

FOURTH
ANNUAL REPORT
OF THE
FRENCH CANADIAN
MISSIONARY SOCIETY,

PRESENTED AT THEIR
ANNUAL MEETING, HELD AT MONTREAL,

ON
THURSDAY EVENING, JANUARY 26, 1843.

PLEASE CIRCULATE THIS REPORT.

MONTREAL:
PRINTED BY JOHN C. BECKET, 104, SAINT PAUL STREET.
1843.

PROCEEDINGS
AT THE
FOURTH ANNUAL MEETING.

The Fourth Anniversary of this Society was held in the American Presbyterian Church, on the 26th day of January, 1843. The house was crowded to overflowing, and the meeting was one of intense interest. Lieutenant-Colonel WILGRESS, the President of the Society, occupied the Chair. Prayer was offered by the Rev. T. OSGOOD; the Report was read by the Rev. W. TAYLOR, one of the Secretaries, after which the following Resolutions were passed unanimously :

Moved by the Rev. JOHN GIRDWOOD, seconded by the Rev. WILLIAM M'KILLICAN,

That the Report now read be adopted and printed, and circulated under the direction of the Secretaries.

Moved by the Rev. WILLIAM SQUIRE, Seconded by JOHN DOUGALL, Esq.

That the history of the efforts made by this Society, and the co-working Mission at Grande Ligne for the past year, present reasons for devout thankfulness to God, and ample encouragement to renewed exertion.

Moved by the Rev. J. J. CARRUTHERS, seconded by the Rev. HENRY WILKES,

That this Society laments the existing indifference among Protestants to its operations, and being wholly free from Sectarianism, both in principle and management, and aiming only at the spiritual welfare of this people, it affectionately invites the active co-operation of the entire Protestant community.

Moved by the Rev. CALEB STRONG, seconded by the Rev. JOHN EMMANUEL TANNER,

That the method of evangelizing the French Canadians which this Society has adopted, bears satisfactorily the test of experience, and if efficiently prosecuted, will essentially improve the moral aspect of this community, and by the grace of God, bring salvation to many souls.

Moved by the Rev. JAMES T. BYRNE, seconded by Mr. P. V. HIBBARD,

That inasmuch as the field in this Province seems to be rapidly opening before this Society, and the disastrous influences exerted by the Papal religion are becoming if possible more and more apparent, it is highly important that the number of our Colporteurs be increased; and this meeting authorizes the Committee to seek immediately a large reinforcement, pledging itself by the adoption of this Resolution, to bear a generous portion of the burden which may thus be assumed.

Moved by Capt. JOHN H. MAITLAND, seconded by JAMES FERRIER, Esq.

That the following gentlemen be officers of the Society for the ensuing year :—

President.

LIEUT.-COLONEL WILGRESS,

Vice-Presidents.

JAMES FERRIER, Esq. | JOSEPH WENHAM, Esq.

Treasurer.

WILLIAM LYMAN, Esq.

Secretaries.

Rev. WILLIAM TAYLOR, | Rev. CALEB STRONG.
JAMES COURT, Esq.

Committee:

Rev. Henry Wilkes,
B. Davies,
H. O. Crofts,
William Thompson,
William Squire,
John Girdwood,
J. J. Carruthers,
A. F. Holmes, M. D.,
Capt. J. H. Maitland,

Messrs. William Lunn,
James R. Orr,
John Mathewson,
S. S. Ward,
Thomas Wilson,
Henry Vennor,
James Milne,
T. J. Greene,

Messrs. Joseph Fraser,
Rollo Campbell,
W. M. Ogden,
W. Whiteford,
Joseph M'Kay,
R. Anderson,
D. Ferguson,
John Dougall,
D. P. Janes.

Honorary Members of Committee :

Rev. R. L. Lusher,
Captain Young, 24th Regt.

James Murray, Esq. 24th Regt.
Lieutenant Wright, R. A.

A collection was then taken up, which amounted to £28 15s. 6d., and meeting was closed in the usual manner, with praise, and the benediction.

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CONSTITUTION.

OF THE

FRENCH CANADIAN MISSIONARY SOCIETY,

Formed 8th April, 1839.

I. This Society shall be called "*The French Canadian Missionary Society*;" and its exclusive object shall be, to provide means for preaching and otherwise disseminating the Gospel of Christ, among the inhabitants of Canada using the French language.

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

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

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

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

V. The instructions to be given to missionaries and other agents of this Society shall be:—First, that in all their intercourse with the French Canadians they abstain as much as possible from controversy on the errors of the Romish Church, and that they seek to promote their religious instruction and salvation, by plainly and affectionately preaching and enforcing the great doctrines of evangelical religion as stated above: as it is believed, that, in this case, the declaration of "the truth as it is in Jesus," will prove the best means of refuting error.—Secondly, that, as it appears important to the success of this Christian enterprise, to secure, as much as possible, unanimity and uniformity in its proceedings and operations, it also be required of all the agents of the Society, to abstain from *urging* their own peculiar denominational views as to doctrine or church government; and to require *only* as conditions of church membership, a profession of the Protestant Faith as held by this Society, (and set forth in Art. 3d. of this Constitution), accompanied by suitable and satisfactory evidences of true piety in the candidate.

VI. All property which this Society may purchase, or otherwise acquire in furtherance of its objects anywhere throughout this Province, in conformity with the Ordinance, II Victoria, chapter 26, shall be held by separate trusts, each mission property having its own trustees. The persons composing the mission at each station, with the members of the church (if there be any,) connected with the mis-

sion at that place, shall nominate the trustees for any individual property, who shall in no case be appointed, unless approved of by the general Committee of this Society. The number of such trustees shall not be more than nine, nor fewer than five, the quorum consisting of five and three respectively. There shall be an annual election of trustees, the persons chosen being always subject to the approval of the Committee of this Society as above stated. In the event of any delay in the annual election, the former trustees shall hold office until others be appointed. None shall be eligible to the office of trustee but those whose religious sentiments are in accordance with Art. 3d. of this Constitution.

VII. This Society shall have a President, one or more Vice-Presidents, a Treasurer, and a Secretary or Secretaries.

VIII. The business of this Society shall be conducted by a Committee consisting of not less than twelve persons, to be chosen annually from among the members of the Society: five to constitute a quorum.—The President, Vice-Presidents, Treasurer, and Secretaries, shall be members ex-officio of this Committee.

IX. This Society shall hold a general meeting annually on the first Wednesday of February, or on such day near to this, as the Committee shall appoint. This meeting shall be held in the city of Montreal, and due notice of the same shall be given in at least two of the Montreal Newspapers one week previously. The vote of the majority of the members present at such meeting shall give validity to all the acts passed at the same.—At this meeting the Committee shall present a Report of proceedings during the year elapsed, and the Treasurer shall give in his accounts for the same period. All the office-bearers of the Society shall be elected at this annual meeting, the former officers acting until the others are appointed.—A special general meeting of the Society may be called by the Committee whenever it is considered necessary, due notification of which shall be given by public advertisement as above.

X. A Subscription of One Pound annually shall constitute membership in this Society, with the power of voting at its general meetings; and a donation of Twenty-five Pounds shall entitle the individual to be a member during life. Contributions, however, of the smallest amount will be thankfully received and acknowledged.

XI. No alteration shall be made in this Constitution, except at a general meeting of the Society, called by public advertisement, as prescribed above, in Art. 9th; the proposed change or changes having previously been laid before a meeting of the Committee, and approved of by at least three fourths of the members present.

FORM OF A BEQUEST TO THE SOCIETY.

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

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

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ANNUAL REPORT.

IN returning into your hands the trust confided to them, the Committee beg to offer the following Report.

The experience of the past year has served to convince us, more deeply than ever, of the soundness of the principles and constitution of this Society; and the strong necessity which exists for its operations. We have had new indications of the rooted hatred of Popery to the word of God. At the same time our faith in its divine authority has been strengthened, and in its power to deliver the soul from the bondage of superstition and sin, and introduce the light and liberty, joy and hope of salvation. We have also seen gratifying proofs of the entire fitness of the Agents employed by this Society for their work, whose faith and zeal, humility, patience and perseverance, not only entitle them to our confidence, but our gratitude and love.

An opinion has spread, of late years, to some extent amongst Protestants, that Popery is not so Anti-Christian now as in ancient times. It is contended that it has yielded to the necessity, imposed upon it, equally with every thing else, by the *march* of improvement, to lay aside the darker features by which its character was distinguished, in the days of the Inquisition and Acts of Faith, and accommodate itself to the light of the nineteenth century. And those who incline to this opinion, would perhaps condemn the man, who would venture to assert, that it is still as determined a foe to the civil and religious liberties of men, and the doctrines of God's holy word, as at any former period; either of ignorance of his subject, or of a want of charity in forming his judgment. At the risk of such an accusation, however, we frankly declare our conviction and belief that such is the fact,—that the spirit and genius of Popery are the same at this moment, as when the fires of martyrdom were kindled for JOHN HUSS, or JEROME of Prague, or when the Waldenses were hunted from hill to hill. It is true, Popery does not commit such outrages

W. H. W.

now ; but the change, in our opinion, is not in the system, but in the different state of things in which it is attempted to carry it out.—Circumstances have arisen, which have compelled even mighty Rome to listen more to the suggestions of prudence, and resort less to the employment of force than formerly ; and this has brought about a change in outward appearance, which has led many to suppose there is a change in reality. But, it may be asked, when has Popery admitted itself to be changed ? when has she confessed herself to have been in error ? when has she abjured the intolerant doctrines which she formerly professed, or lamented the bloody persecutions to which they led ? Have the decrees of the Council of the Lateran been rescinded, which directed that heretics should be delivered over to the secular power ; or the decrees of the Council of Trent, which prohibited the reading of the Scriptures by the people ? No ; it is well known that Popery maintains she is unchanged, and glories in the fact. She lays claim to infallibility, and therefore can neither commit, nor retract an error.

