

TWENTIETH
ANNUAL REPORT

OF THE

French Canadian

MISSIONARY SOCIETY,

ISSUED BY THE

COMMITTEE.

MONTREAL :

J. C. BECKET, PRINTER, 38 GREAT ST. JAMES STREET.

1859.

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Moved by Rev. D. FRASER, A. M., seconded by Rev. T. LAFLEUR, of the Grande Ligne Mission, and supported by Rev. J. PERKINS, D. D., of Oroomiah.

3. *Resolved*,—That the official sanction of the Romish Hierarchy to the abduction of the child Mortara, is a new and ominous endorsement of the cruelties, persecutions, and disregard of the most sacred natural ties practised in past ages towards the Waldenses and other nations, and should prompt to greater watchfulness over the designs of the Church of Rome, and increased exertion to spread the light of the Gospel amongst her people.

Moved by Rev. H. WILKES, D. D., seconded by CAPTAIN MAITLAND.

4. *Resolved*,—That the following gentlemen be the Officers and Committee for the ensuing year, with power to add to their number:—

PRESIDENT.

LIUTENANT-COLONEL WILGRESS, R. A.

VICE-PRESIDENTS.

HON. JAMES FERRIER,
JOHN REDPATH, Esq.,

REV. WM. TAYLOR, D. D.,
JOHN DOUGALL, Esq.

TREASURER.

JAMES COURT, Esq.

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REV. HENRY WILKES, D. D. | REV. D. FRASER, A. M.
REV. J. B. BONAR.

GENERAL AND FINANCIAL SECRETARY.

REV. PHILIP WOLFF.

COMMITTEE.

Rev. A. F. Kemp,
" J. Gemley,
" J. B. Howard,
" W. McClure,
Captain Maitland,
Messrs. Henry Vennor,
Joseph Mackay,
R. Anderson,

Messrs. J. C. Becket,
Robt. Campbell,
Wm. Rowan,
George Rogers,
David Ferguson,
L. Paton,
George Childs,
John Lounson,

Messrs. John Hilton,
Geo. Hagar,
Richard Holland,
H. Seymour,
E. K. Greene,
William Moodie,
James Robertson

HONORARY AND CORRESPONDING MEMBERS.

Rev. John Bonar, Edinburgh.
— William Arnot, Glasgow.
— E. N. Kirk, D. D. Boston,
J. D. Bryce, Esq., Glasgow.
Alexander Leslie, Esq., Aberdeen.
Gen. Anderson, R. A., Edinburgh.
Alex. Gillespie, Esq., London.

Capt. Henry Young, Bedford.
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J. M. Atwood, Esq., Philadelphia.
F. R. Starr, Esq., Philadelphia.
Bryce Allan, Esq., Liverpool.
Rev. John Jenkins, Philadelphia.
Rev. John McLoud,

Doxology and Benediction by Rev. Mr. Ryckman.

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Twentieth Annual Report.

With thankful acknowledgments to God for His continued favor and blessing, your Committee submit the following Report, arranged, as usual, under heads corresponding with the different departments of the work:—

MONTREAL.

No change of importance has occurred in the church and congregation during the past year. The Rev. Mr. Tanner and the Rev. Mr. Wolff have continued to hold regular services as heretofore, in the Wesleyan School house, kindly granted them, with an attendance fluctuating between 30 and 50. Several new attendants have joined the congregation during the year, but they have by their accession little more than filled up the places left vacant by others who have departed from the city; while the church from the same cause has suffered a diminution of four members. The Rev. Mr. Tanner reports in reference to this as follows:—

“The French Evangelical Church of Montreal reckons at present 28 members, who with thirty more persons attending more or less regularly the services, form the congregation. Eight members of the church have left the city during the year, while four only have been added, one of whom, a French Canadian convert, after making due provision for the support of his family has gone for the winter months to Pointe aux Trembles, in order to obtain instruction at the Institute, and be better qualified for Christian usefulness amongst his countrymen. Although superstition and the power of the clergy are very great in Montreal, yet it seems to me that a spirit of inquiry is being developed amongst the people. On Sabbath evenings we have frequently new hearers, while in former years it was rarely the case.”

A long felt desideratum of the missionary work in this city is the building of a small chapel exclusively appropriated to French evangelical worship. It might be simple and unpretentious, but should also be of a neat and church-like appearance, so as not to

shock the sense of propriety of the French Canadians by too great a contrast with the solemn edifices in which they are wont to worship.

Mr. Van Bueren has continued to make visits and distribute Tracts and New Testaments; a work far more difficult in the city than in the country. He has met with much fanatical opposition, and been many times assaulted even in the street. He writes:—

“ In looking back upon the past year, I feel happy when I think that, although many times I have been exposed to ill-treatment, the Lord has always protected me and restrained the hand of the wicked. I am grateful to God that I have been permitted to announce the Gospel to several hundreds of poor sinners, and to offer them the Word of God, that they might read it and find in it life eternal; but alas! how few have cared for these things! What opposition, what contempt for this Gospel of mercy! how many blasphemies I have had to hear! how many insults against evangelical missionaries and the societies who send them! How many times I have shuddered at the thought, that these hardened sinners will have to appear one day at the bar of the same Saviour they have rejected, and receive a terrible sentence! Often have I pleaded for them with tears and prayers before the throne of grace, that God, in his infinite mercy, might open their eyes, and give them repentance and faith in his beloved Son.

“ Returning from the market, where I had been distributing tracts, I saw a man following me, who asked me for some of them. ‘What do you want to do with them?’ ‘Read them of course.’ I gave him two, which he immediately tore to pieces, and then, with his fist, gave me a violent blow on the breast, pouring at the same time, abuse upon me. Soon a group of excited people, mostly carters, gathered around me and put many questions, until a Frenchman from the old country, who happened to pass, remonstrated with them, and asked them if they were not ashamed to set so many upon a single inoffensive man. Upon which a cabman gave him a blow across the face with the handle of his whip; and another did the same, asking him if he also was a Swiss. Unwilling to expose an innocent stranger for my sake, I withdrew, hoping that God will cause me to meet again some day, my generous protector. I have been also ill-treated on the hay-market,—kicked and besmeared with mud; but, thanks to God, then as on many similar occasions, without serious injury. I am, however, often encouraged from the fact, that when I meet again some of those who have done me injury, I

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find them generally pacified, and willing to talk quietly with me on religious matters. May the Lord in his mercy turn these lions into lambs."

Mr. Van Bueren reports also several cases more encouraging, and states that a few welcome him, read the tracts and New Testaments, and that some even have been induced to visit the chapel.

THE BOYS' INSTITUTE AT POINTE AUX TREMBLES.

If the value and importance of a tree are to be judged from its fruits, the Institutes at Pointe aux Trembles must stand foremost amongst the instrumentalities hitherto tried to scatter widely and permanently the light and influence of the Gospel amongst our French Canadian population. As the number of pupils returning home from these schools goes on increasing, the blessed influence of the latter extends, and is more and more felt throughout the country. It is not only the unanimous testimony of our missionaries that this training of French Canadian youth in the ways of the Lord opens everywhere new doors to the Gospel and prepares the mind for its favorable reception, but the conviction grows even amongst the Roman Catholics generally, that, amongst an illiterate population, it threatens to their Church a danger not so easily averted as the circulation of Bibles and tracts. It is from this conviction that the Committee appropriates, to the support of these training Institutes, the larger portion of the funds entrusted to them; and, notwithstanding pecuniary embarrassments, have, relying upon the Lord, admitted a larger complement of pupils, in the hope that the friends of the cause will sanction, by their liberal contributions the responsibility thus assumed.

The total number of pupils taught during the year in the Boys' school, is 80. At the present moment their number is 59. In this are not included 15 pupils of British origin, who are permitted to attend as day-scholars on payment of a small fee, raising the number to 74. The French Canadian pupils come from 22 different parishes, and 29 of them belong to Roman Catholic parents. The new admissions have been 30 during the year, while there are now several applications made by Roman Catholic young men, anxious to be received.

The missionaries connected with the Boys' Institute are the Rev. C. Roux, Principal; Mr. Richard, Mr. Vernon and Mr.

Rivard, Teachers ; the two latter devoting part of their time to the Girls' Institute ; Madame Richard, Housekeeper, and Miss Shae in charge of the clothing department. Some of the more advanced pupils assist also in teaching and overseeing the younger boys. The Rev. P. Wolf continues in the general superintendance of the Institutes, frequently conferring and advising with the teachers.

On the average, 125 lessons are given weekly, and the branches taught are, Reading, Writing, French Grammar, Arithmetic, Geography, Composition, Recitation, English, Drawing, Singing and Religious Instruction, the latter receiving the principal attention, as the most important of all. Most of the young pupils recently admitted, however, being almost ignorant of the first rudiments of Christianity, Madame Richard, in addition to her onerous duties, has kindly undertaken to gather them daily into a class, where the simple truths of the Gospel are explained to them in a familiar way. The annual examination, an account of which was published in the *Record* of June, took place in May last, in the presence of an unusually large concourse of friends from the city. Further details are supplied by extracts from the journals of the teachers. The Rev. Mr. Roux writes :—

“The Institute has evidently risen in the estimation of the French Canadian people, while many under the influence of ignorance and superstition, entertain still the most absurd notions towards the supposed evil character of our persons and doctrines, others begin to see and understand our schools in their true color, the ocular demonstration of facts within the sphere of their own experience being more conclusive to them than the vain babblings of their priests. For instance, as I was passing through the Parish of S. E., last fall, I engaged in conversation with several Roman Catholics of the locality, and noticed amongst them new and favorable dispositions towards our Institutes. I found, after some inquiry, that we were indebted for this unexpected change to a boy, some 13 years old, who had been at Pointe aux Trembles, and indeed was one from whom we had expected but little encouragement. It appears that before coming to us, he was considered in the place as a lad of very indifferent character ; but on his return home, was found so far changed, so much improved in every respect, that the most hardened could not help paying, to the hitherto abhorred Swiss' College, an involuntary tribute of respect. The result is, that three more pupils from the same locality have been admitted recently into the Institute.

“Eight miles from S. E., I stopped at the house of the parents of two of our boys, and when all the family, which is very large, was called from the field to welcome me, I could not help noticing

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the striking difference between these two boys and the rest. They had become superior in their manners, their conversation, and even their external appearance. I ascertained that this improvement was much noticed by the Roman Catholic neighbors, and that they entertain a very high opinion of these boys, saying, that since they have attended the 'Swiss College' they speak and act quite differently, and are to be looked upon as gentlemen. With these favorable impressions spreading amongst the people, the demands for admission into the Institutes become more frequent, and greater care can be employed in the selection of pupils, while parents will also be more willing to contribute towards the support of their children when studying at Pointe aux Trembles.

"We are not left without some tokens of the influences of the Holy Spirit amongst us. Besides our regular religious services and prayer meetings, the greater part of the pupils attend a private prayer meeting, led by themselves, and which is a favourite service with them. Several are really anxious for the salvation of their souls, and have applied for admission to the Lord's Supper, a request which is not acceded to, until they have given satisfactory evidence of conversion and steadfastness, as otherwise it would exert an unfavourable influence upon their fellow pupils, if such privilege were granted to any but such as can be pointed out as patterns of consistent Christian character. Apart from the teaching, the moral discipline and religious training of the dear youth committed to our charge absorbs much of our time, and is a source of incessant solicitude; but we are borne through our fatigues and anxieties by the prospect of the great missionary results to be thus attained. If some times we meet disappointment with boys who do not reward our labours by application and gratitude, we have, on the other hand, abundant causes of encouragement in the success of the school and attainment of the ends for which it was instituted. And the missionary who toils through the wilderness of a popish land, is often refreshed by meeting an oasis in the desert, and a friend wherever a former pupil of Pointe aux Trembles is found."

Mr. Richard writes in the same strain:—

"Wherever I have gone in my tours of Evangelization, the friends of the cause who live amongst French Canadians, and who have the best opportunities of judging, have expressed to me their conviction, that our Institutes are one of the most important, if not, perhaps, the principal means of spreading the Gospel through the country, and they desire us to admit as many children as we possibly can. The youth who return home from Pointe aux Trembles evangelize their parents, and open the door to colporteurs and other missionaries. The parents again are frequently induced to come and visit their children at the Institutes, and there hear truths and listen to the preaching of the Word, which otherwise they might never have had the occasion or the will to hear. I can add, moreover, that never since its foundation has

the college been so much visited by Roman Catholics as during the past year. Witnessing as I often do, all the good accomplished through this blessed instrumentality, I would that instead of 60 we might be enabled to admit 200 boys. What a stir and a change it would, within a few years, operate through the country, judging from what has already been accomplished with such a number of pupils.

"I recently sounded the feelings of an intelligent Roman Catholic habitant, who, for the second time, visited us at the Institute, by telling him, 'Are you not afraid to stop over night in a house against which so much has been said?' 'Oh, no, I do not fear, at least not now. True, for a long time, I firmly believed this was a very bad house. How could we help to believe it was so, when all our priests said it. But now we are sure of the contrary. Everything we see in your college is excellent; we hear in this house only the best things spoken of, and everything seems done in the fear of God. Let not our priests now come and tell us any more that this is a bad house. We know better. Moreover, I have told so to my folks and neighbors, and recommended them to stop here on their way to town, and see for themselves.' Such is the simple language of many a French Canadian habitant, who, by visiting us, have their prejudices removed, and prepare the way to the colporteurs by their favorable reports at home of what they have seen of our Mission."

No testimony perhaps can be more convincing of the blessed influence exerted by the educational Institutes at Pointe aux Trembles than that of the former pupils themselves, who often express their gratitude and affection for the mission by deeds as well as words, and who cherish for the establishment a fondness like that for their own home. One of them, for instance, who while in search of education, obtained there the first germs of evangelical piety, having heard of the pecuniary straits of the mission, and of the privations thus entailed upon his former missionary abode spontaneously, and twice in the year, remitted by mail a contribution of ten dollars. By the kind permission of Madame Richard we give, from a touching letter written on the occasion, the following extract:

"I can scarcely express to you all the pleasure which your dear letter has caused me. Every letter from the friends of Pointe aux Trembles is always a source of joy to me. The remembrance of this Institute is endeared to me, and the good impressions I received there are engraved on my memory never to be effaced. Dear Lady, I am not insensible to all the sorrows and cares which I have caused you, and not only to you but the other teachers. I remember well how kindly I have been treated by you, as if I had been your own son, and I cannot be grateful

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enough. Oh yes, a thousand thanks to you! Yes I own it with pleasure, all the pupils at Pointe aux Trembles are treated with as much love and kindness as if they were at their parents' house, and indeed more too. In this blessed Institute when a pupil commits a fault, which unfortunately happens but too often, he is reprov'd as a tender father would reprove a beloved child. It is in this paternal house, for such should be the name of the Institute, that we learn to lead a life entirely new; it is there that we learn for the first time that Christ has given himself in ransom for us, and that to forgive our sins he requires from us only faith in his name. It is true that the pupils while in the establishment seem to think little of these things; but after we have left, it is not without some good cause that we start at the very mention of the name of Pointe aux Trembles, for it is a name which should be dear to every French Canadian Protestant. Dear Madame R., it is true also, that there are several who show themselves ungrateful towards you, I know it is so, and am really distressed for it. But do not be discouraged; they will see a little later, that your sole desire, and that of all these other devoted and beloved missionaries, is for their future happiness, spiritual and temporal. They also will one day remember, as a child away from the paternal home, the sound advice you have given them, and the good example you have set before their eyes. Indeed this remembrance will become a subject of continual thought. Dear Lady, I feel that I also have been ungrateful. Now I could not express sufficient gratitude towards you and also towards the supporters of this Mission. . . . I am not rich and cannot contribute as I would to the support of this Mission, but I send you all that I can, and God knows it comes from the heart. I send you therefore the enclosed ten dollars, hoping that in the future I shall be able to do more. May God bless this mission which has already accomplished so much amongst my countrymen, such is the greatest wish of my heart.— We owe a debt to the friends of the mission which we shall never be able to discharge.”

