

These reasons, it is believed, viewed from a christian, patriotic or historical standpoint are untenable. As to fomenting strife and contention, that is no part of our mission. We repudiate the insinuation; but we do not forget that when Jesus and his Apostles preached the gospel, and pressed it upon Jew and Gentile, they were charged with the same offence and declared to be guilty of stirring up sedition and turning the world upside down. Our experience, therefore, is truly apostolic in this respect, and the zeal of our messengers has been so intense, in some instances, as to cause them to be stoned or imprisoned. Nor are we dismayed by opposition; because the degree of resentment encountered is often the clearest proof of the necessity, the wisdom, and Divine authority of the work undertaken. And surely the policy of peace at any price in presence of dense spiritual ignorance and aggressive superstitions is not that which was followed by the reformers of other days, and which is to be deemed worthy of a great church and people, who claim to continue the work and honour the memory of Luther, Calvin, and Knox. "First pure and then peaceable" is the old rule, which is still in force.

As to leaving Romanism alone in the hope that a great spiritual movement will thus come from within the church, we know of nothing in scripture or history to warrant such a belief. Error does not cure itself by being allowed to enjoy unbroken repose. It is rather like sin and sinners, when not acted upon in way of restraint from without and above, it waxes worse and worse. Spain, Mexico, and other Romish countries have as matter of fact been left for centuries very much in the condition pleaded for, but where is the record of the spontaneous reformations for which some are willing to wait? That which is dreamed of as the right thing and certain to happen in future has not occurred in the past. Reformation has hitherto been the fruit of the gospel clearly and lovingly presented to the human heart and sent home with saving power by the Spirit of God; and the men of Luther's day were successful as reformers only in the measure in which they held forth and held fast the word of life. But is this attitude of waiting and doing nothing compatible with an enlightened appreciation of the truth, and of the dangers to which men are exposed who are destitute of it? Is it thus that we manifest our sense of the value of their souls and prove ourselves to be heralds and witnesses for Jesus Christ? Besides, those who ask us to leave Romanism alone overlook the glaring fact that it will not leave us alone. It has not done so in the past, and is not doing so to-day throughout the length and breadth of our Dominion. To say nothing of political intrigue, of which no one will venture to exonerate the Jesuits, it is notorious that priests and prelates habitually thunder against our faith and our Bibles as utterly false, and, therefore, on the ground of self defence and self preservation, we are bound to act as we do, unless, indeed, we are ready to confess before God and man that the faith which we hold is to us a matter of such little moment that we care not whether it is maintained or destroyed. Finally, as to the work of our Colporteurs and Missionaries being an impertinence. The unsupported assumption here is that they are sent to do what is unnecessary, and to do it in a wrong spirit and method, in an insulting manner; all of which we deny. How can it be an insult to offer our most highly prized possession, the Gospel, to any one? It is most necessary that superstition and spiritual bondage should be broken up by a full and clear presentation of God's message of love and freedom to all men. This is all that we charge our agents to do, and if the teaching of the simple Gospel to those who are ignorant of it is an impertinence which should be resented, then we must plead guilty; but if, on the contrary, it is a work stamped with the approval and enforced by the command of the Son of God, then instead of being blamed and censured for it, we justly expect to be heartily supported by all who love and serve Him.

COLPORTAGE.

While all the missionaries and teachers are expected to do what they can to place copies of the Scriptures in the houses of their respective districts, the Board employs a class of men whose time and services are given exclusively to this work. Specific fields are assigned to these men, generally one or more counties, and those they are expected thoroughly to canvass, with a view of supplying the French families, willing to receive it, with a copy of the Word of God, and to converse with them on religious subjects. This work has been carried on to a greater or less extent for the past forty years, so that there is not now a single county in the Province of Quebec that has not been visited by Colporteurs of our own or similar societies. In not a few of the homes in dense Roman Catholic settlements the Bible is known and read, and a visit from a Colporteur is eagerly longed for and highly prized. It is not an unusual thing for several of the neighbours to meet together on the Colporteur's visit, and to spend hours in plying him with questions and in listening to his exposition of God's truth. While fear of persecution and other motives prevent many French Canadians from severing their connection with the Church of Rome, there are not a few, scattered