ.

THE LOWER ST. LAWRENCE.

This extensive region, extending from Quebec on the south to Metis, and on the north to Tadousac and the settlements on the Saguenay and Lake John, has received a large share of attention from an early period. It has been the training-field for numbers of the students, as well as a sphere where the matured experience of our most faithful missionaries has been exercised.

The first journey below Quebec was made in 1844 by Mr. Solandt and another colporteur, and the Committee was induced to send him to L'Islet for next winter. This place was about fifty miles below Quebec, and was frequently visited in after years, and, considering the illiterate population, with remarkable success in the sale and circulation of the Scriptures. Some years after the Saguenay was visited, and also the parishes on the north shore.

In 1865 Messrs. Rivet and Dionne, students, were also employed during the summer vacation colporting on the south shore of the St. Lawrence, 200 miles below Quebec. Next year Messrs. F. Rondeau and Dionne, and in 1867 Messrs. Rivet, Dionne,

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Provost and Coté took the same route, the latter visiting also the Saguenay. Numbers of copies of the Scriptures and a large quantity of tracts and religious books were sold or circulated among the people. Several Testaments were found, preserved and read, which had been circulated by former colporteurs.

This part of the south shore was colported also by Mr. Muraire and Mr. Bourgoïn, including Murray Bay and Isle aux Coudres. The Report of 1872 gives an instance of the indirect good accomplished through the Society, in strengthening the hands of the English-speaking Protestants living under great disadvantages among the French Romanists :—

“RIVIERE DU LOUP.—Here also is situated a small but increasing number of British Protestant families, left for nearly ten months in the year without religious services of any kind. No education at all, or only such as could be obtained at the risk of losing both faith and language, were the alternatives that presented themselves to the oftentimes perplexed parents. The Society's first effort was the appointment of Mr. Garayt to colport in that district. Last winter the station was visited for a few weeks by the Rev. Mr. Duclos, whose visit was much appreciated by the Protestant residents. Making himself acquainted with their circumstances, he assisted in establishing a dissentient school. Through the liberality of one of its number, the Committee was enabled in the spring of last year to appoint the Rev. Mr. Dionne to the station, for the purpose of holding regular religious services, and prosecuting evangelistic work among his countrymen. Every Sabbath he preaches once in English and once in French. His chief support is now provided by the British residents to whom he ministers, though still retaining his connection with and receiving part of his support from the Society. The Protestant school is now in full operation, attended by thirty children, representing eighteen families. The great need of the school may be fully understood when it is known that eighteen of the children could neither read nor write in English, fourteen of whom were over eight years of age. Do not such facts as the foregoing abundantly testify to the importance and usefulness of this society in a British province, so peculiarly situated as is that of Quebec?”

This station continued to be cared for by the Society after the departure of Mr. Garayt, who was succeeded by Mr. Guieu, then by Mr. Leclain, until 1877, when Mr. H. Junod was placed here on his arrival from Europe—the latter especially visiting the eastern part of the field, and laboring to the satisfaction of the Committee. Mr. Coté continued to labor in the Saguenay region since his ordination in May, 1871. By his exertions funds had been raised to complete a church, school-house and minister's residence at Chicoutimi. This station he occupied till November, 1876, superintending a school and ministering to British and French Protestants, as well as evangelizing at this and other stations at Grand Bay and Lake St. John. On his removal to Joliette Mr. Guieu spent several months in this field. It is to

be hoped that as when first occupied by the Society, able and persevering colporteurs will be employed in offering to each family in the district the Word of Life.

GASPÉ.

In the summer of 1867 Mr. Tourgis made a visit to this distant and isolated part of the province, and had been so welcomed by the French Protestant families from Jersey settled there, that the Committee, at their urgent request, sanctioned next year a second visit. He established regular religious meetings, which were also attended by many Roman Catholics. The influence of a missionary was much needed in this place, for the Protestant families, deprived of the ministrations of the Word, had become lax in their religious convictions, and even intermingling with the Romanists. The presence of Mr. Tourgis much checked this growing evil, and brought back the wavering and indifferent to a sense of their duty, and turned their thoughts towards the God of their fathers. At the request of the Protestant people, who offered to pay half his salary, Mr. Tourgis remained during the winter, with much encouragement. In 1862 he returned to Gaspé on the same conditions, and also labored with acceptance among the French-Canadians engaged in the fisheries or settled on Government lands. A fatal disease which had carried off about a hundred persons prepared the way for welcome visits among the Roman Catholics, and he had access to many houses. His visit also revived the English congregation. Next year this faithful and devoted missionary found it necessary to leave for Europe.

