

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME LVIII.

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SAINT JOHN, N. B., WEDNESDAY, AUGUST 7, 1895.

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## 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?

Fifthly, foremost, we have all the sufficient. "Lo! I am with you. That if 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, l'espriit nouveau—the new spirit—which has opened a new era in the religious thought of our French compatriots manifested in this decade in various ways, but especially in the new 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 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 is found expressed in public speeches, and especially in the press, in utterances so outspoken and so bold that the heretofore unrestrained and unrestricted 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 resist, 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 abundant crops of unconverted and converted souls. Maskinonge, Sorel, Canso, Bolton, Charlottetown, 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 court at Sorel, (in the Granden 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 broken, even in the provinces 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, 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 a subject of great gratitude that the spirit of harmony and brotherly love prevails among them all.

Sixthly, the increased interest of our Brethren brethren, especially of Ontario and Quebec, in this work. This interest, manifested in their increased contributions, as well as in various other ways, is a source of joy and of gratification to us. We are also greatly strengthened by the noble example of brethren, business men, like our worthy President, Mr. A. A. Ayer, our less worthy Treasurer, Mr. J. Richards, Messrs. Teller, Kergow, Chapman and others—who say nothing of our ministerial brethren, Messrs. Grant, 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 encouragement comes from the fact that God has sent us, to represent our work among the children of men, the most zealous, most 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. Bosworth, in his hard, wearing, but most important work.

A. L. THERIEN.

## METHODS OF WORK IN QUEBEC.

We are often asked, "How do you do 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 in your *salle or chapelle*, 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, door knocking. The companion is therefore sent, with his tablet full of Bibles and tracts and his heart full of love, to those perishing souls. 'Ha, 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,' for most French families was perfectly false, for they have no books; or, 'Why, you sell Protestant books, and you a Frenchman?' How now? I felt a desire to be looked upon as a dangerous character, even by those for whom I was helping, 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 a boy or girl who may be induced to attend our school. Employers have little difficulty about finding workers for their factories, their French workmen. Defects in their character are to be attributed to nurture rather than to nature. Romanism has

encamped, the cross was planted on the site of a former church, mass was celebrated, and the people began to new houses 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 supplanted as competitors in business, labor, or increase. It is not without some appearance of reasonableness that THEY LIMIT THE PERIOD OF ENLISTMENT OCCUPATION TO A COUPLE OF DECADES MORE.

The two nations have but little social intercourse. There is a small difference in the mode of dress to observe. 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 finding workers for their factories, their French workmen. Defects in their character are to be attributed to nurture rather than to nature. Romanism has

been overthrown. The great aim in 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 spiritual evangelistic services. Now and again it is done, and 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 Paul teaches hold good in temporal matters, "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.

The manner of our missionaries in dealing with the people is conciliatory. They do not seek to stir up the angry passions of the Roman Catholics. These they find can become sufficiently awake without special provocation.

**Educational.**—I dare say not a few of us have been displeased with Charles Kingsley because in his *Alton Locke* he represents the character who frowns upon a liberal education as a Baptist minister. He could have known better. At any rate Bro. Fossey has shown me enough to know that education is enough to drown up education in comparison 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 CHRISTIAN. 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 Coaticook 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 thus be better able to proclaim the Gospel when they preach, and how to use to greatest advantage, the English talent available for French work, are problems whose solution perplexes the Board.

**Patriotic.**—The word patriot has come to be associated in our minds with armies and warships and guns and battlefields. Distinguishing service in connection with these words is a mark of 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, win victories with Bible, and sermon, and tract. Race alienation, 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 that by the means which he has so often rendered effective, namely, the preaching of the Gospel. Any one who has travelled on this continent can show that those who come into contact with Nonconformist bodies in the far West and who has seen the variety of nationality represented at the observed meetings 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 an-glicizing 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 similar idea is the end of the twentieth century. Such people 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.

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## SAYING "YES."

Vacation is a time when one's letters meander. 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 emphasising the Philanthropic, Patriotic, Educational, and Evangelistic, as they appear in French. 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 upstream, we will begin at the source and go with the current or, in plainest 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 great aim in view is the spreading of the Gospel truth.*

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**3. Patriotic.**—The word patriot has come to be associated in our minds with armies and warships and guns and battlefields. Distinguishing service in connection with these words is a mark of 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, win victories with Bible, and sermon, and tract. Race alienation, bilingualism, religious intolerance, and lack of enterprise, are foes to national prosperity to be met in our Province.