This voice from one of our French Canadian pupils shows that the work of faith and love of our missionaries at Pointe aux Trembles is not in vain, but that a rich reward is gathering for them and the friends of the cause in the hearts and consciences of the people.

THE GIRLS' INSTITUTE AT POINTE AUX TREMBLES.

From the Report presented at the Annual Meeting of the Montreal Ladies' French Canadian Missionary Society, on the 23d November, ult., we extract the following details to which is appended a later report from Madame Moret:—

THE LATE MADAME BERJON.—The members of this Society, who, from time to time, have visited Pointe aux Trembles, will remember, with sad pleasure, their interviews with the late Mad.

Berjon, and cannot but feel that the Society has lost in her, one singularly qualified to discharge the varied duties of Principal and Teacher. Her refined, gentle tone and manner, could not fail to influence powerfully, the dispositions and characters of her pupils, while her constant aim in teaching, to reach the *understanding*, lead us, with confidence to hope, that the Gospel truths she inculcated have been too deeply rooted in the minds of her pupils ever to be forgotten; but, although willing to spend and be spent, in the vineyard of her Saviour, she longed to be with Him, knowing it was better. It may not be known, that Madame Berjon made a great pecuniary sacrifice in coming to Canada to join the ranks of the missionaries. In view of which we may ask the question, who among us, with but equal means, are willing to make so large an offering for the cause of Christ.

During her protracted illness, M. Berjon enjoyed *perfect* peace of mind,—weakness, suffering, intense physical pain, never disturbed it,—she manifested a calm joy, while waiting to be taken ‘home’ by her Divine Redeemer.

The spirit of our beloved sister was released and welcomed by Him whom she loved, on the 27th October, and on Friday the 29th, her earthly tabernacle was followed by many friends to its last abode. Blessed are they who do His commandments, that they have right to the tree of life, and may enter in through the gates into the city.

Shortly before her illness, Mad. Berjon had written to her friends in Utica, soliciting subscriptions towards the expense of sinking a well. Having heard, long after she had ceased to entertain any hope of her recovery, that the necessary amount had been collected by her former pupils in that city, she expressed an earnest hope to see the work completed. Mad. Berjon’s dying wish was gratified,—there is now, through her instrumentality, an excellent well, convenient to the Girls’ School.

MISSION SCHOOL DURING THE PAST YEAR.—In one of the late Mad. Berjon’s letters, written at the close of the winter, Mad. B. reviews the ground gained, during the session, with feelings of evident pleasure and satisfaction. She states that in the different studies much progress had been made, while the deepest attention had ever been manifested in the religious instruction given. Two young girls had sought admission to the Table of the Lord, but had been advised to wait, on account of youth. In

some a very marked improvement in general conduct had been made, while all had been led to reflect seriously on their state as sinners.

It seems impossible to estimate the advantages, both social and religious, enjoyed by these young Canadian girls thus brought under Christian family influence,—by being taught to reflect, they are being prepared to practice the precious lessons taught by our Divine teacher—not to be cumbered with the cares and anxieties of life,—while in the joy and peace of a believer's life and conversation, they see that to choose "the one thing needful is, indeed, to choose the better part." In the letter above referred to, Mad. Berjon gives an account of a young woman of 23 years of age, who, when she first entered the institution, last autumn, requested permission to attend the services of her own Church, but after a few weeks discontinued doing so, and accompanied her associates to the mission chapel. She now gives evidence of sincere conversion.

Mad. Berjon was often cheered in her labors of love, by hearing of the steady progress in spiritual life made by former pupils. The following letter is from one who had been in her class :—

"My Beloved Teacher :

I am indeed happy to be able to write you once more, three weeks since, I thought that I should never again write, or even live. I believed that my hour had come, and that God was about to call me to appear before the Judge of the living and the dead ; but when thinking of death, I did not regret to leave this world of misery to go home. I longed to arrive there and join the angels and archangels in celebrating, praising and thanking the Father, the Son and the Holy Ghost, for their magnificent work which has been done for me above all, for I think no one could be more unworthy than I am. Dear teacher, pray for me, yes beloved teacher, I thought I should be the first to rejoin my dear sister, and I still think so, but I am always joyful at the thought of death ; it is no more the king of sorrows, but a welcome friend. Death is the passage which leads me to the Lord and dispenser of eternal life. Yours affectionately, L."

In another letter we find how sweet are the associations which cluster round Pointe aux Trembles, to those who learned while there—the blessedness of being in Jesus. The young girl is writing to her teacher and says :—

"Mr. C. has arrived and been presiding at evangelical meetings. While listening to him preach the Gospel in French, I was again, in imagination, at Pointe aux Trembles, and you can fancy how happy I was. I cannot close my letter without telling you how

often I think of you, and it is always with pleasure and gratitude; your good advice—your example never can be effaced from my memory, for my heart is full. Do not forget me in your prayers, because I am weak.”

The annual examination of the pupils took place, as usual, in May. Friends of every denomination were present, showing how deep is the interest felt in the work carried on in these truly Catholic Educational Institutions. The result of the examination proved that the tuition had been carefully and faithfully attended to. Your Committee regretted, while witnessing the extraordinary progress made by some, and the knowledge acquired by all, that the state of the Society's funds did not permit the admission of a larger number.

MADAME MORET.—Madame Berjon resigned her charge, as soon as she felt she could never again resume her duties, and steps were taken, without delay, to secure the services of Madame Moret. Madame Moret, from circumstances of comfort and ease, has responded with alacrity to her Master's call. She, at once, left her home and exchanged its peace and retirement for the labors and anxieties of a mission school.

And now, while we are again called upon to humble ourselves before the Almighty One, who, working in mystery, has a second time removed the head of our institution, let us not write, in sadness of spirit, “All these things are against us,” but, cherishing the memories of those living, self-denying Christians, who have gone before, to shine as stars in the kingdom of their Father, let us work more heartily—more earnestly to increase the usefulness of the Society—remembering that our Saviour's life-giving, bliss-bringing promises, are to those who are diligent and faithful in His service.

MADAME MORET'S REPORT.—“I have been too short a time in charge of the Girls' Institute to have many facts to report, and yet it is not without a lively sense of gratitude to God, that I cast a glance upon our school, for it is like a field which the Lord has blessed. The excellent health of the pupils, their submission to the rule of the house, the ardor they show for instruction and their happy appearance, cause us to forget the trouble they give by their being most of them fresh from the country and entirely uncultivated.

“The pupils number 35, of whom 31 live in the Institution, and are all French Canadians; more than half of these are quite new, belonging to Roman Catholic families, and

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were themselves Romanists at the time of their admission. I say *were* Romanists, for where the light appears, the darkness flees of itself. I cannot forget the pleasure I experienced at seeing the joy of six of our girls already grown up, and who scarcely knew their letters two months ago, when at the New Year, I gave each a Testament in place of their little reading books, which I took away. One of them aged 23 years, who had said, upon her arrival in the house, that if she knew she should become a Protestant, she would not stay two hours, received her Testament with the most lively gratitude, and pressing it to her heart, said, "How happy I am; now I am going to read it!" Eight days had scarcely passed before they could read fluently the first two chapters of St. John's Gospel. We know that God's word will not return to Him void. May it bud and bring forth fruit in the hearts of these dear girls!

Four of the advanced pupils desire to devote themselves to teaching. Their enlightened piety, and the ardor which they show for study, lead us to hope that they will make capable teachers, and be able to do some good among their people.

Many of the older pupils appear serious. I do not doubt that they desire to be admitted to the Lord's Supper. The young girls fear very much to explain themselves on this subject, and on the other side we fear to influence them, and would much prefer that they should act for themselves in this important matter.

We receive, from time to time, letters from former pupils, proving that the truths which they have received, as well as the instructors who have inculcated them, have not been forgotten."

Madame Moret appends to her report a short statement of the manner in which the time of the pupils at the Institute is divided:—

"They rise at 6 o'clock during the short and cold days of winter, and at 5 when these grow longer and warmer. All the work of the house is done by the pupils. Each of the older girls is cook in turn, and this coming every fortnight, is arranged in such a manner that the pupil loses few if any lessons. The washing, which is large, is done each Monday by five of the larger girls, and their turn comes every three weeks. The ironing is done every Thursday, by four pupils, after the morning lessons. Besides the house-cleaning, which takes place each morning—on Saturday, which is a holiday, the house is thoroughly cleaned.

The lessons commence at 9 o'clock in the morning. The work of the house is then entirely finished. The Bible

lesson opens the exercises and terminates at 10 o'clock, and from then till noon French Grammar, Geography and Reading, occupy their attention; from noon till 1½ o'clock, dinner and recreation; from 1½ to 5 o'clock, Arithmetic, Writing, Singing, Drawing and English; from 5 to 6 o'clock, recitation and supper; from 6½ to 8½, Studies.

Mr. Vernon gives Bible and Arithmetic lessons each day, and Mr. Rivard, two lessons in singing and one in drawing. Miss Sarah Moret aids every day in the second and third classes, and gives lessons in English. Mr. Moret keeps the accounts, makes all the purchases, conducts the evening and morning worship, and gives a reading-lesson in the evening. Miss Margaret Trudeau directs the household labours, and we have also an assistant pupil, Miss Elise Rondeau, who superintends the girls in their hours of study and recreation."

CHURCH AND EVANGELIZATION AT POINTE AUX TREMBLES.

It has long been the desire of the brethren at this station, and of those at St. Lin and Mascouche, to unite together into a French Evangelical Church. The friends of the mission will be pleased to learn that these intentions have been carried out, and the church constituted last spring; the Rev. Mr. Wolff accepting provisionally the pastorship. The congregation, exclusive of the pupils at the Institute, numbers 73, of whom 27 are communicants. At the present moment the addition of over one hundred pupils connected with the Institutes makes this the largest French Protestant congregation in Canada, and on Sabbath offers to the missionaries and visitors a very encouraging aspect. Services are also held at stated times at St. Lin and Mascouche by Mr. Vernon, who specially visits in these localities. Out of the Institute, Mr. Richard directs his missionary efforts principally in the immediate neighbourhood, seizing every opportunity of testifying for the truth, and not without some success, as is shown by the following extracts from his journals.

"I had occasion to see a woman afflicted with an incurable disease and spoke to her of the Saviour; my words did her good and she often afterwards sent for me, that I might converse with her on religious matters. She would listen with delight to the Gospel for hours together. Often people gathered around her bed to hear, and I declared to them faithfully the wisdom of God in the work of redemption, pointing to the only Mediator between God and man."

"A habitant who resides a few miles from here came to the Institute in search of remedies for a disease which had suddenly attacked him; after he had obtained what he wanted I said to him, will you

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le me tell you of something more important than medical advice? 'Do, for I have the utmost confidence in you.' Well, my friend, unless God bless the remedies you might grow worse and die are you prepared to meet God, and on what do you rest your hopes of salvation? This led to a serious conversation, in which I pressed home to his conscience the necessity of faith in the sole merits of Jesus Christ. He said that he possessed a New Testament, and what I told him agreed entirely with all he had read in the Gospel. Two months after this, as I was returning from the village and walking on the road, a cart came behind me, from which I heard myself called by name; it was the same man, who extended his hand towards me and greeted me, returning thanks for the service I had rendered him. 'I have got over my sickness,' said he, 'but you fearfully frightened me with your warnings in case of death; I knew, however that your advice was good and what you told me was the truth. I endeavoured therefore to put my case right with God, and placed all my confidence in the Saviour alone and his merits; then I felt comfort, and I could have died in peace. All the good things you told me have laid on my heart and been the subject of my thoughts during sickness.' Then drawing closer to my ear, as if speaking in confidence, he added in a tone of deep conviction, 'For after all, what can men do to save us? each one has to do for himself, each one has enough to do to carry his own burden.' In saying which he alluded to the priests. I said, 'If such be your convictions, my friend, you should avow them publicly.' After a moment of silence he replied, 'I know I should, but I am timid and afraid to encounter opposition; pray for me.' A few days later he called at the Institute and conversed again on religious subjects; as he was praising us for our works of self-denial, which he said were acceptable to God and insuring our entrance to heaven, I pointed to him that much as good works must please God, we could not risk even in part our hope of salvation upon them but on Christ alone. This he seemed to understand; after a pause he said, 'Do you know that you Swiss Protestants perplex a great many people, and none more than myself; they may dislike you and yet you compel them to think. I who am one of the habitants, and live amongst them, can tell you we often discuss about you; our eyes are upon you, for it is a serious matter. I have heard some say of you, if those people do not go to heaven, as the priests say, who will? They are industrious, irreprouchable, and do a disagreeable work for the sake of God; they do harm to no one, on the contrary, they do all the good they can from love to God. People begin to awaken, I assure you, they think and talk about all this.'"