It is true, nothing is said now, directly, about the duty of handing over heretics to the civil power for punishment, but the unrighteous tenet is still maintained ; for the decrees of the Council, which first enacted the rule, are classed with the decrees of Ecclesiastical Councils in general, which, according to the Church of Rome, are binding on the faith of all Christians, and are, in fact, of the same authority with the word of God itself. With regard to the reading and circulation of the Scriptures, the spirit of the Council of Trent, without any abatement, has been displayed in our own days, both by Popes and Bishops of the Romish hierarchy. One Pope, in 1816, described the Bible Society as “ a most crafty device, by which the very foundations of religion are undermined ; a pestilence and defilement of the faith, most imminently dangerous to souls.” Similar sentiments were expressed by another Pope, in 1824, and again, in '31 or '32, by the reigning Pontiff. Dr. WISEMAN, one of the most learned doctors of the Romish Church in Great Britain, at the present day, is of opinion that the inquirer after religion will be ‘ led astray,’ who follows only the directions of the word of God,—an expression which not only shows what his sentiments are on this point, but also plainly implies that the word of God will never, of itself, lead any one to embrace Popery. Similar feelings have been displayed on various occasions, in this part of the Province of Canada. Several copies of the word of God, which had been distributed by the Agents of this Society, or its fellow labourer, the Montreal Auxiliary Bible

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Society, have been committed to the flames; and, in one instance, the *Curé*, who did so, paid over to the Society the price of the Bibles which he destroyed. A number of Bibles were publicly burned, on a very recent occasion, in the neighbouring State of New York,—an act which has raised a strong feeling of indignation in the vicinity where it was perpetrated, and awakened considerable sensation here also, and which is condemned by the more moderate of the Romanists themselves. The same feeling of deadly hostility to the word of God, appears in the following extract from the Journal of one of your Agents:—

“Feeling discouraged by many obstacles, and hearing from Mr. Lapelletrie, who had recently spent a few days at C., that I might be useful there, I accordingly went, and had an opportunity of conversing with several persons, and presided at two meetings for prayer; after which I proceeded to St. M., and other places adjacent. I sold but one Testament, but found that many families possessed the scriptures, and that some persons really wish to be enlightened by them.—When I returned to C., on my way to Montreal, I entered a shoemaker's house, where several persons were assembled, who listened to me with attention, until a respectable looking Canadian entered, and asked me who I was, and what books I sold; on being informed they were Testaments, he said he would purchase six of them. I had but two, which he paid for, then walked up to the fire, and without speaking a word, deliberately set them on fire, and coming towards me he attempted to set fire to my clothes. I tried to prevent this by keeping him off with my hands, but as he persisted, I was obliged to leave the house. He followed, and to save myself, I snatched the burning books from his hands; he then went away crying out, this is the way to treat such fellows. What I attempted to say afterwards was lost amid bursts of laughter, and I retired with a sad but prayerful heart. I remained another day, and had no reason to regret it, as I had several opportunities of conversing with Canadians.”

Another Agent writes:—

“I left a copy of the New Testament in this family, and promised to call for it on my return. In the interim, it fell into the hands of the Priest, who condemned it to be burned. But the mistress of the house, thinking that the *boards* contained no heresy, and that they might be useful for some other purpose, prudently saved them from destruction. When I returned, I found them covering another book.”

A statement which appeared in last year's Report, under the sanction of the Rev. J. E. TANNER, one of your Missionaries, to the effect that the French Canadians are in the habit of *playing at cards for prayers* during Lent, having been called in question by one of the public journals in this city, and contradicted by another; the Committee take this opportunity of repeating it, and declaring that they are ready to bring forward competent witnesses, French Canadians and others, to attest its truth. They also add that the French Roman Catholics are not only in the habit of playing for cards, but of *laying bets or wagers*, in which the forfeit is to be a *certain number of prayers*, (chapelets) and *sometimes Masses*, to be carried to the ghostly credit of the winner. These things are matters of noto-

riety to all who are acquainted with the state of things amongst the *habitans* of the rural districts. And it is deeply to be regretted that any part of the Protestant population of this city should be so ignorant of what is taught and practised in the name of religion, within a few miles of their own doors, as to call in question the truth of the statement above alluded to, for it renders them careless of making any effort for enlightening the country.

In "The Larger Catechism for the use of the Diocese of Quebec," published under the direction of the Romish Bishop, the following question occurs: "*What must I do to be saved?*" and the answer is—"Three things, I must believe what the holy Church teaches, I must avoid sin, and practise good works." It will be remembered, that the same question was put by the jailor at Philippi, to the Apostle Paul; and the answer which he returned was this: "Believe in the Lord Jesus Christ, and thou shalt be saved." In the reply of the inspired Apostle, we find nothing about the church; in that of the Bishop, we find nothing about Christ. The direction which the Church of Rome gives, therefore, on this, the most important subject that can engage the attention of man, differs widely from the direction given in the unerring word of God; and it even changes the foundation of faith, by substituting the church in the room of Christ.

The Committee mention these things to show what Popery is, at the present day, amongst ourselves; and to excite all to labour, in love and pity, for the instruction and emancipation of those whom it is misleading. Some will perhaps accuse us of bigotry and intolerance—of hatred to the Roman Catholic Canadians, or of a desire to kindle the flames of religious strife. But we indignantly deny such imputations. We love our fellow subjects under the cruel yoke of this Anti-Christian system; and we love them, "not in word only, but in deed and in truth," as the proceedings of this Society testify. They possess the same civil rights and privileges with ourselves. They have the same right to choose a religion for themselves, without being responsible to man for so doing; and to profess it and propagate it, by all scriptural and constitutional means, without let or hindrance. We have no desire to disturb them in the enjoyment of these rights. We leave them at full liberty to anathematize us from the altar, and consign us all to eternal perdition, as they have long been in the habit of doing; and we shall neither fear nor complain of their maledictions. We give them all freedom to judge of our characters, to canvass our proceedings, and condemn or approve, as

they shall think fit. But we claim an equal amount of liberty for ourselves, both in judging and acting; though, we beg to add, we have no design to make such an abuse of it, as to *curse* any whom God commands us to love. And we are confident no candid person, even amongst themselves, will find fault with us, for speaking out so plainly our opinions respecting the false system of religion which they have embraced, and for conscientiously endeavouring to act up to these opinions, by showing them the "more excellent way" of the word of God.

With regard to those *neutral* Protestants who refuse to give us their aid, and perhaps even go the length of deprecating our proceedings, and representing us as *religious agitators*, we trust the view which is given in the Reports of this Society, of the nature of Popery, will satisfy them that there is an utter and irreconcilable difference between it and the religion of the word of God, and that it is impossible to be on friendly terms with both, at the same time. We beg to be permitted to act agreeably to convictions of duty which we honestly and conscientiously feel, and which call upon us to endeavour, in the name of our Lord Jesus Christ, and in reliance upon his blessing, to make known to all, and especially to these our neighbours and fellow subjects, that *glorious Gospel* which alone points out the way of salvation to man. We have no sectarian ends to serve, nor vindictive feelings towards the Priests, or laity of the Romish Church, to gratify. We desire only to make known the truth of Christ, as Christ himself has commanded. And we tell these *neutral* professors of Protestantism, who stand aloof from us, that their conduct reflects dishonourably on the religion which they themselves profess; and is expressive of heartless indifference to the condition of those who are held in ignorance and superstition. You accuse us of a want of charity, but you lay yourselves open to the same charge, in a far more serious aspect of it; for while your own fellow citizens are suffering the greatest privation which it is possible for any people to suffer on earth, namely, the want of the pure Gospel of Christ, and the ordinances which he has instituted, you not only "pass by on the other side," like the Priest and the Levite, but even raise an outcry against those who are humbly endeavouring to perform the part of the good Samaritan.

STRENGTH OF THE ROMISH CHURCH IN CANADA.

The strength of Popery in this part of the Province, may be esti-

mated from the following statistics * :—There are 3 Bishops, with 2 Coadjutors; 17 Vicars-General; 237 Curates and Vicars; 3 Seminaries, superintended by 56 Priests and Professors; 5 Colleges, four of which are superintended by 37 Professors and Masters,† and 6 Nunneries. The French population numbers about 500,000. There are various Seminaries in different parts of the Province, under the care of the Priests. The church of Rome has acquired a great increase of wealth, and consequently of influence, by a late decision of the Imperial Legislature, recognizing the Priests of the Seminary of Saint Sulpice to be the Seigneurs of the Island of Montreal. A Missionary Society was formed a few years ago, in connexion with the Société de la Propagande; and it is believed that much of their lately acquired wealth has been employed in sustaining and enlarging its operations; for a number of Jesuit Missionaries have since arrived in the Province, and a number of schools have been opened, and placed under their care. A Seminary for the instruction of young ladies has lately been opened at St. Joseph de l'Achigan, and is under the direction and management of Nuns recently from France.

But the Committee would direct the attention of this meeting, and of the public at large, more especially to the arrival of a number of Jesuit Missionaries, and their establishment in the Province. According to the best information we have been able to obtain nineteen have arrived, in the course of the last eighteen or twenty months. Some of these are employed in the education of youth, where they have the most favorable opportunity of diffusing the deadly leaven of their Order. Others have been appointed to take charge of the parish of Laprairie, where, it is reported, they intend to found an Institution; no doubt, with the design of counteracting the neighbouring Protestant mission at Grande Ligne. But others are to be employed in a manner which we cannot contemplate without alarm. It is with unfeigned astonishment we have learned, that a branch of the Society of Jesuits has been lately established in this city, and that two individuals have been appointed to the special office of instructing and preparing noviciates for entering the order. The following notice which we extract from the *Montreal Herald* of January 21, 1843, appeared in the *Mélanges Religieux*.

