HOW THE WORK OF GRANDE LIGNE MISSION ENLARGES.

TO THE WEST.

Are you aware that the dark, swollen tide of French Romanism is sweeping over the sea-wall that divides Ontario from Quebec, threatening to engulf us unless we shall bestir ourselves? That according to the census of 1890 there are more than 100 000 French Canadians who are domiciled within our borders? That they are increasing at an alarming rate every day? A prominent railway official has recently published the statement that, during the last seven years, the railroad that he represents has alone settled 50,000 French Canadians upon the lands of Northern Ontario.

What does this mean? Do they come to be influenced by our civilization and to be moulded by us? That depends altogether upon our action or inaction concerning their evangelization, and tremendous responsibility rests upon our shoulders for, as concerns the future of the Canada we love, "*We are living in an age, on ages telling*."

In Eastern Ontario there are villages today that are just as decidedly French as though located in the heart of French Quebec, with a large French Catholic church and a *small separate school;* where the language of business and pleasure is French, too.

In Western Ontario, the County of Essex boasts of over 14,000 French-speaking inhabitants, whilst according to Supt. Mellick's statement, large numbers of these same people are seeking homes in Manitoba and the North-west.

EASTWARD.

In the Maritime Provinces are to be found 105,000 of these French-speaking people, mostly descendants of the original Acadian settlers.

The following table demands the prayerful attention of the 40 000 Baptists of the Maritime Provinces:

NOVA SCOTIA.

County.	Population.	French.	Romanists.
Digby,	19 897	8 065	9 302
Richmond,	14 399	6 138	10 238
Yarmouth,	22 216	7 169	8 058
Inverness,	25 779	4 153	10 270
Antigonish,	16 414	2 948	13 859

NEW BRUNSWICK.

County.	Population.	French.	Romanists.
Gloucester,	24 897	18 931	22,327
Kent,	25 845	14 967	17 186
Northumberland,	25 753	3 393	12 438
Restigouche,	8 398	2 713	4 393
Victoria,	18 217	7 715	12 269
Westmorland,	41 477	13,676	17,047

PRINCE EDWARD ISLAND.

County.	Population.	French.	Romanists.
Prince,	34,470	8 693	18 291
Queens,	45 975	2 343	15 967
Kings,	26 633	811	13,579

Such figures ought to bring us to our knees in humble confession, and then send us out with the glad tidings to these, our fellow countrymen, who are without Christ.

Bro. Grenier and his wife are the sole representatives of 40,000 Baptists to more than 100 000 French Romanists. The work of Grande Ligne Mission is surely only just begun. So far as men and means will allow we are anxious to overtake this work. We are looking to you, brethren down by the sea, "to look out among you men full of faith and the Holy Ghost, whom we may set overthis matter." To a large extent these people understand the English tongue, and earnest, consecrated men who can speak both languages is the great need in the Maritime Provinces.

We look to the churches and to Acadia University to send us the men, and Feller Institute offers all her splendid advantages to help equip them for this great work. "*Lift up your eyes*" says the Master. *The fields are white already to harvest; pray ye the Lord of the harvest that he will send forth more labourers into His harvest.*" E. BOSWORTH.

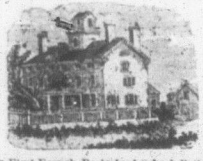
THE FIELD IN WHICH GRANDE LIGNE MISSION OPERATES.

Very little is known of the Province of Quebec outside of its cities. The heart-throbs of Montreal are felt from Halifax to Vancouver, but of the life of the rural districts many know but little and care less.

Within the boundaries of the Province are to be found one million and a half of people (a number nearly equal to the number of Telegus in India, for whose evangelization the Baptists of the Maritime Provinces have assumed responsibility). Of this number about *one million five hundred thousand* are in the darkness and superstition of Rome.

Let it be remembered that a very considerable portion of this Province was originally settled by Scotch American Protestants; that fully one-third of the population of Montreal is Protestant, yet, notwithstanding all this, there are less than two hundred thousand Protestants in the entire Province, and you can form some conception of the need in this dark land.

There are whole counties, with large populations, where there is scarcely a Protestant to be found. Four counties have an aggregate population of nearly SIXTY FIVE THOUSAND people, of whom only SEVENTEEN persons are even nominally Protestants.