"Last summer, a woman who lived at some distance, and with whom I had in former times conversed on the subject of her soul, although she remained apparently indifferent, being now on her death-bed, sent for me. I went, and found the house full of her

relatives and neighbours, who had come to offer their assistance and sympathy. I came near without her seeing me, because her eyes were closed; when she opened them she uttered a cry of joy, and cried, 'Oh, dear Mr. R., how happy I am to see you at last! The people looked in astonishment at each other, unable to understand her feelings, but their surprise was still greater when the woman requested them all to leave the room, stating that she wished to talk with me in private, and they retired reluctantly. When left alone together the woman said to me, 'Dear Mr. R., I am happy to see you, for I know I am going to die, and I want to open to you my heart: my conscience is troubled and I want to confess to you my sins that you might tell me what to do. Oh, do you think that such a great sinner as I am can be forgiven and accepted of God?' 'My poor friend, do not you know that Christ came into the world on purpose to save the lost, and do you believe, dear woman, that you are lost?' 'Indeed I believe that I am lost, and this causes me unutterable agony; Oh, if God would only forgive!' And seizing my hands in hers and alluding to the past sins of her life, she again exclaimed, 'Do you think God will forgive my numerous sins?' 'My friend, it is for just such as you that Jesus gave his life a ransom; He has not come to save the righteous, but sinners who repent.' I spoke to her of the love of God, of faith in the merits of Christ, and exhorted her not to hesitate for a moment to trust in the Saviour, but cling to him with unwavering faith until the hour of death. The poor woman was bathed in tears, repeating several times, 'Oh, how happy I am to have met you and to have heard those things; now I can die in peace, may God be blessed!' I endeavoured to pray with her, but could scarcely speak from emotion. She was transported with joy, praising God in a loud tone, uttering such ejaculations as these: 'God be blessed! Oh what comfort, how happy I am! I was unwilling for her own sake to prolong the exciting scene; I told her she needed quiet, and I must retire. 'I may not be able to visit you again,' said I, 'but I trust that I shall meet you before the throne of God and of the Lamb! She answered: 'Oh yes, God be praised!' A week after she was no longer of this world, but I trust will welcome into the everlasting habitations him who was instrumental in bringing her to the knowledge of God."

When, in a case like this, we see a Roman Catholic at the hour of death sending for one of our missionaries in preference to the priest, we may well indulge the hope that many although outwardly entangled in the meshes of superstition, yet entertain secret convictions of the truth of the Gospel proclaimed by our missionaries.

QUEBEC.

In a city where the power of a watchful Hierarchy is almost

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supreme, and the fear of man potent amongst Romanists to damp the ardour of their search after truth, the Evangelical missionary can scarcely hope for success unless from unobtrusive and persevering efforts. If, for a while, public excitement in Quebec gathered numbers of French Canadians, sabbath after sabbath, to listen in a Protestant Church to the preaching of the Gospel in their own language, the time has come again when the servant of the Lord must "go out into the streets and lanes of the city," and invite people individually to enter the kingdom of heaven. In this spirit has Mr. Solandt continued to toil as in many years past, at his arduous post, availing himself of every opening in private and public to testify for the truth. He has held prayer meetings which were attended by a few, and as an instrumentality for having access to souls, held during last winter, an evening school in his house, which, notwithstanding the opposition of the clergy, was attended by several young French Canadians. Mr. Solandt, however, devotes but a part of his time to the city of Quebec, making frequent tours of colportage in the neighborhood, and extending them to more than a hundred miles below, along the river St. Lawrence; visiting also periodically, several converts of this Mission in the Eastern Townships. A few extracts from his journals will further describe the nature of his work:—

"I make regular calls at some houses where I have access, and read there the Word of God, which is generally listened to by many strangers besides the family. The distribution of books is limited, although now and then I dispose of a New Testament, and some tracts. The clergy, as usual, instruct their people to destroy our books, whether given or sold; yet they often work a deceitful work to themselves. For instance, a man who had received a New Testament, and loved to read it, met with much opposition on the part of his father and his wife, who, on the authority of the priests assured him that this must be a bad book. The wife took away the New Testament and submitted it to the inspection of the Jesuits, who advised her to burn it at once. She hesitated however, returned the book to her husband, stating what the Jesuits said, and urging him at least to return the Testament, if he would not burn it. But the man had learned already to value the Word of God too much to part lightly with it. Seeing his persistence, and in the full belief that this Testament was a bad one, the father, in order to convince him, procured a Roman Catholic edition, which contained also the mass and other services of the church; and trusted that this would supersede the other. But the man made another use of it, and

comparing the two Testaments, said that the first was confirmed by the other. The consequence is, that not only has his confidence in the Word of God been increased, but his wife who, at first, would have the book burned, now reads it with her husband, and they have both applied for a whole Bible.

"I have had a discussion with a Jesuit, the occasion for which was, that a Canadian convert had promised to a Romanist friend to return to the Church of Rome if the priests could prove to him from the Gospel, the Mass, Purgatory and Auricular Confession. I accompanied them to the priest, who, ascertaining the object of our visit, began, as usual, to descend against Protestants and their many sects, instead of answering our inquiries. 'Where was your religion before Luther and Calvin?' 'This is not the point for which we have come to consult with you, but since you insist so much upon it, I will say that the Bible Christianity which we profess, existed as surely before the Reformation as the face of the pioneer in the back-woods, soiled with smoke and dirt, existed before he washed himself.'" At last he consented to explain the doctrine of the Mass, and to prove Transubstantiation from a literal application of John vi., but when we remarked to him that Jesus Christ had himself told us in the 63d verse, to understand these words spiritually, he denounced us as Protestants, and therefore, infidels who disbelieve everything. I asked him, 'Do you really assert that the host after consecration becomes the real body, flesh and bones of Jesus Christ?' 'Certainly.' Do you believe then that it is eaten and digested like any other food? 'It must be.' Then you contradict the word which says, that 'God shall not suffer his Holy One to see corruption,' Acts xiii. 35, 37. The priest began to be excited and confused when a fellow Jesuit came to his rescue, by forbidding him to discuss any longer with us, and saying that such discussions were worse than time lost, and always did more harm than good. We were thus summarily dismissed, but the young man returned very much confirmed in the truth."

PARISHES BELOW QUEBEC.—During the summer Mr. Solandt made two excursions below Quebec, and visited some of the populous parishes along the River. In one of these tours he sold a Bible, and 28 New Testaments, besides disposing of a large number of tracts; a favorable result considering how illiterate the people are, and what strong prohibitions the clergy have placed upon their reading the Bible. The parishes visited are, Kamouraska, St. André, St. Denis, Rivière Ouelle and Malbaie, where the missionary went from house to house, being generally well received, and in but fewer instances than usual the subject of insult and abuse. On the way back, Mr. Solandt was for several days on board a schooner, and succeeded

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in exciting a deep interest among the boatmen and passengers for the reading and expounding of the Word of God, to which the long evenings were eagerly devoted. A French Canadian student, who was on board, seems to have received serious impressions, and visited since the house of the missionary.

EASTERN TOWNSHIPS NEAR QUEBEC.—At Inverness, Saut Rouge, St. Antoine, Warwick and Halifax, there are a few families which have withdrawn from the Church of Rome under the influence of this Mission, and who, although much scattered, are visited periodically by Mr. Solandt. Meetings are held in the houses of converts, at which the attendance has varied from 12 to 25. The visits of the missionary to these townships are hereafter to take place regularly once a month; an arrangement which cannot fail to prove beneficial to the converts, and encourage them to persevere in their profession. Lately at Halifax, a Roman Catholic schoolmaster, formerly a friar, who had been enlightened by frequent visits of Mr. Solandt, has publicly declared himself for the Gospel and opened his house for meetings; he is even anxious to be employed as a colporteur.

INDUSTRY VILLAGE.

This place being the important centre of a large French Canadian district, has been for years occupied as a missionary station, and is now in charge of Mr. Geoffroy, himself a native of the neighborhood, and a former pupil of the Institute at Pointe aux Trembles. Our young brother being of humble origin, and several of his relatives known in the place, is a living testimony amongst his countrymen, of the favorable influences of the Gospel. All the denunciations of the priests against the pernicious effects of Protestantism must vanish, when French Canadians see one of their own number raised morally, religiously and intellectually by his conversion. The Institutes at Pointe aux Trembles are therefore held in high esteem in this place, and several evince a desire to send their children to be educated there, under Protestant influence. A few pupils from this parish are now already under missionary training, while more are desirous to come, being restrained only by the threats of the clergy against their parents. Mr. Geoffroy is welcome in nearly all the houses of the village, and many delight to confer with him on religious subjects. Good has thus been effected; prejudices are removed; many are enlightened on the errors of Romanism, and need only an effusion

of the Holy Ghost to overcome the fear of man, and declare themselves openly for the Gospel.

Mr. Geoffroy writes:—

“I feel both sadness and joy in writing to you; sadness because I cannot report many conversions; joy because I feel myself encouraged, by seeing the remarkable progress made in many families towards the knowledge of the truth. I know some thirty people who really take pleasure in the reading of the Word, and are more or less enlightened upon the errors of their church. They invite me to their houses and come to mine, for the purpose of discussing religious matters; they often talk of their church as if they were Protestants, and yet the fear of man is such, that they are ashamed to own publicly their secret convictions.

“An intelligent mechanic said to me the other day. ‘Why do our priests conceal from us the Word of God, the very best of all books? Ah, it is because it teaches us the reverse of their doctrines. But I am so indignant with them for this, that I have not stepped into the confessional box for four years past, nor ever intend to confess again, unless to God, who is our great confessor, and alone can absolve men from their sins.’ A person after a long discussion told me, ‘I know very well that our priests do not teach us according to the Gospel, for I have a New Testament in my house, and on Sunday, instead of going to church to witness their mummeries, I spend the time more profitably at home in reading the book. But I wish nothing said about it, because it excites bigots against me, and I have had already trouble with them.’ Another tells me, ‘I am really at present neither Catholic nor Protestant. Not Catholic, because I trust no longer the priests, nor Protestant, because I am not sufficiently instructed in the doctrines of the Gospel, which, however, I wish to follow.’ He often calls at our house, and asks as a favor, that we should read to him a chapter from the Bible. Another still was quite rejoiced after I had explained to him how Jesus came into the world to save sinners by a gratuitous salvation, and exclaimed, ‘Why does not our church teach us these things? it cannot be built on the true foundation. Come to my house to speak of this again, especially to my wife, who is much opposed.’ How much I experience the need of praying for all these in the name of Jesus, and that the Spirit from above may be poured into their hearts, and warm them with the love of God. May the brethren help me to realize my hopes for the conversion of these souls, by uniting in fervent prayer for them, and for the blessing of God on our efforts.”

ST. ELIZABETH.

Three French Protestant families reside in this station, which draws further importance from its central position between Berthier, Industry Village and Ramsay; places to which the

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Mission extends its operations. The scattered converts and missionaries of this district having long felt the want of drawing closer the fraternal bonds that unite them, and having evinced the desire also of participating in all the privileges of a Christian profession, they invited the Rev. Mr. Wolff to preside at a conference, appointed to meet at St. Elizabeth early last spring, in order to take the first steps towards the organization of a church. The result of the conference was the formation of the "Evangelical Church of St. Elizabeth," and the unanimous call of the brethren to the Rev. Mr. Roux, to become their pastor, until such time as they can obtain a resident minister amongst them. The Church numbers 25 and the whole Congregation amounts to sixty-two. Although, from circumstances, they cannot meet often together, services now take place by regular appointments, and will, it is hoped, be an instrumentality of much good amongst both converts and Romanists.

Mr. Cornu continues to make St. Elizabeth his residence, as a centre from which he undertakes tours of colportage. He reports having met with considerable opposition in some parishes, in consequence of a circular of the Bishop, enjoining upon both priests and people, under threats of excommunication, to do their utmost against the reading of the Bible and circulation of Protestant books. Nothing daunted, by abuse and ill-treatment, Mr. Cornu urges the Word of God upon every family on his line of travel, preferring even, on one occasion, where hospitality was denied to him, and every door closed against him, to sleep without food or cover under the canopy of heaven, in order to renew the next morning his faithful exertions on the same spot.

RAMSAY.

The School maintained by the Society in this locality continues in a flourishing condition. The attendance is 35 children, 8 of whom are still Roman Catholics. Besides his school, Mr. Matthieu holds regularly religious services, which are attended not only by French converts, but also by a few families of British origin, who have but seldom the opportunity of worshipping in their own language, but who, from long intercourse with French Canadians, understand perfectly the language of the latter. According as his educational duties allow him the time, Mr. Matthieu makes missionary visits in the neighbourhood. At Kildare, a few miles from Ramsay, the Gospel is received in two

French Canadian families, one of whom has moved there from Industry Village, where they had been converted. In the other, the father is learning to read from his daughter, a former pupil of the Institute at Pointe aux Trembles; and his object in being taught is, to become able to read the Gospel for himself, without depending upon others for his search after truth. In the same neighbourhood a remarkable conversion has taken place of a girl belonging to a most bigoted French Canadian family, and who has stood, for the sake of her convictions, and without flinching, an amount of persecution and cruel treatment, on the part of her parents, without doubt at the instigation of the priest, such as to injure her health and to excite indignation wherever the circumstances of the case are known.

BERTHIER.

Obligated by the state of his health to abandon the more active duties of missionary life, Mr. Amaron, one of the earliest laborers of the Mission, has retired to Berthier, and with the assistance of his family, opened a French boarding school for English young ladies. He continues to evangelize and to make now and then tours of colportage, according to health and circumstances. He reports several occurrences of an encouraging nature.

BELLE RIVIERE.

If the members of the church and congregation at Belle Riviere are to be reckoned only from such as from proximity can attend with regularity public worship, the total number will be 76, of whom 15 are communicants. But if to those are added the converts of St. Martin, St. Andrews, East Settlement, and other localities in the neighbourhood, who attend occasionally and are under the pastorship of the Rev. Mr. Doudiet, the total number of the congregation would be much larger, amounting to some 140 from 30 different families. Again, if to these were added a number of French Canadians who, without having yet taken the decisive steps to send a letter of resignation to the priest, have already embraced more or less Protestant principles, welcome our missionaries to their houses, and attend the meetings held frequently amongst them by Mr. Ami a total of 86 families, or more than 500 souls might be reckoned as brought under the teaching of the Gospel in this district.

These facts show the importance of the effort which is now being made with the sanction of the committee to erect an Evan-

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gical Chapel at Belle Riviere, as a centre round which the converts might rally, and the wavering be encouraged to join. The Rev Mr. Doudiet has accordingly at the desire of his church continued to collect last year for this object. The building materials have already been gathered on the spot, and preparations made, at an expense of \$232; there remains disposable a sum of \$470 cash in hand, and \$231 unpaid subscriptions, or \$701 in all; but a further sum, nearly equal to this will have to be collected before the chapel, which is to cost \$1600 in all, can be completed free of debt. This special object is recommended to the liberality of the friends of the cause.

The school which Mr. Ami taught for three years was closed last summer and has not been opened since; the progress of the work and the increased demands of the field for the services of an able Catechist being so pressing that our young missionary has now to engage exclusively in the work of evangelization; visiting often distant places where the Gospel has already effected an entrance, and meetings can be held with encouraging success. The children, however, have not been left without the blessings of evangelical instruction, Madame Doudiet having opened a Sabbath School. From one of her letters we extract the following details:—

“The children of the Sabbath School whom I gather at the house of one of our brethren, have made satisfactory progress. They begin to develop themselves and to show a good knowledge of Scripture texts, and both they and their parents, who generally assist, are extremely interested in the parables and narrative portions of the Bible. The hymns which I teach them to sing are a source of much gratification to them. It is much to be regretted that the distance from one another of our Protestant families prevents all their children from being gathered and taught together in the school.

