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"Not slothful in business: fervent in spirit."

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Poetry.

We are growing old.

We are growing old—how the thought will rise,
When a glance is backward cast,
On some long remembered spot that lies
In the silence of the past:
It may be the shrine of our early vows,
Or the tomb of early tears;
But it seems like a far-off isle to us,
In the stormy sea of years.
O, wide and wild are the waves that part
Our steps from its greenness now,
And we miss the joy of many a heart,
And the light of many a brow.
For deep o'er many a stately bark
Have the whelming billows rolled,
That steered with us from that early mark—
O, friends, we are growing old.

Old in the dimness and the dust
Of our daily toils and cares,
Old in the wrecks of love and trust
Which our burdened memory bears.
Each form may wear to the passing gaze
The bloom of life's freshness yet,
And beams may brighten our latter days,
Which the morning never met.
But O the changes we have seen,
In the far and winding way;
The graves in our path that have grown green,
And the locks that have grown gray!
The winters still on our own may spare
The sable or the gold;
But we saw their snows upon brighter hair—
And friends, we are growing old.

We have gained the world's cold wisdom now,
We have learned to pause and fear;
But where are the living fountains whose flow
Was a joy of heart to hear?
We have won the wealth of many a clime,
And the lore of many a page;
But where is the hope that saw in time
But its boundless heritage?
Will it come again when the violet wakes
And the woods their youth renew?
We have stood in the light of sunny brakes,
Where the bloom was deep and blue;
And our souls might joy in the spring-time then,
But the joy was faint and cold,
For it ne'er could give us the youth again
Of hearts that are growing old.

Religious.

Historical Sketch of the Grande Ligne Mission in Lower Canada,

BY THE REV. THEODORE LAFLEUR.

(Continued.)

In the course of October the insurrection in Canada broke out. The Roman Catholics around Grande Ligne took advantage of the prevailing confusion, and commenced a series of outrages. Mr. Roussy was deliberately shot at, but was providentially preserved. A mob assembled around the house of Madame Feller at night, and with frightful yells and imprecations ordered the Missionaries to leave the country, threatening to set fire to their dwelling, and to murder them, if they should refuse to comply. In the same manner they went to the houses of all who had had renounced Popery, and commanded them to abandon either their new religion or their country, under pain of fire or sword. Such disorder prevailed in the country that the Government could afford them no protection; and hence, after serious and prayerful consideration, they unanimously resolved to give up all and flee to the United States. To human view, nothing could be more sad and miserable than this fugitive band; but to the Christian eye, their trial had its bright side, as it was for the name of Jesus they were reduced to such a pitiable condition. Christians in the United States provided liberally for the urgent wants of the persecuted ones.

At the expiration of two months they returned, and found that their dwellings had been preserved, but nothing else. The labors of the mission were resumed with increased success during the year 1865. But in the month of November civil war again broke out around them. Mr. Roussy was made a prisoner. Through the influence of Madame Feller, the angry rioters were appeased, and pledged themselves that neither the Missionaries nor their property should be molested during the war. The pledge given was literally

redeemed. While all around them were pillaged, by the kind providence of God, the mission family and property were untouched.

The need of a normal school, to train teachers and colporteurs, was now deeply felt, as well as of a building suitable for such an institution. Without waiting for the means necessary for such an undertaking—walking by faith more than by sight—the Missionaries began, notwithstanding their poverty, to lay the foundation of a large stone building, trusting to God for its completion. While the foundation was still under ground, the Rev. Mr. Kirk, of Albany, (now Dr. Kirk, of Boston), came to visit these religious pioneers. On looking over this unfinished foundation, he felt a call from the Lord to help these poor beginners, and immediately resolved to do so. Mr. Kirk accompanied Madame Feller to the United States to plead the cause of the Mission before all denominations of Christians. His services to this cause were invaluable, and will ever be remembered with gratitude and love by the Missionaries themselves, and by all the converts who are acquainted with this laborious but glorious beginning. Next to God, the Mission owe him everlasting gratitude.

After the erection of the Mission-house, the good providence of God was strikingly manifested in providing a teacher for the new institution. Mr. Normandeau, a priest of the Roman Catholic Church, had been engaged as professor in the Seminary at Quebec for five years. After a long season of doubt and anxiety on the subject of religion, being in the neighbourhood of Grande Ligne, he sought the aid of the Missionaries, and by their instrumentality was led to receive the truth as it is in Jesus. He immediately engaged in the good work; and he has now been labouring for more than twenty years in an unassuming, humble, but most effectual way, to promote the knowledge of the Gospel among his countrymen; and for the last seven years he has been the pastor of a promising, though yet small, Missionary church, in that very city of Quebec, where he formerly taught as a priest in the Roman Catholic Seminary.

