

mentality of the mission. This family consists of a widow, six sons, and a little daughter. The eldest son is a teacher at Pointe aux Trembles Institute, and the two youngest are scholars there; the rest we found at home attending to their farm, which is a good one. We arrived about seven in the evening and received a hearty welcome. After conversation with the family, and some catechetical examination of the youths and little girl, the latter read a portion of the word of God—two or three chapters—with remarkable accuracy and beauty. As the whole exercises were in French, and we were not in the habit of addressing a Throne of Grace in that language, we requested one of the young men to do so. This he did with much feeling and appropriateness, praying for the mission, his benighted fellow country-men, the family, and even for the visitors, who had come upon them unawares. This French Canadian family will, we think, compare favourably with the average of the better class of agricultural families in Britain or America.

It is important to add, that although much persecuted and harassed for some years after leaving the church of Rome by their Canadian neighbours, all of whom are Romanists, they have lived down this annoyance, and are now treated with general civility, or we might even say respect. When the husband and father died about two years ago, he was buried in a Protestant burying ground, at a short distance; and the family was afterwards, for some time, annoyed by continual stories about his ghost being seen or overheard telling them that he would not lie in that place, &c. The young men are industrious and strictly sober; and their neighbours, when they see that they will not mingle in the vices and follies around them; treat them with great deference, only adding, "what a pity such fine young men should have no religion!" This family is almost entirely without privileges; the Protestant ministers in New Glasgow being unacquainted with French, and the visits of our missionaries being necessarily few and short. They, therefore, may be said to live on the word of God and prayer. They were first awakened by Mr. Vessot. Four of this family are, in the judgment of the missionaries, truly converted to the Lord, and of some of the other members hopes are entertained.

Next morning, after worship and breakfast, we proceeded to New Glasgow, where we found that a French Canadian couple had come 15 miles, on the previous sabbath, to be admitted into the Methodist church there; and a conversation which a pious merchant of that place had with them, (the minister not being able to speak French) was highly satisfactory, especially as regards the woman. This family, who live in the wilds of a township called Kilkenny, was first awakened by Mr. and Mrs. Amaron. They were directed to return to New Glasgow for further examination.

We then journeyed several leagues to visit two French families, whom we found firm in their opposition to Rome with all her errors. Though unable to read, the fathers of both families were able to reason with Romanists, and surprisingly familiar with Scripture. One, in particular, had his Bible all marked with certain signs which were intelligible to himself; and by the help of these, could turn to passages that he wished to cite, and then repeat them from memory exactly as if he were reading them. These men have continual opportunities of reasoning with their neighbours about the errors of their faith—opportunities which they are not slow to improve. This and some other circumstances that have occurred in the neighbourhood, have conspired to bring a considerable portion of the population forward almost to the verge of quitting the Romish church. In fact, we were informed that many are balancing the question in their minds, and that there is comparative freedom of access to the mass of the people. The families of these men also gave us great comfort. One of the sons, who had received his education at Belle Rivière, addressed the Throne of Grace in a most appropriate manner, remembering us and the object of our visit especially; and one of the daughters, who had been at Pointe aux Trembles, read the Scriptures well. At least one son and one daughter of these families, are believed to be converted to Christ.

On the evening of this second day we reached Belle Rivière, where we found Mrs. Doudiet and family, her husband being absent in missionary work. Here we also found Mr. and Mrs. Amaron, from Ramsay, who were making a tour round the different stations to see their friends, and especially to visit the Canadian families into which they had formerly found an entrance.

Next day we went to the Rivière Cachée, near St. Therese, where nine or ten Canadian converts unite for worship and the celebration of the Lord's Supper monthly, as Mr. Doudiet visits them. We saw most of the converts here, and found Mr. Vessot and wife among them, the latter being a daughter of one of the converted families.

We were here informed, that there are now no attempts at persecution as there were for several years at first; that their neighbours rather asked them out to spend the evening and to talk about religious subjects; and that the power of the priests to take away Bibles from the people, or otherwise to coerce them, was greatly broken. In fact, they all agreed, that there was little to apprehend from Canadian priests on the score of burning the Bible, for if they did so, the circumstance would excite much more discussion and examination than if they left the book in possession of any one who chose to keep it.

