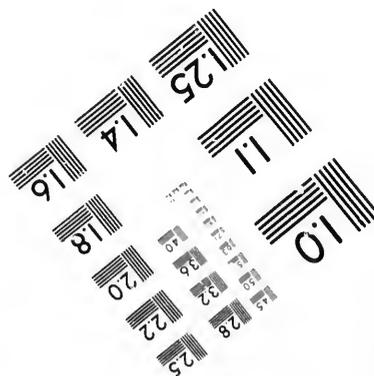
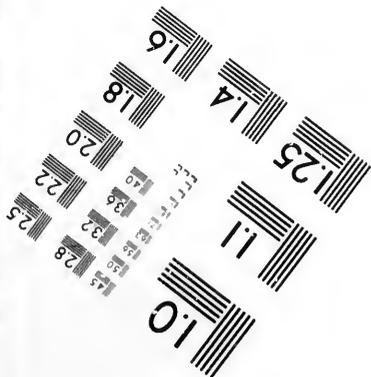
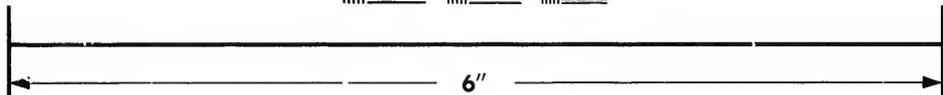
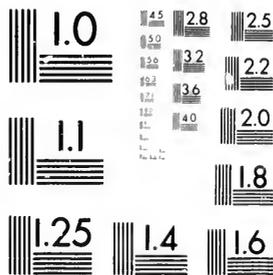


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503



**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions

Institut canadien de microreproductions historiques

**1980**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distortion le long de la marge intérieure
- Blank leaves added during restoration may  
appear within the text. Whenever possible, these  
have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata  
slips, tissues, etc., have been refilmed to  
ensure the best possible image/  
Les pages totalement ou partiellement  
obscurcies par un feuillet d'errata, une pelure,  
etc., ont été filmées à nouveau de façon à  
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|                          |                          |                          |                                     |                          |                          |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X                      | 14X                      | 18X                      | 22X                                 | 26X                      | 30X                      |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X                      | 16X                      | 20X                      | 24X                                 | 28X                      | 32X                      |

The copy filmed here has been reproduced thanks to the generosity of:

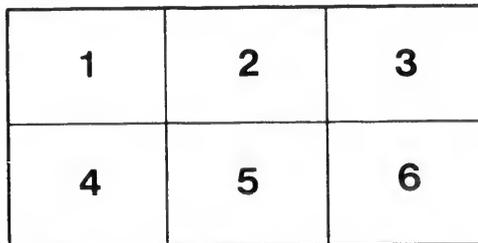
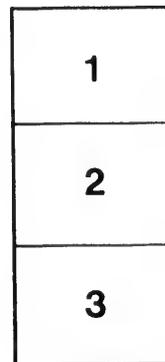
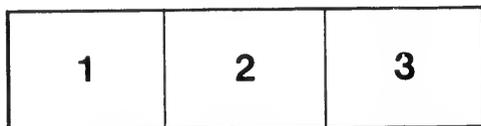
La Bibliothèque de la Ville de Montréal

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La Bibliothèque de la Ville de Montréal

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ails  
du  
odifier  
une  
mage

s

errata  
to

pelure,  
on à



35264

~~D5827~~  
A 485

ENV. 718

102

THE  
EVANGELIZATION  
OF THE  
FRENCH CANADIANS  
OF  
NEW ENGLAND.

By REV. CALVIN E. AMARON, B. D.

*Pastor of the French Protestant Church, Lowell, Mass.*

---

LOWELL, MASS.:  
CAMPBELL & HANSCOM, PRINTERS.  
1885.

**FRENCH PROTESTANT BOARDING  
SCHOOL.**

**I pledge myself to pay to the Treasurer of the  
*French Protestant School, Lowell*, (on or before the  
15th Oct. 1885) the sum of \$. . . . . for. . . . .  
scholarship towards the education of one pupil.**

---

One scholarship is \$50. One half, \$25. One quarter, \$13.  
Sign and return as soon as convenient to Rev. C. E. Amaron,  
36 Arlington street Lowell. Mass.