“On Sunday last, at the festival of St. Nom de Jésus, there was chaunted in the Cathedral, during Mass, at which the Rev. Mr. Martin officiated, the *Veni Creator*, to inaugurate the establishment of the sect of Jesuits in this city. The

* These statistics are taken from the Lower Canada Almanack for 1840.

† There is no return of the College of l'Assomption

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Rev. Mr. Luiset delivered an excellent sermon on the sacred name of Jesus, our light, our strength, our consolation during our earthly pilgrimage. These two Jesuit Priests will have the superintendence of the Noviciate at Montreal, and commence, from this date, their religious residence in that capacity, but the Noviciate will not be regularly opened till next spring. The reverend gentlemen will employ themselves during the winter in the exercises of their sacred ministry, under the superintendence of the Bishop. His Lordship intimated on Sunday, previous to the ceremony, that they were to aid the reverend priests in the city. The duties of the curé of Laprairie continue to be discharged by the Superior, and the Fathers Tellier and Hanipaux. It is said that the Rev. Mr. Duranquet is studying the Indian language at the Lake of Two Mountains, to enable him to become a Missionary."

On this statement we beg leave to remark, that the Society of Jesuits is proscribed by the laws of England; and, we believe, by the laws of all the States of Europe, whether Protestant or Roman Catholic. But, in contempt of this statute, the Society has been revived here, *with all possible publicity*, and with all the honour which the ceremonies of the Church of Rome can be framed so as to render to it. We know not whether the Government of this Country may take any notice of this or not. It does not belong to us, as a Society, to call for the execution of a law, which has long remained, as a dead letter on the Statute book. We are advocates of religious liberty, both for ourselves and others. And if this new Society will confine itself to religious matters, and make no encroachment on the liberties and privileges of others, we would deprecate any interference with it; and would entreat only that argument should be met with argument, and zeal counteracted by zeal. But we have no reason to believe that the Society of Jesuits will confine itself to religious matters and objects. We cannot forget its character in past times, and we look in vain for evidence to satisfy us that it has now undergone any change for the better. Never, in the history of the human race, was there such an exhibition given, of wickedness of every name, and form, and degree of atrocity, as in the history of that Order. The principles of Machiavel are purity itself, when compared with those of the Society of Loyola. The rules of the Society released the members from all laws, human or divine; and placed before them only one standard of virtue, namely, the aggrandizement of the Order; in seeking to accomplish which, the most sacred obligations were to be trampled under foot when necessary, and atrocious crimes committed, without any feeling of compunction. These rules were so faithfully acted upon by the Society, that it soon rendered itself infamous throughout the world. The disclosure of their deeds filled Europe with surprise and horror, and brought upon their heads the righteous vengeance of an indignant people, in the entire suppression

of the Order. For proof of these things, we refer to the numerous and well known histories of Jesuitism.

When a branch of this Society has been revived amongst us, we have a right, without any infringement of the religious liberty which we hold so sacred, to express our alarm; and, in particular, to demand a distinct disavowal and condemnation of the former acts and proceedings of the Society, which brought upon it the indignation of Europe; and a security or pledge that the Society here will act in a different manner. When an individual has been guilty of treason, by which the lives and liberties of the public at large have been put in peril, the public have a right to demand from him some evidence of his repentance, before he can be restored to his former place and rank amongst them. But what evidence have we of the repentance of the Jesuits? What error have they ever confessed—what crime have they said they would henceforward abandon? Alas! the change which is supposed, by some, to have taken place on Jesuitism, like that of Popery, is a *change without repentance*. It exists only in the too credulous minds of those who entertain such an opinion. Being fully persuaded of these things, we feel that, without any breach of Christian charity, or invasion of the privileges of our Roman Catholic fellow-subjects, we have a right to put the public on their guard; and especially to request the Committee that may be appointed at this meeting, to keep a watchful eye on the proceedings of this foreign and dangerous Association. And we would call upon all who bear the name, and profess the principles of Protestantism, to unite with us in endeavouring to diffuse the light of God's holy word, throughout the country, and the healing and heavenly influence of his blessed Gospel, as the best method of disarming Jesuitism, and removing every grievance of a spiritual kind, under which we, or our fellow subjects, can lie.

MEANS OF THIS SOCIETY.

Having thus alluded to the nature of Popery, and the power which it possesses in this Province, it is proper to advert now to the efforts of this Society to counteract it, and the measure of success with which it has pleased God to bless them.

The Society employs one ordained Missionary, the Rev. John Emmauel Tanner, and seven Agents, male and female, who are stationed at the following places,—St. Therese, Belle Riviere, and Industry village.

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his family. His labours consist in preaching the gospel, and exercising the pastoral office over the Church which has been formed here; directing or advising the other Missionaries, and following up such openings as they may discover. The church consists of six Canadians, besides the mission family. The Lord's Supper is celebrated on the first Sabbath of every month, at which times the other Agents of the Society assemble, and their meetings have been often much blessed. Mrs. Tanner keeps a School which is attended by a small number of scholars. Mr. T. reports:—

“All the persons mentioned in our last year's report are growing in grace, with the exception of one individual who causes us some anxiety. The horror with which the priests filled the minds of the people against the Missionaries has been in a great measure, dispelled, and the people find that they are not so odious as they had been taught to believe.”

2. BELLE RIVIERE.—The Missionaries at this station are Mr. and Mrs. Amaron, and Mr. Cellier. The latter was formerly connected with the Grande Ligne Mission; but, from the infirm state of his health, he had almost decided on returning to Switzerland, his native country; being on a visit, however, at St. Therese, and feeling his health much improved while there, he was induced to defer his voyage, and offer his services to your Committee, which were accepted. The labours of the Missionaries at this station, which have been much blessed, consist in distributing Bibles and Testaments, and conversing with the people from house to house.

“The labourers have been severely tried by the defection of one of the converts; one, in whose conduct so great a change had taken place, that they supposed it to proceed from a change of heart, and admitted him to communion. He has returned, however, to the Romish church, as the ‘sow that was washed to her wallowing in the mire;’ but he still continues friendly to the Missionaries. May He who alone knows the cause of his fall raise him up again. Mr. Tanner visits this station on the second Sabbath of every month. Four boys have been received into the Mission House for instruction, who pay a little for their board, and assist in the work of the house and garden. There are others who wish to be admitted into the family on the same terms, but the Committee have not decided on their applications. There appears to be a wide door opening to the labourers in this field, but prudence forbids our entering into particulars at present.”

3. INDUSTRY VILLAGE.—The obstacles in the way of the progress of the Gospel in this place, have decreased since last year, though there are no new cases of conversion from Popery. Mr. Vessot still resides here, but labours zealously elsewhere, and with apparent success, though not without difficulty. He has lately been united in marriage to a very pious, intelligent young woman, one of the first fruits of the Mission, who, we hope, will strengthen his hands in his labours.

Mr. Moret, another of the Agents of this Society, is labouring at

present in the Township of Ramsay. He is employed in visiting from house to house, and in teaching all who are willing to be instructed, to read the Scriptures. A Jesuit Priest has lately been sent there, to oppose and counteract his labours, who has declared he will not give the *host* at Easter, to any who go to Mr. M. for instruction, or who have a copy of the New Testament in their possession. One man, however, had the courage to give the Priest this noble reply: "that, by the grace of God, the Bible would not depart from his house, as long as he lived, except the Government were to employ its power to take it from him by force—a thing which," he said, "he had no reason to fear; for since the Government employed the Bible in administering an oath, it was evident that the book was considered to be good and sacred, and therefore proper to be had in every family."

It will be seen, from this brief outline, that the stations occupied by the Society's Agents are three; there are, however, at least six places besides which are regularly visited by them, and in which public or private meetings are frequently held. The extent of country occupied by the Society, is about 90 miles in length, reaching from the North River, which enters the Ottawa about 45 miles above Montreal, to the village of Berthier, on the shore of the St. Lawrence, about 45 miles below this city. In breadth it varies from 12 to 40 miles, extending from the St. Lawrence, on the South, to the Townships in rear of the French Settlements on the North. We do not mean to say that the whole of this country has been visited in detail, yet there are many parishes which have been so thoroughly explored, that almost every family has been called upon by your Agents. The centre of this movement is at St. Therese, where Mr. Tanner resides, and where the labourers and converts assemble, on the first Sabbath of every month, for brotherly conference and Christian communion.

EXTRACTS FROM THE JOURNALS OF THE MISSIONARIES.

That you may be able to judge of the effect of their labours, we shall here present a few extracts from their Journals, giving a view of the reception they meet with, and the impressions produced by the doctrines which they publish.

One Agent writes:—

"Often times people come enquiring for work, on which occasions I speak to them of the great mercy of the Saviour towards poor sinners. One Sabbath, a man came to ask me to give him work, and in order to lead him into conversation,

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I put the question—'What can you do?' 'All sorts of things but stealing,' said he, 'I have not that fault.' 'If I said you were a thief, and gave you clear evidence of it, what would you say?' 'I do not understand you,' said he. 'Very well,' said I, 'all persons, you as well as others, are robbers, and here is the proof: Suppose that you had seven dollars of my money, and gave me only six, reserving one for yourself, would you not be a thief, to rob me of that one?' 'Yes sir,' he replied, 'I must be very wicked to do so.' 'Very well, my dear friend, this is your case to day: God has given you six days to employ about earthly things, and has reserved the seventh for himself, in order that you may spend it wholly in attending to the salvation of your immortal soul.' 'You are in the right,' said he, much affected.

