

to secure on the part of His disciples a full and free compliance with moral law. The apostles followed in the footsteps of their Lord, and strenuously insisted upon personal righteousness as the fruit of faith. The gospel at once abrogates and perfects moral law. It abrogates it as a ground of hope; it perfects it as a rule of life. Christianity was designed to fulfil the law, that is, fill it out, complete it, by revealing its comprehensiveness and spirituality, which it did by giving us the law, not upon the stone slab of Sinai, but embodied in the spiritual teaching and perfect life of Jesus. It was designed to fulfil the law, further, by giving men a nature in harmony with the law, and enduing them with divine strength to obey it.

This, then, we must recognize is the largest way, that the lofty morality embodied in the teaching and character of Jesus is of binding force upon Christians. This morality we who are teachers of the Gospel must zealously inculcate. The privileges of the Gospel must be proclaimed, but not less its duties. Justification by faith, must have its place, but the ethics of Christ must also be diligently expounded and enforced. There is an evangelical Ethics as well as an evangelical Dogmatics. The ethics of the Gospel have been all too little studied and applied. He who preaches ethics independently of doctrine and apart from evangelical motives is building without a foundation; while he who preaches doctrine and ignores the ethics of the Christian life is laying a foundation, and then leaving it naked and useless.

3. Finally, if we would safeguard from abuse the liberty which believing men enjoy in Christ Jesus, we must not only insist upon the binding force of Christian morality, but believers must be more familiar with all those glorious truths which complement the doctrine of justification by faith, and which reveal the provisions made in the Christian redemption for enabling Christ's freemen to fulfil the righteousness of the law.

Such was the method pursued by Paul in his dealings with the Galatians. Having affirmed the obligations of moral law, he goes on to explain how the gospel, while imposing the law of righteousness, simplifies it by ordering it from ten thousand things to just one thing—love. He shows, too, how this one thing is no longer an external commandment written upon stone or parchment, but is a law written in believing hearts. Still further he shows how the new principle comes to be in the heart at all, and how it is sustained in exercise, which leads him to an unfolding of the doctrine of the Holy Spirit.

And just that which preserved the apostle himself, and was calculated to help his Galatian converts, will help us. We, too, must get an appreciation of the gospel in its breadth and fullness. We must grasp the fact not only of external justification but also of internal renewal; not only that we have been redeemed from the law, but that we have received the adoption of sons. If we magnify the death of Christ, which is the ground of our justification, not less must we magnify His resurrection, His ascension, His ineffable intercession in the holy place, which are the ground of our life and hope. If we have died with Christ we must realize also that we are risen with Him, that we are partakers of a life which is hid with Christ in God, and that we are predestinated to be conformed to the image of God's Son. We must seek to understand Pentecost and the ministration of the Holy Spirit. Let no one be impatient with the frequent reference to the Holy Spirit in these recent times. We may differ in our interpretations of Scripture; it may seem sometimes that teachings are advanced which lack adequate Scriptural support; but the study of this and cognate subjects is a sign of the times full of promise. Let the rank and file of all our churches become absorbed in such studies, let them come to a proper appreciation of these glorious truths which complement the doctrine of justification by faith, and by these they will be inspired to use their liberty in Christ Jesus, not abusing it, not as an occasion to the flesh, but for all high ends as the sons of God.

But I must close. As I do so let me ask again, What do we know of this liberty of which I have been speaking—this liberty of pardon, this liberty of access to God, this liberty from the power of sin, this liberty of loving service, this liberty of eternal hope? I say, What do we know about it? Are we bondsmen or are we freemen?

"Free from the law, oh, happy condition,
Jesus hath bled and there is remission;
Cursed by the law, and bruised by the fall,
Grace hath redeemed us once for all.

Now we are free, there's no condemnation,
Jesus provides a perfect salvation;
Come unto Me, 'oh, hear His sweet call,
Come, and He saves us once for all."

Blessed be God if we can sing that song! Moreover, if we can sing it, God forbid that we should ever use our liberty thus dearly bought, and graciously bestowed, as an occasion to the flesh.

And if any of you are still bondsmen, bondsmen to fear, bondsmen to unholy desire, bondsmen to moral impotence, bondsmen to God's holy law and to eternal judgment, blessed be God that liberty is possible to you also, through our Lord Jesus Christ, who died for your sins and lives again to save all who believe, and who, if He were here this morning would stand among us saying as He said at the beginning, "The Spirit of the Lord is upon me, because He hath anointed me to preach glad tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison doors to them that are bound."

Grande Ligne Report.