“Besides this little garden, which the Lord himself permits me to cultivate, I have frequent opportunities to speak of Jesus to people who have not known Him yet. I will give you an instance, showing the ways of God in leading people to the truth. One evening that I was sitting alone in our house, some one rapped at the door; I opened and saw a grey-haired man, who asked if I could give him hospitality. I let him in, and while he was eating his supper I endeavored to speak to him of the Saviour. I was not a little surprised when he drew from under his coat a small parcel, carefully wrapped in a handkerchief, and then took from it a book which I recognized at once as a New Testament. I asked him where he procured the book, and here is his account:—

"I am a farmer, from a parish near Quebec, where some time since I heard that there were pedlars from the old country who went about selling New Testaments and spreading a new religion entirely opposed to that of our nation. These reports have excited within me an intense desire to become possessed of this book, of which I had heard but never seen, for I felt there is a great lack in our religion. Months passed without my being able to ascertain anything more about what I was so anxious to know, until recently that I have been obliged to visit Bytown on business, from where I am now returning. As I travel on foot, I make but slow progress, and I have enquired everywhere about those Swiss, as they are called, hoping to meet some of them. Finally, the other night I slept at the house of a man, where I had the pleasure to find a New Testament, which he agreed to sell me. He informed me, besides, that if I would pass through St. Scholastique, [a parish near Belle Riviere] he thought I could be likely to find some Swiss in the neighborhood. Ever since this morning I have been inquiring where to find these Swiss, but people have laughed at me or said wicked things of them. I have knocked at your door, Madam, and since you speak on religion as I never heard any one else do, I suspect that perhaps a fortunate chance has led me to a Swiss house.

"I replied:—"My dear man, you are indeed in the house of Swiss people, or rather of Evangelical Christians, and it is not chance, but God, that has led you to knock at my door after passing so many houses. Stop over night, under our roof, and we will talk together of this Gospel, with the possession of which God has now favored you." It was apparent from his conversation that he was a total stranger to the kingdom of God, expecting salvation from good works, and I endeavored to enlighten his darkness. "You told me that when you bought the New Testament, you paid the price asked you for it?" "Yes, indeed, and to make it mine I parted with my last penny; nor am I sorry that I did." "Well, what if somebody asserted that the book is not your own, and that you must pay its price, in whole or in part, over again?" "I would, Madam, pronounce him a robber and a liar; nor would I pay a second time for a book which is my own." "Very well, why do you value less the ransom paid by Jesus for sinners than the price paid for your book? If Christ has atoned for your sins, why would you atone for them again yourself? Why imagine that after the Saviour had saved you, you have still to save yourself by good works?" This man was much struck by the declarations of God which I made him read in his New Testament, and after conversing to a late hour we knelt together to praise God and entreat his blessing upon us. The next morning our visitor seemed like another man. After worshipping together, he parted from us, overjoyed that a new and living way had been shown to him, and gratefully imploring the blessings of God upon our house."

Mr. Marie, the oldest colporteur in the field, continues to make Belle Riviere his residence, from whence, notwithstanding his advanced age, he makes frequent tours, visits Canadian houses, and distributes many Bibles, Testaments and Tracts.

ST. MARTIN.

In a section of this parish called Grand Bois, the cause of the Gospel has made such progress, that the priest, unable to check the movement, and indignant at the inefficacy of his prohibitions against Bibles, missionaries, discourses, and meetings, is reported to have exclaimed that half of the place had become 'Swiss.' Thus far, however, only three families have declared themselves Protestant by sending to the priest their resignation, the act by which they are liberated from the legal power of Romanism, in the matter of tithes and church-rates; but two more families are not far from taking the same step, while twenty more welcome the missionaries and attend the meetings which are held amongst them twice a month by Mr. Ami. The latter reports that it is not unusual for him to have to spend the whole day and half of the night in religious conversation and discussion, such is the eagerness of the people for enlightenment on the all-absorbing topic of the Gospel. As an evidence of this slow but sure progress towards the truth among the Romanists of the place, Mr. Ami relates the following late incident:—

"I called at the house of Mr. — whom I had missed at our meeting, which he generally attends, and I found that he had been sick for some time. He is an influential farmer, knows very well the Gospel, and talks fearlessly of its truths, even to the priest, with whom he feels bold on account of his social position. 'I was very ill,' he said, 'and the priest came to confess me; he found me in bed with the Testament in my hands and reading.' 'What book have you got there?' says the priest; 'It is the Gospel, Rev. Sir.' 'It is a good book undoubtedly, but you should be cautious, for it is hard to be understood.' 'Oh, I think not, I understand it pretty well, and it does me a vast deal of good.' 'You should not keep this book in your house, even if you understood it, for it is dangerous for your children, and it would be a great pity if, in a family so amiable, so well brought up as yours, any should fall into the snares of error.' 'Ah! my dear Sir, do you know that it is precisely with those bad books, as you call them, that I have brought up my family, and that if they deserve the praise you give them, it is owing mainly to the influence of the Gospel with which I will never part.' The priest said no more and hurried away. This man is perfectly enlightened, but unfortunately endeavouring for the present to serve two masters.

ST. ANDREWS.

The school opened by Mr. Noel Rondeau, at the request of several Roman Catholics of St. Andrews, has now been in operation for a little more than a year. As was expected from the first, the priest succeeded through the terrors of the church in inducing some of the parents to withdraw their children, but the powers of the confessional have not been equally successful with the rest, for several continue to send their children. The largest number of pupils attending the school has been 27, but it is reduced now to 14, whose progress is satisfactory. One of our col-porteurs, Mr. Bayargeon, resides also in St. Andrews, and labours with much acceptance amongst his countrymen, to the hearts of whom he generally finds great access. Mr. Ami also visits this station regularly, holding meetings and conversing with the people from house to house. He reports much encouragement in his labours, and states that a number of Roman Catholic families are open to the reception of the truth, and take great interest in the reading and expounding of the Gospel. One family in the neighbourhood has lately left the church of Rome, increasing to 7 the number of Protestant French families. The missionaries are much assisted in their work at St. Andrews by the active sympathy of several of their British brethren. Mr. Rondeau writes :

“ I could not say that I see any very great results of my labours in St. Andrews, but I can say that considering the short time I have been here, God has sufficiently rewarded my labours, for my school has prospered, and the influence of the Gospel has spread amongst the French Canadians of the village and neighbourhood. One family has lately made profession of adopting the Gospel for its sole rule of faith, and several, although they have not yet declared themselves, entertain the same feelings.

I have evening meetings at my house on Sundays, at one of which, two months since, a French Canadian who lives three miles from here, assisted for the first time; he has continued to attend regularly, and professes to be converted; but he has had to encounter fearful opposition on the part of the whole of his relations and friends when they found that he was immovable in his decision no longer to attend Mass or have any dealings with the priests. His wife has been much excited against him by the priest, so that he has no peace at home, and in order to save his New Testament from being burned or handed to the priest, has to deposit it for safe keeping, while away from home, with a Scotch neighbour; he has met the insults and threats of violence on the part of his relatives and countrymen, by assuring them that now, having obtained the faith of Jesus Christ unto salvation, he would not be deterred if the whole world rose against him; that

regardless of consequences he would endeavour hereafter to do with his whole heart the will of a Saviour who loved him so much as to die on the cross for his sins ; and that, instead of being frightened by hell or purgatory, he would with the Holy Virgin "rejoice in God his Saviour." His father came to see him and used his paternal authority to make him recant, but in vain. When his father asked him indignantly why he had left his church, he replied : ' because I wanted to save my soul, and I had become convinced I could not do it by remaining in the Roman Catholic Church, where the Gospel is dishonoured.' The father received a good impression from this visit, was deeply moved, and said he would no longer oppose his son, but let him do as his conscience bid him."

BUCKINGHAM.

Eight miles from the village of Buckingham, and in the woods, there is a large French Canadian settlement, where, for the last three years, Mr. Jamieson has kept open a missionary school. It was from the first well attended, and continues in a flourishing condition, reaching at present 40 scholars, 26 of whom are Protestant children, and 14 Roman Catholics. Mrs. Jamieson seconds her husband in his labours, and has opened, at some distance, a branch school for the accommodation of a few children who live too far away to join the rest. Eight French Protestant families reside in the station, the members of which are zealous in advancing their faith amongst their Romanist neighbours. Several of them now adults, have been pupils at Pointe aux Trembles. Although Mr. Jamieson holds meetings on Sunday and has a Sabbath School, the want of the regular visits of a minister is deeply felt by the converts, but cannot be met until the Society has procured the services of additional ordained missionaries. Lately a woman died, giving evidence of conversion ; she had sent frequently for Mr. Jamieson to read and pray with her, while on her bed of sickness ; she was deeply moved, and burst into tears whenever she conversed on the love of her Saviour for sinners. She parted from this world in the consoling hope of meeting again our missionary in the heavenly abodes. At her funeral, Mr. Jamieson had the opportunity of addressing serious words to a number of Romanists present.

GASPE BAY.

A visit which Mr. Tourgis had made in the summer of 1857 to this distant and isolated part of the Province, had been so much

blessed and had proved so acceptable to the French Protestant families of Jersey which have settled there, that he was urgently solicited by them to renew it, and labour amongst them during the following summer. The Committee having assented, Mr. Tourgis sailed for his destination early last spring, and after a prosperous voyage on board a French Canadian schooner, where he had several opportunities of doing good, was heartily welcomed by the few Protestants of Gaspé Bay. These are mostly Wesleyan Methodists, and as they have no minister amongst them, Mr. Tourgis, at their request, has established regular religious services, which have been attended also by many Roman Catholics. The influence of a missionary was much needed in the place,—for the Protestant families deprived of the ministrations of the Word had become lax in their religious convictions, had assimilated to Romanists, and intermarried with them, the priest exacting the promise of a Romish education for the children. The presence of Mr. Tourgis amongst them during the whole of the summer, has much checked this growing evil, and brought back the wavering and the indifferent to a sense of their duty, and turned again their thoughts towards the God of their fathers. He has spent his whole time visting, reading Scripture and preaching amongst both Protestants and Romanists, and has made several missionary excursions along the two shores of the St. Lawrence, and carried the Gospel to the fishermen, by whom he has been generally well received. A Sunday School has also been opened by him, at which 25 scholars attended. As the close of the navigation approached and would compel his return, the people who had learned to appreciate the valuable services of Mr. Tourgis, were very unwilling to part with him, and offered to pay half of his salary if the Committee would consent to let him stay amongst them; a proposition which has been cheerfully acceded to.

CANDIDATES FOR THE MINISTRY.

The Institute at Pointe aux Trembles must, from the fact of the great ignorance prevailing amongst the French Canadian population, be especially an elementary one where the first rudiments of training, such as reading and writing are chiefly taught. It is not therefore adapted to give a superior and classical education to those pupils who, after their piety and ability have been sufficiently tested, should be encouraged to study for the ministry, or to qualify themselves for teachers; these few must be gathered apart from the rest into a superior class, such as that which was taught some years ago by Mr. Wolff; or else they must be sent out of the mission to the college and the seminary. The latter alternative is the only one offered for the present to the Society, and it will be gratifying to learn that no less than six French Canadian young men, former pupils of Pointe aux Trembles are

now studying for the ministry, while a seventh is soon to follow their example; three of these are students of the School of Divinity in Geneva, Switzerland, where they enjoy the superior advantage of qualifying themselves for the pulpit in their own native language. Three generous Scotch friends of the mission—John Henderson, Esq., of Park; James Cunningham, Esq., W.S., of Edinburgh; and Alex. A. Ferguson, Esq., of Glasgow; have each assumed the support of one of these pupils, and thus endeavoured to meet one of our greatest wants—a supply of ministers. The eldest of these students, Mr. R. Duclos, is expected back before the close of the year, when he will have completed his theological education and be ready to enter immediately on missionary work. He is reported of favourably by his professors, and obtained last year a prize of 250 francs, which had been offered for the best essay on the Observance of the Sabbath, written by theological students in Geneva. Leave of absence has been granted him by the Faculty to attend divinity lectures in Edinburgh, preparatory to being licensed in the spring. The other two young men now in Geneva are Messrs. C. Dorion and G. Groulx, who sailed together for their destination towards the end of September last. The remaining three students are studying at Canadian institutions, and in the English language; Messrs. O. Labelle and O. Paquette at Knox College, Toronto; and Mr. A. Dorion in connection with the Wesleyan denomination, the latter having been previously qualified for school teacher at Pointe aux Trembles.

From the missionary journal of Mr. Labelle, as published in the Free Church *Record*, for December last, we extract the following testimony to the value of our educational Institutes. Mr. L. writes in reference to the French Canadians in Western Canada and says:—

“I believe our chief hindrance in carrying on our mission successfully is the want of a free institution, such as that at Pointe aux Trembles, to give a religious education to the French Canadian youth, an institution, in which to hold public meetings on sabbaths. This is the only way by which Pointe aux Trembles could open the door for the Gospel. It opened the door of my heart; for when I went to Pointe aux Trembles, I was a poor, deluded and benighted Roman Catholic, and after the blessed Word of God entered into my heart, I went to my father's, telling them that they were all on the road to perdition, and now, by the grace of God, they all have left Rome, with her abominations, to follow the Bible. If that institution has been so great a means to enlighten me and hundreds of others, a

similar institution here, will have similar effects under the hand of God."

ORGANIZATION OF FRENCH CANADIAN CHURCHES.

Considerable progress is reported as having been made during the past year towards a definite ecclesiastical organization amongst the converts and missionaries in our mission field, by whom the movement, it is proper to state, was originated and led exclusively; the committee being bound by the non-sectarian character of the society, not to interfere further than ascertaining that the organization was not opposed to the fundamental doctrines laid down in the 3rd article of the society's constitution. Two churches have been formed, one at St. Elizabeth, and the other at Pointe aux Trembles under the respective pastorships of the Rev. Mr. Roux and the Rev. Mr. Wolff. These ministers, however, being engaged in other missionary duties, which employ most of their time, have accepted these pastoral charges only from necessity, and until the Lord of the harvest sends labourers who can take their place and devote themselves more fully to the ministration of the Word.

The number of churches formed within our field is thus raised to four, with a membership of 95 communicants. Several converts, too far removed to unite with any of these churches, it is hoped, will also be gathered into additional ones, whenever ministers can be procured, by whom the pastoral relation so indispensable to new disciples of the Gospel, may be established.

These four churches, feeling the necessity of strengthening between themselves the bonds of Christian unity, appointed delegates, who met and constituted themselves a Synod at Pointe aux Trembles on the 21st of June last, when it was unanimously resolved to seek affiliation with the Union of the Evangelical Churches of France, and a Constitution similar to theirs was adopted. A reference to the Report of last year will show that this important step had been anticipated and approved of by the Committee in so far as their concurrence was requisite. The Synod of the Evangelical Churches of France, held at Vigan, last August, has responded favourably to the application of the Canadian Churches, and by a unanimous vote affiliated them to their own ecclesiastical body. May this evangelical union of Canada and France, amongst brethren of the same nationality and the same language, be blessed to both; and may they perpetuate

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the remembrance of their Huguenot ancestors by showing the same spirit, and the same devotedness to the cause of Christ.

