

things go far to meet the objection so often made, that 'converts soon lose interest in church going and in spiritual things generally.'

Another family who left the city last spring to go to the United States, returned to us in October, saying: "We could not remain where we were any longer, there were no French services, and we were too lonely, we cannot live without hearing the word of God preached," and meeting them the week after, they said: "Oh, how happy we are to be back again. We enjoyed the service so much last Sunday." Then with tears in her eyes the woman said: "I tell you honestly, I would rather live on two meals a day and enjoy the privilege of hearing you preach, than to save money and to be deprived of the benefit of the church."

Since we have been in this church—now seven years—there have been over three hundred persons connected with us here, and they have all and always been zealous and interested in church going.

I am happy to state also that the children have been very regular in their attendance at Sabbath school during the past summer, and we have reason to believe that some have received good and lasting impressions in their hearts.

Mrs. Seylaz who superintends the school and teaches a class of boys and young men is greatly encouraged and places great hopes in her boys for the future.

Our missionary work among the Roman Catholics has given us encouragement. We have met many very interesting cases which strengthen us in our belief that there is a glorious harvest to be expected in the future. We have had scores of opportunities to converse with Roman Catholics in their homes, in stores and workshops, and in the market place, both privately and publicly. It would require volumes to relate all the interesting cases I have met during the summer.

One case in particular, however, deserves special mention, as it has cheered our hearts, and so plainly and clearly meets that statement sometimes made by English Christians, that: "Most all converts from Romanism return to their first faith when about to die."

About two years ago, an aged man was induced to come to church to hear the gospel preached. He came and was so pleased that he continued. Mrs. Seylaz and myself visited him at his home, and he attended our French services regularly, the result being that about a year ago the spirit of God strove with him and he was not only reformed from Romanism but savingly converted to Christ.

In the beginning of last August he fell ill and during his illness which lasted about four weeks, Mrs. Seylaz and myself visited him daily, spending much time with him, reading the comforting

promises of the gospel, exhorting him to cling to his Saviour, and praying with him.

It happens that he had a large number of relatives and friends in the neighborhood who also visited him daily. Many of them remained in the sick room while we were engaged in religious exercises, and were thus enabled to hear the glad tidings of the gospel by the side of the sick. We thus had many glorious opportunities that we could not have had otherwise. They always listened to us with interest, in many cases manifesting considerable surprise at what they would hear of our faith, and above all at the inward spiritual peace the sick man enjoyed, many of them telling me that they "had no idea" that our "religion was so good," and that they themselves wished they could feel as happy at the thought of dying as the old gentleman appeared to feel while refusing the ministrations of the priests.

During the course of his illness some of the priests and nuns visited him and did all in their power to lead his mind back to his first faith, but he positively and persistently refused to do so. They went so far as to tell him in the presence of witnesses that if he abandoned us or forbade us his door and returned to the Catholic faith the blessed Virgin Mary would heal him and he would soon be well. They did this repeatedly until he finally lost patience with them. One day as he was enduring very acute sufferings, the nuns being present said to him, "if you prayed to Mary and to Joseph they would heal you," "no," said he, "I will not pray to any but Jesus." On another occasion the nuns said, "The holy father—" (mentioning the name of a special priest) would visit you if you did not receive the minister." He answered, "let him visit me as a friend if he wishes, but in his capacity of a priest, I have no need of his services." The nun answered, "No, he will not come while the minister comes, he is afraid of meeting him as he does not wish to discuss with him." One day as I entered the house, a priest was sitting by the bedside, but as soon as he saw me, he immediately took his departure and did not return. The good old disciple endured to the end. He died publicly confessing his Saviour amid all manner of opposition.

This was certainly a unique case in the history of French evangelization. The minister of the gospel and his wife on the one side of the death bed, and the priests and nuns on the other side, and during four weeks, friends and relatives, backed by the priests, the nuns and a Roman Catholic physician, made daily and strenuous efforts to shake the faith of a dying man.

During the last two weeks we seldom left him alone, as we feared they might circulate false reports of a pretended conversion back to Romanism. When I left the sick room my wife and Protestant friends took my place. I often