

1973-1049-1-1

REPORT OF THE BOARD

OF

FRENCH EVANGELIZATION

OF THE

PRESBYTERIAN CHURCH IN CANADA

TOGETHER WITH

FINANCIAL STATEMENT

*FOR THE YEAR ENDING APRIL, 1898.*

---

MURRAY PRINTING COMPANY, TORONTO.

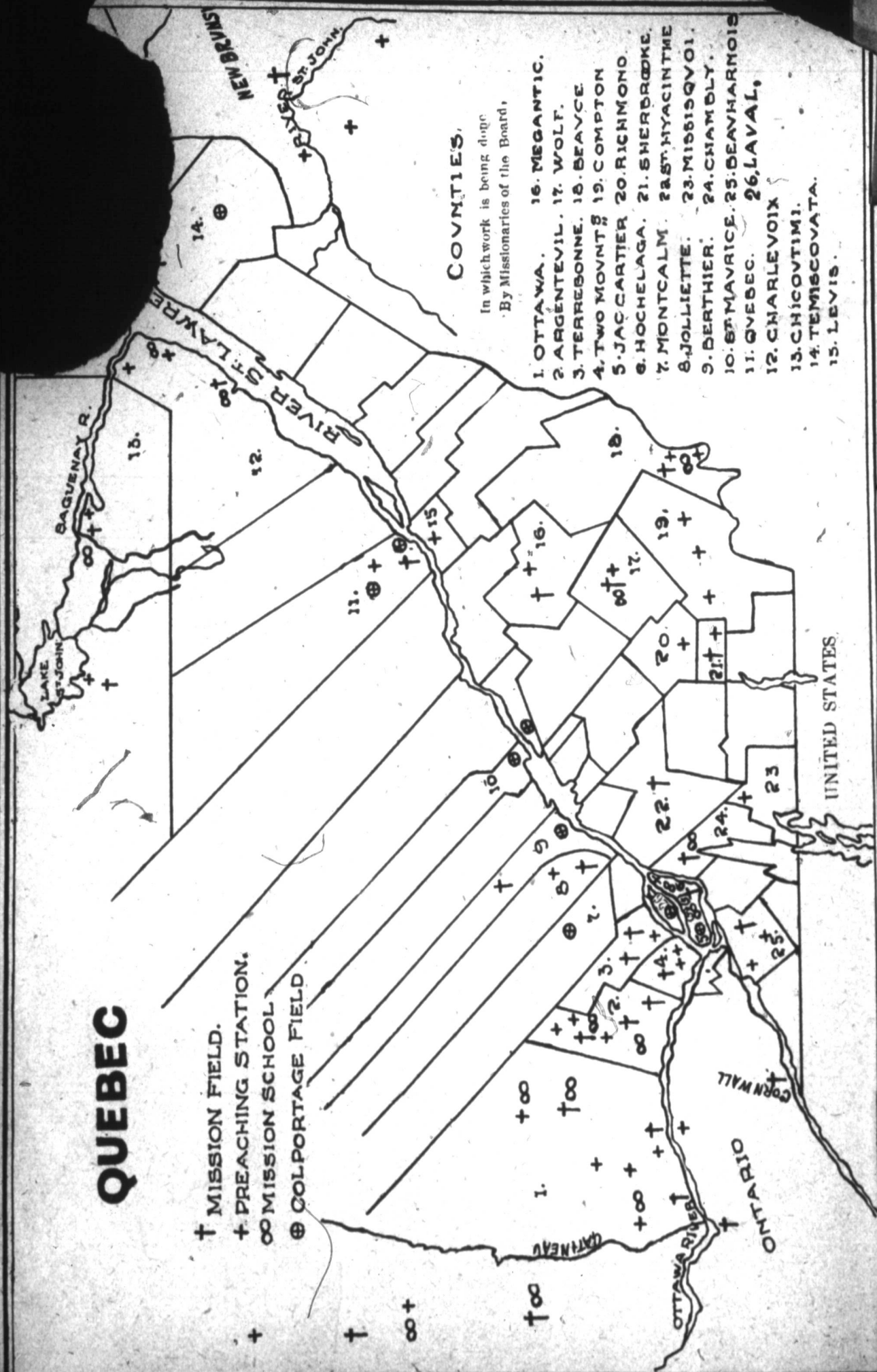
# QUEBEC

- † MISSION FIELD.
- † PREACHING STATION.
- ∞ MISSION SCHOOL.
- ⊕ COLPORTAGE FIELD.

## COUNTIES,

In which work is being done  
By Missionaries of the Board,

1. OTTAWA.
2. ARGENTEVIL.
3. TERREBONNE.
4. TWO MOUNTS.
5. JAC CARTIER.
6. HOCHELAGA.
7. MONTCALM.
8. JOLLIETTE.
9. BERTHIER.
10. ST. MAURICE.
11. QUEBEC.
12. CHARLEVOIX.
13. CHICOUTIMI.
14. TEMISCOVATA.
15. LEVIS.
16. MEGANTIC.
17. WOLF.
18. BEAUYCE.
19. COMPTON.
20. RICHMOND.
21. SHERBROOKE.
22. ST. HYACINTHE.
23. MISSISQUOI.
24. CHAMBLY.
25. BEAUVARMOIS.
26. LAVAL.





## REPORT OF THE BOARD OF FRENCH EVANGELIZATION.—1897-98.

To the Venerable the General Assembly :—

The Board thankfully acknowledges the hand of God in the good degree of success which has attended the work entrusted to its care during the past year.

The following is a brief survey of what has been accomplished. A reference to the prefixed outline map, will enable members of Assembly to observe the various counties in which our Mission Fields, Preaching Stations and Schools are placed in the Province of Quebec, and also the location of some of the Fields in Ontario and New Brunswick.

### PRESBYTERY OF HURON.

*Grand Bend, etc.*—The Rev S. A. Carriere reports that the French Mission which forms part of his charge “continues to prosper very encouragingly in all respects,” both as to attendance at church services and Sabbath school, and adds that “at our last communion we had again the pleasure of receiving four French candidates, all formerly belonging to the Church of Rome. They are now among our most regular and interested attendants at religious services.”

### PRESBYTERY OF ALGOMA.

*Chelmsford, etc.*—Rev. E. D. Pelletier is missionary, and supported conjointly by the H.M.C. and B.F.E. His field lies along the C.P.R. from Chelmsford westwards for about 225 miles, and embraces outlying lumber and mining camps. The following extract from the Presbytery's Report indicates the character of the French side of his work :—“Chelmsford continues to be the most important point for French work in this field. We have in this township over 300 French families, and this number is largely increasing every year from emigration from Quebec Province. The two adjoining townships of Rayside and Dowling are fast settling with the same class of people, and will soon all be taken up. They largely control school and municipal affairs. None are very bigoted. I have free access in all the families. Of course many do not like me, but among the principal families where I am now well known I feel that I am perfectly welcomed.

“I hold cottage meetings in different places in the township regularly. At these meetings we read the Bible, and talk and pray, and invite discussion with those present. Thus we prepare the way for the truth in the minds of some. Two new converts came forward at our last communion. I have distributed Bibles and other literature, and I hope to continue along this line during the winter, not only in the homes but in the lumber camps and railway, among a large floating population which we always have in winter in this district.”

### PRESBYTERY OF BARRIE.

*Penetanguishene, etc.*—Mr. G. W. Thom labored as colporteur within the bounds during the summer. Mr. Thom reports that “the people in these parts are fairly liberal, yet they show no intention of abandoning the Holy Roman Catholic Church. The priest tells the people that there is no evil in our books but ‘it is better not to read them.’ The awful prevailing ignorance is shown by the way they compare ‘good’ and ‘bad’ books. They often tell me about a certain man who travelled these roads two years ago with a red covered book that was bad; then last year another came with a book about the same size but

13. CHICOVITIMI.  
14. TEMESCOVATA.  
15. LEVIS.

UNITED STATES

not with a red cover, and it was 'good,' for the priest had said so. As I had no red covers with me I was all right." The Rev. W. R. Johnston, of Penetanguishene, in writing of this work says, "I think Mr. Thom was somewhat disheartened with the work, yet the effects of such work do not always immediately appear visible on the surface. Just this morning I was told of a storekeeper in the neighborhood of——who had come over to Protestantism through the influence of the colporteurs here, who is living consistently and exerting an influence for good. Here in Penetanguishene is a Protestant French family, the father of which is unable to talk English to any extent, and consequently labors under a disadvantage."