167 102

35264

# THE EVANGELIZATION

OF THE

## FRENCH CANADIANS.

---

The evangelization of the French Canadian population of Canada and of the United States is a subject dear to my heart. I shall thank God when the day has come in which the iron yoke under which my fellow-countrymen are crushed shall have been forever removed. I shall praise His name when the despotic and arrogant hierarchy that rules Canada with a rod of iron shall have lost its power. As the son of one of the first Swiss missionaries who 45 years ago in response to the Macedonian cry, left the shores of their beautiful Lake Léman and their inspiring Mount Blanc, to begin this much needed work, I would consider myself little worthy of my godly father, who shall soon rest from his arduous task, did I not take up his mantle, devote myself to this same work, and endeavor to awaken an interest in it among God's people in this Christian republic.

### I. ITS ORIGIN.

The French Canadians whose evangelization is gradually becoming one of the important missions of the churches of Massachusetts, are the descendants of natives of France who had made of Canada, then known as "La Nouvelle France," their home, between its discovery by Cartier in 1535 and the capture of Quebec by the British in 1759.

Several establishments of the French settlers are still to be found in New Brunswick and Nova Scotia, preserving the language, manners, and religion of their forefathers.

When the first attempt was made to give them the light of the gospel, the French Canadians, located on the rich lands lying along the banks of the St. Lawrence and its magnificent tributaries, numbered about half a million of souls; now, three quarters of a century later, they have increased to over one million and a half.

That part of Canada where they were chiefly located was still under the old feudal tenure, a system at least coeval with the 17th century in France and pretty nearly the same as the old Norman

system in England, which was abolished about the time of Charles II. (Can. Com. report.)

The early settlers of Canada were not all of the kind generally found in new countries. Among them were several men of rank and learning, who had made of New France their home, through motives of piety. They devoted themselves to the conversion of the Indians, and occasionally succeeded to induce the red man to bury his hatchet of war for a time at least. Aided by a number of Jesuits, Recollects and other ecclesiastics, male and female, they displayed a wonderful and most commendable missionary zeal in propagating their religious views, and well might have put to shame as well the Protestant churches of Canada as those of Europe. "The grants for the support of education and religion were of the most princely character; the island of Montreal, those extensive domains called the Jesuit Estates, and many of the most valuable portions of the country were freely given. Nor was aid of other kinds wanting, either from the Parent country or from the Colonists, to promote those objects, wisely felt to be of such vast importance in the founding of a new community. In addition to those grants, a provision was created by law, in the shape of a twenty-sixth of the grain raised, payable by the farmer to the priest of his parish, and which still remains, although only recoverable from those of the Roman Catholic faith. As has been remarked there were among the Colonists not a few whose acquirements were of a superior description; indeed a writer remarks that great attention was in general given to the choice of those who went to establish themselves in Canada, and that as respects the rank of the settlers, it was said that Canada had more of the ancient nobility than any other French colony, and perhaps than all of them together. Such was the field which the church of Rome had to occupy in Canada." (Report F. C. M. S.) It may well be said that Rome could never have asked a better field. She had ample provision to establish her system, her priests were considered demigods by the people; they had a clear field before the English conquest and the fullest toleration and encouragement by the British government since. There was nothing to prevent her from doing her work, and if she were what she claims to be, she should have made of this French colony one of the first nations of the earth in commercial, intellectual and moral greatness. Have we not a right to expect this of her when she declares herself to be the only true church of Christ, the light and salt of the earth?

But what did the Protestant Christian church of Europe find out after three centuries of culpable neglect? Was it discovered that the Romish system of religious and secular education had enlightened

the mind, had raised the people above the prejudices and superstitions peculiar to ignorance? Was it found that the heart had been made liberal and generous, that this Roman Catholic colony was foremost in relieving human suffering and in benevolent enterprises? Did the Christian church find a people well-educated, thrifty, prosperous? It is well known that the reverse was the case. Scarcely a trace of education could be found among the peasantry; out of every jury summoned one half could not read, and when a parish had occasion to send a petition out of 100 names, 90 per cent. were accompanied by a mark. Moreover there was a total lack of enterprise among the people. Religion was not religion but superstition and bigotry. Rome had thus failed completely, notwithstanding her great privileges, to raise that colony and give it a name among the nations of the earth.

