

the people connected with the Church. Mission schools could also be greatly multiplied, and will be. The education imparted was thoroughly Christian as it ought to be in the schools everywhere. He directed special attention to the four propositions on the first page of the published report, which are as follows:—

From information gained by direct personal intercourse with the French people and from the French press, it is painfully apparent—

1. That there is a rapid growth of infidelity among them, especially with the educated classes. This is only what has happened in every country in which Romish superstitions have long been dominant. Hitherto the great majority of the people of Quebec have been comparatively devout. They have meekly submitted to ecclesiastical rule and shown unquestioning confidence in the rites and ceremonies of the church, but very many of them have now arrived at a dangerous transition period. Through various causes their minds are partially emancipated, thought is awakened in some degree, and they begin to discover that they have been long held down and deceived; that, as a matter of fact, the priests cannot do what they pretend, and that the sacraments (upon which every thing depends in Romanism) possess no such efficacy as is claimed for them. Besides, the incessant demands made upon their credulity and their pockets, and enforced by local and despotic ecclesiastical authority, are becoming more and more intolerable. Meanwhile all religious teaching is apt to be placed in the same category and therefore rejected. It is extremely difficult for a people in this condition to stop short of blank atheism. In view of this state of things, it seems plain that we should not rest satisfied with our present limited educational and missionary appliances, but should greatly extend them. If this flood of unbelief is not to be allowed to spread far beyond its present limits, it must be checked by a large band of faithful missionaries, full of the love of Christ, wielding His Gospel with power, and trained to deal with all phases of sceptical thought. This is surely demanded on patriotic as well as on religious grounds. The good of the whole Dominion is involved. One-fourth of its population, who hold the balance of political power, cannot be in this condition without all its interests being injuriously affected.

2. Along with increased infidelity, there is the old fanaticism, not so wide spread, but in some instances more intense than heretofore. We have no wish to be alarmists, but we cannot conceal from ourselves the fact that forces more dangerous to social and national life are at work in this direction, and are being daily strengthened by the dominant ultramontane party. And while at present they are restrained by the influence of liberal-minded Roman Catholics and of Protestantism, it is impossible to say how long this may continue to be the case, unless the light of the Gospel is caused to shine among them. There are those in both parties—the ultramontane and the liberal—who speak freely of an approaching open conflict, in which French liberalism, and Protestantism with which it is allied, may be forcibly crushed.

3. There is a growing determination with ultramontanists not only to preserve the French nationality essentially separate from the life of the Dominion, but also to make it wholly Roman Catholic. A conspicuous illustration of this is furnished by the fact that the national fête of St. Jean Baptiste, which is to be observed during this month with unusual pomp, and at a large expenditure of money for ornamental dress, etc., is completely under ecclesiastical control. It is made religious rather than national, and one grand imposing feature is to be the public celebration of High Mass on the summit of Mount Royal overlooking the city. For this reason all liberal Catholics and French Protestants are excluded and stigmatized as unworthy of a place among their own fellow-countrymen. It is not surprising that this is giving rise to keen discussion and even intense bitterness of feeling.

4. The Legislature of Quebec is being more and more controlled by ultramontanists, and more subservient to ecclesiastical purposes. The recent notorious Lottery Bill may be mentioned as an example of this sort. It is well known that for several years shameless and persistent efforts have been made by a prominent priest and his friends to secure the enactment of a bill by which a wholesale system of gambling, ostensibly for purposes of colonization under the control of the Church, might be established, and it is impossible to say how soon they may be successful in fastening this public immorality and deep stain of infamy upon our country.

But while directing attention to these alarming features of the field of operation, the Board have, as in former years, very much of an encouraging nature to report. In spite of the intolerance of the hierarchy, or perhaps as the fruit of it in some measure, French Protestants are gradually rising into prominence and influence among their compatriots, and are receiving various tokens of recognition which were rigorously withheld from them in the past. Their ranks are strengthened from time to time, not only by converts, but also by accessions from the old world. There are at this moment in Montreal over one hundred souls from the Province of Alsace, more than one-half of whom are Protestants. The number of educated persons holding positions of trust and usefulness is steadily

increasing, and these find it easy to mingle with liberal-minded Roman Catholics and impress them for good. Among this class there is a strong desire to avail themselves of the superior educational advantages offered by Protestant schools, and those who have worked their way up to our universities have almost invariably distinguished themselves as students of the first rank, and it is gratifying to be able to add that the greater number of such have been connected with the efforts of this Board.