#### PRESBYTERY OF GLENGARRY.

*Cornwall, etc.*—The Rev. J. E. Charles, B.A., is missionary within the bounds, with headquarters at Cornwall. The mission property is valued at \$4,000, and, excepting \$500 still due, has been provided by friends and congregations in the Presbytery within the past two years. The Board gratefully acknowledges this intelligent and practical interest in their work shown by Presbytery. The congregation is fully organized. In caring for this, in visiting the many widely scattered groups of French Protestants, and extending the work as opportunity offers, the energy and activity of the missionary are taxed to the utmost. The progress made is the result of work faithfully done.

#### PRESBYTERY OF OTTAWA.

*St. Mark's Church, Ottawa and Hull.*—The Rev. E. F. Seylaz, pastor, has been much encouraged in his work. He reports a deepening interest in spiritual things, and a larger and more regular attendance at Sabbath services, both of Protestants and Roman Catholics. He has been able to visit many of the latter in their homes, and to help them break the bonds of error and superstition, although only a few of them as yet have openly taken a stand for the truth.

*Hull.*—Mr. John Demole has been appointed as colporteur for six months.

*Masham.*—Rev. P. E. St. Germain is a faithful and persistent worker in a field where Romish influences were very strong, and prejudices very bitter, and especially against himself, because of his once having been a friar. Latterly he has been well received by Roman Catholics who expressed a preference for his church and its teachings. He is much encouraged in his work among the Protestants, and especially the young.

*Masham School.*—Mlle. A. B. Molleur has done excellent work in the school, and also in the homes of the pupils.

*L'Ange Gardien and Perkin's Mills.*—These two stations are about fourteen miles apart. The missionary preaches in French at the former, and in French and English at the latter place every Sabbath. Here the Gospel has won many from the ranks of Romanism, at least fifty within the past two years. Roman Catholics were attending our missionary's services in large numbers and earnestly seeking truth. Zealous agents of another church taking advantage last summer of an opportunity, entered the field which had hitherto been exclusively worked by our missionaries, won over a few to their doctrine of a particular rite, thus dividing the people, and causing grievous scandal to enquiring and bewildered Roman Catholics. One of the greatest stumbling blocks to sincere Roman Catholics is a divided Protestantism. The exaltation of denominational peculiarities at the expense of common fundamental truth in



mission work in the Province of Quebec is wounding the Saviour in the house of his friends.

The Rev. P. E. Beauchamp having resigned last October, the Rev. J. B. Sincennes was taken from Monte Bello to supply the field for a time, and labored so acceptably that he has since been appointed to the field. Steps have been taken to build a church at Perkins, and upwards of \$400 subscribed.

*Namur.*—The Rev. J. E. Côté preaches every Sabbath at Namur and Grand Lac, and occasionally at Lac aux Sables. Mr. Côté has gained the confidence of the Roman Catholics, many of whom he counts among his personal friends. Where a few years ago there was open hostility there is now good feeling. There are frequent accessions from Romanism. Mr. Côté says, "When I compare my church of to-day with what it was when I came here about nine years ago, I cannot refrain from thanksgiving to God for progress made."

*Namur School.*—A neat and comfortable schoolhouse was built last year. Mrs. C. F. Cruchon was teacher, and did good work as teacher and missionary. It is hoped that this school will be self-supporting in another year.

*Grand Lac School.*—Mlle. Clara Lambert, a former Point aux Trembles pupil, proved herself to be an efficient teacher here for two summers. Five families boarded her as their contribution.

*Monte Bello, etc.*—The Rev. J. B. Sincennes did faithful and efficient work in this large and rough field until taken away to supply L'Ange Gardien. He held regular services at Monte Bello, Papineauville, North Nation Mills, Gore, Ripon, Portage and St. Andre. From these centres, connected with which there are seventeen French Protestant families, the work was carried on. There are also five or six Protestant English families that enjoy the missionary's presence. Mr. C. Lapointe is in the field for the summer.

*Desert.*—The Rev. N. McLaren is supported conjointly by the H.M.C., and Board of French Evangelization, and the Lumberman's Mission. Mr. McLaren has only one regular French station in his extensive field, but has daily opportunities which he does not fail to seize for preaching the Gospel in French.

Mr. McLaren organized a School at Six Portages which was taught by Miss L. Groulx, and supported almost wholly by the people.

#### PRESBYTERY OF MONTREAL.

*St. John's, Montreal.*—The pastor, Rev. C. E. Amaron, D.D., reports a good attendance at all the services, and that many Roman Catholics are usually present, to several of whose homes he has access. Both S.S. and Y.P.S.C.E. have been encouraging.

The congregation enjoys autonomy in the management of its affairs, while aided financially by the Board. It is involved unfortunately in financial and legal difficulties, largely due to an insolvent contractor and incapable architect in connection with their church building. It expects relief from some of these very soon through the courts, and assistance from sympathetic friends and congregations to help remove the others. Until their debt is provided for in some way, neither pastor nor people can give their undivided time and energies to the great work of evangelization lying to their hands.

The School in connection with St. John's has been taught by Mme. Chabassol. While efficient as teacher her services have been specially valuable in the homes of the pupils.

*Lacroix Church.*—The Rev. R. P. Duclos, pastor, reports steady progress, renewed earnestness and zeal, and consequently more new faces at the meetings

and the conversion of a number of families from Romanism. "All these," he says, "with one exception, are doing well, and give evidence of deep-seated convictions—one man, formerly a drunkard, gives sure signs of a change of heart." The Sabbath School is prosperous. Mr. Duclos emphasizes the need for Sabbath School leaflets and other literature for our French schools. In common with nearly all of the French congregations there have been severe losses by removals.

The School is in charge of Mr. J. H. Watier, who continues to do excellent work.

*Dufferin St. Mission.*—Work in this quarter of the city was begun and carried on for a number of years by the Students' Missionary Society of the Presbyterian College, and handed over to the Presbytery two years ago. The good work of the Students has not been permitted to suffer. Situated as the mission is in a poor quarter of the city, there has been much fluctuation on the part of the people.

The Rev. S. Rondeau, B.A., the efficient missionary will be succeeded by the Rev. I. P. Bruneau, whose place he takes at Quebec.

The School has been under the excellent management of Mlle. Perside Bourgoïn, daughter of the worthy principal of the Point aux Trembles School.

*St. Henri.*—The Rev. E. Brandt, one of the staff at Point aux Trembles, did good work in this field during the summer, visiting among the people and gathering them into the Sunday evening service. Mr. J. E. Méaucon a graduating student of Presbyterian College successfully carried on the work for the balance of the year.

The School was in charge of Mr. A. Delporte. The attendance was small and fluctuating. Mr. Delporte had access to many of the people, and taught an evening class in his own home, with an average attendance of five young men. The good results of this work have become apparent. Mr. C. F. Cruchon has been appointed as missionary and teacher for six months.

*St. Charles St. Mission.*—This mission is situated in the midst of a working community who are easily accessible to the missionary, but hard to move on account of religious indifference.

Services were conducted every Sabbath by the missionaries in charge of the St. Henri Mission with an attendance varying from ten to twenty-five.

The School has been in charge of Mlle. Clara Gatignol, whose energy and devotion have been crowned with success. Her pupils form a French class in the Sabbath School, connected with the English Mission carried on by St. Paul's Church, Montreal, in the same building. Both Miss Gatignol and her pupils have received much kindness from St. Paul's worker. Miss Gatignol and her pupils, a majority of them from Roman Catholic homes, successfully carried through a bazaar. Some of the articles were provided by the parents of the pupils and a few friends, but most of them made by teacher and scholars. They realized \$29, which went for school furniture and equipments.