True Christians, large-hearted men then began to put themselves the question: Have we done our duty towards these poor victims of error since they have become English subjects? They do not know the Gospel, they know nothing of its elevating influences. For three centuries they are at a stand-still, intellectually and morally. Do we wish the French Canadians to make advances in the things which belong to their happiness for both worlds? Then must we set them free from a system that has made them and keeps them what they are? Romanism has utterly failed to lift them up, it has rather caused them to sink; the Bible alone can save them from the temporal and spiritual degradation into which they have fallen. And we may add that what it could not do then and there it cannot and will not do in this republic where it is establishing itself so firmly.

As far as is known, to the Wesleyans of England is due the honor of the first attempt to evangelize the French Canadians. Reference is made in the minutes of the British Wesleyan Conference for 1815. to the sending out of John de Pudron as a French missionary to preach in Canada in the French language. This he did until 1821 and after that he seems to have devoted his time to English work and returned to Europe in 1825.

The last report of the French Canadian Missionary Society furnishes the following interesting fact which would indicate that even earlier attempts to circulate the Scriptures had been made. "At Niagara, in 1795, a copy of Martin's Bible was purchased by a farmer from Ste. Thérèse. It was obtained from two Frenchmen who had been in the Lower Province to sell Bibles, but had been driven away by the priests. This Bible which Mr. Filiatrault brought home gave him light. When in 1841 the colporteurs visited Ste. Thérèse,

they were well received by these families, who in due time were converted to Christ."

There seems to have been no missionary in the field for ten years after Mr. de Pudron's return to Europe. Various causes, however, had prepared the way for missionary work and had made the Christians of Canada anxious to see it begun in earnest. The late General Armstrong, R. A., wrote to Edinburgh, and in 1833 a committee was formed there, with Robert Haldane as secretary and treasurer. Their desire and purpose was "to engage men of approved piety, without reference to names or party distinction, to preach and teach the unsearchable riches of Christ, to traverse the Province as colporteurs and to scatter the seed of the kingdom wherever they go."

Mr. Henri Olivier, an eminently pious and devoted Swiss missionary, offered himself for this work, and reached Montreal with his excellent wife in 1834. He began to preach, many came to hear him, until the priests took the alarm and forbade the people to listen to him. How conscious of weakness must be that system that fears contact with God's eternal word!

In 1835 a Baptist church was formed at Montreal, and in the fall of that same year a Swiss lady, a large-hearted and devoted woman, Mrs. H. Feller, joined Mr. Olivier along with Mr. L. Roussy, who was sent by the Association of Churches in the Canton de Vaud. These devoted missionaries founded a mission at Grande Ligne, which they carried on in the midst of privations, dangers and perils, the details of which would fill volumes. They were severely beaten, Mr. Roussy's horse was cruelly mutilated, he himself was shot at, Mrs. Feller's house was at night surrounded by a mob numbering several hundreds. With frightful yells and horrid imprecations they threatened this Christian lady with death if she did not leave, and commanded the new converts to abandon their new religion under pain of fire and sword. God alone knows what these godly men and women had to endure for Christ's sake.

Encouraged by the results of the Grande Ligne Mission, several Christians of Montreal met, and after much thoughtful consideration and prayer, on the 8th of April, 1839, laid the foundation of the great society known as the French Canadian Missionary Society, which for forty-two years carried on a non-sectarian work of evangelization among the French Canadian Roman Catholics of Canada. This organization did a great and good work, and it may well be asked whether a mistake was not made when the French work became denominational and when the society, gradually deprived of its resources, ceased to exist. May I express the hope that Christians

of all shades shall do all in their power to save our New England French Protestantism from the evil and weakness of sectarian divisions. In Lowell we have had up to this date but one church, working harmoniously and broad enough for all who seek first the kingdom of God and his righteousness, and we trust that this state of things will continue.

