

strenuous struggle, both boats got under the lee of Isle-aux-Noix, and the voyagers gladly disembarked in a sheltered cove, their limbs cramped and stiffened by long crouching, in their water-soaked clothing, in the bottom of the boats. A bright fire was soon blazing, the wet clothes dried as fast as possible, and over a hearty meal of bacon, bread and coffee, they gave thanks with glad hearts for their providential deliverance. Embarking once more, they urged their batteaux down the Richelieu and up the stream of the majestic St. Lawrence, hugging the shore in order to avoid the strength of the current.

"I never thought there was so large a river in the world," said Mary Embury, as she scanned its broad expanse. "I believe it is twice as wide as the Hudson at New York."

"More like four times as wide," replied Paul Heck. "If it were not for its rapid current, one would hardly think it was a river at all."

It was with glad hearts that the weary voyagers beheld the forest-crowned height, the grassy ramparts, and the long stone wall along the river front of the mediæval-looking town. A red-coated sentry paced up and down the rude landing-stage; and another mounted guard at the ponderous iron-studded wooden gate. Paul Heck and his wife and John Lawrence set out to find temporary lodgings, leaving the others to "keep the gear," or, as Barbara Heck phrased it, "to bide by the stuff."

The pioneer explorers entering the "water gate," first turned towards the long low line of barracks, for their hearts warmed toward the red coats, the visible sign of that power for which they had sacrificed so much. Their first reception, however, was rather disheartening to their loyal enthusiasm. In reply to Paul Heck's civil enquiry of an idle soldier who was lounging at the gate, if there were any Methodists in the town, the low-bred fellow replied—

"Methodies? wot's that, I'd like to know?"

The explanation that they were the followers of John Wesley did not throw any light on the subject.

"John Wesley? who was he? Oi never heard of un. Zay, Ned, do 'ee know any Methodies hereabouts?"

"Methodies," replied the man addressed, pausing in his operation of pipe-claying his belt and bayonet-pouch. "Oh, ay! 'e means them rantin' Swaddlers, wot was in the King's Own in Flanders, d'ye mind? The strait-laced hypocrites! an honest soldier couldn't drain a jack, or win a main at cards, or kiss a lass, or curse a Johnny Orapaud, but they'd drop down on 'im. Noa, their beant noan on 'em 'ere, and wots more, us doant want noan on 'em nayther."

"Well, we're Methodists," spoke up Barbara Heck, never ashamed of her colours. "So take us to your Captain, please."

"What d'ye say? You are!" exclaimed the fellow, dropping both pipe-clay and belt. "Well, your a plucky un, I must say. But you're just like all the rest on 'em. Here, Geoffrey," he went on, calling to an orderly, who was grooming an officer's horse, "take the parson and 'is wife to the Captain."

"Taake 'em yoursen. Oi beant noan o' your servant," replied that irate individual.

The altercation was speedily interrupted by the presence of the officer himself, clattering down the stone steps, with his jangling spurs and clanging sword.

"Hello! what's the row with you fellows now? Beg pardon, madame," he continued, taking off his gold-laced cocked hat, with the characteristic politeness of a British officer, to Barbara Heck. "Can I be of any service to you?"

"We have just arrived from the province of New York," replied Barbara, making an old-fashioned courtesy, "and we're seeking temporary lodgings in the town."

"From New York, eh! Come to the Council-room, please, and see the Governor;" and he led the way along the narrow *Rue Notre Dame* to a long low building with quaint dormer windows, in front of which the red-cross flag of St. George floated from a lofty flagstaff, and a couple of sentries paced to and fro in heavy marching order. This venerable building, almost unchanged in aspect, is now occupied as the Jacques Cartier Normal School. It had been erected as the residence of the French Governor, but at the time of our story it was the quarters of Colonel Burton, the Military Governor of the District of Montreal and Commandant of his Majesty's forces therein. It was subsequently occupied during the American invasion by Brigadier-General Wooster and by his successor, the traitor Benedict Arnold. It was here also that the first printing press ever used in Montreal was erected by Benjamin Franklin, in order to print the proclamation and address by which it was hoped to seduce Canada from its lawful allegiance, to join the revolt of the insurgent provinces.

After a moment's delay in a small ante-room, the officer conducted our travellers, somewhat bewildered by the contrast between his respectful treatment and that of his rude underlings, into a long low apartment with flat timbered ceiling. In this room, the present writer, on a recent visit, found a number of old historic portraits, probably of the period to which we now refer.

Seated at a large, green covered table, on which lay his sword and a number of charts and papers, pay-rolls and the like, was an alert, grizzled-looking officer of high rank. Near him sat his secretary, busily writing.

"Ah! be seated, pray. Pierre, chairs for the lady and gentlemen," said the Governor, nodding to a French valet, and adding, "You may wait in the ante-room. I hear," he went on, turning to Paul Heck, "that you have come from the disloyal province of New York."

"Yes, your worship," said Paul Heck, rather nervously fumbling his hat.

"Say 'his Excellency,'" put in the secretary, to the further discomfiture of poor Paul, who had never before been in the presence of such an exalted personage.

"Never mind, Saunders," said the Governor good-naturedly, and then, to his rustic audience, "Feel quite at home, good people. I wish to learn the state of feeling in New York, and whether there is any loyalty to the old flag left."

"O yes, your worship—your Excellence, I mean," said Paul, "there are yet seven thousand who have not bowed the knee to Baal."

"Seven thousand—Baal—what does the man mean, Featherstone?"

"Blest if I know, your Excellency," said Colonel Featherstone, who, like the Governor, was more familiar with the letters of Lord Chesterfield than with the Hebrew Scriptures.

