

and mistress of the world, to whom all power has been given, both in heaven and earth. . . . You are the great mediator between God and man, obtaining for sinners all they can ask and demand of the Blessed Trinity."

Q.—Are there any other saints to whom prayer is offered?

A.—Yes, a large number. Different times and places are devoted to special saints; thus St. Joseph is the patron saint of the city of Montreal, and *fêtes d'obligation* are so numerous as at times to be a serious inconvenience to business.

Pres. (alone).—The Romish Church also teaches "That every one who dies receiving the rites of the Church is delivered positively from hell, and is consigned for a season only to the regions of purgatory."

Q.—Those who believe this doctrine must fear death?

A.—They do, as all must pass through purgatorial fire, lasting a longer or shorter time; as Protestants and Methodists we believe.

Choir sing—

"There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

Q.—Why are masses offered for the dead?

A.—Masses are offered for the dead because it is believed that they are accepted by the Divine Being in lieu of purgatorial punishment, which is shortened in proportion to the number of masses offered.

Pres.—How different this idea of purgatory from the comforting thoughts suggested by the words.

Band—"Blessed are the dead which die in the Lord. Yea, saith the Spirit that they may rest from their labors. Absent from the body, present with the Lord."

Choir sing—

"Hark, a voice divides the sky,  
Happy are the faithful dead;  
For the Lord who sweetly die,  
They from all their toils are freed  
Them the Spirit hath declared  
Blest, unutterably blest;  
Jesus is their great Reward,  
Jesus is their endless Rest."

Q.—Are these masses offered for a financial consideration?

A.—They are; therefore the rich may escape with very little punishment.

Q.—The Romish Church must have a large and profitable business in prayers and masses?

A.—It has. It seems incredible, but at the opening of St. Peter's Cathedral in Montreal, you could for one dollar "share in the great spiritual advantages" of thousands of prayers and masses said for you during the period of four years, as well as the weekly profit of seven million ayes and many other prayers. "A ticket for heaven" was sold for 25 cents. Beneath an engraving of the church these words:

"The Catholic Church the voice of heaven,  
Outside the Church no salvation."

And offering for six years to say each month the Sacred heart of Mary, one mass for all who would buy a ticket.

Band—"It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." "But Peter said, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Pres. (alone).—The French-Canadian has a firm belief in the many wonderful miracles said to have been performed by the saints whom they reverence very highly. When the

late Archbishop Bourget died, his sacred body was borne through the city, in a sitting posture; and while the body was lying in state, thousands upon thousands crowded to touch his body, expecting to receive virtue from it; and many who were not able to be there in person sent some article of clothing, that a blessing might be conveyed to them.

Q.—Are any other charges to be brought against the Church of Rome?

A.—Yes, quite a number; but the one that is of greatest danger to our Dominion is this, that the Catholic Church denies to her people the right of private judgment—all must obey the voice of the Church.

Q.—Why is this a source of danger?

A.—Because, in a recent encyclical the Pope says, "The Romish Church has the right to receive its authority without any limit set to it by the civil power." "In case of conflict between the ecclesiastical and civil power the ecclesiastical powers ought to prevail."

Q.—What does the great English statesman, Gladstone, say of this encyclical?

A.—"Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."

Q.—How is it possible to bring about a better state of things?

A.—By educating the people to think for themselves.

Q.—How can this most speedily be done?

A.—By establishing Protestant colleges and day schools; sending out colporteurs and increasing the number of missionaries.

Q.—Why is it necessary to have mission day-schools? Cannot the children go to the Protestant public schools.

A.—In some instances they can; but through the country there are many districts in which there is not a sufficient number of Protestants to maintain such a school.

Q.—Who was the first Methodist missionary?

A.—Rev. John Putron was appointed by the English Conference in 1815, and labored in Montreal during the summer of 1816, from May until December.

Q.—What is the total number of missionary agencies in the Province of Quebec?

A.—The French Mission work of the various Evangelical Churches, may be summarized as follows, from the latest data attainable:

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|---|----|
| Number of missionaries ordained or unordained . . . | 57 |
| Mission day-school teachers . . . . .               | 41 |
| Colporteurs . . . . .                               | 11 |
| Bible-women . . . . .                               | 4  |

(These colporteurs and Bible-women are of course quite independent of the large number employed by the Bible Society); 10,461 persons attend the church services, of whom 3,188 are members. There are 48 Sabbath-schools, attended by 1,930 scholars. There are 23 mission schools and institutes, attended by 827 pupils; and there are 31 students of all denominations studying for the ministry.

Q.—What has been done for education by the Methodist Church thus far?

A.—The Boys' French Institute in the city of Montreal has been in existence nine years, and the Girls' French Institute three years; one year in the city and two years at Acton Vale.

Q.—When did the Methodist ladies of Montreal organize to help the work of French evangelization?

A.—In 1878. And amalgamated with the Woman's Missionary Society about four years later.

Q.—What policy does the Methodist Church intend to pursue in reference to this great work?

A.—A new and vigorous policy, combining educational