

and human history. In the New World, happily, the Baptist cause has won, the Baptist principle has triumphed. We have no State Churches or tests. There is hardly even a vestige of social interference with the most perfect freedom of conviction. Roger Williams, if he could return to life, would find nothing here of which he could positively complain. Yet he might possibly find reason for whispering a word of warning against secular influences more subtle than those of state endowments, privileges or tests. He might tell us that we are still in danger from craving for popularity and tendency to cringe to the ruling passion of the hour. In this respect also, however, the Baptist church, if it has not been absolutely stainless, has borne itself comparatively well.

—At a recent meeting of the St. John branch of the Evangelical Alliance a resolution was adopted, in reference to the proposition of the commissioners of Rockwood Park to open a Park restaurant on Sundays. The resolution which is couched in very moderate and courteous terms deprecates the proposed action of the commissioners as not being required as a work of necessity or mercy, as being opposed to the spirit and law of the Christian Sabbath and as being inconsistent with the principle of preserving the first day of the week as a day of rest and worship. The resolution concludes as follows:

"If the proposition were made to open all the places of public amusement and entertainment on Sundays this duty would be immediate and generally seen and felt. It is the part of wisdom to prevent this first step which if followed by others in the same direction, as it naturally would be, would tend to the destruction of the quiet and good order so vital to the true character and purpose of our weekly day of rest and worship."

We understand that the resolution was read in many of the city churches on Sunday last, and in several instances was strongly endorsed and supported by the ministers. A number of the churches and young peoples societies have expressed strongly their opposition to the opening of the Sunday restaurant either by passing resolutions or by circulating petitions against the proposed innovation.

—The Baptist Home Mission Board for Manitoba and the Northwest met in Winnipeg April 5th and 6th. From a report of the proceedings which appeared in the Winnipeg Telegram it is learned that the reports received, covering the entire mission field, were of an encouraging character. Some sixteen new men were accepted for work in the Convention during the summer, among the number being Rev. George Lawson, of Halifax (?) who is spoken of as "one of the ablest of the young Maritime Province ministers." In dealing with applications from Eastern students, the Board enforced the policy of requiring such young men to move to the West in some sense permanently, to the extent at least of remaining a stated period and of completing college studies at Brandon. In connection with certain other applications, the Board adopted the precedent of refusing to consider applications from preachers not members of Baptist churches. The question of Icelandic work in this city was referred for action to the Executive of the Board. The Calvary Mission, instituted originally with an Icelandic nucleus, has gradually changed its character, and it was suggested that it be erected this succeeding autumn into an English Baptist Church. It is now expected, however, that the Icelandic work will be pushed more vigorously than ever, to the extent of employing an Icelandic missionary, with the ultimate end in view of two churches from this centre—an English and an Icelandic one. The Board considered the claims of the Galicians, and the question was settled by the appointment of the Rev. W. J. Pady, of Toronto Junction, to direct the Galician work. Mr. Pady will locate in the Stuartburn District, where he will pursue the study of the Galician language as the first step in what will be his lifework. Mr. Pady will have under his direction a pure Galician missionary, Miketo Krewetski. The chairman of the Galician Committee, the Rev. D. B. Harkness reported also on other persons offering, and it is not improbable that another missionary may soon be placed among the Territorial Galicians. The Board adopted the report of a special committee on a reading course. The effect of this is that hereafter every man accepted for work in this convention who has not studied theology must take a course of prescribed and optional reading, extending over two years, with annual examinations, while on the field. The full course includes ten prescribed books, five to a year, and is articulated with the Brandon College curriculum for the benefit of those who would later take a higher training. This was originally conceived for those young men who left other denominations and had received no theological training but was afterwards enlarged. Principal McDiarmid, Superintendent Stackhouse and the Rev. W. C. Vincent, were appointed a committee to initiate and supervise the work.

### Notes From Montreal.

I thank you, Mr. Editor, for your kind reference both to myself and to my recent letter from Montreal, particularly to that part of it that referred to the work of grace in connection with "Feller Institute," Grande Ligne. With your kind permission I will give a few items in connection with this work that I trust may help to deepen the interest of your readers in it. I know of no undertaking

that has been more signally owned and blessed of God than this one; in this regard Feller Institute reminds one of dear old Acadia, the "Child of Providence."

