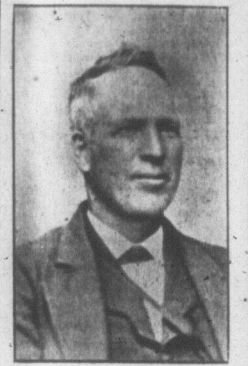


BAPTIST MISSION WORK AMONG THE ACADIAN FRENCH OF NOVA SCOTIA.

By the census of Nova Scotia in 1861 there were in that province 20,830 Acadian French; 4,848 of these were in the county of Digby, 5,522 in the county of Yarmouth. These were nearly one-third the population of these counties, at that date. As the Baptists were the immediate neighbors of these people, and the farthest removed from them in religious views, privileges and practices, it scarcely could be otherwise than that with the possession of the light and liberty of the gospel, so highly prized by them, they should be moved to give the gospel to their less favored neighbors. This purpose was in the hearts of the churches for many years. The first record we have of organized work in this mission is that at a meeting of the N. S. Baptist Association in Yarmouth, June 1851, such action was taken as led to the appointment of the Rev. Obed Chute, M. A., to labor among the Acadians in 1852, under the direction of the "Domestic Missionary Board of Nova Scotia." At the meeting of this association in Westport in 1853, this mission was handed over to the "Acadian French Mission Board" which was then appointed to conduct it. This Board was located in Yarmouth, and the missionary had his residence for a time at Beaver River; contiguous to the French settlements of Clare. The officers of the year were Rev. J. Davis, president; Rev. W. G. Goucher, secretary; and Bro. Wm. Churchill, treasurer. A small amount was expended in the purchase of books and tracts, both in French and English, for distribution by the missionary. Steps towards the purchase of mission premises were taken.

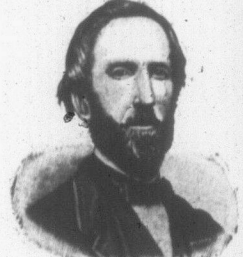
the regret of the Board with whom he had served for more than six years. With faithfulness he had labored and sowed the seed of truth. He was permitted to rejoice in seeing some fruitage of his labors.

An application was immediately made to the Grande Ligne mission and M. Normandy who had seen some service as a colporteur in that mission was sent to us. He entered upon his work in July,



REV. M. NORMANDY.

1858. In Bro. N. the mission had a man of great physical strength and power of endurance. He too, both by his birth and early associations, and especially by a very remarkable conversion from Romanism in the days of his early manhood, had special qualifications for our Acadian French mission work at this date of its history. The mission also secured a valuable accession in the person of Mrs. Normandy, who had but recently been brought to a knowledge of the truth, after a most remarkable struggle with the Romish superstitions of her early days. Her piety was of a high order, her love for the low and lost prepared her for a joyous self-sacrifice, for which this mission made a special demand. She in her girlhood days had had Father Chiquay as her confessor, he being then in the Romish priesthood. In July 1859 Bro. Normandy was ordained to the gospel ministry, and for about a quarter of a century continued in this very difficult and laborious service. There is not room in this brief sketch for the particulars of this enterprise, or to record in the briefest form the many stirring incidents of conflict and conquest experienced by the missionary. The labor of these years were not a failure; far from it, they were a grand success, a success which eternity alone will reveal. Though no great and general changes such as were prayed for were witnessed, many conversions, marked and marvellous, and far reaching in their influence, were experienced, and incidents which illustrate the power of the gospel to save and enlighten can be found in connection with this mission sufficient to fill a large volume. We have quite an amount of this material at hand and we purpose at some future date to say more on this subject.



REV. OBED CHUTE, M. A.

In the first yearly report of this Board quite an amount of work done is recorded. The missionary's efforts had been entirely in colporteur work as there was no opportunity for gathering a congregation. Some 12,000 pages of tracts and 23 Bibles had been distributed and 50 religious books in the English language had been sold. Much opposition to the mission was soon discovered, but hopeful signs were seen, as quite a number of these people gladly received the Bible and other religious books. The reception of the missionary was generally kind.

The second annual report of the Board was still more hopeful. Some emigrants had been found. Considerable progress was mentioned in the third year's report, \$2,000 had been raised, and the mission premises at Tusket had been completed, the missionary had taken possession of it in the autumn of 1855; a school had been started, some of the French children had been attending.