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come a speedy development of Quebec's resources.

**4. Philanthropic.**—I would say that those who earnestly seek to attain the objects mentioned under the preceding heads can well afford 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, an 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 woe of hunger, especially when there is danger of bringing those who are near or kin to him into destitute circumstances also.

These are some of the things which the letter of my friend suggested. There may be much more that is new in all this. It is hard to say much and at the same time stick to the truth. But now I have stirred up pure minds by putting them in remembrance of these things, though I 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 Arcadia church convened at Arcadia on July 19, at 10.30 a.m. to consider the advisability of setting apart to the pastoral ministry Bro. J. J. Miner, (Llo), to the diaconal office. The council voted against this, and at the same time stuck to the truth. But now I have stirred up pure minds by putting them in remembrance of these things, though I 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.

APPOINTMENT OF COMMITTEES.

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

Treasurer's Report—Mrs. Mary Smith.

Paper—Present condition of the High Castor Women, India—by Miss Mabel Ashton.

Provincial Secretaries' Reports—Nova Scotia, Miss A. B. Johnstone; 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., praise meeting; Bible reading by Mrs. D. W. Crandall; verbal reports from delegates; open conference on our mission work.

UNFINISHED 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.

Burnah. The founder of our W.M.A.S.

Words of greeting from Mrs. M. W. Williams, Denver, Col., first president of our W. M. A. U.

Address from Mrs. Dr. Lyall, China;

Mrs. Lafamme, 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. M. A. U. We hope the delegates will all take up their places with note book and pencil 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. Lafamme (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 will afford an opportunity for social intercourse and friendly greetings that will be highly appreciated. Above all, my sister 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.

## PERSONAL.

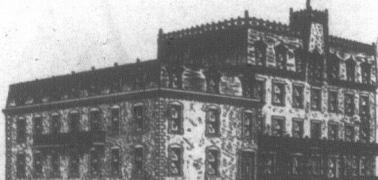
Rev. G. W. Schurman, of the Carleton church, has been granted a few weeks vacation and is visiting friends in Nova Scotia. Rev. J. H. Hughes supplied the Carleton pulpit last Sunday.

Rev. Henry Cross, of Manasquan, N. J., 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 mother resides, 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 of East Guelph, Wis., is returning with his three sons from 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.



FELLER INSTITUTE, GRANDE LIGNE.

the variorum readings of the *Works of John* in John 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130,

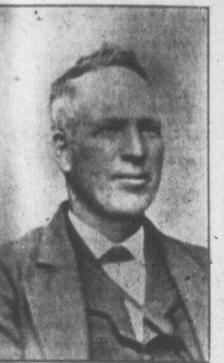




## BAPTIST MISSION WORK AMONG THE ACADIANS OF NOVA SCOTIA.

REV. J. H. BAUMERS.

By the census of Nova Scotian French; 4,848 of these were in the county of Digby, 3,922 in the county of Margrath. These were nearly one-third the population of these counties, at that date. As the Baptists were the largest body of Protestants in the immediate neighborhood of these people, and the farthest removed from them in religious views, privileges and practices, it scarcely could be otherwise than that with the possession of the light and liberty of the gospel, so highly prized by them, they should be moved to give the gospel to their less favored neighbors. This purpose was in the hearts of the churches for many years. The first record we have of organized work in this mission is that at a meeting of the N. S. Baptist Association in Yarmouth, June 1851, such action was taken as led to the appointment of the Rev. Obed Chute, M. A., to labor among the Acadians in 1852, under the direction of the "Domestic Missionary Board of Nova Scotia." At the meeting of this association in Westport in 1853, this mission was handed over to the "Acadian French Mission Board" which was then appointed to conduct it. This Board was located in Yarmouth, and the missionary had his residence for a time at Beaver River; contiguous to the French settlements of Clare. The officers of the year were Rev. J. Davis, president; Rev. W. G. Goucher, secretary; and Bro. Wm. Churchill, treasurer. A small amount was expended in the purchase of books and tracts both in French and English, for distribution by the missionary. Steps towards the purchase of mission premises were taken.



