

ENCOURAGEMENT IN GRANDE LIGNE WORK.

In no other kind of missionary work is there more need of encouraging one another; for in no other are there more discouragements. What are our encouragements?

First, and foremost, we have the all-sufficient, "Lo I am with you. That of itself should suffice." "If Christ be with us, who can be against us?" to prevail over us?

Secondly, we have, to inspire us, the experience of the past. When we remember how this work was begun, and how, notwithstanding all its obstacles, it has progressed so far, we cannot but exclaim, "The Lord has done great things for us wherewith we are glad."

Thirdly, we have as an incentive to further effort, *esprit sœur*—the new spirit—which has opened a new era in the religious thought of our French compatriots, manifested in this last decade, in various ways, but especially in the newly awakened desire for knowledge, the craving for more liberty, and the unprecedented demands for copies of the Scriptures. Our Protestant schools have forced the Roman Catholic clergy to have schools of their own, and although poor schools yet, they have nevertheless afforded our youth the opportunity of getting an elementary education, and have been for many a stepping stone to higher education; so that the new generation can read. The minds of the people have been stimulated, and a craving for knowledge created. This has developed a proportionate spirit of independence of thought and action, unknown heretofore amongst our people, which has found expression in public speeches, and especially in the press, in utterances so outspoken and so bold that the heretofore unrestrained and unresisted power of the hierarchy has been led to lift up its hands in holy awe, and to tremble with fear. This new spirit has not led the people to deny, in any instances, the tyrannical power of their religious masters, by invoking against them the power of civil laws; and, when this failed them, it has led them to break out in open rebellion, and to cast off the dominion of the priests.

Fourthly, we find encouragement in the opening of new fields wherein the seed of truth sown has already sprung up and brought forth a precious harvest of emancipated and converted souls. Mackinong, Sorel, Canaan, Bolton, Charlesbourg, Quebec City, and other places, in connection with our Grande Ligne work; and several other fields in connection with the work of other societies, prove the truthfulness of this assertion. With the opening of these fields we have had, a corresponding revival of the old spirit of persecution; but the triumphant vindication of our rights in the courts at Sorel, (in the Genereau case) and the almost unanimous condemnation by the Roman Catholic press, of the late riot at Quebec, shows that this old tiger of persecution has had its back broken, even in the province of Quebec. It may grow, but it cannot devour us.

Fifthly, we are furthermore encouraged by the acquisition of new missionaries, both English and French, who are prepared to make sacrifices, and even to die, if need be, in order to keep floating in the air the glorious banner of truth handed down to them by the noble missionaries who have now gone to their reward. Thirty-two missionaries are now in active service in this work, and it is to us a subject of great gratitude that the spirit of harmony and brotherly love prevails among them all.

Sixthly, the increased interest of our Baptist brethren, especially of Ontario and Quebec, in this work, is a joy manifested in their increased contributions, as well as in various other ways, is a source of joy and of gratitude to us. We are also greatly strengthened by the noble example of brethren, business men, like our worthy President, Mr. A. Ayer, our no less worthy Treasurer, Mr. J. Richards, Messrs. Tuter, McKay, Chapman and others—to say nothing of our ministerial brethren, Messrs. Dixon, Hinson, and Graham, who notwithstanding the great pressure of their personal duties, are willing to give a good share of their valuable time to the management of this work, which requires a great deal of thought, of planning, and of hard executive work.

Seventhly,—and this is the perfect number—no small share of our encouragements, comes from the fact that God has sent us, to represent our work among the churches, at home and abroad, a man whose fidelity, untiring energy, systematic planning of the work he has to do, and executive ability, have won for him the admiration and love of missionaries, directors, and friends in general of the mission. May God bless our brother, Rev. E. Bosworth, in his hard, wearing, but most important work. A. L. THERRIER.

METHODS OF WORK IN QUEBEC.

We are often asked, "How do you do your work in Quebec?" One-day visitors reply, "We do just what we can; that is, we follow circumstances and developments,—the opening of the home, the mind, and the heart."