The influence of this mission for good is very noticeable at this early date of its history. By the pent up missionary spirit, which always lives in the heart of a genuine Christian, found an opportunity for expression and expansion. The demand for funds to carry on this work brought to the front the subject of the fight for money. The opening of the hearts of the people to the religious welfare of their French neighbors was a prelude to the opening of their pockets. They began to devise more liberally. A committee was appointed to submit to the next association some plan by which increased benevolence in our churches would be secured. This was the seed thought of our convention plan. The first dark shadow that came upon this mission was the falling health of the missionary. The work was very laborious, demanding long and toilsome journeys with such fare and exposure as only the most robust constitution could endure. This work was entirely new to our people and put to the test the plans of the Board and missionary, which in some instances failed in the accomplishment of the ends desired. As the work proceeded the power of the church of Rome over her votaries and her ability to hold her members in the chains of superstition began to appear and to increase in the ratio of the interest our mission awakened among this people. The zeal of our Baptist churches also increased from year to year, so that this mission soon took foremost place among our denominational enterprises in Nova Scotia. Sure signs of coming harvest were always seen by the faithful. The falling health of Bro. Chute compelled him to relinquish his work. His resignation took effect in June 1858, much to

the regret of the Board with whom he had served for more than six years. With faithfulness he had labored and sowed the seed of truth. He was permitted to rejoice in seeing some fruitage of his labors.



MRS. NORMANDY.

On March 2, 1870, a French Mission church was organized and for several years enjoyed the pastoral oversight of the missionary. The services of this small band were not in vain. Several circumstances, unavoidable, hindered its increase in numbers. The labors of the missionary were necessarily spread over a wide range of territory, converts were living far from each other. Year by year the little church was depleted by emigration to the United States. But in all these circumstances which appear as adverse to the mission's success it may be that the greater success was attained. In some instances we know these people—as did the scattered church from Jerusalem—went elsewhere to preach the word. For several years past this work has been practically abandoned. As to the wisdom of this course on the part of our people there is room for a diversity of opinions. To my mind it is a great mistake.

The outlook is now more hopeful. Under the direction of the Grande Ligne Mission, Bro. Grenier and his wife are now in Digby county laboring and prospecting; and it is to be hoped that a permanent and prosperous endeavor will be continued.

A Word from Secretary LaSalle.

We are glad to be called upon again to report to the churches of the Maritime Provinces, who are aiding us in this work, the result of our labors during the first nine months of our missionary year. Sometimes too much is taken for granted among English speaking brethren, that one has only to go with an open Bible among Roman Catholics to win them to Christianity in some sort of magical way. On the contrary, as a general thing it is only after a long process of religious instruction, lasting sometimes for years, that they come out to confess the Christ who has saved them. Here the intrinsic value of Feller Institute is seen, affording assistance in the hour of deep, long protracted struggle through which so many pass, who afterwards become pillars in the great edifice we are rearing for ages to come.

Our work is not only doing but undoing; not only sowing the good seed, but uprooting a secular growth, the result of bad and superstitious teaching. The history of our work has been one of aggressiveness. Long before the imprisonment of Colporteur Gendreau at Sorel, our colporteurs and evangelists have been mobbed and imprisoned. Repeatedly in Montreal and elsewhere, long before the mobs of Quebec, we have had boisterous meetings with five hundred or a thousand people howling like wild beasts outside, breaking windows, and following the preachers, threatening them with violence, notwithstanding a large posse of policemen. Again and again was this repeated in Montreal, in the French churches on Craig, Cote and Canning streets, and many a time at L'Arche, Mance street and at Russell Hall. Especially was this the case when our missionary Gregoire, who is an ex-priest, was to speak. These crowds were not composed of sincere seekers after truth, but of a mob of men, many of whom were especially opposed to converts who were exposing the errors of Rome. Very few conversions resulted from these crowded, boisterous meetings. Usually the conversions have taken place in meetings of a quieter character.

Of the many cases of difficulty arising between priest and parishoners concerning the erection of church buildings or presbyteries Maskinonge is the most remarkable case which has resulted in an important accession from the Romish church, the others never reached that point.

It was an occasion that we will not present itself again to the missionaries for a very long time, the privilege of meeting with and preaching to the seceders in the Chapelle Mandite (the cursed chapel). It would be too much to expect that such cases will occur with great frequency. We thank God for this opportunity for the influence it still exerts in the neighborhood and in the country at large.