The Rev. C. A. Doudiet has been appointed to this mission for the ensuing year. He will be supported conjointly by St. Paul's Church and the Board of French Evangelization, and do both English and French work. This is believed to be in the interest of economy and also of the Kingdom of God.

*St. Hyacinthe.*—The Rev. M. F. Bondreau, pastor, preaches in both French and English. Both sides of the work are encouraging and progressive.



The Protestant influence is felt and respected in the city and community. "Recently," says Mr. Bondreau, "about fifteen families living from three to five miles from here have become more or less accessible. We have placed about a dozen New Testaments among them. Some of them have met me at night by appointment, and although they have never attended our Church, two of them are learning our French hymns."

In addition to the Protestant taxes, about \$600, and Government grants, and school fees, the Protestant community raise by voluntary contributions \$300 for the support of their school. But for this the congregation would be about self-sustaining.

*Chambly Canton, etc.*—Mr. Antoine Boy continues to labor as catechist and teacher in this district. He holds the services as well as school in part of his own house. Under these conditions progress must be slow, but there is progress, and Mr. Boy can point to some who have been brought into the enjoyment of Gospel light and liberty, as well as to a spirit of earnest inquiry on the part of many. He has collected upwards of \$300 towards a Mission building.

*New Glasgow, etc.*—The Rev. P. S. Vernier has prosecuted the work here with great vigor and energy, preaching regularly every sabbath at New Glasgow in English, and Ste. Sophie and St. Hippolyte in French, and occasionally at other points conducting two and three meetings every week. He recently gained an entrance into St. Jerome, and hopes to establish regular services there. He reports that he did not miss a single appointment during the year. Although the English population is gradually decreasing there has been on the whole financial increase.

*Belle Riviere, etc.*—The Rev. M. Ménard has labored faithfully and with good results in this large field. These good results are not always susceptible of arithmetical measurements. They are none the less real and to be seen in the respect and good standing which evangelical truth and its representatives have won for themselves in the community.

*Lachute.*—The Rev. I. Mathieu has diligently sought to bring the Gospel home to the Roman Catholic population of this place, and has had the joy of seeing a number accept Jesus as the only Saviour for sinners.

*Grenville, etc.*—When the Rev. L. R. Giroux began work in this field, both the French settlement and English people of the Mountain Church were in a state of discord and division, due largely to outside influences. Mr. Giroux succeeded by firmness and kindness in removing this state of things and uniting and consolidating the work of our church, and winning for himself a high place in the esteem of Protestants and Roman Catholics and leading some of the latter into the enjoyment of Gospel light and salvation.

By request of the people, and sanction of the Montreal Presbytery, the congregation of Grenville village has been disjoined from Chatham and Pt. Fortune and united with this field. The Rev. A. J. Lods has been appointed missionary. This arrangement will give unity to the work and save the mission funds if it can be successfully carried out by one man.

The School was most successful under Mlle. V. Giroux, who left in the fall to teach in the Pointe-aux-Trembles School. Since then Mlle. C. Lamert has carried on the work satisfactorily.

*Arundel and Desalaberry.*—Mr. A. G. Rondeau did earnest and faithful work, preaching in French at Arundel and in English at Desalaberry last summer, and won the esteem of all classes in the community. The Rev. P. E. Beauchamp who supplied for part of the winter has been appointed to the field, to be supported conjointly by H. M. C. and French Board.

The School at Arundel was taught by Mlle. A. Doyle, a pupil of Pointe aux Trembles, during the summer very successfully.

*Joliette, etc.*—The Rev. L. R. Bouchard was missionary here, and preached to the French and English congregation in the town, and at St. Elizabeth and St. Gabriel de Brandon, outlying places. Ours is the only Protestant church at Joliette and is loyally supported by all classes of Protestants. Mr. Bouchard reports a growing spirit of inquiry among the people, and also many interesting interviews and conversation with prominent individuals on religious matters.

The event of greatest importance and significance was the recent death of the veteran missionary, the Rev. Joseph Vessot. Mr. Vessot spent upwards of 55 years of his life in the active work of French Evangelization. He endured untold hardships as a good soldier of Christ, and latterly was unwearied in his praises to God for having permitted him to see such marvellous changes wrought by the power of His Gospel. In the very place where frequent attempts had been made on his life in the past he died respected and honored of all, and was followed to the tomb by hundreds of Roman Catholics of all classes.

The Rev. L. R. Giroux has been appointed to this field.

*St. Gabriel de Brandon.*—This field was worked in connection with Joliette.

*Italian Mission.*—The Italian services are held in St. John's Church (French) at 4.15 every Sabbath afternoon. The Rev. C. H. Buffa having returned to Italy last fall, Mr. Valentino di Genova carried on the work during the winter, and has since been appointed missionary. Born a Roman Catholic he is a fruit of the mission, and received his education at Pointe aux Trembles and the Presbyterian College, Montreal, from which he graduated this spring. He is able to preach in French, English and Italian. He has proven himself to be a devoted and successful missionary in French fields, so that there is every reason to look for good results from his labors amongst his fellow-countrymen in Montreal.

*Pointe aux-Trembles.*—See Report of the Principal elsewhere.

*Lachine.*—Mr. L. Bonnenfant, colporteur, did excellent work in the town and district, and on the canal.

*Ste Jerome, etc., Terrebonne County.*—Mr. H. Joliat, student colporteur, met with much encouragement and distributed many copies of the Scriptures.

*Laval, L'Assomption, Berthier, St. Maurice and Nicolet Counties.*—Messrs. J. E. Coulin and J. Demole, student colporteurs, visited thousands of homes in these countries and distributed much literature and a good number of copies of the Scriptures. The kind receptions accorded them indicates a marked change in the people within the past few years.

#### PRESBYTERY OF QUEBEC.

*Quebec City.*—The Rev. I. P. Bruneau continued to labor earnestly and faithfully. In his report for last month, he says: "The place seems to be awakening. The most notable fact is the reception of four new members, three coming from the Roman Catholic Church were baptized at their own request, and the fourth a young man who has attended our church for a long time. There are more who are going to join us soon. The work is progressive, although slow." The Board would encourage the practice of baptizing adult converts as meeting their conscientious scruples and indicating the importance of this holy ordinance.

*Biblewoman.*—Mlle. M. C. Ratti has labored with much zeal among the



people in their homes, particularly in the St. Sauveur quarter. She has done much for both body and soul of the poor and won the confidence of many tried friends.

*La Jenne, Lorette*.—Mr. Stanislas Tsiegei, who by right of birth is Chief, still labors among his own people, the Huron Indians, in and around Lorette, and has been the means of making known the Gospel to many of them. He attributes his own conversion to the reading, in his boyhood, of a French Bible given to his grandfather by King George III. on the occasion of his receiving a deputation of Huron Chiefs. It is desirable that this interesting book should come into possession of the mission.

*St. Sophie*.—Mr. E. Curdy, student, did effective service in this field during the summer. He was looked upon as a "dangerous" man by the parish priest and publicly denounced. One result was that two young married women asked the priest for a New Testament and permission to read it. He granted the request, but sorely rued having done so, for before many weeks both women asked to be considered no longer members of his church. The Missionary taught a night school for part of the summer which was attended by six pupils, men and women, in order to learn to read.

Mr. Curdy has been appointed to the field for the coming summer, having completed his theological studies.

One-half of the missionary's salary in this field has been paid for a number of years by the Kinnear's Mills congregation, of which the Rev. J. M. Whitelaw, B.D., is pastor.

*Ditchfield, etc.*.—Mr. M. W. Byron held services regularly in French on the 1st. and 3rd. Ranges, and in English at Spider Lake. For three summers Mr. Byron has done good work in this field.

The School is now self-supporting.