I frequently go among the neighbours to read the Scriptures, when there are persons who are afraid to come to the house. These persons meet at one of their neighbours' houses, and I go there to speak to them. Some enter into a discussion with me, the others listen. One day, after a long discussion with a person, to whom I had cited a number of passages, proving that auricular confession was established long after the death of Jesus Christ, instead of being convinced, the man became very angry. Seeing him more and more confirmed in the false ideas which he had so deeply engraven in his mind, that the Priest could pardon all his sins, the Lord put it into my heart, in order to confound him, to say to him: 'Let us see if the foundation upon which you rest for the eternal salvation of your soul is really solid. Above all, my dear friend, let us be serious before God, for it is a solemn subject which we are about to examine. Suppose that the Priest had the power to pardon your sins as you say, how long is it since you have been to confess?' 'Not long since.' 'Very well, do you not think you have committed some sin since then?' 'Yes, indeed,' replied he. 'Then if you should die now, your soul would be cast into hell.' But I would send for the Priest.' 'But you might die before he arrived; and if seven or eight persons were to die at the same moment, the Priest could not confess you all at the same time. You see then, that your foundation is not sure. It would require every Roman Catholic to have a Priest to follow him every where; and if this were the case, confession would soon be abolished by the Priests themselves.'"

Extract from Mr. A——'s Journal. This is a continuation of what appeared in the *Missionary Record* for June:

"I said to a woman who was washing, those clothes seem to require much labour to make them clean, Yes, said she, for they are very dirty. I said I know of something more foul, the cleansing of which is much more important, I also know of something of a more purifying nature than water. She looked anxiously at me for an explanation, and when I told her that foul linen was a very fit emblem of our sin-defiled souls, and that the precious blood of Christ alone could cleanse us from the guilt and power of sin, she thanked me, and wished me God speed. One of those most opposed to us, by whom we have frequently been insulted on the public road, came one day to ask me to prescribe a remedy for a horse he feared he was about to lose; I took the opportunity of telling him some Gospel truths, to which he was obliged to listen, as he was looking for a favour from me; blessed be God for so obliging his enemies to yield. Worned and thirsty I stopped at a hut to purchase a drink of milk, which was kindly given me, payment being refused by the people, though extremely poor; and when on coming out I thanked them for their kindness, they professed themselves the obliged party, and thanked me for all the good things I had said to them. I was once offered a half-penny by a woman I met on the road, in token of thankfulness, which I of course refused."

J. V——'s Journal for October, 1842:—

"Dear Brethren,—Let us take courage, and the word of God will triumph in the midst of the darkness in which we dwell. The prejudices of the Canadians against us have greatly diminished; many doors are opening about Industry Village and its neighbourhood, and I hope that very soon there will be several souls who will glorify the Saviour by a new life. At Ramsay, through the Divine goodness,

the number of those who love to hear the Gospel increases. I am asked at various places, to go and announce to them the good news of salvation by Jesus Christ. Let us remember often those words of the Saviour—'The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest,' *Matt. ix. 27, 38.* At Lake —, I have been requested to come quickly to instruct them in the way of salvation. Among others, I visited a person who was very sick, and had the satisfaction of reading to him the word of God, and praying at the foot of his bed. On leaving, I was thanked by him and several other Canadians present."

Abstract of A. M——'s Journal:—

"On the 13th November, I set out from St. Thérèse, to inform Mr. B——, that Mr. Tanner was coming to marry him. On the road I had several opportunities of proclaiming the truths of the Gospel. Among others, in one house where I entered, I found several persons. I was greatly assisted by the Lord, to announce the freeness of the Gospel salvation by our Lord Jesus Christ. Two men, with whom I had already had a conversation on the road, went in to listen to the reading of the Holy Scriptures, and although they were strangers, their curiosity, instead of exciting surprise, rather met with encouragement from the people of the house. What I had said and read having given them much satisfaction, a woman was on the point of buying a copy of the Holy Scriptures, when a mischievous person, who had heard our conversation outside, and who doubtless saw the woman's intention, made a violent outcry against me and the sacred books. I met his attack for a short time; but seeing it apparently fruitless, I took my leave.

Continuing my journey, I offered the word of God to all I met, entering also into the houses, and asking the people to buy, or at least hear it read. Some people listened attentively to what I said, but the astonished air with which they listened to me, showed they were wholly, or in a great measure, strangers to the good word.

At the house of a Captain of Militia, whilst offering my books, the proprietor entered in a passion, and asked me if I was from St. Thérèse. On replying in the affirmative, he said I should be stoned out of the place, and I must leave that moment. Seeing him so much enraged, I thought it prudent to make no other reply than to express a wish that God might pardon his treatment of me.

Next morning, I visited a man, who, I was informed, had a Testament.—The man appeared intelligent, and much attached to his book. We spoke a long time together, and carefully compared his Testament with mine, and he was not a little astonished to see that they were perfectly alike. This man sees clearly enough several errors in the church of Rome, and does not follow them.

After having taken part in the marriage ceremony, I recommenced my labours in the same parish, directing my steps towards St. T——, where I found a very interesting young Canadian, who showed a great inclination to possess a Bible, but whose means did not then permit him to buy one. Several persons tried to dissuade him, saying that the Bible was a bad book; but the young man always resisted their arguments, and endeavoured to persuade them to the contrary opinion. Seeing his good conduct in this respect, I gave him an excellent Tract, suited to his condition. At some distance farther, I sold a book of Psalms to a Canadian in presence of several persons, and afterwards lent a Testament to a Canadian family. After that, I entered a house, where I passed the night, and had an opportunity of conversing and reading the Scriptures to several persons, till a late hour. This house has been furnished with a Bible for a long time; and I learned here that the person who bought the book of Psalms, has a copy of the Scriptures also.

The weather continuing unfavorable, I went direct to St. E——, where I had lent some books, and was accompanied by a person who asked leave to go with me. We paid a visit to the Priest, with whom I had left a Testament on a previous occasion, for the purpose of its being examined by him. The interview was of the most interesting nature, and lasted about five hours.

On arriving at the priest's house we found him in company with two Canadian gentlemen. After having asked and received an interview, I asked him why he was opposed to the word of God being read in the parish, to which he replied by the question, 'How do you know that it is the word of God?' I replied, among other proofs by the witness which the Spirit of God renders to our spirit, and in proof of that, do you not know that our Lord has declared, 'If any man will do his will he shall know of the doctrine whether it be of God.' He then began to accuse us of giving 24 dollars to every one who came to our school. I said it was not the case, and asked him to give me a statement in writing to that effect over his signature, but he refused. He then said that the Bishop of Nancy had performed several miracles in Canada. I likewise asked him to put this assertion in writing, but he would not. Upon that I told him I was willing to give him in writing, with my signature, all that I had said to him or among his people, vouching for its truth, and that it was wrong for him to repeat things for the truth of which he was not ready to answer. A long conversation then ensued upon different subjects, in discussing which, when requisite, I made use of a Bible he had upon the table, out of which I read a number of passages opposed to the errors of the Church of Rome. Without replying to all that I had read, he asked me what proofs I had for my call to go about as I was doing. I replied to him, that I was neither a missionary nor a minister, but a poor disciple of Christ, who felt it my duty to announce the Gospel to every creature, to do which I was authorized by the Lord himself, as would be seen on referring to Acts viii. 4. I showed him that, on the persecution that took place after Stephen's death, the members of the Church went about preaching the gospel in the places whither they were scattered. These I made him observe must have been laymen, it being expressly intimated that the Apostles were not among those who fled from Jerusalem. This passage, I said, was not the only one in my favour, for there was a crowd of others which expressly commanded every believer to announce the things of God. But since you oblige me to speak of ourselves, I must tell you that our ministers have the succession as well as you who pretend to have it alone, for you cannot be ignorant that a great number of priests, bishops, and arch-bishops have left your communion to preach the doctrines of the word of God, as our ministers do. On hearing that, he was quite turned against me, and said that he would not permit his parishioners to have the Bible in their houses. I endeavoured to bring him back to sentiments less violent, in which I partly succeeded. We then left him, parting to appearance, on a friendly footing.

I then continued my route, offering the Scriptures to all I saw. I shortly afterwards was passing the house of one of the gentlemen, who was present during the discussion with the priest, when he invited me to enter and converse on the Scriptures which I gladly did. He made me take dinner with him, and offered a bed as the weather was threatening. He told me that he had said to the priest, after I retired, that such a person as I should be employed about the parish. He expressed himself glad to receive my visits or those of Mr. Tanner when we should come his way.

I then proceeded towards the parish of G—— C——, where I had already lent some books. I then learned that the priest was strongly opposed to the dissemination of the holy Scriptures. To prove that I was acting conscientiously I went to see him, and held with him a conversation similar in kind and results with that which I have first related.

At some distance further in the same parish, a person told me in a house where I was reading the Scriptures, that they had a book which was like mine. I asked them to let me see it, and I perceived that it was a genuine copy of the Scriptures. I got the owner to take me some distance, for which he charged me nothing, and also promised to visit St. Therese and hear Mr. Tanner preach. A man in this person's house asked if it was true that we gave money to those who turned to our side. I should here mention that as there were several children in the house, I spoke to them of the obedience and respect they owed to their parents, which seemed to make some impression upon those present. From thence I came to Montreal, not neglecting as I went along to visit from house to house, everywhere speaking, as time permitted, of the Bible; I was unable, however, to dispose of any

copies, although several persons appeared grieved that their priests would not allow them to possess those *good books*, as they themselves named them."

Mr. V——'s Journal for January, 1843:—

"A year has passed away since I went to Industry village; during which our good Lord and Saviour Jesus Christ has given me many opportunities to announce his holy word to poor sinners, in spite of the difficulties which I have often met with in my journeys. At present, the people in general are better disposed to hear us and are less prejudiced. Many listen with pleasure when we speak of the Saviour. At St. Therese I was greatly surprised at the change which our Heavenly Father has caused to take place in the minds of the people.