Rev. T. Cumming, Montreal, moved that the report be received and adopted, thank the Committee, especially the Convener, express gratitude to God for the success vouchsafed during the past year, and cordially commend the work to the sympathies, prayers and generous support of the whole Church. Mr. Cumming looked upon the French missionary enterprise as a necessary part of the Home mission work of the Church. Some were disposed to depreciate the French Celt, but the old French Huguenot equals the Anglo-Saxon Puritan. The French student is the equal of an English student. The Church of Rome has striven to keep the people in servitude and ignorance, to keep them in the dark, and especially from the light of God's Word. We aim to enlighten them, first of all, and then to teach them the way of salvation. We want to train them to become useful, industrious, and self-reliant members of the commonwealth. He concluded by speaking hopefully of the future.

Rev. C. Amarou, late of Three Rivers, said it was probably the last time he would have the opportunity and the privilege of addressing the Assembly. He had engaged to preach in a Congregational Church to the French Canadians resident in New England. No class of Church work he said deserves more sympathy and support than French evangelization. No intelligent man can consider the state of affairs in the Province of Quebec with indifference. It does not concern that Province alone, but the whole Dominion. The members from Quebec hold the balance of power in the Dominion. The Church of Rome controls the votes. No candidate be he Conservative, Liberal, or Independent, could be a successful candidate in an election if opposed to the Church of Rome. It was the aim to make Quebec a distinctly Roman Catholic Province. It was understood there were colonization projects that furnished funds for purchasing the property of Protestants for the purpose of driving them from the Province. He was of opinion that conflicting political elements would unite in making it a religious, that is, a Roman Catholic country.

Rev. W. D. Armstrong adverted to the deep interest he took in the work of French Evangelization. He had been planning and pleading for it here and in Europe. He described a pilgrimage he had made to St. Anne. The visitor from Ontario would find himself as much a stranger there as he would on the continent of Europe. As far as language and religion are concerned he would feel much the same as if he were in Belgium or Switzerland. The people of Quebec had not the Gospel of light and liberty. As they are deprived of the Word of God we are bound to engage in this mission. The liberty of the Gospel will give the people political liberty. The sympathy of the people of western Ontario ought to be extended to these weak congregations and mission stations. We should regard them as we regard our congregations in Formosa or Central India. They are missionary congregations, centres of light. They must not be left to be extinguished.

Rev. Mr. Tanner, of Scarborough, next spoke. His speech was earnest and direct. As he had been brought up in a Roman Catholic community he understood thoroughly what Romanism was. What has it done for Italy, France and Spain. What has the Gospel done for Great Britain and her children, and among them he reckoned the United States. He commented on some of the doctrines and practices of the Romish Church, quoting the Decrees of the Council of Trent as to its teaching on the Atonement. He urged that it was our duty to evangelize the Province of Quebec. He animadverted in strong language against Protestants supporting Romish institutions, going to their pic-nics, and contributing to their schemes. He asked for the appointment of additional agents, and thought there should be such a Superintendent in Quebec as Mr. Robertson in the North-West.

Father Chiniquy, the last speaker, was received with prolonged applause. He made a lengthy speech, characterized by his wonted versatility and energy. He mentioned the part he took in 1849 when the Pointe-aux-Trembles school was established. He depicted how he had incited a crowd of farmers to attack and maltreat the colporteurs engaged in their work there. He rejoiced at their ill-treatment because then he hated them. The Church of Rome taught him this hatred. Priests and people are taught to believe that your lives are in the hands of the Pope that he is invested with the power of life and death. The Church of Rome believes that, were it strong enough for the task, it would be doing right to kill you and confiscate your property. You have a great opinion of the present Pope. Let him first encyclicalize that the writings of Thomas Aquinas be taught in all the high schools, colleges and universities. Mr. Chiniquy quoted from Vol. iv., page 90, an extract showing