In the fall of 1839 Rev. W. Taylor and Mr. James Court were sent to Europe as agents of the F. C. M. S., and, after visiting several cities of Scotland, went to Geneva in quest of a few brave, zealous and pious men who would be willing to leave kindred and country to go to Canada to proclaim the glad tidings of the gospel. Dr. Taylor addressed a crowded audience in the church of La Pelisserie, having Prof. Laharpe as interpreter. He did the same in the church of the Oratoire. The deepest interest prevailed and the appeal was sustained by such men as Col. Tronchin, Dr. Malan, and the church historian whose name is so familiar, Dr. Merle D'Aubigné. It is said of one of those who listened to that Macedonian cry, that he declared after the meeting that he had to hold on by the bottom of the seat to prevent himself from rising and calling out: "Here am I, send me!" I may be permitted to say with gratitude to God that the first young man who rose in that meeting to offer himself for this missionary work was my father.

Through the visit of this deputation the services of eight missionaries were secured who were sent to fields of labor as yet untouched. Trials and obstacles beset them on all sides. The greatest of these was ignorance and the superstition it breeds. The clergy of the church of Rome seemed to make it a duty to keep the people ignorant in order to keep them under control. They fiercely opposed the efforts of the missionaries to spread education, Gospel truth and liberty; they gratuitously bestowed upon them every bad epithet the dictionary could furnish: ravening wolves dressed in sheep's clothing; emissaries of the devil; dangerous beings whom the devout woman should drive out of home and parish, stick in hand. No absolution granted otherwise.

It may readily be understood how easy and safe it must have been for these men of God to go from house to house in the midst of a population thus prepared. It happened very often that no shelter would be given them when night came, or again, having found a house to receive them, in the dead of night when it was discovered what mission theirs was, they were cruelly ejected. And thus after a hard day's work, with wearied bodies and aching hearts, like Jacob they were obliged to sleep, a stone for their pillow, under shelter of the spacious firmament. But the God of the patriarch watched over

them, comforted and protected them. The following incident will suffice to give an idea of the superstition which then prevailed. It is taken from the report of one of the missionaries, dated 16th December, 1840:

“To-day I visited a person to whom we had lent a Bible. Fifty persons assembled. . . . I endeavored to address them seriously on the danger in which they were if they died unconverted. It was of no avail; but what astonished me most was that they kept always looking at my feet. Finally a woman said that their priest had told them that in the latter days false prophets would come and that we were such; that we were malignant spirits escaped from the bottom of hell and come to destroy their souls. ‘But, my dear hearers,’ said he, ‘would you know them, then, when they visit you, ask them to uncover their left foot and they will be found cloven like those of a cow or sheep. Those, however, who have not their feet cloven, are good people and you can listen to them.’ After this reply, says the missionary, I took off my shoe and stocking, but oh! my dear brethren, it is impossible to describe what passed in my heart, on viewing these poor people crowding round me to look at my foot. I immediately saw a great change on their countenance. Their fear, their prejudices disappeared, and I had the joy of announcing to them the Gospel. They listened with much attention, and I took advantage of the priest’s falsehood respecting the cloven foot, to show them that all the other things he said against us were alike false.”

## II. ITS GROWTH.

Notwithstanding all these obstacles, this work, being of God, began to take hold on the hearts of the people. Here and there a few brave men and women renounced the errors of Rome in the face of the fiercest persecutions to accept the simple teachings of the Gospel. One of these old heroes of the faith relates that for a whole year he was never able to undress; he was compelled to protect himself, family and property, rifle in hand. The F. C. M. Society very soon realized that its work would be almost fruitless as long as ignorance prevailed, and very early took the wise resolution of erecting a large school, missionary in its character and in which the children of converts and of Roman Catholic families would obtain board, secular and religious instruction in both languages at as low a figure as possible and if necessary, gratuitously. These schools were from the very beginning well attended and for forty years have been giving a Christian education to hundreds of children who with few exceptions have become Protestant and Christian. The French Canadian Protestants who in Canada and the United States occupy good social

positions and are an honor to the church of Christ either as pastors, teachers or simple members, for the most part are indebted to the Pointe-aux-Trembles school, now in the hands of the Presbyterians, or to the Grande Ligne and Subrevois institutions. The children who have attended these schools have been used by God in a marvellous way to scatter precious seeds which we, younger missionaries, are reaping every day. It is admitted by all that these mission schools have been the most effective among all evangelistic agencies employed. They were found to be the indispensable supplements to the work done by the missionary from house to house. As soon as he found a family somewhat inclined towards the Gospel he persuaded them to send their children to one of these Christian schools. In the spring when they went back to their homes, so different, so much improved in every way and often truly converted to Christ, the parents could not but be convinced that a religion that produced such results must be good.