The First French Protestant School Building in Canada. Erected at Grande Ligne 1836.

EDUCATIONALLY,

the outlook is almost as discouraging. In the report of the Superintendent of Education for 1893, one Inspector reports 5,903 pupils in the schools of his inspectorate. When giving the number of pupils who are being taught certain subjects, he states that the entire number are being taught the Roman Catholic Catechism. In striking contrast with this he states that 215 are being taught *how to parse*, and forty-two the History of England. What kind of citizens are these boys and girls likely to make with an education of this kind? This Inspector's report is only a sample of the whole.

The attitude of Rome, in regard to higher education, is shown with appalling force in these reports.

The educational condition of Quebec, where Rome has almost unlimited power, is the strongest argument that can be adduced why she should be forbidden to touch the educational system of our country in Manitoba or elsewhere, for depend upon it, wherever she shows a favorable side to educational matters it is only where she hopes to win public favor by so doing.

SOCIALLY,

the conditions are not favorable to the successful prosecution of missionary work. Much has been said and written about the evil of boycotting, but how little is said or written about the boycotting of Protestants in Quebec! Why is this? Why are voices hushed and pens unused to denounce the disability under which our brethren labor in Quebec? From a prominent lumberman (a Protestant) I learned the other day, that he dared not employ a Protestant about his mill, or yard, or immediately every other man would leave him with logs in stream or drive, and thus, unless he imported into the neighborhood a sufficient number of Protestants to perform *all* his work, he was entirely at the mercy of the Roman Catholics.

A blacksmith who had attended the services at one of our missions, but who had absented himself for some weeks, was asked by the missionary: "Why don't you come to *the chapelle* now?" His answer was significant, "Will you tell me, sir, where I can get bread for my family if I do so. I came to *the chapelle* and all the work went to the other shop, so now I go to the big church, but I don't believe in the nonsense taught there, but I must have food for my children." This is a sample of hundreds of such cases which might be enumerated.

Think of the injustice rendered to Bro Gendreau, in his imprisonment; of the recent visit to Rev. L. S. Cote of the Mayor and Chief of Police of Sorel, to inform him "that the *cure* and *mayor* had both received notices saying that violence would be offered to Mr. Cote and that they could not protect him." The *cure* had denounced Mr. Cote for simply placarding his own hired house with passages from God's word, and these threatening letters were the outcome of such denunciation.

Of the riot in Quebec, so far as the action of the authorities of the City of Quebec are concerned, the Baptists still have much to complain of. True, the authorities put in the broken windows and painted up the Mission Hall again. But neither windows nor paint would have been needed if a proper protection had been given. If the authorities are in earnest, let them arrest some of the ringleaders in the riot. Think you, if it had been a Roman Catholic Church that had been broken by a Protestant mob, they would have escaped arrest? I trow not. We are not thirsting for revenge; for Grande Ligne Missionaries know how to forgive as well as to suffer, but the arrest of one man would do more to quell the riotous spirit than all the hollow denunciations of the act by the Church, after that Church's teaching for centuries that *such an act was one of religious merit.*

To mulct a man in $160 of law costs (although not condemned) simply because he refuses to lift his hat to a wafer god is no evidence of religious toleration in Quebec, even though Mr. Jewers was standing at the door of a Roman Catholic Church, by invitation of a Catholic friend. If such a thing happened during an idolatrous performance in some Hindu temple, a howl of indignation would arise from one end of the Dominion to the other.

These are some of the conditions under which our missionaries labor, with overwhelming odds in population against them. We can scarcely imagine the sense of loneliness which, at times, creeps over them, and were it not for their faith in the promises of Jehovah, and the sweet sense of His gracious presence, they would long ere this have given up the struggle.

Can you imagine what it means to a man, upon whose heart the Spirit of God has begun to operate, living in the midst of such surroundings? His faith in the religion of Rome has gone, but he is not yet a "new creature in Christ Jesus." He knows what he ought to do, but as he looks into the faces of his wife and children and realizes that for them it may mean poverty, suffering, or exile from native land to earn a livelihood, no wonder that he hesitates, or that the work moves with such comparative slowness. The wonder is that so much has been accomplished; for until a man has full knowledge of Jesus Christ as his own personal Saviour, he is not prepared to face the boycott, the persecutions, and social ostracism, which the profession of a Protestant Christian in the Province of Quebec entails. "B."