In his report to the last annual meeting of the Grande Ligne Mission, Secretary Lafleur said:

It has often been said that this Province of Quebec is the most thoroughly Roman Catholic portion of the papal church. If by that is meant that among the million and a quarter of Roman Catholics living on the banks of

the St. Lawrence there are more truly devout, sincere, living members of that persuasion than among the same number in other countries, I think it is true. It is less tainted with infidel ideas than in France; less an external varnish than in Italy and Spain; less ignorant than Mexico; and, though very superstitious, it is a little less so than some parts of Belgium or Germany. Though far removed from the head quarters of Catholicism, they are in very direct and intimate communication with it; they have here a prince of the church, a Cardinal; they have Jesuits who are the essence of Roman Catholicism, assiduously working among them; bishops and priests are incessantly going to or coming from Rome. There are no sayings or movements of any importance in Rome but we have the echo and the rebound on our shore. Monks—white, grey and black, with their strange uncouth garments, eccentricities and effrontery, parade our streets, in order to accustom our eyes to the garb of dark gone by days and doings, and stealthily implant themselves in the finest quarters of our City. They come to reinforce the army which fights to perpetuate ignorance, superstition and false pretensions.

We find this sixtieth report of the Grande Ligne work to be full of interest.

FELLER INSTITUTE.

The session of 1895-6 was one of the most successful in the history of the school. There were enrolled among the regular boarders 75 boys and 38 girls, with 10 day pupils, consisting of 5 boys and 5 girls, bringing up the total attendance to 123. Of these 12 were Roman Catholics.

Principal Masse' says:—The progress of the students in scholarship was generally satisfactory; while their improvement in manner and deportment was most gratifying. Four of the students completed the work for University matriculation and intend to take up their studies this autumn in McMaster University or elsewhere. Two of our young men have secured admission into Newton Centre Theological Seminary, and another is entering the Laval University, Medical Department.

Two of the young ladies took their diplomas last June. One of these is now teaching a Protestant dissentient school in the Eastern Townships, and the other is coming to the Institute as assistant teacher.

An excellent spirit seemed to prevail throughout the year, and twenty-two of the students professed conversion, among whom were two who had come to the school as Roman Catholics. Six only joined the Grande Ligne church by baptism, the others preferring to be baptized and join their respective home churches.

Of the French Baptist Church at Grande Ligne village Pastor Parent reports:

A great amount of work has been done, but the results do not yet appear. Of the twenty persons who have testified to having been converted only seven have been baptized, less than half the number of last year. As to finances, the church and congregation have a good report:—towards pastor's residence, including interest, \$160; pastor's salary \$180; general church expenses \$100; Sunday collections, \$52.14, making a total of \$492.14.

In this village, as a result of difficulties connected with the erection of a Catholic Church in direct opposition to our work, nine prominent Catholics have seceded and formally sent in their resignations; and though remaining aloof from Protestants, and apparently uninterested in religious matters, it is hoped through the rent caused by disaffection the truth of the Gospel may find an entrance.

At Marieville, a field embracing 6 parishes, there are 124 French Protestants, 40 of whom are members of the church. The services of the church are quite freely attended by Roman Catholics, and three young people of the congregation were baptized last winter. Nine of the young people of this church are pupils at Feller Institute. The church raised for all purposes \$340.54, a total of \$8.50, per member.

At St. Pie, with its small church of but 7 resident members, there is an average attendance of about twenty at the services, and 7 have formally severed their connection with Romanism, while they regularly attend the meetings of the Protestant Church, and gladly receive the visits of the missionary.

Of Roxton Pond, we regret to report a decrease of members from 59 to 47. This decrease has been caused by emigration and death. Four have died, a deacon of the church, the wife of the missionary, and the father of our Grande Ligne Pastor, Brother Parent, and Colporteur Gendreau, who was imprisoned at Sorel recently for asserting that "Jesus alone could save the souls of men."

Still there is evidence that encourages us, for several young Romanists are receiving instruction in our school, while many Catholics assert in private as in public that Protestantism is the more reasonable and purer faith.

South Ely, rejoices in the fact that Roman Catholics frequent the Baptist Church; sometimes as many as a dozen at a time. This constituency contains some eighty Protestants, counting the children. About 40 are members of the church, and all are French Canadians, most of them having family relations. Mr. Malboenif, who quite lately celebrated with his wife their golden wedding, is a convert of Mr. Roussey. He was the means of his wife's conversion. They have brought up a family of eleven children, 8 boys and 3 girls, who have all become believers. They themselves are now heads of families. So that out of the conversion of one, we have now some fifty adherents to the faith of the gospel.

Maskinonge, has more than held its own. It rejoices in the conversion from Romanism of a prominent farmer; also in the return to the joyful fellowship of the church of an important member, who by the triumphant Christian death of his son, found the courage to resist the opposition of his wife, who for years has been the tool of the priests to hinder him. The pastor says that every one of the converts remain very much attached to the gospel and to their church, growing in their spiritual life.