The general impression on our minds from this journey was,

1st. That the converts are rooted and grounded in the truth, far beyond our expectations;

2d. That they are not only, humanly speaking, able to defend themselves in discussions respecting religion, but to act on the aggressive; in fact, to be in some sense missionaries, each in his or her own sphere.

3d. That the education which their children have received at our Institutions, is of so superior a kind, that these young persons cannot fail, humanly speaking, to become influential in their respective spheres; probably leaders of public opinion.

4th. That the Canadians who continue in the church of Rome are beginning to tell their priests of the superior advantages of education possessed by the converts, and to urge the priests to give them equal advantages. Indeed, we heard of one parish where the people had required the priest to furnish them with as good teachers as the French Canadian Missionary Society furnishes for the children of converts, and upon the same terms, viz., gratuitously.

5th. The agency employed by this Society appears to us exceedingly suitable for the work: The unostentatious labour of the Colporteur and Scripture reader is, perhaps, the only means that can be

used, at present, to bring truth into contact with the minds of the French Canadian people generally.

Upon the whole, we returned with our hearts enlarged and stirred up to the work, praising God, that whilst we had been sunk in supineness and despondency, He had been working and preparing a considerable portion of this people for some great change, probably not far distant.

JOHN McLOUD,  
Minister Am. Pres. Ch. } Secretaries  
JOHN DOUGALL, } F. C. M. Society

Montreal, March, 1848.

### EXTRACTS FROM THE JOURNALS OF THE COLPORTEURS.

We invite the attention of our readers to the following interesting passages from the journals of the colporteurs. From these extracts the friends of the mission will learn something of the trials and obstacles which the colporteurs encounter from day to day, as well as the tokens of success by which their labors are cheered.

FROM THE NOTES OF A. MORET.

At ———, I offered the word of God from house to house, but found no one disposed to receive even a single New Testament. In some houses they turned me to the door, saying that I disturbed their devotions.

At ———, I have found some persons disposed to listen to the word of the Lord.

The habitants at ——— would not listen to the Gospel, and, in general, they place the Virgin Mary above God himself. "If we desire to be loved of God," say they, "we must address ourselves to his mother."

At ———, I read in several houses. An aged woman was very attentive to the reading, and remarked, that nothing could be better than to profess and to follow the Gospel. I afterwards visited various families who desired to listen to the reading of the word, and to exhortation. I begin to see, that I am a pilgrim and a stranger on the earth.

In one house, where I offered the holy Scriptures, the people immediately replied that they did not need the book. I persisted however in reading, and the school-mistress, who had a moment before refused the sacred book, entered the house. I continued for a time, and then asked if they understood the reading of the word of God. Some answered that it was "very beautiful," but the school-mistress said, it was necessary that the Scriptures should be expounded. I began to explain what I had read by other portions of Scripture, as the Lord by his grace enabled me; and they put the following questions:—"Do you not confess?" "Pardon me," said I, "I make my confession as the Lord commands us in his word." "But do you not go to the priests?" "No, not to the priests who are on earth, but to Jesus Christ who is the High Priest of our profession. Examine, in reading the Gospel, whether Peter ever confessed any one, or gave absolution to any." "I know," said the school-mistress, "that you closely abide by this book." "Ah!" replied I, "have we not cause to abide by the Gospel, and by the deeds of the apostles of our Lord Jesus Christ?" I showed them from Scripture, that the faithful in the primitive Church addressed themselves to God. I then asked those who could read, if they had read the law written by the very finger of God, on two tables of stone, upon Mount Sinai. None of them had read the whole law. When the second commandment was read, the greater number said that they had never heard that images were prohibited by the law of God, or that they were forbidden to bow down before them.

A habitant, whom I saw at his work in the field, and to whom I offered the word of God, replied, with much politeness, that he had not the good fortune to know how to make use of the book. After I had spoken to him a little about the Gospel, he said to his companion who was working with him, "let us go into the house, where we shall be better able to hear these good things read and spoken." Accordingly we entered, and I passed a most happy time with those friends, who were very attentive and invited me to return.