I spent several days there on account of my marriage, which took place on the 17th January, with Léocadie, daughter of Mr. Charles Filiatrault, of the parish of St. Therese. I believe our union will be a means which God will employ to open doors for the announcement of his word. I return Him thanks from the depth of my heart, for the manner He directed all things on the day of our marriage. There were many persons present, both Canadians and Protestants, and all were serious, yet happy and cheerful, although there was no intoxicating liquor at the repast. Many said they would not have believed that a marriage in the country could be got over without drinking, but they were now of a different opinion. After dinner, which was plentiful but simple, all left us, except some Canadians who passed the evening with us. I profited by this good occasion to read to them several chapters, following it with remarks and exhortations, and concluding with singing some hymns and prayer. Next day, according to the usage of the country, about twenty Canadians came to salute us, and wishing us the Divine blessing, many of whom had formerly been much opposed to us. It is impossible to convey to you the joy which I had in reading to them passages of the Scriptures whilst breakfast was preparing, and afterwards when we sat down to table, in explaining to them that before eating we should ask God to bless the food for our nourishment, and, afterwards, to return Him thanks for the mercies bestowed upon us, supplicating at the same time spiritual nourishment for our souls. After breakfast, all took their leave inviting us to call and see them.

An old man, one of the converts, said to his wife on leaving the meeting, 'Does not such preaching as we have heard enlighten us better than the tapers that the priests use in their ceremonies?' To show the change in the feelings of the people, I may state that when passing near a house the other day, a woman went and fetched me a plank to cross a part of the road which had been overflowed; had this been a year ago, she would rather have tried to push me into the water than help me to get over it. Let us praise and glorify God our Father, and our Saviour the Lord Jesus Christ for the things which we see, and let us take courage and hope that, in this year which is commenced, He may show His favour and mercy towards many sinners. Let us pray without ceasing that He may shed abroad his Holy Spirit over the land.

My wife salutes you affectionately in the Lord, and we earnestly recommend ourselves to your prayers. We would also remember you before the throne of grace."

PUBLIC DISCUSSION AT St. ELIZABETH.

Perhaps the most important event in the history of the mission, during the past season, and one which has excited, and is still exciting, a wide and happy influence, is the discussion just referred to. A full account of it has been already given in the paper issued by the Committee, to which they would now refer, and content themselves with this brief statement here.

The question intended to be discussed, was—"Whether the Church of Rome, in the copy of the Ten Commandments, given to

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the people in her Catechisms, did not keep out the *second*, and thereby subject herself to the charge of mutilating the law of God?" The meeting took place at St. Elizabeth, on the 9th of June. The Missionaries were opposed by a number of Priests and Jesuits, who instead of proceeding to discuss the question fairly and honestly, rather endeavoured to raise a dispute about the existence of God, or some such irrelevant subject. In this they discovered the true spirit of Jesuitism, for their object was, no doubt, to inveigle the missionaries into a controversy, in which they might have appeared to wield, with advantage, the scholastic weapons, in the use of which they had been long and artfully trained, and draw away the attention of the people from the true point at issue. But the Missionaries, with praiseworthy constancy, refused to speak upon any question whatever, till that one had been discussed for which the meeting had been called. The priests were thus compelled, though most reluctantly, to approach the subject, and your Missionaries were able to make it appear that the Church of Rome keeps back the commandment which forbids the worshipping of images. Their opponents questioned the correctness of their translation of the verb, which is rendered "bow down," but the Missionaries held up their Hebrew Bible, and challenged the priests to follow them to the original; and, strange as it may seem, all of them were obliged to confess that they did not understand the Hebrew language. It may here be stated, that, in the "Larger Catechism for the diocese of Quebec," to which reference has already been made, there is no copy of the commandments given, if we except a meagre paraphrase, in doggerel rhyme, which, however, contains not one word about the sin of worshipping images.

Mr. Drolet, one of the Magistrates of St. Elizabeth, was appointed clerk of the meeting, and it was agreed that both parties should receive from him a *procès verbal*, or account of the proceedings, for circulation, as the Priests pompously pretended, "throughout Canada, and the United States, and Europe." But although the Missionaries have made repeated application, they have got no *procès verbal* up to this day. At the conclusion of the dispute, the same gentleman stood up and insulted the Missionaries, telling the Canadians that "they should not listen to such men, but should *drive them away* from them; but recommending at the same time, that they should *not hurt them*"—a recommendation, from the effect of which, the Police gave them full protection.

In the days of Luther, public disputes exerted an immense influence on public sentiment, and thereby contributed greatly to help forward the cause of the reformation. The state of things at the present day differs widely from the times of Luther; yet the public discussion just referred to, has been of eminent advantage to the cause of this Society. It has awakened in many places a spirit of inquiry, and produced a desire, perhaps we ought rather to say, a curiosity to know what the Missionaries teach, and by what arguments they can support their doctrine, proofs of which are found in the extracts from the journals.

AUXILIARIES.

LADIES' FRENCH CANADIAN MISSIONARY SOCIETY OF MONTREAL.—This auxiliary has been again enabled to contribute largely to the funds of the Society, the sum of £75 having been received; being the proceeds of a Bazaar which was held last month. The Committee cannot but express their great obligation to this Association for the effectual aid which they have rendered, and trust that they will continue to act as fellow labourers in the great cause in which this Society is engaged. The annual report is appended in a curtailed form.

NIAGARA FEMALE MISSIONARY SEWING SOCIETY.—This Association held its general meeting on the 5th October, 1842. An abstract of the interesting report will be found in the appendix; and a list of the articles received, amounting at cost prices to £10 6s. 3d., will be given under the proper head.

GLASGOW COMMITTEE.—From this Committee has been received the sum of £81 2s.; £50 of which was remitted to the Committee in Geneva, to defray the passages of the additional labourers who had been written for in spring.

EDINBURGH COMMITTEE.—Has remitted £15 15s. sterling, but we state with regret, that in sending the draft, Mr. R. Haldane, junior, the Secretary, intimates his inability, from his numerous duties, to continue to take an active part in aiding the Society.

GENEVA COMMITTEE.—No communication has been received from this Committee since last report, although an application was made for three more labourers in spring, and fifty pounds have been remitted to meet their expenses to this country.

From TOULOUSE we have received from Messrs. Courtois an invoice of suitable religious works, a most liberal discount on which was made by them. These books, having arrived in London too late to

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be sent here last fall, have been entered for shipment by the first spring vessel, by the care of the Religious Tract Society, to whose attention the Committee have been, from the beginning, greatly indebted.

LOCHIEL ASSOCIATION—Has contributed the sum of £5 10s. 9d., and continues to shew its accustomed interest in the Society.

JUVENILE MISSIONARY AND TEMPERANCE ASSOCIATION, CONGREGATIONAL CHURCH, MONTREAL.—This Association, although not Auxilliary, has contributed the sum of £20 9s., in aid of Mr. Vessot's support.

JUVENILE MISSIONARY AND TEMPERANCE ASSOCIATION, PRESBYTERIAN CHURCH, ST. LAWRENCE SUBURB.—This Association has contributed £36 during the past year.

TORONTO AUXILIARY.—In November, a Committee, composed of members from the various Protestant Churches was formed in this city, during the visit of the Recording Secretary and the Rev. J. E. Tanner, and £15 9s. 1d. collected. There is every prospect that this Auxilliary will contribute a considerable sum yearly to this Society.

EMPLOYMENT OF THE PRESS.

The Committee have resolved to make a greater use of the public press, in advocating the claims, and forwarding the objects of this Society. With this view, they have determined on issuing a paper quarterly, to be denominated the *Missionary Record*. This will involve the Society in greater expense in the meantime, but it is believed it will ultimately become a source of profit, by acting more directly on the public mind, and presenting such facts and arguments as may procure for us new friends, and kindle afresh the zeal of those who have already come forward to our help.

TOUR OF MR. TANNER AND THE RECORDING SECRETARY.

In the fall of last year, your Committee sent a deputation, consisting of the above named gentlemen, to Western Canada, to lay your cause before the Churches there, and solicit their assistance. This deputation was well received. An Auxilliary was formed in Toronto, under very promising auspices; at Niagara, the former friends of the Society received them with much kindness, and at Prescott, and Rochester in the State of New York, they were welcomed with much Christian and brotherly affection.

SUMMARY AND CONCLUSION.

Through the instrumentality of this Society, since the fall of 1840, *eight* families have entirely left the Church of Rome, embracing seventeen adults, (six of whom have been hopefully converted and admitted into church fellowship) and about twenty children and young persons. Besides these, there are several families that are receiving instruction from the Missionaries, and have nearly given up all connection with the Church of Rome. Some may consider this a small harvest, after so much labour; but we decidedly differ from them. The experience of the whole Missionary world shows, that when a mission is commenced in an entirely new field, it has little or no visible success for some years at the first. This was seen in the history of the Grande Ligne mission in this country, whose labours are now meeting with an abundant reward. The truth which has been published by your Agents, over a wide extent of country, has already awakened a great and growing desire to know more, and there can be no doubt that it will one day lead to more marked results; but God exercises the faith and patience of his people, by making them *wait* for his blessing. It ought to be kept in mind, however, that we dare not publish the whole effect of our efforts, because we would thereby discover some, who are in a hopeful state of inquiry, to the jealousy of the Priests, who, on their part, would not fail to employ against them the terrors of the Church, before they were sufficiently grounded in Christian knowledge to stand such a trial.