*Sherbrooke*.—Mr. Jean Rey worked from Sherbrooke as a centre, visiting Brompton and Lennoxville and other places where there are a few Protestant families. Unfortunately, Mr. Rey was laid aside by sickness for part of the summer, so that the results of his work were not so satisfactory as they would otherwise have been.

*North Ham, etc.*.—This field embraces the counties of Wolfe and Compton. The Rev. T. Charbonnel worked with great energy in keeping up services regularly at eight places, besides occasional services at other points. The frequent removals of families from these small stations is always a sore trial to the missionary, but his faith sustains him. The debt remaining on the little church at North Ham is about \$90. North Ham has been made a separate field and placed for six months under the care of Mr. Jean Rey, who will also teach the school.

*Port au Persil, etc.*.—In this field as in some others in the Lake St. John and Saguenay districts and elsewhere, many are to be met with bearing the English, Scotch and Dutch names of their Protestant fathers and grandfathers, but knowing nothing of their language or religion. They are the irresponsible and involuntary victims of Protestant neglect, and every year finds some of them returning to the church of their fathers through the efforts of our missionaries.

Mr. C. Lapointe, student, labored here faithfully last summer, holding services regularly at Port au Persil, Rivière Noire, Rivière aux Canards and L'Anse Ste. Catherine.

The School at Rivière aux Canards was taught by Mlle. Nancy Dumesnil, and Port au Persil by Mlle. Lilly McLaren.

*Chicoutimi.*—This outpost of Evangelical Christianity is well manned by the Rev. J. L. Campbell, M.A. He is both missionary and teacher. The small Protestant population is both French and English. The School to which the Board makes a grant has reached the status of a Model School, of which Mr. Campbell is principal, and Mrs. Campbell, also a qualified teacher, assistant. Both Mr. and Mrs. Campbell speak French. Mr. Campbell says "the obstacle to receiving French and Roman Catholic children in the school has been removed. The manager has come to me himself asking if I would receive some boys, and now we have six boys, four of whom have come this year (1898). These new boys are about 16 years of age and wish to secure an English, business education. So now we are free to prosecute evangelical work among the people, and find the people more ready to receive us and listen to truth."

#### THE STUDENTS' MISSIONARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The Board gratefully recognizes the good work of this Society in the field of French evangelization. The fields occupied last year were Lake St. John, etc. and Cacouna, etc., in the Presbytery of Quebec.

The following is taken from the Society's Report: "During the past summer ten missionaries labored under our Society, two of these were French students who had to meet the difficulties peculiar to the work among their own countrymen. This work alone cost us four hundred and twenty-four dollars, for it was almost entirely among Roman Catholics, and so, little help was obtained from the fields."

*Lake St. John, etc.*—Mr. J. E. Ménancon: "For many years before I was sent there as a missionary, this large district of the Lake St. John had been left entirely unsupplied, and much was lost to Protestantism through this neglect.

"The small Protestant community settled there, finding themselves deserted by their church and surrounded on all sides by Roman Catholics, naturally drifted toward the Romish Church. During the last two years I have been so fortunate as to bring back six of these people to the Protestant faith.

"I was the first Presbyterian to preach at Lake Edward, and at Chambord. One woman I visited had not seen a missionary for fifty-four years. Three stations were supplied—Lake Edward, Deguen and Chambord, and Grand Brulé.

"At the first of these there are fourteen Protestants, at the second thirteen, and at the third eight. The distance between Lake Deguen and Grand Brulé is 127 miles.

"Many of the people read the Bible and declare they are not Roman Catholics; but they hesitate yet to become Protestants. They are, however, anxious to be taught, and they are thinking, too.

"One young girl said to me 'Why do the priests forbid us to read the Bible? I am anxious to read it, for I want to know the truth. I believe one must be born again before one can see the kingdom of God.' She showed her earnestness by attending all our services.

"Seven new members joined the church last summer, six of whom took the communion for the first time."

*Cacouna.*—Mr. Louis Abram: "I gave out during the summer ten Bibles, twenty-four New Testaments and fifty tracts. The people read them eagerly and came to me at all hours to have me explain them.



"It is pitiful to note their ignorance and superstition, and to learn the false views of Protestantism taught them by their priests.

"Two men were impressed by what I taught them and refused to go to confession, at this the wife of one of them went to the priest in great distress asking him to speak to her husband. He did so, and at the same time charged him to come and confess. The man replied that confession was not a divine institution and he preferred to follow the Bible rather than the commands of the church. He went on too, to contrast the doctrine of the Bible with the penance and fear preached by the curé.

"The other man who refused confession invited me to his house and there I talked to him and his wife a whole afternoon. They were both very grateful and the woman invited me back, despite the suggestion of a neighbor who thought I ought to be driven off with a broom.

"I succeed best when I can find the men alone, where they cannot be overheard. Then they talk freely and are bitter in their complaints against the priests, but in public they are silent. Some who dared not come to me visited the lonely house of one of their number who had become a Protestant. The day breaks for they rejoice secretly in the Scriptures and the time is not far off when they will confess Christ openly.

"Four children from this district have gone to Pointe aux Trembles school and others would have gone had they not been prevented.

"I visited St. Cyprien where I had been two years before and was pleased to find that since then the people had been reading the Gospel and discussing it. They questioned me eagerly about many things and said they wished to build a church. One agreed to saw the timber as his share in the work. Though they don't attend the Roman Catholic Church they are unwilling to break openly with it."

Mr. Abram for part of the summer taught an evening school with an attendance of six scholars.

#### PRESBYTERY OF MIRAMICHI.

*Bonaventure County.*—Mr. A. Delporte was appointed to labor in this county. He met with much encouragement but had to give up the work after a few weeks on account of sickness.

The Rev. E. Brandt has been appointed to the field for the coming summer.

#### PRESBYTERY OF ST. JOHN.

*Edmunston, etc., N.B.*—Faithful work was done in this district by the Rev. A. J. Lods. Edmunston, Connors, Grand' Isle and St. Agathe were regularly supplied, and other points occasionally. Mr. Lods' sphere of influence has been gradually widening, although progress to some appears to be slow. Speaking of this work, the Rev. Jas. Ross, the Presbytery's Superintendent of H. M., says: "Results are small. We have no right to expect anything more as yet, no right to say that the work is to be done in a few years. It is in no way different in Canada from India or China. The truth percolates slowly. If you have prejudices, inquire into the work, the circumstances, the needs, the difficulties, discouragements, results, and have your prejudices removed. One soul is of priceless value and it is not one soul that has been led out of darkness but thousands."

*St. Agathe.*—This field is about twelve miles from Edmunston and is in the State of Maine. About three years ago the people invited Mr. Lods to visit

them. Since then a movement of great interest and promise has been going on. Many people are studying the Scriptures and welcome the missionary, and five leading families have severed all connection with the Church of Rome, and two young women from one of these have attended the Pointe aux Trembles school. Mr. Ag. H. Tanner, student, occupied the field during the summer months. The whole district has been redistributed. The Rev. L. R. Bouchard has been appointed to Edmunston and St. Agathe, and Mr. A. G. Rondeau to Connors, St. Francis, etc.

#### FIELD REPORTS.

The following extracts from recent reports of colporteurs will serve to indicate something of the methods and nature of their work:—

##### THE COLPORTEUR'S CHEQUERED EXPERIENCE.

"The first house at S—R—that I entered, the father of the family, a little dry wrinkled man, took the Bible in his hand, opened it and read a few lines, and then brusquely closing it, burst into a passion and was most abusive of me and all such people who 'walk the roads selling bad books.' I picked up the despised book and said a few kind words to the angry man and went on my way with a sad heart at the sight of the awful ignorance in which the people have been kept by their clergy. However, in the next house I was very politely received, and had the pleasure of reading some portions of the Gospel. I soon noticed a sort of silent invitation on the part of the people. They seemed to be getting tired of oppression, and to have a desire for knowledge. But how slow this movement towards progress is in these homes, remote from the centres, and where the people follow the same old ruts. I found a cordial hospitality, but as soon as the conversation turned on religion I was simply shown the door, or innocently asked if the Mass was contained in the New Testament. I have been altogether surprised to meet Roman Catholics, who, after conversing with them, declared that they did not believe in such or such a doctrine of their church, and when asked how they could practice what they did not believe in, they replied, 'Ah! you see we must do as others do,' and then become absolutely unwilling to say another word, such is their fear of their neighbor's opinion, and perhaps of suffering earthly loss.