FINANCES.

The total income of the Society has been \$10,048,94, of which \$1,561,11 was received from Great Britain, \$944,50 from the United States, \$11,74 from Switzerland, \$7,531,59 from Canada, Montreal alone contributing \$2,470,69. The total expenditure, exclusive of last year's debt, has been \$10,008,35, which nearly balances the receipts. At the last annual meeting the debt of the society was £404, 2s., or \$1616, 40 ; and although at different times during the year it rose to a considerably greater amount, it is at present about the same, viz : \$1,575,81.

Thus the year closes on the Society with the same financial burden as when it opened, which is a most serious hindrance to the welfare of the mission. If all the friends of the society could understand the depressing effects produced upon the mission by an empty treasury ; if they could witness the suffering entailed upon the household of many a faithful missionary, when his scanty allowance, indispensable to purchase the necessaries of life, is withheld from him ; or if they could share in the anxiety of those whose duty it is to provide for the daily wants of the Institutes at Pointe aux Trembles ; or again, if they themselves could be placed in the painful position of refusing to a deserving French Canadian youth admission into these missionary homes, they would undoubtedly devise more liberal things, and be prompted to make greater sacrifice, for the support of this work, so important to the spread of Christ's kingdom in this land.

Many of our friends have felt the force of these considerations, and exerted themselves to relieve the Society. We would particularly refer to a special effort to pay off the whole debt without thereby interfering with the regular income of the Society, made at the suggestion of James Cunningham, Esq., of Edinburgh, when recently in this country, and towards which he promised \$200. Including the above, \$1,060 have been pledged, contingent upon the total debt being paid off ; so that \$515 is required to be made up in order to secure the whole. Shall not such a call be promptly responded to, so as to set the Society at once free from pecuniary embarrassments ?

One of the first acts of the Committee, after the last Annual Meeting, was the appointment of a collecting agent, none having

been in the field for nearly a year before. The Rev. W. Clarke, an excellent and tried agent in former times, who, on account of impaired health, had resigned his post, was induced to collect for three months through Canada West, in behalf of the Society. Afterwards, the Rev. R. Robinson accepted the place of General Agent, and collected for nine months in various parts of Canada and the United States. Finally, the health of the Rev. W. Clarke being much improved, if not fully restored, he has acceded to the request of the Committee, and is now on his way to visit Great Britain in behalf of the Society. He is warmly recommended to the aid and sympathy of Christian friends in Great Britain.

The Committee have again to express their grateful acknowledgements to the Synods of the Presbyterian Church of Canada and of the United Presbyterian Church—and to the Association of Congregational churches, for collections in aid of the Society.

Our best thanks are also due, as on former years, to the Auxiliary Committees in Glasgow and Edinburgh, and to other associations who have continued their efficient co-operation. The account current of our respected friend J. D. Bryce, Esq., and the lists of contributions, will be found in the proper place. The report of the Montreal Ladies' Association has been already largely extracted from.

CONCLUSION.

A summary view of the reported operations of the Society during the past year is very encouraging, and shows at most points a marked progress in the propagation of the Gospel, and its influences amongst the French Canadian population. The number of missionaries permanently and actively engaged in the work of this mission is 25, besides the converts and pupils of Pointe aux Trembles occasionally employed in tours of colportage. French Tracts, Bibles and New Testaments have been widely circulated.

The pupils who have been taught during the year in the Institutes at Pointe aux Trembles, number 121, and besides these 160 children have received the benefit of evangelical instruction in four schools at other stations, making in all 281. Two additional churches have been formed, and the ecclesiastical organization of the mission churches is placed on a firmer basis. The religious meetings held in various parts of the country

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by our missionaries have become more frequent from greater willingness on the part of the people to listen to the Gospel, and the usual attendance at these meetings cannot be estimated at less than 500. Finally the number of young French Canadian converts of this mission preparing for the ministry has doubled, being now six, and thus raises great hopes of future blessings amongst their countrymen. However, the success and the influence of the mission amongst French Canadians should not be judged of solely from results that can be placed in a statistical form, for there proceeds from the Gospel and its doctrines so widely cast abroad, through the instrumentality of preachers, colporteurs, and the Institutes, a spiritual impulse working slowly important changes in the minds of a large part of the French population. If the number of those who have withdrawn definitely from Rome to make a public profession of Protestant Christianity is comparatively small, the number of those who have lost confidence in the idolatrous practices of their church, and her pernicious doctrines, is considerable ; and shows that the faithful and persevering protest of our missionaries against Romish error has borne its fruits. Never before have the clergy and hierarchy made such incessant efforts, through the press, the pulpit, the confessional box, and religious confraternities, to retain a spiritual despotism, the wane of which they not unfrequently deplore in public.

Now, therefore, more than ever is the time for the friends of French Canadian Missions to rally for vigorous effort, so that the advantages gained may be followed up, and the doors which, through great labour and many trials have been opened to the Gospel, may be widened. Nearly a hundred years have now passed away since the Providence of God placed Lower Canada under a Protestant government, and opened to American and British Christians, access to her Roman Catholic people. May this sacred trust, so long neglected, be now understood and assumed by all the evangelical Christians of Great Britain, the United States, and especially Canada. It is in seeking to bless others that they will be blessed themselves ; and by carrying the Gospel to their unenlightened French Canadian brethren, that they will approve themselves the disciples of Him whose last order was, "Teach all nations, to observe all things whatsoever I have commanded you ; and lo, I am with you always, even unto the end of the world."

TREASURER'S ACCOUNT.

The French Canadian Missionary Society, in Account Current with James Court, Treasurer.

Dr.

To paid expenses of Educational, Evangelization, and Colportage Departments, viz :—

1. EDUCATION.

Pointe aux Trembles Institute, Boys' School, support of pupils, house expenses, fuel, stationery, &c., salaries of Principal and Teachers.....	\$2,669 97	
Do do Girls' School.....	1,554 77	
Schools at other places, salaries of Teachers.....	1,080 64	
	<u>5,305 38</u>	\$5,305 38

2. EVANGELIZATION.

Grant to Churches at Belle Riviere and Montreal towards support of Pastors.....	\$308 00	
Rev. P. Wolff, proportion of salary.....	400 00	
Travelling Expenses in visiting Stations of Rev. Messrs. Wolf & Roux.....	47 87	
	<u>755 87</u>	\$755 87

3. COLPORTAGE.

Salaries and Travelling Expenses of Messrs. Amaron, Solandt, Van Bueren, Tourgis, Geoffroy, Cornu and Marie, Catechists and Colporteurs.....	\$1,660 69	
To paid printing 7000 copies Annual Report, and two issues Missionary Record, 5000 each, Circulars, &c.....	\$302 22	
Office Rent, Fuel, &c.....	135 20	
Expenses of Anniversary, Postages, Discounts Freight, &c.....	133 98	
	<u>571 40</u>	\$571 40
To paid Salary and Travelling Expenses of General Agents.....	\$1,115 14	
Do. do. General Secretary.....	600 00	
	<u>1,715 10</u>	\$1,715 10
To balance from last report, due Treasurer.....	\$1,640 40	
	<u>11,648 85</u>	\$11,648 85

Cr.

By received Contributions, viz :—		
Canada, (of which Montreal \$2,470 00).....	\$7,531 59	
United States.....	944 60	
Great Britain, viz :		
Glasgow Committee.....	\$862 02	
Edinburgh Ladies' Committee.....	383 19	
Miscellaneous.....	315 90	
	<u>1,561 21</u>	
Switzerland.....	\$11 74	
	<u>10,048 94</u>	\$10,048 94
Balance due Treasurer.....		\$1,575 81

E. E. Montreal, January 27th, 1850.

Audited and found correct.

H. VENNOR, }
J. H. MATTLAND, } Auditors.

JAMES COURT, Treasurer.

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CONTRIBUTIONS FROM GREAT BRITAIN.

GLASGOW COMMITTEE:

The French Canadian Missionary Society in Account
with J. D. BRYCE, Treasurer.

Dr.

To Paid Drafts of Parent Society£161 2 5

Cr.

By Balance on hand, 3rd December, 1857.....£69 10 9
 " Received from Ladies' Committee Collections, 1858 56 2 6
 " Received Collections, 1858. per list below..... 139 6 2
 " Balance of Interest..... 0 6 8

£285 6 1

Balance due Society.....£104 3 8

E. E. Glasgow, December 31, 1858.

J. D. BRYCE, Treasurer.

N. B.—The above balance has been drawn for, making the total receipts for 1858, from Glasgow, £195 16 11, sterling, less £20 included in last year's account, leaving £175 16 11, sterling, or \$863 02.

Elgin Place Chapel, per		J Fleming	£0 5 0
John Gray	£1 0 0	H Brown, Jr	0 10 0
Campbell U P Church	5 0 0	J Allan	2 0 0
John Henderson	10 0 0	Alex Allan	1 0 0
J Wright	2 0 0	J & R Wilson	1 0 0
G Martin	1 1 0	M Muir & Sons	1 0 0
Alex Turner	1 1 0	T Bishop	0 10 0
M Rowan	1 0 0	G L Walker	2 0 0
John Bell	1 0 0	Andrew Mitchell	1 0 0
M Bell	1 0 0	Wm Govan	1 0 0
J Playfair	5 0 0	J H Young	2 2 0
W McLaren, Sons & Co	2 2 0	J J Wright	1 1 0
D Anderson	1 1 0	John Ferguson	1 1 0
John Anderson	1 1 0	R Whyte	1 1 0
Alex Anderson	1 0 0	D Black	0 10 6
Sir J Anderson	2 0 0	W Sommerville	1 1 0
A M Adam	1 1 0	A Naismith	0 10 6
J & R Young	1 1 0	A & J McKeand	1 1 0
James Burns	5 0 0	James Wilson	0 10 0
N Stevenson	5 0 0	G Smith & Sons	3 3 0
W Kidston & Sons	5 0 0	J McDowall	1 0 0
A Cathbertson	1 0 0	Stewart & McDonald	2 2 0
J Keyden	2 0 0	Walter Gray	1 0 0
W P Paton	2 0 0	John Jamieson	1 0 0
J J Muir & Co	1 1 0	R Moody	1 0 0
J Leadbetter & Co	1 1 0	Alex Fyfe	1 0 0
J Crum	1 1 0	Colin Brown	0 5 0
W Wilson	1 0 0	W J Davidson	1 1 0
Wm Crichton	1 0 0	S W Robertson	0 5 0
Blackie & Son	2 0 0	Alex Laird	0 7 6
J D Bryce	5 0 0	T Denniston	0 10 0
G Burns	2 0 0	Black & Wingate	0 10 0
W G Mitchell	2 2 0	W B Ogilvie	0 5 0
A Fullerton	0 10 6	Edmiston & Mitchell	2 2 0
James Mitchell	3 0 0	F Orr and Sons	1 1 0
Thomas Mitchell	2 0 0	H Gourlay & Co	1 1 0
J & W Campbell & Co	10 0 0	R Freeland	1 1 0
Hugh Brown	2 2 0	P Playfair	5 0 0
M Pettigrew	0 10 6	Wm Church, Jr	0 5 0
Ewing & Co	0 10 0	John Church	0 2 6
M McCallum	0 5 0	J D Bryce's Sabbath	
J Wallace	0 10 6	Class	2 0 2
G Ure	0 10 6		
R Richardson	0 10 0		
			£139 6 2

Glasgow Ladies' Association, in aid of the French Canadian Missionary Society.

List of Contributions, 1858.

Mrs Dr. Ritchie	0 5 0	Mrs John Smith	0 5 0	Mrs John-ton	1 0 0
Mrs Gilmour	0 3 0	Miss Finlay	0 5 0	— Runtou	0 2 6
A Friend per do	0 2 0	Mr A McArthur	0 10 0	Miss Ronald	0 5 0
Lady Anderson	1 0 0	Mrs McArthur	0 5 0	Mrs and Miss Brown	0 5 0
Mrs A Henderson	0 5 0	Miss McCallum	0 5 0	Miss Moody	0 2 6
Miss King	0 5 0	Misses Dougall	0 10 0	— Turnbull	0 2 6
Mrs M Dowal	0 10 0	Mr John Wilson	1 0 0	Mrs Baird	0 5 0
— Brown	0 5 0	Mrs J Galloway	0 5 0	Miss Denny	0 5 0
— Craikshank	0 2 6	Mrs Stewart	0 5 0	Mr Brock	0 5 0
— Neilson	0 2 6	Mr Munie	0 2 6	Mrs Davie	0 2 6
— P Walker	0 3 6	Mrs Ferguson	0 2 6	Mr Davie	0 5 0
— J Aitken	0 5 0	Miss Moir	0 2 6	Miss Brock	0 2 6
— Park	0 5 0	Mrs Dr Wilson	0 2 6	Mrs Kelso	1 0 0
— Crooks	0 10 0	— Heggie	0 2 6	— J Wilson	0 5 0
— J R Stewart	0 10 0	Friends at Hamilton	0 17 6	Mr Napier, 2 years	0 5 0
— Henderson	2 0 0	Friends per Miss Hervey	1 17 0	Mrs Steel	0 2 6
Miss Henderson	1 1 0	M's Barnhill	0 2 6	A Friend	0 1 0
Mrs Struthers	0 5 0	Mr Fraser	0 5 0	Mr J Marshall	0 2 0
— Robertson	0 5 0	Mrs James Dalgleish	0 5 0	Moncrieff, Paterson,	
— McKay	0 5 0	Miss Mackean	0 5 0	Forbes & Bar	1 0 0
— R Fleming	1 0 0	Mrs Napier, Shandon	1 0 0	D Bryce	0 5 0
— A Walker	1 0 0	Mr Middleton	0 5 0	Miss Pattison, Wood-	
A Friend, per Mrs Gil-		Mrs Dr Henderson	0 2 6	lands Terrace	0 10 0
mour	0 2 6	Mrs Dr Anderson	0 2 6	Mrs Black, Hill Street	0 2 6
A F Stoddard	1 0 0	— Graham, London	0 2 6	Mr Gray	0 2 6
Mrs James Laing	0 10 0	— Lang	0 2 6	Miss Barnhill	0 2 0
Miss E Smith	0 5 0	— Burns	0 10 0	Per Miss A Church	1 0 0
Mrs Stoddard	1 0 0	— McKinlay	0 10 0	Mrs Murray, Senr	0 5 0
Mrs Miller	1 0 0	Mrs Robertson	0 5 0	— Dr Watson	0 5 0
A Friend	0 5 0	— Amot	0 2 6	— Muirhead	0 5 0
Mrs Daggett	0 5 0	— Bell	0 2 6	— Laurie	0 5 0
A Friend	0 2 0	— Corbet	0 2 6	— Broom	0 2 6
A Friend	0 1 0	— Miss Laddell	0 5 0	— Laidlaw	0 5 0
F W S	0 1 0	Mrs McDougall	0 5 0	— Murray	0 2 6
J B D	0 5 0	— Henuerson, Mill-		— Islay Burns	0 5 0
W W D	0 1 0	brae	0 5 0	Miss Burns	0 2 6
Mrs H Baird	0 5 0	Miss Ewing	0 1 0	Mrs J W Muirhead	0 2 6
Mrs Cockshot, Liver-		Mr William Kidston	1 0 0	— Davidson	0 5 0
pool	0 5 0	Miss Kdston	0 5 0	— J P Fleming	0 5 0
Mrs Miller	0 10 0	— Spens Munro	0 5 0	— G L Walker	0 5 0
— Machen	0 5 0	Mrs Charles Kidston	0 5 0	Miss Walker	0 3 0
Miss Sliman	0 7 6	— Wingate	0 5 0	Mrs Andrew Robertson	0 2 6
Mrs F Baird	0 2 6	Miss S Muir	0 5 0	Miss Carfrae	0 2 6
— G Brown	0 5 0	Mrs McClure	0 5 0	Mrs A G Hunter	0 5 0
— MacNab	0 2 6	— Muir	0 5 0	— R Angus	0 10 0
Miss Paterson	0 2 6	— Playfair	0 2 6	— Rob. Mason	0 2 6
— Jane Sliman	0 3 0	Mrs Duun	0 2 6	— G. Stevenson	0 2 6
Mrs Peebles	0 2 6	Miss Cuthbertson	0 2 6	— Ferguson	0 5 0
— Hugh	0 5 0	Mrs D Macintyre	0 10 0	— Fraser	0 2 6
Hugh Heugh, Esq	0 10 0	— Buchanan	0 5 0	Miss J Pinkerton	0 5 0
Mrs Hervey	1 0 0	— Blackie	0 5 0	Mrs James Lumsden	0 5 0
— Campbell	0 10 0	Mr J Freebairn	0 5 0	Miss M Pinkerton	0 5 0
— C McKenzie	0 10 0	Mrs W Freebairn	0 2 6	A Friend	1 0 0
Mr T Wyld	0 10 0	— J Macintyre	0 5 0	Miss Pinkerton	1 0 0
Mrs McEwan	0 5 0	— Greig	0 2 6	Mrs Scott, Kelly	0 10 0
Mrs Hutton, Calderbank	0 5 0	Miss Kidston	0 2 6	— W Inglis Scott	0 5 0
Miss Buchanan	0 5 0	Mrs F Drew	0 7 6	Miss Scott	0 2 6
Mrs Walker	0 5 0	— Dale	0 2 6	Per Mrs Mason	0 5 0
— Haldane	0 3 0				

