

lytism, but no intelligent and earnest Presbyterian can be found holding such views.

But what has been done to enlighten and evangelize our French Canadians? With what success have the efforts of the past been attended?

THE FIRST FRENCH PROTESTANT MISSIONARY.

The first Missionary to Labour among the French in the Province of Quebec was a Wesleyan, from Guernsey. His work extended from 1815 to 1821. During the next thirteen years nothing seems to have been done. The Grande Ligne Mission was established in 1834 and the French Canadian Missionary Society in 1839. This latter society, while supported largely by Presbyterians was non-denominational. After about forty years of successful work it withdrew from the field leaving it to be occupied by the societies of the several branches of the Protestant Churches in Canada.

In the year 1858 the Rev. Charles Chiniquy an able, eloquent and zealous priest of Rome at St. Anne, Illinois, left the Romish Church and after a time was received into the Presbyterian church of Canada, and his people followed his example.

At St. Anne to-day there about 350 Protestant families that have been led out of the Church of Rome through Mr. Chiniquy's instrumentality. During recent years the work of French evangelization has been prosecuted with zeal and with marked success. In the Assembly's report for 1879 we find the following language—"Forty-five years ago there was scarcely a French Canadian Protestant to be found in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have by God's grace, become humble followers of Jesus. Forty-five years ago there was not a solitary French Protestant congregation in the land; to-day they can be numbered by the score. Forty-five years ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day there are few parishes in which the Bible cannot be found—few parishes which have not, to a greater or less extent felt the influence of Bible truth.... There is abundant evidence that thousands within the Church of Rome are galling under the iron yoke and are longing to be free—abundance of evidence that many of the city and not a few of the priests are sick at heart sighing for a peace which

the confessional is unable to impart.

According to the Assembly's report for 1881-2 the Presbyterian Church has in the Dominion 22 of ordained and 19 unordained missionaries among the French, 10 Mission Day School Teachers, 11 colporteurs and 3 Bible women; in all 64 laborers. We have 47 preaching stations, 1345 church members 5,200 adherents, 34 Sabbath Schools, 1,350 Sabbath School scholars and 16 Theological French Students preparing for the ministry. But the good work is not altogether confined to the Presbyterian Church. Including all the denominations engaged in the field there are 94 preaching stations 3,276 church members 10,461 adherents, 48 Sabbath Scholars. Thus then it is evident that the work of French evangelization is being prosecuted with very great success.

Converts from Rome may be found in all the Province and in different parts of the United States. Several of our ministers were at one time Romish priests, and constantly priests and other ecclesiastics are seeking admission to our church. At the last meeting of the Assembly, at St. John, N. B., there were five French ministers who were present as commissioners, besides the venerable Pastor Chiniquay, of St. Anne, Illinois.

ARGUMENTS WHY THIS MISSION SHOULD BE SUPPORTED.

First, the success of the mission. The past achievements and the present prosperity of the work make the French Evangelization Scheme popular among our people. It is doubtful if there is another scheme of our church for which it is so easy to call forth the sympathy and the liberality of our people.

Secondly, social and national reasons. Generally the French throughout the Dominion are poor and lamentably ignorant. Travelling through the Province of Quebec, one is struck with the strange contrast existing between the houses of the people and those of the priests. In many of the villages and towns the houses of the the people are small and wretched in appearance while near by, towering above all, stand the elegant mansion of the priest and the costly and commodious stone or brick church. The wealth of the Province seems to have run into the churches and other ecclesiastical buildings. Socially the people are degraded. They have not the intelligence that is essential to honest citizenship. Few of them can read. They know nothing of the outside world. They have to do.