In many places it would be impossible to pursue work as pursued in other parts of the Dominion. You might advertise the most gifted and eloquent preachers in your *salles* or *chapelles*, but you would find that they would not prove drawing cards," so far as the mass of the people you desire to reach are concerned, unless a great deal of preliminary work had been done. Bro. Lebeau thus writes of his own experience:—

"I believe that years ago, and in a very great measure now, public preaching in a square or hall would be a poor way of beginning in a new place where

the Gospel had not been planted. The natural way seems to be "hand-picking." The collector is therefore sent, with his satchel full of Bibles and tracts and his heart full of love, to those perishing souls. "He, in a quiet way, first seeks out the houses where he may find permission to enter, not only as a man, but as a "Bible-man." There he finds the minds that are thirsting for the truth. Sometimes I would find, while engaged as collector, two or three such homes in one day, while from other doors I would be driven with such cold answers as, "We have lots of books," which, for most French families was perfectly false, for they have no books; or, "We have books from our own stores, offered by the priests; or, still, in tones severe, "Why, you sell Protestant books, and you a Frenchman!" How sore I felt at times to be looked upon as a dangerous character, even by those for whom I was being sent, and whom I would gladly help. At other times a boy would be sent ahead from house to house to notify the people that I was a seller of bad books. The places where I was received seemed like oases in a land of desert barrenness, even though I might be received by only one in a family. These places are noted and reported to the missionary, who makes it a point to pass that way and preach Jesus, whom the collector, in a few visits, tried to introduce. If a family is found to be members of which are glad to hear the truth, there may be also a boy or girl who may be induced to attend our school. Once a father received me. His son was terribly angry, and cursed with great violence because the father would talk with me and took a Testament from me."

encamped, the cross was planted on the site of a future church, mass was celebrated, and the people began to live side out of the woods. Since then, the two peoples have lived house by side, with a fair measure of harmony. The French were content to be given from a secondary position, but have sought to advance in every way. Now they have pressed into the town, where they have a magnificent church, and are not to be despised as competitors in business, labor, or increase. It is not without some appearance of reasonableness that they limit the period of English occupation to a couple of decades more.

The two nations have but little social intercourse. There is an innate difference that neither cares to close. In towns, the French live on one side, leaving the other to the English, while in the country the Townships are occupied by one or the other. The one variation to this law is where the French, overcrowded in their own quarters, invade their neighbor's bounds, and the latter with proud indifference avoid contact by selling out and removing. Just why the English are unwilling to mingle with the French, I am unable to say. I find them exceedingly polite, obliging and kind. Indeed, I am very much attracted by the French character. They have a natural buoyancy that carries them lightly over great troubles. Their frugality makes them capable of living in comparative comfort, where you would be miserable. Employers have little difficulty about wages, or management, with their French workmen. Defects in their character are to be attributed to nurture rather than to nature. Romanism has

FELLER INSTITUTE, GRANDE LIGNE.

THE WORK AT FELLER INSTITUTE is not simply for the children of our Baptist people, but for those to whom Bro. Lebeau refers. Sometimes they are far from being model boys when we get them at Grande Ligne, but rarely does the Christian influence exerted by teachers and converted scholars fail to produce a lasting impression for good upon them, and scores of them have been brought to Christ. Among the scholars many a little gathering for prayer is held to commend individual cases to the Father; while again and again, during the school term, does the pastor of the Grande Ligne Church see each pupil personally and alone, and press upon them the great concern of their soul's salvation.

The work of Feller Institute cannot be measured by the secular education it imparts (and this is no small blessing to the individual, the family, and the Province), but its full proportion will be known when we reach the Throne, and the rewards are meted out by our glorified Lord. In many cases the boy or girl returns to his or her home to be a benediction to the home and neighborhood in which they dwell.

THE PRESS.

That mighty engine for the prosecution of the work of the Kingdom, is not despised by the soldiers of the Grande Ligne Mission. The printed Word was first, if we could so say, Quebec with Bibles, we would risk the loyalty of its people and should expect a rich harvest of souls to the glory of Jesus Christ. French Catholics have also employed his wisdom and discretion, and hundreds of dollars were spent, last year in this department alone. The seed has already borne fruit, and will for many years to come. I trust that the churches on the "Grande Ligne" will possess themselves of large quantities of these tracts and distribute them among their French neighbors.

THE WORK IN THE CHURCHES.

It is one point in which we more nearly assimilate the work in English-speaking churches. The little bands that are gathered are fed and strengthened, taught to give, and taught to work. The difficulties are, perhaps, somewhat greater here. It is "line upon line, precept upon precept." Patience, faith, sympathy, consecration, are all needed by our workers. Let them have your sympathy, my brethren; your love, and let the Mission have a share of your generous gifts.

ON THE RACE LINE.