### III. ITS ACTUAL STATE.

In attempting to speak on the actual state of the work in America, one must do so in a general way. Fifty years ago there were not known to be any French speaking Protestants in Canada. A carefully prepared estimate shows that to-day there are in Canada over 100 French Protestant preaching stations with about 4000 members and 11,000 adherents; 65 Sabbath schools and 25 mission schools with an attendance of 3000 children; 110 missionaries, colporteurs and teachers diffusing Gospel light.

In the city of Montreal there are five churches and two missions and a French Society of which any city might well be proud. Under the direction of French Protestants there are two or three institutions for young ladies who wish to acquire a knowledge of the French language without patronizing Roman Catholic convents in which Protestant children should never be found.

The missionary schools of which I spoke are now doing more work than ever. The Pointe-aux-Trembles institution gave instruction to 122 boys and girls last winter, 32 of whom gave their hearts to Christ and joined the church. It may be interesting to state that 19 young people went to these schools from our Massachusetts French Protestant churches this winter.

As far as I can ascertain there are between 50 and 70 French Protestant preaching stations in the United States. Some churches, such as those of St. Anne, Ill., and New York, are strong and growing in influence and power. Through the efforts of Father Chiniquy

and others, God in his mercy has given the light of the Gospel to about 25,000 French Canadians who are now residents of the United States and are exerting a good influence among their fellow-countrymen. They are found all over the country, while their children, who have become Americans, occupy honored places in American Christian churches. God hath wrought great things whereof we have reason to be thankful. The field is ripe for the harvest, the minds are open to conviction, the people are preparing to free themselves from Rome. It is for you, Christians of this republic, to say whether the French population shall enter your ranks or those of infidelity and sin. By your free institutions you help to destroy the Romish faith. Woe unto you if you do not replace it by the Gospel!

#### WORK IN MASSACHUSETTS — LOWELL.

Seven years ago last July a French Protestant church was founded in Lowell with seven members, by Rev. T. G. A. Côté, now General Missionary for the state. It worshipped in halls for several years. Through the liberality largely of the Christian friends of the city, a church edifice was erected and finally taken possession of in October 1881. On the 10th May, 1885, a jubilee service was held to thank God for helping the church to secure a balance of over \$5000 still due. The church is now free of debt. Since its organization in 1877, 153 members have been received in full communion. During the year ending 1st May, 31 were added to the church, 15 of these having at one time been Romanists. The conversion of one of these approaches in interest that of Paul. A young man of 20, connected with the family of a bishop of Canada and of one of the ministers of the Dominion parliament, destined for the priesthood, is led by God in a most miraculous manner to seek the truth, is truly converted to Christ and devotes himself to the work of evangelization.

The Lowell church is now fully organized with a board of deacons and a good business committee. The system of weekly offerings, instead of pew rents, has been instituted and the contributions have been very much increased. The church now pays its running expenses and a portion of the pastor's stipend. In response to a call from the pastor the congregation contributed \$170 towards the debt resting on this building. The Sabbath school is in good working order, having a good superintendent and five teachers, with an average attendance of 60 with the Bible Class. The weekly meeting for prayer has been attended since January by a little under one half of the Sabbath morning meetings.

Some aggressive work has been done in that part of Lowell known as Little Canada, and cottage-meetings held in Roman Catholic homes

with satisfactory results. The work has given rise to fruitful discussions which have led many to read the Word of God. The conversion of the young man above referred to has given rise to much religious correspondence which must inevitably bear its fruits not only here but on the distant banks of the St. Lawrence where these letters have gone. It may well be said that the manner in which God has dealt with this mission is marvellous in our eyes. A young people's Society of Christian Endeavor has been formed from which great results are expected.

#### FALL RIVER.

The Mass. H. Miss. Society has planted a mission in Fall River, which, though not so flourishing as that of Lowell, has done good in the past. The work has been in some measure retarded on account of the ill-health of the missionary, Rev. C. Mousseau, who feels obliged to hand over the mission to a stronger man.