ONTARIO.

Several fields in this Province were from time to time labored in under the auspices of the Society.

AMHERSTBURG.—In 1845 Mr. Moret was sent here at the request of a committee formed at this place, to evangelize the French-Canadians in that part of the province, amounting to about 5,000 souls, amongst whom and the neighboring Indians an active Jesuit mission had been established. Mr. Moret remained during the winter, his expenses being borne by the above committee, and was able to circulate a large number of Testaments.

Mr. Moret reported that the field was an interesting one, and that the Bible had great influence with the people.

FRENCH SETTLEMENTS, LAKE HURON.—The Report for 1856 says:—

“Mr. Vessot is settled with his family in Bayfield, on Lake Huron, and labors among a number of French-Canadian Protestant families, the fruit of this Society's efforts, who emigrated there in search of religious freedom from several of our stations, where they were oppressed by Romanists. Mr. Vessot had the previous year been employed by the Students' Missionary Society, of Knox College, which has subsequently done much for this settlement, but now labored gratuitously among the people, while living on his farm.”

These enterprising settlers have been visited several times since by Mr. E. Richard, who reports most favorably of their desire after divine things.

It is desirable to refer to the French-Canadian settlers of the United States, in connection with which subject a notice is given of the mission work done by the Society in 1866, at

OGDENSBURGH, N. Y.

In 1865 Mr. Richard visited this place, where he found eleven families of French-Canadian Protestants, some of whom had been pupils at Pointe-aux-Trembles, and was urged by them to return. The Committee concluded to unite this with the Ottawa station, and place it under the charge of the Rev. Mr. Duclos. He found here and in its vicinity four hundred families of French-Canadians, freed to a great extent from the priestly influences so adverse to the spread of the Gospel in Eastern Canada. He was encouraged by the Rev. Dr. Miller, pastor of the Central Presbyterian Church, through whom he secured a suitable place for Sabbath services. Roman Catholics from nineteen parishes in Eastern Canada had been present at the meetings. The public services and a Sunday-school class increased in interest; two conversions from Romanism were reported, and four families sent children to Pointe-aux-Trembles. Mr. Duclos was asked to preach at Malone, N. Y., where were 150 French-speaking families.

These details are given specially to show the large number of French-Canadians inhabiting the border towns and settlements of the United States, besides those in the manufacturing centres; and also to point out, what is so self-evident, the greater facility

for introducing the Word of Life among the French Romanists than in this province. May the Head of the church awaken Christians in the United States to the vast importance of this mission work in their midst.

DEPOSITORY WORK.

This branch of the Society's operations can only be generally referred to, and more with the object of inducing those now specially connected with French-Canadian mission work to give the subject that prayerful attention it demands. A portion of the mission premises, Craig street, had been occupied as a Depository since their erection, in 1864, and placed under the charge latterly of Mr. L. E. Rivard and Mr. Van Buren. Besides the Scriptures and religious tracts necessary for the colportage work, an extensive imported supply of standard French religious literature, and books useful in education, were kept on hand, and sold at little more than cost or at reduced prices. It is absolutely necessary for the success both of missions among the French-Canadians and for the proper training of the young, that efforts such as put forth by the Society should be continued on a larger scale. The following extracts from Reports are given to show the good results of the Depository work, and the views entertained by the Committee on the subject:—

“It remains to say a word of the work done at our Depository. The account of sales and loans of books poorly represents the work done and the good accomplished. The resident Missionary is continually finding opportunity to be helpful to enquirers who are feeling their way towards the light. The Depository writes thus:—

