

A COUNTRY ROAD IN OLD QUEBEC

UP TO THE LIGHT

THE STORY OF FRENCH
PROTESTANTISM
IN CANADA

By

PAUL VILLARD, M.A., M.D., D.D.



ISSUED FOR THE BOARD OF HOME MISSIONS OF THE
UNITED CHURCH OF CANADA, BY THE COMMITTEE
ON LITERATURE, GENERAL PUBLICITY AND MISSION-
ARY EDUCATION OF THE UNITED CHURCH OF CANADA

F. C. STEPHENSON,
Secretary Young People's Missionary Education
Wesley Buildings, Toronto, Ont.

COPYRIGHT, 1928
BY THE COMMITTEE ON LITERATURE, GENERAL
PUBLICITY AND MISSIONARY EDUCATION OF
THE UNITED CHURCH OF CANADA

PRINTED AND BOUND BY THE RYERSON PRESS,
TORONTO, CANADA

FOREWORD

TWO FULL days were spent in the discussion of the problem of Missions at the Conference of the Institute of Pacific Relations held in Honolulu July 12th to 26th, 1927. There we had some of the ablest and most experienced missionary leaders of the world, together with men from all walks of life representing the various races bordering on the Pacific.

The basic conclusion reached was that Western Christians must no longer go to non-Christian lands claiming to have everything to teach and nothing to learn; they must go in the spirit of humility and love, to become learners together with their non-Christian brothers at the feet of the Christ. That is the conclusion of the greatest missionary thinkers of our day. Every great religious system that has claimed and held the hearts of considerable numbers of men, has some elements of truth in it, and Jesus came not to destroy but to fulfil.

Stanley Jones has shown in "The Christ of the Indian Road" how devout Indians of all non-Christian faiths are beginning to find in Christ the fulfilment of the best in their religious systems, while at the same time disclosing to us, that there is much that tends to obscure Christ in our Western Christianity.

If the part of wisdom on the foreign field is not to seek to destroy but to fulfil the religions we find there, how infinitely more do we need the same approach to another branch of the Christian Church, the great Church of Rome. We must keep close to her in humility and love, but by all means we must keep close to her, for her sake

and ours. She has much to teach us, we have much to teach her. She is strong in Authority, Unity, Order and Reverence, and he must be a bigot indeed who refuses to give her credit for having done a great service for the French-Canadian people, and having produced among them many of the finest fruits of the human spirit. Yet when Authority is over-emphasized, it leads to servility and stagnation; when Unity and Order are over-emphasized, they lead to monotony; and when Reverence is forced, it degenerates into superstition. These are the dangers to which Roman Catholicism is exposed by its very nature, and it is not without profound significance that Quebec has produced the finest Roman Catholic population in the world. The authorities of that great Church will some day realize, if they do not do so already, that for that achievement much credit is due to the Protestant minority in the Province, as well as to the predominantly Protestant atmosphere of the whole nation. Protestantism tends to counterbalance and correct the weaknesses of Roman Catholicism, and the movement toward Church Union is evidence that Protestantism is beginning to profit by the example of Unity, at least in form, given by Roman Catholicism. If it goes on to learn more of dignity and discipline and reverence from the same source, it will be well for itself and for the world. The freedom which Protestantism guarantees tends to become licence, its right of private judgment to degenerate into the glorification of idiosyncrasy. So that if it has a contribution of priceless value to give the world, it can only continue to give it by a spirit of humility, which is willing to learn wherever there is good.

The story told in this little book is the opening chapter of what may well be one of the great achievements of human history. It is the story of a little band of devout Protestants who saw clearly that they had something which their Roman Catholic fellow citizens sadly needed, and who were willing to die rather than shrink from what they felt to be their immediate duty. They began their work when men thought that truth could best be advanced by denouncing error, and sometimes they emphasized the evils of Roman Catholicism and forgot its good points, while the dominant party retaliated by using force to check their work.

Yet, the author says what has been true as a rule, "They knew well that if controversial arguments on prejudices and superstitions may occasionally detach men from their religion, they do not always attach them to another. They have not tried to snatch brands from a burning fire, they have not tried to antagonize a Church, they have not met with the veneer of mockery things they might not approve." Considering the length of time this work has been carried on, and the many occasions on which clashes might have occurred, it is amazing that there has not been more of the darker side of the picture which Dr. Villard draws so well.

Having lived in Montreal for six years and been closely associated with many of those mentioned in his pages, I heartily concur with his estimate of the workers in this movement. They were and are men of real religious experience with hearts overflowing with love to their French-Canadian fellow citizens. It is because of their character and the lovable nature of the French-

Canadians that there has been so much in this story that is happy and blessed and so comparatively little which is bitter and dark.

The Protestant Churches in Canada have few tasks comparable in greatness and in delicacy with this French work. Fifty years ago there were strong English-speaking Protestant communities in many parts of Quebec. To-day many of these have disappeared and others are represented only by rapidly-disappearing groups, unable to maintain a creditable witness to Protestantism because of numerical weakness and often because of the apathy born of separation from the main body of the Church. It is to these groups that our first duty lies. By sending them strong bilingual leaders and equipping their churches for aggressive work centres of Protestantism can be permanently established which will grow in influence as time goes on. Nowhere has the apathy and short-sightedness of the Protestant Church been more apparent than in its neglect of these small communities which were one of the greatest assets of the moral and religious life of the Province.

Then, too, there are now a large number of French Protestant Churches and institutions throughout the Province. These must be manned and equipped so as to stand comparison with the splendid institutions of Roman Catholicism and allow Protestantism a fair chance to do its best work.

This little book does not call for an attack on Roman Catholicism. It calls for an aroused Protestantism to make it possible for every part of Quebec to see Protes-

tantism at its best and to receive the blessings which we have to give.

The Church in Quebec will some day be neither Roman Catholic nor Protestant, but Catholic in the high sense of putting Christ first and taking what is best from all existing Churches to fittingly express Him to men. That day may be in the far future, though it may be nearer than we dare hope. If Protestantism meets Roman Catholicism with love and earnest prayers that what is best within it may triumph, and Protestantism itself, loyal to its high calling, awakes to a new wealth of spiritual life and passion for service, the things that are not of God in both systems will fall away and what remains will be a better embodiment of the Christ than anything we have yet seen. When that day comes, it will be seen that the little band of pioneer Protestant missionaries, by their zeal and love for their French-Canadian fellow citizens, laid the foundations of a greater work than they dreamed and put Protestantism and Roman Catholicism both under a perpetual debt of gratitude.

This is a book that will well repay careful study, and ought to produce a new interest in the problem of Quebec, throughout Canada.

JOHN MACKAY.

Manitoba College,
Winnipeg, March 1st, 1928.

INTRODUCTION

WHEN I was requested to write an introduction to Dr. Villard's remarkable story, I felt reluctant, for many tasks were awaiting my attention. Upon opening the manuscript and reading a few pages, I discovered that its early chapters were themselves an enticing introduction. However, having been stationed in the Province of Quebec, and having known quite a number of the early heroes of the French Work, I was lured forward page after page with deepening interest.

Dr. Villard is a writer of literary taste and insight. He impresses one as a dispassionate observer, a thorough student, and a consecrated Christian. His numerous degrees, obtained by university study in France, the United States and Canada; his professorships and lectureships in McGill University and other seats of advanced scholarship, as well as the distinctions conferred upon him by the French and Canadian Governments, all speak of the ripeness and variety of his attainments and his public service. One of the honours conferred by France was his decoration by the Government as a Knight of the Legion of Honour (Chevalier de la Legion d'Honneur).

As a résumé of early Canadian history, this book is of great interest, showing, as it does, that Canada "was first successfully colonized by the Huguenots," and that "French Protestantism in this country is as old as the colonization of the land."

This little volume lifts a veil of misconception from the motives of Protestant Churches in prosecuting missionary

work among our French-Canadian fellow citizens. The aim of the missionaries was not proselytism, but to "bring the people to the entrance gates of a new life and to show them the dawning of a new day." It was to lead them to the feet of the Master, that they might listen to His words of salvation. The primary purpose of the missionaries was directed towards making converts to Jesus Christ rather than antagonizing the dogmas of another Church. To use the words of a distinguished convert:

"The effect upon the people was seen in their sweetness as well as their piety, and was like perfume from heaven, permeating their souls and the souls of those who lived with them." This book also reverses the slur cast by unfriendly critics upon converts to Protestantism, that they were "loaves and fishes Christians"; and it reveals a superb constancy and consistency of faith under violent persecution.

The author pays due respect to all the Protestant agencies at work, including the Anglican, Baptist, Methodist and Presbyterian Churches, as well as in later times the activity of the Salvation Army. He is at pains to give in historical detail the personnel of the missionary force, together with a concise but connected view of their achievements. The blessings brought to the homes of the people by the work of colporteurs are enumerated and impressively exemplified.

The difficulties of the work are not minimized, but they only serve to exalt the heroism of the men and women who suffered and died in the noble Christian warfare to which they gave themselves. Unquenchable faith and

optimism shines upon every page. The book preserves a chapter in the history of religion in Canada which should be an inspiration to renewed courage and greater consecration to every good word and work.

S. D. CHOWN.

Toronto, January 12th, 1928.

CONTENTS

PART ONE—THE SOIL

CHAPTER	PAGE
I THE AIM OF THE BOOK - - - - -	3
II POLICY OF THE CHURCH OF ROME IN CANADA	6
III PROTESTANTISM IN CANADA UNDER THE FRENCH FLAG - - - - -	10

PART TWO—THE PLANT

I PIONEERS BREAK GROUND AND SOW THE SEED	21
II THE PLANT STEADILY GROWS UNDER THE CARE OF THE FRENCH-CANADIAN MISSIONARY SOCIETY - - - - -	35

PART THREE—THE OFFSHOOTS OF THE PLANT

I THE OFFSHOOTS OF THE PLANT - - -	55
II THE CHURCH OF ENGLAND IN THE FIELD OF FRENCH EVANGELISM - - - - -	58
III THE BAPTIST CHURCH AND FRENCH EVANGEL- ISM - - - - -	64
IV THE METHODIST CHURCH IN THE FIELD OF FRENCH EVANGELISM - - - - -	77

CHAPTER	PAGE
V THE PRESBYTERIAN CHURCH AND FRENCH EVANGELISM - - - - -	92
VI THE SALVATION ARMY IN THE FIELD OF FRENCH EVANGELISM - - - - -	119
PART FOUR—THE HELPERS	
I WANDERING HELPERS: THE COLPORTEURS -	127
II A MESSAGE OF GOOD CHEER— <i>L'Aurore</i> -	152
III EDUCATION A HELP TO EVANGELISM - -	156
A.—AIM OF FRENCH MISSION SCHOOLS - -	156
B.—OUTSTANDING MISSION SCHOOLS IN THE PROVINCE OF QUEBEC - - - -	161
FELLER INSTITUTE - - - -	161
POINTE AUX TREMBLES INSTITUTE -	165
FRENCH METHODIST INSTITUTE - -	169
C.—INNER WORKING OF FRENCH MISSION SCHOOLS - - - - -	173
IV PERSONAL REMINISCENCES OF THE WRITER	183
PART FIVE—THE HARVEST	
I THE HARVEST - - - - -	195
II A SERIOUS QUESTION CONCERNING THE FUTURE OF CANADA - - - - -	207
SUGGESTED STUDY HELPS FOR LEADERS - - -	220
ANALYTICAL INDEX - - - - -	230

ILLUSTRATIONS

	PAGE
A COUNTRY ROAD IN OLD QUEBEC - <i>Frontispiece</i>	
THE OLDEST HOUSE IN CANADA, AT SILLERY, QUEBEC - - - - -	8
THE WAYSIDE CROSS IN OLD QUEBEC - - -	9
ST. JOHN'S CHURCH, ST. CATHERINE ST., MONTREAL	38
CONGREGATION AT BETHANIE CHURCH, MONTREAL, MAY, 1927 - - - - -	39
MANUAL TRAINING AT GRANDE LIGNE INSTITUTE -	64
GIRLS' PHYSICAL TRAINING, GRANDE LIGNE - -	64
FELLER INSTITUTE, GRANDE LIGNE BAPTIST MISSION	65
FELLER INSTITUTE GROUP, GRANDE LIGNE - -	65
MORRISON CHURCH, RAPIDE L'ORIGNAL - -	100
EGLISE UNIE DU SAUVEUR, MONTREAL - - -	100
RAPIDE DE L'ORIGNAL UNITED CHURCH - -	101
BETHANIE CHURCH, MONTREAL - - - -	101
POINTE AUX TREMBLES SCHOOL - - - -	166
THE PRINCIPAL'S HOUSE, POINTE AUX TREMBLES -	167
A MUSICAL BAND, POINTE AUX TREMBLES SCHOOL	167
THURSDAY NIGHT PRAYER-MEETING AT OUR FRENCH INSTITUTE, MONTREAL - - -	176
BASKETBALL TEAM, FRENCH INSTITUTE, MONTREAL	177
FRENCH INSTITUTE GIRLS AT COOKING LESSON -	177
ST. JOHN'S HALL, THE UNITED CHURCH HOME IN QUEBEC CITY - - - - -	208
STUDENTS AND STAFF, UNITED CHURCH INSTITUTE, MONTREAL - - - - -	209

PART ONE

The Soil

In which the Reader gets acquainted with the Aim and Scope of the Book and learns:

That the Church of Rome is quietly but steadily aiming at making the whole of the Dominion of Canada dominantly Roman Catholic.

That French Protestantism is not a New Venture in Canada, but is as Old as the Colonization of the Land.

CHAPTER I

The Aim of the Book

THIS book is not a history of French Protestantism in Canada. To write a complete history, rich in details, would have required a longer time than the writer was given to prepare his manuscript; it would have required also more original documents than the author had at his disposal.

The book will contain a series of sketches giving the reader a broad survey of the efforts, and of the work of French Protestant missionaries in the land. It will show that French Protestantism is not a new venture in Canada, but that it has gone hand in hand with the colonization of the country. The first bona fide settlers, along the banks of the St. Lawrence River, were French Huguenots who had left their native country to find a new land where they might worship God in peace and in liberty. A perusal of the book will show how mistaken they were. Intolerance, bigotry, absolutism, followed in their wake and crushed them.

After an interval of some years, when the country came under British rule, new pioneers arrived. Endowed with faith and courage, they tried to rekindle the Lamp of the Spirit. The reader will witness the sowing of the seed of the Gospel in the midst of hardships and persecutions. The seed will rise, a little sapling, tossed by the winds and the elements, will spring forth and grow, soon cover-

ing the land with its branches, and give forth its blessed fruits of Salvation.

* * * * *

The book will contain no dry statistics, but only the data of a problem, its component factors and the recital of the efforts of the men and women who have tried to work its solution. After reading the achievements of those faithful servants, the reader will find out why the solution of the problem is not yet an accomplished fact. He will then close his pilgrimage through a period of three centuries in the life of Canada, among events that have made history, and, may be, will ask himself, honestly and sincerely, whether the Lord is not waiting for him to do his own share in helping the men who are still toiling to bring a clear knowledge of Eternal Truth to their fellow-citizens of the Province of Quebec.

* * * * *

The book has not been written in a spirit of antagonism and aggressiveness. In the *exposé* of a perplexing problem, the first chapter will demonstrate, frankly and dispassionately, why *the problem* exists, and why, in all fairness and justice, it is a necessity for Protestants in Canada to defend their rights and their liberties. That chapter will also explain how Romanism is trying, openly or otherwise, to convince Protestants that they are wrong in their beliefs, that their Bible is not a *true* Bible; that their faith has nothing divine; that their Church is apostate, illogical and no part or parcel of the Church of Christ. Finally it will show that Romanism in Canada,

as everywhere else, has never included in its teachings freedom of thought and liberty of conscience. All this will explain why there is a vital French Protestant problem in Canada, which Protestants of all denominations should solve, in a spirit of tolerance, but openly and fearlessly, for the good of Canada.

CHAPTER II

A Glance at the Policy of the Church of Rome in Canada

THIS short sketch of the history of French Protestantism in Canada has been written to enlighten and educate. It is a new attempt to solve a perplexing problem in the religious life of the country. The sketch will be incomplete, but it will give the reader a clear idea of the birth and development of French Protestantism in Canada. The pages that follow have been written with a spirit of reverence and gratefulness for the past, of love for the present, and of faith for the future. Undoubtedly, they will be brought under the fire of criticism; they will be reproached with vagueness and lack of details, since they will contain no statistics. The reader will bear in mind that religious statistics are too often incomplete and misleading. Compiled to express facts, they too often run in a narrow groove and tend to deceive rather than enlighten. They give neither faithful nor adequate conception of the exact nature of accomplished efforts, nor of their results. Many will contend that the book brings out no new fact. This may be true, yet if the book awakens the interest of Christians for a missionary cause which has been and is still playing a serious rôle in the national life of the land, it will not have been written in vain.

Earnest and thoughtful enquirers have often asked: "Why evangelize the Roman Catholics? They believe

in God and in Christ, and they have the Bible. Are they not Christians? Is not their Church built on the solid rock of the Gospel?" To that question one of the most intelligent and sincere workers in the field of French evangelization in Canada replied: "Christian friends! if my countrymen had access to an *open* Bible, I would not lift a straw to evangelize them." The Church of Rome has seldom allowed her children to have free access to an open Bible.

The definitions of religion are many; all are more or less incomplete. A final definition is an impossibility because religion has been following a process of evolution through different ages.

However, religion and ecclesiasticism are two different things: the former vivifies, the latter dries up the springs of life.

To bring the light to the French Canadians has not been a mere desire to change their creed or their opinion. The ideal has been more lofty. The aim was to bring them to the entrance gates of a new life and to show them the dawning of a new day. It was to lead them to the feet of the Master, that they might listen to His words of Salvation.

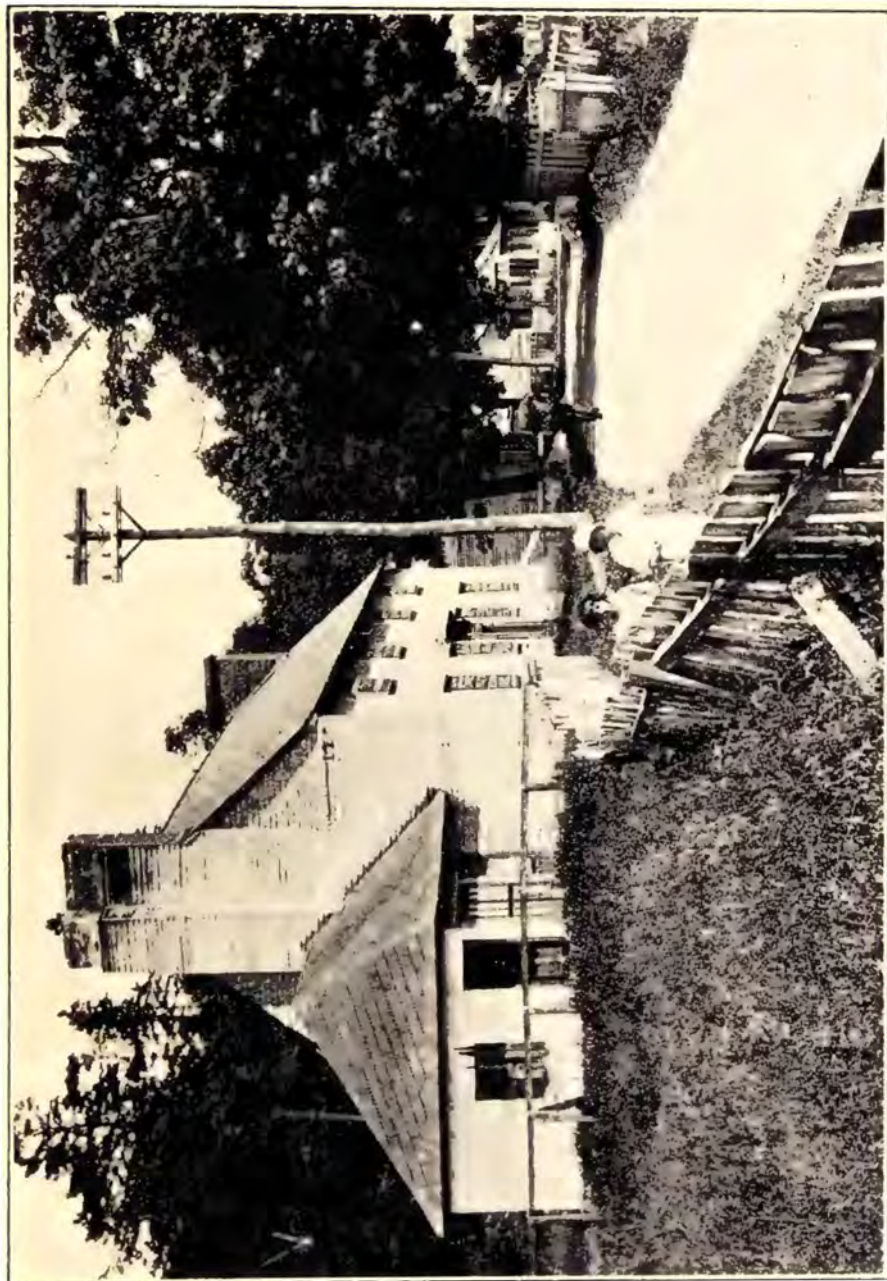
Protestantism has a marked place in the work of religious and spiritual renaissance which brings to men, in a new birth, the assurance of blessedness and Salvation. History proclaims the fact that Protestantism is the heir of all that has been accomplished in the religious awakening of the modern world. It has in its ranks, among its indefatigable thinkers, those that have solved the most difficult problems and have guided the march of

the world on the path of righteousness, freedom and liberty. If Protestants believe that their religion is of God, then it is their duty to teach the commands of the Lord and the message of Jesus.

Some may object, and say that Romanism and Protestantism are alike in their conceptions of religious truths; that Catholics and Protestants worship the same God, the same Saviour and have the same Bible. All that may be true, but Roman Catholics do not seem to share that opinion, and they claim no affiliation with Protestants, spiritually or otherwise.

If it was said of Jesus: "Never man spoke like this man," it can be said of the Bible: "Never a book spoke like this book." "Blessed is the man whose delight is in the law of the Lord." So clear is the Book that the Psalmist wrote: "Thy word is a lamp unto my feet, and a light unto my path," and the apostle Paul said that the Gospel is hid to them that are lost "in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The Scriptures are the Word of God and as such they are the only rule of man's faith and life. Jesus himself said: "Thy Word is Truth."

What Jesus and Paul did once, they would do again if they were called to preach the Gospel of good cheer to the men of to-day. They would evangelize the Roman Catholics as they evangelized the Jews, because, like the Jews, the Catholics "have a zeal of God, but not according to knowledge," not according to the knowledge of the



THE OLDEST HOUSE IN CANADA. AT SILLERY. QUE.



THE WAYSIDE CROSS IN OLD QUEBEC

Truth which brings deliverance from sin and from the fear of death and of a judgment to come.

But if Jesus and Paul are not here to do that, Christians must not forget that the Master gave the command: "Go and preach the Gospel to all men." It is their duty to obey the command, to preach soul salvation, to carry the torch of Light, not only in far-off countries, but also in their own land. And the Protestants of Canada must do it if they want their country to remain a land of freedom and liberty.

"What shall I do to be saved?" was the quest of anxious inquirers in the days of the past. To that question men must add to-day, in duty bound: "What shall I do to save others?" A new word has been added to the Christian vocabulary, and that word is *Service*.

Protestant men and women of Canada, the Lord is asking *service* from each one of you. Obey, raise your standard. A blessing will be for you, for the children of your children, for the land of your birth, if earnestly and faithfully you follow the gleam.

CHAPTER III

Protestantism in Canada Under the French Flag

FRENCH Protestantism in Canada is not a new venture. Had the Church of Rome not exercised in Quebec her secular policy of crushing those who oppose her commands, the French part of Canada would be to-day a French Protestant land.

History teaches that Jean and Sebastian Cabot discovered the New World in 1497, and that Verazzani, having landed on the shores of a strange land, in 1553, pushed his way northward, explored the coast, as far as Newfoundland, and returned to France disappointed not to have found his supposed route to India. It also teaches that Jacques Cartier, a French navigator from St. Malo, made three voyages to Canada, took possession of the land in the name of the king of France, ascended the St. Lawrence River as far as Hochelaga, endeavoured to establish a colony at Stadacona, but his venture in colonization, having failed on account of the loss of a great part of his men, by disease and exposure, returned to France without having found the wonders he had anticipated. The subsequent attempts of Roberval were no more successful. But what history does not teach, or rather teaches imperfectly, is that Canada was first successfully colonized by Huguenots. It is a strange, but true, fact that French Protestantism in Canada is as old as the colonization of the land.

During the religious strife of the sixteenth century, Admiral Coligny, the exalted leader of the Huguenots in France, had conceived the plan of colonizing the New World. His purpose was two-fold: to insure his co-religionists the liberty of conscience that was denied to them in their native land; to extend the influence of France in those lands, the discovery of which was filling the world with wonder. But on the 24th of August, 1572, Coligny fell a victim of the Massacre of St. Bartholomew and his project, which, according to historian Garneau, "was one of the finest and most noble conceptions of modern times," fell at the same time." "And," says the same historian, "if it did not succeed, it is because the Catholic party, which always maintained the greater influence upon the throne, unfortunately opposed it—prompted by the court of Rome, alien to the nation and consequently but little interested in its interests and its greatness."

Yet the idea of Coligny was not forsaken entirely. The expedition of de la Roche, in 1598, ended disastrously at l'Isle aux Sables. Two years later, Pierre Chauvin, a Protestant captain in the French royal navy, landed near Tadousac, bringing with him many of his co-religionists. He immediately proclaimed religious liberty in the colony. Unfortunately, cold and hunger soon played havoc among the settlers. In 1604, the Sieur des Monts, a Huguenot gentleman of France, having secured, from the king, a Charter, which granted the Huguenots complete religious freedom and liberty, ascended the St. Lawrence River and landed at St. Croix. He had brought with him one hundred and

twenty men, mostly Protestants, among whom were several pastors. One priest only accompanied the expedition. Lescarbot, a Protestant lawyer of La Rochelle, who joined the settlers in Canada, in 1605, relates in his *Memoirs* that the colony prospered: roads were built and a grist mill was erected. Moreover, he says that religious services were held regularly in the colony and the sacraments administered according to the uses and customs of the Reformed Church. It is interesting to note that, later on, when, at the instance of Madame de Guerchéville, two Jesuit fathers were sent to convert the Indians of Acadia, they found no priest officiating in Canada.

In 1621, two gentlemen, William and Emeric de Caen, were appointed, by royal favour, superintendents of the colony at Quebec. They also brought with them a number of Protestants. The de Caens were men of a devout character, as well as of a fighting temper, and they held religious services among their compatriots and co-religionists, from 1621 to 1627. Meanwhile, more Jesuit fathers had arrived and, with the Recollets, they managed to send a delegation to Paris, asking for the expulsion of the Protestants from the colony. Then, persecution soon started. The blow aimed at the Huguenots came in 1627. The de Caens were deprived of their Charter, which was given to a new company, newly organized under the name of Company of a Hundred Associates. The Company agreed to bring to the country only settlers of French birth and of Roman Catholic faith. They were also to provide for the maintenance of three priests in each of the settlements.

It was the death-knell of the Protestant religion in the colony.

Years passed, a series of persecutions raged against the Huguenots. Some fled to the English settlements, a few returned to France, some through moral or physical suasion adopted the faith of the persecutors. Yet the roots of Protestantism were not entirely eradicated. The few Protestants that remained were of the better class and they were somewhat sheltered from the activities of the Jesuit fathers. Some of them exerted a strong influence in the community, holding at times positions of trust and importance in public life. In his *Old Regime*, Parkman says, of the year 1665, in Quebec: "The priests were busy in converting the Huguenots, a number of whom were detected among the soldiers and the emigrants. One of them proved refractory, declaring with oaths that he would never renounce his faith. Falling dangerously ill, he was carried to the hospital where Mother Catherine de Saint Augustin bethought her of a plan of conversion. She ground in powder a small piece of a bone of Father Brebeuf, the Jesuit martyr, and mixed the sacred dust with the patient's gruel; whereupon, says Mother Juchereau, 'the intractable man forthwith became as gentle as an angel.'" Strange means indeed to bring the conversion of a soul!

All means were good for the conversion or the perversion of the heretics, favours being showered upon new converts in the shape of grants of land, as was the case of Charles de la Tour, who, having deserted his father's Church, was rewarded "for his zeal for the Catholic, Apostolic and Roman religion." But, to the

non-resident merchants of Quebec who were Huguenots from La Rochelle, "no favour was showed them; they were held under rigid restraint, and forbidden to exercise their religion, or to remain in the colony during winter without special license." The case is reported of one Bernon, mentioned by La Houtan, as the principal French merchant in the Canadian trade and who, in that capacity, had been able to do great service to the colony. Governor Denonville said of him: "It is a pity that he cannot be converted. As he is a Huguenot, the bishop caused me to order him home this autumn, the which I have done, though he carries on a large business, and a great deal of money remains due to him." In spite of Louis XIV's orders to imprison the heretics of the colony who should refuse to adjure, or to quarter soldiers in their homes, in spite of hardships and persecutions, many refused to give up their faith. In his annals of 1690, Charlevoix gives a list of some Protestant personages of the colony, the Sieur de La Porte Louvigny, a captain whom he calls "the most accomplished officer in New France, the Chevaliers de Clermont and de la Motte, the Sieur Colombet, the Sieur Des Marais, who commanded the fort at Chateauguay, and the Sieur de Villiers, who, at Quebec, bravely opposed Sir William Phipps. In his annals of 1691-1693 he adds the names of M. de Beaucourt, the Sieur de Lusignan, the baron de la Houtan and the Sieur d'Argenteuil, all brave officers whose records stand among the best. M. de Monseignet, comptroller-general of the marine of Canada, in a despatch concerning hostilities against the British colonies in 1689-1690, relates that "the best qualified Frenchmen

were the Sieur de Bonrepos and the Sieur de la Brosse, Calvinist officers who served as volunteers." In another despatch relating to Frontenac's expedition against the Onondaga Indians, in 1696, mention is made of the Sieur Dejordis, a Calvinist captain who commanded Fort Frontenac, of the Sieur de Saint Martin, another Calvinist at the head of the Quebec battalion, and Dauberville, who also was a Calvinist captain. The historian, Benjamin Sulte, states that the Comte de Bangy commanded seven companies of the Reformed Church in Canada before 1689. Such were the names of some of the people of higher rank. As for individual Huguenots of humbler rank, no record of their names has been preserved, but their number must have been large.

In his *Frontenac*, Parkman relates that the Church "was less successful in excluding heresy from Acadia." A number of Huguenots formed friendly relations with the Puritans of New England, so much so that the Bishop of Quebec wrote to the King: "This is dangerous. I pray Your Majesty to put an end to these disorders." (November 10, 1683.)

It is easy to understand why the unhappy Huguenots were compelled either to renounce their faith or to go into exile. Smith, in his history of Canada, tells what the lot was of those who refused to deny their faith: "During the time that Canada was a colony of France a person suspected with or without foundation was seized, thrown into prison, and interrogated without knowing the charge against him, and without being confronted with his accuser; moreover he was deprived of the assistance of relations, friends or counsel. He was

sworn to tell the truth, or rather to accuse himself, and was never confronted with the person who had accused him, except at the moment before judgment was pronounced, or when the torture was applied, or at his execution."

Such was the state of affairs when General Wolfe arrived under the walls of Quebec in 1759. Since 1665, ninety-four years of persecutions and sorrows had passed over the troubled waters of the life of the Protestant settlers. Can it be wondered that their number then was almost nil?

Not long after, four hundred French emigrants arrived in Canada; in the number were a few Protestants whose names have been recorded by the Rev. M. Stuart, rector of the parish of Three Rivers. The presence of those new settlers revived somewhat the faith of the few who had preserved their belief. Among the newcomers was a priest, M. Veysiere, who renounced the privileges of his vocation to become a pastor. He exercised his ministry at Three Rivers from September 25, 1768, to May 26, 1800, when he was called to his heavenly reward. Dr. Gregg relates that on the roll of the Church of England, in 1768, there was a pastor, M. de Montmollin, a native of Switzerland, who preached to a small congregation at Quebec. His influence was widespread and through his faithful ministry the Gospel was brought to many families. About the same time, another pastor, M. Delisle, also a native of Switzerland, accepted a call to minister to the Protestants residing in Montreal. Slowly the trodden and crushed plant was

reviving. The following chapter will show how fresh seed was brought to French Canada, how it was sown by men and women of great faith, and how it grew in vigour until it became a strong and healthy fruit-bearing tree.

PART TWO

The Plant

In which the Reader:

Hears of the Arrival in Canada of French Pioneer Missionaries; of their Tribulations; and of the Development of their Work, in spite of Hardships, systematic and unceasing Persecutions;

Is told of the Foundation and Work of a Missionary Association, whose Aim was to engage Workers for the Service of the Lord of the Harvest, and supply them with the Means to do His Work.

CHAPTER I

The Pioneers Break Up the Ground and Sow the Seed—The Rising of the Plant

AT THE beginning of the nineteenth century, the number of French Protestants in Lower Canada was undoubtedly small. Even under British rule, and British protection, it was not easy nor safe to refuse allegiance to the Church of Rome. The hierarchy had full sway in Quebec and she was keeping a jealous watch on any who would have liked to leave the fold. But in God's providence new seed was soon to be sown and the Gospel of Truth was to be brought to souls anxious and eager to follow the Light. In His own way, and in His own time, the Heavenly Father was preparing the soil and the workers in this new field of labour.

As early as 1815, the British Wesleyan Conference, eager to spread the good news of salvation, had sent out the Rev. Jean de Putron, a native of the Island of Guernsey, to preach the Gospel, in the French language, in Quebec. It was the first organized effort for the evangelization of Lower Canada. Not much is known of the results of the efforts of Mr. de Putron, who remained in Canada until 1821.

A few years later, on the evening of the 29th of October, 1834, there arrived in Canada a new missionary, the Rev. Henri Olivier. He had been sent out by a Swiss missionary society, with his wife, and two young men,

Messrs. Dentan and Gavin, to labour among the Onondaga Indians. Protestant people in Montreal profited by the passing of the missionaries, asking them to stop on their way and preach the Gospel to the French in Montreal. Pastor Olivier yielded to the pressing solicitations of his new friends, and after having visited a few villages around the city, La Prairie, Berthier and St. Jean, he decided to open a Gospel Hall in Montreal. The beginnings of the work were encouraging. A gathering of over thirty French-Canadians were attracted to the new place of worship and listened attentively to the good news of salvation. Afraid of the influence of the missionary, the local clergy denounced him as a dangerous man, a deceiver and a wolf in sheep's clothing, and ordered those attending the services to stop encouraging the heretics with their presence. Pastor Olivier soon found himself without an audience and had to be content with meeting his new-formed friends in private houses. Yet, three families had already abandoned the Church, and it is recorded that all of them remained faithful to their new faith.

Mr. Olivier had a weak constitution; the hardships of a severe climate soon compelled him to arrange for a return to his native country. Before leaving, the Oliviers wrote to a friend, Madame Feller, a young widow of Lausanne, and encouraged her to give herself to missionary work and come to Canada to continue their labour.

Born in Switzerland in 1800, the fourth child of a family distinguished for its wisdom and influence of the best kind, "Madame Feller had been carefully trained,

educationally and religiously. Married at the age of twenty-one, she became a widow a few years later, having found in the meanwhile, in full salvation, peace of soul. After a short illness she devoted all her energies in helping M. and Mme. Olivier, the young pastor and his wife of the dissenting Church of which she was a member. Soon after, the Oliviers answered God's voice, which called them to Canada. A short time after their arrival in Montreal, the Oliviers addressed to their friend, Madame Feller, a faithful description of their work, told her of the vastness of the field and of the height of their hopes. In spite of the great opposition of her family and friends, Madame Feller saw a call of the Lord in the plea sent to her, and her decision was soon made to follow the voice of the Master."

At the same time M. Olivier had asked his friends in Switzerland to send a young man to help him, Messrs. Dentan and Gavin having left Montreal to go and preach the Gospel to the Indians. Louis Roussy, a young man of twenty-one, offered his services and on August 17, 1835, he and Mme. Feller left for Canada.

After spending thirty-three days on the ocean, Mme. Feller and Mr. Roussy landed in New York and started on their land voyage, by boat up the Hudson, through Lake Champlain and the Richelieu to St. John. At the moment of crossing the boundary line, Mme. Feller knelt down on the floor of the boat cabin and asked for the blessing of the Lord. Landing on Canadian soil at St. John, again she retired, this time behind a pile of lumber, and there "on the wet sand and in the falling rain poured out her soul before God in behalf of the French-Canadians

to whom she was bringing the Gospel of Jesus Christ." Then a long, tedious journey from St. John to La Prairie, in one of those old coaches which were rumbling on the rough Canadian roads in the early part of the nineteenth century. Crossing the wide river in a rather primitive boat, Mme. Feller and M. Roussy found themselves in Montreal, with the beloved friends who were eagerly waiting for them. This was on the last day of October, 1835, a memorable date in the annals of French Protestantism, a red-letter day in the history of a great religious movement. That day marks the starting point in the solution of a religious problem, full of difficulties, but whose importance has been paramount in the moral and spiritual development of Canada. The labourers were on the field ready to sow with tears, ready to endure hardships and persecution, ready to sacrifice all, but fully trusting in the Providence of the Lord.

Mme. Feller and M. Roussy did not lose time in idle considerations but set immediately to work. Mme. Feller remained in Montreal, helping the Oliviers to distribute Bibles and gather a few children together to educate them. Mme. Feller wrote to friends in a letter dated January 29, 1836: ". . . We find in the city the unruliness and ignorance of savages, joined with the vices of civilization. These people are in fact the worst kind of pagans; their idolatry, adorned with the name of God and Christ, is hidden from them by the hirelings who hold the truth in unrighteousness."

M. Roussy had gone to the country and accepted an appointment in a small school at Lacadie, not far from

St. John. Mme. Feller and M. Roussy were to learn soon that the word *liberty* may find its place in the written laws of a country and still not be a fact in the actual life of the land. As soon as their activities were discovered, their endeavours were strenuously resisted by the priests, who commanded the members of their flocks to commit the Bibles to the flames, and discontinue all intercourse with the missionaries. "Wherever," writes Mme. Feller, "the priests learn that there is a Testament, the owner is commanded to burn it, and they have forbidden their flock, from the pulpit, to receive me or to listen to me."

Meanwhile, M. Roussy was at his work teaching, but as soon as his evangelical work became known, as he preached from house to house when not on duty, he was dismissed through the influence of the local priest. His labours had not been in vain, several instances of conversion occurred, and there were promising appearances of a spiritual harvest.

At this time the failing health of M. and Mme. Olivier compelled those two earnest souls to return to their native land. This was a great blow to Mme. Feller but she accepted it with submission and determined to devote herself still more fully to the task of bringing light to dispel the darkness in her adopted land. "All the winter," she wrote to a friend, "our horizon was bounded by darkness; nothing could be more gloomy than our future. But do not think we were unhappy; peace always filled our souls. Confidence in our gracious God never left us."