"I entered a house at St. R., and asked the father of the home if he did not want to procure a copy of God's Word. He could not read but the mother took the book, and examining it exclaimed, 'Ah! its the Bible you're selling. The priest forbids us to read it, and he has advised us to put you out as a bad man.' Then your priest does not know the teaching of the good Lord, who says, 'Do good to your enemies, bless those who curse you.' She was surprised, and the husband answered, 'that's the truth.' After some conversation I again asked if they would not buy this Bible which the priest despised. The man and woman looked at each other, and said, 'it will be when you pass this way again.' I left and had hardly gone two acres from the house when one of the boys overtook me and bought the book. What a joy it was to see that God had put into their hearts the desire to read His word.

"After reading a few chapters in the home of a man bitterly opposed to Protestants, he found them so beautiful that they bought a Bible. The mother said, 'we can't read, but our niece comes to see us often and we will have her read for us.'"

##### THE GOSPEL AND THE POOR.

"I lent a New Testament to M.C.—a poor working man who is very anxious to know the truth. I had many conversations with him, and read some chapters



of the New Testament, and it was in this way that he came to desire God's Word for he cannot read himself, although his children can, and I am hopeful for this reason that they will all soon come to a knowledge of Jesus Christ the Saviour. He invited us to come to St. R. on Ascension Day, and that he would gather a number of young men to hear us. We did so and he kept his word, and we spent the whole afternoon in an interesting and sometimes warm discussion of the truth with these people."

#### PATIENTLY SEEKING THE TRUTH.

"I have had a good month because of opportunities to speak with Roman Catholics. One man, from St. A.—stayed a whole week in the city in order to learn about the Bible, and on leaving bought one to bring home to his father. I never saw any one so earnest as he was. He came three nights to my house and remained until two o'clock studying the Bible. He and his sister to whom I gave the Gospel last spring, have read together until four o'clock in the morning at times."

#### COMING AND GOING.

"The work has been going on very favorably. This month alone six new Roman Catholic pupils came to my school, and after a few days five of them left, but will come back again. I have always noticed that when once they come even if they do withdraw, they are almost sure to come back again. This is because when they first start they are persecuted, and their courage often fails, and besides the priests visit the homes and exert all their power to prevent them coming. Last month we had sixteen Roman Catholics, and this month seventeen, notwithstanding all adverse influences of the priests."

#### THE SEED NOT LOST.

"Mme. L.—apparently the most bigoted and bitter Roman Catholic of the neighborhood, sent her son Joseph to our evening school two years ago. He came for scarcely three months. I gave him a Gospel and made use of it as a reading book. Then they left the neighborhood and went to the States, and came back in the spring, when I found them again, and was pleased to find both mother and son manifesting a strong desire to learn to read in order to know for herself the Bible. She declares that the portion (a Gospel) which her son read to her in the States in her hours of ennui brought back to her, words which she had heard twelve years before, and that she has made up her mind to have no other guide than the word of God."

#### THE CHURCH IN THE HOUSE.

"I have held some little meetings in Roman Catholic families accompanied by two members of our church. The names are——. Several of them in this way have come to attend the church services regularly, and I am persuaded that other will come to join these in the search for truth as it is in Jesus Christ."

#### THEY SPAKE OFTEN THE ONE TO THE OTHER.

"I have had one of the best months I have ever had here. I have placed a few copies of the Word of God, and had a great many conversations with Roman Catholics. I visited a sick lady and was thus permitted to speak of Christ, and to show her the assurance of eternal life. She was so surprised to hear the teaching of God's Word concerning this doctrine, that she promised to read the Bible. I had five earnest conversations with Roman Catholics, lasting from five to eight hours each. I was called twice to meet the Priest, but as usual, he did not come, but the people saw that I was ready to meet him on any ground at all,

and so I had an opportunity there and then to teach them the Word of God, and to distribute tracts which were gladly received. I was allowed to speak to many in the shops and on the streets, and was twice invited to go and speak to Romanists. May God bless the seed scattered in faith."

#### BAD TEACHING.

"I have met many intelligent people who are strong enemies of the Gospel, not really because of their own personal feelings, but because they trust to the false arguments of their spiritual leaders."

#### THE GOSPEL AND THE SAILORS.

"I have been well received on the boats nearly everywhere. Only in eight cases this month I was not welcomed, and that is not many seeing I visited 112 barges and boats. I had good meetings with the men. Some of them bought Bibles, and I gave tracts to the others. I read many passages of Scripture and have short prayers with them, often staying with them till they sail away. May God bless them and keep them by His grace until they learn more and more the truth and the only salvation in Jesus."

#### GATHERED AFTER MANY DAYS.

"Now that I am so well known I do a great deal of visiting among the people and it is very pleasant work. I discovered a very old Scotchwoman who left Scotland fifty-four years ago, and forty years ago became the wife of a Roman Catholic at St. H——, and for thirty-two years went to the Roman Catholic Church. Now very old she remembers the old training, and is glad to hear me sing the Psalms and repeat the Shorter Catechism. She says she wants 'to die a true Christian and a decent Presbyterian.'"

#### NUMBERS REACHED—RACE PREJUDICES.

"Among the 598 Roman Catholic families and individuals to whom I offered the Gospel this month, I had the opportunity of reading parts of the Scriptures to 212, and of speaking of the love of God as recorded in His Word to 350 of them.

"At C. St. P., I met with a poor Roman Catholic family, who though very poor, were very glad to have me read and pray with them, and to accept a copy of St. John's Gospel and some tracts which I gave them. I also spent about two hours with another family who were very much interested but afraid to buy a copy of the Scriptures, but said they would ask their neighbor, Mr. P., who had bought one to read it to them.

"The new priest of this place is playing an old game against us, arousing the old prejudices, or what is left of them among the people. He tells them that to accept the Bible is to become English and to leave behind them all that is so dear to their religion, family, country, etc. This may succeed for a time, but the Word of God will triumph over all its foes. This year has been a good one in extending the knowledge of God, and many have the Gospel to read for themselves in spite of the opposition of priests and others."



## POINT AUX TREMBLES MISSION SCHOOLS.

## PRINCIPAL'S ANNUAL REPORT.

We have just closed another session's campaign of hard work, constant care and anxiety, intermingled with days of peace, of hope and of joy.

In the midst of our busy life, time is passing away very rapidly and the end of our term always takes us by surprise.

The task of the missionary teacher is by no means a sinecure, the limit of his work is the limit of his strength, but he is sustained by the conviction that his work is noble, great and everlasting. When we consider the results and the great blessings of the Lord, we forget all the rest and we always feel that His bounties have greatly surpassed our trials.

Arrived at the summit of the snowy mount the enthusiastic explorer in presence of the majestic scenery stretched before him, forgets his fatigue, his troubles and the perils of his ascension.

Seen at a distance, hardships which seemed useless, difficulties and gaps which obstructed our way are vanishing gradually, while the ripening fruit of patient labor become more and more apparent and gratifying.

It is easy to understand that over one hundred and fifty young people, ranging from twelve to twenty-four years of age, gathered under the same roof from homes so different, with antagonistic views and principles, sitting sometimes the younger ones side by side with the older ones at the same desk and learning their A.B.C. together, must naturally give to their teachers watching over them day and night, in sickness as in health, a task which could never be accomplished properly and successfully without the constant and special help of the Lord.