Pursuing my way from door to door, and offering to every one the sacred book; I came to a house, where I found a blind man and a sick woman; I presented to them the word of truth, and spoke of the Gospel, but they immediately replied: "Are you come to preach to us? It is for this that our priests have warned us to be on our guard against passers by, and not to listen to all sorts of people." "But," said I, "it is good to have the word of God, and to know the way of serving Him, as He has given command, for God curseth the man who putteth his trust in man." This expression made them serious, and we prolonged our conversation.

On Sabbath, the 21st May, I read in many houses, and gave exhortations without hinderance. I visited a sick old man, who has passed the ordinary bounds of human life, and is now ready to depart. He had received the sacrament from his priest on the previous day. The poor old man, after hearing me read and pray, said in a voice broken and tremulous: "The priest has forbidden me to listen to you, or to tolerate you, but come always to me." I repeated my visits as often as possible; and the other persons present have said, that they received more edification from the reading of the Scriptures and prayer, than from all the ceremonies of the priest.

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

D. AMARON.

Mr. and Mrs. Amaron write from their station, at Ramsay, as follows:—A woman having gone with a New Testament to find the Curé, asked him if it was good. It appears that his conscience did not permit him to say that it was not. He said that it was not good for young people, but only for aged persons. The woman replied: "If I keep it, my children might come to read it at home." She then took her Testament to the market, related her interview with the priest, and sold it for thirty sous.

I have sold the New Testament to persons who had strong prejudices against the protestants. When a woman called to converse about something; I said to her: "I have got a delightful book in my sac—a Bible in beautiful print." "The Bible! the protestant Bible!" she exclaimed in dismay; "It is a bad book." I told her that the word of God was not protestant, which is only a human designation. I then left her, and she retains the New Testament which she bought. In the adjoining house, an ill disposed woman said, "That our Testaments were good for nothing, because," said she, "they say nothing of the Holy Virgin!" I showed her the contrary. After I had read these words, Matt. i. 23, "Behold a Virgin, &c.," she replied anew, "It is a bad Gospel, for it does not say the holy Virgin—it does not pay respect to her. Our Gospel does not speak so—it calls her the holy Virgin." I tried to show her that she was in error, and that she could not find this word "holy" except in Romish catechisms and books. She finished by saying that my books should be thrown in the fire.

Our priests, said a man with an air of sincerity, have power to work miracles, for I have seen it at the fire in Sorol. The people had worked hard with the fire engines, but they accomplished nothing, for the fire continually increased. All at once the Curé arrived, and said to those who were labouring to extinguish the fire: "Cease, my children, let us pray to

God." Suddenly the fire went out, and a whirlwind of flame as large as a house was seen to throw itself into the Chambly river. "Did you see this yourself?" I enquired; "Ah, yes!" he replied, "It is a miracle." When I spoke to him of prayer to the saints, and told him that the Gospel speaks of only one mediator, "What think you of this?" I asked. "I think," he replied with a smile, "that the saints are only as servants in heaven, and that it is better to address ourselves to the Master than to them."

I found the Bible in a family, which, with one exception, is the only one that had manifested, so to speak, a disposition favorable to the truth. "When I took my first communion," said the mother, (a woman of respectable appearance) "upwards of forty years ago, Mr. P—— gave me a Bible, on my engaging to read it. This I continued to do with interest, until the Holy Fathers came to make "la retraite" at St. E——, when Mr. G——, my son-in-law, took the Bible to show it to them. They held it, and were unwilling to return it, saying that it was not good for the people." From this, judge of the malice of the Jesuits. A priest had procured the light, and these unhappy men came to take it away.

When I was at the house of Mr. R——, a man came on the Sabbath to speak of worldly things. "I may not speak of carnal things to-day," said Mr. R., "it is a day of rest. Say only a word to me," he answered, "I cannot by any means speak of such things," rejoined Mr. R. The young man was astonished at the firmness of Mr. R., by which I was myself much struck also. The young man took a New Testament with him to read it to his wife.

We have just been visited by a young Canadian—a married man—who wishes to have a Bible to read to his wife. He appears very anxious about salvation. I trust that Jesus will give him to know the grace of the Father. "I desire," he says, "to follow the word of God."

FROM THE JOURNAL OF J. VESSOT.

After a long discussion, a woman said to me that the Holy Virgin is the mother of God. I said, No. She replied that the Virgin was before God. I again said, No. With the help of God I was enabled to make her understand, that the Virgin was the mother of Jesus Christ, as man, but not as God. I cannot tell you how surprised she was, when she comprehended this. She asked me for a New Testament to take to the Curé.