"He means," said Barbara Heck, "that there is yet a remnant who are faithful to their King, and pray daily for the success of the old flag."

"Ah, that's more to the purpose. But how many did you say my good man? and how do you know the number? Have they any organization or enrollment?"

"I said seven thousand, sir—your Excellence, I mean—because that's the number Elijah said were faithful to the God of Israel. But just how many there are I cannot say. The Lord knoweth them that are His."

"A pragmatist fellow, this," said the Governor to Colonel Featherstone; and again addressing Heck, he asked, "Well, what are they going to do about it? Will they fight?"

"Many of them eschew carnal weapons, your Excellence. I'm not a man of war myself. I have come here with my wife and little ones, to try to serve God and to honour the King in peace and quietness; and there's a-many more, your Excellence, who will follow as soon as they can get away."

"Some of us have not the same scruples as Paul Heck, your Excellency," here interposed John Lawrence, who himself bore arms for his King in later days; and if his Majesty wants soldiers, he could easily raise a regiment of loyal Americans, who would rally to the defence of the old flag."

"Good! that has the right ring. We want a lot of true-hearted, loyal subjects to colonize the new province of Upper Canada and you are welcome, and as many more like you as may come," said the Governor, rubbing his hands and taking a snuff with Colonel Featherstone. He then conversed kindly and at some length about their plans and prospects. "I doubt if you can find lodging with any English family," he said; "there are not many English here yet, you see; but I will give you a note to a respectable Canadian who keeps a quiet inn," and he rang his table bell and wrote a hasty note. "Here, Pierre, take these good people to the *Blanche Croix*, and give this note to Jean Baptiste La Farge. I will send for you again," he added, as he bowed his guests politely out of the room, kindly repressing their exclamations:

"A thousand thanks, your worship—your Excellence, I mean," said Paul Heck; and added Barbara, "The Lord reward you for your kindness to strangers in a strange land."

SCHOOLMASTER: "Alexander Morrison, twice three?" A. Morrison: "Four, sir." Schoolmaster: "You'll never get through the world, boy." A. Morrison: "I dinna want; I'll gang roon' about."

THE latest anecdote about the old lady who thinks that she "knows everything" is about how she went to a church so-called, and as she entered the room the young ladies said: "Good evening, auntie, we are glad you came; we are going to have tableaux this evening." "Yes, I know, I know," was the reply; "I smelt 'em when I first came in."

LESSON NOTES.

SECOND QUARTER.

A. D. 58.] LESSON X. [June 8.

JUSTIFICATION BY FAITH.

Rom. 3. 19-31. Commit to memory vs. 24-26.

GOLDEN TEXT.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

OUTLINE.

1. Guilty Before God, v. 19-23.
2. Justified Freely, v. 24.
3. Justified by Faith, v. 25-31.

TIME.—A. D. 58, probably in the spring.

PLACE.—This epistle was written from Corinth, soon after the epistle to Galatians.

EXPLANATIONS.—*The law*—God's law in the Old Testament. *Under the law*—The Jews, to whom the law was given. *Every mouth may be stopped*—The law shows that no person can boast of his goodness, because none have fully kept it. *No flesh be justified*—No person can be shown to be just or upright. *Knowledge of sin*—The law shows us that we are sinners. *Righteousness of God*—God's justice in dealing with men. *Without the law*—Since man could not be saved by the law, God saves them apart from the law by his mercy. *By faith of Jesus Christ*—On condition of faith in Jesus as Christ. *No difference*—Jews and Gentiles are saved in the same way and on the same terms. *Come short*—Having failed to attain unto the standard God has given in the law. *Redemption*—The death of Christ has purchased us and set us free from the law. *Propitiation*—The death of Christ, the one great sacrifice for sin. *His righteousness*—The death of Christ is here said to be the ground whereby God forgives sins before, as well as after Christ's coming. *Justifier*—The one who forgives and saves sinners who believe. *Boasting, excluded*—No one can boast, because all are saved by God's mercy; none have earned salvation. *Justify the circumcision*—God saves the Jews on the same terms as the Gentiles.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That service alone does not secure salvation?
2. That Jesus is the only Saviour of men?
3. That faith in Jesus is essential to salvation?

THE LESSON CATECHISM.

1. To whom does the law apply? To those under the law. 2. Unto whom is the righteousness of God? "Unto all...them that believe." 3. By what have we come short of the glory of God? By sinning. 4. By what are we justified? By faith. 5. "Do we then make void the law through faith?" "God forbid: yea, we establish the law."

DOCTRINAL SUGGESTION.—The remission of sins.

CATECHISM QUESTIONS.

56. How was man the chief creature on earth? Because the Creator made man in his own image. Genesis i. 27.
57. In what part of man is the image of God? In his spirit or soul, which was breathed into him by the Creator. Genesis ii. 7.
58. Is then the soul of man created to live for ever? It is immortal, and will not die as the body dies. Ecclesiastus xii. 7.

A. D. 58.] LESSON XI. [June 15.

THE BLESSEDNESS OF BELIEVERS.

Rom. 8. 28-39. Commit to memory vs. 37-39.

GOLDEN TEXT.

We know that all things work together for good to them that love God. Rom. 8. 28.

OUTLINE.

1. The Called, v. 28-34.
2. The Conquerors, v. 35-39.

TIME.—A. D. 58.

EXPLANATIONS.—*The called*—God calls all men, but only those who listen and believe are "the called." *Foreknow*—God knew beforehand who would hear and believe on Christ. *Predestinate*—God determined that those whom he knew would believe should receive the blessing of the Gospel. *Called*—He calls all, but not all hear and heed. *Justified*—When men accept Christ, God forgives their sins, and makes them "his