The result of our work may be seen in the present condition of the parish at St. Blasie (in which our Grande Ligne school is situated). A new parish has been formed by the *apostrophe* of the Bishop, in spite of laws in which the Romish parishoners carried their case to the Privy Council, and now a new church and presbytery have been erected at a cost of thirty thousand dollars of borrowed money, about a mile from our school. Since the opening of this new church, the priests have organized pilgrimages to the shrine of St. Blaise, by the saint of this new parish, which are attended by large crowds. These successive waves of superstitious devotees will in vain assail the fortress of our faith in that place which will come when, receding forever, they will leave here and barren of true saving faith the poor people they now delude. This is the way of Rome—superstition the scaffold.

During the nine months of the missionary year there have been baptisms in nearly all our churches. At Maskinonge, Clareville and other points the missionaries have been permitted to reap for the Master's garner, so that the baptisms up to date number nearly fifty, about one-half of the candidates being converted French Romanists.

At Quebec the work carried on by Mr. and Mrs. Grenier and Rev. Mr. Burwash, assisted by Mr. Auger, a student from Grande Ligne. They labor together, visiting in town and country, at St. Jude they are especially encouraged. At Sorel we have secured a lot upon which to build a meeting house and parsonage.

Colporteur has been presented by Messrs. Keene and Thompson in the wide field of Megantic with a good deal of hardship and some success.

Colporteur M. O. Therrien has broken ground in the city of Sherbrooke, where there are already a few French-protestant families. He has found an entrance into some Catholic houses. Father Chiquay paid a recent visit to Sherbrooke, hundreds prompted by curious interest flocked to hear him, and we are hoping it may prove a timely help to Bro. Therrien.

Waterloo district, left vacant by the removal of Bro. Duteaud to Quebec, has been visited by Bro. Auger, who is full of hope. Among the unusual things upon this field is the discussion between the priest and our student.

over one hundred of our pupils have been hopefully converted to God in the school. A pleasing feature of the meeting of the French Association was the spontaneous gift of more than one hundred dollars, to assist in defraying the expenses of sending out two more missionaries to the foreign field, a proof that they are being taught that an obligation rests upon them to give the gospel to others also.

In conclusion we can only say humbly before God and man: THAT WE HAVE WORKED AND WE ARE WORKING AS WELL AS WE KNOW AND AS WE CAN TO GIVE THE KNOWLEDGE OF JESUS CHRIST, AND TEACH THE MORAL AND RELIGIOUS OBLIGATIONS IT EMBODIES, THANKFUL FOR THE MEASURE IN WHICH OUR LABORS HAVE BEEN ACKNOWLEDGED AND BLESSED BY OUR HEAVENLY FATHER.

Messenger and Visitor.

WEDNESDAY, AUGUST 7th, 1866.

—THIS ISSUE OF THE MESSENGER AND VISITOR, as our readers will perceive, is devoted largely to setting forth, in a number of articles by several different writers, the interest of the Grande Ligne Mission. It is but fair to say that a number of their articles had been published previously in the columns of the Canadian Hospital or elsewhere; but they will be new to most of our readers. We are glad to know that our people are becoming more and more interested in the work in which this Mission has been for a long time engaged. With that enlarging interest, and corresponding efforts, greater results may confidently be expected. Baptists cannot doubt that, so far as the deed is open, it is their duty and their high privilege to give the gospel in the simplicity of New Testament teaching to the French-speaking people of Canada.

—It does not seem quite so certain as it had been supposed to be that the Corbett-Fitsimmons fight will be permitted to take place in Dallas, Texas. Gov. Culberson—to his credit, be it said—appears to be doing what he can to avert the disgrace which his State. The Attorney-General has ruled that both prize-fighting and aiding and abetting a prize-fight are forbidden by law and punishable by prescribed penalties. The Governor accordingly has issued a proclamation forbidding any violation of this law, calling upon all law-abiding citizens to aid him in enforcing it and promising that he will use all the authority and power of the State to prevent the proposed violation of the law and bring those who transgress to punishment. It is to be hoped that there is sufficient wholesome moral sentiment in Texas to sustain the governor in the position which he has taken.

