

though refusing to eat the flesh of which it was made. His statement that Protestants require fasting, perhaps once in a year, is not worth noticing. He says, "The Catholics venerate the saints and pray to them; the Protestants do neither." It is true that Protestants do not pray to saints. The word of God does not warrant us so to do. But Protestants venerate the saints, that is, those who are true saints. They do not venerate imaginary ones, as St. Vlar and several others of whom, if I mistake not, St. Veronica is one. Neither do they venerate saints who—to say the least—it is as likely are in hell as in heaven. I do not suppose that his Grace would approve of the following additions to the Romish calendar; St. Pharaoh who perished in the Red Sea, St. Nadab, St. Abihu, St. Balaam, St. Ahithophel, St. Judas Iscariot, St. Ananias and St. Sapphira, both of whom were struck dead. But many of the Romish saints were little better than the individuals just named. If they had been placed in their circumstances, I very much question if they would have been any better.

Here I pause for the present. As I go on examining his Grace's book, my experience is like that of his countryman, "Misther Maloney," as he "passed from glass to glass," in the "Christial Exhibishun," of '51, which he so powerfully describes in the following lines,—

"Fresh wonders grows  
Before me nose,  
In this sublime musayum."

*Melis, Que.*

T. F.

### FRENCH EVANGELIZATION.

Last Tuesday, M. J. and I went to A—. We arrived there about mid-afternoon, and had notice sent around that there would be a meeting in English and French at M. G—'s house that evening. It was also stated that M. J., would make use of his concertina. Accordingly, at the time appointed, there was a good representation, not only of the few English-speaking families there, but also of the French-speaking ones. I first conducted a short exercise in English, and then in French, introduced M. J. to the meeting. He gave a Gospel address and led in prayer, in French. I followed in a few remarks in the same language. Everything like controversy we carefully avoided. We spoke to the Romanists present, simply as sinners needing a Saviour. We sang a few French hymns, M. J. accompanying on the concertina. At the close, I stated that, God willing, there would be a meeting in the same place on the following evening. As the forenoon of the following day was stormy, we did not make any visits during the course of it. About mid-day, a poor man living near where we were staying, had a horse killed under the following circumstances: A little boy who was driving it, tried to cross the railway track, just as the accommodation train was coming up. It became frightened, and turned and went along the track with the sleigh—a flat one—which it was drawing. The boy leaped off. Before the train could be stopped, it overtook the horse and sleigh, and pushed them before it, a long distance. Of course, the poor beast was killed. In the afternoon, we visited a few French Canadian families. The first was the one of which the owner of the horse was the head. In the course of conversation, he said that he looked upon the killing of his horse as a judgment from God on him. We asked why. He said, "Because I went to your meeting last night. Our priests forbid us to attend these meetings. I went out of curiosity, because Mr. G. invited me." "Did you hear anything bad?" we said. "Oh no," he answered, "nothing but what was most excellent. You spoke only about Christ, and gave us good advice." We asked him if he believed that God would punish him for having listened to what was good. He said he did not, but he had put his soul in danger, for if he followed our counsels he would change his religion. Unasked, he told us that he had often taken too much liquor. We asked him if—admitting that it was a judgment—the killing of his horse was not more likely to be a judgment on him for having been drunk, than for having attended our meeting. We have since learned that he is not only often the worse for liquor, but also, not as honest as he might be. He could not see the thing in that light, as the last time he was drunk, was of more ancient date than the killing of his horse. We advised him to change his ways as regards the bottle. In this, his wife joined with us. After a few good humoured words to him, we parted in a very friendly manner. No doubt, the next time

the priest comes round, the poor man referred to, will give him his theory regarding the killing of the horse. His reverence, of course, will profess to regard it as perfectly correct, and at the same time, secretly laugh at his superstition. We had a long conversation in the next house which we visited. The inmates were both very ignorant, and very bigoted. Several times they quoted the passage about the Church built on Peter, etc. Their assertions followed by "nothing more," reminded me of Archbishop Lynch's reasoning regarding the antiquity of his Church. With an air of great triumph, one of them brought the Catechism to show us that out of the Church of Rome there is no salvation. We however, told them that the Catechism had no weight with us. We asked them to prove the doctrine referred to, from the Bible. They had not, however, a Bible of any kind. We went to another house, but found that the inmates were absent. On our way back to our quarters, we called at other two houses, where we were courteously received. At one of them, I spent a little while, one Sabbath afternoon, last summer. The mother of the family—the only grown-up person present—remembered my visit. The meeting in the evening was conducted in the same manner as the former one. The attendance of French Canadians was not so large as at the last mentioned. Still it was very fair. A young man living in the second house which we visited, who in the course of conversation with us spoke very warmly against the Protestants, notwithstanding that, came to the second meeting as well as to the first. I need hardly say that the man who had his horse killed, was conspicuous by his absence. The priest forbids him to take too much whiskey, but, though he is very obedient to him regarding Protestant meetings, he is very disobedient regarding the bottle. In one respect, the poor man is not bigoted. He will as readily drink Protestant whiskey as he will Roman Catholic. At the close, M. J. brought out a few copies of the illustrated papers *L'Ouvrier Francais* and *L'Ami de la Maison*—all he had remaining. They were all, at once, bought up. If my friend had had a few more, he could have sold them. One of the audience was the Postmaster, a French Canadian, at whose house, I understand, the priest stays when he is in that part. He is married to a Protestant. Besides buying three papers, he bought a New Testament, and subscribed for the "British Workman." A woman present, whose mother-tongue is English—a Protestant if I mistake not—whose husband is a French Canadian Romanist who can speak English, bought three papers and subscribed for the "British Workman." I think that my friend also sold a copy of one of the gospels. He distributed a few tracts. Next morning we went on to R—. There we had a meeting with the few English people living in the place. M. J. made a few remarks, of which I gave the substance in English. In the morning of the following day, he sold a New Testament each, to the servant boy and servant girl, where we were staying. The latter, especially, seems to be somewhat interested in spiritual things. Soon after, we parted, he taking the train going north for his present headquarters, and I, immediately after, taking the one going south for my home. We purpose—God willing—meeting again before long, and taking another tour or two together. On the way, the conductor told me of the awful death of a brakeman on the road the day before, who slipped and fell between the cars, while the train was in motion, in consequence of which, he was cut in pieces. I took the opportunity of giving my informant a few words of suitable counsel. I received his name as a subscriber for the "British Workman." At length, I reached the manse in safety.