“My sincere belief is that the French evangelical Library and Depository in Craig street has this year, as in the past, been a blessing to the country. We have been able to furnish the agents of the different missionary enterprises with ample supplies of books, tracts and French Scriptures at very moderate prices. Students of the language as well as Theological students have found a supply of books for their respective studies; while the general public has been supplied with instructive religious literature. Besides this, the Library has been a constant preaching station. An open Bible in the window, whose pages are daily turned, is read by a great number of persons, among whom are priests and friars. The other books displayed also attract the curiosity of passers by, and draw them in to examine more closely. This has led already to the conversion of precious souls, among them a Jesuit, who is now a minister of the Gospel, and others who have been drawn on to converse upon the truth. Never do I lose an opportunity; rather I endeavour to have such conversations, for they often lead to a freer expression of opinion and deeper enquiry than would be possible amidst the hindrances often experienced by the Missionaries when visiting people at their homes.”

“The Committee are convinced that one of the greatest needs of the Province

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of Quebec is the dissemination of a sound religious literature. The rising generation will be more generally able to read than that which is passing away; and it is of the utmost importance that the increased thirst for reading should be met by a full supply of wholesome and evangelical literature."

"The Committee cannot help referring to the importance of some further effort to obtain a permanent supply of religious tracts and standard works, as well as books on useful secular subjects suitable for the growing French Protestant population, and particularly for furnishing libraries for the students and ministers at reduced prices. It is to be regretted the Society was forced by want of means to give up its Depository, and the Committee would rejoice if one on the same general basis was re-established. From the arrangements formerly entered into with Societies in Britain and the Continent, the Committee believes that for such an object and for the establishment of a general reference and circulating library of standard works, great facilities could be obtained."

JOURNALS OF THE MISSIONARIES.

It would have been desirable to give a selection from the Journals of the Colporteurs and Mission School reports, which occupy over three hundred pages of the Annual Reports, and are deeply interesting, as showing specially the power of the Word of God to remove prejudice and bring souls to Christ. This cannot now be done, but it is worthy of consideration, if such a compilation of missionary gleanings should not be published.

IN MEMORIAM.

In the Reports of the Society grateful record is made of departed friends, who by their unwearied zeal or generous liberality have rendered it valued service. It is fitting that in this sketch these memorials should be briefly referred to. The earliest is that of the REV. CALEB STRONG, A.M. This much esteemed pastor of the American Presbyterian Church, who for six years had been one of the Secretaries of the Society, died on the 4th of January, 1847. It is unnecessary to repeat the testimony of his services, already given in connection with the opening of the Institute at Pointe-aux-Trembles.

The death of JAMES R. ORR, Esq., in March, 1852, one of the most devoted friends of the Society from its formation, is thus referred to:—

"That this Committee hereby place on record their high esteem of his Christian character, his ardent zeal for the cause of the Redeemer on earth, especially of his thoughtful anxiety for the prosperity of this Society, the plans of which have from the beginning derived much of their character from his suggestions and the funds of which have been largely aided by his liberality."

In the same Report reference is made to the death of another valued friend of the Society, the Rev. William Squire.

The Report for 1863 acknowledges a legacy of \$1600 from the late Mrs. Puffer, of Quebec, and one of \$600 from the late E. S. Lyman, Esq., of Ottawa. Next year there are the following obituary notices :—

“The Committee have to lament the decease of the late CAPT. MAITLAND, who took a deep interest in the Society, was long a member of its Committee, and a liberal contributor to its funds. They would also note the death of the REV. DR. BONAR, convener of the Colonial Committee of the Free Church of Scotland, who always took the deepest interest in our work, showed the utmost attention to our Agents in Britain, and did all that lay in his power by word and deed to promote the welfare of the Society. They deeply regret further to observe that the REV. DR. F. MONOD, of Paris, has been called from his manifold labors in the Church on earth to his rest with Christ. His visit to this country some years ago will always be remembered by those who had the opportunity of enjoying his society. He always took a warm interest in the French-Canadian Mission, and was zealous in advancing its work to the utmost of his power.”