MY DEAR K— I told some of our people of your surprise that we could find an English congregation in a rural part of Quebec, and they were much amused. Believe me, my dear sir, not all Quebecers are "Jean Baptists." Until a generation ago, the Eastern Townships were practically reserved for people of English speech. Later, however, the French have usurped our supremacy. They began to come thirty years ago. A motley band of "habitués," with their stur, marched bravely into the regions adjacent to us. At their head a consecrated cross was borne by priests, who chanted the ritual of the Church. Five miles away, they

done little for her votaries in Quebec. In the "French country" they are at least a century behind the times and they are only saved from it here by Protestant example. The very submissive nature that makes them acceptable employees is largely due to the fact that they have yielded independence to their priests. Then, too, the moral qualities of truthfulness and honesty among them are hardly up to the standard (low enough) of their Protestant neighbors. Romanism and rumism are natural allies, and gambling is a national "virtue." The high influence of Stollé we find as strong opposition here as in Corrigan's lamb-like fold, if it ever extends so far. One of the most glaring ill-effects of Romanism, as seen in this "border-land," is disregard of the Lord's Day. I ventured to read a lecture to a small boy, who was peddling raspberries recently about church time. He defended his action with the sophistry and eloquence of an archbishop, and swore at me with equal eloquence. What a day! It is a high day for visiting and diversion, and I am afraid some of this leaven has slipped over into the Protestant lump.

There has been some Protestant leaning in this respect, especially of the English in wealth and intelligence arouses, at least, a little envy and causes some dissatisfaction with their "shepherds," while the moral support of the English is often an encouragement to the French. Sunday is no strong population to protect them, outside is the rule; but in these communities, converts have not only protection, but they gather spiritual strength from association with established Christians. This circumstance alone ought to make the race line vantage ground for assaulting Romanism. The more I think of it, the less sure I am that pastors in Quebec, or Ontario, who have Catholic neighbors, are justified in failing to use persistent means for their evangelization. Would it be easy to save our consciences with the plea that our regular work is all-absorbing, and then contribute to Grande Ligne and pray them to do the work for which, possibly, we are accountable.

On the race line, we can observe the remarkable growth of Romanism. It is a fact that Protestants are selling out to Catholics in wholesale fashion. Already they are marching on Ontario. Our only defence is to convert them. Grande Ligne ought to receive three times as much as it does now, so as to extend its work. The last few years the work has been extended, and God has sealed His approval of the work has only been touched. We must not be satisfied until there is no section in Quebec or in French Ontario, Manitoba or in the Maritime Provinces, in which our missionaries are not also at work!

ACKNOWLEDGEMENT.

The New Glasgow Baptist church has received the receipt of \$3.52 from the Middleton Baptist Sunday School, in aid of their building fund.

SAYING "YES."

Vacation is a time when one's letters multiply. Such at least would be my testimony. Among others that came to me in holiday time "not in a straight course" was one from a good friend of Grande Ligne Mission. Many days after date this letter arrived, and this is part of what it said: "Will you be kind enough to prepare an article emphasizing the Philanthropic, Patriotic, Educational, and Evangelistic, as they appear in French Evangelization. Say Yes. . . . It is sometimes a serious thing to say it this time. As it is hard to row up stream, we will begin at the source and go with the current or, in plainer words, reverse the order of correspondent's points."

1. *Evangelistic*.—In the early days, when Madame Feller came from her home in Switzerland and laid the foundation of our mission, Grande Ligne work was Evangelistic. It is so still. The greatest view is the spreading of the Gospel truth.

In the methods which our missionaries employ, there is little with which the readers of our denominational paper are not familiar. They bring to Quebec an open Bible. They preach. May have been converted. A few confessing their faith by baptism they are heard into churches. Pastoral oversight of these churches differs from the same work among English speaking people in being more exclusively owing to the Roman training of those composing the membership. Pastors are ever ready to aid each other in special evangelistic services. Now and again itinerant work is undertaken, and by this means new souls are opened up. The great defect in French as in English evangelization is that the rank and file of the churches do little or nothing of it. They live to eat rather than to work. Sometimes we wish that in spiritual things we could apply the rule that the best teacher is the best temporal matter, "If a man will not work, neither should he eat." Colportage has a place among the agencies by which our Province is receiving the Gospel.

2. *Educational*.—I dare say not a few of us have been reminded of Charles Kingsley because in his *Alton Locke* he represents the character who from upon a liberal education as a Baptist minister. He should have known better. At any rate Baptists have been wise enough not to rest upon education in connection with French evangelization. In this work the school and the church go hand in hand. The distinguishing feature of the education given is suggested by the word *Character*. The first aim of the teachers is to bring the training powers of the pupils under subjection to Jesus Christ. Both sexes study in the same institution and co-education is a decided success. The opening of the school at Conook is a move in the right direction. How to train our young preachers so that they shall gain a complete mastery of their own language and to be better able to commend the Gospel which they preach, and how to use to greatest advantage, the English talent available for French work, are problems whose solution perplexes the Board.