The year 1841 was one of the most remarkable periods in the history of this Mission. During that year, a new field was opened in St. Pie and its neighbourhood, a parish forty-five miles east of Grande Ligne. It pleased God to kindle the light of the Gospel in that district; and Mr. Roussy had the happiness, after a few days, of seeing eight persons abandon the Romish Church. These formed the nucleus of a most flourishing station.

A short time after the opening of St. Pie as a Missionary station, a violent persecution broke out against the converts of that place. The priests of the neighbourhood had been for some time actively engaged in exciting the enmity of their people against the Protestant Christians. A number of young persons gathered before the Mission-house, and when the Missionaries came out to speak to them, they were received by a shower of stones. This was the beginning of serenades with horns, pans, and other discordant instruments, and of violent scenes, which lasted fourteen days, and which terminated with burning the house of one of our brethren. Though very reluctantly, the Missionaries had to appeal to the protection of the law, and to show that whilst they suffered everything for Christ's sake, they might, when they chose, be effectually protected against these outrages. But the fire of persecution only seemed to kindle all around St. Pie a new desire for the Gospel, for the Missionaries were soon constrained to establish two out-stations, which numbered at least one hundred hearers, who with but two or three exceptions, left the Romish Church.

While the Lord was preparing a new field, He was also, in the wondrous and mysterious workings of His love, preparing new labourers.

One of the leaders of the Canadian insurrection of 1837-'38, and for several years a member of the Canadian Parliament, Dr. Côté, was obliged to flee to the United States in order to save his life, as a price had been set on his head by the Governor-general. Being a deist, as most educated Frenchmen are, and having no hope beyond this world, Dr. Côté was a prey to great internal anguish. His chequered life appeared to him unsatisfying

ed on a few threads, whose frailty filled him with apprehension. Death was to him the king of terrors. Disgusted with the superstitious worship of the Romish Church, his heart yearned for something that he did not know. His mental sufferings became intolerable, and convinced him that his system of philosophy deceived him. He resolved to read the Bible, of which he was very ignorant, though he had referred to it at times, to find weapons against the priests. At first it brought him no relief. His mental state so re-acted on his body that his friends perceived it, and said that he was losing his sanity. While in that state of mind, he met on the frontiers of the State of New York a French Canadian family, members of the church of Grande Ligne. The expression of peace which he remarked amongst them greatly impressed him; he said that he did not possess it, and that he knew not how to obtain it. Having heard from them that Mr. Roussy had been the instrument of their conversion, he wrote to him, asking him to come and see him. In relating the memorable change which followed, Mr. Roussy says that "After days of conflict, of earnest prayer, of a crushing sense of sin and condemnation, Dr. Côté, filled with the spirit of adoption, exclaimed, 'Glory to God in the highest, peace on earth, and good will to men.' We wept," continues Mr. Roussy, "but our tears were tears of gratitude, of happiness, and of love. All was solemn around us; the blessing of God was descending; our cup was filled. Oh! blessed moment, to all eternity blessed!"

A short time after his conversion, Dr. Côté was allowed to return to Canada, where he laboured in different stations, with great success both as an eloquent preacher of the Gospel, and a Christian physician, until the autumn of 1850, when his Master called him suddenly to a better world.

In the same year, 1841, two young men, Mr. Cyr and Mr. Lafleur, residing in a village near Grande Ligne, were gradually brought from Romanism to a saving knowledge of the Saviour. Shortly after their conversion they joined the church at Grande Ligne, and entered the Missionary institution, as students for the Ministry, having as a teacher one who had been a priest in the church they had left. After a few years of preparation at Grande Ligne, both were sent to the theological school of Geneva, presided over by the well-known Merle D'Aubigné; and they have been since labouring in the Mission field.