From the preceding account of the state and operations of this Society, it will appear that you have much to encourage you to prosecute the work. You have a band of Missionaries, who are eminently men of faith and prayer, and are "able to endure hardness, as good soldiers of Christ." You have the cordial support of a noble phalanx of Christians in this city and Province, in the United States, and on the Continent of Europe, as appears from the list of Auxiliaries. Mothers and their children are uniting the labours of their hands, and the prayers of their hearts, on your behalf. Christians of all denominations are coming forward to your help, perceiving that the cause is theirs as well as yours; and above all, "the Lord of Hosts is on your side, the God of Jacob is with you." Why then should your hands be slack, or your hopes faint, or your efforts few and feeble. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching out of his under-

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standing. They that wait upon the Lord, shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

The Committee have been desirous of extending their operations, by employing a greater number of labourers, and erecting an Institution for the education and training of Colporteurs and Missionaries from the French Canadians themselves. These objects are extremely desirable; they can be obtained only by increased liberality on the part of the present friends of the Society, and a more cordial union of Protestants in general, in its support. And this, the Committee think, they have a right to ask, both on account of the Anti-Christian nature and tendency of the doctrines of the Church of Rome, and the immense advantages of a secular as well as of a spiritual kind, which are likely to result to the French Canadians from the labours of the Society. The philanthropist, who wishes to see the blessings of civil and religious liberty diffused throughout this land, and the sincere Christian who wishes to see the kingdom of the Redeemer established, ought both to unite with us; for the labours of this Society are contributing to the former as well as to the latter. Those who refuse to co-operate with us because they imagine the object we have in view is too great and difficult for such a small association as this to realize, forget that the power of truth, which is with us, is infinitely greater than the power of numbers, which is with our adversaries. Those who maintain that the followers of the Church of Rome should be let alone, and that the religion which they are taught is as good for them, as the religion of the Bible is for us, and that he who sincerely believes the one, is as certain of salvation as he who believes the other, hold an opinion which is subversive of the foundations of all religion, and which in fact implies that the difference between truth and error is not essential, but only accidental. It can never be a matter of indifference whether a man follows what is true or what is false, either in things spiritual or temporal, and it is impossible that both of them can lead to the same result. Those who object to us, on account of the disputes, and divisions, and alienations, which the progress of our principles is likely to produce, forget that the same objection would have applied, with still greater force, to the ministry of Christ himself, and his Apostles. The Prince of peace, foreseeing the divisions which would inevitably arise from the spread of his Gospel, proclaimed—
"I came not to send peace on earth, but a sword; for I am come to set a man at variance against his father, and the daughter against

her mother, and the daughter-in-law against her mother-in-law." These divisions were actually produced throughout Judea, and the whole extent of the Roman Empire, in the early ages of Christianity; they were again seen, on a great and alarming scale, at the Reformation from Popery, in the 16th century; and are, in fact, witnessed, in a greater or less degree still, wherever the Gospel is preached "in demonstration of the spirit, and of power." Would that the work of the Gospel could be prosecuted without exciting such painful feelings, or indeed calling forth any opposition whatever! But this is impossible; the work of Christ on earth will always be attended with the cross of Christ. And, instead of being deterred, or even discouraged by opposition, we should rather consider it an evidence that we are proclaiming the same truth, and labouring in the same work, with Prophets and Apostles of old, and the Divine Saviour who sent them. And the fiercer that opposition becomes, we may consider it a clearer indication that the crisis is at hand when it shall be finally vanquished—when the struggle shall be over, and the song of peace shall be gladly sung: "Salvation be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever, for he hath taken unto him his great power, and hath reigned."

DONATIONS.

The thanks of the Committee are due to the Religious Tract Society of London, for the liberal donation of a selection of Tracts and Books in the French language, and to Mrs. Dennistown, of Greenlaw, for a donation of clothing.

There have been received, from the English inhabitants of Belle Rivière, towards the board of the young Canadian lads who have been sent to that mission, a quantity of provisions and grain and ten shillings in cash, which are thankfully acknowledged.

The Committee have to express their thanks to Messrs. Orr, M'Kay, Anderson, Douc'all, and Mrs. Redpath, for the collections made by them during their visit to Great Britain, a list of which will be found in the proper place.

FUNDS.

The expenditure of the Society for the past year, including the balance from last Report, has been £669 14s. 4d., while its income has only been £569 15s. 10d., leaving a balance due the Treasurer of £99 18s. 6d., which the Committee hope will soon be made up. Large as this ba-

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lance is, we have reason to express our gratitude to God that at the close of a year, unexampled for the commercial distress which has visited this Province, the Society is not under greater difficulties. The Committee earnestly press on the friends of the Society, the duty of using every exertion to sustain them by pecuniary contributions, so as not only to meet the expense of supporting the labourers now engaged, but if possible to increase their number.

GRANDE LIGNE.

This mission, we are happy to say, still continues to prosecute its work successfully, and to receive the Divine blessing.

Subscriptions and Donations in aid of this Society will be received by the Treasurer, W. LYMAN, Esq., or by the Secretaries the Rev. Messrs. TAYLOR and STRONG and Mr. COURT. In Europe, they may be handed to the following gentlemen:—

London: Messrs. Williams, Deacon & Co., Bankers, 10, Birchin Lane; The Editor of the *London Record*; and Mr. Nisbet, Bookseller, Berners Street. *Woolwich*: Major Anderson, R.A. *Carlisle*: Joseph Ferguson, Esq.

Edinburgh: R. Haldane, jun. Esq., W.S., 34, Drummond Place; A. Bonar, Esq., Edinburgh and Leith Bank; Mr. Whyte, Bookseller, George Street; J. Peddie, W. S. *Glasgow*: J. S. Blyth, Esq., Virginia Street; and J. D. Bryce, Esq., Fife Place. *Greenock*: W. Martin, Esq.; and A. Muir, Esq. *Paisley*: Rev. R. Burns, D.D.; and Rev. W. Nisbet. *Aberdeen*: Alex. Leslie, Esq. *Perth*: Peter Clark, Esq.

Subscription Books have also been left with the following individuals in Scotland: Mr. D. Lusk, Denny; Rev. Mr. Munroe, Rutherglen; Rev. Mr. Bonar, Colesse; Mr. Millar, Leith; Miss M'Murich, Kilpatrick; Mrs. Forbes, Paisley; Lieut. Duncan, Rothesay.

ALSO,

In the Lower Provinces, the following gentlemen will receive Subscriptions:— Alfred Smithers, Esq., Manager Bank of British North America, St. John, N. B.; James Taylor, Esq., M. P. P., Fredericton, N. B.; ——— Binney, Esq., Manager Bank of British North America Halifax, N. S.; M. Black, Esq., do.; Rev. D. S. Ward, St. John, Newfoundland.

N. B.—Remittances from Europe may be conveniently made in Bank Notes, enclosed in a letter to the Treasurer or any of the Secretaries, Montreal, "per Halifax steamer."

LIST OF CONTRIBUTIONS AND DONATIONS.

CONTRIBUTIONS IN GREAT BRITAIN.

<i>Glasgow Committee</i>£81 2s.					
	£	s	d		£ s d
Collection Dr. Wardlaw's Chapel, sermon by Rev. Mr. Rankin, (less expenses 10s 6d)...	4	7	3	George Gillespie	1 1 0
Donation from a member of St. George's Chapel, Paisley...	5	5	0	Balance of Draft	8 18 9
Mrs. Dennistown, Greenlaw, 1841 & 1842.	2	0	0	Collected by Mr. Gemmill	5 0 0
Anonymous, per Mr. Bryce	3	0	0	Collected J. Dougall, Esq. £6	
James Playfair	5	0	0	W. Campbell, Tullochewen	1 0 0
J. D. Bryce	5	0	0	Messrs. J. & W. Campbell	5 0 0
John Cuthbertson	2	2	0	S. Wilson, Glasgow	2 0 0
Andrew Mitchell	1	1	0		
W. G. Mitchell	1	1	0	<i>Edinburgh Committee</i> £16 2s.	
James Mitchell	1	1	0	A friend, per Major Anderson	5 0 0
John Wilson	1	1	0	Mrs. Dr. Parker, per "	1 0 0
John Harvey	1	1	0	J. Fergusson, Esq. Carlisle "	5 0 0
James Keyden	1	0	0	Major General M'Donald, C. B. Stranraer, <i>annual</i> sub.	2 0 0
Allan Cuthbertson	1	0	0	Mrs. Bruce	1 0 0
Robert Fleming	1	1	0	R. Haldane, Jr. Esq. Edinburgh	2 2 0
William Wilson	1	0	0	Collected by Mrs. J. Redpath, in Edinburgh.....£2	
Nathaniel Stevenson	1	0	0	Rev. J. M'Gilchrist, Regent Terrace	0 10 0
P. Playfair	1	0	0	James Duncan, W.S. Queen St.	0 10 0
David Johnston	1	0	0	John Duncan	0 5 0
John Jamieson	1	0	0	G. Henderson, Broughton St.	0 5 0
William Kerr	0	10	0	Mr. Burgess, Park St.	0 5 0
James Clark	0	10	0	Cash	0 5 0
Duncan Hunter	0	10	0	J. Murray, Esq. 24th Regt.	1 0 0
William Clapperton	0	10	0	— Blatchford " "	1 0 0
Mrs. Dennistown	2	0	0	A friend to Canadians	0 5 0
William M'Haffie	0	10	0	Sir W. Farquhar	5 0 0
George Smith & Sons	3	3	0	Sir D. Mackworth	2 0 0
Robert White	1	1	0	Collected by James R. Orr, Esq.....£21 8s 10d.	
David Black	0	10	0	St. Andrews Church Parochial Association, Greenock	10 0 0
J. Somerville	1	1	0	Per Misses Roger & Orr "	3 6 10
John M'Intyre	1	1	0	W. M'Murray, London	5 0 0
J. H. Young	1	1	0	Joseph Gurney "	2 2 0
Alexander Naismith	0	10	6	A Friend "	1 0 0
Andrew Henderson	0	5	0	Collected by J. M'Kay, Esq. £12 1s 8d.	
John Laurie	2	0	0	Edwin Leaf & Co. London	1 1 0
David M'Michael	0	10	6	E. Ingloldby "	1 1 0
John King & Son	1	1	0		
J. & W. Campbell & Co.	2	2	0		
James Laurie	1	1	0		
C. & D. Callum	0	10	6		
W. P. Paton	2	0	0		
J. S. Blyth	2	2	0		
James Anderson	2	0	0		
Alexander Anderson	1	0	0		
David Anderson	1	1	0		
John Anderson	1	0	0		
M. Lethem	1	1	0		
John Swanston	0	10	6		

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Foster, Porter & Co.	"	. 1 1 0	Mr. Jones,	"	. 0 5 0
Wesden, Curley & Co.	"	. 0 5 0	P. _____	"	. 1 0 0
Robson & M'Gregor	"	. 1 1 0	James Vernon & Co.	"	. 1 0 0
R. Slater	"	. 1 1 0	J. & C. Radcliff	"	. 1 0 0
C. Stewart	"	. 0 10 0	John Thomson, Glasgow	"	. 0 10 0
G. J. Barbour, Manchester	"	. 1 1 0	William James, Liverpool	"	. 0 10 0
John Gott, Leeds	"	. 5 0 0	Glen & Anderson,	"	. 1 0 0
Collected by R. Anderson,			Ray & Wynne, Langton	"	. 1 0 0
Esq.....£10.			Richard Sefton	"	. 1 0 0
O. S. Irwin, Dublin,	"	. 1 0 0	R. Anderson	"	. 0 15 0
S. Proctor, Potteries,	"	. 0 10 0			
Mr. Walley,	"	. 0 10 0	Sterling		£164 18 10

CONTRIBUTIONS IN THE UNITED STATES.