So strong was the opposition of the clergy in Montreal,

that Mme. Feller and M. Roussy settled for a while at St. John, the former visiting from house to house, the latter preaching and distributing the Scriptures. But here again the machinery of persecution was set into motion. M. Roussy was so maltreated that he had to desist from his labour. At one place he was beaten by a crowd of women who fell upon him armed with sticks. Again the missionaries went their way. It is then that the Providence of God sent those courageous souls to Grande Ligne, where they were received in the house of a Mrs. Levesque, the daughter of a Mrs. Lore, of Lacadie, who had been blessed in her soul by the early efforts of M. Roussy. A glorious work, abundantly blessed of God, was going to spring up in that little village, which was destined to become the centre of a wonderful missionary movement and the witness of the All-Power of God.

The beginning was small. Two small rooms in the garret of Mr. Levesque's house, a poor cabin, were placed at the disposal of Mme. Feller. She entered them with joy and thanksgiving. They were only twelve feet square, one of them was her chamber, the other answered the purpose of parlour, kitchen and schoolroom. There, "from nine in the morning till noon, and from two till five in the afternoon, she instructed the children, upwards of twenty being generally present. At six in the evening there was a meeting for adults, which partook of the character of a school and Bible class. At that meeting, after the preliminary part of the service had been conducted, she read and explained portions of the Scriptures, and answered innumerable questions respecting the truths of the Gospel. So deeply interested were those

who attended, that the exercises were not infrequently prolonged until midnight." In the meanwhile, M. Roussy travelled around the neighbouring villages, going from door to door, selling Bibles, holding services in houses wherever the opportunity was offered to him.

In the summer, the first nucleus of converts was organized, and regular services bound together the little band of faithful believers.

But persecution was again looming in the distance. The local priest and some of his bigoted parishioners had tried time and again to drive Mme. Feller and M. Roussy away from the place, but their efforts had been of no avail. The French-Canadian rebellion nearly succeeded in giving a fatal blow to the mission. Those were heroic times; they tested fully the faith, the courage and the endurance of the new converts, but a divine Providence was present to guide and to bless.

The rebellion started in October, 1837. Grande Ligne was inhabited by "patriots" and was the scene of great disorders. Madame Feller has given an interesting and graphic account of the events that took place in the village at the time. The members of the mission were openly told by some of the fanatical villagers that their presence was not wanted, since being Protestants they could only be considered as friends of the British government. Friends informed Mme. Feller and M. Roussy that the patriots had threatened to molest them, and urged them to flee. "But," writes Mme. Feller, "we could not think of seeking our own safety and leaving our Canadians in peril. We asked the Lord to show us our path. I was so sure that He had placed me here that I

would not stir a step without His command or His permission." The Lord did not leave her long in uncertainty. On Saturday, October 28th, a kind English friend, a Mr. McGinnis, rode in haste to warn the missionaries that their lives were threatened. After spending an anxious night in prayer and consultation, it was decided that M. Roussy would cross the boundary line and go to Champlain to secure a place of shelter for the members of the mission. He had not been gone one hour, when Mme. Feller learned that the patriots were determined to kill him. They had spoken of it openly and had expressed themselves in the most violent manner. The idea of abandoning her post and her Canadian friends was breaking the heart of the courageous woman. She hesitated to leave, but soon an angry mob arrived at her door. Fearlessly, Mme. Feller addressed them, and was able to do it calmly. The mob commanded her to go away, and told her that if she did not do it quickly, they would come back and force her to leave, as they would not suffer any person to live in that place who did not profess their own religion. Then, after having uttered many blasphemies and threats, they went through the village, visited the houses of each member of the mission, breaking the furniture, smashing doors and windows and threatening with bodily violence all those who would remain in the place.

It was then that the little band of faithful converts prepared for their departure, "trusting that the merciful God would find a refuge for His poor, persecuted Church." On November 1st, on a Wednesday afternoon, over fifty in number started on the journey into exile,

leaving behind thirteen others who had not been able to complete their arrangements, but would follow later. In the same waggon were two mothers and ten children, all insufficiently clad and suffering from cold. Mme. Feller was moved to tears but she had the fortitude to thank the Lord that each one of her friends had faith and strength to suffer hardships and persecution for His sake. The emigrants settled at Champlain, where M. Roussy had found sheltering quarters. Two months later, when calm and order were restored, the little band found their way back to their homes. They found bare walls. Furniture, grain, provisions and cattle had been pillaged or destroyed. It was a time of trial and great loss, but once more it was proven that the ways of the Lord are not man's ways. During the time of their exile, the persecuted flock had made precious friends. The knowledge of their suffering brought to them the sympathy of Christians both in Canada and in the United States. European friends, deeply moved by the pathetic recitals of those tragic days, decided to show their love in sending a substantial sum of money to help the mission.

Other funds having been raised, the supporters of the mission at Montreal decided to provide the mission with more comfortable quarters, containing a hall for public services, class-rooms, and household accommodation for young men wishing to continue their studies. Great was the joy and the thankfulness of Mme. Feller and M. Roussy and of their band of converts when on August 9, 1840, a well-built house, two and a half stories high, was dedicated to the service of God. It was another red-letter day in the life of a movement which was to

produce most blessed fruits for the glory of the Lord. Thus was opened the first of those mission schools which were to play a leading part in the development of French evangelization work in the Province of Quebec. The dedication of the house brought new conversions and thirty members were added to the membership of the mission.

The house was open, the children were there waiting, the teacher only was lacking. The missionaries had their hands full and could not do all; yet they had faith and they said: "The Lord will provide." He was to provide, indeed, in a most unexpected way.

One day a stranger knocked at the door of the mission; he was in the garb of a priest. Great was the surprise of the missionaries! Was the man coming to threaten and anathematize? Was he coming to persuade the little flock to return to the Church of Rome? He was looking rather humble and timid. There was no sign of violence or abhorrence on his peaceful face. Admitted into the house, he declared, after some hesitation, that his heart was troubled. His conscience had been telling him repeatedly that all was not well with his soul. He had earnestly tried to find peace, but he knew not the peace that salvation through Christ alone can give. He was in doubt as to the truth of the teachings and practices of his Church. He was anxious to find the Light. He had searched, but had not found. All this, he told meekly, adding that knowledge had come to him that a house had been consecrated to the service of God, and he had then decided to come and see what he had not yet seen, and hear what he had not yet heard.

The man was sincere. After a few days spent with the missionaries, Louis Normandeau found the peace of his mind and of his soul; the scales fell from his eyes and joy filled his heart. He had found the Way, the Truth and the Life.

Louis Normandeau became a precious help for the little mission. He taught in the school several years, became a notable preacher and, until his death, he was a blessing in his new field of activity and a true example of Christian manhood. Many are those who through his ministry accepted Christ as their personal Saviour.

The Lord had sent a teacher; he had in store another future servant who also was to prove himself a precious auxiliary in French missionary work. That man was Dr. Louis Coté. Brought up in the Catholic faith, he was a distinguished physician, an able political orator and a Member of Parliament. He had been one of the leaders of the Rebellion of 1837. Earnest and sincere, he looked at religion as the best means used by God to enlighten the people and bring them into a state of grace. The religious practices, the bigotry and the superstitious beliefs of his co-religionists began to shatter his faith. The narrow-mindedness and the intolerance of the shepherds, entrusted with the guidance of the sheep, brought to his mind the fact that the religious principles he had been taught were false, hiding the selfishness of the so-called leaders of the people. Fighting, so as not to drift into a state of infidelity, Dr. Coté turned his mind towards Deism and asked from it the peace his soul was

craving. There again, he found an abyss of emptiness and delusion.

His political views compelled him to leave Canada for a time and he crossed the border, settling at Swanton, in the State of Vermont. There, for the first time, he attended a Protestant service. The simplicity of the whole service, the earnestness of the preacher, the happiness of the people, everything made a deep impression on his heart. Hearing that a French Protestant preacher, M. Roussy, was to address the members of the Swanton church on a following Sunday, Dr. Coté went to listen to him and also to talk to him. Realizing the inner work that was at play in the heart of his visitor, M. Roussy advised him to attend the regular prayer meetings of the Swanton church. The spirituality and sincerity that Dr. Coté witnessed in those meetings impressed him very strongly. He secured a Bible, read it, and was soon brought to a clear conviction of the insufficiency of the teaching of men.

One day when he was listening to a Protestant minister in the Methodist chapel of Swanton expounding on that simple but illuminating text, "If thou believest in the Lord Jesus, thou shalt be saved," he began to realize that Christ only could bring to him what he had been asking from men—pardon and peace. Yet his first training made it hard for him to yield. Was it possible that salvation could be got in such a simple way? What about penances and mortifications of the flesh? Was not the Lord wanting or claiming some kind of bodily sacrifice from him who wanted to believe? The following Sunday

evening M. Roussy, having again visited the Swanton chapel, invited Dr. Coté to join him, after the service, at a friend's house where they might talk and pray together. There, both went on their knees. Soon Dr. Coté burst into tears and in the anguish of his heart he exclaimed: "Oh, Lord! I am a miserable sinner, what shall I do?" "Never in the course of my long career," said M. Roussy many years later, "have I witnessed such a state of agony or a more touching repentance." When they rose, Dr. Coté was peaceful. It had been for him like the dawning of a new day.

Not long after, through the reading of a Bible that her husband had placed in her hands, Madame Coté, in turn, found peace and salvation in Christ. It meant a great deal, giving up parents, friends and all the associations of the past, but Mme. Coté knew that her choice had been wisely made. When Dr. Coté, an ardent and true convert, entered later on in the service of the French mission, Mme. Coté was the worthy companion of a worthy servant of God. Her whole life, fully consecrated to the service of the Master, became a living witness of the grace of God and of the spirit of Christ, whom she served until the end in all the simplicity of faith.

Skilled in parliamentary debates, accustomed to platform and stump speaking, ready to speak before noisy and tumultuous assemblies, Dr. Coté, who was eager to preach the Gospel, was ordained as a minister, bringing to the faith he once destroyed, ardour, zeal and incessant activity. His life was threatened many times, but this left him undaunted. Until his death in 1852

he remained faithful and true. His name has a revered and honoured place among the names of those who have sown, often with tears, but always with glad and courageous hearts, to bring a knowledge of the Word of God to the Province of Quebec.

CHAPTER II

The Plant Steadily Grows under the Care of the French-Canadian Missionary Society

FROM its inception the work carried on by the Oliviers, by Madame Feller and M. Roussy had been a venture of faith. Helped financially by European, American and Canadian friends, they had acted more or less as free-lances and had worked independently of any Church organization or denomination.

In the meanwhile, evangelical friends in Montreal had followed with a growing interest the missionary efforts of the pioneers labouring south of the St. Lawrence River and had helped them financially whenever the occasion arose. Their conviction grew, little by little, that the time had come to spread the seed of the Gospel north of the river, and they decided to form an association which would carry the responsibility of collecting funds and recruit new workers. The Rev. James Thomson, agent of the Bible Society in Montreal, was the prime moving factor of the movement. In a meeting of the Society, which was composed of Protestants of all denominations who met on a common platform, Mr. Thomson, on the 13th of January, 1839, gathered some of his friends and placed before them the problem of French evangelization. After a lengthy discussion, it was moved by Mr. Thomson, seconded by Captain Young, of the British land forces, that an association

called "The French-Canadian Missionary Society" be formed, to employ pastors, teachers and colporteurs, to open schools and mission halls and to distribute the Scriptures and other publications for the edification of the faithful. The Society was to be undenominational in name and management.

The Society at once opened communications for financial purposes with Glasgow, Scotland, and for missionary supplies with Geneva, Switzerland. A special delegation, composed of the Rev. Wm. Taylor and Mr. James Court, was sent to those places to constitute auxiliary committees.

On the invitation of the French-Canadian Missionary Society, M. Roussy visited Belle Riviere, on the north side of the St. Lawrence, and one of the Grande Ligne missionaries, M. Cellier, accepted an invitation to go and break ground in the village and its vicinity.

In Europe the delegation had met with success, and committees had been formed to help the new venture. The Swiss committee made a choice of missionaries, and sent to Canada as pioneer preachers Daniel Amaron, Antoine Moret and Henri Provost, who arrived on June 8, 1840, and Joseph Vessot, who landed a little later, on the 10th of October.

Work started immediately in several localities, at St. Therese, Petit-Brulé and Belle Rivière, while M. Lapelleterie, a colporteur of the Bible Society who had done some pioneering in Montreal, began to preach in a mission hall. In the city the services were well attended and, for the first time, a child was baptized on Christmas Day, 1840.

A little later two new recruits arrived from France, M. and Madame Tanner, who soon won the hearts of all. They went to St. Therese, where Mme. Tanner opened a school.

At St. Therese the presence of the Protestant missionary had been like a thorn in the flesh of the local Roman clergy. The opening of a Protestant school brought their anger to a climax. Open threats were followed by a most violent riot. A hostile crowd surrounded the house of the missionaries, windows were broken and for a while the lives of M. and Mme. Tanner were in danger. The violence of the mob was such that the interference of justice was made necessary and many arrests followed. The guilty ones were sentenced to sixty days' hard labour. The missionary who had laid a complaint only to protect his life and prevent a repetition of the violence and indignities he and his wife had been subjected to, made a plea to the magistrate for a suspension of the sentence. The judge, having praised the noble conduct of the missionary, released the men who had been sentenced. From that day the missionaries were respected by all.

The faithfulness of the missionaries had made sure the success of the work. Soon the Missionary Society was petitioned to send men to other places. Conspicuous among the calls was one made by the Rev. Mr. Miller, a Congregational minister of Abbotsford, and Mr. Bridgeman, the superintendent of a leather factory at St. Pie. After mature deliberation the Society entrusted M. Tanner with a mission to Europe, to bring new missionaries. They left on November 10, 1843, and

came back on June 17, 1844, accompanied by the Rev. and Madame Doudiet, the Rev. and Madame Vernier, and two lay preachers, Messrs. Marie and André Solandt.

The question of educating the children of the new converts had preoccupied the minds of the members of the French-Canadian Missionary Society. They had fully understood that evangelism without education would miss the object aimed at. M. Vernier was sent to Belle Rivière to take charge of the school, which gave great promise. Under his direction a rapid development took place and soon the Society had to consider the advisability of enlarging the premises. After an earnest discussion, the Society reached the conclusion that it would be better not to enlarge, but to build an entirely new plant.

An objection arose. Belle Rivière was far away from the metropolis and communications were difficult. Why not buy some land in the vicinity of Montreal and build a new school there? The idea prevailed, a farm of one hundred and five acres was purchased at Pointe aux Trembles, at a cost of \$3,100, and on November 5, 1846, a new mission school was dedicated to the service of the Lord. Thus was opened the second educational plant which was to play such a splendid part in the development of French missionary work in the Province of Quebec, establishing a high record of useful service in the solution of the problem with which the reader has already become acquainted.

Thus the work extended little by little, and new victories were reported in many places. A church was opened in the village of St. Pie on December 2, 1842,



CONGREGATION AT BETHANIE CHURCH, MONTREAL, MAY, 1927



ST. JOHN'S CHURCH, ST. CATHERINE ST., MONTREAL

and the missionaries were preaching the good news of salvation at St. Elizabeth, Ramsay, Joliette, St. Lin, and in villages in the vicinity of Montreal. Everywhere the transformed lives of new converts were like a living testimonial of the blessed influence of the Word of God. Among those who were toiling in the field, helping the men whose names have already been given, were the missionaries Baridon, Jacquemard, Charbonnel, Duclos, Boissieu, Desilets, Provost and others. Those men, itinerant preachers most of them, often found it impossible to answer all the calls that were sent from all sides. Some had wide parishes, like M. Doudiet, who had to visit regularly Belle Rivière, Rivière Cachée, Pays Fin and East Hawkesbury. Here and there were isolated families visited at irregular intervals. When many families, living in the same neighbourhood, had no pastor, they visited one another during the long winter evenings. The topic of the conversation was always an earnest discussion of the truths of the Bible. They were simply living by faith, nourishing their souls with the promises of the Word. Their faith was a blessing to their neighbours. An eye-witness of those early days, Pastor Duclos, who was then a mere boy, has written an interesting description of the life of the new Protestant converts. He says: "Everywhere men were speaking of the new faith; they spoke of it in the villages, in the stores, in the smiths' shops, at the mills, when the wheels were grinding the corn that was to supply the flour for the family bread. They were speaking of it in the lumber camps. How beautiful was the simple life of those early days for its courage and its fervour! As a boy of five, then of

ten, I witnessed on evenings, many gatherings in our farmhouse, hiding myself in a corner, undetected and listening attentively to the conversations of those men and women of God. I looked at them when they knelt down, praying and beseeching the throne of God for the grace of a Christian life. I had then the feeling that they were praying for me and in my heart I was thankful to them. Sometimes I could see tears running down the rugged cheeks of the men and the whole gathering shouted 'Alleluiah to the Lord.' A deep emotion was in every heart. The meeting lasted sometimes several hours and yet the following evening those same people were again praying on their knees in our house. I could not understand it all, but something was telling me that among those simple souls there was a power, unseen but sacred, which was moving their hearts and their souls. Later on, when I have had a retrospective vision of the past, I have understood fully the meaning of those things and I have thanked the Lord."

Pastor Duclos' father was a farmer, and also a justice of the peace, who had strong convictions of his duties towards God and his fellowmen. Brought to the knowledge of the truth through the agency of a humble colporteur, he grew in spirituality and in grace. Like the patriarchs of old he was the priest of his household. "After my father had received in his heart the teaching of the Gospel," wrote Pastor Duclos, "his worshipping became more spiritual without losing any of the flavour of the past. His children and all those who have survived him will never forget the care with which he gathered us every day at breakfast time for the reading of the Scrip-

tures. The whole household was in attendance, farmhands, servants, children, Catholics and Protestants listened to the reading of the Word, then everybody knelt around the table under the presence of God. . . . Brought to the gates of Death, through an incurable disease, he saw the end come with the most perfect peace and an assurance that nothing could have shaken. . . . We still possess the old Bible, yellowed by time and worn out through constant use. It was the true family Bible, around which he had liked so much to gather his own." It is a touching and inspiring testimony showing the sincerity and the simplicity of those French Protestant Christians of the early days. It could truly be written of those men and women that "their sweetness, as well as their piety, was like perfume from heaven permeating their souls and the souls of those who lived with them."

The manifestations of the Spirit were not the privilege of a few. They were felt in every place where the faithful missionaries had brought the glad tidings of salvation. In the village of Bérée the meeting-place was too small to contain all those who had come to listen to Dr. Coté, on one of his occasional visits. Once, after the missionary had spoken a few words on the hideousness of sin and the beauty of a life transformed by the love of Christ, a kind of religious fervour took hold of the people in a powerful way. Men and women knelt and prayed aloud, some acknowledging their wrongs and publicly confessing their sins, others shouting with joy and thanking the Lord for the water of Life. Tears ran down from every eye. At the close of the meeting a feeling of peace and happiness was illuminating the faces of all those who were

present. At another of Dr. Coté's meetings, at Marieville, the Spirit manifested itself in a similar way. Consciences were so deeply convinced of the hideousness of sin, that a feeling of anguish filled every heart. Some were so intensely under the conviction of sin that in their prayer they were uttering cries of pitiful agony. "O Lord, have pity on my soul! O Lord, what shall I do now?" they were saying. But the Lord was near, ready with an answer, and that special service was the starting point of a widespread revival and of a pouring out of the grace of God upon the mission.

Often from a clear sky a bolt comes from the blue. The sapling which had sprouted from the ground and was growing rapidly and strongly was soon to be shaken by the elements. The devil had witnessed the development of the work. He had given little or no sign as yet. But he was only in hiding; he was watching and waiting to bring into play all his batteries in an effort to arrest a movement which was bringing to the Province of Quebec a foretaste of the Kingdom of God. The sporadic persecutions, which at times had paralyzed the efforts of the missionaries, had largely ceased. It was like the lull before the storm. Persecutions started anew, better organized and more violent. The storm was to burst at St. Pie, where Dr. Coté had started work in 1842, and where he had opened a mission house. The dedication services, on the 26th of December of that year, had attracted the attention of the fanatical element in the village, the services having been blessed by many new conversions that had taken place on that day. A plot was hatched so as to drive away from the place all those

who had given up their former creed to attach themselves to the new religion. The story of it has been related in a graphic way by Pastor Roussy, who gives as a cause of the trouble the fact that one of the worst characters of the place had been converted at one of the meetings. Many in the village, commenting on that conversion which had proved to be a genuine one, had openly spoken of the wonderful effects the new religion had brought to their midst. Many expressed their frank admiration for the honest and sincere life of the Protestants of the place. Those things being reported to the priest, he decided that it was time to stop a movement that threatened to disrupt his parish. Insidiously he started the movement which should drive away the element of danger. A meeting was called in the village and a discussion took place as to the best means that could be used to get rid of the heretics. Objection was raised to the fact that the Protestants were meeting in a house facing the Roman Catholic church on the village square. One of the fanatics took upon himself to start the ball rolling. One Sunday morning when the Protestants were assembled in their place of worship, singing hymns and praising the Lord, the man noticed that the heretics had parked their waggons all round the house, according to the custom of the time. He conceived a diabolical plan which, if successful, would throw confusion and consternation among the Protestants. Strongly built, fearing no one, except perhaps his own master, the devil, the man hitched his horses to a huge farm waggon and, at the time when the service in the meeting-house was in progress, he drove his horses frantically along the carriages of the

Protestants so as to hook them and smash each one of them. The noise was such that all the villagers gathered to the place to witness the confusion of the Protestants. On the following Sunday, the priest, who, from his pulpit, should have censured his parishioners, instead, poured oil on the fire. Pastor Duclos reports his words as follows: "My friends, our parish is threatened with the most diabolical heresy that Satan has ever invented. Some unknown people, strangers to our parish, come here, in front of our church, to call forth the malediction of heaven upon you, your wives and your children. Are you going to stand quiet and do nothing? I am certain that you will know how to find means to drive away those pests. As you all know, when a man wants to frighten wild animals, he begins by making a good deal of noise around the opening of their hole; if this does not put them to flight, he introduces a stick in their burrows, and then, if the animals do not budge, he smokes them out." When the people left the church, they looked at each other, as if to inquire, one from another, what should be done. Among those who had listened to the strange words of the priest were many who had friends or relations among the Protestants. They warned them of the impending danger. In the evening, the brother of one of the converts called on his sister to acquaint her with the impression caused by the words of the priest, and exhort her to return into the fold of the Church in order to avoid misfortune. But the sister was not intimidated, and replied: "I have no wish to follow the priest. I want to follow Jesus." And with tears the sister urged her brother to give himself to God, telling

him, "I wish you could realize how happy I am and how happy one can be in believing, in loving and in following Jesus who has loved us so much." Failing to convince his sister, the man went back home and told his people, "You will never drive away those Protestants, they possess a faith that is certainly as good as ours. I now believe they are not as bad as we are told, and I can assure you they are as good as any one of us."

Following the advice of their priest, the villagers prepared for their devilish work. One night, after having gathered on the village square, some wearing masks, they started making a terrific noise in front of the houses of the Protestants, shouting out that unless they went away their houses would be burnt to the ground. "On the following night," writes Pastor Duclos, "a very dark night, they pulled out the doors of the house of M. Beaudin, one of the converts, and those of my father's house, they smashed the windows and hurled stones at the roof and inside of our house. On the following day we found a great many of these stones, some under the beds." The advice of the priest was followed to the letter. The night after, in the absence of M. Cloutier, another convert, the devilish mob gathered in front of his house and set fire to it, in spite of the fact that women and children were gathered in it. Such was the brutal conduct of neighbours, otherwise good people, but who had listened to the words of their spiritual conductor.

Some years later, Dr. Coté, who was then pastor of the church at Marieville, just failed to fall a victim of the violence that a visiting priest aroused in the village.

Acting on the advice of his visitor, the parish priest, followed by eighty of his parishioners, was convinced that the best means to drive heresy away was to demolish its temple and burn the house of its minister. Dr. Coté owed his life that day to the sound advice of some intelligent and tolerant people of the village, who succeeded in persuading the local priest that his project would bring no good to him nor to the village.

Such were some of the trials and tribulations of those courageous and faithful believers in the message of Christ. Life has no smooth road for any man. It is in the bracing atmosphere of his higher aims that man is learning the great lessons of life and learns to walk in the path of duty, even if that path is rough for his feet. Lorimer said truly: "As the Christian's sorrows multiply, his patience grows, until with sweet, unruffled quiet, he can confront the ills of life, and though inwardly wincing, can calmly pursue his way to the restful grave, while his old harsh voice is softly cadenced into sweetest melody, like the faint notes of an angel's whispered song." And thus, in the multiplication of their tribulations, those first converts were given to see their patience grow and to learn in the simplicity of their souls a lesson of fidelity.

Somebody has written that sorrows and tribulations are walking hand in hand. In 1853, a tragedy brought a great measure of sorrow among French Protestants. Twenty years had passed since the first missionaries had come to Canada with the high aim of winning Quebec to Christ. Many of the workers were beginning to feel the weight of years. It was imperative to bring young men to take the place of those who soon would have to

put off the harness. The committee of the French-Canadian Missionary Society decided to send to France Pastor Vernier, one of the veteran ministers, commissioning him to bring new soldiers of the Cross prepared to enter the field. In August, 1853, on his way back to Canada, Pastor Vernier boarded, at Liverpool, the sailing boat *Annie Jane*, having with him a party composed of M. and Madame Kempf and their two children, Mme. Rose, M. Van Bueren, M. Marc Ami and M. Jean Cornu. The first days of the sea voyage were favourable, but soon a violent storm brought terror and consternation among the passengers. The boat was left with a broken mast, torn sails and almost no hope of salvation, the compass and the only lifeboat having been carried away by the violence of the tempest. A heavy fog hung on the sea. Suddenly it was noticed that the boat, pushed by the terrific force of the wind, was running in a straight course towards breakers looming in the hazy distance. At about midnight, M. Vernier, deeply moved, ran to his companions and told them to get up, that the danger was great. All dressed and went on the deck. All around people were crying. Suddenly the boat, which had grazed a rock, was violently shaken. One of the men of the party, Marc Ami, later wrote what follows: "In the lounge I found the Kempf family on their knees, praying with Madame Rose. The cracking noise of the ship and the violent rolling compelled them to unite in those last moments, as they wanted to die assembled together. Everybody had a thought for those they had left in the native land. It was the moment of supreme adieux. The water began to invade the lounge. We

climbed on some trunks so as to prolong our lives a few moments longer. Suddenly we heard at our feet two young voices saying: "Oh, papa, papa, we are going to Jesus." It was the Kempf children. A second time the water filled up the cabin in the sudden rush of a wave. A silence of death followed." Through a supreme effort Marc Ami was able to escape and climbed on deck. When the darkness of night gave place to the light of a clear bright day, he looked for his companions. He found only M. Van Bueren and Jean Cornu; all the others had gone to meet the Master they so much wanted to serve. The boat reached the coast and little by little the bodies of the missionaries were washed ashore. M. Vernier, M. and Mme. Kempf and their children, with Madame Rose, now sleep their last sleep, buried in the sand of the Island of Portree, in the expectation of a glorious resurrection.

The news of the shipwreck and the loss of M. Vernier and his companions cast a deep gloom of sorrow upon the people and converts of the mission fields, and also upon the members of the French-Canadian Missionary Society.

The blow to the French missionary cause was a great one, but, under the guidance of the French-Canadian Missionary Society, the work went on in a spirit of faith and courage.

To accomplish its work with greater results, the Society sent to Geneva a few young men desirous of preparing themselves to labour in the missionary ranks. It was necessary to educate new men at all costs, as the work was extending continually, bringing forth fruit, awakening

consciences, spreading the glad tidings of salvation far and wide, and teaching to French-Canadians the simple but consoling doctrine of full salvation by faith and through the merits of Jesus Christ.

In 1851, young Pastor Duclos arrived back from Geneva with the young wife he had met in Switzerland. A little later, another Canadian young man, Provost, came back to join the labourers in the vineyard of the Lord. Both entered the work full of enthusiasm, ready to impart to their own people the knowledge which had made of them heralds of the Cross. Duclos was sent to Joliette and, in 1862, was entrusted with the building of a chapel in Montreal. But the workers were few and, during the years 1864-82, Duclos had to serve two distant fields, taking long rides in all seasons in order to fulfil his exacting duties. In 1867 he was instructed to break new ground, and he visited successively Ogdensburg, Ottawa and some lakes in the Laurentian Mountains. On his advice, young Marc Ami, who had escaped with his life from the shipwreck of the *Annie Jane*, was sent to Joliette to carry on missionary work there. In 1868 Duclos had marching orders for St. Hyacinthe, where he opened a mission which has been one of the jewels of the French Protestant missionary work. The same year M. Muraire, assisted by young Bourgoûin, who had just arrived from France, opened work in Quebec City, which already, on several occasions, had been visited by some of the missionaries. About the same time another recruit from France, M. Boy, started work at Trois Rivières, Scotstown and Chambly, under the direction of Pastor Duclos.

The difficulty of bringing new recruits from Europe had already decided the French-Canadian Missionary Society, in 1852, to open a seminary where secular and theological instruction could be given to candidates for the ministry. The Rev. P. Wolff had been entrusted with the direction of the school, and the first students had been A. Solandt, E. Jamieson, A. Geoffroy and R. P. Duclos. The latter and subsequently the two Groulx and J. M. Desilets, who became students at the seminary, went to Geneva in order to continue their preparation for the work. In 1867 the Society procured the services of the Rev. Daniel Coussirat, of Montauban, as Professor of Theology and Director of the Seminary.

Thus was the French-Canadian Missionary Society pursuing her useful work. "It is hard," as written by Dr. Campbell, "to over-estimate the importance of the influence brought to bear on French-speaking Canada by the French-Canadian Missionary Society in the matters of primary religious education, the dissemination of the Scriptures, the direct preaching of the Gospel, and care of souls, together with the training of Christian workers."

And yet the usefulness of the society was soon coming to an end. Times had changed, the field was extending considerably, there was a lack of cohesion in a body which was of an entirely undenominational character, and the ordained ministers were resenting the fact that the work was managed by a committee largely composed of laymen. Moreover, denominational bodies had also opened some French missionary work on their own account. The Grande Ligne mission had passed under Baptist control in 1847. In 1855 the Church of England had

started a mission school at Sabrevois and later opened missions at Brandon, St. Ursule and Ely. The Methodist Church had sent an ordained man, A. Parent, to begin field work at Roxton Pond, also at Farnham, St. Armand and Bedford. Mr. Parent was brought back to Roxton in 1870. The Rev. M. Mauny, another Methodist preacher, had started work in Montreal in 1868. The Rev. M. Tanner had severed his association with the French-Canadian Missionary Society in 1861, and, followed by the majority of the members of his Montreal congregation, had knocked at the door of the Presbyterian Church, which had gladly accepted his services and erected a temple to house his people in 1863. Also, as early as 1859, a great event had taken place, Father Chiniquy, a priest of the Church of Rome, who, like Saul, had been an instrument in the hands of his Church for carrying persecution unto the new faith, had come to a new understanding of Christ as a Mediator. He was then priest of the parish of Kankakee, in Illinois. Partly through the efforts of the man who has been the brightest light in the history of French Protestantism in Canada, the Rev. Theodore Lafleur, Father Chiniquy had thrown off the yoke of Rome, and some years later, followed by six hundred of his people, was received into the Presbyterian Church in Canada.

It is easy to understand that, in spite of the fact that the character of the men who composed the Board of the French-Canadian Missionary Society, was of the highest, yet those men began to see that their usefulness was at an end, and they realized the necessity of placing the direction of their work under Church control, in

order to get the results that systematic organization only can produce. At the beginning of 1875 the Society prepared the ways and means for its dissolution, which soon became an accomplished fact. In 1876 the Synod, which had been a bond of union between the French congregations, disintegrated and the components each returned to the denominations of their choice. "However," said Dr. Campbell, "the effort had not been in vain, for it had drawn the isolated pastors into mutual sympathy, and enabled them to present a united front to the common enemy of their work."

PART THREE

The Offshoots of the Plant

In which the Reader witnesses:

The wonderful Work accomplished in the Field of French Evangelism by great Protestant Religious Organizations in Canada;

The influence of the Scriptures on the Moral and Religious Life of Individuals and Communities;

The Efforts of the Devil to destroy the Plant;

The Zeal and Spirit of Devotion and Sacrifice of the Labourers working in the Field.

CHAPTER I

The Offshoots of the Plant

“THEN,” said Jesus to those Jews which believed on Him, *“if ye continue in My word, then are ye My disciples indeed. And ye shall know the truth, and the truth shall make you free.”*

God intends that the world shall be converted through human instrumentality, and that largely through the preaching of His word. It was Christ’s faithful preaching and plain statements which produced a *change of life* in those who had the privilege to hear Him and who are referred to in this statement of the Gospel: *“And as He spake these words many believed in him.”*

Preaching the Word has always been one of the great forces which have brought to men a knowledge of God and of Christ Jesus. Jesus himself was a firm believer in the power of spoken words. His many sermons recorded in the New Testament are a sure indication that He used freely that means to reach the hearts of men. So much did He believe that the world is to be converted through preaching that one of His last instructions, contained in His parting benediction, was: *“Go ye into all the world and preach the gospel to every creature;”* and, after receiving the Holy Spirit, who was to be their travelling companion, His disciples immediately proceeded to carry out their marching orders.

And through some of Christ’s ambassadors the Evangel has been preached to the men and women of the

Province of Quebec. In supplying those ambassadors with the means to accomplish their mission and carry the word of the Master through the land, Protestant Churches have implicitly obeyed the Lord's instructions. Truly the labourers have been few and are still very, very few. As in the time of Jesus, Christians have the sacred duty to pray the Lord of the harvest that He would send more labourers. But it is the duty, the urgent duty, for Churches to find the men, to instruct them, to commission them, to give them the staff which will be the companion of their journey, so that the will of the Master be done, not only in distant lands, but also in this very land, in the Dominion of Canada. What Churches have done so far will be set forth in the following chapters. In getting acquainted with the fruit of their efforts, denominational bodies will understand the necessity of enlarging the field of their labour in providing the Lord with new labourers, *that He would send them forth into His harvest.*

Five great religious organizations have entered the field and performed a good work, the Anglican, Baptist, Methodist, Presbyterian, and for a time the Congregational Churches and the Salvation Army. The Methodist and Presbyterian and Congregational Churches have united their efforts under the name of The United Church of Canada.

The results of their labour cannot be computed in dollars and cents. The balance sheet of their efforts does not bring out columns of assets and liabilities, debit and credit. On one side of the ledger may be found these words: *Faith, Perseverance, Service*; on the other: *Liberty,*

Light, Salvation. On one side, what has been given; on the other, what has been received. But of figures, none. Figures have been taken care of by Divine Providence, and written down in the *Book of Life* kept by God's Recording Angel. Those figures shall only be revealed in the glorious Day when the trumpet of the Lord shall announce the Coming of His Kingdom, on earth, as it is now in heaven.

It is because religious bodies have not computed the number of souls with a corresponding number of dollars that they have been blessed instruments, in the hands of the Lord, in the work of soul redemption and salvation. To God be given all honour and glory!

CHAPTER II

The Work of the Church of England in the Field of French Evangelism

IN 1812, two British officers, on their way back from the war, stopped in one of the settlements of the parish of La Prairie, in quest of a lodging for the night. They knocked at the door of farmer Roy, who possessed one of the characteristics of his race, a deep sense of hospitality. Host and guests sat together until late and spoke of the recent military events, and incidentally they spoke also of religion. On the following day the two officers, having paid for their night's lodging, presented their host with a New Testament. Farmer Roy thanked the two officers, but as he was not a scholar, the gift he had accepted found a resting-place in one of the drawers of the family's wardrobe, where it remained forgotten for many long years. A grown-up son, who had a smattering of learning, found the book and read it. Meeting one of his English neighbours, a wealthy landowner, he spoke of his reading and to his astonishment learned of the importance of the treasure that for such a long time had remained hidden and forgotten. Young Roy read the book a second time and his interest in it grew considerably. With the help of his English friend, young Roy became an earnest student of the book and after having accepted Christ as His personal Saviour, he was received as a member of the little Anglican church of Christville.

The example of the young man was followed by other members of his family. Thus a little French Protestant settlement was founded at Sabrevois. The Bishop of Montreal, hearing of it, felt justified in sending a missionary to the place. He sent the Rev. Mr. Gavin, one of the two young men who had come to Canada with the Oliviers in 1834, and who, after having evangelized a tribe of Onondaga Indians, had returned to Montreal and had received ordination at the hands of the Bishop of Montreal in 1847. M. Gavin was exceedingly well fitted to take charge of the work at Sabrevois. Hardly had he settled in the place than he invited the children of the village, whose education had been sadly neglected, to gather in his house, where he gave them the primary elements of instruction. Many grateful parents opened their doors to the missionary and soon M. Gavin began to catechize and preach to the people of the village. Thus were laid the foundations of an important centre in the history of French Protestant evangelization in the Province of Quebec. The Montreal missionary committee followed the work of M. Gavin with a growing interest and was considering the advisability of enlarging the scope of his usefulness when, in the spring of 1855, the missionary received a call from the Master he had served faithfully.

The death of M. Gavin was a great blow to the Sabrevois mission, but the Lord was watching jealously and lovingly over the little group of converts who had chosen the path leading to a better life. A little before M. Gavin's death, the missionary committee, encouraged by the rapid development of the work, had opened at St.

John a training college for young men. The direction of the new enterprise had been given to M. Fronteau, a French gentleman who had been a school teacher in his native country. Thirty candidates solicited admission into the college; on account of the scarcity of funds and lack of accommodation ten only were accepted. Thus was started the third French missionary institution in the Province of Quebec, known later as Sabrevois College. The school is no longer in existence, but it has left a high record of usefulness and service in the history of French Evangelization.

About that time M. Joseph Moulpied, a native of Guernsey, had offered his services to the Bishop of Montreal. His services having been accepted, he was sent to Sabrevois on the first of June, 1855, to take the place of M. Gavin. M. Moulpied was an active and tactful man; he soon won the confidence of the people, and before long he had the joy of gathering a congregation of about forty members, establishing on a solid basis the future of the mission.

