

city, was selected as one field of labour, Messrs. Vessot and Provost engaged in the work of colportage. It was here that the following interesting incident occurred, which illustrates the character of our colporteurs generally.

"I must mention," says Mr. Vessot, "that in dining with our landlord yesterday, he said to us, 'I have been all the morning at the Church, where the curate from the next village was preaching. He gave us an excellent sermon, all against you gentlemen.' We asked what it was he said. We talked some time, and at the conclusion of our conversation we remarked that all he had spoken against us was untrue." "Do you say that our priests would tell us a falsehood?" said he. "Yes," said I. He then fell into a passion, such as I had never seen him in before, and threatened to give me a beating with his fists. When I did not try to defend myself, nor even say an improper word to him, he caught hold of a knife, but finding that I did not resist him, his rage became ungovernable, and he tried to get at his gun but could not. He then gave me his butcher's knife, thinking that I would defend myself, but I threw it across the room, saying in the words of the Saviour: 'All they that take the sword, shall perish with the sword.' I said some very serious things to him on the subject of his soul, but he replied, he did not think he was sinning, as he was trying to kill me in the cause of religion. We thus see the fulfilment of the Scriptures, which declare that the time would come when they that kill us should think they were doing God service. It was necessary that our faith should be proved, and praise be to God, the trial did not make me afraid."

It would overload your columns, to relate many particulars, which would be gratifying to your readers, and some details of success, but as this station, not being sufficiently central, was afterwards abandoned for another, I pass to

*Belle-Rivière.*—This was the first station occupied. It is about twenty-eight miles N. W. of this city. A house was procured, rent free, a school was opened and maintained with some success, the surrounding country has been visited by the Colporteurs, and copies of the word of God circulated. The School was patronized, because it was free, although in one instance, a priest assured the father that "since he was poor, there was no need of instructing his children." This station is still maintained, industriously and indeed laboriously on the part of the Colporteurs, who are imparting the leaven to the loaf, in confident hope that the whole will be leavened in due time.

*St. Thérèse* is our leading station. The mission here, which serves as head quarters to all the Colporteurs, conducted by the Rev. J. E. Tanner, was commenced under great discouragements. Prejudice against the truth was both lively and violent. With difficulty, could our labours obtain the necessities of life; and had it not been for the generous

and fraternal support of Protestants residing there, our missionaries would have been obliged to follow the Saviour's directions to his Disciples, in case of their rejection—and to shake off the dust of their feet as a testimony against men who would neither receive the truth nor enter into the kingdom of Heaven themselves, and them that were entering in they hindered.

Their house was at one time violently assailed, and their lives endangered, but providentially the bigoted assailant was detected, tried and convicted. By the kind interposition, however, of the Colporteurs who was assaulted, he was released from the penalty, and the object of the trial was not so much to obtain redress as to show that the Colporteurs of this Society are protected by the laws as fully as others.

Now, we rejoice to say, the feeling at St. Thérèse has improved, and the mission, so far as relates to the danger of violent opposition, is finally established. There, as from a centre, the Colporteurs scatter abroad the good seed of the Kingdom, there the gospel is announced from Sabbath to Sabbath, to a respectable and attentive congregation. Here, we believe, souls have been born again, and the bondage of superstition and the guilt of sin removed. Madame Tanner instructs a school, and Mr. Tanner assists, as he may have leisure, in imparting a knowledge of French to a few Protestant youth, who are at present received into their family. In their occasional and frequent excursions to other villages, they meet with a mixture of encouragement and rebuffs, and sometimes their interviews (both with priests and people) exert an extensive influence. Recently at St. Elizabeth, Mr. Tanner held a public discussion with a Jesuit, of which an account appeared in the last Missionary Record, a paper published quarterly by the Society. Your readers will be well repaid by a perusal of that article, and I will say nothing of its tenor except that the cunning of the Jesuit is for once at fault, that the arts of the adversary were most skilfully detected, and that whereas before the discussion, Mr. Telmont, the Jesuit, proposed that full notes should be taken for publication in Europe and in the United States, as well as in Canada, since the discussion, the desire has so far abated on his part, that we see or hear nothing from that quarter, and the notes which were officially taken could not be obtained at the time by Mr. Tanner, and it is doubtful if he has received a copy yet. Few persons can rise from the perusal of that document without feeling that the Romish Church teaches error—nay, untruth, and will not come to the light, lest her deeds should be discovered.

I cannot, perhaps, do better, in speaking of the station at *Industry Village*, about thirty-six miles from Montreal, than to extract the following notice from the last number of the *Missionary Record*, and with this I conclude.

"INDUSTRY VILLAGE.—At the beginning of