A VISIT TO MASKINONGE AND GRANDE LIGNE.

BY EDMUND BURKE.

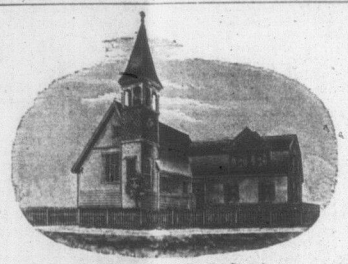
A long-cherished desire was gratified when, not long ago, I had the opportunity of spending a few hours at each of the above places. The latter is already an historic spot to Canadian Baptists, while the former bids fair to mark a very pregnant epoch.

Maskinonge is a straggling village of some 900 inhabitants, entirely French Canadian in its appearance, and situated on either side of the small river. On one side towers the R. C. Church, with a palatial presbytery adjoining, the whole costing some forty or fifty thousand dollars. There is more carving on the interior of this church than in all the Baptist churches of Canada combined.

[On the other side of the river stands the neat little chapel and parsonage erected for the Baptist church, a model for country churches. The plans for which were furnished gratuitously by Bro. Burke the writer of this sketch.—E. Bosworth.]

We, in Ontario, have no conception of the isolation and dreariness of such a station as Maskinonge. Mrs. Bullock is denied entrance to all but one house, the women being more vindictive than the men, doubtless through priestly influence. The priest has driven away the only domestic she was able to secure, threatening the father with the pains and penalties of the church if he allowed his daughter to remain under the roof of an heretic. One aged woman, though a Roman Catholic, gives occasional help, braving the anathemas of the priest, telling him it is a "good house."

I could go on with the recital of other hardships, but space forbids. It seems to me, after what I have seen, that it would require a greater amount of heroism to engage in Home Mission work under such circumstances than in far-off lands. I would most heartily commend this cause to every one who has it in his heart to give of his substance for the furtherance of the Lord's work in a portion of our land as benighted as any heathen country.



Maskinonge French Baptist Church.

Grande Ligne is intensely interesting—only one and one-half hours from Montreal, and yet unvisited by many who might have spared a half day when sight-seeing in Montreal.

An enjoyable hour was spent in the cosy parlor in conversation with Mrs. Masse, Rev. Mr. Lafleur, Mr. Arthur Masse and wife, Mr. Norman, and Rev. Mr. Parent, the pastor of the church. Two teachers, Miss Bullock and another lady teacher, I did not meet till the next day.

The interest and enthusiasm of the teachers in their work is inspiring, and I could not refrain from wishing that a whole colony of our brethren could step in and see the institution and speak to the teachers. I am sure such an event would add largely to the funds at the disposal of the mission. No more important work, I feel sure, is being done by any of our institutions, and the outlook is encouraging.

There are numerous applications for the reception of the children of well-to-do-English-speaking people, in order that they may be taught to speak French. These people are able and willing to pay well for the privilege, and a certain number of such scholars would make the school self-supporting.

Brethren, *it will not pay* us to let this school become self-supporting on this basis. Would that a hundred of you, with means to spare, could go down and talk with the teachers and others directly connected with the institution! You would be impelled to follow the example of an aged Deacon, who *trebled* his subscription after a visit to the school.

The administration is most economical. The teachers are not working for mere pay—of that they could command double or treble in other places—but, are working for the conversion, as well as for the education, of those under their charge. As Bro. Ayer said, "If a boy goes to that school, we *expect* him to be converted before he leaves." And such is the atmosphere and life which surrounds him that this is the rule.

The boys and girls do almost all the work of the institution—a cook, a man, and a couple of laundry women, doing the heavy parts.

Boys and girls, of all sorts and conditions, sweep and dust, make their beds, and wait on table. The girls wash the dishes and set the tables, while the boys assist the man in manual labor; order reigns, and discipline is of the kindest.

The food is plain, but wholesome, and breakfast with the school was one of the interesting incidents of my visit. Cold roast beef, good bread and butter, boiled rice, and barley coffee, was the scholars fare, and a goodly quantity disappeared.

The return to Montreal in the company of Mr. Lafleur was a pleasure any one might covet, my companion being full of reminiscences of Madame Feller Mr. Roussy, of his own boyhood, of his countrymen, priest-ridden, or atheistic.

