

than Christianity. May the Lord give them light! These meetings have done much good to recent converts, inasmuch as they have been thereby taught how to answer objections so often put to them by their old friends and acquaintances. Now, more than ever in the Mission, it is incumbent on every one to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." The priests are busy at work to prevent growing the seed that has been sown these last two years; they visit from house to house and distribute books on the Romish Controversy, and often offer great inducements to those who "have known the way of righteousness, to turn from the Holy Commandment delivered unto them."

A new feature in the Mission during the present year has also been the formation of a Temperance Society. The first meeting held was reported, by a friend present, to a city paper in the following manner: "As many as could possibly gain admission assembled in the Church of England French Mission-room, on St. Joseph street, where a very pleasant entertainment was enjoyed. The programme consisted—part 1st, of well rendered readings, recitations and songs, by the pupils of the Day and Sunday School of the Mission. In part 2nd the pastor delighted and instructed the audience with magic lantern views, illustrating the stories of "Reynard the Fox," "Buy Your own Cherries," and two other temperance tales. Then the Secretary of the Church of England Diocesan Temperance Society, the Rev. James H. Dixon, delivered a short address on temperance, concluding his remarks by inviting all present to take the pledge. As 65 persons responded to the invitation, we congratulate the zealous and hard-working pastor of the Mission on the success which has crowned his efforts on behalf of temperance amongst his French Canadian brethren."

The power of the Word of God to "make wise unto salvation" is clearly seen in a fact which it may not be altogether without interest to some friends of the Mission to be acquainted with—a Mr. L., good Romanist, pays a visit to a friend of his, a recent convert from Rome. The conversation is at once brought to bear on religion. The Romanist is told by the convert that the religion of the Pope is the religion of Satan, and is thereby greatly offended. He goes home and informs his wife of what has taken place at his friend's house. It is very strange, said the husband to his wife, that my friend should thus speak of Romanism; and what is still more strange, is the reason he assigns for thus speaking, viz.: that he has read the Bible. This gives the Romanist the desire of reading also the Bible, and so he goes to see his friend and asks him to allow him to see the Bible. He then wishes to take the Bible home, so as to be able to read it. But the wife objects; she would not allow such a dangerous book to be