M. Fronteau having left the direction of the St. John's school, M. Moulpied took his place. Under his management the college received a new impetus and showed the possibilities of greater things. Suitable missionaries being secured, the Sabrevois mission was entrusted to the care of Ed. Roy, a promising student of the St. John's college. The work went on slowly but faithfully, and the Sabrevois mission became a shining light south of the St. Lawrence. In 1868, Ed. Roy was ordained as a minister of the Gospel and placed in charge of the school at St. John. Under his management the

college grew so rapidly, and the candidates seeking admission were so many, that the Missionary Committee of the Church of England began to consider the advisability of transferring the institution to Montreal for better accommodation. Jean Roy, a colporteur, was commissioned to take up a survey of the land. He soon reported that his canvassing from door to door had brought him into contact with many persons who were seeking the truth and who had regularly assembled together in private houses to hear the message of the Gospel. Josias Roy, a former student of the St. John's college, had gone to France to pursue his studies in the Theological Seminary at Montauban. On his return to Canada in 1877, he was given charge of consolidating the work started by M. Jean Roy. The missionary gathered his congregation in an empty storehouse which he had rented. The number of converts grew rapidly and the necessity of building a suitable church soon became apparent. In 1880 the Bishop of Montreal dedicated the Church of the Redempteur which had been purposely built at Point St. Charles, a part of the city not yet approached by any other denomination. A suitable building had also been erected as a school and there the St. John's college was transferred, the Rev. Josias Roy being appointed as Principal. After a few years of earnest work M. Roy accepted a call from a Winnipeg church and the Rev. D. Larriviere, a former student of the College and a McGill graduate, was appointed in his place, with the Rev. H. Benoit as his assistant. In 1900 the Rev. H. Benoit, who was a former student of Pointe aux Trembles and of the French Methodist Institute,

became pastor of the church, and in 1905, M. Larriviere having resigned, he also undertook the direction of the college.

In 1911, the Grand Trunk Railway, pursuing a policy of expansion, bought the premises and Sabrevois College was closed. A splendid church edifice was erected for the congregation in the eastern part of the city in a most desirable location. There under the ministry of the Rev. H. Benoit, an active and faithful worker, a splendid missionary, and an able exponent of Protestant doctrines, a good work has been accomplished. Through his influence a great number of persons have been brought into contact with the Gospel and are now living a new and better life.

It is to be regretted that, so far, the doors of Sabrevois College have not been reopened. The work of French Evangelization needs more schools. Mission Schools have been the greatest assets of the enterprise. The impetus given to primary education in the Province of Quebec is due in great part to the influence of the four missionary institutes founded by the four leading denominations of Protestantism in Canada. French Protestants have always appreciated at its full value the necessity of giving their children a thorough intellectual and moral training. That is why French Protestants have been strong pillars in the social and moral structures of the Dominion of Canada, a fact which has not been understood and realized to the proper extent, even by the spiritual leaders of the denominational organizations which have taken a vital interest in French Protestant evangelization.

Over three thousand Canadian young men and young women have been on the roll of Sabrevois College and have enjoyed the privileges that the institution imparted to them. Fourteen Protestant ministers, sons and grandsons of the first converts have laboured in the field of French Evangelization in Canada. Moreover, laymen of high standing in the community have been true witnesses of the solid moral, religious and intellectual training they have received in their Alma Mater.

CHAPTER III

The Work of the Baptist Church in the Field of French Evangelism

THE WORK of the Oliviers, Madame Feller, M. Roussy and their helpers has been related in detail. The work developed considerably. Mlle. Jonte, a woman of strong faith and devotion, had been prompted to do for girls what Mme. Feller had done for boys, and she had opened a girls' school at St. Pie. In 1849, Narcisse Cyr, an early convert of the mission, who had gone to Geneva to take up theological studies, came back to Canada, followed in 1850 by Theodore Lafleur, who also had gone to Europe for the same reason. They immediately entered into service with the mission which had been the instrument of their conversion. Theodore Lafleur and his young wife took charge of the work at St. Pie, while Narcisse Cyr laboured at Grande Ligne. The mission received further help at that time. Among the new missionaries are found the names of Mr. Tetreau, who had been a priest, M. Charles Roux, a Frenchman who had received the Gospel and had offered his services for foreign work, Toussaint Riendeau and J. N. Williams, a convert of Grande Ligne, who during his lifetime kept an ever-growing interest for the cause of French Evangelization, and who for many years was Superintendent of French work for the Baptist Home Mission Society of New England.

So far the Grande Ligne mission had pursued its work independently of any denominational control or



[MANUAL TRAINING AT GRANDE LIGNE INSTITUTE



GIRLS' PHYSICAL TRAINING, GRANDE LIGNE



FELLER INSTITUTE, GRANDE LIGNE BAPTIST MISSION



FELLER INSTITUTE GROUP, GRANDE LIGNE

direction. This had often been a source of financial difficulties and growing worry. Many times Mme. Feller and M. Roussy had been advised to attach their work to one of the existing denominations which might be willing to assume the burden of their financial obligations. They had persistently refused, preferring to keep their independence. But year after year the problem became more acute and the two missionaries had to face the fact that it was impossible for them to carry the work under existing conditions. Having been baptized by immersion in 1847, Mme. Feller and M. Roussy thought it wise to join with all due form the Baptist denomination and the Canada Baptist Missionary Society assumed the financial control and the direction of the Grande Ligne mission. The step caused a temporary financial embarrassment and the mission lost a number of its friends as well as the official help of the Evangelical Foreign Missionary Society of New York. After a while new friends were made and the work went on with a new impetus.

The new situation, in some measure, increased the responsibilities of Mme. Feller. During the thirty-three years of her missionary labours she made eight extended trips to the United States to collect funds for the mission.

In 1855 the Grande Ligne Mission was incorporated by the Legislature and in the following years new fields were opened. But a time for sorrow was looming in the distance. The health of Mme. Feller had been undermined by her arduous work and her responsibilities. Consumption being feared, she was advised by her physician to visit her native land and she left for Switzer-

land in 1859, accompanied by M. and Mme. Lafleur. M. Lafleur had been commissioned to visit Great Britain and Switzerland to collect funds and to engage the services of new workers. Anxious friends tried to persuade Mme. Feller to remain in her Swiss home where the climate seemed to give her back the strength of former days, but her home was Canada and in December, 1861, she was back at her post of duty. Gradually the frail body failed. Facing her imminent departure for the Great Beyond, she said one day: "I have no illusion, I am waiting for the moment of deliverance." On the 29th of March, 1868, surrounded by some friends who had come to say a last farewell, she gave up the fight and exchanged the cross for a crown of glory. Her soul took its flight to that world where there is no sorrow, no worry, but everlasting peace.

The death of the foundress and directress of the Grande Ligne mission spread a veil of mourning among the toilers in the work of French Evangelization, but bowing their heads they went on with their labours.

M. Lafleur started a mission in Montreal, where he remained during his lifetime. His earnest preaching, his style, endowed with a great purity and richness of expression, attracted the attention of educated Roman Catholics. In 1880 he had the joy of taking part in the dedication of a fine church structure, L'Oratoire, which has witnessed many revivals of faith in French Protestantism.

In 1880, the Longueuil girls' school was transferred to Grande Ligne, the combined schools being henceforth known under the name of Feller Institute. M. Roussy, on whom Mme. Feller had leaned in critical times and who

had been an instrument for bringing many young men to a knowledge of the Gospel, spent the last years of his life as pastor of the Grande Ligne mission church. "Endowed with health and a warm heart, great faith and never failing hope," writes the Rev. A. L. Therrien, "he was greatly beloved by everybody. His unselfishness was most notable and his amiable traits of character eminently fitted him for the work he had undertaken. When Mme. Feller was no longer there, M. Roussy remained as the loving representative of them both and of the work of the mission." He never returned to his native land, never married, simply remained at his post, where he died in the fall of 1880. He is buried beside Mme. Feller in the little historical cemetery at Grande Ligne. "His life speaks to us of benignity, kindness, love, ever-abiding patience and sweet communion with God. His words of comfort will be remembered in many a humble home, and his work of evangelization speaks to us over a large area of the Province of Quebec."

The centres of labour of the Baptist mission are found at Grande Ligne, Marieville, St. Pie, Roxton Pond, South Ely, Ottawa and the Ottawa Valley, Otter Lake, Brownsburg, Quebec City, Lac Long, Connors, N.B., Montreal, St. Paul and L'Oratoire.

The history of the church at Grande Ligne is interwoven with that of the early development of the work of the mission. Organized in 1838, it has enjoyed the leadership of some of the most prominent missionaries in the work. The congregation comprises about forty families and a membership of one hundred and fifty. The Rev. P. N. Cayer is the present pastor.

The church at Marieville was organized in 1849 with a few families evangelized by *colporteurs*. Conversions took place and in 1852 it was found necessary to erect a church building. It was the first French Protestant church edifice built in Canada. To-day the Marieville mission is a very strong rural field. It has numbered among its pastors such men as Louis Roussy, Dr. M. B. Parent, T. Brouillet, J. C. Bracq, A. E. Massé, A. J. Lebeau, and G. N. Massé.

The nucleus of the Roxton Pond mission was commenced with a number of converts who settled there to seek religious liberty. The small band known for their piety soon attracted new converts to their faith. Through the work of ensuing years, the mission has been richly blessed. Dr. M. B. Parent is ministering to a congregation composed of some fifty families.

In 1860, South Ely was a forest, peopled with a few settlers. The Gospel was carried to them and in 1872 a church was organized and a chapel built. Though overshadowed by Romanism, the faithful band of Christians have for over sixty years firmly stood for Christ.

In 1901, after having laboured as a student, Pastor McFaul settled in Ottawa as a permanent missionary, carrying on with success. In 1920 a church building, modern in every sense, was built to house the one hundred and seventy members who worship there. The work of Pastor McFaul has been abundantly blessed and his church is faithfully shedding the light of the Gospel in the midst of a French-Canadian community ready to receive it.

The neighbouring city of Hull, a stronghold of

Romanism, has also a little church of her own under the leadership of Pastor O. D. Fournier. In spite of bitter opposition the work has proved quite successful.

Lumber districts have at times received a great deal of attention from missionaries. At Otter Lake, in 1871, a man named Pelletier received a New Testament, which led to his conversion, and later on to the organization of a small congregation of sixty people who met in a log cabin schoolhouse for worship. To-day a beautiful little chapel stands in the village as a testimony to the cause of Christ, with a regular membership of fifty-three and at times an audience of over one hundred people.

A Bible read by a blacksmith, residing at Brownsburg, six miles north of Lachute, was the starting-point of a new mission. In 1911 a combined schoolhouse and chapel was erected.

The work in Quebec was opened in 1857. Many prominent people gathered to hear the missionary, but priestly intervention soon scattered them. Years later, in 1894, Rev. Adam Burwash started an aggressive work. A hall was secured on Bridge Street and opened every night. Many gathered to hear the Gospel, but soon the clergy and the press evinced strong opposition to the movement and a raid upon the place of meeting ensued. A storm of stones came through the windows, lamps were broken and everything was literally smashed. The missionary and his helpers had to find a shelter in an adjoining house. The police force seemed to be powerless to disperse the mob, which proceeded to the Salvation Army barracks, smashed the windows, and then did likewise to the Episcopal church. This brought the work

again into prominence and for a number of years different missionaries have carried it on. Of late the Rev. J. A. Giguère, a former priest, was stationed at Quebec.

Work was opened in 1909 at Lac Long, a little settlement situated at the extreme east of the Province. A combined parsonage, schoolhouse and chapel was built, but later on the building proved inadequate and a neat little chapel has been erected. The missionary in charge, the Rev. H. Lanctin, has visited several neighbouring villages, gathering little bands of converts, pushing his way up the St. John River, where he has visited no less than sixteen lumber camps. Some fifty miles further on he has established a new mission centre at Conners, N.B., where a splendid band of Christians is gathering.

The church of *L'Oratoire* at Montreal is the banner church of the Baptist mission work. The work was started there by Pastor Narcisse Cyr in 1857. Later, the Rev. Th. Lafleur was placed in charge of the work and in 1881 a suitable church building was erected. In 1886, the late Dr. Therrien took charge and for thirty-three years did a splendid work there. He was succeeded in 1921 by Pastor Charles Fournier, an ex-priest who has just resigned to accept a call from Worcester, Mass. *L'Oratoire* is one of the strongest French Protestant churches, with a membership of one hundred and twenty-five.

Theodore Lafleur was born at Lacadie, Que., in 1821. At Grande Ligne he won the heart of Madame Feller with his gentle way and bright mind and she soon marked him as an exceptional pupil. He went to Geneva, Switzerland, where he took up classical and theological studies

and upon his return to Canada, after having filled important positions, he was called to Montreal to continue the work of Narcisse Cyr and organize *L'Oratoire*, of which he remained the devoted pastor until 1886. One of his biographers has written the following lines: "This truly great man had a very large place in the hearts of his fellow countrymen. His was a unique personality. His very mien bore the marks of nobility. His face reminded one of the lion—of strength, dignity and self-control. Few men, if any, have given to their fellows a higher ideal of the Divine Being; and prayer, to him, was an interview with the Infinite. To him Christianity was, above all, a life, and as a missionary he left an indelible mark upon the history of French Protestant Missions. Among French-Canadian preachers it is probable that he alone ever attained the sublime." And, concludes his biographer: "More than is generally supposed did this man of God work for the emancipation of his countrymen from the thralldom of ignorance, superstition and error. By writing, preaching and visitation, he contributed a large share to the great work accomplished among the French in Canada."

A. de L. Therrien was born at Notre Dame de Stanbridge, Que., in 1848. He was converted when very young and came to Grande Ligne, where he made considerable progress in his studies. He was barely sixteen when he was called to preach. Success as an evangelist, as a pastor, as an organizer, marked his progressive experiences. He became M. Roussy's successor as pastor of the Grande Ligne church for a few years, but Dr. Lafleur having resigned the pastorate of *L'Oratoire*,

he was called to take charge of that mission on the 1st of May, 1886. He remained there for thirty-four years until his death on the 20th of August, 1920. In recognition of his services as a pastor, his denomination conferred upon him the degree of Doctor of Divinity and later on the presidency of their Convention. The influence of Dr. Therrien was always deeply felt in the work of French Protestantism. He was admired by all his colleagues of whatever denomination for his many talents and his spirit of leadership. It can truly be said of him that he has a high and most honoured place among the men who in the Province of Quebec have fought for freedom of mind and liberty of conscience. A keen student of the Bible, he knew fully the power of the Book and he preached the Word fearlessly and faithfully. French Protestantism owes a great debt to him. His influence will last long, as long as Protestant denominations will continue the work of evangelization in which he took so prominent a part.

Among other missionaries who have worked in connection with the Grande Ligne mission, the names of a few cannot be passed by.

Pastor Louis Charles Roux, born at Pelisane, in the south of France, had been converted to God through the reading of a New Testament given to him by a young friend. After spending many years in business life he came to the conclusion that he should offer his services to some form of Christian work. He went to Geneva to study theology and prepare for any future work to which the Lord might call him. There he met Narcisse Cyr and Theodore Lafleur, who urged him to come to Canada and

offer his services to the Grande Ligne mission. He listened to their pleading and in 1852, he arrived at Grande Ligne, where for two years he worked as a teacher. In 1854, the French Canadian Missionary Society invited him to take the direction of the boys' school at Pointe aux Trembles. He remained there until 1860. The years following, from 1862 to 1871, were spent at Lennoxville, where he was given the degree of Master of Arts and occupied the chair of French literature. Feller Institute being in need of a competent headmaster, a call was sent to M. Roux, who cheerily accepted. His well-filled life, consecrated to God's service, has been one of the most useful in the field of French Protestant education and evangelism.

Trefle Brouillette, at the time of Mme. Feller's death, was in the United States a successful business man. A devout man, earnest and sincere in his convictions, he understood after his conversion that his life might be useful to his compatriots. He accepted a call that the Grande Ligne mission had sent to him, he liquidated his business, returned to his native land, and as he was a man of education, was entrusted with the management of the school at Grande Ligne. But he was keen in carrying the message of the Gospel to men and he left Feller Institute to accept the pastorate of the church at Marieville. Later on he went to St. Pie, then to Roxton Pond, where he laboured most faithfully and successfully for over twenty years, bringing many souls to Christ.

M. Riendeau, one of the pioneers of the early days, remained in the service of the mission, occupying many positions of trust and the pastorate of several missions,

until 1890, when old age compelled him to retire from active labour.

After having studied at Grande Ligne and having graduated at McGill University, young Manassé Parent laboured at Marievalle, then at Grande Ligne, where he remained for twenty-three years. From there he went to Montreal and Roxton Pond, where in spite of advanced age he is still working in the vineyard of the Lord. His clear and bright mind has always placed him high in the esteem of those who, like him, have toiled in the field of French Evangelization.

Alfred Lebeau, a convert from Romanism, worked at St. Pie, Marievalle and Quebec. Other men like Rossier, Auger, Cyr, J. C. Bracq, after giving a few years of service to Canada, moved to the United States, where they continued their labours in the field of French Evangelization. Later, J. C. Bracq got the chair of French literature at Vassar College. There he has acquired a well-earned reputation as a professor, a lecturer and a writer.

To the list might be added the names of the Rev. A. St. James, now pastor of Montreal Baptist St. Paul's Church, the Rev. N. Grègoire, who, when a priest in British Columbia, became converted and joined the teaching staff at Grande Ligne. An able lecturer, he was always listened to with great attention by his hearers. During a series of lectures on Romanism which he gave in Montreal, the church of *L'Oratoire*, where he spoke, was twice attacked by a mob of students from Laval University. The uproar was such that the police had to interfere. Other prominent men have been W. S.

Bullock, now a member of the Quebec Legislature, Louis Dutaud, M. O. Therrien, Joseph Gendreau, Jacques Cesan, L. O. F. Coté, Ernest Norman, C. W. Grenier, Adam Burwash, F. Rainville, J. H. Marceau, who worked as teachers, colporteurs or preachers. In actual work can also be found the Rev. G. R. McFaul, M.A., tactful preacher, able writer, model pastor; Ernest Roy, A. C. Brouillet, Henri Brouillet, P. N. Cayer, J. G. Poitras, O. D. Fournier, C. A. Fournier, J. A. Giguère, Henri Lanctin, Dr. G. Massé, A. Massé, B.A., Léonard Therrien, Eugène Therrien and others.

"The results of the Grande Ligne Mission," wrote Mr. E. A. Therrien, "cannot be reckoned in terms of the present church membership. Many of our young people have of necessity attended English schools, have there made friends and have drifted into English churches. On the other hand, persecution and boycott have been the lot of many of the converts, and, driven to emigrate, they have thus been a loss to our cause, and deprived of their influence in the community, our endeavours have, to that extent, been hampered; but they have gone to serve elsewhere and to share with others the blessings they had received. There might be added to those results, the social and moral uplift of many communities, the influence of our schools in the improvement of education conditions in the Province, a growing independence of thought and of action, the seed sown by the distribution of thousands of Bibles and moral and religious tracts, and the knowledge of the Gospel imparted through preaching, all of which, though the fruit even now has been plenteous, will bring forth its full harvest in due season."

A sketch of the work of the Grande Ligne Mission, as short as it may be, would be incomplete if the name of the Rev. E. Bosworth was omitted. As Field-Secretary, Secretary and Treasurer of the Grande Ligne Mission Mr. Bosworth for nearly forty years has unreservedly given himself, his talents, his time, his strength, and all his energies to furthering the interests of French Evangelization that he has learned to love as few men have. Exceedingly interested in every detail and phase of the work, and in all who have a share in it, he has proved to be a wise counsellor and a tower of strength in time of distress and, under his careful and able management, the missionaries who have toiled in the field have accomplished a most efficient and successful work.

CHAPTER IV

The Work of the Methodist Church in the Field of French Evangelism

EVERYBODY knows that the Methodist Church has always been keen on the question of missionary work. John Wesley was not a mere theorist. In announcing that the *world* was his parish, he was meaning it fully. His followers were not slow in carrying the message of salvation wherever an open door stood in front of them. When the door was closed, they did not pass it by, and were not satisfied until they had forced it open. The Methodist Church had hardly settled in Canada, when she recognized her obligations to carry her message to the French of Quebec.

In the *Canadian Epworth Era* of April, 1907, the Rev. W. T. Halpenny, B.A., B.D., gave the following information concerning the beginning of Methodist operations in French Canada: "As early as 1807 we find the American Methodist Episcopal Church sending missionaries to the French. Several of those laboured in the Ottawa Valley, but we cannot find any result of their work. In 1815, however, an interesting figure appears on the scene. In the *Methodist Magazine* of 1816 we find the following item: 'Jean de Putron sailed for Quebec in the *Royal Oak*, September 15, 1815, from Woolwich. The object of his mission is to preach to the French emigrants and settlers, *among whom the Lord has begun a good work of grace*, in consequence of which they are

desirous of having the Gospel administered to them in their own language.' ”

“After remaining a short time in Quebec he proceeded to Montreal, where he soon began to work. His estimate of conditions then obtaining is found in his statement ‘that the great verities of justification by faith, the witness of the Spirit, communion with God, are unknown, and their place taken by the Latin mass.’ We know not what were the results of his work. In Montreal he speaks of congregations of forty, fifty and one hundred. He tells us that many eagerly bought his Testaments. He also speaks of gathering one hundred children to form a school, but the priest denounced him and the school is abruptly closed. . . . After about 1824, the name of de Putron disappears from the missionary reports of the English Wesleyan Society, and no successor seems to have been appointed. He returned to England in 1825, and died there September 18, 1859, aged 71.’ ”

In 1855, twenty years after the departure of de Putron, the Canadian Wesleyan Church took an interest in the French work and the first French missionary employed was Francois Pepin, who laboured in the city of Quebec. The second was Armand Parent, who gave thirty-three years of service to the Church. Born in 1818, he took part in the Rebellion of 1837, but did not tarry long in the ranks of the rebels. Having crossed the boundary line, he worked in a blacksmith shop. There a copy of the New Testament was placed into his hands and he became a constant reader of the book and finally surrendered himself to God in a Methodist meeting. Coming back to Canada, he visited Madame Feller at Grande

Ligne. The head of the mission asked him to go to Bérée and work there as an evangelist. But the young man, having been brought to the knowledge of the Gospel by the Methodists, preferred to attach himself to the Church which had shown him the way to a new life. Ordained in 1856, he was sent to begin work with his own people at Roxton, where he organized a little school. "A few incidents from his autobiography," writes the Rev. W. T. Halpenny, "may illustrate the work in those days. He tells us about forming the first class-meeting among the French-Canadians soon after entering on his work at Roxton in 1856. At Farnham many Catholics at first came to his meetings. The priest told them they must not attend those meetings but must drive the missionary from the place. A few nights after this, fifteen or twenty men came, and, using a pole as a battering-ram, broke the door, but they did not succeed in frightening the missionary. In 1866, he returned to Roxton, his former field of labour. He had in the interim frequently visited the place, staying with a Roman Catholic family. As they were afraid of their neighbours he went only at night, remaining from nine p.m. to three a.m. Soon, however, both husband and wife were converted, and then they boldly attended the services. The man's mother tried to bring him back to the Church by pouring holy water over him. This failing, she took him to the priest, but M., such was the name, had based his faith in the Word of God, and so could not be shaken. His constancy and the brightness of his Christian experience so impressed his nearest neighbour that he, too, began to examine the foundation

of his faith. He used to steal out to the services when he could do so unobserved. At last his wife found it out, and she began to persecute him. In spite of all, however, he became a brave and faithful follower of Christ. Still the persecution continued. He learned to read and began to read the Bible to his wife. She ordered him to stop; he then kneeled down to pray and she tried to drown his voice by various means, in fact, did everything to try to stop him. Finally, however, his prayers were answered, and his wife joined him in the Christian life."

The work undertaken by the Methodist Church spread and records show that in 1874, many missionaries were doing aggressive work in various parts of the Province of Quebec. Ed. de Gruchy at Bolton with a congregation of thirty-five members, Mitchel Sadler at Canaan with twenty-three, Theo Charbonnel at Compton and Sherbrooke with twenty-six, Jean Syvret at Hull and Ottawa with twenty, Antoine Geoffroy at Kingsley Siding with eighteen, Louis N. Beaudry at Montreal with forty-one and J. A. Dorion at Shefford and South Ely with twenty-one.

The name of Louis N. Beaudry merits more than a passing word. Born at Youville in the Province of Quebec, Beaudry had followed his parents to Ticonderoga at the age of six. Brought to a knowledge of the Gospel under the influence of one of his former fellow-students who later on acquired some fame as a lecturer, the young Beaudry decided to make known unto others the truths that had brought him peace. He had hardly started when the War of Secession began, and he went to serve as a chaplain in one of the American regiments,

preparing himself in that way for his future work, in getting acquainted with hardships, privations of all kinds, and even imprisonment. At the end of the war he was appointed as a Methodist minister in the city of Troy, N.Y. It is there that one of the grand men of Canadian Methodism, the Rev. Dr. Douglas, met him and invited him to come to Canada and preach the truths of the Gospel to his own compatriots. In 1877, Beaudry began his new work in Montreal, in the Craig Street Church, which has witnessed some of the great victories of French Protestantism, and where he opened a boarding-school that was to become later the French Methodist Institute. Thus began the fourth missionary school, which soon became an important missionary and educational centre and which through the large numbers of its students has made such a permanent impression upon the religious and social evolution in the Province of Quebec. Overwork compelled M. Beaudry to abandon his work, and in 1887 he returned to the United States, where, after a few years of faithful service, he received the crown of glory and immortality. A few minutes before his death he prayed, and the friends who surrounded his bed heard him say: "Here I am, Lord, with all those thou gavest me."

The departure of M. Beaudry was greatly felt by his colleagues in the ministry, who at the time were Ed. de Gruchy, Barnabas, Gedeon St. Aubin, Robidoux, W. Grenier, Th. Dorion, S. Chartier, J. L. Maher, M. Mauny, M. Sadler and a few others. Conspicuous among those was the Rev. Ed. de Gruchy, who had come from Guernsey in 1875 and who gave valuable services to the cause of God and to missionary work. Aggressive and fearless,

possessor of a kind heart and a strong voice, he knew how to attract the attention and the sympathy of his hearers and convince them of the seriousness of their sins. His experience in connection with the founding of the mission at St. Thèodore d'Acton is rather interesting. "When the Rev. Ed. de Gruchy was at Acton Vale," writes Mr. Halpenny, "he used to go once a month to have services with a family at St. Thèodore. On the occasion of one of those visits, he was met outside by a friend, who told him that there were three prominent Catholics of the neighbourhood in the house, and that perhaps it would be as well not to have a service. On entering the missionary said to the three men that he had come there to have a little service, and that he would be very pleased if they would remain. They said that they would do so. His subject that day happened to be the story of the three men who went, at the risk of their lives, within the enemy's camp to procure water for the king to drink. It seemed a singularly fitting subject, and was very much blessed by God to the three men. They talked on about the new-found truth far on into night, and on taking their leave promised to come back on the occasion of the missionary's next visit. Four weeks later, the missionary approached the place of meeting, hoping and praying that the three men might be there. But to his surprise and astonishment he found an audience of over sixty persons. The three men had not only brought their own families but also many of their neighbours. The result of it all was that those three men renounced Romanism and thus began the St. Thèodore mission."

The Rev. E. de Gruchy has been one of the most

successful men in French Methodism. Endowed with a cheerful disposition he had always a smile to meet friends and foes. His church on Craig Street was always filled with an attentive congregation. An indefatigable worker, a born singer, Pastor de Gruchy had great success in open-air work. His singing, his preaching, witty and always interesting, attracted crowds around him. He was a firm believer in the old-fashioned Methodist methods and in revival meetings. His ministry has been abundantly blessed with many conversions of anxious souls who, led to Christ, found their way with the help of Bro. de Gruchy.

Since the beginning of the century the men who have worked in the field of missions have been the brothers Louis and Tèlesphore Roy, J. Pinel, J. Smith, L. Desmarais, Jules Dantheny, Arthur Delporte, Leopold Massicotte, W. T. Halpenny, Henri Poirrier and Louis Martin. They have laboured at Actonvale, St. Thèodore d'Acton, Roxton, Bethany, St. Philippe de Chester, Wotton, St. Jovite, Morrison, Rapide de l'Original, Lac des Isles, Montreal Centre and Montreal West.

The Rev. L. Desmarais was a promising young man. A former student of the French Methodist Institute, he had given himself fully to the service of God. Sent to one of the mission fields in the Eastern Townships, his ministry was bearing fruit when the sad news was announced that the young man had been drowned when bathing in a river.

The Rev. Arthur Delporte has left the souvenir of a humble but most faithful and efficient servant of the Lord. He had come from France to establish himself

in the textile industry, being an expert textile designer. He was occupying a very lucrative position in one of the large manufacturing centres of New England when he read in *L'Aurore*, the French Protestant organ of Canada, an urgent appeal for missionaries. He immediately gave up his position and offered his services to the French-Canadian Missionary Society. The Society, glad to get a new recruit of such ability, employed him first as a colporteur, then as a pastor. When the dissolution of the Society took place, Arthur Delporte entered the ranks of the Methodist ministry and was sent to the Ste. Jovite mission to take the place of Pastor Barnabas, who had accepted a call from the Huguenot Church of Canterbury, England. Arthur Delporte remained long years at his new appointment, where his ministry was abundantly blessed. His little mission church was filled up Sunday after Sunday and even in the worst stormy winter Sundays his parishioners came from far and wide to listen to their beloved pastor. Many were the Roman Catholics who also came to hear the message brought by the missionary. Arthur Delporte had won the heart of his parishioners. His parish was a wide one, his members being widely scattered, but every day, in rain or sunshine, the missionary was on the road visiting his people. His ministry at Ste. Jovite was particularly blessed and many Roman Catholics of the vicinity found their way to the little church, there to find the path which led them to the Cross. When Arthur Delporte was transferred to Montreal to take charge of the St. André Street church, the news of his impending departure brought tears of sorrow to the members of the little flock

who would have gladly given their all to keep with them their beloved minister. At Montreal the Rev. Arthur Delporte continued his work with the same zeal and love for his Master. He has now received a higher call but his memory remains deeply engraved in the hearts of all those who knew him, as that of a man who followed the command of Jesus and who truly loved his fellowmen.

Among the few who have given a lifetime to the work of preaching the Gospel to French-Canadians, Leopold Massicotte occupies a conspicuous and honoured place. A former student at the French Methodist Institute, he graduated in Theology at the Wesleyan Theological College of Montreal with the degree of Licentiate in Sacred Theology. He served as a teacher at the French Methodist Institute for two years and from there went to take charge of the mission at St. Théodore d'Acton where he laboured faithfully for many years. Among the members of his church was grandfather Lemoine, who at the time of his death was considered as the grand old man of French-Canadian Methodism. He was an upright and intelligent man with the face of a patriarch of old, whose influence brought many of his neighbours to the knowledge of the Gospel and whose descendants are honoured members of many a Protestant church either in Canada or in some of the New England French-Canadian centres. From Acton Vale and St. Théodore, the Rev. L. Massicotte took charge of the historic church on Craig Street, where Father Chiniquy, the dauntless Protestant minister, had fought so courageously and where his life many times was threatened. After a stay of several years, Lèopold Massicotte returned to his former field

at Actonvale, from which he was sent to the St. André Street church in Montreal, and later to Mont Laurier, Rapide de l'Original and Lac des Isles, a thriving community nearly two hundred miles from Montreal in the Laurentian Mountains. There, M. Massicotte, continuing the work commenced by M. Poirrier, has seen the conversion of several interesting families which have left Romanism to accept the Gospel in its simple purity.

The story of the opening of the Lac des Isles mission, where the Rev. L. Massicotte is stationed, is full of interest. It was reported by the Rev. W. T. Halpenny, in the *Missionary Outlook*, in the following terms: "A man who was refused the sacrament of communion in the parish church (Roman Catholic), having applied to one of our missionaries, was led gradually into the light. Rejoicing in his new-found treasure he asked our missionary to visit a community some miles away where his married daughter lived. There was found a number of families without a school, and having as their sole religious service a low mass once in two weeks. These people asked us to establish a school among them. They also showed a distinct interest in the Gospel message. The next step was to send our colporteur, Mr. Poirrier, among them. He remained several days and distributed copies of the New Testament. The people received him gladly and said that if he would remain with them they would help him to put up a building and send their children to school as soon as it was opened. Mr. Poirrier then returned to Montreal for his family and moved to this new field. He was very kindly accommodated in the home of one of the families while the new building was

erected. Although all these people were still Roman Catholics, they helped freely in getting out the logs and in putting up the new house to serve as a schoolhouse and home to the missionary.

“On the invitation of one of the families Mr. Poirrier, who had been previously received as a candidate for our ministry, began to preach regularly each Sunday. The first time there was only one family present beside that of the missionary. The following Sundays others came until there were as many as forty-seven present. As soon as the new building was finished, it was divided across the centre, the front part being used as a school and church, the back part serving as the home of the missionary and his family. A Sunday School was organized with seventeen scholars in attendance; an equal number also attended the day school.”

Some time after the opening of the mission, Mr. Halpenny and Mr. Dantheny, the minister of the St. Jovite mission, visited the place and spent a whole week holding special services. “The people,” wrote Mr. Halpenny, “attended very faithfully and listened to the Gospel message with an eager, hungry interest. I was particularly struck, as I sat on the platform night after night, with the interested attention of a sweet-faced, intelligent woman who sat on one of the front seats. My interest was increased when I thought of what it meant to come each evening with her whole family in a rude sleigh, a considerable distance with the thermometer around 30 degrees below zero. The last night of our services we had a short fellowship meeting. This was the first time these people had ever been present at such a meeting. We

missionaries spoke in order that the people could realize the nature of the meeting. Finally after a pause the husband of the woman just referred to, rose and said that, having always been a Roman Catholic, he was not accustomed to giving testimony, but for his part he noticed that since the mission had been founded he had oil in his vessel. This was, of course, a reference to the parable of the Ten Virgins, which had been the subject of a sermon recently preached by the missionary. It was a brief testimony, but enough to show us that the man had seized the vital truth and gave us good ground for believing that he was a really converted man."

Methodist work among French-Canadians has been hampered by two causes, the moving of families out of their rural districts in the Eastern Townships to the Western Canadian prairies or south to the United States, and the lack of men suitable for the work. Scores of French Protestant families have sold their farms and have migrated to the provinces of Saskatchewan and Alberta and have joined English congregations. Among many others may be named the Durands, the Fortiers, the Perrons, the Roys, the Lemoines, the Barlows. Their influence is not lost, but their going away has weakened the ranks of French Protestantism in the Province of Quebec. Yet missionaries are reporting that everywhere they go they find people eager to listen to the message of the Gospel and get a new ideal of life. Mr. Halpenny has had interesting experiences in his wanderings in the interest of colportage and he firmly believes that there is a grand work to be done in the Province if it is done now and in the right way. A few years ago, through the

enrolling at the French Methodist Institute of the boys of a French-Canadian family, the parents found their way to one of the Methodist churches of the city, of which they became active members. Having to leave Montreal to establish themselves at Three Rivers, their interest in the Gospel did not diminish. "Full of zeal," reports their pastor, "they began to talk of their new-found joy and liberty to their friends and neighbours. Soon a meeting was organized and they asked their former pastor to go to Three Rivers and conduct a service there. The meeting thus begun has continued with occasional interruptions. The results have been very remarkable. In those little meetings held in a private home about once a month, a very considerable number of people have found the Light. One, a very bright young girl, came to work in Montreal. She would not attend the services in Three Rivers, although her friends did so. Here, however, she attended regularly and became a bright and intelligent Christian. She spent a winter at the French Methodist Institute. She is in a position now and is a most devoted member of our church."

The Rev. W. T. Halpenny, B.A., B.D., whose name has been several times mentioned in this chapter, when a student in divinity, heard a call of God to devote himself to missionary work. After prayerful consideration he chose the field of French Evangelization as the one which would give him the opportunity to serve the Lord in a most efficient way. After graduating from college he came to Montreal, and began in earnest to learn the French language, which he soon mastered in a most practical way. He successively took charge of the mission

centres at Montreal West and Montreal Centre, with a short interruption during which he served the Bible Society as superintendent of colportage work. A man of unbounded enthusiasm and great energy, earnest and thorough, Mr. Halpenny has been a great force in French Evangelization. His interest in colportage work has made him most valuable in that direction and the recital of his experiences in that special field would make an interesting study.

The Rev. W. T. Halpenny is at present pastor of *l'Eglise du Sauveur*, a church formed by the union of a former Methodist church, Centre French, and a former Presbyterian church. The Methodist congregation had been organized by the late L. N. Beaudry in 1877 and worshipped in the Craig Street church which had been erected some years earlier by the Rev. R. P. Duclos, the great pioneer preacher of the Presbyterian Church, at the time when the work was under the direction of the French-Canadian Missionary Society. The successors of Beaudry were J. Pinel, Ed. de Gruchy and L. Massicotte. The building having proved unsuitable, on account of its location, was sold and another was erected at the corner of Ontario and St. André Streets and there the Rev. A. Delporte, L. Massicotte and W. T. Halpenny ministered successively.

Some years ago Ed. de Gruchy, W. T. Halpenny and the writer held some open-air meetings on the site where the church was built later on. These meetings were somewhat stormy and missiles of every sort were hurled at the speakers and their little band of helpers. Preaching the Gospel in the open air was not yet placed on the

roll of liberties allowed to their Protestant fellow citizens by some narrow-minded fanatics of that part of the city. Damaged fruit and stones were used freely to persuade the preachers to give up their efforts, but the meetings continued as long as the weather permitted and thus was the Gospel preached to a few who were eager to listen to the Good News of Salvation.

The scope of this book does not permit the writer to give a more detailed recital of the work accomplished by the Methodist Church among the French in Canada. She has worked with patience and fidelity true to all that her name implies. Her missionaries have been humble men, but they have toiled according to the talents the Lord had given them. The record of their work is written in the Recording Angel's book. Many have been recalled by the Master to the mansion He had prepared for them in the House of His Father; they all heard His heavenly voice saying to them: "Now, good and faithful servant, enter the joy of thy Salvation."

On the 10th of June, 1925, the Methodist Church of Canada having joined hands with the Presbyterian and Congregational Churches, her French work, on that day, was merged with the work of those churches.

CHAPTER V

The Work of the Presbyterian Church in the Field of French Evangelism

A.—FIELD WORK

The Presbyterian Church has been keenly interested in the work of French Evangelization and has spared no effort or money to develop that branch of her missionary activities. This may be due to the fact that Protestantism in France is more closely allied with Presbyterianism than with any other denomination.

In 1869 the Rev. Daniel Coussirat, D.D., began to teach Theological subjects in French in the Presbyterian College of Montreal which had been founded in 1867. The following year, 1870, the Presbytery of Montreal petitioned the General Assembly of the Canadian Presbyterian Church to enable it to engage in French work. Full of zeal for a good cause, the Presbyterian Church took all necessary dispositions to give effect to her decision and she began engaging missionaries, opening churches and preparing students for the ministry. At the Assembly of 1871, the Rev. R. F. Burns, D.D., chairman of the French Evangelization Committee, read his report emphasizing Professor Coussirat's good work and indicating that *ten* students had registered to follow the course of study laid for their needs.

At the consummation of the union of the Presbyterian Churches in 1875, the first Act framed by Principal Mc-

Vicar, Dr. Jenkins and Dr. Campbell, and passed, was "That the work of French Evangelization, hitherto carried on by the Churches, be united under a General Assembly Board of French-Canadian Evangelization whose offices shall be in Montreal." The minute provided that the training of missionaries should be a first charge on the fund. The Rev. C. A. Tanner was appointed General Secretary, and in the following year, the Rev. Dr. Warden, having been made the Agent of the Board, infused new life into the Board's finances. Mission work was consequently largely extended. The French-Canadian Missionary Society, which had done splendid yeoman work and had planted firmly strong mission fields in strategic centres of the Province of Quebec, somewhat reluctantly decided to hand over to the many denominations which had entered independently the field of French Evangelization, the results of her long and successful labour. She then transferred to the Board of the Presbyterian Church in Canada, the Pointe aux Trembles schools, some mission fields and the Russell Hall in the eastern part of Montreal.