REV. M. NORMANDY.

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

The second annual report of the Board was still more hopeful. Some enquirers had been found.

Considerable progress was mentioned in the third year's report, \$2,000 had been raised, and the mission premises at Tuske had been completed, the missionary had taken possession of it in the autumn of 1855, a school had been started, some of the French children had been attending.

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

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

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

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

Our work is not only doing but undoing: not only sowing the good seed, but uprooting a secular growth, the result of bad and superficial culture.

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

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

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

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

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

At Quebec the work entered on by Mr. and Mrs. Grenier and Rev. Mr. Burnash is being pursued with vigor by the Rev. Mr. Dueard, assisted during the summer months by Miss Piche from Feller Institute and other missionaries as the occasion may demand. In this apparently impregnable city of clerical power, we might despair in our efforts if we did not know that the words and presence of Jesus still remained.

In Sorel our active and fearless brother Cote is continuing the evangelistic warfare, assisted by Mr. Auger, a student from Grande Ligne. They labor together, visiting in town and country, at last they are especially encouraged. At Sorel we have secured a lot upon which to build a meeting house and parsonage.

Colporteur Thérien has been persecuted by Messrs. Koene and Thompson in the wide field of Megantic with a good deal of harshness and some success.

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

Waterton district, let us wait for the removal of Bro. Dugard to Quebec, has been visited by students Sené, who is full of hope. Among the unusual things upon this field is the discussion between the priest and our students.

Colporteur Gendreau (though engaged in public service) has been labor in several parishes around St. Paul. St. Freder Therrien is at St. Sébastien and St. Alexandre where his grandfather was converted from Romanism. Messrs. McFaul and Roy are working on the Ottawa. Mr. Leonard Therrien at St. Constant and Ste. Phillippe and Mr. and Mrs. Grenier in Nova Scotia.

At Feller Institute we are again taxed beyond our capacity and over 50 pupils were refused admittance for lack of accommodation. Eleven of these students were baptized during the scholastic year and others promised to have passed from death to life. All the pastors and evangelists I have named, with the exception of three, were once pupils of Feller Institute, or are now in attendance. During the last five years

## A Word from Secretary Laflleur.

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

Our work is not only doing but undoing: not only sowing the good seed, but uprooting a secular growth, the result of bad and superficial culture.

The history of our work has been one of aggressiveness. Long before the imprisonment of Colporteur Gendreau at Sorel, our colporteurs and evangelists have been mobbed and imprisoned. Repeatedly in Montreal, and elsewhere, long before the mobs of Quebec, we have had boisterous meetings with five hundred or a thousand people shouting like wild beasts outside, breaking windows, and following the preachers, threatening them with violence notwithstanding a large posse of policemen. Again and again was this repeated in Montreal, in the French churches on Craig, Cote and Canning streets, and many a time at L'Oratoire, Manse street and at Russell Hall. Especially was this the case when our missionary Gregoire, who is an ex-priest, was to speak. These crowds were not composed of sincere seekers after truth but for the most part men who were especially opposed to converted priests exposing the errors of Rome. Very few conversions resulted from these crowded, boisterous meetings. Usually these conversions have taken place in meetings of a quiet character.

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

It was an occasion that may not present itself again to the missionaries for a very long time; the privilege of meeting with and preaching to the successors in the Chapelle Mandite (the cursed chapel).

The Attorney-General has ruled that both prize-fighting and aiding and abetting a prize fight are forbidden by law and punishable by prescribed penalties. The Governor accordingly has issued a proclamation forbidding any violation of this law, calling upon all law-abiding citizens to aid him in enforcing it and promising that he will use all the authority and power of the State to prevent the proposed violation of the law and bring those who transgress to punishment. It is to be hoped that there is sufficient wholesome moral sentiment in Texas to sustain the governor in the position which he has taken.

The United States is a country where fads flourish luxuriantly. They overturn everything and the pulpit has its full share. One of these modern crazes is represented by "the boy preacher." In reference to these pulpit phenomena a Memphis paper is moved to say: "They are becoming a nuisance, causing men of thought to become very tired. Those who encourage them are making a travesty of the most sacred religious services. Let us hope that they will in vain assail the fortress of our work in that place, and the time will come when, receding forever, they will leave bare and barren of true saving faith the poor people of nowhere. This is the way of Rome—superstition unbelief."