that the seraphic doctor taught that a heretic has no right to live, though through charity he should be warned before he is killed, to come back to the Holy Church, if he heeds not this warning then he is to be delivered to the secular power and exterminated. I know the Church of Rome but have no ill-feeling against the people in it. He only desired their salvation. I see, said he, on the horizon, a dark cloud filled with blood and tears, but there was much spiritual cowardice at present. He sought to enforce the duty of energetic prosecution of the work of French evangelization by various forcible illustrations, making a skillful use of the parable of the rich man and Lazarus, and closed with a stirring appeal.

The sederunt was closed with the benediction.

SEVENTH DAY.

Tuesday, June 10th.—The Assembly having been constituted, the Presbytery of Montreal asked leave to license Mr. Seylag, from Switzerland, who he has laboured as a missionary for some time. He studied under the advice of the Presbytery, taking such classes as were thought best. He has proved himself a successful missionary. Principal MacVicar stated the case. The application was granted.

Dr. Jardine moved that thanks be given to Miss Machar for the efficient work done in connection with the Juvenile Missionary Society, that the Foreign Mission Board no longer have the oversight of the work, but that the Sabbath School Committee have charge of it. This motion was carried over several amendments.

Consideration of the French Evangelization report was then resumed.

Rev. J. Carmichael, of Norwood, moved in amendment to the motion presented last night, and supported by all the speakers. He admitted that the demands of the French are imperative but our Home mission work is still more imperative. In fostering the small Protestant communities there is better work to be done. He therefore moved the re-consideration of the report that the whole subject might be discussed.

Rev. W. S. Ball seconded the amendment. The Moderator ruled that the whole matter was before the house independent of the amendment.

Mr. Ball then spoke at length, in criticism of the way in which the work is done. He held that there has been a vast expenditure and very small results. The reports never give such clear information as is desired. He did not know whether the minister of St. John's Church is a member of Presbytery or agent of this Board. Mr. Carnéro, of Grand Bond, is in the same dual position. He wished to have the work placed on such a basis as will command the confidence of the whole people. How is this to be done? He would say, bring all the work into harmony with our Presbyterian system, under the supervision of Presbyteries. He asserted that a full meeting of the Board has not been held for two years. Formerly the priests were up in antagonism, now they laugh at it. He believed education to be the most successful of all the agencies. He found it quite possible to utilize Morrin College for French work. He would unite Pointe-aux-Trembles institution with Morrin College, and so establish a full system, embracing the lowest as well as the highest grades. This whole thing has got to be remodelled from top to bottom. He found a general feeling of dissatisfaction with the management of this scheme.

Dr. Moore, of Ottawa, said that he was not a very enthusiastic admirer of the French work. There were some small matters that might be amended, but they are so small that they are not worth mentioning. As to the work itself, he referred to the state of the French people and the political influences among them. The question is as to the results. He did not pretend to know the state of things beyond his own Presbytery, but he assumes that the work there is a fair sample. He referred to the difficulties to be overcome. The work needs immense daring and courage with our resources to oppose such a system. In the Foreign fields there were years, and many of them when little or no results were visible; as good a case could have been made against that field, a far better case. He believed there is a quickening of life in Quebec, a moral advance in many ways. He knew of a colporteur who was only received in two out of forty-seven families; at a later date only two of the same number refused to receive him. He gave other cases of the same kind. We only need patience, and to be careful in selecting agents, then the results will be all we can hope for. What of liberality? In Ripon where a church has been erected, the people have not their farms paid for. They are barely able to pay their taxes. The Bishop went in there and proposed to take them back at twenty-five cents a head, but he was told that they were Presbyterians and if they had money it is to the Presbyterian Church they would give it. He told of a man who met the missionary with a pitchfork, and now he is an adherent of Presbyterianism. He gave several instances of the same kind in the Presbytery of Ottawa.

Principal MacVicar replied to some of the statements made. He claimed that we are responsible for the last ten years now. He said it had been alleged