

sion, and gave the following account of his conversion. About two years ago I was on my way back to Ripon, when just here, well on to night, I saw the man standing on the road with a pitchfork in his hand. He said to me, are you going to Labelle's? I answered, "yes, sir." "Well," said he, "you are not going there to-night." "I am not going there to-night?" "No; I won't let you pass." "Oh, very well, sir, I don't care; I would just as soon stay here all night as anywhere else. I will just drive in here." Laughing, I said to my horse, "We will go no further to-night," and drawing the reins I turned in through the open gate to the house, followed by the man. On reaching the house, I jumped off my wagon and began to unhitch. By this time he had come up. He began to laugh, stuck his fork into the ground, and helped to take the horse and put him away for the night.

After that I asked to see his horses and stock, and we took a walk over the farm. By this time supper was ready, and he invited me in to have something to eat. He was now in the best of humour, and we talked of all sorts of things for an hour or two, and gradually fell into a conversation on religion, which we both enjoyed. Before retiring for the night we had family worship. Next morning, when leaving, he pressed me to come again, and to come soon. I visited him as opportunity offered, and in a few months he renounced Romanism, and is now one of the most active supporters of our mission. About five o'clock the people began to gather, and with an audience of fifteen persons, we had service in the house where we were stopping for the night. Mr. Vernier preached first in French, and I followed with a short address in English. The people were very attentive, and showed both by the way they listened and the questions asked in the conversation after the service, a great interest in the truth. Heretofore the services have been held in private houses, but this summer the people bought a piece of ground which is conveniently situated for a building which is to serve the double purpose of church and school.

Through the kindness of the Presbytery the Church is now in course of erection, and it is hoped that the building will be ready for use by the first of November. There are in this neighbourhood ten families, all of whom have come out of the Church of Rome within the last two and a-half or three years, through the labours of Mr. Vernier.

As an example of the influence of the Church of Rome when she has the country to herself, and as showing her interest in education, I may say that I was credibly informed that neither parents nor children can either read or write. Since they gave in their adhesion to the Presbyterian Church, our missionary

has given them such instruction as his limited opportunities permitted. In addition to the regular Sabbath service which is held every fortnight, it is Mr. Vernier's custom to gather the children together and make them repeat after him hymns and portions of Scripture, until they commit them to memory. On his next visit he has them repeat the portions previously learned, and catechises them thoroughly to make sure they understand what they have learned. Very much the same process is gone through with the parents, some of whom are learning their letters in order to read for themselves the Gospel of our Lord Jesus Christ. In this way much instruction has been imparted, but it is easy to see that the progress of the learners with whom Mr. Vernier can meet only once a fortnight must be very slow and unsatisfactory. There are within a mile and a half nineteen Protestant children absolutely without the means of instruction, except such as may be had in a Roman Catholic school, which I believe is not within reasonable reach of some of them, even if it were desirable that they should attend it. When supper time came we sat down to the bread, butter and onions—and had next morning the same fare for breakfast. The good people gave us the best they had, and they gave it with the utmost good will. The plainness of the fare is mentioned to show how much need there is that these people should be helped until they are better able to help themselves.

On Tuesday we had a drive of thirty-two miles, and reached Grand Lac in the middle of the afternoon. Here we were kindly received and hospitably entertained by Mr. Groulx, who is a warm friend of the mission. There were nearly thirty persons present at the service in the evening. Here, as indeed in all the places visited, the service was held in both French and English. The people connected with our mission live for the most part in a valley closed in by high rocky hills on either side, and opening out on the lake. The soil is of uneven quality, being in some places of heavy blue clay: in other places a light ash coloured loam inclining to sand. The settlement in the valley is comparatively new; the clearing small, and the roads very bad. In some places the road, which even now, in mid-summer, is wet and swampy, must be almost impassable in spring and fall. Beyond the valley there are several families connected with our Church widely scattered through the township of Hartwell. There is no school or church here, and the people are yet too poor to build. In the meantime, for the winter, Mr. Groulx offers, rent free, a large room in his house, which he is now (in July) using as kitchen. The teacher could board in his house. There are eleven children of school