3. *Patriotic*.—The word patriot has come to be associated in our minds with armies and warships and guns and battlefields. Distinguished service in connection with these wars for a man the name of patriot. But why should we deny the same name to men who fight the battles of the country with spiritual weapons and aid, by the Holy Spirit, with victories with Bible, and sermon, and tract. *Race*, *linguistic*, *religious intolerance* and *lack of enterprise, are foes to national prosperity to be met in our Province.*

Our ancestors of the French and English nationalities did not behave very amicably with these wars for a man and descendants have inherited their dislikes. When therefore we make the same Province our home it is no wonder that domestic difficulties arise. But these can be removed. Jesus Christ can remove them and they are removed, which he has so often rendered effective, namely, the preaching of the Gospel. Any one who has travelled on this continent, or, shall we say, who is conversant with the work of the far West, and who has seen the variety of nationality represented at the stated observances of the Lord's Supper, cannot doubt that today Christ is reconciling the races and thus continuing the work which he began when he sent Peter the Jew to preach the Gospel to Cornelius the Gentile.

There would be fewer misunderstandings among us down here if we all spoke one language. We shall never all speak French. English people are too slow at picking it up. I do not know that we shall ever all speak English, but I know that the Grande Ligne Mission is an anglicizing agency. And I also believe that it is for the country's good that it is.

Recent occurrences show that religious intolerance has not died out in Quebec. It seems to be thought by some that those who differ from the prevailing religion deserve to be stoned. A somewhat crude idea for the end of the nineteenth century. Such persons need enlightenment and we have the light which they need. Other lands have been taught lessons on religious liberty by Baptists, and Quebec is now our pupil. She learns slowly, but she learns.

Roman Catholicism is not favorable to the education of the masses and is a hindrance to commercial enterprise. With the spread of Protestantism would

TRAVELLING ARRANGEMENTS.

The following railway and steamboat lines will carry delegates to the Baptist Convention to be held at St. John, N. B., 24th to 28th of August, at one first-class fare, full local fare to be paid going and return free on presentation of a certificate of attendance, signed by the Secretary of the Convention, and by the Secretary of the Nova Scotia Central Ry. and Steamer Monticello will charge one third fare when returning with certificate of attendance.

The Intercolonial Ry., Shore Line Ry., Canadian Pacific Ry. and Dominion Atlantic Ry. will provide standard certificates to delegates at the starting station which must be filled in by the ticket agent, delegate and secretary to present to the ticket agent a ticket to return. The International and Shore Line will return delegates free. The Canadian Pacific and Dominion Atlantic third fare.

ORDINATION.

An ecclesiastical council called by the Acadia church, convened at Acadia on July 19, at 10.30 a.m., to consider the advisability of setting apart to the gospel ministry Bro. J. L. Miner, (Lac). The council organized by choosing pastor Munro, moderator, and pastor Crabbe clerk. The following churches were represented: Acadia, Deacons Shaw and Cogwell; Temple, pastor White; St. Yarmouth, pastor Foshey, Dea. Stammers; Hantsville, pastor Tingley, Dea. Kee; Port Maitland, pastor Beattie, Bro. Deasling; Ohio, Dea. Ross; North Temple, pastor Bishop, Bro. Patten; 3rd Yarmouth, pastor Crabbe, Dea. Healy; Tikee, pastor Munro, Dea. Simonsen; Dea. J. Saunders and J. Gallagher, and Bro. A. Clements, Horace Cann and Henry Patten were invited to seats in the council. The records of the church stating reasons for calling council were then read, after which Bro. Miner gave his experience, call to the ministry and views of christian doctrine. Pastor Foshey was appointed to ask the leading questions. The examination was searching. The council then retired and the council organized, moved by Bro. Foshey, seconded by Bro. Beattie, was unanimously passed:

Resolved, That we advise this church to proceed with his ordination.

In the evening the following programme was carried out: Reading of Scripture by pastor Munro; prayer by pastor Foshey; sermon by pastor Beattie; ordaining prayer by pastor White; hand of fellowship by pastor Crabbe; charge to candidate by pastor Bishop; charge to church by pastor Tingley; benediction by pastor Miner.

Bro. Miner holds a large place in the hearts of his people and we look for good result from this union of pastor and people. May God abundantly bless them. G. C. CRABBE.

THE CONVENTION.

The presence of Mrs. Dr. Lyall (Miss Sophie Norwood) and Mrs. Laframme (Miss Nettie Piteh) will greatly add to the interest of our platform meeting. The five o'clock tea and social is a new departure and we sincerely trust will afford an opportunity for social intercourse and friendly greetings that will be highly appreciated. Above all, my sisters do not forget the prayer ticket. Without the presence of the Holy Spirit our meetings will result in no permanent good.