In 1849 a station was opened at St. Mary, a parish twenty miles east of Grande Ligne, where remarkable conversions soon took place. The first two converts were living in the heart of the parish, close to the church and to the Priests; one of them being the school teacher, under the direction of the curate, and the other one of the trustees of the church. The school teacher was a young married woman of remarkable force of character and mind, and widely known for her piety. When she first began to read the Scriptures, it only strengthened her religious dispositions, and made her conscientious scruples more acute. In her confessions she would often question the Priest as to the surest method of obtaining perfect sanctification. The Priest at last became annoyed at meeting with so much zeal and conscientiousness, and told her, "You need not be afraid of not doing enough to secure heaven—you only do too much; you weary God with your constant devotions and penances. If all the world were like you there would be no hell." What satisfied the Priest did not, however satisfy this earnest seeker after righteousness; and longing for more light and more holiness, she returned with new zeal to the reading of the Bible. When the Priest heard of it, he came to see his penitent, and said to her, "Now I understand why you were so troublesome with questions of conscience. You read the Bible, that's what troubles you." "I beg your pardon, Sir," said the teacher; "the Bible is the very best book that comforts my soul, because I find there the perfect Saviour who has accomplished for me what I cannot do myself."

Shortly after this woman left the Romish Church, and was followed by her father's household and the church trustees already mentioned. In the course of the year they were succeeded by some ten families, whose withdrawal caused a great sensation in the whole parish. The Priests saw that great efforts

must now be put forth on their part, in order to retain something of their influence over the French Canadians who still remained in the church. For this purpose they employed their most popular preacher, *Father Chiniquy*, the Apostle of Temperance in Lower Canada. The Bishops allowed him to preach most intemperately against French Protestants, whose doctrines, in the eyes of the Priesthood, were a rising evil, much more to be feared by them than drunkenness.

Faithful to his orders, and doubtless also to his convictions, Mr. Chiniquy did not spare the French Protestants, but spoke and wrote and acted against them in every way possible. After a public discussion with one of the Missionaries, Mr. Roussy, at St. Mary's, Mr. Chiniquy, in one of his discourses against "the new and detestable sect," pointing to the Chapel whose foundations were laid, said, "Children of our Holy Church, you will not allow these walls to rise any higher, if you are faithful to your mother." They endeavoured to be faithful in their own way; but still the walls rose, and the Chapel was completed; and Mr. Chiniquy, before a year had elapsed, had been sent (the Bishops alone knew why) to a distant settlement of French Canadians in the State of Illinois, in the United States, where we shall have to notice him again presently.

In 1852 this Chapel was opened, and the Missionaries could not but compare this dedication service with that of the Grande Ligne Mission-house in 1840, and bless our Divine Redeemer for the almost incredible transformation which had been wrought among the French Canadians during the interval. Twelve years before, the Grande Ligne Chapel was filled chiefly by English and Anglo-American friends, who were bailing with joy the opening of a new field, full of promise; but now, a much larger chapel was filled mainly by French Canadians, who had been brought to the knowledge of Christ by the labours of the Missionaries.

Until 1850, the education of Canadian girls had been limited to a few received in the Grande Ligne Institution, which was chiefly intended for young men. The need of a separate school for young women, and of more systematic teaching, was deeply felt; and it was resolved that an institution of this kind should be established at St. Pie, under the direction of Miss Jonte, a French lady. After four years of encouraging prosperity, and blessed religious results to the pupils, who averaged twenty in number, the mission-house was accidentally burnt down. The institution was then transferred to Longueuil, opposite Montreal, on the south side of the St. Lawrence, under the superintendence of Mr. and Mrs. Lafleur, until 1864. During that period it averaged thirty pupils, many of whom were converted during the "American Revival," including some who had entered the school as Roman Catholics. Without any exception known to us their subsequent conduct has been honorable to their profession.

Since the opening of the Mission House at Grande Ligne, where a Normal School was immediately established, not less than seven hundred pupils have been admitted in the two institutions of Grande Ligne and St. Pie, which was afterwards transferred to Longueuil. The average number of pupils has been yearly about sixty in the two Schools, and many of them were there only for a year—a few from three to six years. The influence of those pupils, who have all received sound religious instruction, and many of whom have been converted in our establishments, must, of necessity, be very great in the country—tending to enlighten many of their countrymen, and an influence which will be durable in its character.

It pleased the Lord to open, in 1853, three new Parishes to the labours of our Missionaries. One of our Colporteurs found access with one of our remarkable French Canadian gentlemen, Mr. B. B., once the editor of a French political paper, in Montreal. After a few visits from our unassuming labourer, the simplicity and the genuineness of his faith, recommended the Gospel so strongly to Mr. B. B.'s heart that he yielded unreservedly to its divine power. Living on a small farm, in the midst of an agricultural population, he became the centre of an Agricultural Society for the improvement of the soil, and the heart and soul of a Missionary Agency. One of