#### SPRINGFIELD.

The same society established through the efforts of the General Missionary, Mr. Côté, a mission in this city, some months ago. Rev. J. Provost has entered heartily into his work and is meeting with gratifying results. The mission will shortly be organized into a church.

#### LAWRENCE.

Mr. C. W. Grenier has been for the past few months breaking ground in Lawrence. He meets with much religious indifference and ignorance among the people and realizes the urgent need of his work, for lifting up the moral and religious standard of the French Roman Catholic population. Let those Christians who say, "Romanism is good enough for Romanists," come with the missionary to those places he visits, and they will soon understand how inadequate, and I may add, heartless, is such an excuse for neglecting such work.

#### HOLYOKE.

Mr. Côté has for the last few months confined his labors to Holyoke. No field of labor better illustrates the sad results produced by Romanism on the intelligent, thoughtful man. It is not this system that he has to oppose but its legitimate offsprings, religious indifference and avowed atheism. God has blessed him in his labors and the prospects are that soon this field shall be one of our most encouraging.

## IV. ITS PRESENT NEEDS.

Not a word need be added to enforce the claims of this important branch of Home Mission work. Without for a moment blaming those large-hearted Christians who send thousands of dollars to France to help the McAll Mission, may it not be asked whether the home work should not first be attended to? The Romanism which made France an infidel nation is sure to work similar results in the 300,000 French Canadian Romanists of the New England states. Better a thousand times to reach them with the Gospel before the religious feeling has been destroyed than after. All true Christians who give this subject a moment's thought, understand that this work cannot wisely be neglected. Too long already has the mistake been made of regarding Romanism as simply one among the Christian denominations of this land. A Protestant Christian nation readily grants such a position, but Rome knows well that in this position she cannot hold her own. Therefore she must take measures to overthrow your free institutions because she cannot stand their influence; and while hundreds of Americans say, "She cannot overthrow our institutions," she is building herself up, she is taking successful means to withdraw the mass of her people from those influences which are inimical to the spirit that has always governed her.

Shall we, because we have the power, take up arms and crush her, as she did where and when she had the ascendancy? God forbid. The Gospel has taught us better things. Yet we shall and we must say to her if we are worthy of Christ and of our blood-bought privileges: "You do not preach the truths of the Gospel as Christ did. The results of your teachings have not been good. Recognizing the good you have done to the world, especially in those days when your doctrines were comparatively pure, we are forced by facts to declare that you cannot make a people great and good. We, therefore, as men, first, and then as Christians, are in duty bound to offer to all who seek a home within our borders, those glorious liberties and truths which the Bible has taught us and which have made our nation what it is. 'Yet the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.'" Can we afford to wait until the 175,000 French Canadians of Massachusetts have learned English to give them the Gospel? If so you shall wait until the vast majority have become skeptics and have gone to swell the tide of the lapsed masses already too large.

But how can the work be done? By earnest, devoted, God-fearing missionaries, who shall go all over the state with the message of salvation. Very well, says the Christian giver, send such a man here

or there and I will sustain him. But here our work must stop, because men of the ability and character we need are very few, and the Presbyterian College at Montreal may be said to be the only institution on this continent that has the appliances to equip such men. The Canadian church has dealt liberally with us in the past, has given us several of its best men, but now it feels compelled to place upon its missionaries the moral obligation to work in Canada, where one million and a half of French Roman Catholics must be converted to Christ. Shall our work stop because of this? No, it must not. Let men and women in whom the flame of patriotism burns, and especially that of Christian love, come to our help and build in Lowell a FRENCH PROTESTANT COLLEGE, which shall have as one of its chief aims the training of efficient missionaries for the carrying on of this work. If through it a class could be reached which would otherwise remain ignorant, who would complain? If through this institution children could be drawn away from the parochial schools, excellent for the purpose they contemplate, but very hurtful to the people and to the interests of this republic, what thoughtful citizen could object? Such a college would be worked on the following plan: Children would be taken in the institution for six or seven months, board and tuition in both languages would be given them at a nominal price, or free if necessary. They would receive each day one hour of biblical instruction by which principles of true religion would be inculcated. At the close of the school term they would go back to their homes, there to act as so many missionaries. Before long, from among the most intelligent and pious boys, a class could be selected and trained for missionary work, under teachers qualified for such duties. While studying they could engage in mission work in the city and thus greatly increase the usefulness of our Lowell church. We need children thus trained to leaven even our French Protestant homes and churches, not to speak of the Catholic community, with that spiritual power which is now wanting, even in some of our workers, who lament the fact that they recover slowly from the blighting influence exerted over the conscience by that dreadful system, Romanism. Such an institution would also offer a safe harbor to an increasing number of intelligent young men who are now dissatisfied with Romanism, but know nothing else, and thus, for want of Gospel truth, give themselves up to infidelity and sin. Several cases of this nature are known to us now, but we can do nothing for them. A school of this nature far from coming in conflict with the public school system would rather help it in that it would in time compel the closing of those mediæval institutions known as parochial schools, the manifest object and tendency of which we all well know. To speak against them does little