—The United States is a country where fads flourish luxuriantly. They overrun everything and the pulpit has its full share. One of these modern crazes is represented by "the boy preacher." In reference to these pulpit phenomena a Memphis paper is moved to say: "They are becoming a nuisance, this causing men of thought to become very tired. Those who encourage them are making a travesty of the most sacred human concerns. The first one natural,ly created a sensation. The number has been increasing every year, until now as is the case with the English sparrow, there must be found a way to abate them, or the cause of christianity will suffer." We are much inclined to endorse the opinion that the boy preacher may easily become a nuisance, but it had never occurred to us that the cause of christianity was being seriously menaced by the English sparrow.

—The Chicago Standard, in its last issue, has portraits and brief biographical sketches of the new presidents of three Baptist Institutions, Columbian and Geaige Baptist Universities, and Shurtleff College. They are all young men. President Whitman is of Columbia, having been born in 1868; President Smith, of Geaige, a year earlier, and President De Blois, of Shurtleff, in 1867. We quote from the Standard's remarks in reference to Presidents Whitman and de Blois as follows:—

"President Whitman is a young man. He is also a specimen of the kind of men the Maritime Provinces of Canada, from time to time send to us in the States. He is a native of Nova Scotia, born in 1865. His university course he received at Brown, and his theological one at Newton. Becoming pastor of the Free Street Baptist church in Portland, he so won the admiration and confidence of his brethren and the public generally, as in 1892, after two years of service in the pastorate, to be chosen President of the University. His election to the presidency of Columbian falls, we are told, an earnestly expressed desire of Dr. Welling, who filled that position during so many laborious years, that at some time Dr. Whitman might become his successor.

Youngest of the three, and like President Whitman a native of Nova Scotia, is the new President of Shurtleff College, Austen K. de Blois. He was born at Wolfville, N. S., twenty-eight years ago, the son of Rev. Stephen W. de Blois, D. D., who was for forty years prominently identified with the history and progress of educational and denominational interests in the Maritime Provinces. He studied at Horton Academy and Acadia College, graduating from the latter institution in 1886. Presidents Schurman, of Cornell, Corey, of Richmond Theological Seminary, Rand of McMaster, and Anderson, formerly of Kalamazoo, were students at Acadia."

FIFTY FAITHFUL YEARS.

Thursday last, the first of August, was a day of special interest for Hon. Dr. Parker, of Halifax, as marking for him the completion of fifty years of professional life. Congratulatory messages, we learn, were received from many friends who knew of the interesting anniversary, and also an address from the men of his own profession in Halifax, among whom his learning and practical ability have long been recognized as entitling him to a distinguished position. Not only because of his eminence in his profession but as a member for many years of the Legislature and taking a somewhat prominent part in the political affairs of the province, besides his general and active interest in whatever concerns the welfare of the people and because of the strict integrity and marked ability which have characterized him in all his work; Hon. Dr. Parker is widely and most favorably known and especially in his native province where his life has been spent and his work principally has been done. We need not say to the readers of the Messenger and Visitor that Dr. Parker has been a life-long and consistent Baptist. His praise is in all the churches. The cause which he has long and deeply loved has received his generous and unswerving support, not only in connection with the church of which he has long been a valued member, but in all the benevolent enterprises in which the denomination has been engaged. He has ever been the kind and most practically sympathetic friend of our ministers and their families, to whose physical ills he has ministered without fee or reward save the love and gratitude of his patients and the satisfaction of giving, in times of need, medical advice and attendance of a character which he otherwise could not have secured. The MESSENGER AND VISITOR desires to present its congratulations to Dr. Parker on the rounding out of so long a period of most faithful and successful labor in the service of God and humanity and to express the hope that not a few happy and peaceful years may yet remain to him in which to enjoy the rewards and honors of a well-spent life. It must be with a degree of satisfaction and with much gratitude that a good man looks back from such a position as that which our friend has reached to consider the good way by which, in the providence of God, he has been led.

Dr. Parker, as his friends all know, is not a man to court public attention, and we perhaps incur the risk of a kindly reproach from our good friend for having ventured to say so much about him here. But if we said anything, it seemed impossible to say less, and certainly we might say a great deal more by way of appreciation, without any danger of reproach from conscience. But let anybody may suspect that it is our Baptist eye-glasses, that cause us to see Dr. Parker and his work in so favorable a light, we will conclude by quoting what our esteemed contemporary, the Presbyterian Witness, is moved to say in this causing men of thought to become very tired. Those who encourage them are making a travesty of the most sacred human concerns. The first one natural,ly created a sensation. The number has been increasing every year, until now as is the case with the English sparrow, there must be found a way to abate them, or the cause of christianity will suffer." We are much inclined to endorse the opinion that the boy preacher may easily become a nuisance, but it had never occurred to us that the cause of christianity was being seriously menaced by the English sparrow.

