

wish I could give details as to what some individuals have done for me personally, and for the mission, but time and space forbid. Many times have I been upheld by the kind and sympathetic words of friends, where I would keenly feel the weight of the arduous duties devolving upon me

REVIEW.

Now that I have returned to my field of labour, I feel encouraged to think that, if it be the will of God, we will soon enter into a handsome house of worship, and *free from debt*. The cost besides the necessary outlay for stoves, lamps, etc., is \$2,700. The total amount collected by myself is \$2,854.64 besides subscriptions amounting to about \$100, that I have obtained in Grand Falls. From this total amount expenses have to be deducted. I may state in passing that as our hope is in the young we are anxious that a day school should be established a few miles above Grand Falls, and the house would also serve as a Mission house for preaching the Gospel. I will give in the appended list the amounts not yet acknowledged in the *Record*.

I think we have every reason to be thankful for the success I have met with in connection with my work among the different congregations of both bodies of the Presbyterian Church. I have visited both indiscriminately, and I was as warmly received by one as by the other, and I must add that all the members of other denominations with whom I have come in contact, have manifested deep interest in the mission, and some have shown their sympathy in a very tangible manner. I thank them for it. The above facts are very gratifying; but there is something which, to my mind seems to call for even deeper gratitude, and that is for the opportunities afforded to break the bread of life to some of my fellow-countrymen, and to many others who enjoy no more light. One morning a Protestant called upon me, and said he was strictly enjoined by a Frenchman to tell me that he (the Frenchman,) was very anxious to meet me, and convert me from Protestantism to Romanism, and that if I refused to see him he would conclude that I was afraid, etc., etc. (A number of Frenchmen had heard me preach on the previous day.) I scarcely knew what to think about it. I had made repeated efforts to meet priests in public discussions, but had failed; and now to receive a challenge from an old plasterer!! It appeared as if a snare had been laid for me; but however suspicious things seemed to be, I went, accompanied by Rev. J. M., and remarked that I rejoiced to see that he had taken such an interest in my spiritual welfare, and that I would be most happy to have a conversation with him. He was very timid at first; but becoming encouraged

as the conversation proceeded, we discussed different doctrines of the Church of Rome, for about an hour. He was intelligent and defended his Church with a considerable degree of ability. As we were about to part Rev. I. M. asked him if he thought his friends would be willing to meet in the school house, and have a friendly conversation. The old man answered in the affirmative, and if he were unable for the task, he would find some one more competent than himself.

CHALLENGE ACCEPTED.

I had to go away to fulfil appointments but thought I could return on the 20th. The 20th came, but it was impossible for me to be present, and some said immediately that they "knew the disciple of Chiniquy wouldn't come, because he was afraid." However 4 or 5 days after I was on the spot, and called upon the school master to make arrangements about the discussion. He said he was not "prepared," though he had copied a great deal from a book of controversy, according to reports. After great deal of talk we agreed to meet on Saturday. At the appointed time, the school house was crowded, and some standing outside at the windows. We appointed two Chairmen, a Protestant, and a Roman Catholic, and he opened on "the reading of Scriptures." He quoted 2 Peter iii. 16, prove that the mass of the people should not read them. Said he could not understand them *himself*, and therefore it was much better not to read them; but after he had given explanations upon some passages he called me "ignorant," and said I was misinterpreting the Scriptures. Strong accusation for him to make after the acknowledgment he had made of his own ignorance! After an hour's discussion, he came excited, and called me "Apostate false prophet," and asserted that I would go to Hell, etc. I quietly replied that I would show him who were the apostates, &c., for this purpose, I quoted 1 Tim. iv. 1. His countenance changed, and in his rage he made no allusion to the passage, which caused some of his own people to laugh. But it is impossible for me to go into further details. After three hours discussion we agreed to meet again on the following Tuesday. In the meantime I conversed with some, and preached a French sermon in North Rustico. On Tuesday Rev. J. M. and I, went to the appointed place for meeting. The parish priest was in the house, forbidding his people to come and hear me, and had said to the school master that he would lose his situation if he discussed again. The trustees were also forbidden to let me have the house! I waited a long time for the teacher. He last arrived, and complained of such