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## FIFTY FAITHFUL YEARS.

Thursday last, the first of August, was a day of special interest for Hon. Dr. Parker, of Halifax, as marking for him the completion of fifty years of professional life. Congratulatory messages, we learn, were received from many friends who knew of the interesting anniversary, and also an address from the men of his own profession in Halifax, among whom his learning and practical ability have long been recognized as entitling him to a distinguished position.

Not only because of his eminence in his profession but as a member for many years of the Legislature and taking a somewhat prominent part in the political affairs of the province, besides his general and active interest in whatever concerns the welfare of the people and because of the strict integrity and marked ability which have characterized him in all his work, Hon. Dr. Parker is widely and most favorably known and especially in his native province where his life has been spent and his work principally has been done.

We need not say to the readers of the MESSENGER AND VISITOR that Dr. Parker has been a life-long and consistent Baptist.

His praise is in all the churches. The cause which he has long and deeply loved has received his generous and unwavering support, not only in connection with the church of which he has long been a valued member, but in all the benevolent enterprises in which the denomination has been engaged.

He has ever been the kind and most practically sympathetic friend of our ministers and their families, to whose physical ills he has ministered without fee or reward save the love and gratitude of his patients and the satisfaction of giving, in times of need, medical advice and attendance of a character which otherwise could not have been secured.

The MESSENGER AND VISITOR desires to present its congratulations to Dr. Parker on the rounding out of so long a period of most faithful and successful labor in the service of God and humanity and to express the hope that not a few happy and peaceful years may yet remain to him in which to enjoy the rewards and honors of a well-spent life. It must be with a degree of satisfaction and with much gratification that a good man looks back from such a position as that which our friend has reached to consider the good way by which, in the providence of God, he has been led.

Dr. Parker, as his friends all know, is not a man to court public attention, and we perhaps incur the risk of a kindly reproof from our good friend for having ventured to say so much about him here. But if we say anything, it seemed impossible to say less, and certainly we might say a great deal more by way of appreciation, without any danger of reproach from conscience. But lest any body may suspect that it is our Baptist eye-glasses that cause us to see Dr. Parker and his work in so favorable a light, we will conclude by quoting what our esteemed contemporary, the *Presbyterian Witness*, is moved to say in this connection:

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

The defeat of the Liberal and Home Rule party in Great Britain, as a result of the recent elections, is certainly complete and overwhelming. Of the seats held by the Liberals in the last Parliament there has been a loss of 97 and the followers of Justice McCarthy are reduced by two. The Conservatives, on the other hand, have made a gain of 70, the Liberal Unionists of 26 and the Particularists of 3. The Conservatives in the new House, as nearly as can be learned, will number 338 and the Liberal Unionists 73, making their combined strength 411 and giving a majority of 152 over the Liberals and all the Irish Nationalists. The Conservatives alone outnumber all the others, but not sufficiently so to give them a working majority over the combined forces of the other parties, so that whatever may be the desire of the Tories, it will be necessary to the furtherance of the cause of God throughout the world.

The meetings of this convention shall be promoted the general efficiency of our agents and the effectiveness of our annual reports. It shall aim to promote and maintain Home Missions, Sunday schools and Education in Manitoba and the Northwest, as well as Foreign Missions and other departments of denominational work that may tend to the furtherance of the cause of God throughout the world.

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

Art. 5. The expenses shall be represented in Convention by delegates as follows:

Two for the first fifty, or fraction

of fifty, of the members present,

and one for each additional fifty or fraction

of fifty. This may be altered for any particular cause by the Executive Board if they deem it wise to have a larger representation from the various churches.

Ordained ministers in actual charge of Baptist churches, Student-Pastors, the General Superintendent of Missions, Professors of Theology in any Baptist

college within the limits of the Convention, shall be ex-officio members of the Convention.

Art. 6. The churches and conventions are required to attend this annual meeting of the Convention, giving the state of their alterations and improvements, also the statistical tables, and other information required by the Convention.

Art. 7. Churches shall enter into this Convention by forth their desire to be having the endorsement and Superintendent. The Convention, shall extend the right hand through out the church shall be assessed \$2 for each fifth member, \$5 and \$1 for each member, or fraction of a member that necessary expense.