On the 1st August Hon. Dr. Parker attained to his "golden jubilee" as a physician. His career has been long, and it has been honorable, unblemished, and altogether worthy of a Christian. He has been a public spirited citizen, showing his interest in all that concerned the welfare of the people. For 29 or 30 years he has been a member of the Legislative Council. He has given of his time and means unsparringly to help philanthropic and religious societies. A member and trusted officer-bearer of the Baptist church, he has at the same time manifested his generous interest in all christian work. It is not for us to speak of his admirable and signally successful professional career. As a physician he won the respect and confidence of thousands, and he placed very many under life-long obligations. We respectfully tender to Dr. Parker our congratulations, and we wish him many additional years of usefulness. Our young physicians could hardly err in marking the career of Dr. Parker, and in imitating as closely as may be his devotion to his profession, his christian integrity, his unwavering fidelity to principle, and the blameless purity of his whole life.

—The defeat of the Liberal and Home Rule party in Great Britain, as a result of the recent elections, is certainly complete and overwhelming. Of the seats held by the Liberals in the last Parliament there has been a loss of 97 and the followers of Justice McCarthy are reduced by two. The Conservatives, on the other hand, have made a gain of 70, the Liberal Unionists of 29 and the Parallels of 8. The Conservatives in the new House, as nearly as can be learned, will number 358 and the Liberal Unionists 73, making their combined strength 431 and giving a majority of 159 over the Liberals and all the Irish nationalists. The Conservatives alone outnumber all the others, but not sufficiently so to give them a working majority over the combined forces of the other parties, so that whatever may be the desire of the Tories, it will be necessary to the existence of the government to preserve the Unionist coalition.

—Under the heading—"A disgraceful Alliance," the London Freeman describes a cartoon which recently appeared in the Westminster Gazette entitled "United, we stand; divided, we fall." A right reverend father, dressed in full canonicals, has on the one side of him, leaning lightly on his arm, a peer in evening

dress wearing his coronet; and on the other side, leaning heavily on his arm, a burly publican with heavy face and the insignia of his calling. The sting is in the truth of the cartoon. Almost everywhere clergymen and priests have linked arms with the manufacturers and vendors of intoxicating drinks. They deliberately sacrifice the Local Option Bill, the best measure of Temperance reform ever submitted by a government to the British Parliament, to their class interests. With scarcely an exception, these ministers of religion have aided the traffickers in drink to defeat the politicians that dared to propose to give to the people control over the drink traffic. No doubt each party is satisfied with present success. Sentence on the House of Lords is postponed indefinitely; there will be no Local Control for the next few years; Welsh Disestablishment is put on one side. Unhappily these interests stand. But the other lesson will be mastered sooner or later. A national church which is partisan is self-condemned. It is impossible for a church which has for its two buttresses the public house and the House of Lords should not fall. In the nature of things the success of the popular cause means its defeat and overthrow."

—Dr. EDWARD BEECHER, whose death occurred a few days ago at Brooklyn, N. Y., at the age of 82 years, was the third son of Dr. Lyman Beecher and one of a large family, every member of which was possessed of more than ordinary ability. Though less brilliantly endowed with oratorical and poetic gifts than his younger brother, Henry Ward, Edward Beecher was possessed of a very vigorous and active mind. He was an advocate of physical culture, which he also practiced and was enabled to continue in harness far beyond the age by which the active life of man is ordinarily limited. Edward Beecher was graduated at Yale College at 19 years of age. Some years were spent in teaching before he entered the ministry of the Congregational church. His life was devoted partly to pastoral and partly to educational and literary work. He was a bold opponent of slavery and incurred some personal danger in advocating the cause of abolition. Being of the Beecher family he could hardly be orthodox in his religious beliefs. The religious views of Henry Ward Beecher, according to his own statement, were in part an inheritance from his older brother. For more than 65 years Dr. Edward Beecher had lived with the wife of his youth, who still lives at the age of 88 years.