During the early part of the winter the devoted staff of teachers in Feller Institute organized a Bible Reading Society, each member pledging himself to read quietly, thoughtfully and prayerfully at least two chapters in the New Testament daily. A large percentage of the pupils cheerfully joined this society and engaged most heartily in this work; and in a very short time as the sequel shows, a large proportion became not only higher, but highest critics, went one better than the "MESSENGER AND VISITOR" controversialists. They applied it to the test of experience and consequently they have ceased guessing and speculating; they know that it is the Word of God. In connection with this Bible reading, prayer circles were formed in which both teachers and pupils joined in earnest petition for God's blessing upon the school. The devoted and resourceful lady principal, Mrs. Massé, organized a noon-day prayer meeting for the teachers with the sole object of the conversion of the pupils to Christ. A series of meetings was then held and on a certain evening, an opportunity being given, seventy-seven (77) stood up to express their decision for Christ. Among these were children of Baptist and Presbyterian parents as well as Roman Catholic pupils, and as indicated in my last letter, thirty-four (34) of these were baptized by Pastor Parent into the Fellowship of the Grande Ligne church. Some will join their home churches and others will, I doubt not, come forward later.

The work of the Grande Ligne Mission is not by any means in a state of suspended animation. There has never been a time in the history of this Mission when the Lord's battles were more heroically fought and victories were more gloriously won than at this present time. To illustrate this let me give you a single instance. In the beautiful town by the famous Shawinigan Falls in this province there are a few Protestant families but not enough children to be able to claim a separate or dissentient school and consequently these families had to pay their school rate into the Catholic pannel and send their children there to go without educational advantages. In view of these facts the Board opened a school in that town and sent Miss Sarah Piché as teacher. Miss Piché is an extraordinary teacher and a devoted Christian woman. In a short time the school grew until over fifty (50) were in attendance. The priest, however, denounced it from the pulpit and solemnly declared that no parent or guardian sending children to this school would be admitted to the sacrament of the church at Easter; and, under dread of this threat, some reluctantly withdrew their children but others made of sterner stuff continued to send their children's sacrament or no sacrament. Some of the others who withdrew gradually picked up courage and sent their children back again though compelled to pay the school rates to the Catholic school and of course the Board concluded to continue the school open, school rates or no school rates. The priest finding himself confronted with an issue somewhat akin to that at Maskinonge managed to ward off the collision by announcing before Easter communion that a strange priest would assist him during these services and that if any of his parishioners did not care, for one cause or another, to come to him for confession and communion they could without prejudice or fear go to the other one. Of this they all cheerfully took advantage. So peace with honor remains in the church and the school is growing in numbers and an influence in the town.

Few have the faintest conception of the work that is being done by our Bible women. Madame Scott and Madame Leclerc. The average number of houses that each of these women enters with the word of God monthly is three hundred (300). One of these women has been the means of leading fifteen whole families to the Lord and light. How many others are started on this way of life may never be fully known here. As an instance, one of these Bible women some time since, met an intelligent, earnest hearted young man, who became intensely interested in his soul's salvation. He recently moved from Montreal to Toronto and was baptized into the fellowship of the Jarvis St. Baptist Church. In his letters to friends in Montreal he relates not only a Pauline experience but breathes a Pauline consecration as well.

I intended to write of the work that is being done by our missionary pastors, evangelists and colporteurs on the various fields in which they are engaged but I will have to defer that till another time. In the meantime let me remind the friends of this work that the lack of funds which make it impossible for us to enter the many providential openings is our great grief. Will not the pastors and the churches throughout the Maritime Provinces prayerfully consider whether their contribution for this work should not be more general, generous and regular? Has not God made this vigorous growing, influential people in our own country our special ward?

J. A. GORDON.

### The Raising of Our Convention Fund.

The general scheme and purpose of our Convention Fund is well known, I want to speak of the practical question of raising the fund. I speak particularly of Nova Scotia, but the same things apply to the other Provinces as well.

