

ENCOURAGEMENTS 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 obstacles, it has progressed so far, we cannot but exclaim, "The Lord has done great things for us whereof we are glad."

Thirdly, we have as an incentive to further effort, *esprit successeur*—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, and 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 offered 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 also led the people to rise, in many 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 domination of their oppressors.

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. Mackinow, Sorel, Canan, Bolton, Charlebourg, Quebec City, and other places, in connection with our Grande Ligne work; and several other fields in connection with the work of other societies, grow 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 (in the Genereux 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 growl, 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, even to die, if need be, in order to keep the flag 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, the interest 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, McKenney, Chapman and others—to say nothing of our ministerial brethren, Messrs. Olenk, 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 power.

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 to duty, 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. Bowditch, in his hard, wearing, but most important work. A. L. THERRIER.

METHODS OF WORK IN QUEBEC.

We are often asked, "How do you work your work in Quebec?" One missionary replies, "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 *salle* or *chapel*, 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 colporteur 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 colporteur, 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 are 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 colporteur, in his way, tried to introduce. If a family is found all the 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 out of the woods. Since then, the two peoples have lived side by side, with a fair measure of harmony. The French were content to begin from a secondary position, but have sought to advance in every way. Now they have pressed into the town, where they have a significant 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 other race. 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

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-ness 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 (allow 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 a good opposition here 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. Sunday with our neighbors, is a high day for visiting and diversion, and I am afraid some of this leaven has slipped over into the Protestant camp.

There has been some Protestant leaning, too. The evident superiority of the English in wealth and independence 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 assert their will in opposition to ecclesiastical tyranny. Then, too, it is easier for converted Romanists to "come out," French Catholics have a "turn-out" with deadly and unreasoning response. Where there is no strong population to protect them, outrage 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 lighten the race line advantage 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 persecution means for their evangelization. We find it 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 defense 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. But 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!

Yours very sincerely,
L. S. HUBBARD.

ACKNOWLEDGMENT.
The New Glasgow Baptist church at the conclusion of the mass meeting of \$3.62 from the Middleton Baptist Sunday School, in aid of their building fund.

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 Baptistes." Until a generation ago, the Eastern Townships were practically reserved for people of English speech. Later, however, the French have disputed our supremacy. They began to come thirty years ago. A motley band of "habitués," with their staff, marched bravely into the regions adjacent to us. At their head a consecrated one was borne by priests, who chanted the ritual of the Church. Five miles away, they

SAIYING "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 this little word, but I will venture 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. Men hear and are converted. After confessing their faith by baptism they are formed into churches. Pastoral oversight of these churches differs from the same work among English speaking people in being more arduous 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 fields 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 Paul teaches: "Paul taught temporal matters, 'If a man will not work, neither should he eat.' Colporteur 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 disappointed with 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 throw 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 *Catechism*. The final aim of the teachers is to bring the trained 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 more 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, aided by the Holy Spirit, with victories with Bible, and sermon, and tract. *Race* indicates, bilingualism, 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 towards each other, and their 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 the English talent 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 home Mission held in the 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

come a speedy development of Quebec's resources.

4. *Philanthropic*.—I would say that those who earnestly seek to attain the object mentioned under the preceding heading cannot fail to be truly philanthropic. They manifest a love for their fellow-men, and this I believe to be the literal meaning of the word Philanthropy. We ought, however, to do more towards providing for the temporal wants of the converts who may at any time be thrown out of work on account of their religion. The securing of suitable employment is the one thing needed. It is hard for an enquirer in the search after truth, when he has to face persecution and the wolf of hunger, especially when there is danger of bringing those who are near of kin to him into destitute circumstances also.

5. *Some of the things which*—The letter of my friend suggests that there may not be much that is new in all this. It is hard to say new things and at the same time stick to the truth. But now if I have stirred up pure minds by putting them in remembrance of old things, though they knew them, I shall not regret saying "Yes." In any event let us all unite in pushing this work. If we have shot three arrows let us shoot five or six, but I think we have scarce finished shooting one.

DONALD GRANT.

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 a pastor Munroe, moderator, and pastor Grable clerk. The following churches were represented: Acadia, Deacons Shaw and Cogswell; Temple, pastor White; 1st Yarmouth, pastor Foshay, Dea. Saunders; 2nd Yarmouth, 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; 1st Yarmouth, pastor Munroe, Dea. Simonsen. Revs. J. Saunders and J. Gallagher, and Bros. 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 Foshay was appointed to ask the leading questions. The examination was searching. The council then retired and the following resolutions, moved by Bro. Foshay, seconded by Bro. Beattie, were unanimously passed:

Whereas, This council has heard with satisfaction Bro. Miner's experience, call to the ministry and views of christian doctrine.

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 Munroe; prayer by pastor Foshay; 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 Munroe.

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.

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 to the district agent or pastor: Yarmouth Steamship Co. Star Line, Salmon River Boat, Coastal Steam Packet Co., Canada Coals & Railway Co., Central Ry., Salisbury & Harvey Ry., Elgin & Havelock Ry.

Delegates from St. John, N. B., will issue return tickets from 22nd to 24th; P. E. I. Ry., 21st to 23rd. On Charlottetown Steam Navigation Co. Steamers and the May Queen ask for a delegates ticket, on your return certificates to be presented to the porter or conductor with the ticket.

If twenty delegates pay fare one way on Bras D'Or Steamers they will be returned free on presentation of certificate of attendance signed by the Secretary. 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 the district agent for a ticket. The Canadian Pacific and Dominion & Atlantic will return delegates free. The Canadian Pacific and Dominion & Atlantic onethird fare.

Certificates for all lines good until 31st August.

J. J. WATKINS.

Chairman Com. of Arrangements.

Moncton, N. B., July 27.

The Nova Scotia Sunday School Association has asked for a decision:—aid of its work. The attention of superintendents is specially directed to this appeal and they are requested to remit the amount of collections as soon as made to the Provincial Treasurer, S. Waddell, Halifax, who will promptly acknowledge all receipts in our columns.

Amount already acknowledged: \$24.44
Annapolis Co., per S. C. Atwood, Sec'y., 1.20
St. John's, per S. C. Atwood, Sec'y., 1.20
G. McPherson, Supr. N. B. Har. Pres. \$3.50
\$31.74

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 guide us that we may wisely extend His Kingdom.

Programme Twenty-Fifth Anniversary of the Women's Missionary Aid Society to be held at Leinster St. Church, St. John, Aug. 22nd-28th, 1896.

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. Martell.

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.

UNIVERSITY BUSINESS.

Saturday 3 p.m., platform meeting.

Address—"The present needs and future prospects of our mission work"—by Mrs. R. 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. Laflamme, 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 anxious looking for the programme of our annual meeting. We are glad to be able to place before them such a treat as this 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 at 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. Laflamme (Miss Nettie Fitch) will greatly add to the interest of our platform meeting.

The five o'clock tea and social is a new departure, and we sincerely hope it will afford an opportunity for social intercourse and friendly greetings that will be highly appreciated. Above all, my sisters do not forget the prayer topic. 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.

FRIENDSHIP.

Rev. G. W. Schumann, 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 Monasquan, 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.