The step taken by the Presbyterian Church was rendered easier by the fact that the Rev. J. E. Tanner in 1861 had resigned from the French-Canadian Missionary Society and with the greater part of his congregation had sought admission into the Presbyterian Church, which, granting his request, erected a church building on Dorchester Street to house the congregation. The veteran pastor was already feeling the weight of years. Ill-health compelled him a few years later to give up active work. Pastor Frédéric Doudiet, who was feeble and totally

blind, took his place, but had also to retire. After a short interval, the Rev. G. Goepf, a Swiss missionary, assumed the continuation of the work, but having accepted a call from a German church he abandoned the little French church in 1869. The Rev. Charles Doudiet, son of Frédéric Doudiet, just ordained to the ministry, accepted the responsibility of the work and remained at his post of duty until 1874, when the Rev. Charles Tanner, who that year had completed his theological studies, became the spiritual conductor of the Dorchester Street church.

At about that time the Presbyterian Church decided "to strike a blow for free religious speech in French Montreal," the Protestant churches of which had frequently suffered from the violence of Roman Catholic mobs. It was felt that the man for the work was the Rev. Charles Chiniquy, better known as Father Chiniquy. The Board decided also to build a new church edifice in the west of Montreal on Canning Street, and to establish preaching stations and schools in many parts of the country. And thus the work was established at Namur, Cornwall, Arundel, St. Sophie, St. Valier, Angers-Perkins, Valleyfield, St. Hyacinthe, Quebec, Ottawa, as well as in Montreal, where mission churches were opened in the northern and south-western parts of the city.

The story of the foundation of the mission at Namur is interesting. In what was at the time sheer wilderness, some French and Belgian Roman Catholic colonists had established a settlement. They were soon followed by others, among whom was a Christian evangelist by the name of Mousseau. This man organized a night school in a lumber camp near by and at the same time preached

the Gospel. The good news of salvation found ready hearts and soon, in spite of ecclesiastical opposition and persecution, a congregation was formed. New arrivals increased the number of converts and a flourishing cause was established. Mousseau left Namur in 1878 and was succeeded by men like Vessot, L. Dionne, A. B. Clement, Israel Matthieu, I. Bouchard, H. Loisselle, E. Fluhmann, J. E. Coté, J. Rey and the present pastor, M. Lebel. The field at Namur is a strong one. It has been one of the most encouraging mission stations in the Province of Quebec.

The work at Angers-Perkins started with the opening of a school, the building being also used as a chapel. It has been since replaced by a commodious church edifice, known all around as the *White Church* of Angers. The mission has sent a large number of boys and girls to the Point aux Trembles school.

Pastor Charles, a native of Belgium, after having taken theological studies at the Presbyterian Theological College of Montreal, was sent to start evangelization work in Cornwall and its neighbourhood. Filled with zeal, he soon built up a strong congregation and erected a fine chapel building. Strong opposition was offered by the local clergy and several families among the new converts had to migrate to the United States to avoid the boycott that was systematically organized against them. In spite of that the little flock steadily grew in number. Determined to crush the movement before it was too late, some of the fanatics of the place used all kinds of persecution. One day when a young Protestant girl had returned from the Schools at Point aux Trembles in order

to get married, hundreds of French-Canadians surrounded the bride's house and caused such a tumult that the police force had to take the matter in hand. Among the disturbers of the peace arrested were two priests, who were summoned before the local magistrate. Among the mission converts were a young couple, Mr. and Mrs. Dantheny. Mr. Dantheny, after taking regular theological studies, was ordained a minister of the Methodist Church and served as pastor at Bethany and at St. Jovite. He is now a minister of the Gospel at Tarrentum, Pennsylvania. Among the men who ministered to the congregation were Pastors Paradis, Abram, Curdy, Sincennes and I. P. Bruneau.

Far from any city, in the mountain range south of the St. Lawrence and many miles below Quebec, at St. Louise is found a little settlement where eighteen families are following the teachings of the Gospel, trusting in God and serving the Master. Some of those people have to drive twenty-eight miles on Sunday to attend services in the little chapel which is their temple, but, says the missionary, "they do it cheerfully because they love God." What characterizes their life is a solid piety. Many a larger congregation might take a lesson from those simple but faithful and sincere *habitants*. The work at Ste. Louise and Tourville was started some fifty years ago, by a *colporteur* who in his long ramblings visited the place. Two families accepted the message that was given to them and followed God. Great was the opposition from their neighbours. Persecution followed, but both families persisted in treading their new way and they sent their children to Pointe aux Trem-

bles. One of these, Joseph Morin, was to distinguish himself later on as a preacher and as a professor of languages at McGill University. The number of converts grew and the Montreal Presbytery sent Pastor Lapointe to assume the direction of the new mission, and under his leadership a modest church edifice was erected. Pastors Menançon and Boucher followed, then came William Chodat, a former student and instructor of the French Methodist Institute. Young, full of zeal, ably seconded by a first-class missionary wife, and well-trained by his previous experiences with the Methodist missionary work in Montreal and at Rapide de l'Original, the new pastor developed the mission to a high degree of efficiency. Mr. Albert Sauvé succeeded William Chodat and has continued the traditions and good work of his predecessor. A man of tact, a thorough worker, an earnest Christian, he is loved by his entire congregation. In connection with the work at Tourville, there is a boarding mission school under the direction of the pastor. The school building was donated by Dr. Henri Ami of Ottawa, a scientist of repute, the son of Missionary Marc Ami. Dr. Ami is proud of his French origin and more especially of his connection with French Protestantism.

The work in Quebec City has always been particularly hard. Many families brought to a knowledge of the Gospel by early pioneers had to leave the city under the fire of persecution. In 1868 Pastor Muraire opened a school and later on a church building was erected, but a stern and strong opposition prevented the development of any aggressive work. The stronghold of Romanism has resisted with success the assault of the Gospel.

Men of high standard have worked in Quebec, I. Bruneau, P. Boudreau, S. Rondeau, but their efforts seem to have been somewhat vain.

Born in Canada, Bruneau, when a young man, had found his way to the United States to earn his living. He had already heard the call of God, but had resisted. One Sunday afternoon, looking for solitude, he climbed to the top of a mountain, so as, according to his own expression, to be alone with God. Turning his eyes towards his native land, he heard, as it were, a voice from above telling him: "Take thy share in My work, I need thee to bring some of thine own people from darkness into light. If thou obeyest, I will be with thee and will lead thee." The young man understood, he obeyed and came back to Canada. After having spent a few years at Pointe aux Trembles, then at the Presbyterian Theological College, he was sent to help Father Chiniquy at Ste. Anne des Illinois. But his heart was all for Canada. He came back, served the Lord at Cornwall, in Montreal and at Quebec where as a true soldier of the cross he was called to his heavenly home on a bright Sunday morning, just as he had finished preaching his sermon. He was praying when he was seen opening his eyes, then closing them he fell. His soul had taken its flight, carried to the land of rest by the angels.

Pastor Abram, called from Valleyfield to gather the faithful remnants of the work in Quebec, has been doing his utmost to maintain high and firm the standard of the Master. He is a man of rare qualities. Of quiet disposition, a lover of music and poetry, his influence has been a blessed one wherever he has been called to serve

the Lord. A clever and interesting writer, he is a faithful contributor to the French Protestant paper *L'Aurore*. His stories for children are the delight of French Protestant boys and girls throughout Canada and the United States. Pastor Abram is head of St. John's Hall, a school Home for boys in Quebec.

L'Eglise St. Jean.—St. John's church in Montreal—is the stronghold of French Protestantism in the Province of Quebec. The church, self-supporting, active, is a beacon of light. It stands as a strong proof that French missionary work is not a failure but indeed a success.

The mission was started in 1841, by Missionary Lapelletrie. Under his leadership a wooden construction was bought at the corner of Dorchester and Bronson Streets. The successors of Lapelletrie were Baridon, Jacquemart and J. E. Tanner. In 1861 the latter gave up his connection with the French-Canadian Missionary Society and cast his lot with the Presbyterian Church, to which he brought his little contingent of twenty-six communicants. In 1863 a brick church edifice replaced the old wooden house. Successively took charge of the mission Jean Frédéric Doudiet, G. Goepf, Charles A. Doudiet, C. A. Tanner. In 1875, following the union of the Presbyterian Churches, a new missionary committee, having been organized, decided that the time had come to start a more aggressive policy and Father Chiniquy, who had left the Church of Rome to attach himself to Protestantism, was called to Montreal to help Pastor Doudiet in his work. Souls were moved and many accepted the message of the Gospel.

The church building being too small for the work,

the missionary committee bought the old Russell Hall on St. Catherine Street and the congregation gathered there. Pastor Doudiet was an eloquent preacher, a scholar and an organizer; he led the church on the way to better things. In 1888, J. L. Morin, then pastor at Lowell, Mass., was asked to take charge of the mission. Morin had received a solid education. After leaving Pointe aux Trembles he had taken a classical course at McGill University, where he had graduated with the degree of B.A. and later on had taken his M.A. also. Modest, lovable, a man of character with a golden heart, he made a success of his new charge and under his leadership the number of communicants increased considerably. Among those who accepted Christ and who joined the membership of *l'Eglise St. Jean* was Louis J. A. Papineau, prothonotary, Lord of the manor of Montebello, son of the patriot L. J. Papineau who played a leading role during the rebellion of 1837.

On June 1, 1894, Papineau wrote the following letter to Father Chiniquy:

“REVEREND SIR:

“By the grace of God I have come to the conclusion that my duty is to break openly with Romanism, in which I have ceased to believe for over thirty years. But until now I had not the courage to follow your heroic example in giving up openly the errors of Papacy to embrace Truth such as is revealed in the Gospel of Jesus Christ. To-day, with the help of my divine Master, I desire to do it and I want to ask you what steps I have to take in order to be received into the fold of the Presbyterian Church.



MORRISON CHURCH, RAPIDE DE L'ORIGNAL



EGLISE UNIE DU SAUVEUR, MONTREAL



RAPIDE DE L'ORIGINAL UNITED CHURCH



BETHANIE CHURCH, MONTREAL

As I consider you as the Luther of Canada, and as the reading of your books has caused me to take the present resolution, I beg the favour to be admitted by you into the great and noble Protestant family.

“Your sincere friend and admirer,

“L. J. A. PAPINEAU.”

In 1894 the old Russell Hall was demolished and a new modern edifice erected in its place. The following year, Pastor Morin having accepted a professorship at McGill University, the Rev. Calvin Amaron, D.D., took charge of the church and through his incessant activity succeeded in almost wiping off the debt that weighed heavily on the congregation. Dr. Amaron was followed by Moise Mènard, M. Saint Aubin and the present minister, Henri Joliat, who became pastor in 1912.

Under the leadership of Pastor Joliat *l'Eglise St. Jean* has made giant strides. In 1920 the church gave \$2,000 to the Forward Movement and spent \$2,500 for the renovation of the building. In 1922 the congregation became self-supporting with a surplus of \$546, and on Easter day 1924 it inaugurated a splendid organ built by Casavant Brothers at a cost of \$4,240. Let it be said also that Sunday after Sunday the church is filled up to capacity, a bright testimonial to the fidelity of the members and to the labour of love of the pastor.

Pastor Joliat was born in 1876 at Thiaucourt, a small French village. He arrived in Canada in 1888, studied at Pointe aux Trembles and at the Presbyterian College, Montreal. After teaching for some time at Pointe aux Trembles he was ordained and in 1905 exercised a blessed

ministry at St. Hyacinthe. In 1912 he was called to take charge of *l'Eglise St. Jean*. Under his leadership the church developed its activities to a high degree of efficiency. A refined gentleman, a man of culture, a Christian filled with a burning fire for the service of the Master, a simple but able preacher, a poet, Pastor Joliat has proved himself to be the right man in the right place. He has the direct witness that through his ministry hearts have been awakened, souls have been saved. He is one of the faithful and true who have proved, by their life, their work, their fruit, not only that French Evangelization is a necessary thing in the Province of Quebec, but also that it has been a successful venture blessed of God. "And," writes Pastor Joliat, "to God be given all honour and glory."

Three other mission fields have been opened in Montreal through the ministry of the Presbyterian Board of French Evangelization, *l'Eglise la Croix*, *l'Eglise du Sauveur*, and *l'Eglise Bethany*.

The name of Pastor R. P. Duclos has often been mentioned in this sketch of French Protestant development in Canada. There is hardly any mission field that Pastor Duclos was not connected with in one way or another. He was a man of unbounded energy, a thorough evangelist and a writer of talent. His articles in *L'Aurore* revealed him as having a thoughtful mind and an unlimited supply of good common sense. His *History of French Protestantism* is rich in historical incidents of high value. As a man, as a friend, as a counsellor, he was deeply loved and admired by all those who came into contact with him. Pastor Duclos was instrumental in

the foundation of *l'Eglise la Croix*. His work was facilitated by the arrival in 1884 of forty French families who had come to introduce in Canada the glass-manufacturing industry. On their arrival they opened their doors, as well as their hearts, to the veteran missionary. Old age compelled him to retire from active work after having given fifty-one years of his life to the ministry, the longest span of work and time given by any French missionary to the work of French Evangelization in Canada.

The place of Pastor Duclos was filled by the present pastor, the Rev. Jean Rey, a modest, but thoroughly good man, a deep thinker, an able preacher, a hard worker who has always been, in every mission field in which he has laboured, a most beloved pastor. His piety, his sincerity have made of him a precious servant of the Lord.

L'Eglise du Sauveur, in the northern district of Montreal, has a faithful past behind it. The work was begun by the Students' Missionary Society of the Presbyterian Theological College of Montreal. The missionaries were G. Charles, E. H. Brandt, now Principal of the Pointe aux Trembles Institute, S. Rondeau, now editor of *L'Aurore*, I. P. Bruneau, P. Ed. St. Germain, a quiet man, but a Christian gentleman through and through, J. E. Menançon. On Easter Sunday, 1924, a merger of *l'Eglise du Sauveur* with the Ontario Street Methodist Church took place with the Rev. W. T. Halpenny in charge of the congregation. The outlook at the present moment is very hopeful. The congregation is well organized and there is earnest and hearty co-operation on the part of the members of the church, "And," writes the pastor,

“we are eagerly looking for an outpouring of the Divine Spirit that will bring in an era of great victory.”

L'Eglise Bethanie is a comparatively new church. Under the pastorate of the Rev. G. Peck the mission has greatly prospered. The pastor is a bright speaker, an enthusiast, a scholar, as well as a man of faith and great zeal. Under his leadership *l'Eglise Bethanie* has become nearly self-supporting. The church was organized in November 13, 1913, with a few elements that had belonged to a small mission in the district, and the present pastor was placed in charge. The meeting-place being destroyed by fire some time later, a splendid brick church-building was erected on the main thoroughfare of the Pointe St. Charles ward. The dedication took place on April 9, 1922. Bethany church is a living model of what a faithful congregation led by an earnest pastor may accomplish when the true objective is a sincere desire to work for the Master. When Pastor Peck took charge of the mission, the congregation on Sundays numbered on the average five to ten individuals. To-day the church roll counts 129 communicant members in spite of the fact that many others have drifted elsewhere through moving to other localities, mostly out of the city. The first year of Mr. Peck's pastorate the mission subscribed a total amount of \$82.00; at the close of 1926 the subscriptions reached an amount of over \$3,000 for the year.

That an occult influence is always at work to prevent the development of Protestant influence is illustrated by the following fact related by Pastor Peck. On a special occasion not long ago, 40 children attended a meeting in his church in response to a special invitation. The

following week the number of children present at a similar meeting was over 200. Being invited to attend at the Sunday morning service, they came in so large a number that the church members could hardly find vacant seats for their own accommodation. But during the week that followed a whispered message circulated throughout the district warning parents that they should not allow their children to attend Protestant services. The result was that, on the following Sunday, when the doors of the church were opened, no children came; the crowd of boys and girls who had been so eager to hear something of Jesus had melted away. Erected in the southwestern district of Montreal, far from any other French Protestant church or mission, *l'Eglise Bethanie* is called to play a great rôle in the work of evangelization.

The Presbyterian Church was ably helped in her French Evangelistic work by the French Department of the Montreal Presbyterian Theological College, the professors of which have been the Rev. D. Coussirat, D.D., the Rev. S. Peyric, B.D., and the Rev. C. Biéler, D.D. Those professors have prepared many candidates for the work, although it is to be regretted that at the present moment exceedingly few young men are offering themselves to follow the courses of the French Department of what is now the United Theological Colleges of Montreal.

Prof. Coussirat's name is still held in great reverence by the missionaries who have worked under his direction. A scholar, a linguist and a journalist of merit, he has been one of the grand men of French Protestantism in Canada.

Professor Charles Biéler is a Christian gentleman

of gentle and lovable disposition. He is a clear-sighted preacher and his messages are always deeply appreciated in French Protestant circles. Dr. Biéler came to Canada from Paris, where he was General Secretary of the Protestant Sunday School Association. He has been twice honoured by the French Government, which has bestowed upon him the honorary distinctions of "Officier d'Académie" and "Officier de l'Instruction Publique." Some years ago he received from an Eastern Canadian Theological College the degree of Doctor of Divinity.

B.—A GIANT LABOURER: FATHER CHINIQUY

It has already been stated that the Presbyterian Church, desiring to strike a blow for free speech in the Province of Quebec, engaged to that end the services of Father Chiniquy.

Charles Chiniquy had the good fortune to have a pious mother and that influence remained with him when he was ordained a priest of the Church of Rome in September, 1833. His zeal for God was intense. He directed his energies to combat the drinking evil, which was great in his time, and he was soon known as the apostle of temperance.

But his conscience had spoken to him for a long time and the very Word he was preaching had told him that all was not well with his soul. Chiniquy had been called to Ste. Anne de Kankakee, in Illinois, by Bishop Vanderveld of Chicago, who had conceived the plan of creating a new France in his diocese by bringing there a current of French-Canadian immigration. The parish

under the leadership of Father Chiniquy had grown into a large congregation.

Deep was the emotion of the parishioners when on a beautiful Sunday morning, before a congregation which was filling up the sacred edifice, the priest told his people that after a long and prayerful talk with His Maker, he had decided to renounce the church of his childhood to follow Jesus in His steps.

To a question from his flock, Father Chiniquy replied: "I am fully decided, yet I am not asking you to follow me, look at Christ and at Him alone. He, only, died for you in order to give you eternal life."

The whole congregation arose and said: "We will follow you." On the following day, the telegraph and the daily press broadcast the great news and through the land the prayers of Christians besieged the throne of God to ask the Lord to lead the men and women who had had the courage to take such a definite stand for Jesus.

A delegation was sent to Father Chiniquy to ask him to retrace his steps and go back to the fold of Mother Church. Honours were offered to him. He thanked the delegation, but remained firm and replied that even for all the treasures Rome could offer him he would not renounce the Bible. Threats followed, but the man had made his choice and he knew that the choice was good. Persecutions, hours of anguish followed, but a divine hand was guiding him who had not hesitated to lose all in order to save his soul.

A little while later, the Presbytery of Chicago, in the

midst of great rejoicings, accepted the church of Ste. Anne des Illinois as one of its component members.

In January, 1859, Chiniquy received two letters from Canada, inviting him to visit Montreal and Quebec to tell his former co-religionists the reasons of his rupture with Rome. Chiniquy answered the call and on February 12 he arrived in Montreal, where a powerful manifestation of esteem and affection was given to him. From the balcony of the St. Lawrence Hall he had the privilege to address thousands of persons who had gathered there to hear his message.

From Montreal he went to Quebec and there preached in a large school hall. In the evening sinister rumours went abroad that some ill intentioned persons had sworn to murder the apostate priest. The house where he had retired was placed under a strong guard, but in the early hours of the morning, after the vigil had somewhat relaxed, a gang of rough characters forced open the door of the house, and the leader, using a long knife, threatened to kill Father Chiniquy if he did not promise to leave the city immediately. "Well," replied Chiniquy, "you want a promise. I will give you one: I swear that as long as my tongue will be able to speak, I shall preach the Word of God as it is found in the Bible." That simple but courageous answer had the effect of cowing the would-be murderers and they left the house without molesting the preacher.

After leaving Quebec, Father Chiniquy visited several parishes. At St. Pie, he spoke three times in the open air before a congregation numbering over one thousand

people. During several hours, feet deep in the snow, facing a strong wind, on a bitter cold February day, his hearers listened to him with the greatest attention.

Back in Ste. Anne des Illinois, Father Chiniquy continued his ministry and a large number of conversions followed; several young men of the church decided to give themselves to God and to the ministry of His Church. Chiniquy traveled extensively, preaching the Gospel. His life was several times in danger, firearms being used to frighten him and compel him to give up his ministry. Hardships and persecutions, calumnies and acts of violence left him undaunted; they fortified the heart which had placed its full trust and confidence into the hands of the Divine Providence.

The Presbyterian Church of Canada decided at that time to further the cause of evangelization and invited Father Chiniquy to come to Montreal and give a series of conferences in one of the large churches of the city. Always ready to serve God, Chiniquy accepted. His coming angered his former friends and a strong opposition was organized to prevent him speaking in public. In spite of open threats, Chiniquy decided fearlessly to commence the work he had been called for. The Craig Street church where he preached every evening was too small to contain friends and foes. The story of those meetings is instructive and illuminating. It shows clearly the attitude of the Church when she tries to prevent free speech and when she wants to close the mouth of those who oppose her. An ocular witness, the Rev. Dr. Campbell, has given a most interesting graphic

recital of the disturbances which occurred at the time. The writer will let Dr. Campbell tell his story:

“The object of the struggle was freedom to preach the Gospel to French-Canadians. In response to the committee’s desire and promise of substantial help and defence, Father Chiniquy came to Montreal on the 22nd of January, 1875, and laboured till the 25th of March. He began his preaching in the Craig Street Church, then under the French-Canadian Missionary Society. It could not hold the crowds that came to hear him, for the committee advertised him by posters all over the city, and the Craig Street people were unable to give the venerable missionary the protection we guaranteed him. The church windows were smashed, and preacher and congregation stoned out of the building. Other churches farther removed from the French element were asked for the use of their buildings, but their managing boards, fearing violence, declined to grant them.

“Then it was that the office bearers of Coté Street church, the nearest among Canada Presbyterian churches to the French quarter, ventured into the breach and welcomed the apostle of French-Canadian Protestantism. The Protestant press was aroused; the city police placed in requisition; a corps of 300 able-bodied Protestant sympathizers, numbering in their ranks many brave men whose names it would be a privilege to mention, did space permit, occupied the basement as a reserve force . . .

“Three large sleighs formed the escort of the apostle. The first, full of armed men, broke the way; the second contained Father Chiniquy, Principal McVicar, the writer and occasionally such aids as Professor Coussirat, Mr.

Doudiet, and Mr. Tanner, together with a complement of Protestant defenders; the last was like the first, and its object was to guard against an attack from the rear. . . .

“Others who stood by the brave Father in the pulpit were the Rev. Dr. Burns and the Rev. Mr. Lafleur. . . . The congregation filled the whole of the large church to overflowing, and consisted mostly of respectable men eager to learn the truth. There were occasional interruptions, but so well did the ushers and guards do their duty that offenders were speedily handed over to the police and the magistrate, to have justice meted out to them.

The apparent calm led the stalwart defenders of Father Chiniquy to believe that all danger was past and one night the preacher was left alone and deprived of the help of his friends. Soon had the rough element cognizance of the fact and rowdyism had a free hand. The mob broke through the imperfect guard and assaulted the pulpit. The old apostle had to save his life by flight through a back door and getting over a brick wall.

“And,” adds the Rev. Dr. Campbell, “next morning the news of the outrage was all over the city, and young active men everywhere laid their heads together and looked out serviceable weapons. In the evening Father Chiniquy’s escort of the sleighs was at the church shortly before eight, and the 300 were there to meet it, while a strong detachment of police guarded the doors.

“The veteran surpassed himself that night, and at the close of his address was preparing to withdraw, when a tumult arose outside. A large body of French-Canadian students, and others well-inspired, made an assault upon the building to carry it by storm, as they had done the

night before, when suddenly a new army made its appearance. Twelve hundred British volunteers in everyday dress charged up the street. There was a crash and a brief scuffle, work for the French doctors, and then a hasty retreat. The battle of liberty was fought and won. The twelve hundred deprived the 300 of their privilege of home escorting for that night; all were eager to see the gallant champion of the faith. Since then the French-Canadian Protestant has as much right to speak in Montreal as the Archbishop. Let us not forget how that right was gained."

Alas! the Rev. Dr. Campbell was then taking too much for granted; the experiences of the Rev. Alex. Mage, D.D., in the year 1905, in this same city of Montreal, demonstrate fully that if a battle had been won, a full victory was not yet assured. Yet the labours of Father Chiniquy had not been vain. For many they had been an eye-opener. It may be "difficult to give an adequate impression of the arduous labours of Mr. Chiniquy, while night and day seeking the salvation of his countrymen," but during the two months that he was in Montreal, Principal McVicar reports that: "he delivered 27 public addresses in French to audiences averaging about 800 each; so that many thousands of French-Canadian Roman Catholics heard the Gospel from his lips, and thus a work was accomplished which would require years, even by several missionaries going from house to house. He delivered, also, thirteen addresses in English to audiences averaging about 1,000, besides many private meetings which he held with converts and others. In addition to these public labours, he conversed with about 900 inquirers,

more than half of whom were led to see and acknowledge the errors of Romanism. The total number of converts already gathered is over 300. . . . On the 24th of March, these converts and their friends held a social meeting in the lecture-room of Coté Street church, to which about 700 persons were admitted by ticket. Prof. Coussirat presided. Resolutions were proposed, ably spoken to and unanimously adopted by the converts, expressive of their renunciation of Romish errors, and their attachment to the Gospel and the freedom which it secures."

Father Chiniquy visited St. Pie, St. Hyacinthe, Roxton Falls, Acton and many other places. Persecutions and threats followed him and his life was many times in danger. One day he was invited by a *habitant* of St. J. who, in the name of the people of the village, invited him to come with him and deliver an address. Chiniquy had already accepted and was preparing to leave with the man, when Pastor Bruneau, who was present, fearing a trap, offered to accompany the party. The messenger, who for reasons of his own did not want two men, replied that the thing was impossible, his sleigh being too small to accommodate a party of three. Bruneau insisted and said that he would manage to stand on the back board of the sleigh. The man obstinately refused the arrangement. This settled the matter and Father Chiniquy did not go. A few days later it was learned that, at the entrance of a wood that was to be crossed by the sleigh, an ambush had been prepared in order to murder Father Chiniquy.

In 1899, after a fruitful ministry, Father Chiniquy

finished his long career, at the age of ninety, dying as he had lived, faithful to His Master, even unto death. More than a thousand people followed his mortal remains to their last resting place. "Through his death," wrote his personal friend, Pastor R. P. Duclos, "like all witnesses of Christ, he has entered not only into peace, but into Glory. That Glory will last like the sacred cause which it has illuminated. It will last on earth as long as Canadian people live. It will develop with the destinies of that people in their growing life, or, better still, with the destinies of the Gospel, the law of which is to spread near and far until it has been preached to all creatures here below, until there be established on earth through its virtues, the Kingdom of Heaven, the city of Justice, of Love and Liberty."

If the reader wishes to know more about the life, the work and the influence of that French-Canadian apostle, let him read Father Chiniquy's books: *Fifty Years in the Church of Rome*, and *Forty Years in the Church of Christ*. He will then know why there is a French problem in the religious life of the Province of Quebec, and why the solution of the problem should be eagerly sought and found.

C.—PASTOR MAGE BREAKS A LANCE FOR THE SAKE OF RELIGIOUS FREEDOM

In his direct appeal to the people, Father Chiniquy has shown the possibility of reaching minds and hearts who otherwise would have never heard the message of the Gospel. In 1905, the Presbyterian Church tried to experiment once more along the line Father Chiniquy had

followed, and engaged to that effect the services of the Rev. Alex. Mage, M.A., D.D.

Pastor Mage had been brought to Canada the previous year by the Methodist Church and he had served during a full session as Headmaster of the Boys' Department of the Westmount French Methodist Institute. He had proved to be a man of sound intellect, a born lecturer and a clever writer.

Pastor Mage was invited to do evangelistic work in a concert hall in the eastern part of the city. The opposition raised by the work of the eloquent preacher manifested itself violently and the police had to be called for the protection of the missionary. *Le Canada*, one of the French daily papers of Montreal, reported on one of the meetings as follows: ". . . At about nine, a band of turbulent young men penetrated noisily into the hall. Mr. Mage had just begun speaking before an attentive audience. The new-comers, students of Laval University, numbering about 150, started shouting wildly, throwing eggs and other projectiles at the head of the unfortunate lecturer. . . . In the meanwhile the crowd that had remained outside had reached a state of frenzy and commenced to perform acts of vandalism, smashing an iron fence in front of the edifice and throwing missiles at the house building. Firearms were also used.

"The guardians of the peace were unable to control the delirious mob and reserves from three police stations had to be called in order to disperse the crowd and re-establish order. Constable Knucle had one of his eyes burnt by the content of a bottle thrown against the wall near which he stood.

"The police did not think proper to effect any arrests."

And that happened in the year of grace 1905, in the metropolis of Canada, in a free country, and the cause, the preaching of the Gospel.

It must be borne in mind that the description of *Le Canada* does not give an adequate or complete report of the violence used by the mob. It is but a newspaper cutting on one of the incidents that occurred at the time.

Such was the commotion caused by that special incident that the Honourable Judge Mathieu, dean of the law faculty of the University, thought it wise to address a reprimand to the students who caused the trouble. *La Presse* of Montreal reported his words as follows: ". . . . As I am your friend," said in substance the Hon. Judge Mathieu, "I have to tell you things that will sound disagreeable to your ears. I regret that you thought it your duty, you, French-Canadian students, living under the shadow of the British flag, to prevent a lecturer to express freely his ideas.

"Gentlemen, do not forget this, there exist civil rights. In a civilized country, everyone has the right to act and speak as it pleases him, provided his actions and works do not offend established laws.

"Mr. Mage had the right in this free country to express freely his thoughts, liberty in matter of religion being recognized by the laws of the country. You may fight his ideas by superior ones, but neither error nor truth must be fought with damaged fruit and rotten eggs."

But the trouble did not stop. Pastor Duclos writes: "On a Sunday morning, in all the Roman Catholic pulpits of Montreal, a pastoral letter was read. That

letter was published by *La Patrie* on November 19, 1905. It threatened with excommunication every Catholic who would rent a room to lecturer Mage. The priest of St. L. profited by the occasion to incite young men to rid themselves of the hall and the lecturer. His advice was followed and on the following Monday, in full daylight, a mob of ragamuffins, under the eyes of an approving crowd of people, broke open the doors of the hall, smashed the organ and the stove, pillaged the books and disappeared without being interfered with."

Following that new act of vandalism no one would consent to rent a hall to the lecturer and the work had to be given up, but, said Dr. Coussirat: "We owe to the work commenced by Mr. Mage, a revival in our morning and evening services at *l'Eglise St. Jean*."

In the meanwhile minds had been seriously moved and a polemic was started in many newspapers, some of the facts being wilfully distorted. To one, a Toronto paper which had praised the religion of Roman Catholics and declared Protestant missions useless, the Rev. A. L. Therrien, D.D., replied: "If Roman Catholics are so well learned in the truths of the Gospel, as the article seems to indicate, and if their chances of salvation are as good as those of Protestants, why in the name of common sense, the editor of the and the two hundred millions of Protestants throughout the world, are keeping themselves separated from Mother Church, and do they so uselessly and wickedly perpetuate that scandalous schism in the Christian Church? If Romanism is good enough for the Romans, is it not equally good for Protestants? And more so, according to that strange

reasoning, the Reformation of the XVIth Century has not only been an immense stupidity, but the blackest crime against religion and society."

And thus that particular means of reaching the mind of the people had to be given up. Once more the Church had succeeded in crushing liberty. Pastor Mage left Montreal to accept the pastorate of the church of Lowell, Mass., then of Springfield in the same State, and later on of McDonald, Pa. After serving as a chaplain during the Great War, Pastor Mage was sent to Paris by the American Board of Missions of the Methodist Episcopal Church. He is now working under the direction of the same Board in the University centre of Grenoble, France.

CHAPTER VI

The Work of the Salvation Army in the Field of French Evangelism

LIKE John Wesley, General William Booth had the world for his parish. Having opened work in Canada, he soon recognized the necessity and importance of taking a share in the preaching of the Gospel to French-Canadians. Some forty years ago, he ordered that a French Corps be opened in Montreal. Difficulties were many, opposition was deep, but Adjutant Rioux, who had assumed the responsibility of the work, was a woman of perseverance. Broken in health through overwork she had to give up after a few years of faithful service, and Commandant Robert, an officer of wide experience, took her place, giving herself fully to her new task. In 1897, help was sent to her from France and young Lieutenant Noémie Cabrit landed on the shores of the St. Lawrence on a beautiful summer day. A few months later, Commandant Robert compelled by ill-health to return to her native country of Switzerland, the young officer had to assume full charge. Noémie Cabrit was born at St. Jean du Gard, a little village in the region of Cevennes, which has given many Huguenot martyrs to the cause of liberty of conscience. Of Huguenot stock herself, the young missionary had been converted at an early age through the instrumentality of the Salvation Army. A volunteer having been asked for Canada, Noémie Cabrit answered the call, fully persuaded that it was from God.

The life of Noémie Cabrit has been one of faithful apostolate. One of God's saints, she gave her services freely and fully, and during the twenty-six years that she was at the helm of the French Corps of the Salvation Army in Montreal she was a blessed instrument in the hands of God to bring hundreds of souls to the foot of the Cross and to a knowledge of the Gospel of Salvation.

Thirty years ago the life of a woman missionary was not one of ease. The Salvation Army, at that time, was meeting with strong opposition in Montreal. Officers and soldiers were arrested and jailed, blows were given freely to them and one had died as results of injuries received in an open-air meeting, yet the young officer, who was a brave woman, was not afraid. Undaunted, almost alone in her special work, she courageously met opposition with faith. Night after night she went through the worst parts of the city, where her message was the most needed, holding open-air meetings, singing, preaching, praying. Her life was threatened several times, blows poured upon her, but she remained firm and kept high the red and yellow flag of the Salvation Army, and also the Standard of her beloved Master and Saviour, the Lord Jesus Christ. Her courage, her perseverance, her faith were such that finally police officials learned to respect her and then accorded her full protection. In the meanwhile her social work had placed her in such prominence that even those who had been the most bitterly opposed to her began to appreciate her ministry of service and learned to revere that woman who at all times, by rain or sunshine, night or day, was on her way to succour the miserable, help a poor unfortunate girl deep down in the

ways of sin, lift up from the mire of intemperance or debauch the father of a family of small children, encourage a downcast mother, save a prodigal son from a life of sin, and like a guardian angel perform many acts of kindness and charity. The Adjutant, as she was then called and known, had found a warm place in the hearts of all, Protestants or Catholics, Jews or unbelievers; her ministry was not confined to a denomination or a religion, it was a free gift to all those who needed it.

When the Salvation Army erected suitable barracks for the French Corps, on City Hall Street, the hall filled up every night with crowds eager to listen to the message of salvation. But the success of the work of the missionary was still more plainly visible in her open-air work where, at times, more than two or three hundred people gathered to listen reverently to her simple message. Numerous are those who found there peace and pardon with the beginning of a new life, and the history of some of those cases, that for the most part have been genuine cases of true conversion, reads like fiction. Truly the whole life of the Adjutant reads like a novel, and had Harold Begbie lived in Canada, he would have found ample material to write the story of another *Angel Adjutant*.

Twenty-six years of open-air work, selling *War Crys* in cafés, visiting the poor and the sick, preaching and singing, broke the solid health of Field Major Noémie Cabrit and one of the most terrible diseases of our time found a ready prey in a constitution weakened by years of continual service. With a broken heart the Major had to

ask for a furlough in order to return to sunny France where she could regain strength and health.

Her farewell meeting, held in the central barracks of the Salvation Army in Montreal, was a powerful manifestation of the love the missionary had awakened in all hearts. All the French Protestant pastors of the city were present on the platform and gave a glowing testimonial of their admiration and esteem for their companion at arms. The hall was packed with converts, Salvation Army soldiers and officers, friends, Protestant and Roman Catholic. When Major Cabrit stood up to thank those who had come to say farewell to her, a hushed silence filled the large hall, as all those present, in looking at the wan and thin face of the missionary, suddenly realized that it was to be indeed a real good-bye, or rather an *au revoir* in the land where there shall be no more parting, no sorrows, no illnesses but peace and joy for all eternity. The ravages of sickness were so visible that tears were rolling down freely from the eyes of those present and an intense feeling of emotion was filling all hearts.

A few days after Major Cabrit left to go back to her small village far away in the mountains of Southern France, where some weeks later the faithful officer was promoted to a higher rank in the Army of the Servants of the Lord.

Major Cabrit has left more than the souvenir of her name in Canada, she has left souls that have been uplifted from darkness into light, men and women who have joyfully seen the burden of their sins roll away and are now praising God because He sent to Canada a humble and

modest woman filled up with faith, courage and endurance, a real Soldier of the Cross who helped them to find God.

The Salvation Army is greatly respected now in Montreal. This is due, in great part, to the earnestness and faithfulness of the life work of Major Noémie Cabrit. Adjutant Berger and wife took her place, but owing to the ill-health of Mrs. Berger, both returned to France at the beginning of December, 1926.

* * * * *

The reader has been informed that he is not reading a complete history of French Protestantism in Canada, but a series of sketches or tableaux. Naturally much has been left unsaid, either for lack of space or lack of documents. Some mission fields have not been mentioned, some missionaries have not been named; their place on the checker board of the battle of light against darkness is none the less important. Moreover the writer has confined his remarks to field work in the Province of Quebec, although an interesting report might have been written on the work started in the city of Winnipeg by Pastor William Chodat, who is leading there a strong congregation to victory. Mention could have been made also of the work done in the far West by Pastor J. E. Duclos, at Bonnyville, in the Province of Alberta.

No history of French Protestantism could be complete without a detailed survey of the mission churches which have been and are still playing a leading rôle in different States of the great American Republic, at Lowell, Manchaug, New Bedford, Worcester, Boston, Lawrence, Springfield, Pittsfield, Lennox, Housatonic, Salem, in the

State of Massachusetts; at Providence, Woonsocket, Rhode Island; Torrington, Connecticut; Manchester, New Hampshire; Waterville, Maine; New York, Woodhaven, Weehawken, La Rochelle in New York State; Chicago, Serena, Illinois; Woolstock, Iowa; Philadelphia, Charleroi, Tarentum, McDonald, Pennsylvania; Valdese, North Carolina; New Orleans, Louisiana; Los Angeles, California. Men like Grandlienard and Paul Elsesser of New York, Lador of Woodhaven, René Elsesser of Pittsfield, E. Revel of Woonsocket, Palissoul of Manchester, A. Devos of McDonald, Allais and Bois of Chicago have been pillars of strength and great living forces in the work of French Evangelization.