THE PRESENT OUTLOOK FOR THE EVANGELIZATION OF QUEBEC.

BY REV. A. BURWASH.

If we consider the people to be evangelized the outlook is hopeful. Ah! much more hopeful than fifty years ago. God only knows how much the sowing in tears in those dark days conditioned the reaping with joy now.

The priests are losing their hold on the people.

There are no longer absolute masters. They never were shepherds. They are hirelings. They have disobeyed the Lord's command, "Be not ye called master," etc. Herein is the fundamental error of the Church of Rome. Her fundamental error, or foundation, on which the whole structure is built, is giving way. For example: Last summer a priest in Cacouna asked two of his church officers to rob us out of the parish. They would not do it for him. The people generally, when they heard of their priest's scheme, condemned it.

In Kamarouska I quietly told a somewhat excited gathering of about twenty-five Romanists that their priests were *liars* They did not seem the least shocked: *their priests might be liars*, they said, *but their religion was good.* When I suggested that a good religion does not produce liars they did not know what to say.

In Sorel the priest did his best to incite the people to riot and to do us violence. He utterly failed: his denunciations and lies (which he afterwards had to retract) from the pulpit, his high mass, including special prayers to the Virgin Mary to chase us out of the town—all failed in their purpose; the people no longer follow blindly the lead of blind leaders; at least not to the same extent they did even fifteen years ago, when the Municipal Council of Sorel passed a by-law to the effect that no colporteur should be allowed to pass through the town from house to house selling Bibles.

Romanists generally have a good opinion of Protestants

They freely admit that Protestants are better living people than they are; they observe the Sabbath better, are more honest in business, etc. Soon they will conclude that a better people than they are must have a better religion.

Educated Romanists have long since lost faith in the religion as well as in the clergy of Rome. They find it hard to believe anything in the form of religion. We feel very sad about this; we fear lest they may throw off the yoke of Rome only to take upon them a still heavier, and, if possible, a more hopeless yoke of bondage—that of utter unbelief. But we are not without hope of the educated classes of our fellow-countrymen. Men like these editing the *Canada Revue* and contributing to its columns are characterized by great moral earnestness; by a lofty and unalterable purpose—the overthrow of tyranny and oppression, iniquity and fraud, the defence of truth and right, the uplifting, education, material and moral improvement of the masses. They feel that they are "in the same boat with us." They sympathise with us in our work of preaching a Gospel of light and liberty to the people; and they know that our heart's sympathies and best wishes are with them. Again: In the *Canada Revue* we notice recently a disposition on the part of some of the writers to put in striking contrast the character and teaching of the clergy of Rome with the character and teaching of Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many." Our prayer for these brilliant, earnest, social reformers is that they may know Jesus—the truth, the light, the hope of all nations.

The uneducated masses still cling blindly and sincerely to the religion of their fathers, *while they also are more slowly breaking away from the denomination and control of the clergy.*

Meet these sincere and honest souls promptly with the Gospel of Jesus Christ, while a spirit of revolt against clerical absolutism is opening many doors to us, and before the people drift away *en masse* into religious indifference or infidelity, and we may hope to turn thousands of them to righteousness.

Just here the outlook becomes a very sober one, suggesting *the gravest responsibilities, if we would make the most of the grandest opportunities that have ever come to workers in Quebec.*

The Master would have us enter into deepest sympathy with Him in seeing tired multitudes scattered abroad throughout our province as sheep having no shepherd. He bids us lift up our eyes and look on the fields whitening already unto the harvest. He bids us pray for more labourers; and He is saying to many disciples who have taken some lessons of Him in truth and service, "Go ye," etc.

WHAT OF THE FUTURE?

Young people in the Ottawa Valley are studying French with a view to French work—taking lessons of the missionary in the language and in the work.

Students in our colleges are earnestly thinking of the heathen at home as well as of the heathen abroad, and are ready to give their lives to Quebec if God calls them to do so.

At the last meeting of the Eastern Association in the city of Quebec, the idea of an academy for Eastern Ontario and Quebec, in which the study of French and training in French Mission Work for English students should be special features, was earnestly discussed, and a committee was appointed to give the matter serious consideration for a year.