£ s d			£ s d		
J. P. Williston, Northampton		2 10 0	Judge Chapin		. 0 5 0
Dr. Smith, Boston		. 1 5 0	Mrs. S. M. Alling		. 0 5 0
J. Dwight, Jr. Newhaven		. 1 5 0	Miss Allen		. 0 7 6
Collected in Rochester by Mr.			Judge Sampson		. 0 15 0
Court and Rev. J. E. Tanner		£18 7s 6d	D. Scovell		. 0 5 0
Aristarchus Champion		. 12 10 0	S. Mathews		. 0 10 0
C. Lee		. 1 5 0	Cash (two sums)		. 1 0 0
Dr. Armstrong		. 1 5 0			£23 7 6

CONTRIBUTIONS IN CANADA WEST.

Toronto.....£35 9s 1d.			J. Hall		. 1 0 0
A. M'Glashan, Jan. 1842		. 20 0 0	Prescott.....£2 5s.		
Collected by Messrs. Court & Tanner		£15 9s 1d	W. Hilliard		. 0 5 0
Jesse Ketchum		. 2 10 0	W. D. Dickinson		. 0 5 0
R. H. Brett		. 0 10 0	L. Hilliard		. 0 5 0
R. Cathcart & Co.		. 0 15 0	C. Lee		. 0 5 0
A. Badenach		. 0 10 0	C. Willard		. 0 5 0
Andrew Hamilton		. 0 10 0	C. H. Peck		. 0 5 0
T. J. Farr		. 0 10 0	Mrs. W. D. Dickinson		. 0 5 0
W. M'Farlane		. 0 10 0	" B. Dickinson		. 0 2 6
A. M'Cord		. 0 10 0	J. Chambers		. 0 1 3
J. & W. Leslie		. 1 5 0	W. Patrick		. 0 5 0
Robert Beekman		. 0 5 0	H. O. Burritt		. 0 1 3
W. Gilmor		. 0 6 3	R. Hay, Royal Regt.		. 0 10 0
T. Dick		. 0 10 0	Lochiel Auxiliary		. 5 0 9
G. Savage		. 0 5 0	Sundries per Rev. William		
J. Riddell		. 0 5 0	M'Killican		. 1 2 6
T. Rigney		. 1 5 0	D. Kennedy, J. Fisher, P.		
Rev. J. Scott		. 0 10 0	M'Dougall, Indian Lands		. 0 15 0
Collection at Public Meeting		4 12 10	M. Campbell		. 0 2 6
Peterboro.....£2 5s.					£47 10 6
Mr. Harvey		. 1 5 0			

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CONTRIBUTIONS IN CANADA EAST.

Montreal.....£272 9s 9d.				£	s	d	
		£	s	d			
Collection Annual Meeting	26	3	10	J. Fleming	1	0	0
Ladies F. C. M. Society	75	0	0	Rev. H. Wilkes	1	5	0
Amer. Presbyterian Church	42	10	0	D. Ferguson	1	0	0
Juv. Mis. & Temp. Assoc.				A. Ferguson	1	0	0
Congregational Church	20	9	0	Cash, H. F.	0	10	0
Ditto Presbyterian				"	0	10	0
St. Lawrence Suburb	36	0	0	J. Griffith	0	11	0
Genl Colonel Wilgress	5	0	0	James Milne, 1841	0	10	0
James Ferrier	5	0	0	Rev. T. Osgood	0	10	0
William Lunn, two years	5	0	0	" John Girdwood	0	10	0
James R. Orr	5	0	0	Children in Misses Lyman's			
John Dougall	5	0	0	Seminary	0	4	2
James Court	5	0	0	Cash, per Rev. C. Strong	0	2	6
Mrs. Redpath	5	0	0	Rev. W. Slight	0	5	0
A Clergyman "well-wisher"	5	5	0	J. Dobie	0	4	3
R. Anderson	5	0	0	J. Wood	0	5	0
Mrs. James R. Orr	2	10	0	St. Andrews Female Tract			
" James Court	2	10	0	Association, per Rev. A.			
" John Dougall	2	10	0	Henderson's Congregation.	5	3	10
Samuel Hedge, two years	2	0	0	Rev. A. Henderson	0	15	0
William Greig, 1841	1	5	0	Mrs. E. Davies	0	5	0
Rev. William Taylor, 1841	1	5	0	Rev. D. Dobie's Congregation.			
William Macintosh, 1841	1	0	0	Huntingdon	1	0	0
William Bradbury, 1841	1	5	0	D. M'Laren, Torbolton.	0	10	0
W. M. Ogden, 1841	1	0	0	Miss Marshall, Isle Jesus.	3	0	0
Robert Craik	1	5	0	Mr. Clarke, St. Eustache.	0	2	6
Frothingham & Workman	1	5	0	P. Hubbard, Stanstead.	2	10	0
A Friend, W. L.	1	0	0				
					£285	16	1

APPENDIX No. I.

ABSTRACT OF REPORT OF MR. TANNER AND THE RECORDING SECRETARY.

"We left this on the 3d November, and arrived at Toronto on Saturday afternoon, in time to make arrangements for a public meeting on the 7th, which was attended by a number of the ministers of the city, when a Committee composed of members from the different Protestant churches, with the exception of the Episcopal, was formed, the Rev. Mr. Jennings, Secretary. The Delegation then proceeded to Niagara, but could only make some collections. The Ladies' Society is in active operation here. The Rev. Mr. McGill promised to bring the claims of the Society before his congregation. Rochester, in the State of New York, was the next place visited. A public meeting was held and most of the ministers were called upon and their good offices requested, which were readily promised. Dr. Armstrong agreed to receive subscriptions. In Kingston we hope something will be done in winter. In Prescott we were much indebted to the attention of Mr. Dickinson, whose wife was desirous of forming a Ladies' Society. We also met the Rev. Mr. Savage, a Presbyterian Minister, in Ogdensburgh, who offered his church and services. We earnestly recommend an effort to have meetings in these last places, and Brockville, in winter, and feel satisfied considerable aid may be got."

LADIES' FRENCH CANADIAN MISSIONARY SOCIETY.

Abstract of the Report for 1842:

"Among the memorials of the past, few perhaps afford more real pleasure in the retrospect than those which relate to works of disinterested benevolence.

"Such, doubtless, must we consider the Society, whose second Anniversary we have met to celebrate.

"It is worthy of grateful remark that although the attractions of novelty have worn off, this Society has suffered no diminution of interest on the part of its members and friends, but, on the contrary, has gained somewhat in this respect.

"The stated weekly meetings, at the Union Depository, have continued, as during the preceding year, with those fluctuations of attendance which probably were unavoidable.

"Contributions of goods, on the part of merchants and dealers, in dry goods and fancy articles, have not been received to as great an amount as previously; but less was solicited, having a considerable number of articles on hand at the beginning of the year, it was only necessary to complete the assortment by supplying those most in demand.

"In the accomplishment of this object we have succeeded better than might have been expected, particularly as our means, arising from subscriptions, were somewhat crippled, several who contributed to our funds formerly, neglected to do so for the past year.

"Our sincere and grateful acknowledgements are due to those individuals who, although not formally connected with us, generously contributed a variety of valuable articles. Also to the Committee of the Montreal Auxiliary Bible Society, and to Mr. Adams we are under great and renewed obligations.

"The Annual Bazaar of our Society took place upon the 20th and 21st of Dec. at the room of Mr. Adams, St. Vincent Street, the attendance proving much too great on the first day for that spacious apartment. We would venture here to suggest that upon another similar occasion it might be well to secure, if possible,

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a larger and more central place, and, from our increased experience, doubtless other improvements of a minor character may be made.

"Through the politeness of Lieutenant-Colonel England, and Major Frazer, the fine bands of the 71st Highland Light Infantry, and 43d Regiments, attended and contributed much to the pleasure of the occasion.

"In fine the arrangements were as good as the nature of the case would allow, and in truth, reflected great credit on those who were much engaged in this troublesome but necessary duty. The appropriation of a table for the sale of children's toys and articles, the most of which were made by young girls, appeared to give very general satisfaction, and proved equally successful.

"The amount realized was £89 16s. 2d., £75 of which were paid over for the use of the Missionaries of the French Canadian Missionary Society; which although less than that of the preceding year, was more than we could have anticipated, considering the depression of the times.

"Let us, therefore, be encouraged to increased diligence and zeal, for if this cause has a strong hold upon the feelings and affections of the Protestant community, as it appears to have, it is from the Lord and it will prosper. Therefore let us not be weary in well doing, for doubtless in due season we shall reap if we faint not.