We received for the past session two hundred and fifty-two applications for admission. One hundred and fifty-six were accepted. One hundred and two were boys and fifty-four girls. Seventy-seven were children of Roman Catholic parents, while the others belonged to converted families. The studies have been carried on with great ambition and energy by most of the pupils, and especially by the more advanced ones. Many of them desire to continue their course towards liberal professions, and no less than fifteen of them have missionary work in view. I am glad to say that it would be hard to find a better lot of young people than those who formed our most advanced class. All those who were in their last year were not only members of the church, but active Christians, whose influence has been a blessing to the school and a great help to the teachers.

What a power there is in the example of a few scores of young men and women who have been born again and are full of the desire of bringing their companions to Jesus!

During the session twenty-nine of our young people have given their hearts to the Saviour and have been admitted into the fellowship of the church. It is chiefly in the conversion of those young people that we are rejoicing, because it answers the main object of the work of the school. Nearly all those young people were born and baptized in the Church of Rome and were firmly attached to it when they came to Pointe aux Trembles for the first time. Others have also received deep impressions, and we have reason to think that they too have accepted the Lord Jesus as their Saviour, although they have not yet the courage to confess Him openly. Their timidity should not surprise us when we see in Protestant communities such a large number of young men so reticent about confessing Christ

before their brethren, while our pupils will have to do so among the most bitter enemies of the Bible: among ignorant people who will not understand their reasons for such a bold step, among fanatics, who, being unable to take away their lives, will take away their honor, their reputation and their meagre resources for living. How few people know what it costs, even to a poor Roman Catholic, to become a true Protestant! When we Protestants have given our mite towards the advancement of the Kingdom of God we consider we have made a costly sacrifice, but what of those who have to sacrifice all their family ties, all their friendly relations, all their peace, all the comforts of their surroundings to follow the Saviour. Sometimes the work accomplished in our most timid scholars is revealed in a most unexpected manner.

A missionary who had been reared in our school was preaching last summer to a large number of Roman Catholics when some of them, excited by the priests, attacked him violently. Our friend was trying to retreat honorably when a tall fellow, advancing through the crowd, came straight to him and said: "Never fear, go on, nobody will touch you, I am also a scholar of Pointe aux Trembles." That man belonged to the police force of the city, and had recognized in the speaker a long-forgotten school friend.

Among those who found the Saviour during the past session was a young man just arrived from France. He had been under good training and proved our most advanced scholar. His open manners, his frankness and good humor soon made him a favorite among his companions. Before coming to Canada he had heard an evangelist preach the Gospel and he had listened to him with great attention and interest.

We never had a more intelligent pupil in our Bible Class and the errors of Rome were rapidly uprooted from his mind. When he came face to face with Jesus, with his Saviour who had saved him by grace through His love, he could not restrain his joy. He prayed and spoke in our prayer and temperance meetings and through the whole session he manifested by his exemplary conduct that he was really born again.

We had great hopes for him but God's views were not ours. A few weeks ago our young friend fell ill. One morning as we entered his room he said to us: "I feel very happy this morning."—"How can you be so happy," said the doctor, "when you are so sick?" "It is because I go to my Heavenly Father." A week later his journey was ended, the poor wanderer was at home for ever.

To us remained the painful duty of informing his unfortunate father and mother of their irreparable loss.

Our pupils become very much attached to the school even those who were most lonesome at the beginning. For many it is the place where they were born again, where their eyes have been opened, where they have been freed from the bondage of Rome and the undue fear of men. Nothing is dearer to them than their school. A few days ago as they were leaving in a crowded car they began to sing a parting song but gradually voice after voice dropped out and tears were seen in many eyes. "Why do you cry, said a stranger struck by the scene, to a young boy standing by him, "Are you not going home?" "Yes," was the answer, "but we leave a better one."

Three of our young men left us a few days ago to go and work as colporteurs during the summer, and a young girl as a teacher. One of these young pioneers came to us five years ago under rather peculiar circumstances. One of our missionaries was crossing the fields when he met a young man who was plowing for his uncle with whom he was living, having lost his parents. They began to



talk about the work of the season, but religion soon became the topic of their conversation. The interest of the young farmer was aroused, he wanted to know more about those things pertaining to the salvation of his soul, he was thirsting for education. When he heard about our school he expressed his desire to be admitted but the distance was great, he had never been much beyond his village steeple, his resources were very scanty and above all his friends would do everything to stop him. Suddenly the rude voice of his uncle called him back to his duty. The plough continued its furrow through the stony land while the words of the missionary were overturning the uncultured mind of the young ploughman. The two new friends though living very near each other had seldom an opportunity of exchanging a few words after that day. October came, our school was re-opening, it was the moment for making a decision. One night the young man placed his small baggage in a bag, jumped through the window, ran away towards the railway station and reached Pointe aux Trembles, after an interesting adventure. He has proved an intelligent, energetic and hard working young man. Through the powerful influence of the Holy Spirit, he has become a Christian and he desires to devote his life to the evangelization of his countrymen. May God's speed be with our young friend and his companions.

I think we have to be thankful for the staff of teachers we had this year. Miss Haddow continues to superintend the girls' school with her usual tact and devotion aided by three former pupils, graduates of the Normal School, Misses. A. Betrix, Emma Bourgoin and Victorine Giroux, who have manifested a great enthusiasm in their work. In the Boy's School, Mr. Brandt has been my right hand, while Mr. Abram, who suspended his studies last fall in order to oblige us has worked with his usual good humor, patience and missionary spirit.

It is with a satisfaction full of thankfulness towards God and our friends that we have heard lately that we have closed again our season without debts. We seize this opportunity of expressing our hearty thankfulness to all our friends and benefactors, to all the S. S., and Y.P.S.C.E., for their generous support, their constant interest and their warm sympathy towards our institution.

May the good seed sown here by our missionaries be more and more fruitful until the whole field be covered with sheaves ready for the Master's storehouse.

J. J. BOURGOIN,  
*Principal.*

POINTE-AUX-TREMBLES.

POINTE-AUX-TREMBLES SCHOLARSHIPS.

The following is a complete list of the scholarships received or promised.

*From Congregations and Sabbath Schools.*

- |   |  |
|---|--|
| Acton, Ont., Knox Ch. and S. Sch.                                       | Georgetown, Que.                         |
| Almonte, Ont., St. Andrew's.  | Glace Bay, N.S.                          |
| Almonte, Ont., St. John's.  | Goderich, Ont., Knox (one half).         |
| Amherst, N.S., St. Stephen's.   | Great Village, N.S.                      |
| Appleton, Ont., St. Andrew's.   | Guelph, Ont., Knox.                      |
| Avonbank, Ont.  | Guelph, Ont., St. Andrew's.              |
| Ayr, Ont., Knox.  | Halifax, N.S., Fort Massey.              |
| Ayr, Ont., Stanley Street.  | " Chalmers.                              |
| Barrie, Ont.  | " St. Andrew's.                          |
| Barton, Ont., S. S. and C. E. Soc.                                      | " Park Street.                           |
| Belleville, Ont., John Street.  | " St. Matthew's.                         |
| Bowmanville, Ont., St. Paul's (one half).                               | Hamilton, Ont., St. Paul's.              |
| Brampton, Ont.  | " Erskine.                               |
| Brantford, Zion.  | " Knox.                                  |
| Brantford, First Ch.  | " Central.                               |
| Brockville, Ont., First Ch.   | Hespeler, Ont.                           |
| Brookville, Ont., St. John's (one half).                                | Hillsboro' and Mabou Village, N.S.       |
| Brookline, Mass., Bethamy.  | Killean, Ont.                            |
| Brussels, Ont., Melville.   | Kingston, Ont., Cooke's.                 |
| Caledonia, Ont.   | Kirkwall, Ont., S.S & B. Cl. (one half). |
| Campbellford, Ont.  | Lachine, Que., St. Andrew's.             |
| Campbelltown, N.B. (one half).  | Lakefield, Ont.                          |
| Cardinal, Ont., Y.P.S.C.E.  | Lindsay, Ont., St. Andrew's.             |
| Carleton Place, Zion, Juv. Miss. Band.                                  | Little Harbour, N.S., Sabbath Schools.   |
| Carluke, Ont., St. Paul's.  | London, Ont., St. Andrew's.              |
| Charlottetown, P.E.I., Zion.  | " First Ch.                              |
| Charlottetown, P.E.I., Class No. 13.                                    | Lyn, Ont.                                |
| Chatham, Que., and Grenville and a friend.                              | Mayfield, Ont.                           |
| Cobourg, Ont.   | Montreal, Que., Knox.                    |
| Columbus, Ont.  | " St. Gabriel.                           |
| Cornwall, Ont., Knox.   | " Erskine.                               |
| Dalhousie, N.B. (one half).   | " Calvin.                                |
| Dartmouth, N.S., St. James' (one half).                                 | " St. Matthew's (two).                   |
| Drummond Hill, Ont.   | " Crescent Street.                       |
| Dundas, Ont., Happy Ws. Miss. Band.                                     | " Nazareth St. (half).                   |
| Elmsdale, Hants, N.S., Y.P.S.C.E.                                       | " Chalmers.                              |
| Elora, Ont., Knox S.S. & B. Cs. (half).                                 | " American Presby. Ch.                   |
| English River, Que.   | Motherwell, Ont.                         |
| Exeter, Ont., Caven (one half).   | New Glasgow, N.S., James.                |
| Farrington, Ont. (two).   | " United Ch. (two).                      |
| Fergus, Ont., Melville.   | New Westminster, B.C., St. Andrew's.     |
| Fergus, Ont., St. Andrew's.   | Norval, Ont., S. S. and B. C.            |
| Flamboro', West, Atkin's Corners and Lynden S. Schools & A.W. Johnston. | Norwood, Ont. (one half).                |
| Galt, Ont., Knox.   | Ormsdown, Que., Village.                 |
| Galt, Ont., Central.  | Ormsdown, Que., Upper and Lower.         |
|   | Oshawa, Ont.                             |
|   | Ottawa, Ont., Knox.                      |