The Edinburgh Ladies' French Canadian Missionary Association.

Collected by Hon. Mrs. Mackenzie, Moray Place, £8 7s 6d, viz :		Capt Grove	0 10 0	Collected by Mrs. Macindoe, £8 18s 10, viz :	
Hon Mrs Mackenzie,	2 0 0	Miss Dalrymple Hay	0 5 0	Miss Kelly, Helens-	
Miss Mackenzie	1 0 0	Dr Balfour	0 5 0	burgh	1 0 0
Miss Pennel Mackenzie	1 0 0	Misses Carnegie	0 15 0	Misses Abercrombie	0 10 0
Miss Hunter Blair	1 0 0	Collected by Miss Dunlop, £4 10. viz :		Mrs John Thomson	0 10 0
Mrs Thomson, of Ban-		Mrs Young	1 0 0	Work done	0 6 10
shory	1 0 0	Mrs Robert Young	1 0 0	Mrs Briggs, St An-	
Mrs Arthur Fraser	0 10 0	Mrs Cunningham	1 0 0	draws	1 0 0
Miss Fraser,	0 2 6	Miss Hunter	0 10 0	Miss Pattison	0 6 0
		Miss Dunlop	1 0 0		

Mrs Greig
draws
Miss Hunn
Misses W
Henry Calle
Miss Menzi
M G S
Wm Black,
Mrs Fraser,
wick
Mrs Smyttan
A friend
Mrs Irving
Miss Gump
Mrs Biggar
Miss Wright
Miss Faithfu
Mrs Roberts
Mrs Wm Bu
Miss Callend
14 Bruntsfiel
Mrs Allan
Miss Goodlet
Mrs Prentice
Mrs Willoug
Mrs Walker
Mrs John An
Smaller sum
Collected i
Dickson,
£4, viz :
Thos Coats, I
Peter Coats, I
John Syming
James Polloc
Mrs M Muir
Mrs Robertso
Collected by
Scott, £1
viz :
Late Miss W
Miss McK
Robt Romane
Walter Sibbal
Miss Scott
Mrs McMicken
A friend to th
Mrs and John
Miss Munro
Miss Norvelle
Miss Cheape
Miss Bertrame
Mrs Watson
Miss Farquhar
Mrs Littlejohn
Dr K Greville
James Watson
Adam White
Robt Smellie
Free Ch S S, I
Miss McFarlar
Mrs Parker
Miss Sibbald
Miss Cunningham
Miss Smith
Miss Borthwick
Miss Reid
Miss Stewart
Misses Carson
Miss Ross
Mrs Curll
Mrs D Dickson
Mrs Cunningham
Mrs White
Mrs T Bonar
A kind friend
Cause
Two Friends

Mr Leadbetter	0 2 6	W K Coubrough	1 1 0	Major General Anderson, R A	1 0 0
Mr Balmer	0 2 6	John Burboin	1 1 0	Rev G D Cullen, Esq.	1 0 0
Mr Porteous	0 2 6	John Cropper	2 2 0	Jesmond House	1 0 0
Mrs Kennedy	0 2 0	Alex Gillespie	1 1 0	Burdon Sanderson, Esq.	1 0 0
Mrs Weddle	0 1 6	Bryce Allan	2 2 0	near Newcastle, per R Haldane, Esq.	6 0 0
Miss Stark	0 1 6	<i>Edinburgh</i> , Collected per Robt, Haldane, Esq.			
Mrs Mein	0 1 6	£12 viz :			
Miss Bruce	0 1 0				
Mrs Boyd	0 1 0				
Mrs Nisbet	0 1 0				
Mrs Bowman	0 1 0				
Miss Knight	0 1 0				
Mrs Brown Douglas	1 0 0				
Mr F Anderson	0 2 6				
Dr McLagan Berwick	1 0 0				
Collected by Miss Hine, £3 14 9 viz :					

Rev D T R Drummond	0 10 0	Hartford, Conn, S S Ward	50 00	Cash	1 00
Mrs Keith	0 5 0	<i>Lewisston, New York.</i>			
Miss Wishart	0 5 0	John Fleming	2 00	A Smallwood	5 00
Miss Clarke	0 2 6	<i>Lockport, New York.</i>			
Mrs Clarke	0 2 6	Robert Potter	1 00	A Thomas	1 00
Mrs Gibson	0 2 6	Edward Graves	1 00	R W Holman	4 00
Mrs McLean	0 5 0	Mrs Fitch	1 00	A Friend	1 00
Mrs Wright	0 10 0	Dr Fassett	1 00	Do	1 00
Miss Milken	0 2 6	Collection in Congregational Church			3 02
Mrs Watson	0 2 6	<i>Niagara City, New York.</i>			
W F Burnley, Esq	1 0 0	James Watson	2 00	A Friend	2 00
Miss Home	0 2 6	In small sums	50	N Willis	1 00
Misses Rutherford	0 3 0	<i>New York</i> , John Mayer	1 00	Mrs T D Willis	1 00
Interest per Bank £81 0 18					
Deduct expenses for Collecting and Postages, &c 2 8 10					
Sterling £73 14 10					
Is Currency \$383 19					

MISCELLANEOUS.

<i>Bedford</i> , Collected by Capt Young, £19 8s 6d, viz :	
Rev E Dalton	2 0 0
Mrs Banner	0 5 0
Mrs Adml Tucker,	0 10 0
TH Graham, Esq	2 0 0
Miss Thompson,	0 2 5
Mrs Greig	0 10 0
W A Soames, Esq	5 0 0
Mrs Holcombe,	1 0 0
Sir Culling E Eardley, Bart.	2 0 0
Leut Col. J Young	1 1 0
Leut W F Young R N	1 0 0
Capt H Young	2 0 0
Do Donation	2 0 0
A Lady from England, by W Lunn	2 0 0
<i>Aberdeen</i> , Bible Society, per Alex Leslie, Esq 15 0 0	
<i>Liverpool</i> , Collected per Bryce Allan, Esq., £16 14s, viz :	
Macie & Sons	1 1 0
George Taylor	1 0 0
H J Harris	1 0 0
Kenneth Dowie	1 1 0
Robert Rankin	1 1 0
Thomas Matheson	1 1 0
Thos H Holderness	1 1 0
A Fairrie	1 1 0
Wm Crossfield	1 1 0

CONTRIBUTIONS FROM CANADA.

<i>Montreal</i> , Estate late Geo Donald		24 00	B Lyman	10 00
S W Abbot, per Mr Childs		10 00	A Savage	10 00
Mr James Dawson		4 00	Clark, Winks & Co	10 00
D.		4 00	Corse & May	10 00
G W Hoyle		0 87	E K Green	10 00
Legacy from the late Mrs Wm Smith, per Mr John Smith		12 00	Alex Walker	10 00
Mrs E Prentice, 2d donat'n		2 00	D Davidson	10 00
L Claudel		2 00	Thos Paton	10 00
An American friend, per Miss Lyman		60 00	A friend	10 00
A friend per Mr Court		2 00	Hon Peter McGill	10 00
Two friends per do		2 00	J G McKenzie	1 00
Hugh Boyd		2 00	D P Jones	10 00
Rev H Wilkes, D D		5 00	Chas Alexander	10 00
Rev W Taylor, D D		4 00	John Dougal	10 00
Rev J B Bonar		4 00	Gilmour, Thompson & Co	8 00
Cote Street Free Church		8 00	J H Maitland	8 00
Do Sabbath School		34 37	Wm Murray	7 50
Collected by Messrs. S Foster and J. Louson, in the West Ward, \$834.75 viz :			J Sterling	6 00
Robt Anderson		50 00	James Morrison	5 00
James Court		40 00	Wm Laing	5 00
Joseph Mackay		20 00	John Leeming	5 00
James Ferrier		2 00	James Grant	5 00
J C Becket		20 00	Thos Morland	5 00
Henry Lyman		20 00	Elliott & Co	5 00
S Foster		10 00	Geo Brush & Son	5 00
			James Mathieson & Son	5 00
			Wm McMaster	5 00
			J McDougall	5 00
			H Seymour	5 00
			H H Whitney	5 00
			John Brown	5 00

Thomson,
Edward M
Wm Steph
N S Whit
Cash
R R & Co
J & J Mill
George Ha
James Joh
R Graham
E Atwater
John Lovel
James Torr
A Urquhar
J G censh
R D Collis
John Gard
McDougall
James Scott
Henry Ven
Laird Paton
Gibb & Co
Robt Cassel
Wm Learn
J McLennan
James Mitc
John Mitche
Hugh Allan
Robt Camp
M S Seymac
G W Camp
James Bayl
Stewart & V
Stirling & V
John Frothi
Wm Lunn
Wm Hobbs,
C F Smithe
John Torran
Chas F Low
Harrison Ste
A Galt
Alex Milloy
John Lewis
J Caldwell
R S Oliver
Thomson &
Wm Harring
B Brewster
J Butters
H A Nelson
Wm S Child
Francis Ruff
B Dawson
J Hilton
C Brewster
McDowell &
Henry Morg
F E Grafton
Cash
Clark & Ben
R & A Mille
Jacob Dewit
E C Tuttle
James Roy
Wm H Clare
J Peck
J Fairbairn
Robt Adams
James Walk
J W Winn
Cash
George Stepl
J M Ross
Stevenson &
H Thompson
Robert Muir
J B M Chipn
R McCulloch