Art. 8. When any of our port for one year, if she is the Corresponding Sec-

tary, to settle within the time of the Convention, she shall take the cause of such church that she may be a member of the Convention.

Art. 9. All Missionaries to settle within the time of the Convention are required to present credentials for approval of the Convention.

Art. 10. The officers of the Convention shall be a President, a Treasurer, a Recording Sec-

retary, and a Vice-President.

Art. 11. There shall be a Convener annually chosen by the officers of the Convention, and the pastor in charge of 20 directors distributed through out the country.

Art. 12. An Executive of five members may be chosen at any stand-point of the Convention.

Art. 13. The Board shall meet at least once monthly and receive reports of missions in the field, to order cheques for the quarterly appointments to new on grants given to be made, and to be approved, and to be certified, and to be sent through out the country.

Art. 14. The Convention shall be convened at the time and place appointed previous to the opening of the Convention.

Art. 15. This Convention shall be composed of such churches only as embrace, in substance, the following doctrines:

The being and unity of God; the existence of three equal persons in the Godhead; Divine inspiration of the Old and New Testaments as the complete and infallible rule of faith and practice; the depravity and just condemnation of all mankind through the fall of our first parents; election by grace according to the foreknowledge of God; the divinity of our Lord Jesus Christ; the all-sufficiency of His atonement through which believers are justified freely by grace; regeneration the necessary qualification to participation in church ordinances; perseverance of the saints; the immortality of the soul; the resurrection of the body and general judgment; the final happiness of the saints and misery of the wicked, alike interminable.

Art. 16. The objects of this convention shall be to promote the general efficiency of our agents and the effectiveness of our annual reports. It shall aim to promote and maintain Home Missions, Sunday schools and Education in Manitoba and the Northwest, as well as Foreign Missions and other departments of denominational work that may tend to the furtherance of the cause of God throughout the world.

Art. 17. The meetings of this convention shall be held annually at such time in the month of July as the Board, hereinafter mentioned, may direct, and at such places as the Convention may think proper. The convention year shall end on the 30th of April each year.

Art. 18. The expenses shall be represented in Convention by delegates as follows:

Two for the first fifty, or fraction

of fifty, of the members present,

and one for each additional fifty or fraction

of fifty. This may be altered for any particular cause by the Executive Board if they deem it wise to have a larger representation from the various churches.

Ordained ministers in actual charge of

Baptist churches, Student-Pastors, the

General Superintendent of Missions,

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college within the limits of the Convention, shall be ex-officio members of the Convention.

Art. 19. The churches and conventions are required to attend this annual meeting of the Convention, giving the state of their alterations and improvements, also the statistical tables, and other information required by the Convention.

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present success.

Art. 7. Churches shall receive  
into their Convention by letter, setting  
forth their desire to be admitted, and  
have the endorsement of the Secretary

and Superintendent. On approval by  
the Convention, the presiding officer

shall extend the right hand of fellowship  
through one of their delegates. Each

church shall be assessed at the rate of  
\$2 for each fifty members, or fraction of  
fifty, and \$1 for each additional fifty  
members, or fraction of fifty, in order

that necessary expenses may be paid.  
(It is urgently recommended that as a  
guarantee of orderly procedure and loy-

alty to the truth in the organization of  
new churches, at least two ordained pas-

tors should be present on such occasions.)

Art. 8. When any church fails to re-

port for one year, it shall be the duty of

the Corresponding Secretary to ascer-

tain the cause of such failure and report  
the same to the Board for action, and  
any church that shall not report for two

successive years shall be visited by a  
committee upon whom report the Conven-

tion shall take action.

Art. 9. All Missionary Pastors coming  
to settle within the limits of this Con-

vention are required to submit their  
credentials for approval to the Executive

of the Convention.

Art. 10. The officers of this Conven-

tion shall be a President, two Vice-Presi-

ents, a Treasurer, a Corresponding Secre-

tary, a Recording Secretary, a Statistician

and an Auditor, and a Board of the

Convention annually elected and com-

posed of the officers of the Convention,  
the pastors in charge of the churches and

20 directors distributed as fairly as pos-

sible through the bounds of the Conven-

tion.

An Executive of the Board may be lo-

cated at any standpoint where a quorum  
of five members may do business for the

Board.