The Report for 1866 contains notices which need no accompanying remarks :—

“During the past year, one of the earliest and warmest friends of French-Canadian evangelization, General Anderson, R.A., has been called to his eternal rest. Several years before the formation of this Society, he was one of a small committee in Edinburgh, under whose auspices the first Missionaries to the French Canadians were sent out; and by his pen and personal effort he continued to plead their cause until other friends took it up. He ever retained a deep interest in our Society, of which he was a corresponding member. The Committee would record their gratitude to God, for the valuable services the deceased was enabled to render our cause, and would express their deep sympathy with the surviving members of his family in the loss they have sustained.”

To the above is added by way of note :—

“Since the Annual Meeting we have learned the death of another long tried and esteemed friend and supporter of the Society, James Playfair, Esq., of Glasgow, a member of the Glasgow Committee since its formation in 1839.”

A legacy of £200 sterling was subsequently received from the executors.

During next year other devoted friends of the Society passed away. The Report for 1867 records as follows :—

“In the last Annual Report we were called upon to record the death of two long tried friends of the Society: Major General Anderson and James Playfair, Esq. The same sorrowful duty devolves upon us this year, in reference to the decease of our deeply respected President, Lt.-Col. Wilgress, and Lt.-Col. Young, of Bedford, England. It seems peculiarly fitting to couple these names, for they were two of the twelve persons that, on the 13th of Feb., 1839, met in the vestry of the American Presbyterian Church, St. James street (of whom three only are living, viz. :—Messrs. Ferrier, Lunn and Court), and initiated this Society. Lt.-

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Col. Wilgress filled the office of President from its formation, and for twenty-seven years continued to manifest the same deep interest in its prosperity, and love for the catholicity of its constitution. The Committee appointed a deputation to attend the funeral of their honored President, and conveyed to the family of the deceased the following resolution of sympathy and respect :

“The Committee of the French-Canadian Missionary Society assembled after the death of the venerable and much esteemed President of the Society, Lieut.-Colonel Wilgress, R.A., place on record with becoming solemnity of feeling on such an occasion, their high estimation of his character, and warm appreciation of the many services he has rendered to the Society, and the great cause it was organized to promote, during his long term of office as its first and only President. Col. Wilgress, while able to do so, was always at his post, oftimes at much personal inconvenience ; and his good and honored name greatly helped to inspire confidence in an institution, which in the beginning necessarily partook of the character of an experiment. He has died full of years and honors, in humble but firm faith in those Divine verities which it is the design of the Society over which he presided to propagate throughout the Franco-Canadian people of the Province, “His works do follow him,” “He being dead, yet speaketh.”

“Lt.-Col. Young continued to his decease to show his interest in our work by the contributions of himself and friends. During the year the Society has also lost one of its warm supporters, by the death of the Hon. Mrs. MacKenzie, who for many years was President of the Edinburgh Ladies' Association.”

The Report of 1868 contains the obituary notice of the death of one of the most generous and large-hearted of Christian men. It is re-inserted here from grateful remembrance of the deep interest taken by him, as well as his like-minded wife, in our Society :—

The Society has this year again to mourn the loss of another of its warm friends and supporters, by the death of the venerable John Henderson, Esq., of Park, Scotland. The Committee, as a mark of their profound respect for the deceased, placed on record the following resolution :—

“That this Committee, while bowing with reverent submission to that Infinite Wisdom and Love which have taken home to his reward the late John Henderson, Esq., of Park, and deprived the church on earth of his further devoted service, place on record their profound sorrow at the loss ; and while thankful to God for having so long preserved him to carry forward his multitudinous and generous works for the advancement of Evangelical religion in many countries, they cannot but feel to lose him is a calamity which must be deplored by all who have cognizance of his unwearied and generous efforts on behalf of the best interests of his fellow-men.

“This Committee have, moreover, the mournful gratification of making special mention of his deep interest in the work of this Society during more than a quarter of a century, exhibited not only in regular liberal aid to its general funds, but in very many instances of quiet benevolent interposition, supporting French-Canadian Theological students at Geneva and in this country,—largely contributing for the erection of the French Evangelical Church in this city—assisting in the spread of Christian literature in the French language, and evincing on many occasions his interest in themselves and their work, by kind hospitality and counsel offered to missionaries, agents, and friends who visited Scotland on the business of the Society.