PART FOUR

The Helpers

In which the Reader is told of:

The Trials, Hardships and Tribulations endured by the Wandering Helpers, also called *Colporteurs*, and the Results of the Work of those modest but faithful Toilers;

A Messenger of Good Cheer which has brightened many French-Canadian Homes;

The Work accomplished by Protestant Churches in the field of Education among French-Canadians;

Some personal Reminiscences of the Writer.

CHAPTER I

Wandering Helpers at Work: The Colporteurs

LARGE, and even small trees, do not spring up from the earth loaded with branches, foliage and fruit. Nature is most painstaking. She takes a small seed, buries it in the soil for a period of rest and preparation and then on a spring day a tiny blade breaks up the ground and slowly grows until it has reached full maturity. It is vain to try to drive nature onward, she bides her time, it is vain to try to keep her back. Provided the seed is not destroyed by insect or nipped by frost, it will break its way through, push forward, make itself a way. And thus by the means of a small seed will Nature give to time and seasons beauties of her own making.

God is working in the same way, mysteriously, concealing His operations under an imperceptible succession of events, but His hands never tire and their movements are never aimless. God may disappoint the calculations of men, but His wisdom is infinite and His faithfulness is boundless. Human vision is dim, His is clear. In all His ways He gives men the assurance that in His guidance of human efforts, He lets them see a trail of design in whatever direction they may have followed. The Providence that watches over the affairs of men, works out of their actions, out of their mistakes—at times—a healthier issue than could have been accomplished by their wisest forethought and, in God's works, man finds a beautiful

harmony which uplifts his soul, transforms his life and leads him to Christ.

The hand of God in the work of French evangelization in Canada has been and is still plainly visible to him who knows how to look and see. In his impatience of seeing great things—as well as in his selfish human way of weighing the value of souls with dollars and cents—man murmurs, grumbles and criticizes what he may not understand. He forgets that the wheels of the Lord's mill are grinding slowly—but none the less surely. In God's hands the Bible has been a seed and He has sown that seed noiselessly, without the blowing of trumpets, using modest labourers to do His work, but labourers who without any hope of glory in this world, have toiled earnestly and faithfully without even knowing whether the seed they had been commissioned to sow had fallen on bare rock or rich soil. But the Master knew, was it not sufficient?

Honour to those wandering missionaries, itinerant preachers of the Word, otherwise called *Colporteurs*, who have been given the special mission to distribute the Scriptures from house to house, from village to village, tramping, tramping along to save souls for the greatest glory of God. For most of them the work has been an apostolate and many a soul, many a household, many a community, owe their knowledge of Christ as a personal Saviour to those modest but valuable servants of the Lord. French Protestantism in Canada owes to them a debt of gratitude. "*Oh, that men would praise him for his goodness and for his wonderful works to the children of men!*"

The labours of *colporteurs* have been fruitful and the fruit has been brought forth by the Lord in His own chosen time. Through the humble efforts of those men who endured criticism, hardships, persecutions, the Bible has found its way into many French-Canadian homes and those homes have been blessed and have often become beacons of light. As Boardman said: "Give the Bible the place in your family to which it is entitled, and then through the unsearchable riches of Christ, many a household among you may hereafter realize that most blessed consummation and appear a whole family in heaven." It is what *colporteurs* have done, they have given the Bible to many a household, and their labours have not been in vain. Let the reader listen to what the Rev. A. L. Therrien, D.D., said in his address delivered at the eightieth anniversary of the Montreal Bible Society, on January 31, 1901: "When the sainted Henrietta Feller and Louis Roussy left their beautiful country of Switzerland for the shores of the St. Lawrence River and turned their divinely guided steps towards the old historical parish of Lacadie, their marvelous success in that place was largely due to a Bible which had preceded them. In a humble farmer's home, the blessed book for two years had been waiting the missionaries' arrival, and in a log hut wherein the light of that Bible had already shone was started Feller Institute, which has already educated over four thousand young French-Canadians in things secular and divine, and which, with other institutions of that kind, has been and is still a centre of light radiating throughout the whole continent.

"When the same missionaries found their way in

the old parish of St. Pie and the neighbouring township of Milton, where through their work hundreds of precious souls were brought to the knowledge of the Truth, and where two evangelical churches now exist, they, again, were preceded by a Bible which had prepared many hearts to receive them.

“The beginning of the Sabrevois mission, whose record is also most glorious, was largely due again to the presence of a Bible which had found its way into a family distinguished for its respectability, which for fifty years has given to the old and noble Church of England four of its faithful ministers.

“. . . . A young man came into the possession of a Bible. He loaned it to an intelligent French-Canadian, who read it day and night. He and his numerous family were soon after converted to Christ and two hundred and seventy-five persons are known to have been brought to the Light through the influence of that Bible. And it was only three weeks ago that I had the privilege of attending the dedication of a fine chapel built on the land owned, in his lifetime, by that same farmer, and in which now worships a regularly organized Evangelical church.”

To this the following instances can be added. At the beginning of the 19th century, Louis Auger, a French-Canadian in the employ of the Great Northern Company, was given a Bible by one of his employers. The descendants of Auger have given to French Protestantism in Canada and in the United States, highly respectable citizens and members of French churches. One of them was for many years a member of the Quebec Legislature,

another is at present a well-known professor in a large American University.

A Bible given to Antoine Duclos of St. Pie, by *Colporteur* Beaudin, brought the man to the knowledge of the Gospel. Duclos was a justice of the peace, his son became a minister of the Gospel, his grandsons are occupying high situations in the Dominion: Judge Charles Duclos is a well-known figure on the Montreal Bench and was at a time Mayor of the city of Westmount. Lawyer Arnold Duclos, of Ottawa, is a light in the legal circle of the capital. A granddaughter is the wife of the Rev. Alex. Mage, M.A., D.D., of Grenoble, France, and a great-grandson, Major A. Duclos, acquired a high reputation for distinguished services during the great war.

A Bible given by a young man to his mother, and a New Testament given by M. Roussy to a farmer were the blessed instruments which brought the light to one of the eastern townships settlements. It was during the beautiful religious movement that lasted from 1835 to 1845 and during which French Protestantism in Canada gave a true demonstration of the moral and spiritual changes that a knowledge of the Truth brings into the hearts of individuals and in the life of communities.

And again, a Bible distributed by a *colporteur* was the starting point of the founding of the St. Theodore d'Acton and Bethany mission. "Through the means of that Bible," wrote the Rev. W. T. Halpenny in the *Christian Guardian* of April, 1907, "three heads of families, Lemoine, Phenix and Petit, were prepared to receive the message brought by the missionary, Rev. Ed. de Gruchy.

They were followed by their families and so the nucleus of a permanent mission was soon formed."

The same story can be repeated for the St. Jovite mission founded some forty years ago. Buying a Bible that he could not read, farmer Legault learned to read in order to study for himself the book he had bought. Soon he accepted the message contained in the book and when a missionary arrived a little flock was ready to listen and follow the lead.

The family of Pastor Boucher, now a minister of the Gospel at St. Hyacinthe, one of the most thriving towns in the eastern townships, was also brought to Christ by a Bible given to one of the family by a *colporteur*.

Some sixty years ago, a *colporteur* stopped in the middle of the day at the door of a little farmhouse, somewhere in the backwoods. A family of ten was living there. The father and mother, still young, had cleared some land and were cultivating the soil, happy in the quietness of the wilderness that surrounded them. A visitor was such a rare thing that the man was invited to stop at the house for a few days. Grateful to the Lord for such an opportunity and blessed occasion of delivering his message the *colporteur* accepted the invitation and spoke to his host and his wife of Jesus and his love. He was listened to with great attention and it was not long before the Gospel had done its work. After the departure of the missionary, the young father left his farm, for a few days, in the hands of his capable wife and went some distance to visit his father and an elder brother. He had taken with him one of the books left by the *colporteur*.

He told his people of the joy and the peace he and his wife had discovered in reading the Gospel, and so eager was the new messenger that his father and brother accepted Christ and attached themselves to a Protestant congregation of the neighbourhood. And thus the Grande Ligne mission gathered a new family into the fold. To-day, many of the descendants of that family occupy places of leadership among the workers in French Protestantism.

Converts following the reading of the Bible have not always had plain sailing. When they heard of such, the local priests have often been ready to interfere and threaten if their admonitions were not listened to. The following story told by *Colporteur* Lariviere is rather illuminating on that point. "Between fifty and sixty years ago, in the early days of colportage, there lived at St. Bruno, near Montreal, a family by name of Lariviere. One day a *colporteur* passed through the locality, and as it was the first time any one had come selling Bibles, he succeeded in leaving a copy at almost every house. Among others who purchased the precious book was Mr. Lariviere, my grandfather.

"The parish priest soon heard what had happened, and at once visited the people, telling them that the man who sold the books was an impostor, and the books were bad. Many of the Bibles were burnt.

"The priest also called on my grandfather and said: 'Mr. Lariviere, that book you have, which you bought from that wicked man, is bad. You had better burn it immediately.' My grandfather was quite willing to obey the priest, but wanted the book explained. 'Read me the

worst passages in the book, and, if it is bad, I shall burn it.' my grandfather replied to the priest's request that the book be burned. The priest then began to turn over the pages, but without reading. Again he said to my grandfather: 'It is a bad book, you must burn it now.' But my grandfather was not satisfied with these demands without reason, and told the priest he would not burn the book. He kept his word and began to read the Bible. Little by little, as he read, its truth became impressed upon his mind, and in the end through the Bible he had spiritual liberty." And thus the Lariviere family became a pillar of life. A son and a grandson of old farmer Lariviere are now ordained ministers of the Gospel.

French Protestantism in Canada owes a great deal of its success to *colporteurs*. Most of them have been men of a great faith and of great endurance, guided in their wanderings by an earnest passion for souls. They have been, as a rule, humble men whose sole ambition was to work in all simplicity and fidelity for the Master. No missionaries in the work met with greater hardships, opposition and persecution. The written descriptions left by individual *colporteurs* are few. They were men of action and they had little time of leisure to record the history of their joys and tribulations. The little we possess shows that generally they were not always received with much cordiality either in villages or more particularly in isolated farms where a lonely and hard life had rendered the people ignorant and suspicious of their fellow men. They were often driven away with brutality and a torrent of invectives or blasphemies, and often they

had to consider themselves lucky when the farm hounds were not sent after them to hurry their tired gait.

Their first care in passing through a new community was to win the good will of the people, to find a small circle of listeners and try to eradicate some of the prejudiced notions spread about them, one of which especially being that they were nothing but the devil or one of his chosen agents. They needed to possess a large measure of good nature and an unalterable patience in order to accept without murmur the many kinds of vexations and humiliations they were subjected to. *Colporteur* Daignault, who spent his long life in colportage work, was widely known for his genial and kind smiling face and his amiable way of persuading his hearers. His tact, his patience, his benignity were proverbial. Wary of controversial and dogmatic discussions he avoided all subjects that might have offended any one. It is recorded that such was his good nature and his gentle way of persuasion that he never came into conflict with any man—even the most prejudiced—in his exposition of Bible truths and yet he won a large number of people to Christ. He was, in his humble avocation, a keen student of human nature and in many occasions turned angry mobs into peaceful and attentive gatherings. He was one of the most successful men in the field of colportage, which truly was for him a real vocation.

Colporteurs, at times, had to be quick witted so as to put to their profit all favourable or unfavourable occasions; they had to be fearless so as to hold their own in difficult or dangerous situations. Happy were they when, after many difficulties which often taxed to their full their

energy and their endurance, they succeeded in implanting themselves in a place which they might use as a centre of action and of labour! Happy were they when doors were opened to them and when they could gather in a house a few hearers to tell them about Christ Jesus! Happy were they when after having accomplished their task, they could witness the germinating of the seed they had sown! This happiness was rarely in store for them. A seed takes time to transform itself into a healthy plant, especially when it is not watered and cared for, as was the case generally in the work done by *colporteurs*, but if the joy was not theirs to gather the fruit, they were conscious that, as Heralds of the King, they had faithfully announced the message of the good news of salvation and that, in due season, the Lord of the Harvest would reap where they had sown. But happy were they more especially when, after a long journey of labour and of tramping along rough and dreary roads, they were assured of a bed, or of a corner somewhere in a barn or a stable, where they could rest their tired limbs and regain the necessary strength for the morrow's duty. The experience that happened to one of those wandering preachers in the early time of the history of the work is rather typical and merits to be related.

The man had been travelling on the hard, frozen roads of a backwood settlement in the early winter days, in a neighbourhood widely known for the ignorance and fanaticism of its inhabitants. After a long, long, tramp, hungry, suffering from cold and fatigue, the *colporteur* knocked at the door of a farmhouse. The mistress of the house who at the first inspection had recognized the class

of travelers the man belonged to, told him in a rough manner: "There is no room here for such cattle as you; move along and be quick about it." That harsh refusal went to the heart of the man and a feeling of depression and discouragement filled his soul. It was late in the evening, there was no public lodging place in the vicinity, no other farm in sight, and the wandering preacher, who had eaten nothing since he had started on the road in the early morning, faced the dark prospect of spending a bitter cold night somewhere in a nearby field. Tired, dejected, despondent, he sat on a rough bench near the farm entrance and buried his head in his hands, thinking of the sadness of his position. Inwardly a mental prayer left his heart and ascended to the throne of the Father of all mercies. Soon he heard a whisper, a voice that seemed to come from nowhere but which told him: "Fear not, I am with thee." Peace, confidence, trust filled his soul and he lifted his head. The dark shadows had lengthened and a complete silence reigned all around. The man arose and baring his head, he began to sing one of his favourite hymns which often had poured blessings in his tired heart and body.

Quand sur mes pas, je trouve la douleur,
C'est en ton sein que je verse mes peines;
Et d'un regard aussitôt tu ramènes
Et la lumière et le calme en mon cœur.

Oh! quand viendra cette heure que j'attends
Où de Sion je franchirai les portes!
Où des élus les heureuses cohortes
Me recevront en leurs glorieux rangs!

Oui, peu de temps tu me retiens encore,
 O mon Sauveur; dans l'exile de la terre
 Tu vas briser mes liens de poussière
 Et vers les cieux je prendrai mon essor!*

It is a known fact that French-Canadians are by instinct musically endowed, they always listen with pleasure to a song and they delight in taking part in one when chance is given to them. The *colporteur* had a deep, rich and melodious voice. He had not finished singing the hymn when the door opened and the woman, who had so roughly closed it a moment before, surrounded with her children and her servants, stood listening attentively. The power of music had worked its charm and had produced a happy change in the mood and in the heart of the *Habitant* woman. The *colporteur* was invited in and a place was found for him around the table, where an appetizing meal was already set. After partaking of the meal he was invited to sing another song. Needless to say the man made large use of the opportunity the Lord had given him. He sang and then read a portion of the Word of God. Before retiring for the night he knelt down with

*When in my earthly pilgrimage, pain is my lot,
 In thy bosom I pour my sorrows;
 Then immediately with a look thou bringest back,
 And light and calm in my heart.

Oh! when will come the hour I am waiting for?
 When of Zion I shall cross the gates
 Where the happy cohorts of the redeemed
 Will receive me in their glorious ranks?

Yes, a little while longer Thou keepest me,
 O my Saviour, in exile here on earth;
 Soon Thou wilt break my dusty bonds,
 And towards Heaven I shall take my flight.

his host and her family and asked the Lord of all to bless her and her children. Tears of gratefulness were bathing the cheeks of the woman who thus thanked the Lord who had brought her, through his messenger, an unknown message and a new life. And the *colporteur*, when alone, under the loft where a bed had been prepared for him, once more thanked the Lord for his tender mercies.

The efforts of *colporteurs*, true itinerant missionaries, have not always been recognized and appreciated to their full value, and yet they have been true pioneers of the Gospel. They have broken the soil, ploughed the ground, sown the seed and opened the way for the missionaries that were to follow them. Without getting the glory of the apostolate, they have been the sharpshooters who have rendered possible the advance of the regular troops and as such they have often been exposed to danger. They advanced single handed often amidst hostile populations.

* * * * *

As early as 1795, two Frenchmen selling Bibles in Lower Canada were compelled through the activities of the priesthood to withdraw from the field. As it was said, Madame Feller and Louis Roussy coming under the displeasure of the local clergy had to endure persecution. The life of Dr. Coté was in danger at St. Pie and Marieville; so was the life of the Tanners at St. Therese and of Pastor Vernon at Joliette. Father Chiniquy had to be protected by a heavy bodyguard of 300 young men after his church had been assaulted by a devilish mob. The Rev. Alex. Mage was mobbed, his mission hall was pillaged, Salvation Army officers were jailed, and in the

Mile End section of Montreal their hall had to be defended by a cordon of police whilst the lives of the officers, on their way from and back, had to be protected by an organized band of Protestant young men gathered for the purpose from different Protestant churches. Even this did not prevent Major Moore returning home one night with a smashed face and a broken nose. The Rev. W. T. Halpenny and the writer had to endure in their open-air work a baptism of stones and rotten apples, whilst one of their lady helpers was badly wounded on the face by one of the missiles during the course of a stormy Sunday afternoon. And what about converts who through boycott and persecutions of every kind have been driven away from the land of their birth to find shelter, peace and liberty in a neighbouring and friendly nation.

And in the meanwhile, French *colporteurs* and French missionaries are fighting the battle to defend not only their liberty, but also the liberties of French Protestantism. In that fight *colporteurs* especially have had to bear the brunt of the fight. Traveling alone, unprotected in places where their coming was heralded as if they were angels of darkness, their life has been far from being a pleasant one. But what do respectable and peace-abiding people care about that? *Colporteur* Beaudin, in the employ of the Bible Society at Quebec, a man especially endowed for the work and whose fidelity was rewarded by the entering into the Kingdom of God of many souls, had his life threatened many times. One day he disappeared and his body was found in a mutilated state, under cover, in a wood. The rumour spread that he had been murdered by a fanatic who later proved

himself to be a professional ruffian and who paid with his life, on the gallows, for some of the crimes he had committed.

When Principal Bourgouin of the Pointe aux Trembles schools started his career as a missionary *colporteur*, he was commissioned to distribute portions of the Scriptures in and around the city of Quebec. One day, passing on the plains of Abraham, he was recognized by three Irish Catholics, who had decided to rid the country of the young man. They assaulted him, kicking him all over the face and body. The young man was in a sore plight, bleeding freely, when the timely arrival of a Protestant of the name of Guky, a strongly-built man, put the three brave Irishmen to flight.

Again at Quebec, another *colporteur*, Vernon, was nearly stoned to death. He escaped his assailants with the greatest difficulty. The life of *Colporteur* Vessot was threatened many times. In the town of Joliette, which was one of his particular haunts, he had roused the ire of some of the fanatics of the place who decided to rid the place of the man once and for all time. To reach his abode *Colporteur* Vessot had to cross a bridge over the Assumption River. The leaders of the mob thought that the best way to accomplish their design would be to throw the man into the river and drown him. One day, as soon as he reached the bridge, he was seized by his brave opponents, who were one hundred to one, and he would have been thrown into the river had not Providence sent at this very moment on the scene of the murderous assault, Mr. J. Joliette, an important personage of the village, who

succeeded in saving the life of the missionary by taking him out of the hands of his tormentors.

Joseph Gendreau, a distinguished *colporteur* experienced many persecutions. His interest in the souls of his former co-religionists led him to sacrifice time, sleep, health and money to give them the benefit of the light he had received. He was unassuming and humble by nature, his speech was always kind, considerate, conciliatory, his spirit was genial and sympathetic. At Sorel, one day, he incurred the displeasure of the Catholic population and was falsely accused of disturbing the public peace. He was arrested for having quietly talked on the subject of religion in the public park of the place, thus violating a city by-law that had been framed in view of driving the Salvation Army out of the town. Though he was ably defended he was sentenced, and a fine with costs, amounting to twenty dollars, was imposed upon him, with an alternative of thirty days in jail. An appeal was made, but on September 3, 1896, he was rearrested on some technicality and thrown into prison. The Rev. Dr. H. L. Moorehouse reported the fact in a letter addressed to the Editor of the *Montreal Witness*, which was published in that paper. It reads as follows: “. . . On Monday, the 5th of September, I arrived at Sorel to inquire about the arrest of Mr. Gendreau, of which I had learned through the *Witness*. Judge of my amazement when, on arrival, Monday evening, I was told he was in prison, put there by the authorities of Sorel on some technical point in connection with the case—falsely imprisoned—as a leading lawyer of the place believed. Tuesday morning, with the Rev. Mr. Coté, I called on Mr. Gendreau in jail, in the

ordinary felon's cell, his hard bed, straw pillow and scanty covering presenting a most dismal picture. He had slept none during the night. Leaving the prison, I decided that a photograph should be procured of him in his prison. In this I succeeded. It is an impressive object lesson. My blood boiled with indignation at such treatment of a servant of the Lord Jesus Christ."

In commenting upon the arrest and on the final acquittal by Judge Ouimette, before whom the case was tried in appeal, the Rev. A. L. Therrien said: "Brother Gendreau's imprisonment hastened his death and that of his wife, but it also hastened the coming of the day when freedom and truth will be proclaimed effectively throughout the land. Let his name, though humble, be held in sacred remembrance."

The Rev. L. O. F. Coté who was pastor at Sorel, speaking of the same event said: ". . . The chief of police came to my house to inform me that the clergy had determined to get rid of me and mine, therefore I was liable to get killed at any moment, and he added, 'You just give up your work at once.' I simply replied: 'I have great forces behind me—God and the sword of the Spirit, which is the Word of God—and if need be thousands of strong Protestant friends who are ready to die if need be in the defence of the Truth and those who proclaim it. It behooves you to keep quiet.'" He dropped his head, bowed respectfully to me, and silently walked away. A few days later he came back accompanied by the Mayor, and said: 'Anonymous letters have come to us and to the priest informing us that certain ill-natured Catholics intend to mob you and

burn your house. We have come to warn you, that in case of tumult, we could not and *would not protect you and yours.* Six hours are given you in which to leave the city.' I answered: 'Thanks, gentlemen! but God does not tell me to leave Sorel, at once, like a contemptible coward. He says, "Preach the Gospel to every creature." I shall stop here as long as God wants me to do so.' They looked at each other and smiled, the mayor saying: 'We cannot frighten him.'"

Now let the gentle reader remember that this thing did not happen in the sixteenth or seventeenth century in an out-of-the-way village of Spain, Italy or of one of the South American Republics, oh no! but in a thriving town of the Province of Quebec and in the year of grace 1896.

Times are changing, but prejudices are hard to eradicate. The experiences of *Colporteur Anex*, related in *L'Aurore* of December 3, 1926, illustrate the fact. They demonstrate that the nineteenth century may be a period of advanced civilization in some parts of the world, but not particularly in the Province of Quebec. The writer will translate a few quotations for the benefit and the enlightenment of the reader.

"On Monday morning," writes Anex, "going through a certain district in the city of Quebec, a woman told me that the preceding day the parish priest had spoken of the Bibles I had sold to his parishioners. He had told them that all those who had bought any had better come and confess it; that he would not allow any to partake of the holy communion, knowing that they had such a book in their house, that they had either to burn them or to

bring them to him without any delay, because, he said, 'You have committed a grievous sin in reading such a book, which cannot do you any good; destroy it, it is only good to be thrown into your furnace and burnt.' Indeed, such words show plainly that, as a rule, the Church, or at least some of its ministers, do not allow their people to read the Bible, which not only is a closed book for them, but which is labelled, '*a bad book, only good to be burnt and the reading of which is declared a grievous sin.*' "

And Anex continues: "In the month of April, I was sent to L—. The first day of my labour all went well and I sold many copies of the New Testament. The following day, I knocked at the door of a house where I was well received by a man who invited me to enter and sit in his little parlour. I presented him a copy of the New Testament, of the De Sacy's version. He examined it carefully, then looking at me fixedly said: 'That d—d Chiniquy had a Bible, he also, and you think you can foist one upon me, you are mistaken.' And opening the door he put me out unceremoniously." Another day *Colporteur* Anex was stopped on his way by a man who asked to see his goods and his selling permit. The man, who was a constable, examined the permit issued by Judge Choquette and ordered the young man to follow him to the City Hall. There the Mayor's secretary, after having asked many questions, told the young man that he would have to pay fifty dollars for a regular selling permit, and forbade him to sell any more that day, ordering him to present himself before the Mayor on the

following day and then a permit would be issued in his name.

The following day, the *colporteur* met the Mayor, who permitted him to continue his work pending the examination of the case by the Council of Aldermen in the evening. At three o'clock in the afternoon, the young man knocked at a house where a man in the garb of a priest opened the door. He offered one of his books to the clergyman, telling him that it was a New Testament, the Word of God. "The priest," writes *Colporteur Anex*, "took the book, examined it and said in an angry voice: 'You have lied, those are bad books and only good to be thrown into fire. Who permits you to sell such books in the parish?' 'It is the Mayor,' I answered. Then getting more and more out of temper, the priest said: 'What do I care about the Mayor? he is not the Pope. Have you a written permission?' I showed him the written permit signed by Judge Choquette. . . . He then took it, saying: 'You will not see that permit any more.' And in his fit of bad temper he tore it in pieces and threw the pieces at my face in company with a volley of insulting epithets."

But concludes *Colporteur Anex*: "In spite of all this it is encouraging to see that God is working in the heart of the French-Canadians. If many refuse to accept the Word of God, many equally accept it with joy and gladness."

In no other field perhaps, have *colporteurs* exhibited more endurance and brought forth more immediate fruit than among the French in Canada. Those men have generally been humble and modest men, but their

work required talents of a special order. In his *Historical Sketch*, the Rev. Th. Lafleur, LL.D., gives the following interesting details: "In the year 1854, four new parishes were opened to the Gospel, mainly by the labours of two *colporteurs*, whose names and work deserve mention, because they have been among the great labourers in the work. One bore the name of Eloi Roy, and the other Zephirin Patenaude. Both were stalwart and strong, but they resembled each other neither physically nor mentally; and still there was one thing in which they were alike, namely, in fitness for their calling. Those to whom they presented the Gospel were struck with the power of their arguments and seldom, if ever, became irritated at them. They had so much tact, they understood so well the religious ideas and even the superstitions of their own people. They so well knew how to present to them the evangelical truth and to disarm them of their prejudices and hatred against Protestants that they often left friends where they had at first met adversaries. One of them with his fine face, with his easy flow of language, pleased from the first. The other with an air of modesty that seemed ready to accept any kind of reasoning, even insults, harbored under an awkward appearance a very acute mind which knew how to find the weak points, to dislocate a lame, popular argument, to show the falsity of the specious reasoning of Roman Catholic controversy, and in such a pleasant and alert way that oftentimes the adversary would end by smiling on his own defeat."

One of the converts of *Colporteur* Roy was a M. Boucher, Belleville, the editor of a French political journal and Secretary to the Minister of Public Instruction for

the Province of Quebec. While a prisoner during the Rebellion of 1837-38, he had read a Bible which an English Protestant visitor had given him; but imbued with Voltairean ideas, he had been seen throwing the book across the room declaring it was a pack of legends. Some years later, he was visited by *Colporteur* Roy in his private house. Mr. Roy talked to him, the more freely when he saw that his host had already read the Bible, and finally left him after having persuaded him to peruse it once more. On a subsequent call he found him so much changed, that after an interview, prolonged late into the night, he asked him to kneel with him in prayer. The gentleman consented and soon with tears trickling down his cheeks he accepted Christ as a personal Saviour. Received as a member by the local Protestant church he became through his conversion, his piety and his domestic virtues, during the remainder of his lifetime, one of the lights of French Protestantism in the Province of Quebec.

Colporteur Patenaude was a fearless man. Modest and judicious, his zeal to make known the truth was such that oftentimes he got himself into trouble, going boldly in face of opposition and sometimes accompanying anxious enquirers to the house of the priests, who naturally had no liking for him. Dr. Lafleur says that he was many a time maltreated, put in jail for a night, and once in a cold winter night had to stay outdoors all night, because no one would give him shelter. It was in a country parish where the priest had forbidden his people to receive Bible *colporteurs* in their houses.

Patenaude had, a few nights later, a strange experience which illustrates well the fact that God's ways are not

man's ways. Dr. Lafleur relates the story as follows: "Our *colporteur* was going from house to house in the parish of St. D——. It was on a cold, bleak day of February, and as the day wore on he began to ask for shelter for the night, but met with refusal at every door. As a last resort he directed his steps towards a lonely house, some distance from the road. There he found four men smoking around a stove. He did not dare at first to ask lodging for the night, but only permission to warm himself. That was granted, but in a few minutes, as if knowing his occupation, they began to talk on the subject of religion and presently asked him what his ideas were on this and that controverted point. His state of mind may easily be imagined. He was convinced that if he frankly expressed his opinion he would be told to depart, and thus face another cold winter night out of doors, and if he hid the truth within himself his conscience would burn inside as hell fire. For a moment he lifted his soul to God to find strength to bear his testimony faithfully to the truth of the Gospel. He was surprised to find that his words were quietly received without opposition and after a while he mustered courage to ask shelter for the night. One of the men said: 'I shall go home presently, you come with me and I will give you lodging for the night.'

"The man gave him supper, a good warm room, and next morning a good breakfast. On leaving, the *colporteur* thanked him for his hospitality. 'Well,' said the man, 'I must tell you why I have treated you so. It is a strange thing, but two weeks ago, I was suddenly awakened at two o'clock in the night by a striking dream.

I dreamed that a man knocked at my door, and on it being opened to him he came in, drew a small book from his pocket and as he opened that book the house was filled up with light. It struck me so much that I could not sleep the rest of the night. When I saw you come in the other house I recognized you as the man I had seen in my dream and, of course, I felt like befriending you whilst I wished to know more of you.'"

It is said of *Colporteur* Patenaude that he was the instrument in God's hands to bring the torch of the Gospel of Jesus Christ to hundreds of Canadian firesides.

Many of the regular men in the pastorate began their apprenticeship in evangelization doing colportage work. The late Rev. Th. Lafleur, LL.D., who became a powerful and able preacher, started his career as a *colporteur*. The Rev. Narcisse Cyr, the founder of an interesting French Protestant journal, and a clever writer, also took his first lessons as a missionary in his wanderings as a *colporteur*. Pastor Vessot, when doing colportage work, was most original in his methods of action. He was in the habit of choosing a market day for the disposal of his stock of portions of the Scriptures, making of them an attracting display on a stall that he rented or erected for the purpose. When he had sold his wares of a new kind or when a gathering had taken place to examine the books, he suddenly climbed on the stall, which was then transformed into a pulpit from which he expounded the truths that were in his heart. His ways of attracting passers-by and his tact in offering Bibles and tracts were such that he was liked by all those who approached him. All those who stopped to look or listen were not buying,

but there were always some who yielded to the invitation, whilst everybody could go away with a living message ringing in his ears.

The Montreal, Quebec and Ottawa Auxiliaries of the Canadian Bible Society, as well as different denominational bodies, fully conscious of the value of colportage work in French Evangelization, have spent much of their substance in commissioning men to go through the Provinces in Lower Canada in order to carry the Word of God, distribute tracts and preach the word to the *habitants* in isolated farms or settlements. They still believe in the work of those faithful, modest, humble wandering lay preachers who have been able to penetrate regions inaccessible to the regular missionaries.

The name of the *colporteurs* is Legion. A complete record of their work, their efforts, their hardships and more so of the fruit of their labours would be interesting, illuminating and inspiring. Such a record should be written by some authorized pen. It would be a touching tribute to the memory of those humble workers who have worked earnestly and faithfully for the development of French Missionary work and for the Glory of God.

CHAPTER II

A Message of Good Cheer—L'Aurore

FRENCH Protestant journalism has been a great help for missions. Through the press an impression can always be made on the mind of people. A serious religious paper is of great benefit for the advancement of religion. The pioneers of French Evangelization understood early all the good they might draw from such an instrument and they were not slow in using it to the full limit of their financial abilities. Narcisse Cyr, a courageous man, was truly the pioneer of French Protestant journalism in Canada, and during ten years, with his own resources only, he published *Le Semeur*, which has rendered grand service to a most worthy cause. A score of newspapers, weeklies and monthlies were also published at different times. Religious and literary, some of those publications were devoted to general interests, some to denominational work, others to Sunday Schools, but most of them lived a few months or a few years and disappeared for lack of means to carry on. In 1866 there was but one weekly, *Le Moniteur*, published in Canada in the interest of French Evangelization. It was a denominational paper and as it served a very limited constituency, its influence was small. French Protestant journalism was to find at this period the expression of its full usefulness in *L'Aurore*, which was founded then and which has been and is still the official organ of French Protestantism in Canada.

Dr. S. Rondeau, the present editor of *L'Aurore*, has written a few pages on the history and influence of the paper. The following lines are an extract of those: "It was thought that a newspaper founded on a broader evangelical basis would be more useful to the French Protestants and to the Gospel cause. This idea took root in the great mind of a stalwart Protestant, a friend and supporter of French missions, Mr. John Dougall, founder and proprietor of the *Montreal Witness*. . . . There was at that time a French-Canadian who had accepted the Gospel a few years before. Mr. Dougall persuaded him to launch out a French Protestant weekly thoroughly evangelical, as broad as the principles of the Evangelical Alliance, without denominational ties, to be the organ of ALL French Protestants.

"So the weekly, *L'Aurore*, was founded by the man of Mr. Dougall's choice, Mr. Laurent E. Rivard, and the first number issued on June 6, 1866. From the first, it met with approval and encouragement. After three years, it was alone in the field and it has been carried on, ever since, under one management or another with different proprietors and editors, but ever with the same programme: to give Protestants and French Roman Catholics who care to read it, good reading, sound, sane, substantial and evangelical. For this purpose, it has an editorial on the first page dealing with important questions of the day, articles on missions, on temperance, on the family relations, a page for children, a column for the international S. S. lessons, news of missions the world over and a column of personals which gives news of the churches and their members. The leaders of French

Protestantism in Canada and the United States contribute to its pages, regardless of their denominational ties. It is an unwritten law of the Editor's office that contributors are not to discuss points of doctrine on which they differ, but to emphasize the points on which they agree, to write in a fraternal spirit on the subjects which are for general edification and according to the motto: "In necessariis unitas, in dubiis libertas, in omnibus caritas." With this programme ever in view, the paper has been carried on without friction for sixty years and more. It has had many ups and downs financially speaking, but it has kept an even course in the belief that it is eminently useful to its clientèle, both Protestant and Roman Catholic.

"It must be borne in mind that French Protestants are widely disseminated on this continent. In the nature of things, it is impossible for the Church to follow all of them and to give them all the services of pastors, even of pastors at large. Many of them are surrounded by Roman Catholic neighbours. Others are in English-speaking surroundings. In the one case, they do not understand the language of their neighbours; in the other, they do not share the religious beliefs of the community. In both cases, they are isolated, a strange people among strangers as to language and faith. The young people learn English, but the old folks, French-Canadian converts from Rome, or French Protestants from France, Switzerland, Belgium, etc., cannot acquire the language, especially the language of the pulpit, the sermon and the prayers. They are doubly isolated. To them the *Aurore* comes every week with good reading for the old folks,

for the children, for the stranger who is in their gates. It is a welcome visitor, a preacher of good news, a Sabbath School teacher with explanations of the lessons, a counselor, a comforter and a friend."

That the *Aurore* is fulfilling a mission can be inferred from the following fact. In a city, two professional men, French Roman Catholics, one representing the country in the Federal House, the other in the Quebec Legislature, read the *Aurore* for reliable information on which the daily papers, both Protestant and Catholic, dare not always tell the whole truth for fear of the Church, such as was the case lately in reference to the situation in Mexico.

Before assuming the direction of *L'Aurore*, Dr. Rondeau has filled with success many pastorates, at Ottawa, St. Hyacinthe, Quebec, and Montreal. He is an able writer, a man of sound judgment and a thoroughly wide awake journalist. His personal contribution to the columns of the paper are always greatly appreciated by the readers of the paper.

CHAPTER III

Education as a Help to Evangelism

A.—THE AIM OF FRENCH MISSION SCHOOLS

IN ITS fight against ignorance, French Protestantism in Canada understood in its early stage that the education of the young should go hand in hand with the moral and spiritual uplifting of the parents. The first missionaries, the Oliviers, Madame Feller, M. Roussy, opened primary schools as soon as they began their house-to-house canvassing to introduce the Word of God in Canadian homes, and their example was followed by those who, later on, heard the call from above to follow their lead.

The object of the French missionaries was not so much to teach the elementary branches of knowledge as to enable the children to be in a better position than their elders to understand Truth. Education, for them, was a process of enlightenment of mind which would prepare French-Canadians to accept with a clear understanding the Message of the Gospel.

As soon as the work grew and extended far and wide, isolated bands of new converts claimed the attention of the missionaries. The problem became then an acute one and, said Mr. E. A. Therrien, "the number of fields increased and the number of converts grew. The isolated bands of converts brought new problems to the missionaries—among others, that of their children's education, both secular and religious. It is true that in some

communities schools of a kind existed, but they were under the absolute control of the Roman Catholic authorities and were used for the purpose of instructing the young in the doctrines of the Church, and in many cases neglected to teach them even how to read and write. The need was imperative. Those who had so recently abandoned the doctrines of Rome refused to have their children subjected to the teaching of these schools, and in other communities no school whatever existed. Realizing as well the possibilities of instruction under the direction of a Christian teacher in bringing to these young and receptive minds a knowledge of the Gospel, schools were established at various points."

About forty or fifty schools were established at different times to minister to the educational needs of as many communities. Some served for a short time. Others, on the contrary, remained open for a number of years until removals or other causes brought an end to their usefulness. Of recent years some have passed under the Provincial Board of Education and are administered independently, but continue to render the educational service for which they were founded. A few still remain under the direction of the denominational bodies which have opened them.

It was in the establishing of their large boarding schools that Protestant Churches found the best channel for their French missionary activities. Their educational venture was from the beginning a success and repaid them many fold for some of the disappointments they sometimes met elsewhere. In entering the field of education, the Churches made no mistake and there they have

gathered a rich and abundant harvest. "Teach the children," said Emerson, "it is painting in fresco." Churches have widely painted in fresco. They have fully realized the truth of the old French proverb which says that the children are what their mothers are, but that men are what schools have made them.

Four Churches, during the past ninety years, have recognized the importance of teaching the Gospel to the French-speaking population of the Dominion, the Anglican, Baptist, Presbyterian and Methodist Churches.

At the beginning of their individual efforts, the four organizations understood the importance of creating and developing an educational system which would enable them to train, along rational lines, the minds and hearts of the children who might be entrusted to their care. Four missionary schools were opened:

The Feller Institute at Grande Ligne (Baptist). The Pointe aux Trembles Institute (Presbyterian). The Sabrevois College (Anglican). The French Institute at Westmount (Methodist).

After a period of great activity and success, Sabrevois College, owing to special difficulties, closed its doors some fifteen years ago.