Baptist Convention of Manitoba and the Northwest.

(Continued.) A resolution on Temperance was adopted by the Convention committing its delegates to vote as they prayed and to employ their best efforts for the suppression of the liquor traffic.

Another resolution affirmed the principle that the promulgation of the truths of the gospel is according to Scripture entrusted to divinely appointed agencies alone, and declared that in the opinion of the Convention "any attempt on the part of the State directly or indirectly to assume the work or direction of teaching religious truth will be a serious menace to the harmony that should exist among our citizens, a grave injustice to a portion of our people and a lasting injury to the christian religion."

The following constitution was then presented and adopted. This will show the East what our aims are:—

ARTICLE 1. This Convention shall be called "The Baptist Convention of Manitoba and the Northwest." ART. 2. This Convention shall be composed of such churches only as embrace, in substance, the following doctrines:—The being and unity of God; the existence of three equal persons in the Godhead; Divine inspiration of the Old and New Testaments as the complete and infallible rule of faith and practice; the depravity and just condemnation of all mankind through the fall of our first parents; election by grace according to the foreknowledge of God; the divinity of our Lord Jesus Christ; the all-sufficiency of His atonement through which believers are justified freely by grace; regeneration the necessary qualification to participation in church ordinances; perseverance in the saints; the inspiration of believers in the name of the Trinity the only Christian baptism; the Lord's supper, a privilege of baptized believers; the resurrection of the body and general judgment; the final happiness of the saints and misery of the wicked, alike interminable.

ART. 3. The objects of this convention shall be to promote the general efficiency of our churches and to receive their annual reports. It shall also aim to promote and maintain the Missions, Sunday schools and Education in Manitoba and the Northwest, as well as Foreign Missions and other department of denominational work that may tend to the furtherance of the cause of God throughout the world.

ART. 4. The meetings of this convention shall be held annually at such time in the month of July as the Board, hereinafter mentioned, may direct, and at such places as the Convention may think proper. The convention year shall end on the 30th of April each year.

ART. 5. The churches shall be represented in Convention by delegates as follows:—Two for the first fifty, or fraction of fifty, of the church membership, and one for each additional fifty, or fraction of fifty. This may be altered for any particular cause by the Executive Board if they deem it wise to have a larger representation from the various churches. Ordained ministers in actual charge of Baptist churches, Student-Pastors, the General Superintendent of Missions, Professors of Theology in any Baptist

college within the limits of this Convention, shall be ex-officio members. ART. 6. The churches Conventioned are required to this annual meeting, Convention, giving the delegates, the state of their churches, and the statistics of their schools, and other which the Convention may into this Convention by forth their desire to be having the endorsement and Superintendent of the Convention, the shall extend the right through one of their churches shall be annually \$2 for each fifty members, or fraction of that necessary expense. (It is urgently recommended that the Convention shall be held in the new churches, at least in the case of those churches which are not present on the Convention. ART. 8. When any of part for one year, it shall be the duty of the Convention to retain the cause of such for the same to the Board any church that shall successive years shall constitute upon a convention shall (also subject to the Convention. ART. 9. All Missionary to settle within the Convention are required to obtain the approval of the Convention. ART. 10. The officers shall be a President, a Treasurer, a Secretary, and a Recording Secretary. ART. 11. There shall be a Convention annually composed of the officers of the pastors in charge of 20 churches distributed in 20 districts on the Convention. An Executive of the called at any standpoint of five members may be Board. ART. 12. The Board three months, or as often to receive reports of its field, to order changes for the quarterly appointments of the Convention on grants given to have been approved, to be certified, and to be business that may their attention. ART. 13. The Executive meet at least one month annual meeting and forward program and forward clerks of the various also appoint a chairman of the Convention of its committee of its appointment. If of such chairman to be possible, the work to be done, and such other as may be decided upon by the Convention. Immediate opening of the Convention men, together with stipends by the Convention, shall be appointed by the Convention, together with the required on these reports at a time arranged by the Convention. ART. 14. In the conduct of all questions in Convention allowed to each speaker shall be, unless otherwise the Convention, for a rate, ten minutes each and seconds, and any other speaker, and be allowed to speak in any question without Convention. ART. 15. This Convention amended or altered by the Convention by a vote of the delegates present, provided one year have been given, and suspended for a session of the delegates. Adopted at Portage 1895.