“This Committee, in transmitting this resolution to Mrs. Henderson, beg respectfully to assure her of their deep sympathy in her trying bereavement, and of their sense of indebtedness to her for having so long and zealously co-operated with her venerated husband in their and every other good work.”

In the same Report the Committee record their high appreciation of the earnest love manifested for the Mission by the late Miss Lucy Barrett, of Zion Church, in her magnificent bequest of \$2,500 to its funds.

In March, 1869, the Society experienced a serious loss in the death of its President. The following resolution was communicated to his bereaved widow, who had equally interested herself in the Society:—

“The Committee, in view of the decease of their late President, John Redpath, Esq., desire to express their appreciation of the services which, for so many years, he had rendered to the Society. In the purchase and management of the farm, and erection of the buildings at Pointe-aux-Trembles, especially, he took a prominent part. His sound judgment was very much valued by his fellow-workers on the Committee.”

The deceased left a legacy of \$1,000 to the Society.

The death of George Hagar, Esq., a cordial supporter of the Mission, is also mentioned, with acknowledgment of \$100 from the executors.

The Report of 1872 records the death of the late John McCulloch, Esq., of Niagara, for many years a warm friend of the Society, who bequeathed \$1,350 to its funds.

The Report of 1875 refers in the following terms to a donation made shortly before his death by Peter LeRossignol, Esq., of Quebec, received under most interesting circumstances:—

“The Committee at the close of another financial year render hearty thanks to God for the large income received, and especially for the donation, at a time when pressingly needed, of the large sum of \$3,200. The gift was acknowledged as from ‘A friend of the Society in Quebec,’ by special instruction of the generous donor; but the Committee, owing to his death since, feels at liberty to make it known as from the late Peter LeRossignol, Esq., merchant. The widow and friends have the satisfaction to know that it has been of vital importance to the continued usefulness of the Society.”

From the printed Journal of the Society for October, 1874, the following extract is taken:—

“Since the issue of the Annual Report three long-trying friends have passed away to their eternal rest, and it is fitting that the valuable services they have rendered to the cause of French-Canadian evangelization be here acknowledged.

“Miss Janet Pinkerton, since 1845 Secretary of the Glasgow Ladies’ Association, and it may be said for many years its mainspring.

“Bryce Allan, Esq., of Liverpool, for twenty-five years the Secretary and Treasurer of the Auxiliary in that place, and in like manner the chief support of our cause there. To the deceased many of our Missionaries are indebted for personal kindness and liberality connected with their passage across the Atlantic.

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"The Rev. William McClure, D.D., of Londonderry, who for many years took much interest in the Society and lent his able support to the bestowal of the annual grants made to it by the Irish Presbyterian Church of which he was a leading minister.

"It is sad and discouraging to look upon the departure of friends so valuable, when we need so much their co-operation; but our hope must be in the Lord Jesus Christ, the same yesterday, to-day and forever. May He raise many other friends like those now taken."

The next year's Report was remarkable for the heavy debt which, from various unexpected causes, burdened the Society, and for the largest legacy ever bequeathed to it. The Committee record, with gratitude to God, the generous liberality of the heirs of the late William Hall, Esq., of Peterborough, in granting the sum of ten thousand dollars, to carry out the intended legacy of the deceased to the Society. Subsequently, in acknowledging its payment, they again record their thanks to the heirs, and also to Robert Nicholls, Esq., the executor, for his important services, while they recognize the hand of God therein, and express fervent gratitude to Him for the relief from their serious pecuniary embarrassments. The Report for 1877 contains the following obituary notices:—

"During the past year three faithful servants of the Lord Jesus Christ have entered their heavenly rest, whose services to the work of the Society the Committee would gratefully record.

"The Rev. WILLIAM TAYLOR, D.D., President of the Society from 1869 until 1874, when he resigned through failing health, but accepting that of Vice-President. In 1839, he visited Britain and the Continent, as one of a deputation to interest the churches in the newly-begun mission work among the French-Canadians, as well as to procure missionaries. His stay was a protracted one, and the labor most self-denying, accomplishing, however, valuable results in the formation of various Auxiliary Committees, and securing friends that have ever since rendered us material aid. Missionaries were also obtained on the Continent and arrangements made for the future without which, humanly speaking, the work now so abundantly fruitful could not have been carried on. During all his connection with the Society it had a deep place in his regards and commanded his valued services.

