

them to Jesus—not the infant Jesus in the manger, not the dead Jesus on Calvary, but the *living Jesus* who is able to save to the uttermost all who come to God through Him.

A review of the list of past pupils would reveal the fact that some have become preachers of the Gospel in Canada and the United States, in the French language and in the English language as well; some have become doctors, notaries, merchants, farmers, teachers, wives of missionaries, and thus in various places and in different spheres are disseminating the truth of God as it is in Jesus.

The Institute opened this year October 1st, 1896, with the Rev. J. Pinel, S.T.L., as Principal, and Miss Masten, Mr. Desmarteau, and Miss Borloz, as teachers, while Mrs. R. Ross occupies the position of Lady Superintendent.

Of the 135 applications for admission, one-third have been from Roman Catholics, thus indicating the fact that prejudices are dying away, and that the desire for education is growing. While 112 have been accepted, about one-third of these have failed to register, and the majority are Roman Catholics who, through the influence of the Church and Roman Catholic friends, were persuaded to stay at home.

The religious services take the form of prayer-meetings (three), class meeting, Sunday-school, and preaching, and, we may add, personal conversation and faithful earnest prayer with individual students. Our work is not in vain, nor is the seed sown for nought. We would see more results, yet persistently sow in the belief that at some time the harvest shall appear. This is a work of vast importance, even viewed from the standpoint of the interests of our own Dominion, for it certainly has to do with the commercial, political, educational, as well as the religious life of our country. The earnest prayers of God's people are sincerely solicited on behalf of the work being done in the French Institute. Brethren, while you pray for China and Japan, while you think of far-off India and Africa, think too of our own Quebec, and pray that the searchings after light and the struggle for liberty and freedom may be rewarded with the fulness of Gospel light and the glorious liberty of the children of God.

REV. J. PINEL, S.T.L.

### An Incident in French Work.

Mrs. P., whose husband a few years before had become a Protestant, had been quietly reading the Scriptures when, to the surprise of her friends, one Sunday morning she announced that she was going to church with her husband. It was quarterly meeting day, convert after convert from Romanism had testified to the saving power of the Gospel, and soon Mrs. P., of her own accord, told how the Lord had touched her heart, and she now renounced Romanism and accepted Jesus as her present and only Saviour.

Nearly one year later the writer, who had assumed the charge of the mission, was preaching in the home of sister P. who was sick unto death, when at the close of the service he witnessed a most touching scene. Mrs. P. and two other French Canadian ladies, also converts from Rome, with tears in their eyes were congratulating each other that they had broken away from bondage and found freedom in Christ.

A few weeks later and the subject of this sketch is dying, sons and daughters vie with each other in their efforts to bring her back to the Church. The priest makes frequent visits, but all to no purpose, she finds

Jesus a sufficient Saviour and passes peacefully away resting in Him. She died on Friday. On Sunday the priest would warn his flock against the danger of associating with Protestants, and cites as an example of such folly Mrs. P., who, in the 58th year of her age, through the influence of such associations, had forsaken the Church and become a Protestant, "and," said he, "is now in the grasp of the devil in the depths of hell." Her children are forbidden to attend the funeral; however, they come to the house, listen to the simple service, the sons follow the body to the church; one of them dares to enter, and listens to an earnest exposition of Rev. xiv. 13, is deeply impressed, and in the course of a few weeks is knocking for admission into the Church which in God had been instrumental in bringing both father and mother as well as his sister and himself to Christ, the only mediator and redeemer.

BY A FRENCH-CANADIAN METHODIST MISSIONARY.

### A Powerful Factor.

#### INFLUENCE OF CATHOLICISM IN THE LOWER PROVINCE.

*Extracts from the New York Tribune.*

WITH Bishops striking down a political newspaper by threatening to excommunicate its readers; with members of Parliament being unseated by the courts because of priests telling electors from the pulpit that it would be a sin to vote for the candidates of a certain political party; with these things happening in the Province of Quebec, every Protestant must naturally ask himself what is the position of the Roman Catholic Church in the French member of the Canadian Confederation.

#### THE NUMBER OF ITS ADHERENTS.

Six-sevenths of the population are Roman Catholic, or fully 1,250,000 people, being a majority in every city except the small one of Sherbrooke, and in every county except perhaps half a dozen along the American frontier. In large sections the population has but one creed; for example, in the County of Kamouraska there is a population of 20,000, all but four of whom are members of the Church of Rome.

#### THE EXTENT OF ITS TEMPORAL POSSESSIONS.

The streets of every city and town are adorned by her stately cathedrals, churches and chapels, substantial and for the most part beautiful structures of stone. And from every hamlet, with its country shops, its wayside tavern, and humble cottages, towers the parish church, solid, rich, and imposing, the centre of the parish life and the dominating object of the generally monotonous landscape. And there are the convents, the colleges, the seminaries, the monasteries, sprinkled all over the Province; large, well-constructed buildings, and all owned by ecclesiastical bodies.

Upon looking over a map of Montreal or Quebec city one finds it fairly honeycombed by church property. Nor is it all devoted to religious or educational uses. For example, the Sulpicians, who came to Montreal when the city was founded, in 1642, and were the original seigniors or landlords of the island, own to-day much of their original grant, which has become some of the most valuable property in the city. Outside the officers of the order no one knows the extent of their revenue, for returns are made