From Sorel, where Pastor Cote labors comes cheering news. During this year at least five hundred Romanists

have heard the gospel at the services or in personal interviews. A good many copies of the Holy Scriptures have been placed in good hands, and some six thousand religious tracts distributed. As the result of the labors of Pastor Cote and his young helper, J. Nicole, five converted Roman Catholics were received into membership by baptism. Three others who were candidates for baptism died after a short illness, thus preventing their making a public profession of their new faith.

A beautiful chapel has been built at the cost of six thousand dollars, including the land, on which \$1400. remains to be paid. The congregation contributed over \$300 to the building and church expenses. In July the chapel was dedicated with impressive services, at which a large number of Roman Catholics were present.

At Quebec, where our missionaries were stoned 3 years ago, nine have been baptized, and 3 young men and 1 young woman belonging to this mission are pursuing their studies at Grande Ligne Institute.

To the Montreal church, three have been added by baptism. In the Hall the gospel has been proclaimed to 3,241 persons, of whom 1,625 were Roman Catholics.

COLPORTAGE.

This work has been carried on during the whole year at some places and a shorter time at others. Twelve evangelists, including the two Bible women, Mrs. Scott and Miss Northwood, have been engaged by the Board, but some of them being students, could only work during their summer vacation.

As illustrative of this branch of the work, listen to the report of Madame Scott, a Bible woman, with weak body but brave heart, who assiduously labors in the City of Montreal: Testaments sold, 146; Portions of Scriptures sold, 26; Chapters read, 1,185; Religious Conversations, 547; Houses entered, 8,987; Special visits, 355; Tracts distributed, 1,118.

Concerning the labors of Brother and Sister Grenier I am able in reply to my request that they report as to work in their district, to read you the following letter:

WEYMOUTH, N. S., Aug. 11th, 1897.

MY DEAR BROTHER.—The French Mission has two meeting houses where I preach every Sunday alternately, and preaching and prayer meeting at one of these every Wednesday. Lately I was invited to speak at Weymouth Falls, where there are a large number of French Catholics. I hope, by the grace of God, to make arrangements to preach there every fortnight. About visiting, our field is exceedingly large. It comprises thirteen sections, Waggoner, Burton, North Range, Weymouth, St. Bernard, New Edinburgh, Beliveau's Cove, Church Point, Comeauville, Saulnierville, Meteghan, Chetcamp, and Salmon River. There are no Protestant churches from Weymouth to Beaver River, but all along we meet fine Catholic churches. All we can do is to grope our way and visit where we can. I assure you it is hot in every house that we are privileged to read and pray. Remember us at the throne of grace.

C. W. GRÉNIER.

Early in May Bro. C. H. Schutt, B. A., a student of Toronto Baptist College, began work in Madawaska County, occupying St. Francis, Edmundston and St. Leonard's with several outstations, some of which are on the American side. Bro. Schutt has found six Baptist families in Edmundston, where he has had the honor of opening the first Baptist services held in that place. As he is familiar with both French and English his services have been conducted in both languages. The prospects of the work are good and several give good evidence of conversion.

In conclusion we have only to answer a few questions. The Grande Ligne Mission operates chiefly in the Province of Quebec, where, out of a population of one million and a half, one million and three hundred thousand are under the teaching of darkest Romanism. A growing spirit of restlessness under priestly control is manifesting itself among the thinking classes. Mandements and proscriptions are being received with a sullen independence which promises much for future work among this people. Dissatisfaction with the educational status of the Province has resulted in a demand that the educational system shall be wrested from the control of the church, where it has always been. These and many other things fill the missionary with hope. However, this struggle for liberty of conscience and freedom of thought is only just beginning.

About 6000 persons have been converted and added to the churches, many of whom, however, have been compelled to leave their native land because of the vigorous application of the boycott. More than 60 young people have received training for mission work in the school at Grande Ligne, some of whom are laboring in foreign lands. About one-half of the ordained missionaries now laboring among the French in the United States were trained in our schools.

During the past year over 100 Romanist professed conversion as the results of our missionaries' labors. During the past six years, upward of 120 young persons have given evidence of conversion in Feller Institute at Grande Ligne. About sixty per cent of the catholic pupils in this institution profess conversion.

There are now nearly 20,000 French Protestants in the Province of Quebec.

Our opportunities today are only limited by our means. We ought to have \$50,000 this year, and every cent could be profitably spent in the enlargement of this work.

To continue the work as at present, the board requires \$22,000 for the year 1897. Say \$12,000 from Ontario and Quebec; \$4000 from pupil's fees, etc., \$4000 from the United States, and \$2000 from the Maritime Provinces.

The interest on \$1000 will provide a permanent scholarship. Fifty dollars will provide an annual scholarship which will pay for the education, board, room, light, heat and laundry of a Catholic boy or girl for the school year of nearly eight months.

Twenty five dollars will provide a half scholarship. If you cannot give thus largely, give "as the Lord hath prospered you," and thus become a co-laborer in this Christ-like work.

W. B. HINSON.