I would recommend those of my brethren who understand French, to take a tour, now and then, with the colporteurs when they can do so. It will increase their interest in the Society to which the colporteurs belong, and cheer the colporteurs. The great object which should be aimed at in dealing with Romanists, should be to bring them to Christ. If they become true Christians, it is not likely that they will remain in the Romish Church. If, however, they should, the main thing has been accomplished. Of course then, controversy should be avoided, except in self-defence.

*Feb. 18th, 1878.*

T. F.

### NOTES FROM QUEBEC.

Quebec, which is styled the "ancient capital," is the seat of Government for the Province which bears the

same name. It is a city of much natural beauty and romantic scenery, containing a population of about 60,000, which is largely made up of French, or French Canadians, many of whom speak the French language only. It is supposed that about 10,000 of the population are what is termed, English speaking. The predominant religion in this province is Roman Catholic, and whilst the adherents of the Protestant faith are comparatively few in numbers, still they are decided in their views, and courageous and outspoken in the maintenance of them. There are about thirteen Protestant churches actively engaged in Christian work, and although to outward appearance their influence may not seem to be much felt, surrounded as they are with such a dense population of Roman Catholics, still it is no small matter to have even such a number protesting against the errors of Rome. The Y. M. C. A. are doing a good work, they have rooms on a prominent street, and their "reading room" is well furnished with Toronto and Montreal "Dailies," besides magazines of a literary and religious character. Among others, I was pleased to meet with the PRESBYTERIAN, which was very acceptable to me, so far from home. This Association is making arrangements for building; a good site having been secured on John Street, which is a leading thoroughfare, and I understand that the building will be among the best in the city. In connection with our own denomination, there are two good churches.

#### CHALMERS' CHURCH,

which is situated at the head of Ursule Street, is a nice comfortable building, and tastefully finished inside. At present this church is without an active pastor, since the removal of the Rev. Peter Wright to Montreal. Although the day was stormy and unfavorable, still there was a fair congregation present. The preacher was the Rev. W. B. Clarke, the former pastor, who some years ago retired from the active duties of the ministry. Mr. Clarke, who is evidently advanced in years, preached with vigor and earnestness. His snow-white hair and beard give him a venerable appearance. The sermon was a most excellent one, brimful of solid manly thought; and expressed in chaste and simple language. The text was Acts v. 30-32. The exaltation of Christ was the preacher's theme, which he considered under the following heads: (1) the exaltation of Christ; (2) the object of His exaltation; and (3), the witness of His exaltation. These points were taken up in order and expounded with great clearness and force. The discourse was brought to a close by a fervent exhortation to the congregation to accept Christ and His gospel, which was the only way by which a sinner can be saved. The services, which were very interesting, were brought to a close by the singing of a paraphrase to the good old tune "Martyrdom," which we seldom hear accompanied by an instrument.

#### ST. ANDREW'S CHURCH

was formerly in connection with the Church of Scotland. The Rev. Dr. Cook is the minister. He was the first moderator of the Canada Presbyterian Church after the union, a fitting recognition of his long services and distinguished abilities as a leading minister and professor in Quebec College. St. Andrew's Church is not by any means a building constructed on modern principles, and externally does not exhibit many of the marks by which churches in these days are distinguished, but it is very well finished inside, being nicely painted and upholstered throughout. The Rev. Mr. Heany, the assistant minister, preached at the evening service, taking for his text the eighteenth verse of the eighth chapter of Luke: "Take heed, therefore, how ye hear," etc. The preacher began by noticing the remarkable language with which Christ began and finished his discourses, and continued to discuss the text under the following particulars: (1) A solemn warning given by Christ to all gospel hearers; (2) the hearing of the gospel carries with it great responsibilities; (3) The hearing of the gospel is designed to have an effect on men's lives; (4) it implies that men are to act when they hear. Mr. Heany, though young in years, is matured in thought and judgment, and gives promise of being an acceptable preacher. Rev. Dr. Cook, the senior minister of St. Andrew's, is also one of the governors of, and Principal and Professor of Divinity in Morrin College in this city; besides being Chancellor of Queen's College, Kingston. Quebec and its surroundings present many points of interest upon which I would like to dwell. There are her towering rocks and frowning ramparts, her fashion-