Sixteen thousand dollars is the year's estimate. The past two years have only averaged twelve thousand. The additional four thousand would have been a great relief to all the societies benefiting by the fund. There is no good reason why the full amount of sixteen thousand should not be raised this and every year. Consider then that each church should raise the full amount assigned. The appointment has been made by a committee of the Convention, and the Convention is the representative body of our churches. It amounts to this, that the churches assign themselves a certain amount for carrying forward the benevolent work of the denomination.

The appointment is made after a careful consideration of the church's ability to give, as compared with other churches, and its own past record. The amounts are certified to each church at the beginning of the year, and a failure to protest against the sum asked must be taken as a tacit agreement to raise that amount at least. The amounts asked, may, in a very few cases, be too large. The committee would be glad to retract any such error, if the matter were promptly called to their attention. But in the large majority of cases the amount assigned is comparatively small, and could readily be exceeded by a determined, systematic effort.

Some are doing most nobly, making real sacrifices to raise their full quota of the funds, and it is unfair to them, and to the work in general and to the Christ whose this work really is, if others fail to do their part and so make the heroic effort of the few of small avail, bringing out at the end of the year, all our Boards in debt, beside hampering the work of the year most discouragingly. These are some of the reasons why every church, large or small, should feel in honor and duty bound to raise the full amount of its assignment as early in the year as possible.

Let us now consider who are responsible for raising the Convention Fund in the churches.

First of all the finance committee of the Convention, of course. They feel this responsibility, and have promptly notified the churches of amounts expected, and have sent out quarterly statements and appeals. This article is a further effort of the committee to discharge its obligations. Then the district committees are responsible, especially the chairman of districts, who are appointed for the very purpose of seeing that the benevolent funds are raised in the churches of their districts. They should first of all seek to make their own churches models in this regard, and then give their fellow pastors, and the other churches of the districts, no rest until they saw them in a fair way to promptly raise their full apportionment of the funds.

All this does not in the least relieve the pastor of his full share of responsibility. Whatever be his attitude toward finances for local purposes, he cannot excuse himself from personally attending to the denominational finances. He may preach missions and education; and pray earnestly for the extension of Christ's kingdom, but all his efforts will miscarry if he fail to lead his people to lay their gifts upon the altar. Quarterly statements are mailed to the pastors, and some have not even taken trouble to raise enough to pay for the postals upon these notifications.

But back of the pastor, every intelligent member of the church is responsible. Let there be a keen sense of honor among deacons and clerks, and all who have the work of the denomination at heart, to raise the full amounts for denominational funds, even when the church is pastorless.

A few words now as to how it can be done. Do not rely upon the enthusiasm of an address by a passing missionary, or of a pathetic missionary concert programme, make missions and education an integral part of your church work, and plan for benevolent funds as you plan for your local expenses.

Four months of the twelve have five Sundays each, and herein the calendar furnishes a special quarterly opportunity for a benevolent offering that does not interfere with the four regular offerings of the month. I make suggestion of a method which has worked well in practice. Upon the first of the five Sundays let attention be called to the fact that the last Sunday in the current month will be missionary Sunday, and the quarterly offering be received for convention fund. (Where the pastor does not visit all his appointments on one Sabbath he can make use of the fourth Sunday or the first Sunday of the month following, to reach all his churches with the offering.)

Then, two weeks before the offering is to be received, distribute the envelopes, which may be secured from the denominational treasurer free of charge, and announce the offering again. The following Sunday, furnish envelopes to any who were absent the Sunday before, and tell the people what you want them to do, and make the necessary appeal. The fifth Sunday in the month having arrived, preach a suitable sermon and receive the offering, all in the denominational envelopes, and all loose collections to go for the benevolent fund. Repeat this four times a year, however many special offerings you may have, and however many missionary addresses or sermons you may have from visiting brethren, and you will see your church grow in missionary interest and have the satisfaction of knowing that you are doing promptly your part of the benevolent work of the denomination.

Now brethren, the end of this convention year comes on apace. Let us all strain a point to make it a second year, and do not let that fifth Sunday in July next pass without a grand offering for the funds of next year, after having raised the amounts asked for this year in full.

D. E. HATT, for the Finance Com. of N. S. Upper Canada.