

wicked persons who were saved by faith in Christ—they gave the Samaritan woman, Paul and the jailor. "Do the Scriptures contain all we need to know for salvation?" They proved yes. "Can you understand and receive the truths of the Bible into your hearts of yourselves? No, we need the grace of God. What do you mean by that? The Holy Spirit. Is he given to all men? To all who ask. Prove it?" Scripture texts also.

At this part of the exercises there was a recess, after which the Rev. Narcisse Cyr, a French Canadian Protestant minister, moved a resolution, and said, "If we French Canadians are not to sink down, and become extinct, we must be educated. We have minds as well as other people, and are as capable of being trained, and we have energy too, so that if we are educated, we shall appear like others, who now, because of education, have the advantage. And then, in a religious point of view, the scholars in this Institution learn more of the Bible in one or two years than any Romish priest will learn in all his education, and all his pastoral life besides, unless any one be specially trained for controversy. By preparing these 100 youths to go forth among their people educated and instructed in the Bible, you prepare 100 missionaries.

After this, 52 boys stood up to read the Scriptures. They mostly read their own language very well; more than one-half of them are also learning to read English. One little Irish boy who, in the autumn, did not know a letter, nor could he speak French at all, now reads pretty well, seems very intelligent and promising, and speaks French with ease. Several of the seniors read excellent short compositions of their own, written without assistance. One of them, who has been sustained by one of our Sabbath schools, read an excellent essay "On the proof of the existence of God from his works." Another composition on the same subject was read by a promising young man. Several of them gave very creditable oratorical displays, pronouncing passages from French orators with much correctness and energy.

The examination in the Scriptures now proceeded with the boys. It was conducted by Rev. Mr. Tanner—questions also being asked by other ministers. They gave us Scripture proofs as you would do, only in the French language, of the fact that Jesus Christ is God and man. And when they were asked if, in his manhood, he was the same as we are, the reply was, "Yes, except that he had no sin." They proved this from the facts that he was weary, and hungry, and thirsty, and sorrowful, and joyful, and manifested all the attributes of a man. They spoke of his miracles as different from those of prophets and apostles, because performed by his own power, and in his own name. They proved the priesthood of Christ, and especially his intercession, giving

reasons why he should be regarded as the only mediator between God and man, to the entire exclusion of the Virgin Mary and the saints. "Jesus Christ can gain our cause as intercessor," they said—"Why?" "Because he can plead his own merits." But would not the Virgin and the saints succeed as well as Christ? No, for they need salvation for themselves; they must go as we go. Can the Sacraments justify or save us? No, we are justified by faith alone in Christ's finished work. Have Sacraments any importance? Yes, God commanded them, and they are means of grace." They proved, in language of Scripture, the sacrifice of Christ as the Lamb of God, and that our redemption is "by his precious blood." They were asked—Where do souls go to after death? To heaven or hell. Prove it? The thief was promised Paradise that day. Absent from the body, present with the Lord. On what do the priests of the Church of Rome found their doctrine of purgatory? On the remark—1st Cor., 15th chap.,—about being baptized for the dead. Our Lord's statement that the debtor should not come out of prison until he had paid the last farthing. And on the statement of the apostle, that some should be saved 'so as by fire.' They explained the meaning of these passages, to shew that there was no idea of purgatory in the Bible. They were asked, and they answered very well many other questions.

The Rev. J. E. Tanner mentioned that since last examination, 15 young persons in the Institute had been happily converted to Christ, and 3 who had been formerly there, but were now residing in different places, all these had joined or were about to join Christian Churches.

Thus, my dear young friends, you have a sketch of what is being done to help the French Canadian youth to acquire a knowledge of the Bible, and to obtain such an education as will make them a much better generation than their fathers, most of whom are unable to read or write, and are very ignorant. Several Sabbath Schools support one or more of these pupils. Could not you do likewise, or if not the whole, a part of it?

I am, your friend,

HENRY WILKES,
Secretary.

P.S.—If you send contributions, have them addressed to James Court, Esq., Treasurer, Montreal.

FAMILY MAXIMS.

Order.—Order will make our duty and business easy and agreeable, and the chief point of order is a right state of mind—1 Cor. 14:40.