The outlook will become brighter in proportion as the English conscience becomes more awakened, and English workers give *themselves* to the French work, and do the work with their French brethren, and not only *through* them as by proxy.

Pray for more of such missionaries. Our churches in the Eastern Townships and the Maritime Provinces need them as much as the churches in the Ottawa Valley.

Finally The outlook for Quebec is "as bright as the promises of God." But remember the promises are all conditional—we must understand our time; know our work; who should do it, and how to do it. To this end: "This Book of the law shall not depart out of thy mouth, but thou shalt meditate therein, day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

As Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time.

RELATION OF FELLER INSTITUTE TO THE WORK OF GRANDE LIGNE MISSION.

BY E. NORMAN.

Feller Institute always has occupied, and under existing circumstances always will occupy a central position in the work of the Grande Ligne Mission. It is the point to which the eyes of most of our missionaries turn as to their home. To many it has been their spiritual birth-place. To others it has been the place where, sitting at the feet of Madame Feller and Mr. Roussy, they first were inspired to carry the bread of life to their fellow-countrymen. Here they received their training for this work, and hither they are sending others to receive a similar training.

Feller Institute is a necessity to our French Protestants, for without it many of them would have no means of educating their children. The schools of Quebec are Roman Catholic schools. Very many towns and villages have no English schools, while scarcely any have French Protestant schools. Our converts therefore are forced either to allow their children to grow up in perfect ignorance or to have some such school as Feller Institute provided for them. To send them to the ordinary Quebec schools would simply mean to have them brought up Romanists, and be filled with the very pollutions from which we are doing our utmost to free and defend them. To provide therefore for the education of the children of our French converts is the very least we can do for them. A SCHOLARSHIP OF FIFTY DOLLARS *will support a French student at Feller Institute for the school year.* No student receives help who is capable of paying his own way, for it is our aim to make every student depend upon his own resources and develop his own powers as far as possible. No English student receives any help whatever, except those who intend engaging in Grande Ligne Mission work.

Feller Institute aims also to be a feeder to our missionary forces. Missionaries of the past and present have come from its halls, and it is among the numbers of our students that we expect to find the coming ones. Seven of our students are this summer doing actual mission work among the French and with no small success.

The Log House, Grande Ligne, in which Madame Feller began her work.

Besides this we are anxious that a number of our English students for the ministry should undertake to do French work. In fact unless this work is done many of our present *Home Mission Churches must die* for the reason that the English members are leaving the country. Why should not our English pastors do French work and thus fill up their decreasing membership with French converts? Feller Institute furnishes to these a means of acquiring the language such as can be had at no other place. Students will acquire a *speaking knowledge* of French in one-third the time they can do it at any English school, for French is the language of the school, heard and spoken from the day of entrance. At the same time there is perhaps no better opportunity of becoming acquainted with the teachings of the Church of Rome, and of learning the difficulties and trials of converts and missionaries in combating it.

In addition to this, Feller Institute is in itself an active evangelizing agency. Every year numbers of Roman Catholic students come to our school. All or nearly all of these are eventually brought to Christ. Certainly none ever remain good Romanists after spending a term in the school. On leaving, these students go back among their friends and there become leaders of their people. The freedom and life that they have received is thus instilled into those around them. The influence thus exerted it is utterly impossible to estimate, and thus the principles of the Gospel, and of religious liberty, are being spread from year to year. Last year among the scholars there were twenty-four converts, of whom five were Roman Catholics. Some also who were Romanists two or three years ago are today employed as missionaries in doing colporting work and preaching the Gospel where they have opportunity. But we are not accomplishing nearly the amount of work we might do. Given the consecrated men and money and there is no reason why three times the present amount of work might not be done. The time for doing this is *now*. God is opening the doors and saying "Go Forward." Shall we go? Let every Baptist say "Yes" and lend a hand to help.

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Growth of Hair.

"Eight years ago, I had the varioloid, and lost my hair, which previously was quite abundant. I tried a variety of preparations, but without beneficial result, till I began to fear I should be permanently bald. About six months ago, my husband brought home a bottle of Ayer's Hair Vigor, and I began at once to use it. In a short time, new hair began to appear, and there is now every prospect of as thick a growth of hair as before my illness."—Mrs. A. Weber, Polymnia St., New Orleans, La.

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