- Ottawa, Ont., St. Andrew's.  
 " St. Paul's Y.W. and Y.  
 M. B. Cl.  
 " Stewarton.  
 Paris, Ont., Dumfries Street.  
 Pembroke, Ont., Calvin.  
 Perth, Ont., Knox.  
 Peterborough, Ont., St. Paul's.  
 " St. Andrew's, Mrs.  
 Waddell's Class.  
 Petrolia, Ont., Y. P. S. C. E.  
 Pictou, N.S., Prince St.  
 Port Elgin, Ont.  
 Portage la Prairie, Man., Y. P. S. C. E.  
 Port Hope, Ont., First.  
 " Mill Street.  
 Quebec, Que., Chalmers.  
 Renfrew, Ont., St. Andrew's.  
 Sarnia, Ont.  
 Seaforth, Ont., First.  
 " Y. M. B. Class (one  
 half).  
 Sherbrooke, Que., St. And's (one half).  
 Shubenacadie, N.S., Y. P. S. C. E.  
 Stewiacke, Lower, N.S., Y.P.S.C.E.  
 Strabane, Ont., (one half).  
 Stratford, Ont., Knox.  
 " St. Andrew's (one  
 half).  
 Streetsville, Ont., (one half).  
 Sydney, N.S., S, Matthew's.  
 St. Catharines, Ont., Hayes Ave.  
 St. John; N.B., St. John's Y.P.S.C.E.  
 St. Lambert, Que., St. Cuthbert's.  
 St. Stephen, N.B., St. Stephen's.  
 Thamesford, Ont.  
 Thorold, Ont.  
 Toronto, Ont., Erskine.  
 " West.  
 " St. Andrew's.  
 " Central.  
 " Knox (two).  
 " Knox Bible Class.  
 " Knox Happy Gleaners.  
 " St. John's (one half).  
 " St. James' Square.  
 " St. Mark's.  
 " Westminster.  
 " Cooke's (two).  
 " Bloor St.  
 Truro, N.S., First.
- Truro, N.S., First Y. P. S. C. E.  
 " St. Andrew's.  
 Valleyfield, Que.  
 Vankleek Hill, Ont. (two).  
 Westminster, Ont., S. and N.  
 Westmount, Que., Melville.  
 Williamstown, Ont., St. Andrew's.  
 " Hephzibah (one  
 half).  
 Winchester West, Ont.  
 Windsor, Ont., St. Andrew's.  
 Windsor, N.S., C. E. Society.  
 Winnipeg, Man., Knox.  
 " St. Andrew's.  
 Woodstock, Ont., Knox.  
 Woodville, Ont. (one half).
- Miscellaneous.*
- Beauharnois, Que., Mr. and Mrs. J. W.  
 Kilgour (two).  
 Brantford, Ont., Ignatius Cockshutt  
 (ten).  
 Brule and Middleton, N. S. W. F. M.  
 Union Society.  
 Carluke, Ont., Mrs. A. S. Morton.  
 Charlottetown, P.E.I., Arch. Kennedy.  
 English River, Que., Wm. Lang.  
 Galt, Ont., Knox Ch., W.H.M.Society.  
 " " Mrs. Arthur  
 Burnett.  
 Georgetown and English River, Que.,  
 W. F. M. S.  
 Lachine, Que., T. A. Dawes.  
 Montreal, Que., Mrs. Redpath.  
 " C. W. Davis.  
 " Erskine Ch. Ladies' Aid.  
 New Glasgow, N.S., United Church,  
 Ladies' Aid.  
 New Glasgow, N.S., J. W. Carmichael  
 and P. A. MacGregor.  
 Ottawa, Ont., A Friend.  
 Paris, Ont., Miss Margaret Curtis.  
 " Mrs. J. F. Boulton (one  
 half).  
 Philadelphia, John H. Converse.  
 Saratoga Springs, N.Y., Alanson Trask.  
 Toronto, Ont., Wm. Mortimer Clark.  
 Williamson, Ont., Miss E. Johnson.  
 Youngstown, Ohio, John C. Wick.

## MISSIONARY INFORMATION.

During the year it was deemed wise to abstain from issuing circulars and special appeals, but at the same time to distribute throughout the Church, historical and other information fitted to deepen the interest of the people in this great mission. It is believed that this is the best method of calling forth the Christian liberality of the Church.

Three pamphlets of this nature were published during the year. Two of them had a large circulation through the columns of the *Presbyterian Record*. The first, entitled French Evangelization, was prepared by the Rev. Principal MacVicar, D.D., LL.D., Chairman of the Board; the second, The French Problem, by the Rev. S. Rondeau, B.A., a graduate of Presbyterian College, Montreal, and a son of a convert of the mission, and a missionary himself; the third, A Concise History of French-Canadian Protestantism, by the Rev. Professor John Campbell, LL.D.

It is the purpose of the Board to issue from time to time similar publications, and otherwise to make use of the press.

Missionaries are now sometimes employed in collecting funds, but it would be a matter for thankfulness if others would relieve them of this service. It is accordingly proposed to send out from time to time some of the missionaries to give information regarding the progress and wants of the fields. Great care will be exercised in selecting men specially adapted for this purpose.

It is to be noted with thankfulness that our missionaries are being treated with kindness by the people. Their influence for good is daily on the increase. This is due to their Christian character and wisdom, the appreciation of the truth by those among whom they labor, and the growth of a liberal spirit throughout the Province. This spirit has undoubtedly manifested itself, regarding which we are not called upon to report, beyond affirming that we know it to be largely the outcome of evangelical efforts.