	Thomson, Claxton & Co	5 00	Wm Campbell	2 00	George Mochrie	5 00
1 0 0	Edward Mackay	5 00	Edw Vennor	2 00	J Raitray	5 00
	Wm Stephen	5 00	J Roper	2 00	F W Torrance	5 00
1 0 0	N S Whitney	5 00	James Arthur	2 00	James Logan	5 00
	Cash	5 00	H M H A	2 00	John J Day	4 00
	R R & Co	5 00	E McLennan	2 00	T B Anderson	4 00
5 0 0	J & J Miller	5 00	J G Shipway	2 00	S J L	4 00
S 5	George Hagar	5 00	Edw Wright	2 00	Joseph N Hall	2 00
	James Johnson	5 00	G Hagar, & Co.	2 00	S & W J Holmes	2 00
	R Graham	5 00	Foley & Co.	2 00	R Morris	2 00
	E Atwater	5 00	James Robertson	2 00	A McGilbon	2 00
	John Lovell	5 00	R Irwin	2 00	J McCulloch	2 00
1 00	James Torrance	5 00	J C Watson	2 00	Cash	2 00
5 00	A Urquhart & Co	5 00	T M Bryson	2 00	Cash	2 00
1 00	J G eenehields & Co	5 00	James Gordon	2 00	R Stewart	2 00
	R D Collis	5 00	Andrew Allan	2 00	John Fraser	2 00
4 00	John Gardner	5 00	S Senior	2 00	Thos Mussen	2 00
1 00	McDougal Brothers,	5 00	James Goudie	2 00	George W Reid	2 00
1 00	James Scott	5 00	Clark Fitts	2 00	Cash	2 00
2 00	Henry Vennor	5 00	George Steele	2 00	Cash	2 00
10 00	Laird Paton	5 00	Joseph Blundell	1 50	Cash	2 00
1 00	Gibb & Co	5 00	Cash	3 00	Cash	1 25
5 00	Robt Cassels	5 00	George Thompson	1 00	J McDuff	1 00
2 00	Wm Learmont	5 00	Cash	4 00	John Palmer	1 00
1 00	J McLennan	5 00	J Scholes	1 00	J & T Bell	1 00
50	James Mitchell	5 00	J S	1 00	John Henderson	1 00
1 00	John Mitchell	5 00	W C Menzies	1 00	T A Evans	1 00
3 00	Hugh Allan	5 00	J Date	1 00	S R Evans	1 00
1 00	Robt Campbell	5 00	Alex Murphy	1 00	Cash	1 00
3 00	M S Seymour	5 00	Geo Van Buskirk	1 00	J Parkin	1 00
3 00	G W Campbell, MD	5 00	J Davidson	1 00	Cash	1 00
1 00	James Baylis	5 00	G F Prowse	1 00	J Thompson	1 00
1 00	Stewart & McIntyre	5 00	J W	1 00	D T Irish	1 00
5 00	Stirling & Williamson	5 00	E Pickup	1 00	H C Doane	1 00
2 00	John Frothingham	5 00	G A Holland	1 00	T J L	1 00
1 00	Wm Lum	5 00	James Creighton	1 00	B Hill	50
50	Wm Hobbs, junior	5 00	G Ringland	1 00	Cash	50
1 00	C F Smithers	5 00	Wm King	1 00	W Rice	50
1 00	John Torrance	5 00	R R Clarke	1 00	Cash	50
1 00	Chas F Low	5 00	D Mann	1 00	Collected by Messrs. D.	
1 00	Henry Stephens	5 00	J Carson	1 00	Ferguson and J. Hol-	
1 00	A Galt	5 00	John Burns	1 00	day, in St. Ann's Ward,	
1 00	Alex Milroy	5 00	E K	1 00	\$54.50, viz:	
1 00	John Lewis	4 00	W Seath	1 00	Ira Gould	10 00
	J Caldwell & Co	4 00	W McBride	1 00	A & D Ferguson	8 00
	R S Oliver	4 00	Cash	1 00	Aiken & Morrison	5 00
10 00	Thomson & Minchin	4 00	A Friend	1 00	Wm Watson	4 00
10 00	Wm Harrington	4 00	G Lomer	1 00	Wm Johnston & Co	4 00
10 00	B Brewster	4 00	M Buck	1 00	James Holiday	4 00
10 00	J Butters	4 00	D Blair	1 00	Geo Brush	3 00
10 00	H A Nelson	4 00	John Nicol	1 00	John Campbell	2 00
10 00	Wm S Childs	4 00	G W K	1 00	Wm Rodden	2 00
10 00	Francis Rufford	4 00	T E	1 00	Walter Benny	2 00
13 00	B Dawson	4 00	J & T Douglas	1 00	Jones & Black	2 00
10 00	J Hilton	4 00	G A Sargison	1 00	A W Ogilvie & Co	2 00
10 00	C Brewster	4 00	Wm Pennington	1 00	J E Jaques	2 00
10 00	McDowell & Atkinson	4 00	Wm Smyth	1 00	J Esplin	1 00
1 00	Henry Morgan	4 00	—McNiven	1 00	John Bell	1 00
10 00	F E Grafton	4 00	D Pitbeam	1 00	John Smith	1 00
10 00	Cash	4 00	T M Rodden	1 00	A Friend	50
Co	Clark & Bennet	4 00	In small sums	4 75	Cash	50
8 00	R & A Miller	4 00	Collected by Messrs. R. Hol-		A Friend	50
8 00	Jacob Dewitt	4 00	land and W. Moodie in the		Collected by Geo. Childs	
7 50	E C Tuttle	4 00	East Ward, \$249.25, viz:		and R. Holland, in St.	
6 00	James Roy	3 00	Cash	50 00	Lawrence Ward, \$62.57,	
5 00	Wm H Clare	2 00	W Moodie	20 00	S W Abbott	10 00
5 00	J Peck	2 00	John Plimsol	10 00	Geo Rogers	5 00
5 00	J Fairbairn	2 00	John Redpath	10 00	James Hilsley	10 00
5 00	Robt Adams	2 00	D Lewis	10 00	D Holmes	6 00
5 00	James Walker	2 00	Richard Holland	10 00	John Smith	5 00
5 00	J W Winn	2 00	Savage & Lyman	10 00	Geo Childs	5 00
5 00	Cash	2 00	George Browne	10 00	W D McLaren	4 87
m	George Stephens	2 00	A W Hood	10 00	Warden King	3 00
5 00	J M Ross	2 00	Alex Morris	8 00	James Simpson	2 00
5 00	Stevenson & Sutherland	2 00	Foulds & Hodgson	6 00	Robt Taylor	2 00
5 00	H Thompson	2 00	P Redpath	6 00	W W Morrow	2 00
5 00	Robert Muir	2 00	McDonnough, Muir & Co	5 00	John McDonald	2 00
5 00	J B M Chipman	2 00	John Wood	5 00	Joseph Wray	1 00
5 00	R McCulloch	2 00	Cash	5 00	W D Stroud	1 00

J D Adams	1 00	Lochiel, John McDougall	1 00	Orillia S Schl, Boys' class	2 30
James Morice	1 00	Seneca, Rev Dr Ferrier	4 00	" " Girls' "	1 62
Dr Reddy	1 00	St Andrews, Mrs Matthew		St Catharines	17 25
T D Jones	1 00	Burwash	1 00	Port Dalhousie	11 02
		Collected by the Rev A Henderson, \$25.63, viz :		Boston, U C, Knox's ch	16 00
Pointe aux Trembles, Mrs		Hugh Robertson, Esq	10 00	Bristol	7 25
Corse through Mr Richard	5 00	Rev Archd Henderson	5 00	Gloucester	11 50
Eramosa, Cong Ch per Rev		Mrs Henderson	1 00	Harrington	6 00
E Barber	4 00	Mr Edward Clare	1 00	Pictou	9 54
Brantford, Ignatius Cock-		Mr Alexander McLachlan	1 00	Elora	8 00
shut	60 00	Smaller sum	0 50	Cornwall	9 00
do Mrs Cockshut	40 00	Collected on the Riviere		Ashburn	4 00
Galt, Knox's Church per		Rouge and neigh-		Utica	2 60
M C Lutz	35 60	bourhood, by Mrs D		Nassagaweya	8 00
Quebec, Chalmers Church		McEwan and Miss		Owen Sound, Chalmers' ch	2 60
Clarke, Ladies Un Pr Cong		Helen McMartin :		Colborne	2 50
per Rev Geo Lawrence	9 00	Mr James Clark	1 00	Lachute	10 00
per W Cassels'	40 00	Mr Wm McEwan	1 00	Barrie	1 22
Inverness, J Smith per E		Mr Martin McMartin	1 00	Innisfil	4 44
Richard	5 00	Smaller sums	4 03	Essa	3 41
Kingston, Collected per Miss		Guelph, per T Sandilands,		Williams	20 00
Glassup	14 00	\$16.50, viz :		Lochiel	8 0
Buckingham & Cumberland		T Sandilands	2 00	Streetsville	8 95
Presb Cong per Rev P		T McCune	1 00	Ramsay	8 00
Lindsay	20 00	N Higinbotham	1 00	Fuslinc West	11 00
Port Hope, Un Pr S S per W		C J Mickle	4 00	Woodstock Knox's ch	15 00
Anderson	6 75	Mrs Mickle	4 00	Wakefield	5 00
Pictou, N. S. Wm Matheson		Miss Mickle	1 00	N Augusta and Yonge	7 40
per Mr Dawson	20 00	Miss L Mickle	1 00	Spencerville	2 31
Argenteuil, Mrs Col John-		Gilbert Pasmore	0 50	Port Elgin	0 91
son,	12 00	Mrs Hewit	0 50	Allansville	4 72
Terrebonne, Wm Marshall	10 00	Mr Turnbull	0 50	Brock, and Rear of Reach	6 50
Hullsville, W Bethune	7 00	Mrs Lillie	0 50	Wardsville	4 00
Stanstead Plain, Mrs B		Small sums	0 50	Dalhousie	6 00
Hubbard	1 00	Sarnia, Presb. Sabbath		Winslow	3 00
West Zorra Ladies Asso-		School, per Peter R		Lancaster	3 25
ciation \$63.33, viz :		Young	18 00	Dalhousie Mills	3 90
Mrs D Mathison and Miss		Matilda, J Carman	10 00	Aeton	7 00
Patterson	6 12½	" Ladies Sewing		Woodstock, Chalmers' ch	7 00
Mrs Jas Adam and Mrs		Society	1 00	Madoc	3 5½
Jas Sutherland	7 45			Markham	11 50
Mrs Alex McPherson	0 72½			Norwood	3 00
Miss John Matheson and				Chatham	7 68
Elizabeth Murray	17 40			Kilbride	3 00
Miss Lillie McKay and				" S School	2 10
Miss Ann Murray	2 45			Moore	5 00
Mrs Hutchison	6 22½			Berlin	9 00
Miss Bayne	4 82			St Sylvester, St Giles	
Miss McKenzie and Miss				Broughton, &c.	10 00
Sutherland	4 92½				
Mrs George Matheson and					
Miss Powell	10 53				
Miss Murray and Miss					
McKay	5 14½				
Miss McLeod and Miss					
Forbes	2 59				
Juvenile Society, by Ele-					
sea Matheson and Mar-					
garet Ross	3 37				
Plympton London Road					
Union Sabbath School,					
per Geo. Waddell	2 00				
London, W Beattie	1 00				
Flos, Mr Ingram	1 00				
Toronto, Mrs Agnes F					
Christie	2 00				
East Zorra Juvenile Asso-					
ciation, per Alex M					
Wood	23 00				
Hamilton, Knox's Church					
Sabbath School, per Jas					
Walker	80 00				
West Puslinch, Presb. Ch.					
Sab. School, per Rev A					
McLean	3 00				
Fergus, A D Ferrier,					
towards the support of					
a pupil at Point aux					
Trembles	37 00				

Beams	To
A Allan	In small su
Belleville,	To
Mr Mendel	
M Sawyer	
G G Germ	
E W Holt	
Jas Grig	
John Bedfo	
B Beddome	
Mr Gillen	
Geo Ritchie	
R Mitchell	
Mr Lew	
Wm Slack	
D Nichol	
J Taylor, Jr	
A Smith	
N Jones	
R Adams	
J C Holden	
E Harrison	
J W Tate	
A Friend	
Mrs Ponton	
In small sum	
Collection in	
tional chu	
Mrs A Pont	
R Tannahill	
R Read	
J & J Booth	
J H Merckel	
F A Phippen	
F H Mencha	
L W Wallbr	
A Macnider	
A Friend	
Sheriff Mood	
H Corby	
Rufus Holde	
Dr W Hope	
D D Bogart	
W Alford	
S Wheadon	
S M Benson	
Robt Stewart	
Chas Herchm	
Horace Yeom	
Asa Yeomans	
Berlin.	
Total	
George David	
J W Walden	
D McDougall	
H Mackie	
W H Bowlyb	
D S Bowlyb,	
Boedecker &	
In small sums	
Brampton.	
Total	
W McClelland	
James Neelan	
J & W Hagger	
Walter P Lacc	
Thomas White	
Joseph Graham	
Bright & Thays	
William Johns	
In small sums	
Collection in F	
Chippewa.	
Total	
Rev Wm M Ch	

COLLECTED BY REV. R. ROBINSON, VIZ :

Amherstburgh,	
Total \$6,50, viz :	
Jas Noble	1 00
S R McGee	1 00
Alanson Botsford	1 00
Mrs A Menzies	1 00
Wm Hedley	1 00
R S Weighton,	1 00
In small sums	0 50
Ayr.	
Total \$17,00, viz :	
George McDonald	1 00
James W Aulds	1 00
John Watson	3 00
Joseph Kilgour	1 00
John Currie	1 00
Walter Gladstones	1 00
James Hutchinson	1 00
William Bell, M D	1 00
William Baker	1 00
In small sums	3 25
Collection at Lecture in	
Free Church	3 75
Ayr Bible, to support Col-	
porteur in distributing	
Bibles in C E	100 00

Moneys acknowledged in the Presbyterian (Free) Church "Record" and remitted, per Rev. W. Reid.

Kingston, Chalmers ch	\$ 8 45
N Easthope	9 86
Egmondville	9 05
Darlington Front	10 90
" Rear	6 45
Westwood	4 00
Blenheim	5 25
Dunville	12 00
Dunville S Schl	1 50
Otonabee	3 65
New Hope	3 00
Belleville	8 77
Brockville	21 00
Cartwright	5 00
Bali, Juff	3 00
Nairn Church	4 30
Prescott	14 20
W Gwillimburg	6 50
Bosanquet	7 04
Sarnia	13 11
Dundas	9 00
Scarborough, Knox's ch	14 00
" Melleville	4 50
Beachville	4 25
Metis	6 00
Toronto, Knox's ch	17 00
Percy	5 00
Oro	2 50
Oakville	8 00
Dundas St	1 07