The other three schools are still in existence and in a flourishing condition. Thousands of boys and girls have been educated under their care. The greater part of them, even when they have retained a more or less formal connection with the Church of Rome, have brought new ideals into their homes as well as into their personal life. If it is true that every man and every woman is a missionary for good or for evil, Protestant Churches were

right when they decided to impart knowledge to the youth of the land. In moulding characters they have formed missionaries for good, and since the security and direction of every nation rests fundamentally on instruction and education, their enterprise in opening schools was not a mere religious operation, it was a sound patriotic undertaking. Among the many agencies which have been working hand in hand to bring a better understanding between the people of two great races, within the gates of Canada, those schools have taken a noble share.

Undoubtedly those Mission Schools are the greatest assets of the French work and the brightest spot in the missionary enterprises in the Province of Quebec. Apart from giving a solid education to the children of French Protestants, they have been a recognized factor in broadening the minds of thousands of others. Many Roman Catholic parents have, at all times, been anxious to entrust the education of their children to those institutions.

It can be stated frankly that the leaders who have had the responsibility of controlling those schools have not been bigoted in the narrow sense of the word. They knew well that if controversial arguments on prejudices and superstitions may occasionally detach men from their religion, they do not always attach them to another. They have not tried to snatch brands from a burning fire, they have not tried to antagonize a Church, they have not met with the veneer of mockery things they might not approve. Knowing that there is some good in all men, they have simply taught the Gospel in its purity and simplicity and have tried to guide the boys and girls

entrusted to their care toward the Way, the Truth and the Life, preparing them to meet life and its baneful conditions with a well trained and upright moral character free from prejudices. The aim of each school has been to make of students sound and useful citizens, men and women prepared to live a morally pure and Christian life.

The policy of those institutions has never been to make indifferent or bad Protestants out of good, indifferent or bad Roman Catholics, it has been simply to make men and women in the right and true sense of the word. Some of their students, a great many indeed, have become Protestants, that is true, but they have not turned Protestants through compulsion, undue moral suasion or honeyed promises of worldly financial returns. They have become Protestants through honest and clear personal conviction. Some have remained faithful to the religion of their fathers, but those have not been bullied for obeying the dictate of their conscience. Their convictions have been honestly respected. But all of them, Protestants and Roman Catholics as well, have learned to know themselves and to listen to the voice of a clear conscience.

Like the statuary which is hewed from a block of marble, those institutions have cleared away superfluous matter and removed rubbish. They have brought to life the human souls that were hidden in the rough material placed into their hands. They have remembered, as said a great thinker once, that if men work in marble, it may perish; if they work upon brass, time will rub it off; but that if they work upon immortal souls,

imbuing them with principles and with a just fear of God and love for their fellow men, then they have engraved on tablets something which will shine to all eternity.

If those are the criteria or the acid tests of the work, and of the efforts of the workers, then it can truly be said that through the medium of the Mission schools, Protestant Churches have made no mistakes and have accomplished a thorough and truly good work for God and Country. And if it is true that "every impulse and stroke of missionary power on earth is from the heart of Christ," then those missionary institutes have been a power for good, because through the whole of their course the Heart of the Master has been the Guiding and Living Spirit of the work and of the workers.

B.—OUTSTANDING MISSION SCHOOLS IN THE PROVINCE OF QUEBEC

I. THE FELLER INSTITUTE

Feller Institute, the Baptist Mission School, is at Grande Ligne, some thirty miles from Montreal. The following description is taken from a report published by Mr. E. A. Therrien.

"From the slight elevation upon which the school stands it commands a splendid view of the surrounding plains, the distant river and the Green Mountains beyond. Its lawns are shaded by many stately old trees. Grouped about the school are a number of residences occupied by the Principal and members of the staff, while to the north stands the Roussy Memorial church. Back from the

building lies the distant cemetery, the last resting place of Mme. Feller, Mr. Roussy and many other associates.

“A property of 250 acres surrounds the school. It affords ample freedom to the students for recreation, and furnishes the table with a large part of its meats, vegetables and milk. The farm has greatly developed and serves as an example to boys who may be prospective farmers, who come to the school, and to the surrounding farming community. It has been influential in bringing about a decided improvement in neighbouring agricultural conditions. To-day Feller Institute is splendidly equipped to carry on the work entrusted to her. . . .

“The original building erected by Mme. Feller in 1840 was destroyed by fire in 1890. During the summer of the same year a handsome building was erected. Extended to its present capacity in 1902, the present school building is an imposing structure of limestone masonry of ashlar work. A broad piazza forming an open gallery from the first floor windows extends the entire length of the central building.

“The basement is occupied by dining-room, kitchen, cold storage apartment, workshop, etc. A convocation hall with a seating capacity of 500, classrooms, offices, reception room, book store, occupy the ground floor. On the first floor are situated a library, reading rooms, and apartments for pupils, resident teachers and staff, while the upper floors are given over entirely to bedroom accommodation.

“At the rear of the building and attached to it by covered passageways has recently been erected a modern

cement and pressed brick structure, housing a manual training room with splendid equipment; a gymnasium floor, infirmaries for boys and girls, residences for the teachers in charge and help; a central heating plant, which has greatly added to the comfort of the school, and a much needed modern steam laundry. . . .

“The institution accommodates 190 pupils, 65 girls and 125 boys, their age ranging from eleven to twenty-five or more. The majority of the scholars are French-Canadians. . . . It has proven beneficial to include a number of English boys and girls in the student body. Thus the young people of the two races, mingling with one another at worship, work and play, learn to appreciate each other, contributing one to the other their respective languages and viewpoint and are thus having a part in bringing about a better understanding between the two races which form the major part of Canada's population, a contribution of vital importance to Canada's future.”

It can be truly added that the buildings of Feller Institute are a great credit to French Protestantism as they afford a comfortable and first-class, up-to-date modern home to the students.

Messrs. Normandeau, Brouillet, Rossier, Charles Roux, Lafleur, Godfroi and Arthur Massé, Leonard Therrien have in turn assumed the direction of the school. Among the latter the Massé brothers were in turn for thirty-four years principals of the institution.

“It is impossible to separate these two brothers,” writes Mr. Therrien, “so closely have their lives been interwoven. Born in the United States, but of French-Canadian parentage, they came to Feller Institute with

their widowed mother, when yet children, during Mr. Roussy's lifetime. Here they were educated, prepared for McGill University, and became pupil teachers as soon as old enough to do so. They took their stand as Christians when quite young. After brilliant studies at college and graduation, Mr. Godfroi Massé, who expected to do field work, filled short pastorates, but upon the retirement of Mr. Roux from Feller Institute he was asked to assume the direction of the school. This task he accepted and made a glorious success of it. . . .

"But years of strain broke down the strong nerves of the young Principal, and in 1905 he retired, and he was succeeded by his young brother, Arthur E. Massé, B.A. . . . Mr. A. Massé continued as Principal of Feller Institute until 1924, when ill-health obliged him to retire."

Few men in French Protestantism and more especially in the cause of education have rendered so valuable services as the Massé brothers. Men of sterling character, broad sympathies, trained intellects, sound wisdom, kind, types of the true and perfect gentleman, they have left an impression that time will not efface. They had to give up the task, broken in health, but their influence still remains and that influence has been and is still a blessing to all those who have had the privilege to know them and love them.

The present Principal of Feller Institute is the Rev. Leonard Therrien, B.A., son of the late Rev. A. Therrien, D.D., one of the best-known pastors in the field of French Evangelization.

Principal Therrien lived under the shadow of Feller

Institute during the years of his youth and he received his early education there. His University course was begun in Brown University, but after the completion of his second year Arts he fully decided to enter the Ministry in connection with the work of French Evangelization and went to the McMaster University where he completed his Arts course and followed some studies in Theology. Upon graduation he served for a time in Montreal, later became pastor at Maskinongé and at St. Pie. In 1902, Feller Institute having been enlarged he entered a new sphere of service as an instructor, later on serving as Acting Principal, and on Mr. Massé's resignation he was appointed to the Principalship, which position he has now filled for three years.

II. THE POINTE AUX TREMBLES INSTITUTE

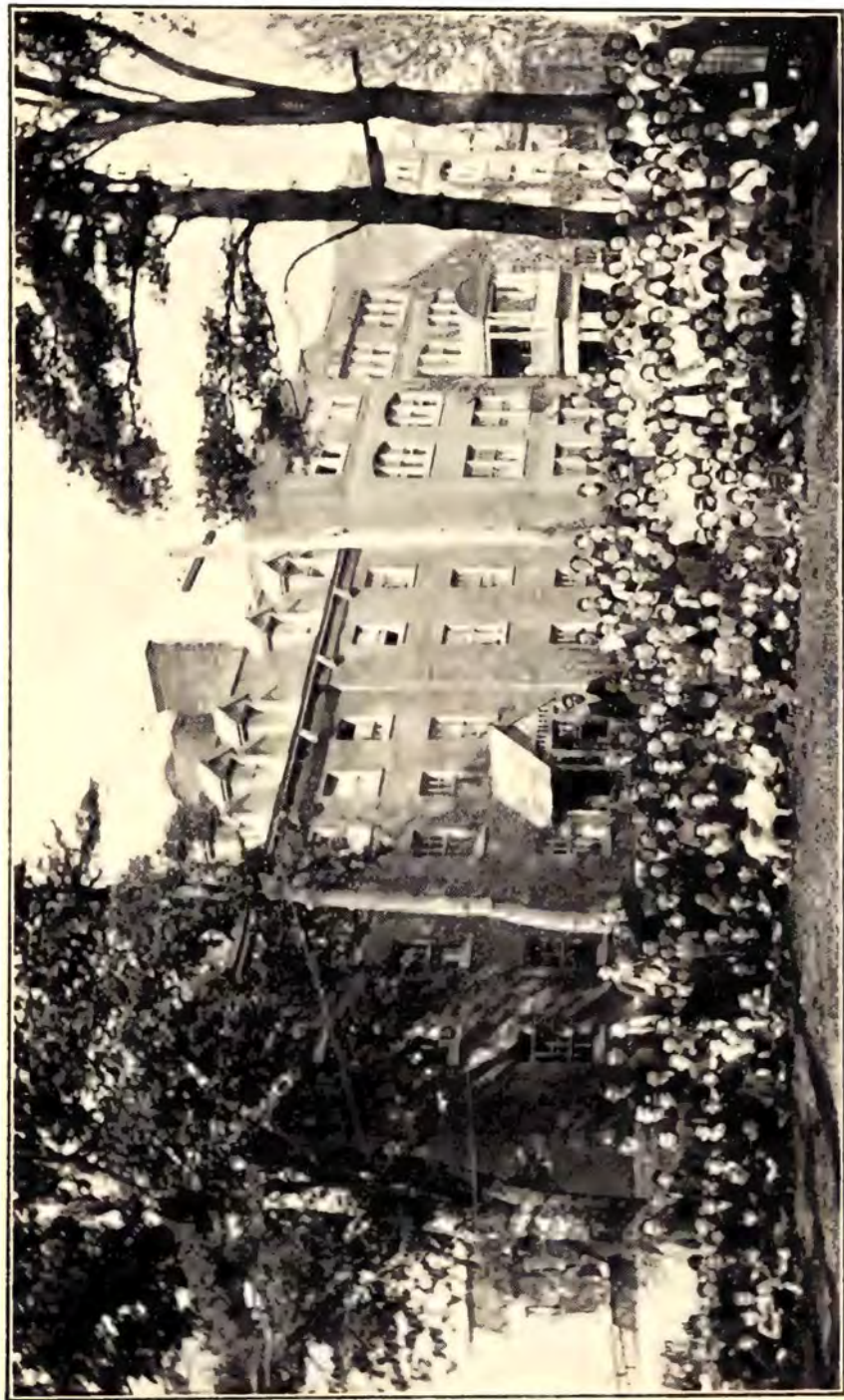
The French-Canadian Missionary Society had started a school at Belle Rivière. Later on, the school premises being inadequate to the work, a large tract of land was secured in the vicinity of Montreal at Pointe aux Trembles and a suitable building was erected there in the year 1846. Pastor Tanner was appointed Principal of the new school which was going to be so widely known under the name of the Pointe aux Trembles Institute, with Pastor Vernier as his assistant. After many years of successful work Pastor Tanner resigned and was replaced by Pastor G. M. Desilets, who remained Principal until his death in 1876. Jules Bourgoûin, one of the staff of instructors, was then entrusted with the direction of the schools, of which he was the wise mentor during a

period of a quarter of a century until the day when the Master called him for higher service in the year 1900. The Rev. E. H. Brandt, D.D., was then appointed to the Principalship of the school, which position he still occupies with wisdom and ability.

The Pointe aux Trembles Schools, which were placed under the control of the Presbyterian Church at the time of the dissolution of the French-Canadian Missionary Society, occupy a splendid position on the banks of the St. Lawrence, some eight miles below Montreal. The building, 300 feet long, 45 feet wide, is a massive structure four storeys high, of a composite construction. At the beginning the Boys' and Girls' schools were separate. The gap between the two has been filled up subsequently by the erection of a central plant which contains a spacious and bright convocation hall which also serves as a chapel for the religious services that are held on the premises. That main building contains also some offices and reception rooms, whilst in the basement of the plant is a splendid dining-room with a spacious kitchen and adequate storerooms. On the first floor are found large classrooms. On the three other floors are dormitories, private sleeping rooms and the private apartments of the members of the teaching and domestic staff.

The Principal is housed outside of the main building in a commodious and comfortable building.

A tract of land of nine acres surrounds the building, part of it used as an outside playground. The remaining part is used for farming purposes. There also is found the school gymnasium and a separate building used as a laundry.



POINTE AUX TREMBLES SCHOOL



THE PRINCIPAL'S HOUSE. POINTE AUX TREMBLES



A MUSICAL BAND, POINTE AUX TREMBLES SCHOOL

The main building, which has been renovated and enlarged several times, can accommodate 250 pupils: 160 boys and 90 girls.

The Pointe aux Trembles Schools have a splendid record of usefulness and high service. They have a marked and honoured place in the history of French missionary work. Their students are found in many walks of life and wherever they are found they have proved to be a credit to their Alma Mater, to French Protestantism and to the men and women who have trained them for service.

The name of former Principal Bourgoûin stands high in the record of the Pointe aux Trembles story. Jules Bourgoûin arrived in Canada from France in 1868. He was a tall young man, thin and of a nervous temperament, but he gave the impression of energy and of being strongly willed. As a student at the Glay Institute, which has supplied many French missionaries to Canada, he listened to the call for men the French-Canadian Missionary Society had sent through Pastor Vernier, and he offered his services to the mission. On his arrival in Canada he was sent to Quebec, where he met with his first experiences and acquired the tact and wisdom that were so useful to him in his career. "Quebec," as he wrote himself, was "a rough school, but good lessons are never too expensive. Cold, snow, tempests, long walks, insults and mockeries," were his lot. But the Lord knows best what preparation is necessary for those He wants in His service. In 1870, he was called to Montreal to take charge of a small school in which he finished his apprenticeship before going to Pointe aux Trembles, where in

1871 he started work as a teacher. When Principal G. M. Desilets died in 1875, he was entrusted with the direction of the schools, a position he occupied until his demise in 1900. One of his biographers, the Rev. R. P. Duclos, said of him: "Volumes could be written on the work Principal Bourgouin accomplished, on the influence he has exercised, on the conversion of youth he led to Christ." The Rev. Dr. McVicar wrote: "Nobody will ever be able to compute all the results of his pastoral activities and the number of families that through his ministry learned the way to God's love." And the late Dr. Coussirat, who knew him intimately, gave this striking testimonial: "He fell on the road in the prime of life, a victim to duty. Bourgouin did not know what the word *rest* meant. He worked until the last and his career has been a practical example of a life fully consecrated to the service of God." And thus died a peerless man whose influence has brought many a young man to a full understanding of the meaning of life and to a no less full understanding of a full consecration for the service of God and humanity. Many are those who never pronounced his name without remembering blessings that they received from their contact with him. His former students bear him the testimonial that he was a right man, and that he always filled up earnestly and faithfully a right place.

The present Principal of the Pointe aux Trembles schools, the Rev. E. H. Brandt, D.D., was born in France. He studied at the Glay Institute and came to Canada in the prime of his life, starting his career as an instructor at Pointe aux Trembles in 1889. After having spent two

sessions there, he took a course in theology under the direction of Prof. Daniel Coussirat. After a period of study that extended five years he went back to Pointe aux Trembles, where in 1895 he was appointed assistant to the Principal. Five years later, at the death of Jules Bourgoïn, he was entrusted with the direction of the school. In 1909, the French Government conferred upon him the honorary distinction of "Officier d'Académie" and in 1915, the Senate of the Montreal Presbyterian Theological College honoured him with the diploma of Doctor of Divinity.

III. THE FRENCH METHODIST INSTITUTE

The French Methodist Institute was founded in 1888, by the Rev. L. N. Beaudry, who at the time was pastor of the historic church on Craig Street in the down-town district of Montreal. Beaudry, as has already been said, was an earnest man, his heart was filled with a burning desire for the salvation and enlightenment of his fellow-countrymen. The prospects were not bright but his sincere zeal and devotion helped him to make of the new enterprise a success. It was at first but a boarding-school for boys and the work began with limited accommodation, the basement of the church on Craig Street being made to serve as class-rooms as well as for recreation, while a small dwelling house, adjoining the church, and far from suitable for the purpose, was pressed into service as a place of residence for the students. Mr. Beaudry was appointed Principal, and continued in office until 1887, when, having left for the United States, he was succeeded

by the Rev. E. M. Taylor, M.A., who, after two years of faithful work, resigned the position.

After various "conferences" with the Board of Directors of the French Methodist Institute, the Montreal branch of the Woman's Missionary Society of the Methodist Church, in 1885, opened a "Home" for French girls on St. Elizabeth Street, quite near the church. From this "Home" the girls attended the classes at the Institute. The year following, 1886, the girls' school was transferred to Actonvale, and the large building then used as a parsonage by the Rev. E. de Gruchy was, for the time being, transformed into a Girls' Institute.

Impressed with the importance of the work and anticipating important developments, the Missionary Society and the Woman's Missionary Society of the Methodist Church decided to unite their efforts. It was planned to erect a large building where boys and girls could be received under the same roof. A tract of land was secured in Westmount, and on the 22nd of October, 1889, the present large building on Green Avenue was opened, the two Institutes being merged into one. The inaugural services were held in the presence of a large number of friends and of delegates attending the annual meeting of the Woman's Missionary Society in Montreal.

The Rev. Wm. Hall, M.A., was placed in charge of the school, a position he held until his death in 1895. The Rev. Dr. Hunter, Chairman of the District, was appointed Honorary Principal, with Mrs. Hall as Lady Principal. In 1896 the Rev. J. Pinel, S.T.L., was placed in charge of the school until 1901, when he resigned. The Principalship was then entrusted to the Rev. Paul Villard, M.A.,

M.D., D.D. In 1919, the Rev. Paul Chodat, O.A., was appointed Headmaster of the school, Dr. Villard retaining the responsibility of the administration of the Institute and the direction of its varied activities in his capacity as Secretary-Treasurer of the Governing Board of the school.

The French Institute occupies a prominent position in Westmount, a western suburb of Montreal, on the rise of ground above the Canadian National and the Canadian Pacific Railways. It commands an extensive view of the city, the St. Lawrence, the green hills of Vermont and the Adirondacks of western New York.

It is a large solid brick building, somewhat out of date now, composed of a main building and two wings, behind which is a large playground for recreation purposes.

In the basement of the main building are found the kitchen and apartments of the domestic staff; on the first floor, the Headmaster's apartment, teachers' parlour, library and pupils' reception room; on the second and third floors, the girls' sleeping-rooms and dormitories, and in the attic, the infirmary.

In the basement of the South wing is the school dining-room, and on the first, second and third floors are the boys' rooms.

In the basement of the North wing are the laundry and gymnasium; on the first floor the recitation rooms, and on the second floor the convocation hall, which is also used as a chapel for the ordinary religious services and Sunday School.

The school is said to accommodate about one hundred

students. As a matter of fact it cannot comfortably take more than 90, 54 boys and 36 girls. The pupils' quarters although very simple and out of date are kept as comfortable as possible, the rooms being well lighted and ventilated. Every part of the building is kept clean and in order and hygienically speaking the school is as near perfection as a school can be, this being due to the fact that for the past twenty-five years the head and managing director of the French Institute has been a full-fledged medical man, being a graduate in medicine of Bishop's College and a Licentiate of the College of Physicians and Surgeons of the Province of Quebec.

The French Institute has been particularly happy in the choice of the members of its teaching staff. The names of most of them have been kept in great reverence by the pupils past and present. Miss Isabel G. Masten, now retired, was for twenty years the able and most efficient Headmistress of the Girls' Department. A woman of great Christian refinement, a thorough and perfectly-trained educator, she rendered the school most valuable services and her influence on the students was of a most elevating character. Associated with her were Geo. S. Clark, now Dr. Clark, of Los Angeles, Miss Watson, now Mrs. Clark, Mrs. L. Ross, Miss Mathewson, now Mrs. Deacon of New York, Bert Rondeau, now Dr. Rondeau, of Winnipeg, the Rev. W. Chodat, also now of Winnipeg, and the Rev. R. Elsesser, now of Pittsfield, Massachusetts. Among others who have rendered great services to the school as teachers was the Rev. Alexander Mage, M.A., D.D., now pastor of a Huguenot church at Grenoble, France, a thorough gentleman, a most devoted

Christian and an able professor. His influence was of the best and he was much liked by his students, who always found in him a real friend as well as a teacher. Danton L. Monjot, who covered himself with glory as an officer during the Great War, came to the school as a student, but after his graduation and his preparation at McGill University became a teacher. He has left in the Institute the memory of a faithful worker, an able missionary teacher and a friend of the boys.

The Rev. Paul Chodat, who fills at the present time the position of Headmaster, is a Swiss gentleman by birth. He came to Canada some twelve years ago. After a short stay in British Columbia, he found his way back to Montreal and entered the French Institute as professor. After taking regular studies in theology at the Wesleyan Theological College, he was ordained a minister of the Methodist Church of Canada. The French Government, in acknowledgment of the services he has rendered to the cause of education, conferred upon him, in 1925, the honorary distinction of "Officier d'Académie." Mr. Chodat is giving to the French Institute the most valuable services, services which are appreciated to their full value by the Governing Board of the school.

C—THE INNER WORKING OF FRENCH MISSION SCHOOLS

Viewed from whatever standpoint, Mission Schools have a serious claim upon the Church of Christ and it would be difficult, if not impossible, to exaggerate the influence they have exercised in helping missionaries and

converts, in being beacons of light towards which many have turned their eyes in times of trouble or discouragement.

Whatever may have been said for or against French Evangelization work, even the unsympathetic critics have had to acknowledge that French educational work has always been and is still in good position. It is the duty and it should be the unhesitating policy of denominational bodies to push educational operations by every means in their power and to develop further this branch of their missionary activities which has always been a success. The Rev. E. B. Ryckman, D.D., an eager student of the religious conditions in the Province of Quebec, wrote some years ago: " . . . Nothing will dissipate ignorance but knowledge; nothing will dispel darkness but light; nothing will overcome error but truth, and the truth must prevail. The presence of the Protestant minority in the Province of Quebec has been, and is, a mighty influence on the Roman Catholic mass, as may be seen by the attitude of the church, through its highest dignitaries, against impure literature, indecent pictures and low theatres, and in favour of temperance principles and practice, and even the better observance of the Sabbath; for these things are of Protestantism, and in Roman Catholic countries, where Protestantism has no influence, they hardly exist. Then, amidst discouragements many and great, in the spirit of our brethren of other missionary societies, in the spirit of our Master, let us maintain our ground by the side of other churches, with greater faith, earnestness and liberality than ever, in the grand enterprise of disseminating a pure Gospel throughout the whole

land. . . . Our policy, then, must be to push our educational operations by every means in our power in order to attain more effectual evangelism."

The course of study in the three French Mission Schools has a wide range. It is generally based on the curriculum of the Protestant schools of the Province of Quebec. The scope of the work can be rightly estimated from the fact that some of the pupils who come from the backwoods or remote settlements can barely read or write on their arrival, while some others are following a course of study leading to University matriculation. Naturally a great deal of attention is paid to the study of the French language which in each school is the language used extensively in the primary classes. A course of manual training is given at Feller Institute, the art of printing is taught at Pointe aux Trembles, while shorthand and commercial subjects receive particular attention at the Westmount French Institute.

In all three schools, the girls get a good practical course in social work, and are taught cooking, ironing, plain sewing and house management.

In addition to the regular class drills, rhetorical exercises are held. Those are much appreciated by students, who learn thus how to become proficient in public speaking. Gymnastics, physical exercises, school games have also their proper share in the training of the pupils, and the principle that a sound body is accompanied by a sound mind is never lost sight of by those who have in their hands the responsibility of the management of the respective institutions.

The moral results obtained are important. Raw material is transformed, minds are opened, characters are built and developed. Boys and girls are trained to become useful men and useful women.

The French-Canadian belongs to a bright and intelligent race. He is in no way the inferior of his British cousin. As he comes under the influence of men and women of a lofty and pure Christian character he soon loses some of his peculiarities and shows the bright side of his nature.

The object of Mission Schools is to teach each student how to meet life conditions, which for many of them may prove a hard struggle, and to provide them with a well equipped and soundly-trained mind. In imparting to them a high grade of mental education, Mission Schools place into their hands an instrument of practical value which will render them more efficient and which will also brighten their horizon.

Secular instruction is but a mere part of the work of Mission Schools. What counts most is the training of elements somewhat rough and primitive at times, and the carving out of those elements men and women of a solid moral character. Although the importance of educational work in connection with character formation cannot be denied, it is but one of the means, the teaching of the Bible is paramount. Through their Mission Schools, Protestant denominations have reached thousands of young men and young women who would have never heard the Gospel, or whose religious impressions would have been nil. Those men and women, in their turn, have

exercised an immeasurable influence for good in many spheres of life.

That the teaching of the Bible has always occupied the foremost rank in Mission Schools can be seen in the various reports dealing with their activities and influence. In his last annual report, Principal Leonard Therrien, of Feller Institute, writes: "The religious activities of the school were set in motion immediately after the opening. Every girl is the object of solicitude and guidance. The boys have organized twelve Bible study and prayer groups, which meet voluntarily each day for prayer and to increase their knowledge of God's word; the leaders of these groups also meet each Sunday morning for prayer and conference. These exercises will prepare them for large service later."

Headmaster Paul Chodat, of the French Methodist Institute, reported on December 20, 1926: "The boys' and girls' own meetings are in full swing. They meet separately each Friday night for a study of the Bible, prayer and singing. Those meetings are somewhat old-fashioned, the students leading in prayer and giving their testimonial, but they are none the less an inspiration to all those who take an active share in them, and the more so, that during the week following boys and girls are striving to live up to the nature of their testimonial."

(Miss Louise Audinot) of the same institution, a former Roman Catholic, now a thorough Christian and earnest missionary full of zeal for Christ, reported at a special teachers' meeting on December 22, 1926: "Our girls' meetings are a blessing. Twelve girls led in prayer last night. It is impossible to measure the good that is done

in this personal contact between pupils and teachers. We only know the fringe of the results of the work, but the little we know is a precious testimonial of the divine guiding influence of God on the lives of our girl students."

There has been no agency in French Evangelistic forces more suitable for the teaching of the Bible than Mission Schools, the more so that young minds are not prejudiced, or at least not deeply, and they can grasp quickly the difference between light and darkness, between truth and error, between faith and superstition. The *colporteur* is paying but a flying visit, the missionary is heard at intervals, while in the school the Bible is constantly placed before the scholars. That daily contact with the Word of God is far-reaching in its effects and the continued influence of the teachers imprints itself upon the hearts of the pupils and leaves an indelible sign pointing, for a long life duration, to the goal of Salvation.

In Mission Schools, the Lord's day is keeping its sacred character. All noise subsides and a restraint is placed upon the natural exuberance of youth. It may be difficult, at the beginning of a session, to reach the goal with new pupils coming from Roman Catholic homes, where Sunday is considered as a day for recreation and pleasure. But even Roman Catholic boys and girls soon learn to pay a tribute to the day of the Lord. This influence goes beyond the school walls and is not lost with the ultimate departure of the students. Through the pupils of Mission Schools a transformation has been brought into many homes, as the following incident shows.

After a session spent at the French Methodist Institute, the G. brothers and sister went home carrying away with them a Bible and a hymn-book. On the first Sunday after their arrival, a few friends came to visit the family and a game of cards was started. Seated in a corner was the oldest G, reading a chapter of his New Testament. Invited to join the company at cards, the young man rose and said: "To please you, I would willingly join your party, but for two reasons I cannot do it. The first is that the Word of God says: 'Thou shalt sanctify the day of the Lord.' And I am certain I would not obey the command of God by playing cards on a Sunday. The second is that if our Lord Jesus was in our village to-day and was visiting my home, I do not think He would be pleased to see us spending the day consecrated to His service in the way you invite me to do it." Having said those few words the young man sat down and continued his reading. A feeling of uneasiness was manifest in the room, the cards were laid aside and the guests soon after found a suitable excuse to leave the house.

Sunday School services are a great asset to the religious and spiritual work performed in Mission Schools. Singing bright hymns is always a pleasant thing to boys and girls and they enjoy the stories that pertain to the lives of the men and women of the Bible, and most so those which tell of Jesus and His work.

The weekly prayer meetings are always bringing with them special blessings. It is sufficient to hear the young ones pray and give a testimony to realize plainly what a deep impression is made upon their hearts, and that

impression will never pass off entirely whatever path they may follow on their life's journey.

One thing that never fails to impress a visitor is to witness the reverent and dignified behaviour of the students during a religious service. They carry into those meetings the spirit of order and discipline so plainly visible in the regular routine of their school life.

Missionary meetings are a delight to the students, who are always deeply interested in the work accomplished by missionaries in distant lands. Often students take an active part in those services. The following is an extract from a student's speech given verbatim in one of the reports of the French Institute. ". . . Missionary work has proved to be, not only human work, but above all, the fulfilment of Jesus' words. That is the reason why we can admire the wonderful developments of the Christian ideas and their progress throughout the world. What a noble work it is to bring sinners to the foot of the Cross! . . . Let us not forget that from our beloved country men and women are going forth to increase the ranks of the blessed army doing missionary work. Let us not forget that many who cannot give themselves personally to the work are giving their influence, their money and their time for the same cause and that these men and these women constitute the missionary societies that support the school we love so much. . . . Our Institute has been a blessing to all of us. Here we have received material blessings that we shall not forget. When we leave the school that has been for us a home, we must not keep for ourselves the treasures we have received. Let us tell our parents, our friends,

our neighbours of the joy and happiness we have found in serving Jesus. Then we shall be ourselves missionaries and in our turn we shall be blessed means in the hands of the Lord and we shall bring joy and happiness unto others. . . . Above all we must remember that the most precious gift we can give to Jesus is our heart." The young man who spoke those words is now a missionary, the beloved and honoured pastor of a strong French Protestant church in the Middle West of the Dominion.

The missionary character of Mission Schools is developed systematically, the spiritual awakening of the students is constantly a subject of study and prayer. It is why church organizations need have no fear concerning the final results and achievement their French education policy will bring forth.

A number of former students of the many Mission schools have given their lives for bringing others out of darkness into light. Some are found doing missionary work, not only throughout Canada, but also in North and South America, in Syria, in Burma, in Algeria, in Central Africa. Many are missionary preachers in the New England States, in Pennsylvania and as far as Louisiana.

In the training of their moral character, students are taught that *Trust* and *Truth* are two important words. That they are trained to honour their word is well illustrated by the following incident which the Rev. Ed. de Gruchy told one day from his pulpit. "Some years ago, young B., attending the French Institute, promised to give one dollar to our church for missionary funds. B. left the school and I had forgotten him entirely when,

this last week, I received the following letter: "Dear Sir, Some years ago, I promised to hand you one dollar for missions. Many times I tried to redeem my word and keep my promise, but my wages were small and I could not. Being now in better circumstances I am glad to forward you herewith enclosed the promised dollar, with interest."

Letters from students are always appreciated, more especially when they carry with them a spiritual message. One wrote: "I will never forget the evening of February 22, of last year, when I gave my heart to Jesus. . . . My determination is never to forsake Him. In Him I will trust fully." Another: "The memory of the French Methodist Institute is precious to me." A third: "I rejoice because what I learned at the School has left a souvenir that will never disappear. I bless the Lord because I found there the salvation of my soul." And another again: "I often think of my term at the Institute and look back at it with pleasure as one of the happiest periods of my life. . . . I have another six months to finish my nurse's training course. When I am through I still intend going to China as a missionary." She went.

In the files of the three Mission Schools, the searcher would find hundreds of such letters. All bear testimony to the importance of the work and the seriousness of the consequent results. What is most touching is to witness the spirit of love and reverence of former students for their respective Alma Maters. A boy writing to an outside friend concluded his letter: "I cannot end this little sketch of our school life without thanking God for the teachers He gave us. Their life, their kindness, their devotion were a living example to us all."

Personal Reminiscences of the Writer

MISSIONARY life among French-Canadians lacks somewhat the thrill and romance that can be found in the jungles of Asia, the dark forests of Africa, the land of the cherry blossoms, or among the old-fashioned people of the Celestial Empire. Yet, during the thirty years that the writer has been connected with one of the Mission Schools of the Province of Quebec, thrills for him have been plentiful and romance has had a large place in his many activities. Many incidents, pleasant or unpleasant, have contributed to make of his life a busy one. Some of those incidents cannot be told, they belong to the class of things which bring into a man's life shades and shadows and which in time of mental depression bring a kind of distrust in that particular being whose name is Man. But life is made up of many things, it has many rays of sunshine and those help to make of it a real source of joy and happiness. That is why the writer will confine his recital in bringing forth only some of the bright spots which have illuminated his path.

Working with children and for them is a blessing in itself. In that special work a man is seldom growing old. Nothing can be compared to the joy and interest that the shaping of characters brings to a man. "Children are like a rose with all its sweetest petals yet folded," said Byron, and this is perfectly true. The wise man of the Bible placed his finger on the right spot when he wrote:

“Train up a child in the way he should go; and when he is old he will not depart from it.” Our good old Missionary Societies were wise when they decided, as good mothers always do, to spend some of their substance and also some of their love for the children of this beloved and beautiful Dominion. The good they have done will never be told, a great deal will never be known, yet through their influence, churches will have accomplished a grand work for the Master. In supporting educational work for the benefit of the children of French parentage they made a wise move.

One day a missionary addressed the students of the French Methodist Institute. He told them of the wonderful work accomplished in China and said that a hospital was going to be built somewhere in order to give medical assistance to the children of that country. But money was needed, plenty of it, everybody was asked to contribute something. The boys and girls took the hint and before the missionary left the school, a goodly sum of money was collected and placed in his hand. Yet, in a corner, a little girl had listened to the plea of the man, a keen interest plainly visible on her face, but she could give nothing. She had nothing to give, except, maybe, the big tears that had rolled along her little rosy cheeks. At the end of the meeting she approached Mrs. V.— whose heart was always so big, so tender for children, and told her in a hushed voice: “I would like so much to earn a few cents to give to Jesus, will you give me some work to do?” Mrs. V— took some change out of her purse and handed it to the little girl. “Oh! no,” said the little one, while a few more big tears were rolling down,

“you do not understand, I would like to earn the money for Jesus’ sake.” And girlie was given some work to do, and when she had earned some money she put it into the collection box, but this time there were no more tears, but a bright smile of happiness illuminating her face with joy.

It is Alexander Maclaren who has said: “If you want to live in this world, doing the duty of life, knowing the blessing of it, remember that the one power whereby you can so act is, that all shall be consecrated to Christ, and done for His sake.” A. L. was fully consecrated to Christ, he wanted to be a missionary. All his energy was put to work and soon the goal was in view. But the Lord’s ways are not man’s ways and one day the young man was told that he would never be, that he could never be, a missionary. The dreaded white plague, tuberculosis of the lungs, had taken a powerful hold of his system. A. L. did not complain, the Lord knew better. He went to his family somewhere in the Laurentians, but soon word came that the days of his life were numbered and were few. But should he go without seeing once more the school where he had found salvation and peace! It was on a beautiful Sunday morning when he reached the Institute. He could hardly stand on his feet. During the Sunday School session he sat where he had sat for several years, his eyes were deep in their sockets and his cheeks were hollow. Gathering all his courage he stood at the close of the lesson and addressing his former companions he spoke in a hushed voice. His words had to be repeated aloud. But he said: “Boys and girls, give your hearts to Jesus, do not wait, the Lord may need you sooner than you expect, as He needs me now. I am so glad I

gave my heart to Him." He had to be carried back utterly exhausted, but an expression of happiness was hovering over his illuminated face. He had delivered his message, the last one, but not in vain; many surrendered themselves to Christ. Two weeks later A. L. had been carried by angels into a better Land.

Without knowing it, every person is contributing to the forming of characters for eternity, every man is a missionary, for good or for evil, whether he intends it or not. "Doctor, do you remember that sermon you preached to us twenty years ago, that the Love of God is the most powerful stimulant to bring a man or a woman's life into a state of perfect happiness?" said a woman to him, not long ago. But the doctor did not remember; he had preached so many sermons. "Well," said the woman, who is now a bright and intelligent matron, "that sermon printed itself in my mind so much that I had no peace until I yielded fully to the Love of God and made a complete surrender of my heart and of my life. Since then, I have been happy because I have found Him. To-day, hearing that you were coming to preach here, I brought my daughter with me, trusting that your message will do for her what it did once for me." And the faith of that woman found its full reward. The daughter followed the example of the mother. Both rejoice in the blessed knowledge of a same Saviour and the daughter is now a Sunday-School teacher in the Church of which she asked full membership following her conversion.

It is Daniel Webster who said that if we work upon immortal minds, we engrave on those tablets something that will shine to all eternity. "Oh! for a glimpse of

the old F. M. I. (French Methodist Institute)," wrote one of the boys, who was an officer at the Dardanelles during the Great War. "What should I not give for it! I am happy in the service, because I feel I am doing my duty. The spiritual blessings of the Institute cling to me, and when I feel a little depressed I quietly sing one of the hymns we were singing at Sunday School, and it helps." "Do you remember, Doctor," wrote another, "the story you told us one day about the lonely sentinel who, during the American Civil War, was saved from death because the man, feeling death was hovering around, sang a hymn. The enemy was near by, commanded by an officer who also was a Christian. Hearing the sentinel sing a hymn that was expressing trust in the Almighty Father, the officer refused to give the command to shoot and ordered his men to withdraw. Well, one day, last week, I was doing sentry duty in one of our outposts. Feeling miserable and depressed, I began thinking of my mother and home and then of the Institute. The remembrance of the story you had told us came to my mind, and I began to sing softly 'Nearer, my God, to Thee.' When I had sung some of the verses, I felt as if the Lord was really with me in my lonely vigil. Once more I thanked God for the privilege He had given me to attend the old F. M. I." "We have been fighting during the last few days," wrote a third. "It is a dreadful sight to see men fall all around you. I came back unhurt. I realize more than ever the privilege I had to give myself to God when I was at the Institute. I may be called like many others have been, yet I feel I am ready to say: 'Lord, Thy will be done!'" Wrote D. G., as he left the trenches: "We are

in the midst of hell, and yet the Lord is wonderfully near. In the midst of the hissing noise of the shells and the crash of the shrapnel, I often think of the dear F. M. I. and I bless the Lord because I found Him there. Death may come, it does not matter, since it will simply bring a new life." And so it did, just a few days after D. G. had written his letter. And now, he and a dozen of his former schoolmates are resting somewhere in the plains or in the hills of eastern France, but their immortal souls have taken their flight for a "new life."