"The following ladies have been elected office-bearers of the Society for the ensuing year, with power to add to their number :

Mrs. Wm. Taylor, President; Mrs. James Court, Mrs. Henry Vennor, Mrs. H. Esson, Mrs. John Mathewson, Directresses; Mrs. Samuel Hedge, jr., Treasurer; Miss Susan L. Corse, Secretary.

Committee—Mrs. Holt, Mrs. Wilkes, Mrs. J. E. Mills, Mrs. William Lyman, Mrs. Joseph Savage, Mrs. Rodden, Mrs. Campbell, Mrs. S. Foster, Mrs. Adams, Miss Brown, Mrs. J. R. Orr, Mrs. H. Stevens, Mrs. James Mathewson, Mrs. J. Dougall."

Montreal, January 11, 1843.

NIAGARA FEMALE MISSIONARY SEWING SOCIETY.

Abstract of the Report for 1842 :

"On the 24th February of the present year, this Society was first established; about seven months ago. The reason for now presenting their report is occasioned by the necessity of sending away the articles on hand, previous to the closing of the navigation, that they may reach their destination, and be made available to the parties for whom they were intended, during the present winter.

"The object of this Society is not to send into the waste places of our land the Messengers of Peace, nor to aid with pecuniary contributions those who are already in the field; but by the assistance of friends and personal exertion, to provide useful articles of clothing for faithful and self-denying Missionaries and their families. While this will materially increase the personal and domestic comfort of the Missionaries, it is gratifying to reflect that, by relieving their minds from many anxious thoughts, it will tend to strengthen their hands and encourage their hearts to prosecute their work of faith and labour of love.

"It is proposed to accomplish this very desirable service by making a judicious use of all donations of money, or cloth, or articles of clothing, which may be entrusted to them for that purpose. The members meet every alternate week, and while all are busily employed, one of their number reads carefully selected and interesting Missionary intelligence, rendering the meetings seasons of mutual benefit to the members individually, as well as instrumental in promoting the grand object of the association. To further the work many of the members work at their own residences.

"It will be seen by referring to the second article of the constitution, who are the parties among whom the bounty of this Society is distributed :

"Article II. Its object shall be the mutual edification of the members, and the preparing of Garments and Bed-clothes for the Missionaries and families belonging to the French Canadian Missionary Society in Eastern Canada, and the Missionaries to the Indians in connection with the Wesleyan Methodist Church in Canada.

"As it would obviously be impossible for any one Society to attempt supplying efficient aid to all who are worthy of it, this selection has been made from the following considerations:—1st. The constitution and proceedings of the French Canadian Missionary Society are so essentially Catholic, free from sectarian bias, that every denomination of evangelical christians may cordially unite in its support. 2d. The Aborigines of this country have peculiar and strong claims upon the sympathy and efforts of all classes of the community; and, 3d. The portions of our population who are cared for by those two Societies, viz: the French Canadians and the Indians, present a most interesting field for the exercise of benevolence, and have been too long overlooked and neglected.

"The success with which the Society has been favoured is most gratifying and should prompt the members to renewed activity in their benevolent labours.—Whilst to the Missionaries of the Cross *alone* belong the privilege of preaching the Gospel, it is nevertheless the duty of Christians of both sexes, not only to *pray*, but also to labor, or at least to do what they can, for the advancement of the same glorious cause. When we read in Scripture of those holy women of old, who scrupled not at either toil or expense, while they travelled with the Redeemer, and ministered to his wants of *their substance*; do we not sometimes wish that we had been honored to have shared in the same holy work? Have we not then, even *now*, an opportunity of expressing our love to the Saviour? Has he not declared that 'inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?' We would therefore go on encouraged by the promise 'whosoever shall give you a cup of cold water to drink, in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward.'

"The monies received by the treasurer amounted to the sum of £27 19s. 10½d.; also to the amount of £8 16s. 2d. was contributed in goods; making in all £36 16s. ½d. Of this £15 15s. 3d. has been expended in the purchase of materials which were made up into the following articles: 4 dozen shirts, 4 dozen neck-cloths, 1½ dozen handkerchiefs, 1 1.2 dozen stockings, 1 dozen pair sheets, 1 doz. pair pillow-slips, 6 comforters, 4 pair boots, and 26 articles of female and children's garments. These articles have been equally divided and forwarded to Montreal and Toronto, and acknowledgment of the same received.

"The Society would take this opportunity of 'publicly expressing their gratitude to those friends who have in any way contributed towards its support, and would solicit a continuation of their liberality, and would also invite all, friendly to the cause, to attend their meetings.

"At a general meeting of the Society, held on the 5th October, 1842, the following ladies were named office-bearers: Mrs. Culver, Treasurer; Mrs. Christie, Secretary; Mrs. Cameron, Depositor; Committee—Mrs. G. Varey, Mrs. Comer, Mrs. Atkins, Mrs. Fraser, Mrs. Sherwood, Mrs. G. Varey, jnr., Mrs. Connor, Mrs. Massey, Mrs. Smith."

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APPENDIX No. II.

FACTS AND ANECDOTES.

SOMETHING CURIOUS.—A most singular circumstance is related by one of our Agents, namely: the formation by the Jesuits at St. Elizabeth (the place where the discussion was held) of an association of young people, *for the better observance of the Sabbath*. And the way this is done, is, to assemble all the young people, the young men one Sabbath, and the young females the next, at the Priest's house, to dance and amuse themselves.

WHAT THE BIBLE CAN DO.—A man who died about eight years since, near St. Thérèse, had got possession of a Bible, which the Priest took from him at last. 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."

A CANADIAN PUZZLING A PRIEST.—A week or two ago, a man who lives fifty miles below Quebec, having been at Montreal, and hearing of the discussion at St. Elizabeth, landed at Berthier, expressly to see Mr. Vessot. Both Mr. Tanner and Mr. Vessot had a long conversation with him, in the course of which he mentioned that he had a Testament, and that a neighbour had one too, about whom he related the following circumstance:—A protracted meeting having been held here, several Priests came to see this man, who, hearing of their coming, took a *house fly*, and put it on a plate on the table, with a thread tied to it. When the Priests entered, the man received them very politely, thanking them for their attention to his soul's interest. They had a long conversation, in the course of which, he referred to his want of faith in the power of the Priest, but pointing to the fly, he said, "I have been told that you can work miracles; now, if you will cause that fly to drop down dead, while I am looking at it, I will then go to confess." The Priests refused, saying that they would not work a miracle for the sake of one person. "But my soul is very precious," said the man, "and if you love me as you say, you should do all in your power to bring me back to the church." During the conversation, speaking of the Host, he asked the Priest to take some of the consecrated wafer, and put it in a cupboard *with a number of mice*, and if, at the end of two weeks, it remained uneaten, then he would believe that it was God; otherwise, he would remain as he was, for he could not think that God would allow himself to be eaten by mice.

VALUE OF A BIBLE.—A very interesting farmer lives here, who seems to be earnestly desirous of Scriptural knowledge. He went with Mr. Vessot to the Priest, to ask him to sell him a Bible, offering a large sum for one, and even declaring that he would part with *one of his farms*, rather than want the Bible, his soul being worth far more. After the discussion at St. Elizabeth, he bought a large Family Bible.

TAKING CARE OF A TESTAMENT.—Eight years ago, a man became estranged from the Church of Rome, occasioned by the reading of a Testament, which his father had had in the family for a long time before. When our Agent first called, he found them in possession of this Testament. It had been much used; and in order to preserve it, they had sewed the leaves together, but not being familiar with the order of the books, they had misplaced them; so that a part of the Revelation was found sewed up in the Gospels, and the Gospels in the Epistles. This man has been recently at St. Thérèse, and given a pressing invitation to

Mr. Tanner to go and see him. His wife sometimes goes to Mass ; but often he will say to her, "Sit down and read to me the Testament instead of going to Mass ; you will get more good from it."

SUPERSTITIOUS BELIEF.—Many of the Canadians believe the Pope finds a letter from heaven every morning, under his pillow ; and, about St. Elizabeth, where Mr. Belmont, the chief Jesuit, laboured, many believe that the letter always contains a few words for him.

EASY WAY TO GET OUT OF PURGATORY.—On the top of the Belœil mountain, a cross was erected last year, eighty feet high, which, being covered with tin, may be seen from a great distance. The people are told, that if they look to this cross, and repeat certain prayers, they will obtain three hundred days indulgence ; that is, such a number of days will be deducted from the term which they have to spend in purgatory. Pilgrimages are beginning to be made to this cross. Not far from the foot of the mountain, is a Convent of Jesuits.

St. T——, Jan. 23, 1843.

Dear Sir,—If you think it worth while to insert the following in your Missionary Report, as a proof of the darkness which covers the minds of the Canadians, it is at your service :—A young Canadian told me, with every appearance of perfect sincerity, that every time they build a church, they find it necessary to raise the devil, in case that any of the stones in the wall should belong to him. On occasion of building the church at Vaudreuil, they could not come to any arrangement, as there were some stones which the devil would not give up, and the result was, that his Satanic Majesty pulled them out of the wall and carried them off. On my expressing a doubt, he said that the holes in the wall were yet to be seen ; "and do you think," said he, "that they would spoil a fine church like that, on purpose to deceive us." I am, dear sir, yours sincerely.

E. M——.

Conversing with a Canadian who is enlightened as to the errors of the Church of Rome, he said that lately, he had been talking with a man about the belief that many had in the *loup-garou*, or beast with a long tail. The man said, that one night not long before, he had dreamed that he had a harness about his shoulders, and was running about, and that when he awoke, he was so much agitated, that he was not certain whether or not his running the *loup-garou* was a reality or only a dream. The man seemed fully to believe in the fact of there being such things as people being changed into this monster, if they neglected the sacraments.

J—C——.

FINIS.