Our friend R—— tells me that the Curé of St. E—— burned two New Testaments, which two women from Cote St. P—— had brought to him to know if they were good. He told them that they were not, and cast them into the fire.

The Curé of B—— has told those who bring their Testaments to him, that it is good only for grown-up persons, and should not be read by children.

A habitant from Cote St. P——, and two from the neighbouring parishes, have come to our brave brother R—— to speak of religion, and to get New Testaments. Not a day passes without several persons coming to him, and whether they come to him for this or some other cause, he never parts from them without speaking to them of the truth of religion. I have had many interesting conversations with several families, well disposed towards the Gospel.

I have visited at Cote St. P—— two families who have left the Church of Rome. They were rejoiced to see me. I had excellent opportunities for publishing the Gospel, both in houses and by the way. Passing through Montreal, I took twenty New Testaments with me, all of which I have sold or given away, and I have good hope that this will issue in the salvation of souls.

Tarrying at Mount B—— with friends of the Gospel, I was told that several Canadian families were shaken in their attachment to the Church of Rome. I visited a family, who live in a wood at the foot of the mountain, and who desired to see me because my friends had told them that I was a Frenchman, who had come out from the Church of Rome. I cannot tell you how rejoiced that I was in this house, to see their hunger and thirst for the knowledge of the truth, that they might be saved. I had not been long there, when another man came in to see me, and to speak of religion. This was one of the most respected men in the village. He cannot read, but has a very good memory, and an excellent judgment. He purchased from me two New Testaments, one for himself and his family, and the other to give to another family who desire to know the truth.

A. SOLANDT.

This colporteur continues to labour in the French country around Quebec.

He writes as follows:—

I rejoice to tell you that the Canadian who left the Church of Rome last winter, is not only a Protestant, but that he has found Him who has died for sinners, and that he continues to walk in the truth. It is now nearly four years since I first spoke to him, and during that time, I have seen him from time to time. I am persuaded that the Spirit of God has at length taken possession of his heart. May God bless and strengthen him.

I fell in with a woman, who has a child crippled from its infancy. After exchanging a few words, she told me that the priests and bishops have power to cure such diseases. I told her she did wrong, in that case, in not going to them to have her child healed. She replied that she had gone, but gained no benefit. Notwithstanding her own experience, she believes that the priests can work miracles, and would rather die than be persuaded otherwise. At the close of a day in which I met with much opposition, I found an old French schoolmaster who knows the word of God to be precious. He was educated in the Church of Rome, and when he came to this country, professed Popery for many years. At length he procured a Bible, and began to read it, but only for the purpose of opposing Popery. Now he finds himself hungering and athirst. For eight hours, even till one o'clock in the morning, he questioned me about Jesus Christ, and about the government of the Church according to the Word of God. When we had concluded, I gave him several tracts. He asked me for New Testaments that he might lend to others. I lent him three, and gave one to his daughter: because he is poor and the family is large. May the God of light visit them in mercy.

Returning to J——, I passed a house where I had sold some books the day before. The people stopped me, saying that I had sold them bad books. I entered the house and asked them to show me what was bad in the books. They said that they did not know, but the Curé had told them so. I then read to them in many places, and they found nothing bad. They retained the books, telling me to visit them when passing that way, which I promised to do. They then asked me to write a letter to their father, who is sick and aged. I did so, writing to him of salvation by grace, as it is in Christ Jesus. I read the letter to them, with which they were satisfied, saying that their father might see that a Protestant had written it, because it said nothing of confession, or of saints to recover his soul, if he trusted them, but spoke only of Jesus Christ, and of his love to sinners. After this I left them.

I have been called to assist at the burial of a child of Mrs. A——, accidentally drowned. It was interred in the Protestant Cemetery. There were about forty persons present, whom I addressed on the shortness of life, and the necessity of giving ourselves to Christ, that we may be saved. I told them also of the judgment of God, and how we may escape from the wrath to come. They all listened with great attention, and silently retired.

L. MARIE

Has been very diligent and successful in distributing the word of life. He meets with less opposition than formerly in his extensive wanderings, and is even known and received kindly in many places; but the general resistance to the Gospel is yet great.