## FINANCES.

While the Board has been enabled to end the year free from debt in the Ordinary Fund, it regrets that the actual revenue of the year is fully \$1,000 less than the expenditure, and were it not for the balance on hand at the beginning of the year, there would have been a deficit of upwards of \$1,000. The congregational contributions are \$700.00 less than those of the preceding year, which shows the necessity of increased liberality throughout the Church on behalf of this important Scheme. It will be observed from the accompanying financial statement, that \$2,326.00 were obtained from Britain. Of this amount, \$1,448.03 were collected by the Rev. W. M. Roger. From the Presbyterian Church of Ireland a grant was received of £75, and from the Free Church of Scotland, of £25. The cordial thanks of the Board are tendered these Churches, as well as to Mr. Ignatius Cockshutt, of Brantford, for his annual contribution of \$500.00 for the Pointe aux Trembles Schools. The sum of \$1,000 was received from Mrs. T. Kirkpatrick, Thedford, in memory of her late husband, the annual interest of which is to be used on behalf of Colportage work. Grateful thanks are tendered Mrs. Kirkpatrick for her generous gift.



## STATISTICS.

The number of Mission Fields is thirty-eight, in which there are ninety-four Preaching Stations, occupied by twenty-eight ordained missionaries, sixteen col-porteurs, evangelists and students, and twenty-one missionary teachers, a total staff of sixty-five.

The average Sabbath attendance is 2,430 ; the total number of families 810 ; church members 1,101 ; members added during the year 146 ; attendance at Sabbath School 1,043 ; number of copies of Scriptures distributed 1,408, and of tracts and other religious papers 24,652. The total contributions from the fields for salaries and other expenses \$5,799.00 ; amount paid as school fees \$1,400.00 ; making a total of \$7,199.00. There are twenty-three mission day schools, and three night schools, with an attendance of 665 scholars, of whom 325 belong to Roman Catholic homes.

All of which is respectfully submitted.

D. H. MACVICAR, D.D., LL.D., *Chairman.*  
S. J. TAYLOR, *Secretary.*

MONTREAL, May 20th, 1898.

## FORM OF BEQUEST.

*I give and bequeath to the Treasurer, for the time being, of the BOARD OF FRENCH EVANGELIZATION of the Presbyterian Church in Canada, in trust for the said Board, the sum of.....*  
*to be paid out of my personal estate, without any deduction whatever ; and I direct that the receipt for the said sum of the Treasurer of the above-named BOARD OF FRENCH EVANGELIZATION shall constitute and be sufficient discharge therefor.*

All contributions for French Evangelization and the Pointe aux Trembles Schools, should be sent direct to the Treasurer, addressed REV. ROBT. H. WARDEN, D.D., Confederation Life Building, Toronto.

BOARD OF FRENCH EVANGELIZATION  
OF THE  
PRESBYTERIAN CHURCH IN CANADA,  
IN ACCOUNT WITH REV. R. H. WARDEN, D.D., TREASURER,  
FOR THE YEAR ENDING 31st MARCH, 1898.

1.—ORDINARY FUND.

RECEIPTS.

By Balance on hand, May 1st, 1897.....		\$1,328 41
Congregational Contributions .....	\$13,187 88	
Sabbath School " .....	757 50	
C. E. Societies, etc., " .....	302 80	
Donations .....	852 05	
Bequests .....	1,586 12	
Interest, Robert Allan Fund .....	128 00	
Interest, J. G. Ross Fund .....	500 00	
Contributions from Britain .....	2,326 29	
Transferred from Library Reserve Fund .....	300 00	
Interest, Pointe aux Trembles Reserve Fund .....	277 50	
Proceeds of sales of Bibles .....	43 38	
		20,261 52
		\$21,589 93

DISBURSEMENTS.

To Salaries paid Missionaries, etc.....	\$18,600 70	
Quebec Presbytery, special .....	50 00	
Salary British Agency .....	370 98	
Interest on Mortgage, St. John's Church .....	240 00	
Interest on Advances .....	75 00	
Rent, Telephone, etc., Montreal Office .....	101 59	
Expenses of Meetings of Board and Executive .....	223 55	
Rev. P. M. Morrison, D.D., Halifax, expenses .....	200 00	
Printing, including Annual Reports, Leaflets, etc. ....	424 10	
Calvin Church, Montreal, rent of hall .....	75 00	
Rev. W. R. Cruickshank, on acc't Coligny College deficit.	450 00	
French Literature, including freight and duty .....	168 31	
Proportion of Expense Committee on Y. P. Societies ....	10 00	
Proportion of Agent's Salary and General Expenses.....	350 00	
Balance on hand, April 1st, 1898 .....	250 70	
		\$21,589 93

II.—P. PEEBLES FUND.

By Balance on hand as at May 1st, 1897 .....		\$504 63
--	--	----------

III.—J. G. ROSS FUND.

By Balance on hand as at May 1st, 1897 .....		\$25,000 00
--	--	-------------



## IV.—ROBERT ALLAN FUND.

By Balance as at May 1st, 1897 .....	<u>\$1,600 00</u>
--------------------------------------	-------------------

## V.—T. KIRKPATRICK FUND.

By Contributions, Mrs. T. Kirkpatrick .....	<u>\$1,000 00</u>
---	-------------------

## VI.—LIBRARY RESERVE FUND.

By Balance on hand, as at May 1st, 1897 .....	\$300 00
To Transferred to Ordinary French Evangelization Fund .....	<u>300 00</u>

## VII.—COLIGNY COLLEGE, OTTAWA, BUILDING FUND.

To Balance at Dr., as at May 1st, 1897 .....	<u>\$25,000 00</u>
--	--------------------

## VIII.—POINTE-AUX-TREMBLES SCHOOLS—RESERVE FUND.

## RECEIPTS.

By Balance on hand, May 1st, 1897 .....	\$7,000 00	
Contributions .....	25 00	
Interest .....	277 50	
	<u>7,302 50</u>	\$7,302 50

## DISBURSEMENTS.

To Interest to Ordinary Fund .....	\$277 50	
Balance on hand, April 1st, 1898 .....	7,025 00	
	<u>7,302 50</u>	<u>\$7,302 50</u>

## IX.—POINTE-AUX-TREMBLES SCHOOLS—ORDINARY FUND.

## RECEIPTS.

By Balance on hand, May 1st, 1897 .....		\$471 74
Congregational Contributions .....	\$915 20	
Sabbath School " .....	4,760 48	
C. E. Societies, etc., " .....	988 97	
Donations .....	1,899 75	
Tuition Fees .....	968 60	
	<u>9,533 00</u>	

	<u>\$10,004 74</u>
--	--------------------

## DISBURSEMENTS.

To Salaries paid Teachers, etc. ....	\$2,403 83	
Butchers' acc., \$1,043.25 ; Bakers' acc., \$588.01 .....	1,631 26	
Grocers' acc., \$2,305.90 ; Hardware, \$170.83 .....	2,476 73	
Repairs, etc. ....	1,018 52	
Dry Goods, \$104.16 ; Stationery, \$125.27 .....	229 43	
Fuel, \$956.46 ; Insurance, \$154.00 .....	1,110 46	
Printing, etc. ....	124 50	
Proportion of General Expenses .....	300 00	
Balance on hand, 1st April, 1898 .....	710 01	
	<u>10,004 74</u>	<u>10,004 74</u>

BALANCE SHEET.  
APRIL, 1898.

	<i>Dr.</i>	<i>Cr.</i>
Ordinary Fund .....		\$ 250 70
P. Peebles, Quebec, Fund .....		504 63
Robert Allan, Courtwright, Fund.....		1,600 00
Kirkpatrick, Fund .....		1,000 00
Cohigny College, Ottawa, Building Fund.....	\$25,000 00	
Pointe aux Trembles Schools, Reserve Fund.....		7,025 00
Pointe aux Trembles Schools, Ordinary Fund .....		710 01
J. G. Ross, Quebec, Fund.....		25,000 00
Lambton Loan and Investment Co.....	1,600 00	
Balance.....	9,490 34	
	\$36,090 34	\$36,090 34

TORONTO, April 7th, 1898.

I have audited the Books of Account of the Rev. Dr. Warden, Treasurer of the French Evangelization Fund, for the year ending, March 31st, 1898, and have examined the vouchers connected therewith, and certify them to be correct. I also verify the foregoing balance sheet as being in accordance with the books of account.

ANDREW JEFFREY, *Auditor.*

TORONTO, May 17th, 1898.

WJ