But the girls could not go, they were not wanted, it was a man's fight. Should they be useless? No indeed! "What shall we do for the boys," said one day Y. V., one of the girls of the French Institute, "they are fighting for Canada and for us. Shall we remain idle at home?" The answer to the question was the organization of the *Sunshine Club* which every month managed to send to the boys numerous and large packages containing socks and sweaters, sweets and chocolate and the many other things that helped to brighten the lives of those who gave their all for the sake of country and civilization. The girls could not fight, but they knew how to bring cheer and do their bit. And thus the spirit of the Mission School found a new channel of usefulness.

Life is a mission and it has been said that every other definition of life is false and leads astray all who accept such. For Elias J., a young Syrian boy, life was a reality and he wanted it also to be a mission. "My ambition, sir," said he one day, "is to become a medical missionary to my own people, but I have no money. Indeed he had none, but he had light, and light is said to be the shadow

of God. He had faith also and the Lord opened the way. After a few years of hard struggles and of preparation, Elias realized his life's ambition. Thus has the French Institute filled up once more one of her many missions since one of her boys at least is now caring for souls as he is for bodies under the auspices of an American Missionary Society.

The French Institute has not only trained characters and brains; it has also trained hearts. To receive is a blessing, to give is a greater one. And the boys and girls of the school are trained along that line. When the Rev. Dr. C. M., of the Missionary Society, in a heart-moving speech addressed the students one day and told them of the work of the Society and also of the deficit it was facing at the time, the boys and girls simply decided that they should bear a share in the burden. Of course it might only be a feeble share, but the Lord would understand. The following day they presented to their principal a subscription list containing names with promises of donations amounting to a total of one hundred dollars. The Doctor accepted on faith all the promissory notes that were presented to him. All of them were duly honoured and paid and the sum was forwarded to the Missionary Society.

Many of the French Institute's students have left this land of trouble and sorrow, to take their flight to a better world. The record of most of these departures is a glorious one. It was the privilege of the writer to attend several of those departures. Every time, he had a glowing vision of the beauty of a soul purified by the Love of the Master. Those records remain as a splendid wit-

ness of the influence of Mission Schools in preparing souls for a life of bliss and immortality.

It has not been the privilege of the writer to spend his life on mission fields; yet in the little travelling he has done in connection with his work his heart has grown rich in many ways. A few months ago an interesting experience befell him in the North Country. Having been asked to visit a little congregation somewhat scattered along the Rouge Valley, in the Laurentian Mountains, he went accompanied by a band of workers interested in missionary work. After having delivered, on the Saturday night, a lecture on the hygiene of the home and the care of the sick, he preached on the Sunday morning in the log church of the place, which was filled to capacity. At the close of the sermon he presided at a Communion service which was somewhat unique. The service was presided over by a Methodist preacher, two Baptist deacons distributed the bread and wine, whilst the congregation was a composite motley of Methodists, Presbyterians, Baptists, Adventists, Roman Catholics, and one and all united in a same faith to partake reverently of the Sacrament of the Lord's Supper.

When Spurgeon wrote that the serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God, he had in mind those many quiet souls whose blessed influence is continually felt, more than it is seen. There has been one of those at the French Methodist Institute, a woman who for twenty-five years of her life was a real mother to the many boys and girls who came in daily contact with her. She was little seen, not much heard, but her holy life,

so silently beautiful, has exercised a most powerful influence on the students of the Institute. She was revered as a saint, but as a saint who knows, who feels, who understands. No wrong or idle words passed her lips, she diligently worked and duly prayed, she was kind in words and deeds. She had long realized that those who live on the mountain have a longer day than those who live in the valley and all her life was one of *service*. She is gone now, she overworked herself at the task, but she did it with love. The true numbering of her days was done with the records of good and beautiful things. Her years were rich of bright gold yet untold, and her life went like a dream that is fair, but more still like a continual prayer. The memory of her life will linger like the sweet perfume of the modest violet and will long be kept in kind remembrance by the many boys and girls who learned to love her who continually was thinking of the needs of their bodies and of the purity of their souls.

We leave many things behind us as we tread on our path. We never go back over a closing life. Indeed we never go over any life path a second time and we never pass a second time through any experience, but through all these we have the same Christ, unchanged, unchanging. Happy is he who realizes that Christ is the same to-day and forever, that He is *all* that man needs. Let the reader remember that there will never be a dark valley that He cannot light for him, there will never be an experience through which He cannot fight for him. The writer has oftentimes realized that life with the young is a blessing. He has not always seen the realization of his desires or of his efforts, but he knows that he need not be afraid.

Christ knows and Christ will guide him, and all will be well if he put his hands in His. And labouring in the Vineyard of the Lord of the Harvest to bring the youth of the land to a life of noble ideals, of noble deeds, however humble or modest they may be, will surely bring its reward.

PART FIVE

The Harvest

In which the Reader:

Is reminded of the Difficulties which have beset the Path of French Evangelization in Canada;

Is given a clear and illuminating Idea of the Fullness and Richness of the Harvest in the Field of French Evangelization in Canada;

Is asked an important Question and warned that Indifference and Procrastination may be a Cause of serious Misgivings in the future religious Development of the Land.

CHAPTER I

The Harvest

THE CAUSE of French Evangelization is not always appreciated at its true merit, because too little of it is known. French Protestantism has been a powerful factor to bring among the population of the Province of Quebec a more tolerant spirit than the one which prevailed in olden times. French Protestants are more respected and some are even given important public positions. The present Provincial Treasurer, the Hon. Mr. Nicol, is of French parentage and was at a time a student at the Grande Ligne Feller Institute. The Hon. Mr. Bullock, also a former student of Feller Institute, was a Baptist minister at Roxton Pond. For many years he has served and is still serving his country as a member of the Provincial Legislature at Quebec. Duclos and Payan, well-known French Protestants, are leading manufacturers in the Eastern Townships. Mr. Payan was for several years mayor of the town of St. Hyacinthe. The three Lafleur brothers are well known on two continents: Eugene as a distinguished lawyer of international reputation—lately he was offered a seat on the Bench of the Supreme Court of Canada—Henri is a leading Montreal physician often called into consultation throughout the American continent; Paul was a Professor at McGill University and a recognized authority, in his lifetime, in the field of comparative literature; he was considered as one of the most accomplished scholars in America. The three

brothers were the sons of the Rev. Th. Lafleur, LL.D., one of the leading pioneer preachers in the field of French Evangelization. Judge Charles Duclos, of Montreal, a former mayor of the city of Westmount, and lawyer Arnold Duclos, of Ottawa, are the sons of the late Rev. R. P. Duclos, a most prominent French-Canadian pastor and writer. Prof J. L. Morin, M.A., of McGill University, now retired, is a former student of the Pointe aux Trembles schools, whilst Edouard Sonet, M.A., Ph.D., a professor of Alberta University, and J. Simoneau, M.A., a professor in one of the leading American colleges in the State of Maine, were both students at the French Methodist Institute. Louis Vessot King, D.Sc. and Etienne Biéler, D.Sc., physicists of repute and professors in the Faculty of Applied Sciences of McGill University, are, the former a grandson of the late Pastor Vessot, the latter a son of Prof. C. Biéler, D.D., of the United Theological Colleges of Montreal. The late Louis Herdt, D.Sc., an international authority on electrical matters, and head of the department of electrics at McGill University, was a Protestant. Adolphe and Elie Dechaux, leading manufacturers, whose name is a household word in every home of the Province of Quebec, were students at Feller Institute. They are now the chief supporters of the French Protestant churches with which they are connected. The Rondeau family, of St. Elisabeth, has given a host of leading citizens to the community: preachers, physicians, surgeons, dentists, lawyers, notaries, business men. Prominent in the number are the Rev. S. Rondeau D.D., editor of the French Protestant paper, *L'Aurore*, Dr. Charles Rondeau, a leading doctor in dental surgery,

has been for the past ten years an alderman in the city of Westmount, and Dr. Albert Rondeau, a leading surgeon in the city of Winnipeg. The first two were students at the Pointe aux Trembles schools, whilst the latter was for two years an inmate of the French Methodist Institute. Members of the Vessot, the Tanner, the Roy, the Amaron, the Parent, the Duclos, the Lariviere, the Ami, the Bruneau, the Beauchamp, the Fortier, the Therrien, the Massé, the Gendreau, the Lortie, the Bourgouin, and of many other French Protestant Canadian families are found throughout Canada occupying prominent positions in the economic or the industrial life of the country.

In the later years many French Protestants have made their mark in the Dominion elsewhere. Henri Chodat, Ph.D., is a Professor of Modern Languages at the University of British Columbia, Paul Chodat, O.A., is Headmaster at the French Methodist Institute, William Chodat, a former student and professor at the French Methodist Institute, is pastor of an important French congregation at Winnipeg. Dr. Henri Ami, the son of the pioneer pastor Marc Ami, a survivor of the *Annie Jane* shipwreck, is a well known geologist and palaeontologist. Jean Charlemagne Bracq, Ph.D., a former student of the Feller Institute, has been until his retirement this year, head of the Department of Modern Languages at Vassar College of Poughkeepsie, N.Y. Two former professors of the French Methodist Institute are now pastors of important churches in France, the Rev. Geo. Grosjean, B.A., B.D., in Paris, and Rev. Alex. Mage, B.D., D.D., in the university centre of Grenoble. The Rev. Camille Chazeaud, a former professor of the Pointe aux Trembles

schools, is head of a missionary normal training school in the Cameroons, Africa.

Some French Protestants have been prominent in the field of education. In connection with Sabrevois College were the former principals D. Lariviere, B.A., and Henri Benoit; with Feller Institute, the late Charles Roux, M.A., Godfroi Massé, LL.D., Arthur Massé, B.A., L. Therrien, B.A.; with the Pointe aux Trembles, S. Bourgouin, H. Brandt, D.D.; with the French Methodist Institute, Paul Villard, M.A., M.D., D.D., Paul Chodat, O.A.; with the Presbyterian College, D. Coussirat, B.D., D.D.; C. Biéler, B.D., D.D. The names of Prof. Primeau Robert, M.A., Head of the Department of French in the High School of Montreal; Prof. Dubois, of the Montreal West High School and of Arthur White, M.A., of the Westmount High School; of L. Abram, of the St. John School Home of Quebec, merit also to be mentioned.

Men of a high mental calibre have honoured French Protestantism as missionaries; most prominent have been the late Th. Lafleur, LL.D., A. de L. Therrien, D.D., Charles Chiniquy, D.D., L. N. Beaudry, R. P. Duclos, S. Delagneau, B.A., B.D., C. Amaron, D.D., all eloquent preachers, able writers and lecturers, deep thinkers. To be fair and to be just, many other names should be mentioned, names of men who in the past or in the present generations have honoured French Protestantism, but the list would be too long.

This nomenclature of names would yet be incomplete if it did not contain the names of the sons and grandsons of French missionaries who have followed the tracks laid by their parents in the field of learning and usefulness

and who are to be found in many walks of life and who also are an honour to French Protestantism. Canadian Universities have had a large number of them on their roll calls as students, and McGill, Toronto, McMaster, Bishop's, Dalhousie, Halifax, Queen's, Wesley, have been Alma Maters to many of them. The names of some have already been given, to those could be added a few—E. Amaron, Jean Biéler, S. Bourgoûin, S. and A. Bruneau, T. Bullock, Th. Dorion, G. Delporte, E. Massé, M. Halpenny, V. Rondeau, T. Lafleur, U. Roy, A. B., T. A., J. V., and D. M. Solandt, A. and J. U. Tanner, E. Therrien, U. Vessot, Paul Villard, Jr., Fred. Wattier, and many others which the writer cannot name because of his ignorance of their names and achievements.

A religious movement which has produced men of those mental, moral and social standards cannot be but a powerful leading factor in a community. It can be truly asserted that the missionaries employed in the work have not been found wanting. That some have not come up to the mark is not the fault of the men employed, but of the system. It has been due to the fact that the scarcity of available material has compelled the leaders to use what they had on hand. Yet it can be truly said that generally speaking French missionaries have been men of a high character, endowed with sterling qualities of faith and endurance. Poorly paid, they have toiled earnestly and with all sincerity in the Vineyard of the Lord. They may have lacked at times the qualifications that a high educational training might have given them, but that defect was happily counterbalanced by their unquestioned zeal and their spirit of service. They have been the true impulse of

a great movement. The men of the present generation are true to the core; they are in the work not for the sake of financial returns, but out of love for Christ and their fellow-men. Indeed, some of them, had they followed other callings, might have accumulated wealth, acquired fame, and lived a life of comfort and luxury. But they heard the call of the Master and they answered it, they saw the gleam and they followed it. Two of them, who until lately were principals of a same missionary Institute have proved to be leading educationists of a high type. In college or university work they would have made their mark. Yet they remained faithful to the call until ill health compelled both to retire. Those men, brothers, are men of a splendid type and sterling Christian character. Lovable, educated, they might have led anywhere. Their health has been ruined by the hardships and responsibilities inherent to the position they filled up, training men for service for God and humanity. Another, a scholar, a poet, a gentleman of culture, is pastor of a missionary church. He might have occupied any important pulpit with success. Earnest, sympathetic, he possesses all the qualities and virtues that attract men and bring success. He has remained faithful to his post of duty, simply because the Lord wanted him there. A third is a literary man, editor of a religious paper, a man of culture and sound judgment. He would have made his mark anywhere in the field of journalism, but he was wanted in a humbler calling. Another missionary, English-Canadian by birth, has chosen the French work as a vocation. A man of an unbounded optimism, always in harness, he has given up a life where he might have met

with better financial return, and more enjoyment, to remain a *French* missionary. Again this other has stuck to his post as principal of a missionary institution, with the worries and responsibilities the position implies. He would have found anywhere in the United States a more congenial and remunerative employment as a college professor. He is still at the helm steering his boat among the shoals and the rocks training boys and girls for a better life. Another, a man of splendid physique and strong manhood, with splendid mechanical abilities which might have insured him a high competency as a factory manager, has preferred a humbler position. The call for service is finding him as headmaster in a missionary institution, and there he remains working for the Master of the Vineyard. Shall the writer be permitted to mention a last one, a professional man of high standing in the community, preacher, lecturer, a born educator. He has been offered many times lucrative positions which would have brought to him honour, wealth, power. He has chosen to remain in the harness in order to serve better his Master, his fellow-men and the youths of the land. Such types of men are only a few samples. The same recital of qualities and virtues might be applied to many others who are serving the Lord in the field of French Evangelization. Those men, true propelling forces, are driving the wheels of the work. They are trying to solve a great problem. Unselfishly they are giving the best of their souls, their hearts, their bodies in order to bring light out of darkness. One and all are an honour to the Protestant denominations of Canada.

These men have a clear understanding of the im-

portance of the problem of French Evangelization, of its strength as well as of its weakness, of its success as well as of its failures, but above all of its potential possibilities. They have realized that in close co-operation and good understanding they will find a new power that will lead them to new victories. Men of varied mental calibres, of different dogmatical training, but men endowed with faith, they have understood that in knowing each other better, in coming into closer contact, in studying together the problem of their enterprise, under one loving guidance, they will be the worthy successors of the pioneers who have broken the ground and have rendered possible in the Province of Quebec a new era of religious tolerance and freedom of conscience. They look at the future with a calm assurance that the Lord will guide as He has guided in the past. Said the late Dr. Therrien: "We have drilled holes here and there in the great rocks which obstruct the free circulation of truth, and are introducing the dynamics of the Gospel, and by and by, in God's own time, some one will speak the word or perform the act which shall blow up into fragments those rocks of error, of superstition, of indifference and of unbelief."

The goal is far from reached yet, but by a union of hearts and good-will the men who have been labouring in the field will gather the harvest. In spite of the discouragements that bring the indifference of modern times, the French missionaries are decided to keep high and firm the banner of the Lord and march forward. An earnest and optimistic worker, the Rev. W. T. Halpenny, wrote lately: "Those of us who have been engaged in this work for many years have noted with great joy, in recent years,

in our union gatherings, a spirit of longing for spiritual awakening. It is to be noted, in passing, that there is a very real spirit of unity among French Protestants at Montreal. There is a French ministerial association which meets once a month during the winter. Those meetings are social—the pastors' wives being present. There is also a French section of the Evangelical Alliance which arranges for all public gatherings. Some two years ago, in our meetings of the week of prayer, an intense spirit of prayer was manifested as well as a longing for revival. It was impossible to close the meetings at the end of the week of prayer. As an experiment another meeting was appointed to be preceded by a short prayer meeting. So many people came together that it was found necessary to begin the prayer meeting before the appointed time. The public meeting afterwards was so large and the influence of the Holy Spirit was so marked that it was decided to continue those union meetings. From that time to Easter Sunday the meetings continued. Some weeks there was only one union meeting, but the interest was maintained during all that time. Since that time, there has been an undercurrent of longing and faith for a great religious awakening in our French Protestantism." Indeed all that is needed is to apply the match to the torch and the torch will spread its light far and wide. The point which remains to be solved is: Who will light the match and set the fire burning?

French Protestantism, in spite of what timorous or pessimistic souls may say, has not been a failure. This book has clearly demonstrated that through Protestant influence and constant preaching of the Word, the lives

of many have been enlightened morally and spiritually, the social and moral conditions of many communities have been uplifted. To be true, it must be confessed that there is a tiny dark spot in the picture, a small cloud which may cause some uneasiness to the leaders of the work and of the movement. The labourers are few, very few, and year after year their number is decreasing. Consequently mission fields have to be closed for lack of missionaries. The situation is full of dire possibilities and is causing some mental worries to those who are looking forward. Some say: We need a revival, a wakening, a re-awakening. Maybe this is true of Protestantism at large just as it may be true of French Protestantism in particular. It constitutes a most serious matter. The fault lies in the fact that the vision of Protestants is somewhat dim. They are blind to the possibilities and necessities of doing great things for the uplifting of the present generation. They have somewhat lost sight that the spiritual condition of the country is on a lower level: card playing, jazz music, dance parties, amusements of many kinds, have taken the place of the more serious forms of recreation of former days and have lowered the moral tone of the community. Unless they wake up and grasp the true significance of the situation they may lose the fruits that many years of toiling, of hardships, of faith, of love, of service, had brought to them for the betterment of their moral, religious and spiritual life. What is true on a large scale of Canadian Protestantism is equally true in a smaller measure of French Protestantism. The red light of the danger signal is shining brightly and ominously. The labourers are few, part of the field is

laid waste for lack of toilers. There is time yet to cope with the situation, but there is no time to lose if a cataclysm is to be avoided, and the cataclysm *should* be avoided because its repercussion might shake the social structure of the land in its very foundations. It is only a conjunction of good wills that will permit the removal of all the obstacles on the road and allow the leaders to get new helpers to till the soil throughout the Vineyard of the Lord.

The solution of the difficulty may be found—

(a) If missionary authorities, the powers in the land, give their full, unstinted sympathy and encouragements to the workers, without computing in one side of the scales the value of souls and in the other the weight of dollars spent;

(b) If Christians are also giving their full sympathy, their moral and spiritual support, to the men and women who, in a most difficult and soul-breaking work, are trying earnestly to bring up the realization of a new era of mind freedom and liberty of conscience in the Dominion of Canada, but more especially the spiritual regeneration of a race which, later on, may have a great deal to say in the social, moral, economic, intellectual and spiritual leadership of the land;

(c) If a leader can be given the host of toilers to guide them in this work of uplifting and regeneration, a leader who will be the real soul of the movement, who will inspire men with an unbounded spirit of faith and service, a man filled up with the spirit that consumes, a man of tact and broad sympathy knowing how to approach other men and meet conditions, commanding the respect of his

chiefs and the love of his helpers, a man with the faith of a Joshua, the preparation and learning of a Moses, the optimism of a poet, the clear visionary enthusiasm of a prophet, the earnestness and the science of leadership of a Paul. And then, surely, that man, with the help of God, will start the commencement of a new era, a new ray of light will break the clouds and a new song of victory will be sung.

If, as said Emerson, "every great and commanding movement in the annals of the world is the triumph of enthusiasm," then all that is needed is an outpouring of it on the work and the men. Nothing is so contagious as enthusiasm, and, said Lytton, "truth accomplishes no victories without it." And victories are needed in the lives of all true Christians and in the computing of their achievements.

CHAPTER II

The Reader is Asked a Serious Question Concerning the Future of Canada

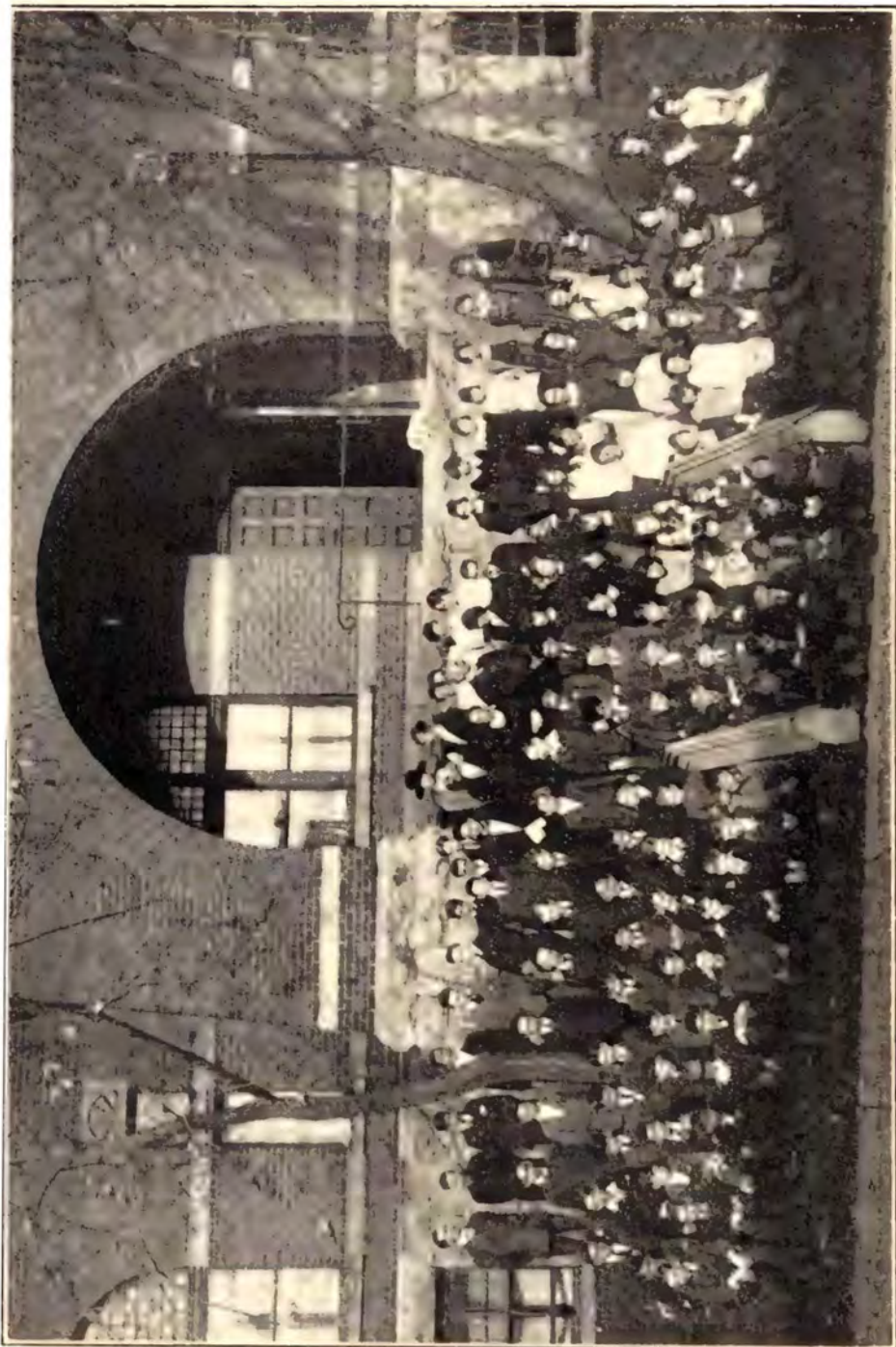
IN HIS booklet *Preparing the Way*, the writer, a few years ago, said: "Nowadays we seem much disposed to turn our eyes only towards the Great West. The West is booming and we follow the rush, we see the gleam of prosperity and naturally we want to take our share in moulding into Christian citizens the masses which soon will have something to say in the government of our great country. Our feeling is a noble one. But in our enthusiasm we forget that there is something at our own door and we overlook the fact that the French-Canadian people of the Province of Quebec are searching for light and are eager for liberty as never before." What the writer said twenty years ago is just as true now. Dr. Rondeau in *L'Aurore*, of December 10, 1926, gives a like testimony: "French-Canadians are accessible to the message of the Gospel. I will not say that they manifest an ardent thirst for it. It would be saying too much of a thing that they know not and the fulness and purity of which they have never tasted, but I do not hesitate to say that the French-Canadians listen with deep attention to the reading of the Scriptures when that reading is made intelligently. In listening to the recitals of incidents of the Bible or of some of the Parables of the Gospel, they are deeply moved. It seems to them that they hear of a new thing, until now unknown to them, a thing that is filled up with a

beauty that delights them and with a truth that grips and subjugates them." And Mr. E. A. Therrien, B.A., wrote a few months ago: "Statistics of our fields by no means give a faithful and adequate conception of the work that has been accomplished or the consequent results. Ignorance and its handmaiden superstition are slowly but surely being dispelled. Hearts and homes are gradually opening their doors to the Gospel message. We are not without hope that the day is not far distant when there shall be a great move away from Rome. May we be prepared to offer the Truth to those who, wearied of its falsehoods, may turn to seek elsewhere that which will satisfy the longings of their souls."

But if French-Canadians are willing to listen to the Word, the Church of Rome is silently watching to prevent them doing it, and as wrote Mr. E. A. Therrien, "it is not an easy matter to sever family ties, knowing that persecution at the hands of those dear to us will follow, nor is it encouraging to realize that such a step will lead to bitter opposition, hatred and boycott on the part of neighbours." It is easy to understand that to bring a French-Canadian to the point where he will break away courageously from the many fetters that bind him is sometimes a somewhat difficult matter.

If the Church bends all her efforts to prevent sheep leaving the fold, she is not less eager to go farther and to win to her side indifferent or weak-minded Protestants. Conversions, even if they are few or if they are brought about by financial or personal interests, as in the case of some mixed marriages, are heralded in the daily press with a loud blowing of trumpets and great noise, so as to make





STUDENTS AND STAFF, UNITED CHURCH FRENCH (METHODIST) INSTITUTE, MONTREAL.

people believe that such conversions are many. The Church of Rome, says Pastor McFaul, "by her special missions to non-Catholics puts before the public her best and most favourable side, and hopes thus to win a considerable number of Protestants." *L'Aurore*, of October 1, 1926, prints the following statement: "For a few years, well-organized teams of Roman Catholic priests have been travelling through the United States as missionaries to the Protestants, holding meetings in public squares, inviting Protestants to return to Mother Church, distributing tracts and books to bring about their conversion."

Quietly, but unceasingly, the Church grinds her wheels to bring a change in the religious conditions of the land and she pursues her aim in many ways. In the past, persecutions and boycott were the order of the day to drive Protestants away. Times have slightly changed, and they have had to put into action less violent methods. A more peaceful way had been found in the outright buying of the farms of Protestants. Little by little Protestants are decreasing in number in many localities and Roman Catholics are gaining there in influence, political or otherwise. The movement is progressing insidiously. "The plan, to put it in plain language," says Pastor McFaul, "is: The massing of the French people in one colony; the ousting of the English-speaking, and, if possible, the French-speaking Protestant from their midst, and with the assistance of an aggressive English-speaking Roman Catholicism in Western Ontario, thus dominate the whole Dominion in the interest of the Papacy." Father A—, a Capuchin monk, gave in 1923 the following statement: "As to

French-Canadians, according to their traditional tactics, they spread little by little and in Ontario they are making every day more accentuated progress. In the country where land has been cultivated they buy farms that English people are giving up, a process slow and costly, but in new districts they settle more rapidly and in large numbers." The policy of the Church is most systematically organized and her plans are carefully thought out. "French-Canadians," continues the Capuchin father, "are settling mostly on farms. . . . They only, or almost only, are tilling the land, which seems to us to be a providential phenomenon. And indeed when mines are exhausted, when railways are completed, when forests have been cleared away, foreign hands will leave the land *and farmers only will remain.*" Speaking of the rich regions opened to civilization by the Canadian trans-continental railway, the father adds: "Our colonists are rushing there to the great fear of the Orangemen and fanatics of Ontario." How candid and charitable! And the Capuchin monk rejoices with the statement that "in the last period of fifty years, whilst the population of Ontario has not doubled in number, the number of Roman Catholics is twice larger, and French-Canadians are three times more numerous than they were in 1871." And, declares the priest, "all French-Canadians are Roman Catholics." His statement does not concur with the figures given either by Dr. A. L. Therrien or Prof. Primeau Robert who declares that French Protestants number 33,000 in Canada and those Protestants are almost entirely French-Canadians.

The statements given by the Capuchin father are none

the less enlightening and deserve more than passing attention. He gives statistics of the census taken in Ontario at an interval of fifty years, namely:

Population	Total	Cath.	French
1871.....	1,620,831	274,162	75,383
1921.....	2,933,662	575,266	248,000

and comments as follows: "This statement is suggestive and more eloquent than speeches."

If the statement is suggestive for Roman Catholics, it is none the less for Protestants and it should stir some hard thinking among those who have an open mind and who know how to study facts and draw conclusions. It means that being given the aggressive policy of the Church of Rome, as outlined by the Capuchin father, and, in contrast, the indifference and callousness of the average Protestant of the time, one or two more periods of fifty years will, of a certainty, permit Romanism to boast of a majority in the Province of Ontario, and then . . . well then, who knows what will happen!

Clear-minded observers have already sounded the bugle of alarm. Mrs. W. I. Shaw, in the *Missionary Outlook* of June, 1907, in answer to the timid or the timorous who at the time were already asking: "Why do we spend money to evangelize the French?" answered: "Let us keep the work among the French close to that among the incoming foreigners in our thoughts, prayers and efforts, for the French have in their power great influence in deciding whether the home of our grandchildren shall be Romanist or Protestant."

At the present moment the danger for Protestants

is that lukewarmness and a great indifference is pervading through the rank and file. Business opportunities, social pleasures, luxurious living, are blunting senses. Protestants say: "Let us live and let others live." At first sight it looks like a most unselfish statement, a great show of tolerance. In final analysis, it is pure and rank selfishness. It simply denotes a vast amount of indifference, a lowering of the sense of responsibility toward God, country, family and self. And in the meanwhile, others loudly proclaim in the Province of Quebec: Our language, our nationality, our religion! Little by little, as the Capuchin father clearly showed, the Church is striving to bring a full working of the motto in every Province of Canada. St. John the Baptist Day has been proclaimed a legal holiday in the Province of Quebec; before long, and with the consent of *tolerant* Protestants, the day of the patron Saint of the French-Canadians may also be proclaimed a national holiday. Thus another step will be brought for the realization of the final goal Romanism is trying to reach and that step will be followed by others.

That Protestants are weak, timid or indifferent is plainly shown in an article written by Dr. S. Rondeau in *L'Aurore* of October 1, 1926. The article is entitled *The Fate of Dumb Minorities*. Here follows an extract: "I know two cities in our Province of which the English and Protestant population, for not having held firm the standard of the Gospel and not having affirmed in a firm way their religious and civil rights have, so to speak, lost their soul. In one, the English and Protestant population was formerly enjoying a strong influence, it

has none now. She cannot even elect a single alderman of her race and faith. In order to give her a representation at the City Hall, the prime minister offered to pass a law to that effect. Her chiefs refused, not willing to accept such humiliation, feeling humiliated enough already by the fact that their fathers in the interest of peace and also of their business affairs, have closed their mouths in the past. They harvest what others have sown. In the other city, in which during half a century a Protestant mayor was elected automatically and alternately with a Catholic one, such a tradition has now been forgotten. What has happened in civic matters will surely arrive in religious life, if Protestants neglect their proper rights and are ashamed of the principles of the Reformation which has given power to their forefathers. The Protestant fibre needs more strength."

When Romanism becomes entrenched in the whole of the Dominion, as it is entrenched in the Province of Quebec, and as the Capuchin father, mentioned above, seems to foresee, Protestants shall exclaim in a pitiful tone: "If we had known!" Yes, if they had known. But, as in the time of Christ, it may be said of them that they have eyes and they do not see, they have ears and they do not hear. If they see and listen now, they will save their children tears of agony. The liberty, the freedom, the tolerance they rightly claim for others, those they will surely lose if they do not awake before it is too late. Let every one remember that the price of liberty is eternal vigilance, the price of keeping the Gospel is to live it.

It is a fact that times are changing: "The French-Canadian," writes Mr. Eug. Therrien, "realizes the

need of better education for his children, and is pressing for an improved school system. There has resulted an encouraging change. . . . In order to retain their influence over the growing generation in localities where there are excellent Protestant schools in their midst, courses have been evolved . . . giving a much improved course of study. . . . Splendid private schools have been established, and the University of Montreal affords an opportunity for the pursuit of advanced studies. . . . Awakened to his own capability and rapidly learning from his English neighbour, the French-Canadian is fast thrusting himself into the forefront of the commercial, industrial, professional and political life of the Province and of the Dominion." The history of French Protestantism in Canada shows plainly that French Protestants have had a large share in the working up of that evolution process. They have contributed a great deal to the new spirit, so manifest in the enlightenment of the mental and moral planes of the country. The religious movement that brought to them a clear knowledge of the Word of God was a movement of faith, of courage and of endurance. Only those who look at the surface will complain of an appearance of weakness. Computing figures, they find them inadequate. They forget that a religious and spiritual movement cannot be gauged with the same rules and principles that the merchant applies in the calculation of his profits and losses. The process must be different. It is the fruit that counts and not the luxuriance of the leaves, and the fruit has been of the highest quality.

Prof. Primeau Robert, a former priest of the Church

of Rome, who by a surprising effort of energy succeeded in pulling himself out of the dark kingdom of shadows, in order to be born again, and who is now a leading French-Canadian Protestant in the city of Montreal, as well as one of the leading educationists in the Province of Quebec, has written a beautiful page on the French Protestants of Canada. "Even before French philosophers had made an impression on the French-Canadians, Protestantism had enlarged their horizon and elevated the level of their morality. Enlightened minds will understand that they owe to Protestantism many of the measures which have favoured their evolution. The presence of Protestants in the *Canadian Institute* had a happy influence on characters; it is from that nursery of great men that came the Doutre, the Laflamme, the Dessaulles, the Dorion, the Geoffrion, the Buies, the Laurier, all more or less impregnated with the spirit of the Reformation and who have made their mark in the annals of the Canadian nation." "And," continues Prof. Primeau Robert, "we are told by some that the time of great religious reforms is past and that French Protestantism is dying in Canada. As far as I am concerned, I do not despair, because I have faith in the Canadian race, in its vitality, in the good common sense of our people. Yes, I do believe in my race, I believe in the patriotism of my co-citizens who shall not subscribe to the accusation of decadence launched against them and we shall understand sooner or later, that the Gospel is the surest means of Salvation.

"Through their virtues and their tolerance, French Protestants have won the respect, if not of the masses, at

least of an intelligent elite. But that tolerance must not go as far as the giving up of our rights. We must defend our positions and let nobody trespass on our ground. I do not speak of resuscitating old hatreds, no, I speak only of the necessity of shaking our inertia. Since we have broken the secular layer of ignorance and superstition which was weighing upon our slaved souls, a duty remains to us, it is to help our brethren who are not as favoured as we are to bring them to a broader comprehension of life and to help them to know themselves. Controversial struggles are now out of fashion but a kind of social war is being waged. Great problems are agitating minds; they concern education, individual dignity, liberty of conscience, and we cannot ignore them. Survivance is assured to the most educated people or group of individuals; we must be that group. To wait quietly the triumph of our ideas, praying on the mountain, whilst others are fighting, would be fatalism.

“Courage and confidence! There is in the air we breathe some light winds which announce the coming of a revival. Let us group all those who are willing to share into it, all those who are thinking, all minds who are truly independent and with them let us fight with a glad and vigorous heart.”

Those words sound like a trumpet of brass. They are marked with a sound and clear optimism. They truly show that French Protestantism has not been and is not a failure in Canada. Protestantism in Quebec may have come before its due season. It has reached some men who were not always prepared to understand fully the glorious meaning of the Gospel, yet its manifest

independence has been a great and living moral and social force and that force has been a strong lever which has lifted up and stirred the apathy of the Church of Rome in her moments of supreme confidence. No, Protestantism cannot be a failure, because it is the embodiment of all the great principles which have lifted up humanity to a higher plane and a better comprehension of her duties. Wherever Protestantism has become a vital principle in the life of nations, the nation has sprung into power, intellectually, commercially, morally, spiritually. Without Protestantism, without the great upheavals of the Reformation, civilization would be still in the mire of Dark Ages. Protestantism has given to the human mind its self respect and has made of man a man in the true sense of the word, a creature that may aspire, by following Christ, to be the image of its divine Creator. "Protestantism," has written Pastor Charles Wagner, "is the heirloom of all the logical results of human work in the religious domain. It is in his ranks, among its indefatigable thinkers, among its laborious pioneers, that were resolved the problems from which depend the advancement of religious ideas in the world. Finding everywhere, through its free and vast organization, the widest openings upon all domains of life, it can manifest itself with the widest range of sympathetic friendship with everybody, without being unfaithful to its basic principles. It is capable of attracting, of grouping and binding all the live forces of the past and those of the future." Like all human things, French Protestantism may have stumbled in facing the many difficulties set

by men on its path. It has none the less worked faithfully to fulfil its God-given mission.

History teaches great lessons. Let the reader remember that if France has religious freedom, if France has not fallen to the level of other Latin countries, where the Church has had full sway, France owes it to the Protestant Huguenots and martyrs who have paid with the sacrifice of their life rather than surrender their conscience and their soul. To them, and also to those who have been their true successors, and who among the great curtailments of religious freedom have remained faithful, France owes a great debt. The motto of the French Revolution was: *Liberty, Equality, Fraternity*. The Frenchman of to-day adds a fourth word: *Justice*. Justice would have never been an accomplished fact in France if a small minority of Protestants had not earnestly, loyally and faithfully fought the battles of liberty.

History has repeated itself in Canada, true to the axiom. The Province of Quebec has followed a process of evolution during the past century. The religious liberty, freedom of conscience, spirit of justice enjoyed in the Province are due, although many seem to ignore it, to the faithfulness of those Protestant converts who have suffered and paid a high price rather than surrender their conscience and their soul. In a spirit of love and reverence let every one repeat it. To those humble Christians, Canada and Protestantism owe a great debt of gratitude. As Prof. Primeau Robert expressed it so beautifully, the rôle of French Protestants in this country has been the same as that of the colossal statue

placed by the French genius at the entrance gate of the port of New York, and which represents Liberty giving light to the world. French Protestants in Canada have carried a torch of light, and with that light they have shown the path of happiness to their people in their own land.