good; to take measures for their suspension, which are right, which have saved hundreds of souls elsewhere, is the highest wisdom.

It is our purpose to open such a college in Lowell next fall. Until we can do better we shall rent a house, secure the services of a christian man and his wife who with the help of the pastor of the church, will direct and teach as many scholars as our funds shall admit. The scheme seems new and needs to be studied, but as soon as understood meets with great favor. It is sanctioned by the Congregational ministers of Lowell and by several business men of influence.

I appeal to benevolent Christian men and women for pledges of scholarships of \$50 for one or more pupils they may be pleased to educate and save, and it may be, place in the Gospel ministry. May I not ask superintendents of Sabbath schools to interest their schools in this foreign mission work right at their door? Where is the Sabbath school, however small, that would not gladly respond if the matter were proposed? I firmly believe God will hear our prayers and that ere long we shall have more pledged than we require.

May God's blessing rest upon this great missionary enterprise, which if successful will not only influence this land, but will also exert a most powerful reflex influence upon the French Roman Catholic population of Canada. And unto God shall be the glory for whatever good may be done.

## FRENCH PROTESTANT COLLEGE.

I pledge myself to pay to the Treasurer of the French Protestant College, Lowell, (on or before the 15th Oct., 1885,) the sum of \$            for            scholarship towards the education of pupil.

One scholarship is \$50, one half \$25, one quarter \$13. Sign and return as soon as convenient to Rev. C. E. Amaron, 26 Arlington Street, Lowell, Mass.

The scheme proposed by Rev. C. E. Amaron for the extension of the work of French evangelization in Massachusetts meets with the approval of the following ministers in Lowell:

- REV. OWEN STREET, D. D.,  
Pastor High Street Congregational Church.
- REV. J. M. GREENE, D. D.,  
Pastor Eliot Congregational Church.
- REV. CHAS. A. DICKINSON,  
Pastor Kirk Street Congregational Church.
- REV. CHARLES H. WILLCOX,  
Pastor Pawtucket Congregational Church.
- REV. S. W. ADRIANCE,  
Pastor Highland Congregational Church.
- REV. SMITH BAKER,  
Pastor First Congregational Church.
- REV. H. T. ROSE,  
Pastor John Street Congregational Church.

## APPENDIX.

Since the printing of this pamphlet, God has opened to us a way whereby we shall be able to open next fall a missionary training school in Lowell. A liberal gift has been received which however must prove insufficient to ensure success, without the co-operation of Sabbath-schools and churches. It is our intention to begin with 20 or 25 students, yet this we cannot safely do unless as many scholarships are forthcoming. We have put them at \$50 with the hope that each student will be able to add \$25 to that sum. Already 12 applications have been received, all from young men who cannot without help pursue their studies. One of them a Roman Catholic young man aged 17, left his family and country to be able to study the gospel. He came to Lowell some weeks ago, attended the French Protestant church, gave his heart to Christ, joined the church and desires to give himself to christian work. Christian men and women, be thankful to God that such opportunities are offered you to give christian education to so many young men whom God shall use very soon to save thousands of others who are yet in the darkness of sin. Gladly seize the opportunity. Let \$100 be given for each of these young disciples of Christ who wish to fit themselves for his service and yet are not able for want of money.