"DR. G. H. DAVIS, Secretary of the Religious Tract Society of London. The Committee on various occasions, while returning thanks to the Tract Committee, have expressed their obligations to the late Dr. Davis individually, as they now gratefully record them, for the interest taken in our work, especially for securing supplies of publications from his own and Continental Societies on most favorable terms.

"HENRY BEWLEY, ESQ., Dublin. The Committee would also acknowledge their obligations to one through whose unwearied efforts and princely contributions so much has been done in the publishing of tracts and illustrated papers through the Dublin Tract Repository. Since 1872, the Committee have received various supplies of these on most liberal terms, for which the cause of French Evangelization owes a debt of gratitude to the deceased. Of him as well as of the two others, it may be appropriately said: 'Blessed are the dead which die in the Lord—their works do follow them.'"

Reference is made in the Report of 1878 to two old friends of the Society :—

“The Committee record with sorrow the death last summer of ROBERT HALDANE, ESQ., W.S., Edinburgh. Previous to the formation of this Society the deceased gentleman, along with the late General Anderson and other Christian friends, had taken a warm interest in sending out missionaries to the French Canadians, and in 1840 became Secretary of the Committee in Edinburgh auxiliary to this Society. Although unable long to continue in office, MR. HALDANE ever remained a warm friend and generous contributor to the Society.

“The Committee have also to chronicle with deep regret the decease of Rev. DR. DAVID INGLIS, of Brooklyn, who from 1853 to 1855 was a member of Committee, and who continued after his removal from Montreal heartily to aid and sympathize with the work of the Society.

“A legacy of \$1000 was received during the year from the Executors of the late C. H. PECK, ESQ., Brockville, which proved of much service in making improvements at Pointe-aux-Trembles.”

The Report of 1880 contains the following record :—

“The Committee record with sorrow the recent death of Mr. S. S. WARD, of Hartford, U. S., a sincere and generous friend of the Society from its commencement. He was a member of the Committee till 1845, when he left the city, and ever since has continued a liberal donor.

A consistent and warm supporter of the Society has also been lost by the decease of Mr. JOHN C. BECKET, for many years a member of the Committee.”

Finally, in this year's Report will be found noticed the deaths of James Lenox, Esq., of New York and Revd. Prof. de Laharpe, of Geneva, names which fittingly close the list of those here recorded who through their liberality, influence and prayers, have, by God's grace, done so much to advance the cause of Christ in this benighted land.

OFFICE BEARERS AND AGENTS.

Reference has been made in a previous place to those of the leading office-bearers, who have passed away to their eternal rest. It would have been a pleasant duty to record the services of others still in connection with the Society at its close, but this would be inappropriate.

The services of the General Agents have been duly recorded, but it is meet that of those, two who are now resting with their Lord, should be again referred to, the Rev. Wm. Clarke and the Rev. James T. Byrne, as indefatigable in their labors, and of unvarying zeal for the interests of the Society, during the many years of their engagement.

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AUXILIARY ASSOCIATIONS.

The formation and valued services of the Auxiliary Committees in Glasgow and Edinburgh have already been referred to; and also of the Montreal Ladies' Auxiliary, especially the important aid rendered by it in connection with the Institutes at Belle Rivière and Pointe-aux-Trembles.

The other Auxiliary Associations will be found in the appended list. It is to be regretted that details cannot here be given of the important aid rendered by those co-laborers, who so zealously encouraged the parent Society by their contributions and sympathy.

GREAT BRITAIN.

Glasgow Committee, 1839; Ladies' Committee, 1844; Edinburgh Committee, 1840; Ladies' Committee, 1845; Greenock Ladies' Committee, 1845; Stirling Ladies' Committee, 1845; London Committee, 1848, and revived 1866; Liverpool Committee, 1849; Leeds Ladies' Auxiliary, 1869.

CANADA.