Gentle reader, if this little book has awakened your interest in the problem of French Evangelization, the writer shall be thankful. If you have followed step by step the sowing of the seed, the growing of the tree and the maturing of the fruit, you have seen that the labourers have not worked in vain. They have sown with tears at times, but truly the Lord of the Harvest will in his own chosen time gather the harvest. There is one thing that you must not forget: if indeed you love your country, then do your very best to serve Her. You will serve Her in being watchful and vigilant. What shall Her future be is a serious question that must be answered by the wise men of the Land. Your country will be what others and yourself shall make Her. If you want your children and the children of your children to bless the memory of your name, awake now and do your duty, and then, with the Blessing of the Lord, you shall be able to repeat, with all those who sincerely love this beloved Land of Canada, the beautiful words the poet wrote out of love for his own land:

*Our hearts, our hopes, are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!*

“UP TO THE LIGHT”

TWELVE TOPICS

“Up to the Light,” by Professor Paul Villard, provides material for a study of French Evangelism, and especially of the work of the United Church. An outline of the book is given in the following suggested topics, based on which programmes have been prepared. These programmes will be found useful in prayer-meetings, group studies, Young People’s Societies, and in Adult Sunday School classes.

Letters from missionaries in the French Work will be sent free on application.*

1. The Book and Its Writer.
Based on the Introduction, the Foreword and Chapters I and II (Part One).
2. Protestantism in Canada under the French Flag.
Based on Chapter III (Part One).
3. Pioneer Missionaries of the Nineteenth Century and the Organization of the French-Canadian Missionary Society.
Based on Chapters I and II (Part Two).
4. French Evangelism by the Church of England and the Baptist Church.
Based on Chapters I, II, III (Part Three).
5. The Methodist Church and the Salvation Army in the Field of French Evangelism.
Based on Chapters IV and VI (Part Three).
6. The Presbyterian Church and French Evangelism.
Based on Chapter V (Part Three).
7. Missionaries Whose Fields are the Highways and Byways.
Based on Chapters I and II (Part Four).

*Write F. C. Stephenson, Secretary, Young People’s Missionary Education, 299 Queen St. West, Toronto 2, Ontario.

8. The Aim and Work of Education in French Evangelism.
Based on Chapter III—A and C (Part Four).
9. Three Outstanding Institutions in French Evangelism.
Based on Chapter III—B (Part Four).
10. Reminiscences of Dr. Villard.
Based on Chapter IV (Part Four).
11. Results and Needs of French Evangelism.
Based on Chapter I (Part Five).
12. French Evangelism in Relation to Our National Life.
Based on Chapter II (Part Five).

TWELVE OUTLINE PROGRAMMES

PROGRAMME I

THE BOOK AND ITS AUTHOR

(Based on the Introduction, the Foreword and pages 3-9)

Hymn: "Lord, Speak to Me that I may Speak."

Prayer: For a desire to know and understand how we may help our French-Canadian people to live for Christ.

The Author—Dr. Paul Villard: (See Introduction and references in Analytical Index).

Scripture Reading: Matt. 23: 1-12.

The Aim of the Book: Why was it written? What does it include? Some things the book tells us. (See Introduction, Foreword and pages 3-5).

Hymn: "Let Everlasting Glories Crown."

Prayer: For our country, and leaders in Church and State.

Discuss: Why undertake missionary work among Roman Catholics? What is their need? What has Protestantism to offer? What service do Protestant Christians owe to Roman Catholics? (See pages 6-9). (Note: This comparison might be made out in the form of a balance sheet showing on one side what Protestantism offers and on the other side what Roman Catholics have).

Hymn: "Love Divine, All Love, Excelling."

Closing.

PROGRAMME II

PROTESTANTISM IN CANADA UNDER THE FRENCH
FLAG

(Pages 10-17)

Hymn: "There's a Royal Banner Given for Display."**Scripture Reading:** Psalm 138.**Prayer:** Thanksgiving for those who in the early days of Canada were true to Christ and for all who have helped to open the way for religious freedom in our country.**Explorers of Lower Canada and the Coming of the Huguenots:** How Lower Canada was opened up. Why the Huguenots left France; what attracted them to Canada; the difficulties they encountered; why persecuted; the Company of One Hundred Associates.**Quartette:** "Arise, Go Forth to Conquer."**Protestantism in Lower Canada:** Results of the persecution of the early Protestants; why Roman Catholics were opposed to Protestantism; why Protestantism could not be stamped out.**Prayer:** For courage to be true to Christ under all conditions whether in adversity or prosperity and loyal workers for the Kingdom of Jesus Christ.**Hymn:** "God Is With Us."**Closing.**

PROGRAMME III

PIONEER MISSIONARIES OF THE 19TH CENTURY
AND THE ORGANIZATION OF THE FRENCH-
CANADIAN MISSIONARY SOCIETY

(Pages 21-52)

Hymn: "Forth in Thy Name, O Lord, I Go."**Scripture Reading:** John 3: 1-19.**Prayer:** For our Canadian missionary pioneers to-day who are seeking to establish the Kingdom on our frontiers; for the people among whom they work; for ourselves, that we may have a larger sympathy and greater sense of responsibility.**Beginnings:** The Oliviers; Mme. Feller; M. Roussy (Pages 21-27).**Quartette:** "Art Thou Weary, Heavy Laden?"

Persecutions: What were the results of the persecution? Because good resulted, does this prove that God sanctions persecution? (Pages 27-30).

Prayer: For all who suffer wrong in any way; for those who are doing wrong, that they may be led into the right way.

Story of Normandeau and Cote: (Pages 30-34).

Hymn: "Whoever Receiveth the Crucified One."

The French-Canadian Missionary Society: Why was organization necessary for the promotion of the work? How did the Society help? Can non-denominational organizations and independent churches do as effective, permanent work as the evangelical churches? (Pages 35-38).

Leadership: Duclos; Cote; new missionaries from Europe; story of shipwreck (Pages 39-52).

Hymn: "Lead on, O King Eternal."

Closing Prayer.

PROGRAMME IV

FRENCH EVANGELISM BY THE CHURCH OF ENGLAND AND THE BAPTIST CHURCH

(Pages 55-76)

Hymn: "With a Right Good Will."

Prayer.

Offshoots of the Plant: What are some of the teachings and practices common to all evangelical Churches? (Pages 55-57).

Scripture Reading: Luke 24: 44-49.

Hymn: "Go Labor on, Spend and Be Spent."

The Work of the Church of England: Show the influence of reading the Bible and of Christian teaching in such schools as Sabrevois College (Pages 58-63).

Prayer: That the work of the Churches may be effective because of the deep spiritual life of the teachers and workers.

The Work of the Baptist Church: Use a map to show the location of the various missions formed. Write on the blackboard a list of the workers and show their zeal and devotion. Tell the story of Grande Ligne mission (Pages 64-76).

Hymn: "Who is on the Lord's Side?"

Closing Prayer.

PROGRAMME V

THE METHODIST CHURCH AND THE SALVATION
ARMY IN THE FIELD OF FRENCH EVANGELISM

(Pages 77-91; 119-123)

Hymn: "The Heavens Declare Thy Glory, Lord."**Prayer:** For our United Church and its workers throughout Canada, particularly in French Canada; for Protestant Christians in Quebec; for all who desire to know the Truth.**Scripture Reading:** Numbers 13: 16-33.**Methodist Pioneers:** dePutron; Armand Parent; Beaudry; de-Gruchy; Delporte; L. Massicotte; W. T. Halpenny. What characteristics counted in the success of their work? Use map to show the various stations at which they worked.**Hymn:** "Angels from the Realms of Glory."**Some Difficulties of the Work:** Evil influences and why these efforts to destroy Protestantism were not successful. Was the Methodist Church in any sense responsible for the conditions? (Whole chapter).**Hymn:** "O God of Bethel, by Whose Hand."**The Place of the Salvation Army in French Evangelism:** Through the life and work of Major Noémie Cabrit, show that Christians of any denomination or race have the same source of inspiration and way of winning men to Christ (Pages 119-123).**Hymn:** "Saviour! Thy Dying Love."**Prayer:** For the people of the world who need to know the love of God and the inspiration of His Spirit to enrich their lives and help them to do their part in Kingdom service.

PROGRAMME VI

THE PRESBYTERIAN CHURCH OF CANADA
IN FRENCH EVANGELISM

(Pages 92-122)

Scripture Reading: Psalm 46: 1-11.**Hymn:** "Holy Spirit, Faithful Guide."**Prayer:** For our Young People's Societies in Quebec that they may make progress and be encouraged in their work.**Leaders in Presbyterian French Work:** Make a list and discuss the work of men who took prominent parts in laying foundations

in schools and mission centres. Show how these have exerted a national influence (Pages 92-106).

Duet: "Wonderful Story of Love."

Father Chiniquy and His Work for Protestantism: Why is it that a convert from one religion to another is usually an enthusiastic advocate of his new religion? (Pages 106-114).

Hymn: "True Hearted, Whole Hearted, Faithful and Loyal."

Prayer: For Protestant Christians in Quebec that in all their difficulties they may realize that Jesus Christ can help and keep them.

Pastor Mage: Through his spirit of sacrifice and devotion, show how men of his type are of special value in the uplift of the people of Quebec (Pages 114-118).

Hymn: "Yield Not to Temptation."

Closing.

PROGRAMME VII

MISSIONARIES WHOSE FIELDS ARE THE HIGHWAYS AND BYWAYS

(Pages 127-155)

Hymn: "Now the Sowing and the Weeping."

Prayer: For the workers in our missions who are doing the ordinary but necessary tasks; for the people with whom they meet and talk; that they may have the guidance and direction of the Holy Spirit in all their work.

Scripture Reading: Phil. 2: 1-16.

Colporteurs and their Work: (See pages 127-128).

Solo: "Break Thou the Bread of Life."

The Influence of Bible Reading: (Pages 129-133).

Debt of French Protestantism to Colporteurs: (Pages 133-139).

Hymn: "O, How Love I Thy Holy Law!"

Trials and Tribulations: (Pages 140-146).

Results of Colportage Work: (Pages 147-151).

Hymn: "When Immortal Souls Are Dying."

L'Aurore—A Message of Good Cheer: Its place and purpose (Pages 152-155).

Closing Prayer.

PROGRAMME VIII

THE AIM AND WORK OF EDUCATION
IN FRENCH EVANGELISM

(Pages 156-161; 173-182)

Hymn: "Sowing in the morning, sowing seeds of kindness."**Prayer:** For the boys and girls who attend our mission schools in Quebec that they may be taught aright and led to know Jesus Christ as their personal Friend and Saviour.**The Aim of French Mission Schools:** Their organization, policy, purposes (Pages 156-161).**Scripture Reading:** Daniel 1: 8-20.**Hymn:** "Oh, Happy is the Child Who Hears."**Inner Working of the French Mission Schools:** Their influence, courses of study, secular and moral training. (Pages 173-182).**Prayer.****Hymn:** "Saviour, Like a Shepherd Lead Us."**Closing:** (Chant the Lord's Prayer).

PROGRAMME IX

THREE OUTSTANDING INSTITUTIONS IN FRENCH
EVANGELISM

(Pages 161-173)

Hymn: "A Better Day Is Coming."**Scripture Reading:** Ezekiel 33: 1-11.**Prayer:** For the Christian teachers in the public schools of Quebec; for the homes they influence; for the boys and girls being taught.**Feller Institute:** Its place in the life of Quebec. (Pages 161-165).**Hymn:** "God is with Us."**Pointe Aux Trembles Institute:** Its founding and development (Pages 165-169).**The French Methodist Institute:** The institution and its work (Pages 169-173, also pamphlet *"Preparing the Way").**Hymn:** "Hail to the Lord's Anointed!"

*Order "Preparing the Way" from F. C. Stephenson, Secretary, Young People's Missionary Education, 299 Queen St. West, Toronto 2, Ontario.

Prayer: For the students in our mission schools; for the teachers and those who have the responsibility of the schools; for the graduates who go out to live as Christians that they may never become discouraged, and that they may grow and develop.

Closing.

PROGRAMME X

REMINISCENCES OF DR. VILLARD

(Pages 183-192)

Hymn: "Come, Thou Almighty King."

Read in Unison: Psalm 46: 1-7.

Prayer: For those who are tempted; for those who are facing difficulties and problems; for those who serve in hard places.

Duet: "All My Doubts I Give to Jesus."

Scripture Reading: John 1: 1-17.

Stories of Character Training through French Methodist Institute: (Pages 184-189). (Dr. Villard may be impersonated and tell stories of students who have been influenced by the training in the French Methodist Institute).

Hymn: "O, Worship the King, All Glorious Above."

The Meaning of Service: (Pages 183, 190-192).

Prayer: For the young people of the United Church that they may be ready for service at any time and in any place; that they may be able to lead others to Christ; that they may get a vision of greater things to be done.

Hymn: "To God Be the Glory."

Closing.

PROGRAMME XI

RESULTS AND NEEDS OF FRENCH EVANGELISM

(Pages 195-206)

Hymn: "Be Strong in the Lord and the Power of His Might."

Prayer.

Worthwhile Results: Using a blackboard or large sheet of paper, and under the headings of French Methodist Institute, Pointe Aux Trembles, Feller Institute, have prepared a list of former students prominent in affairs in Quebec and throughout Canada (Pages 195-199).

Hymn: "God Moves in a Mysterious Way."

The Price of Seed Sowing: Tell the price that some of these men have paid for the sake of French Evangelism (Pages 200-202).

Discuss whether a man is always called to accept an inferior position financially for the sake of Christianity. What is true success in life? (Ecc. 5: 10-12).

Hymn: "Take My Life and Let it Be."

Scripture Reading: Mark 4: 1-20.

What are the Needs and Demands of the Work? (Pages 204-206).

Does this situation apply only to French Protestantism? If every professing Christian in Canada were whole-heartedly following Jesus Christ what effect would it have on our Church and on our country?

Prayer: For a truer vision of Christ and the service He would have us render.

Hymn: "All for Jesus! All for Jesus!"

Closing.

PROGRAMME XII

FRENCH EVANGELISM IN RELATION TO OUR NATIONAL LIFE

(Pages 207-219)

Hymn: "Fight the Good Fight."

Prayer.

What are the Plans and Policies of the Roman Catholic Church that have to be taken into consideration? (Pages 207-210).

Quartette: "Dare to Do Right, Dare to be True."

Scripture Reading: Rev. 22: 12-17.

Why is French Roman Catholicism making greater progress than French Protestantism in Canada? Discuss to what extent the United Church of Canada is responsible for the evangelization of French Canadians. What should be our policy? (Pages 211-213).

Hymn: "A Call for Loyal Soldiers."

What Shall the Harvest Be? Discuss what ground we have for believing that the author is correct in his prophecy regarding Canada's prosperity and progress under the sway of Protestantism or Roman Catholicism (Pages 214-216).

Prayer: For Canada, her statesmen and leaders; for our Church and all her organizations; for all Canadians who are working for the progress of Christ's Kingdom in our Dominion.

What Do the Signs of the Times Indicate? (Pages 216-219).

Hymn: "Ye Hosts of Christians, Young and Strong."

Silent Prayer.

Closing.

SUGGESTIONS FOR LEADERS AND WORKERS

Read the Introduction and the Foreword very carefully.

Use a map of Canada and read a Canadian History for the early days and settlements.

Organize groups for personal reading and groups where the book may be read aloud.

The impersonation of such men as Dr. Villard, Father Chiniquy, Rev. R. P. Duclos, Rev. Marc Ami, and others, would make an interesting programme.

A report of the places and positions that former students of our French Mission Schools now occupy in professional, business and political life would be of special interest.

The preparation of maps and charts for an exhibit will be found both instructive and informing. Indicate on a map of Canada the expansion of French settlements. Statistics for charts may be found in the text-book.

Use the Analytical Index in securing information on any subject or person.

*A set of slides together with a lecture on our French work has been prepared to provide an interesting and informing evening.

Supplementary Reading: "The Presbyterian Church in Canada," by Dr. J. T. McNeill, cloth \$1.00; Parkman's "Old Regime in Canada"; any authorized Canadian History; early pages of "One Hundred Years of Canadian Methodist Missions," by Mrs. F. C. Stephenson, paper 75c, cloth \$1.00; "Preparing the Way" by Dr. Villard, 10c; "The Canon Law of the Papal Throne," by Gilbert O. Nations, cloth, \$1.00; "Roman Catholicism Analyzed," by J. A. Phillips, cloth, \$1.50; "From Rome to Protestantism," by Samuel McGerald, 15c.

*Write to F. C. Stephenson, Secretary Young People's Missionary Education, 299 Queen St. West, Toronto 2, Ontario.

INDEX

- Abbotsford, 37.
Abram, 96, 98, 99.
Abram, L., 198.
Actonvale, 82, 83, 85, 86, 113, 170.
Allais, 124.
Allied Theological College, 105.
Amaron, Calvin, 101, 197, 198.
Amaron, Daniel, 36.
Amaron, E., 199.
Ami, Dr. Henri, 97, 197.
Ami, Marc, 47, 48, 49, 97.
Anex, Mr., 144, 145, 146.
Anglican, 56, 58, 158.
Angers-Perkins, 94, 95.
Annie Jane, ship, 47, 49, 197.
Arundel, 94.
Audinot, Louise, 177.
Auger, Louis, 74, 130.
Baptist, 56, 70, 158, 161, 190.
Baptist Home Missionary Society of New England, 64.
Baridon, 39, 99.
Barlows, 88.
Barnabas, 81, 84.
Beacourt, 14.
Beaudin, Mr., 45, 131, 140.
Beaudry, Louis M., 80, 81, 90, 169, 198.
Bedford, 51.
Belle Rivière, 36, 38, 39, 165.
Benoit, Henri, 61, 198.
Bernon, 14.
Berger, Adjutant, 123.
Berée, 79.
Bethany, 83, 96, 131.
Bible Society, 35, 36, 90, 140.
Bible Society, Canadian, 151.
Biéler, Dr. C., 105, 106, 196, 198.
Biéler, Etienne, 196.
Biéler, Jean, 199.
Bishop of Montreal, Anglican, 59, 60, 61.
Bolton, 80.
Bois, 124.
Boissieu, 39.
Bonnyville, 123.
Bonrepos, 15.
Bosworth, E., 76.
Bouchard, I., 95.
Boucher, Mr., 97, 132, 147.
Boudreau, P., 98.
Bourgouin, Jules, 49, 141, 165, 167, 168, 169.
Bourgouin, 197, 198, 199.
Boy, 49.
Boycott, 75, 95, 140.
Brandon, 51.
Brandt, E. H., 103, 166, 168, 198.
Brack, Jean Charlemagne, 197.
Brebeuf, 13.
British Wesleyan, 21.
Bridgeman, Mr., 37.
Bridge Street, Quebec, 69.
Brownsburg, 67, 69.
Brouillet, A. C., 75.
Brouillet, Trefle, 68, 73, 163.
Brouillet, Henri, 75.
Bruneau, A., 199.
Bruneau, I. P., 96, 98, 103, 113.
Bruneau, S., 199.
Buies, 215.
Bullock, Hon. Mr., 195.
Bullock, T., 199.
Bullock, W. S., 75.
Burns, Dr. R. F., 92, 111.
Burwash, Adam, 69, 75.
Cabot, 10.
Cabrit, Lieutenant Noémie, 119, 120, 121, 122, 123.
Caen, de, 12.
Campbell, Dr., 50, 52, 92, 109, 110, 111, 112, 113.
Canadian Institute, 215.
Canadian Epworth Era, 77.

- Canaan, 80.
 Cartier, Jacques, 10.
 Cayer, P. N., 67, 75.
 Cellier, M., 36.
 Centre French Church, 90.
 Cesan, Jacques, 75.
 Chambly, 49.
 Champlain, 29.
 Champlain, Lake, 23.
 Chateauguay, 14.
 Charlevoix, 14.
 Chartier, S., 81.
 Charles, Pastor G., 95, 103.
 Chazeaud, Rev. Camille, 197.
 Charbonnel, Theo., 39, 80.
 Chiniquy, Father Charles, 51,
 85, 94, 98, 99, 100, 106, 107,
 108, 109, 110, 111, 112, 113,
 114, 139, 145, 198, 223.
 Chodat, Henri, 197.
 Chodat, Paul, 171, 173, 177, 197,
 198.
 Chodat, William, 97, 123, 172.
 Choquette, Judge, 145, 146.
Christian Guardian, 131.
 Christville, 58.
 Church of England, 16, 50, 58,
 60, 130, 158.
 Church of Rome, 7, 10, 21, 30,
 51, 99, 106, 158, 209, 210, 211.
 Church of the Redeempteur, 61.
 Clark, Dr. George S., 172.
 Clement, A. B., 95.
 Cloutiers, 222.
 Cloutier, M., 45.
 Colportage, 88, 90, 133, 135,
 150, 157.
 Colporteur, 36, 40, 61, 68, 75,
 86, 96, 127, 128, 129, 131,
 132, 133, 135, 136, 138, 139,
 140, 142, 146, 147, 148, 149,
 150, 178.
 Coligny, 11.
 Colonizing, Huguenot, 10, 11.
 Company of One Hundred As-
 sociates, 12.
 Compton, 80.
 Congregational Churches, 56, 91.
 Conners, Charles, 67, 70.
 Convocation Hall, 162, 166, 171.
 Converts, 13, 27, 28, 29, 33, 38,
 39, 44, 45, 46, 48, 59, 61, 64,
 68, 70, 95, 96, 113, 133, 140,
 156, 174.
 Cornu, Jean, 47.
 Cornwall, 94, 95, 96, 98.
 Coté, J. E., 95.
 Coté, L. O. F., 31, 33, 41, 42, 45,
 46, 75, 139, 142, 143, 222.
 Coté, Mme., 33.
 Coté Street, 110, 113.
 Court, James, 36.
 Coussirat, Dr. Daniel, 50, 92,
 105, 110, 117, 168, 169.
 Curdy, Pastor, 96.
 Cyr, Narcisse, 64, 70, 71, 72, 74,
 150, 152.
 Daignault, Colporteur, 135.
 Dantheny, Jules and Mrs., 83,
 87, 96.
 Dechaux, Adolphe, 196.
 Dechaux, Elie, 196.
 Delagneau, 198.
 Delisle, 16.
 Delporte, Arthur, 83, 84, 85, 90.
 Delporte, G., 199.
 Dentan, 22, 23.
 Denonville, Governor, 14.
 Dessaules, 215.
 Desilets, G. M., 165, 168.
 Desilets, J. M., 39, 50.
 Desmarais, L., 83.
 Devos, A., 124, 131.
 d'Acton, St. Theodore, 82, 83,
 85.
 deCaen, 12.
 deChester, St. Philippe, 83.
 deGruchy, 80, 81, 82, 83, 90,
 131, 170, 181.
 deMonseignet, 14.
 deMontmollin, 16.

- dePutron, Jean, 21, 77, 78.
 de la Roche, 11.
 de Sacy Version, 145.
 Dionne, L., 95.
 Dorchester Street, 93, 94.
 Dorion, J. U., 80.
 Dorion, Theo, 81, 199, 215.
 Dougall, John, 153.
 Douglas, Dr., 81.
 Doutre, 215.
 Doudiet, C. A., 94, 99, 100, 111.
 Doudiet, Jean Frederick, and
 Madame, 38, 39, 93, 99.
 Dubois, Professor, 198.
 Duclos, Arnold, K.C., 131.
 Duclos, Major A., 131.
 Duclos, Judge Charles, 131.
 Duclos, J. E., 123.
 Duclos, R. P., 39, 40, 44, 45, 49,
 50, 90, 198.
 Duclos family, 195, 196, 197.
 Durands, 88.
 Dutaud, Louis, 75.
- Eastern Townships, 88, 132.
 Eastern Canadian Theological
 College, 106.
 Elsesser, Paul, 124, 172.
 Evangelical Alliance, French
 Section, 203.
 Excommunication threatened,
 117.
- Farnham, 51, 79.
 Feller Institute, 66, 73, 129, 158,
 161, 162, 163, 164, 165, 175,
 177, 180, 195, 196, 197, 198.
 Feller, Madame, 22, 23, 24, 25,
 26, 27, 28, 29, 35, 64, 65, 66,
 69, 70, 73, 78, 129, 139, 156,
 162, 222.
 Fifty Years Out of the Church
 of Rome, 114.
 Fluhmann, E., 95.
 Fortiers, 88.
- Forty Years in the Church of
 Rome, 114.
 Fournier, C. A., 75.
 Fournier, O. D., 69, 70, 75.
 French Catholic colonies, 209.
 French Methodist Institute, 61,
 81, 85, 89, 97, 115, 158, 169,
 170, 171, 172, 173, 175, 177,
 179, 181, 182, 184, 185, 187,
 188, 189, 190, 191, 196, 197,
 198.
 French Methodism, 83, 89.
 French Ministerial Association,
 202.
 Frontenac, 151.
 Fronteau, Mr., 60.
- Garneau, 11.
 Gavin, 22, 23, 59.
 Geneva, 48, 49, 50, 64, 70, 72.
 Gendreau, 142, 143.
 Gendreau, Joseph, 75.
 General Assembly, 93, 197, 222.
 Geoffrey, Antoine, 50, 80.
 Geoffrion, 215.
 Giguère, J. A., 70, 75.
 Glay Institute, 167, 168.
 Goepf, G., 94, 99.
 Grande Ligne, 26, 27, 36, 50,
 64, 65, 66, 67, 70, 71, 72, 73,
 74, 75, 76, 78, 133, 161, 222.
 Grandlienard, 124.
 Grenoble, 118, 131, 172, 197.
 Gregoire, N., 74.
 Grenier, C. W., 75.
 Grenier, W., 81.
 Groulx, 50.
 Grosjean, Rev. George, 197.
 Guernsey, 60, 81.
- Hall, Rev. William, 170.
 Halpenny, M., 199.
 Halpenny, W. T., 79, 82, 83, 87,
 88, 89, 90, 103, 131, 140.
 Herdt, Louis, 196.
 Heretics, 14, 15, 22, 43.

- Historical Sketch by Th. Lafleur, 147.
History of French Protestantism, Duclos, 102.
Hochelaga, 10.
Huguenots, 3, 10, 11, 12, 13, 14, 15, 84, 119, 172.
Hull, 68, 80.
Hunter, Dr. W. J., 170.
Indians, Onondaga, 15, 22, 59.
Intemperance, 121.
Jacquemard, 39, 99.
Jamieson, E., 50.
Jenkins, Dr., 92.
Jesuits, 12, 13.
Joliette, 49, 139, 141, 222.
Joliat, Henri, 101, 102.
Jonte, Mlle., 64.
Kankakee, 51.
Kampf, Mr. and Mrs., 47, 48.
King, Louis Vessot, 196.
Kingsley Siding, 80.
Labeau, Alfred, 74.
Lacadie, 24, 26, 70, 129.
Lac Long, 67, 70.
Lac des Isles, 83, 86.
Lachute, 69.
Lafleur Family, 111, 163.
Lafleur Bros., 195.
Lafleur, Theodore, 51, 64, 66, 70, 71, 72, 147, 148, 149, 150, 196, 198, 199.
La Flamme, 215.
Lanctin, Henri, 70, 75.
Lapointe, 197.
Lapelletrie, 36, 99.
La Patrie, 117.
La Presse, 116.
La Prairie, 24, 58.
Larriviere, 61, 62, 197, 198.
La Rochelle, 14.
La Tour, 13.
Laurier, Mt., 86.
Laurier, 215.
Laval University, 74, 115.
L'Aurore, 84, 99, 102, 103, 144, 152, 153, 154, 155, 196, 207, 209, 212.
Le Canada, 115, 116.
L'Eglise Bethany, 102, 103, 105.
L'Eglise la Croix, 102, 103.
L'Eglise St. Jean, 99, 100, 101, 102, 117.
L'Eglise Sauveur, 102, 103.
Legault, Farmer, 132.
Lemoine, 85, 88, 131.
Le Moniteur, 152.
Lennoxville, 73.
L'Oratoire, 66, 70, 71, 74.
Le Semeur, 152.
Lescarbot, 12.
Levesque, Mr. and Mrs., 26.
Loiselle, H., 95.
Longueuil, 66.
Maclaren, Alexander, 185.
Mage, Rev. Alexander, 112, 114, 115, 116, 118, 131, 139, 172, 197.
Maher, J. L., 81.
Marceau, J. H., 75.
Marieville, 42, 45, 67, 68, 73, 74, 139, 222.
Martin, Louis, 83.
Masten, Isabel, 172.
Massacre of St. Bartholomew, 11.
Maskinongé, 165.
Massé family, 197.
Massé, Arthur, 163, 164, 165.
Massé, A. E., 68, 75, 198.
Massé, E., 199.
Massé, Godfroy, 68, 75, 163, 164, 198.
Massicotte, Leopold, 83, 85, 86, 90.
Matthieu, Israel, 95.
Mathieu, Judge, 116.
Mathewson, Miss, 172.

- Mauny, Mr., 51, 81.
 Menancon, J. E., 97, 103.
 Menard, Moise, 101.
 Methodist, 32, 51, 56, 77, 78,
 79, 80, 81, 83, 84, 89, 91, 96,
 97, 103, 115, 158, 170, 173,
 190.
 Methodist Episcopal Church,
 77, 118.
 Milton, 130.
 Mile End, 140.
 Mission Schools, 173, 176, 178,
 179, 181, 182, 183, 188, 190.
 Missionary Societies, 184.
 American, 189.
 Canadian Baptist, 65.
 Canadian Protestant, 73.
 Evangelical Foreign, of New
 York, 65.
 French Canadian, 35, 36, 37,
 38, 47, 48, 50, 51, 90, 93, 99,
 106, 110, 165, 166, 167.
 Students', 103.
 Monjot, Danton L., 173.
 Montaubin, 50, 61.
 Montebello, 100.
 Montreal, 16, 22, 23, 24, 25, 29,
 35, 36, 38, 49, 51, 59, 61, 66,
 67, 70, 71, 74, 78, 80, 84, 85,
 86, 89, 93, 94, 95, 98, 99, 101,
 103, 105, 108, 109, 110, 111,
 112, 115, 116, 118, 119, 120,
 122, 123, 133, 140, 151, 155,
 161, 165, 167, 168, 169, 173.
 Montreal Bible Society, 129.
 Montreal Centre, 83, 90.
 Montreal Presbytery, 97.
 Montreal West, 83, 90.
Montreal Witness, 142, 153.
 Mousseau, 94, 95.
 Moore, Major, 140.
 Moorehouse, Dr. H. L., 142.
 Morin, Prof., J. L., 100, 101, 196.
 Morin, Joseph, 97.
 Moret, Antoine, 36.
 Moulpied, Joseph, 60.
 Muraire, 49.
 McDonald, Pa., 118, 124.
 McFaul, G. R., 68, 75, 209.
 McGee, Pro., 222.
 McGill University, 61, 74, 97,
 100, 101, 164, 173.
 McVicar, Principal, 92, 110, 112,
 168.
 Namur, 94, 95.
 New Bedford, 123.
 New England, 85, 181.
 Nicol, Honorable, 195.
 Norman, Ernest, 75.
 Normandeau, Louis, 31, 163.
 Notre Dame de Stanbridge, 71
 Ogdensburg, 49.
 Olivier, Henri, 21, 23, 25, 35, 59,
 156.
 Ottawa, 49, 67, 68, 77, 80, 94,
 97, 151, 155.
 Otter Lake, 67, 69.
 Ouimette, Judge, 143.
 Palissoul, 124.
 Papineau, Louis J. A., 100, 101.
 Paradis, 96.
 Parent, 197.
 Parent, Armand, 51, 78.
 Parent, M. B., 68, 74.
 Patenaude, Zephirin, 147, 148,
 150.
 Pays Fin, 39.
 Peck, G., 104.
 Pelletier, 69.
 Pelisane, 72.
 Pepin, Francois, 78.
 Perrons, 88.
 Persecution, 13, 14, 16, 27, 28,
 29, 42, 75, 80, 95, 96, 107, 109,
 113, 129, 134, 140, 142, 220,
 221, 222, 223.
 Petit, 131.
 Petit Brul e, 36.
 Peyric, S., 105.
 Phenix, 131.

- Pinel, J., 83, 90, 170.
Pioneers, 35, 36, 73, 97, 152.
Pointe aux Trembles, 38, 61, 73,
79, 93, 95, 96, 98, 100, 101,
103, 141, 158, 165, 166, 167,
168, 169, 175, 196, 197, 198.
Point St. Charles, 61, 104.
Poirrier, Henri, 83, 86.
Poitras, J. G., 75.
Police, 69, 74, 110, 111, 115,
116, 120, 143.
Portree, 48.
"Preparing the Way" (booklet),
207.
Presbyterian, 51, 56, 90, 91, 92,
93, 94, 99, 100, 105, 107, 109,
110, 115, 158, 166, 190.
Presbyterian College, 98, 101,
103, 105, 169, 198.
Presbytery, 92.
Presbytery of Chicago, 107.
Priests, 27, 30, 40, 43, 44, 45,
46, 57, 70, 74, 78, 79, 96, 107,
108, 117, 133, 134, 139, 143,
146, 148.
Problem, 4, 5, 6, 7, 24.
Protestant Sunday School As-
sociation, 106.
Provincial Board of Education,
157.
Provost, Henri, 36, 39, 49.
Quebec, 67, 69, 70, 74, 77, 78,
94, 96, 97, 98, 108, 141, 144,
151, 155, 167.
Rainville, F., 75.
Rapide de l'Original, 83, 86, 97.
Rebellion, 27, 31, 78, 100, 148.
Recollets, 12.
Reformed Church, 12.
Reformation, 118.
Religion, 7, 8, 14, 31, 116, 149.
Religious liberty, 11.
Revel, S., 124.
Rey, J., 95.
Richelieu, 23.
Riendeau, Toussaint, 64, 73.
Rioux, Adjutant, 119.
Rivard, Laurent E., 153.
Rivière Cachée, 39.
Robert, Commandant, 119.
Robert, Prof. Primeau, 198,
215, 216.
Robidoux, 81.
Roberval, 10.
Rondeau, 196, 199.
Rondeau, Dr. Albert, 197.
Rondeau, Dr. B., 98, 103, 153,
155, 172, 212.
Rondeau, Dr. Charles, 196, 207.
Rondeau, Rev. S., 196.
Rose, Mme., 47, 48.
Ross, Mrs. L., 172.
Rossier, 74, 163.
Roussy, Louis, 23, 24, 25, 26, 27,
28, 29, 32, 33, 35, 36, 43, 64,
65, 66, 67, 68, 71, 99, 129, 131,
139, 156, 162, 163, 222.
Roux, L. Charles, 64, 72, 73,
163, 164, 198.
Rowdyism, 111.
Roxton, 79, 83.
Roxton Falls, 111.
Roxton Pond, 51, 67, 68, 73.
Roy, 197.
Roy, Ed., 75.
Roy, Eloi, 147, 148.
Roy, Ernest, 75.
Roy, Jean, 61, 103.
Roy, Josias, 61.
Roy, Louis, 83.
Roy, Telesphore, 83.
Roy, U., 199.
Russell Hall, 93, 100, 101.
Ryckman, Rev. E. B., 174.
Sabrevois, 50, 59, 60, 62, 63,
130, 158, 198.
Sacraments, 12, 190.
Sadler, Mitchell, 80, 81.

- Salvation Army, 56, 69, 119, 120, 121, 122, 123, 139, 142, 222, 223.
Sauve, Albert, 97.
St. André, 84, 86, 90.
St. Anne des Illinois, 98, 108, 109.
St. Anne de Kankakee, 106.
St. Armand, 51.
St. Aubin, Gedeon, 81.
St. Bruno, 133.
St. Catharine Street, 100.
St. Elizabeth, 170, 196.
St. Germain, P. Ed., 103.
St. Hyacinthe, 49, 94, 102, 113, 132, 155.
St. James, Rev. A., 74.
St. Jean du Gard, 119.
St. John, 23, 24, 60.
St. John River, 70.
St. John's School, 99, 198.
St. Jovite, 83, 84, 96, 132.
St. Lawrence, 119, 129.
St. Louise, 96.
St. Paul, 67, 74.
St. Pie, 37, 38, 42, 64, 67, 73, 74, 108, 113, 130, 131, 139, 165, 222.
St. Sophie, 94.
St. Theodore d'Acton, 131.
St. Therese, 36, 37, 139, 222.
St. Ursule, 51.
St. Valier, 94.
Scotstown, 49.
Sherbrooke, 50.
Shefford, 80.
Shipwreck, 48.
Simoneau, 196.
Sincennes, 96.
Smith, 15.
Smith, J., 83.
Solandt, André, 38, 50.
Solandt, Marie, 38.
Sonet, Edouard, 196.
Sorel, 142, 143, 144, 222.
South Ely, 68, 80.
Springfield, 118, 123.
Spurgeon, 190.
Statistics, 4, 6.
Stadacona, 10.
Students' Missionary Society, 103.
Sunday School, 87, 152, 153, 155, 179, 185, 186, 187.
Sunshine Club, 188.
Switzerland, 36.
Synod, 52.
Syvert, Jean, 80.
Tadoussac, 11.
Tanner, 111, 139, 197.
Tanner, A., 199.
Tanner, C. A., 93, 94, 99.
Tanner, J. E., 93, 99.
Tanner, J. U., 199.
Tanner, Mr. and Mrs., 37, 51.
Tanner, Pastor, 165.
Tarentum, 124.
Taylor, Rev. E. M., 170.
Taylor, William, 36.
Tetreau, 64.
Therrien, A. de L., 71, 72, 117, 129, 143.
Therrien, Rev. A., 164.
Therrien, Dr., 70, 202.
Therrien, E. A., 75, 156, 199, 208, 213.
Therrien, Rev. A. L., 67, 161.
Therrien, L., 75, 163, 164, 177, 198.
Therrien, M. O., 75.
Thiaucourt, 101.
Thomson, James, 35.
Three Rivers, 49, 89.
Ticonderoga, 80.
Toronto, 117.
Tourville, 96, 97.
United Church of Canada, 56.
Valleyfield, 94, 98.
VanBueren, 47, 48.

- Vandalism, 115, 117.
Vassar College, 74, 79, 197.
Vernon, Pastor, 139, 141, 165, 167, 222.
Vernier, Rev. and Mme., 38, 47, 48, 222.
Verazzani, 10.
Vessot, 36, 95, 141, 197, 199.
Veysiere, 16.
Villard, Dr. Paul, 170, 171, 173, 198.
Wagner, Pastor Charles, 217, 218.
War Cry, 121.
Warden, Dr., 93.
Wattier, Fred., 199.
Watson, 172.
Week of Prayer, 203.
Wesley, John, 77, 119.
Wesleyan Society, 78.
Wesleyan Theological College, 85, 173.
White Church, 95.
Williams, J. N., 64.
Winnipeg, 123, 172, 197.
Wolfe, General, 16.
Wolf, P., 50.
Worcester, 70.
Young, Captain, 35.
Youville, 80.