2 30	<i>Beamsville.</i>	James Imlay	1 00	<i>Georgetown.</i>	
1 52	Total \$1,50, viz:	In small sums	1 42	Total \$5, viz:	
17 25	A Allan			Rev J Unsworth	1 00
11 02	In small sums			James Barber	2 00
16 00				Cong Prayer Meeting	1 00
7 25	<i>Belleville.</i>	<i>Clinton.</i>		In small sums	1 00
11 50	Total \$89,05, viz:	Collection in Free Church	3 00		
6 00	Mr Mendell	L H Smith	1 00	<i>Guelph.</i>	
9 54	M Sawyer	A S Fisher	1 00	Total \$42,82, viz:	
8 00	G G German	W Coats	2 00	S Hodskin, senior	1 00
9 00	E W Holton	Mrs Murray	1 00	S Hodskin, junior	1 00
4 00	Jas Graig	Wm Owen	1 00	Cong Miss Prayer Meeting	1 16
2 60	John Bedford	A F Andre	1 00	Collection at Public Meet-	
8 00	B Beddome	Mrs Whitehead	1 00	ing	\$8.41
2 60	Mr Gillea	James Fair	1 00	Less Expenses	3.75
2 50	Geo Ritchie	John Jackson	1 00		
10 00	R Mitchellhill	J Gibbings	1 00	J Sandilands	4 66
1 22	Mr Lew	In small sums	1 00	John Kelier	5 00
4 44	Wm Slack		2 75	C Mickle	2 00
3 41	D Nichol	<i>Cornwall.</i>		D Savage	1 50
20 00	J Taylor, Jr	Total \$26,27, viz:		John Mickle	1 00
8 9	A Smith	Rev H Urquhart, LD	2 00	F W Galbraith	1 00
8 95	N Jones	Wm Mack	1 00	W Heatner	1 00
8 00	R Adams	J F Pringle	1 50	James Armstrong	1 00
11 00	J C Holden	John McDonald	1 00	Mrs Corbett	1 00
15 00	E Harrison	D McIntyre	2 00	E Newton	1 00
5 00	J W Tate	A McDougall	1 00	Robt Scott	1 00
7 40	A Friend	N Turner	1 00	Mrs Wright	1 00
3 31	Mrs Ponton	W R Elliot	4 00	James Wright	1 00
0 91	In small sums	Wm Cline	2 00	A J Ferguson	2 00
4 72	Collection in Congrega-	Samuel Cline	1 00	E R Martin	1 00
6 50	tional Church	W M Park	1 00	N Higinbotham	1 00
4 00	Mrs A Ponton	J Kilgour	4 05	Christina Allan	1 00
6 00	R Tannahill	P Gillie	2 00	George Elliott	2 00
3 00	R Read	R Craig	1 00	A M Jackson	1 00
3 35	J & J Booth	J Bailey	1 00	R Moore	1 00
3 90	F H Merckell	James Clint	1 00	R Baker	1 00
7 00	J A Phippen	A Friend	1 50	In small sums	4 50
7 00	F H Meacham	Wm Mattice	2 00	<i>Goderich.</i>	
3 50	L W Wallbridge	James Pringle	4 00	Total \$21,75, viz:	
11 50	A Macnider	A McFarlane	5 00	J Stewart	1 00
3 00	A Friend	D McCracken	1 00	John V Detlor	2 00
7 63	Sheriff Moodie	D Liddell	2 00	Chas H Claridge M D	1 00
3 00	H Corby	A McLean	2 00	Wm Robertson	1 00
2 10	Rufus Holden	In small sums	1 00	W J Keays	1 00
5 00	Dr W Hope	J Liddell	1 00	W C Cameron	2 00
9 00	D D Bogart	<i>Dunnville.</i>		David Morrow	1 00
	W Alford	Total \$4,75, viz:		W Mackay	1 00
les	S Whendon	George Laidlaw	1 00	J Macdonald	2 00
10 00	S M Benson	Brown & Myline	1 00	A Smith	1 00
REV. R.	Robt Stewart	John C Kirkpatrick	1 00	Daniel Gordon	4 00
IZ:	Chas Herchmer	In small sums	1 75	Thos B Vanevery	1 00
	Horace Yeomans	<i>Elora.</i>		W J Griffith	1 50
	Asa Yeomans	Total \$31, viz:		Robt Gibbons	1 00
z:	<i>Berlin.</i>	Chalmer's S S Contribution	7 50	In small sums	1 25
1 00	Total \$13,87, viz:	Rev James Middlemiss	1 00	<i>Harpurhey.</i>	
1 00	George Davidson	J R Haig	1 00	Total \$3,75, viz:	
1 00	J W Walden	Wm. Gibbon	1 00	M McDermid	2 00
1 00	D McDougall	Wm Reid	1 00	Robt Govenlock	1 00
1 00	H Mackie	R Cowan	1 00	In small sums	0 75
1 00	W H Bowlyb	Moses Douglass	1 00	<i>Hamilton.</i>	
1 00	D S Bowlyb, MD	Charles Clarke	1 00	Total \$7.90, viz:	
0 50	Boedecker & Stieburg	Charles Allan	1 00	After Sermon in Congre-	
viz:	In small sums	J M Fraser	1 00	gational Church	7 90
1 00	<i>Brampton.</i>	John Potter	1 00	<i>Kingston.</i>	
3 00	Total \$14,30, viz:	Bejamin Taylor	1 00	Total \$67,25, viz:	
1 00	W McClelland	A Friend	1 00	Geo Chaffey	6 00
1 00	Jmes Neelands	D Maedonald	1 00	The Dowager Baroness of	
1 00	J & W Haggert	Matthew Swann	1 00	Longueuil	5 00
1 00	Walter P Lacey	Mr Ironside	2 00	Wm Ferguson	5 00
1 00	Thomas Whitehead	In small sums	7 50	John Paton	2 00
1 00	Joseph Graham	<i>Fergus.</i>		J Waddell	1 00
1 00	Bright & Thayer	Total \$7.25, viz:		Jas Macnie	2 90
3 25	William Johnson, M D	John Watt	1 00	John Fraser	2 00
in	In small sums	Wm Rennie	1 00	Mrs Hopkirk	1 00
3 75	Collection in Free Church	M J Jackson	1 00	N Palmer	1 00
il-	<i>Chippewa.</i>	Henry Michie	1 00	Geo Hardy	5 00
ng	Total \$4 42, viz:	A Dingwall Fordyce	1 00	R Mackenzie	2 00
100 00	Rev Wm M Christie	In small sums	2 25	J Watkins	2 00

A Drummond	2 00	Janet Ferguson	1 00	M Moodie	4 00
John Hamilton	2 00	J Murry	1 00	Collected in Congl Church	11 60
C S Ross	2 00	Jas Bell	1 00	J G C	2 00
J N Cr-ighton	1 00	Dr Sewell	1 00	H S Scott	2 00
John Duff	1 00	C Graham Sache	1 00	A Friend	1 00
A W Murdoch	1 00	W J Morris	2 00	J Lemesurier	2 00
Thos Hendry	4 00	W Brown	1 00	R Hamilton	4 00
J Kirkpatrick	2 00	A Kippen	1 00	J H	4 00
Jas Wright	1 00	Wm Fraser	1 00	W Hoss-ck	6 00
Alex Grant	1 00	Jas Spalding	1 00	N R Ross	1 00
Geo Davidson	1 00	F Macintosh	1 00	Jas Sealy	1 00
Jas Stuart	1 00	Gro Miller	2 00	L S Macpherson	1 00
Rev Dr Machar	2 00	Chas Miller	1 00	John Gilmour	4 00
Robt McCammon	2 00	Jas Templeton	2 00	I Brock	1 00
D Prentiss	2 00	R Gemmill	1 00	J B	1 00
John Kerr	1 00	W McNeven Shaw	1 00	J Louis	1 00
John Noon	1 00	T W & Co	2 00	Mr Codville	2 00
A Macalister	1 00	Jas Thompson	2 00	Sheriff Sewell	4 00
A Livingston	1 00	Hon R Matheson	1 00	Mrs Braishaw	1 00
Rev K M Fenwick	2 00	In small sums	6 50	W Poston	1 00
Dr Mair	1 00				
In small sums	1 25				
<i>Lachute.</i>		<i>Pictou.</i>		<i>Smith's Falls.</i>	
Total \$4.00, viz:		Total \$28.25, viz:		Total \$37.31, viz:	
John Meikle	1 00	James Gray	3 00	Sunday School Collection	
Dr Christie	1 00	W McGowan	1 00	per Mr Bartlett	11 66
Colonel Barron	1 00	Thos Foley	1 00	Coll in Un Pres Church	15 00
In small sums	1 00	W Abercrombie	1 00	A McDougall	1 00
<i>Lanark.</i>		T Jamieson	1 00	Wm Brown	1 00
Total \$30.62, viz:		J D	1 00	James Shields	1 00
Boyd Caldwell	4 00	Walter Ross	1 00	C Vandusen	1 00
H M Black	1 00	Edwin Ross	1 00	A Friend	1 00
A G Hall	2 00	R J Chapman	1 00	A McLaren	1 00
Thos C Walton	1 00	Mrs Pruyv	2 00	Stephen Ketchum	1 00
Neil M Livingstone	1 00	T Campbell	1 00	H D Chalmers	1 00
Thos Baird	1 00	J Wycott	1 00	John Fields	1 00
D H Mann	1 00	W C Ingersoll	1 00	In small sums	75
Holmes Mair	4 00	O Barker	1 00	<i>St Andrews.</i>	
Wm Moorehouse	1 00	W S Wilson	1 00	Total \$34, viz:	
Thos Robertson	1 00	R Herrick	1 00	Chas Wales	10 00
Chas Robertson	2 00	J W Langman	1 00	M S Wales	2 00
John Ralston	1 00	P Washburn	1 00	S Orr	1 00
John Mair	2 00	Mr Mouton	1 00	J Daves	1 00
John Robertson	1 00	T Bog	1 00	B Meikle	1 00
Thos Watt	1 00	Mr Marshall	2 00	D Dewar	2 00
John McDonald	1 00	W S Yarwood	1 00	Wm Wilson	1 00
James Richardson	1 00	Dr Moore	1 00	P Cowan	1 00
A Caldwell	4 00	In small sums	1 25	Mr Hibbard	1 00
In small sums	62	<i>Paris.</i>		Mrs Hibbard	1 00
<i>Mitchell.</i>		Total \$32.97, viz:		H Kempley	1 00
Total \$4.25, viz:		Norman Hamilton	8 00	A Friend	1 00
D MacLaren	1 00	Charles Whit aw	10 00	Miss McLeod	1 00
Thomas Matheson	1 00	Frederick Wright	1 00	Mrs Richards	1 00
Thomas Smith	1 00	Hiam t apron	1 00	Chas S burroughs	2 00
Charles Thom	1 00	William Sovereign	1 00	Samuel Stalord	1 00
In small sums	0 25	John Carmie	1 00	Mrs Baldwin	1 00
<i>Oakville.</i>		Sundries amononyms	10 97	D McNaughion	1 00
Total \$7.25, viz:		<i>Quebec.</i>		S Burwash	1 00
Rev James Nisbet	1 00	Total \$128.60, viz:		In small sums	1 00
David Arnott	1 00	Jas Gibb	5 00	<i>Sandwich.</i>	
John Urquhart	1 00	John Ross	5 00	Total \$2, viz:	
J Barclay	1 00	O L Richardson & Son	5 00	H C Guillot	1 00
R Balmer	1 00	J Mason	5 00	John Green	1 00
John M Burnside	1 00	Wm McLimont	4 00	<i>Simcoe.</i>	
In small sums	1 25	C Brodie	4 00	Total \$14.00, viz:	
<i>Perth.</i>		Wm Brodie	2 00	James A Lyons	1 00
Total \$56.79, viz:		Robt Brodie	2 00	George Jackson	1 00
Rev W Bain	2 10	H Lenfesky	2 00	John Logan	1 00
Collection in Free Church	9 29	W Darling Campbell	2 00	H Mulkins	1 00
A Friend	2 00	Thos Menzies	4 00	James Anderson	1 00
Alex Ness	1 00	D Robertson	2 00	John Curtis	1 00
Arthur Meighen	2 00	Joseph Auld	4 00	Henry Groff	1 00
John G Malloch	2 00	J Musson	8 00	D Campbell	1 00
W Mair	3 00	A C Buchanan	4 00	M H Poley	1 00
George Kerr	1 00	J Glass	2 00	Andrew Craig	1 00
R Robertson	1 00	T H O	2 00	A Walsh	1 00
Jas Allan	1 00	Thos Fraser	4 00	J G Stanton	1 00
John Deacon, Jr.	1 00	J Thompson	4 00	John Bailie	1 00
John S Coombs	1 00	John Paterson	2 00	In small sums	1 00
		J S Hossack	2 00		

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James Logi
Donald Rob
Alex Rober
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Adam Lam
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Adam Simp
Rev R Ure
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Mrs Dick-
Rev Gro D
R Lanigan
J Broster

Montreal
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Collected by
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15s 0s, viz
Mrs Warner
- J E Mill
- N S Wh
Miss Mills
Mrs Wm Ly
- E K Gre
- B Lyma
- G Hagar
- Harringt
Mrs Moy
- M H Sey
- N B Cort
- W Adam
- W O Gre
- F J Gree
- Childs
- Reed
- G Childs
- Nelson
- Butters
- C Childs
A Friend
A Friend
Mrs H Seymo
- B Brewst
- Dewitt
A Friend
Mrs Dickense
- Milloy
- R Millard
- R Bigelow
A Friend
Mrs Coleman
- Wilson
- Ames
Miss Crinton
Mrs Colborne
- H W Atw
- O S Wood
- E Atwate
- Paige
- Warren
E T Bancroft
P D Browne
J McLennan
Miss Weaver
Mrs Babcock
Miss Dorman
Mrs Campbell
A Friend
Mrs Murphy
- Browning
- E C Tuttl

— Peter Carter	1 5 0
— Samuel Thompson	2 10 0
— Walter Carter	1 5 0
— Robert Carter	4 5 0
Mrs Henry A Ker	1 5 0
Friends in the United States, per Mrs Janes, £7 10s, viz:	
H L Olmstead, Chicago	1 5 0
Mrs McEwen, Enfield, Massachusetts	5 0 0
Mrs A F Prentiss, New London, Conn	1 5 0
Collected by Mrs Brush	1 0 0
Per Mrs Fraser, Nina Johnston, Chateaugay	1 11 10 1/4
Per Mrs Addy, £1 7s 6d, viz:	
Mrs Addy's Bible Class	1 3 9
S J Babcock	0 3 9

Per Mrs Savage, £3 10s, viz:	
Mrs R Clarke's School, Hamilton	2 10 0
Mrs Clarke's Family	0 10 0
— R Clarke	0 10 0
Mrs Brainerd, St Albans	1 5 0
Mrs Spiller, per Miss Lyman	1 5 0

Received since Annual Meeting.

Mrs Rodden, per Mrs Leeming	0 5 0
Mrs John Miller, per Mrs Court	0 7 6
Per Mrs Savage, £7 10s, viz:	
Friend	5 0 0
Mrs Daniel McNab	0 10 0
Mrs R Clarke's Pupils	2 0 0

DONATIONS IN GOODS FOR THE INSTITUTES AT POINTE AUX TREMBLES.

Montreal—T. M. Taylor, a carriage valued at £25. A friend, a bundle of calico. Mr. Bloss, dry apples, \$1.50. Ladies' American Presbyterian Church, linen, \$20. J. Dougall, 1 box of clothing and two Buffalo robes.

Melbourne and Richmond Ladies Auxiliary Association, 1 bundle of clothing.

East Burke, Vermont—From Miss E. Chamberlin, 1 box.

Industry Village—Mr. French, a cask of vinegar, \$10.

Clarke, Orono—Ladies United Presbyterian Church, 1 box clothing.

St. Andrew's—Mrs. Hislop, 1 bag potatoes.

MISSIONARY STATIONS AND MISSIONARIES.

MONTREAL.—Rev. P. Wolff, Co-Pastor of the Church; L. Van Bueren, Catechist. An annual grant is also made to the Rev. J. E. Tanner.

POINTE AUX TREMBLES.—Boys' Institute, Rev. C. Roux, Principal; E. Richard, Teacher and Manager; Madame Richard, Housekeeper; J. A. Vernon, Catechist and Farm Manager; L. Rivard, Teacher; Miss ghae, Assistant. Girls' Institute—Madame Moret, Principal; Mr. A. Moret, Manager and Catechist; Miss Sarah Moret, Teacher.

QUEBEC.—Andre Solandt, Catechist.

BELLE RIVIERE.—Marc Ami, Teacher and Catechist; Louis Marie, Colporteur. An annual grant of £50 is made to the Church towards support of its Pastor, Rev. F. Doudiet.

BUCKINGHAM.—E. Jamieson, Teacher and Catechist.

DERAMSAY.—Israel Mathieu, Teacher and Catechist.

BERTHIER.—Daniel Amaron, Catechist; Madame Amaron.

ST. ELIZABETH.—Jean Cornu, Teacher and Catechist.

GASPE BAY.—P. Tourgis, Catechist.

ST. ANDREWS.—Noel Rondeau, Teacher; P. Bayargeon Colporteur.

INDUSTRY VILLAGE.—A. Geoffroy, Teacher and Catechist.

N. B.—Other Colporteurs have been temporarily employed during the year; and the wives of the missionaries generally assist in the work.

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EXTRACTS FROM THE CONSTITUTION OF THE FRENCH
CANADIAN MISSIONARY SOCIETY.

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 prevailing 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 corner stone.

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