Montreal Ladies' Association, 1841; Lochiel Association, 1841; Toronto Auxiliary, 1842; Kenyon and Indian Lands Association, 1844; Williamstown Association, 1845; Port Hope Association, 1845; Peterborough Association, 1845; Innisfil Association, 1846; Martintown Association, 1846; Indian Lands Female Association, 1846; Quebec Ladies' Auxiliary, 1847; Perth Association, 1849; Guelph Association, 1849; Galt Association, 1849; Carleton Place Female Association, 1850; West Zorra Ladies' Association, 1852; St. Thomas Association, 1855; Embro Association, 1855; Madoc Association, 1855; Brockville Association, 1855; Quebec Auxiliary Association, 1856; Kingston Association, 1857; Ayr Auxiliary Association, 1858; Elora Association, 1862; Stratford Auxiliary Association, 1862; Ottawa Association, 1863; Woodville and Manilla, 1863; Durham C. E. Ladies' Association, 1865; North-East Hope Association, 1868; Belleville Ladies' Association, 1868; Napanee Ladies' Association, 1869; Hamilton Committee, 1871; Brantford Committee, 1871; London Committee, 1871; Bowmanville, 1871.

UNITED STATES.

Philadelphia Committee, 1852.

ACKNOWLEDGMENTS.

At an early period of its history the Society derived important services from the

FOREIGN EVANGELICAL SOCIETY OF NEW YORK.

This Society, which at its beginning greatly aided the Grande Ligne Mission, subsequently gave liberal aid to our Society. In 1845 it supported the Revd. P. Wolff, when he joined this Society, and up till 1849 contributed from \$500 to \$1000 per annum. At that time it united with the American Protestant Society and the Christian Alliance, the new Society being designated the American and Foreign Christian Union. From 1852 till 1859 contributions were at intervals received, and in 1869, \$2000 in U. S. Currency. Since then, to the regret of both societies, claims of other mission fields prevented further aid to the work here. The Committee feels that a history of this Society would be incomplete without a grateful acknowledgement of the warm interest taken in its earlier work by the Foreign Evangelical Society, through its Secretary the Revd. Dr. Robert Baird, the Revd. Dr. Kirk, and other revered Christian men connected with it; also of the generous aid afforded by the other Society through its Secretary, the Revd. Dr. Butler.

CHURCHES IN CANADA.

In 1848 over \$500 was received from collections authorised by the Synod of the Presbyterian Church of Canada, from congregations connected with that body. In 1850 the United Presbyterian Church and the Congregational Union also recommended their congregations to aid the Society. Collections amounting to a considerable sum were annually received from Presbyterian congregations, until the French Mission of their own Church required their contributions. A number of sabbath schools of that denomination continued to contribute scholarships. Assistance was also received from other churches and sabbath schools.

CHURCHES IN GREAT BRITAIN.

In 1862 a grant was received from the Irish Presbyterian Church, and next year one was received from the United Presby-

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terian Church of Scotland, and in 1864 the Free Church of Scotland also contributed. From these dates until recently, the Society was indebted for grants, from the two former churches of £100, and from the Free Church of £50 annually. These contributions were duly acknowledged in the Annual Reports, and are here again gratefully recorded.

BIBLE AND TRACT SOCIETIES.

In the present Report, as well as in those of former years, the Committee has recorded the obligations of the Society to the British and Foreign Bible Society, the National Bible Society of Scotland, the American Bible Society, and the Religious Tract Society of London. These have been fellow-workers with the Society from the commencement, and share in the success of its labors.

MONTREAL WITNESS.

It is in place here to acknowledge the cordial co-operation rendered on all needful occasions by the *Montreal Witness*, as well as the *New York Witness*, papers with which is connected one of the oldest office-bearers of the Society—Mr. Dougall. The cause of French-Canadian evangelization, as well as of Christ's kingdom, generally, has been greatly benefited during more than a third of a century through the *Montreal Witness*.

Acknowledgements to other contributors will be found in the first portion of the Report.

PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.