NOTICE.

The Annual Meeting of the Women's Baptist Missionary Union will be held in Leinster Street Church, St. John, N. B., on Friday, Aug. 23, at 9.30 o'clock.

PERSONAL.

Rev. G. W. Schurman, of the Carleton church, has been granted a few weeks vacation and is visiting friends in Nova Scotia. Rev. J. H. Hughes supplied the Carleton pulpit last Sunday.

Rev. Henry Cross, of Mansfield, N. Y., and formerly pastor of German St. church, of St. John, is now in the city on a visit to his son, W. C. Cross. He will remain for a few weeks.

Rev. Elbert Gates, of Sennett, N. Y., son of W. J. Gates, of Halifax, is spending his vacation with his parents. He preached acceptably on Sunday, July 28th, for Rev. W. E. Hall, of the Tabernacle church.

We were favored on Monday last with a call from Rev. J. W. Weeks, of the First Baptist Church, Guelph, Ont. Mr. Weeks is taking his vacation and will go as far east as Sydney, C. B., where his former residence, also visiting his brother, Rev. W. W. Weeks, of Moncton, on the way. He may attend the convention as he returns.

The Chicago *Standard* says that Rev. A. C. Kempton, pastor at Eau Claire, Wis., is spending a month with the home friends in Nova Scotia, having taken in the Baltimore Convention on his way. From the same source it is learned that Rev. A. J. Kempton, pastor of the Madison church, who has been for some time in Nova Scotia suffering from ill health, expects to be able to return to his people in Madison during the present month and resume pastoral labor.

W. B. M. U.

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B. MOTTO FOR THE YEAR: "Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

PRAYER TOPIC FOR AUGUST.

For our annual gathering that the blessing of God may rest upon each meeting and wisdom from on high give us that we wisely extend His Kingdom.

Programme Twenty-Fifth Anniversary of the Women's Missionary Union.

Headed at Leinster St. Church, St. John, Aug. 23rd, 1895.

Thursday Aug. 22nd, 7 p. m., executive meeting.

Friday Aug. 23rd, 9.30 a. m., prayer meeting; at 10 a. m., enrollment of delegates.

APPOINTMENT OF COMMITTEES.

Secretary's Report—Mrs. C. H. Marshall.

Treasurer's Report—Mrs. Mary Smith.

Paper—Present condition of the High Caste Women of India—by Miss Mabel Archibald.

Provincial Secretaries' Reports—Nova Scotia, Miss A. E. Johnson; New Brunswick, Mrs. Margaret Cox; P. E. Island, Mrs. M. E. Davies. Home Mission Report.

Report on Literature, Miss Myra Black.

Friday 2.30 p. m., a social meeting; 3 p. m., address of welcome by Mrs. Bowman.

President's Address—"A brief review of our Women's work for the past twenty-five years."

Address—Women's sphere in mission work—by Mrs. J. W. Brown.

Paper—"The Progress of Women's work in Missions throughout the world during the past twenty-five years"—by Miss Alice Rich.

Address—Mission work among young people—by Mrs. C. W. MacDonell.

APPOINTMENT OF OFFICERS.

Saturday 9.30 a. m., prayer meeting; Bible reading by Mrs. D. W. Crandall; verbal reports from delegates; open conference on our mission work.

ENTERTAINED BUSINESS.

Saturday 3 p. m., platform meeting. Address—"The present needs and future prospects of our mission work"—by Mrs. K. A. B. Phillips.

Message from Mrs. W. F. Armstrong, Burmah. The founder of our W.M.A.S. Words of greeting from Mrs. M. W. Williams, Denver, Col., first president of our W. B. M. U.

Addresses by Mrs. Dr. Lyall, China; Mrs. Laframme, India; Mrs. Grenier, French missionary, and others.

Appropriate music interspersed.

Five o'clock tea and social from 5 to 7 p. m.

Many of our readers will be anxiously looking for the programme of our annual meeting. We are glad to be able to place before them such a treat as his promises to be. You will notice the order of business is changed to give place to the anniversary exercises. It will be necessary for all delegates to arrive in St. John on Thursday. The executive meeting Thursday evening is open to all delegates who wish to attend. Friday morning will be the first meeting of the W. B. M. U. and we hope the delegates will all be in their places with note book and pen in the hour appointed. The reports all come Friday morning, so this is an important meeting, and to carry out so extensive a programme every moment of time must be nicely used.

The presence of Mrs. Dr. Lyall (Miss Sophie Norwood) and Mrs. Laframme (Miss Nettie Piteh) will greatly add to the interest of our platform meeting.

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