In the Annual Reports and Circulars the Committee sought to impress on the friends of the cause, the importance of united prayer, requests for which were so often made by the Missionaries. The following appeal, needed as much now as then, is deserving of being reproduced; it appeared in the *Missionary Record* for September, 1844:—

“The overwhelming importance—the absolute necessity of prayer is perhaps alone adequately felt by the Missionary. He feels that to convert even a single soul from its natural state of darkness and enmity against God, and more especially to wage a successful war with those systems of error which enslave nations, demand a power above his own—even the Divine energies of the Holy Spirit.

The journals of our Missionaries on almost every page contain urgent solicitations for the prayers of God's people—in their behalf. Shall we in vain present their requests? Oh that there were multitudes who, unable themselves to go out into the Missionary field, would "give themselves unto prayer," and "cry day and night" unto God, that He would cause the day-spring from on high to visit our benighted population, who are now sitting in darkness and in the shadow of death and guide their feet into the way of peace!

The following extract of an interesting letter from the Rev. Dr. Duff, in the August number of the *Home and Foreign Missionary Record* of the Free Church of Scotland, and the Editor's remarks are so appropriate to the subject, that we cannot refrain from inserting them. After referring to the successful efforts to obtain a suitable building, etc., Dr. Duff says:—

"But what we pant and long and pray for is the outpouring of Divine grace. We feel we can do everything but—*convert*. We can communicate Divine knowledge, silence objections, remove prejudices, produce the clearest *intellectual* conviction of the truth of Christianity;—but, we cannot *convert* a single heart to God. We can come up so sharply to the very edge of conversion, that it seems as if we were not separated from it by a hair's breadth. And yet, after reaching and touching, as it were, its very border, that apparently infinitesimal line we cannot cross. There we stand still—gazing on helpless—impotent, and consciously incapable of further progress. And standing there, with such consciousness, it is with us not a cold deduction of reason, however valid, or a bare inference from Scripture, however sound, but a *positive sensation*, that nought but omnipotent grace can cross the line, and savingly convert a soul to God. Oh! then, let the Church's prayer be offered up unceasingly for the vivid and copious manifestation of Jehovah's grace in the midst of us."

The Editor of the *Record* thus responds:—

"The great duty in reference to the present aspect of this world, is that of wrestling at the throne of grace for the outpouring of the Spirit. Everywhere we perceive error struggling for the ascendancy, presenting its unblushing front in every way, and in every land, and threatening to overbear and overwhelm alike the truth and its adherents. Witnessing for the truth, and contending for the truth, is not *all* the duty devolving upon the people of God. Prayer unceasing and persevering is the means appointed by the Lord for drawing down the promised blessing. But how little is there of *special* supplication on the part of God's people? How far are they generally from realizing the character of the times on which we are cast,—and from taking hold in strength of faith upon the assurances of the living and changeless Word, that days of gospel triumph and enlargement shall succeed the days of darkness, during whose continuance the Church is languishing. Let the "hands which hang down" be lifted up; let the Lord be "inquired" after by them that dwell in his house—and, then, as the earnest of better and greater things to come, a fuller evidence of usefulness shall be given to those who now bear the burden and heat of the day—and they shall be strengthened more patiently and more courageously to prosecute those labors which we know assuredly must issue in the subjection of all to the Messiah's sway."

CONCLUSION.

This sketch of the Society's history has been made, not only to show what has been done through its instrumentality, but, while giving the whole praise and glory to God, to render honor to those laborers—whatever their position—who have well used their talents in the Master's work. The re-perusal of the forty-

two Reports of the Society has more than ever brought out the conviction that this is due and should be fully rendered. Wise, zealous, and kindly management is most important to the well-being of a work such as this; but after all it is the Colporteurs, the Mission-School Teachers, and the ordained Evangelists who, in this special field of French Canada, must be the real workers. It is on them must fall the actual brunt of the conflict with the Man of Sin, and the task of changing the ignorant and superstitious, into sincere followers of Christ. Shall not then the friends of the Redeemer esteem them highly for their work's sake, and pray earnestly and constantly that, not in their own might or power, but by the Spirit of the Lord, they may ever go forward? Then may the prophetic words be accomplished, as regards our beloved French Canada, through those whose hands have been thus strengthened:—"The wilderness shall be glad for them, and the desert shall blossom as the rose. Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

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