Art. 12. The Board shall meet every

three months, or as often as is required,

to receive reports of missionaries in the

field, to order cheques on the treasure

for the quarterly appropriations, to make

appointments to new fields, to decide

on grants given to missionaries who

have been approved, and have otherwise

been approved, and to attend to any other

business that may properly receive

their attention.

Art. 13. The Executive Board shall

meet at least one month previous to this

annual meeting and arrange a suitable

program and forward the same to the

clerks of the various churches. It shall

also appoint a chairman for each com-

mittee of the Convention, and notify him

of his appointment. It shall be the duty

of such chairman to outline, as far as

possible, the work to be discussed in

the committee, and such outline shall be

presented to the Convention.

Art. 14. In the conduct of discussions

on all questions in Convention, the time

allowed to each speaker on any question,

shall be, unless otherwise decided by

the Convention, for any particular de-

bate, ten minutes each for the mover

and seconder, and five minutes each for

any other speaker, and no speaker shall

be allowed to speak more than twice on

any question without permission of the

Convention.

Art. 15. This Constitution may be

amended or altered at any meeting of

the Convention by a vote of two-thirds

of the delegates. One year's notice shall

be given, but any clause may be

suspended for a session by a two-thirds

vote of the delegates present.

Adopted at Portage la Prairie, July 11,

1893.

M. Y. F. U.

Part of the last afternoon and the

whole of that evening was taken up by

a grand rally of the Baptist young peo-

ple's society. Good papers on various

lines of their work, were presented and

some excellent and stirring addresses.

A large committee was appointed to ar-

range for a provincial organization in

connection with our convention.

This brought to a close our greatest

convention. Its record is with God.

The arm of our service has never been

stronger in any year of our history. The

facts already presented will convey a

sufficiently clear idea of the work and

character of the labours done and the mis-

eries suffered.

The real facts as to the ex-

tent of the labour and its possibilities are

only dimly understood and hence only

dimly realized by the great majority of

our people in the East. Many a door in

city, town and village is standing wide

open, mute with eloquent appeal, be-

seeing us to enter. Shall this be the

year to step in?

H. H. Hall, Sec.

By order of Com-

The Pan-American Congress of Religion  
and Education.

Toronto might very properly be called  
the city of conventions, for probably no  
city on the American continent has so  
many of them. The last of the kind was  
the Pan-American Congress of Religion  
and Education, which opened on the  
18th July and concluded with three ses-

sions a day till the 23rd. Though of  
American origin—the direct off-spring  
of the World's Fair Congresses, it chose,

in consistency with its Pan-continental  
object, its debut on Canadian soil, and

placed a number of distinguished Can-

adians on its list of speakers.

Widely and loudly was it being

heralded. Its pushing secretary who

came before to make arrangements had

out that ten thousand persons of all

nationalities would attend it and in response to his

solicitations, the citizens of Toronto fre-

quently gave their money and opened their

houses for the entertainment of the dele-

gates. The railway companies, in the

expectations of doing a big business,

every time.

## COLLEGE WITHIN THE LIMITS OF THE CONVENTION.

Agreed to make return tickets free. It  
was therefore, rather a surprise as well as  
disappointment all round, when the  
promised ten thousand dwindled down  
to less than two hundred and fifty.

Still, in many respects, it was a re-  
markable gathering. Its promoters ex-  
tracted considerable comfort from the  
thought of looking in size, fully made up in quality. In the  
initiation of such a grand movement it was  
hardly to be expected that everybody would at once see the point and be  
charmed and attracted. If, like Isaiah's  
"remnant," they were "very small and  
feeble," they yet felt that, like the same  
remnant, they would be used of God in  
leading the world on to a better state of  
things. They believe themselves born  
for the time. In their opinion the  
church had altogether misconceived her  
mission, was turning aside from her  
legitimate work—which was the settle-  
ment of the industrial and sociologi-  
cal questions of the day, so that ignor-  
ance, poverty, and vice must be ban-  
ished, and knowledge that virtue and  
honesty to all. The new application of  
Christianity to the men of the world was required,  
and they were on hand to make it.

## DENOMINATIONAL NEWS.

GERMANY Sr.—One person was bap-  
tized by the pastor on Sunday morning  
last and the hand of fellowship was given  
to two in the evening.

ISAAC HANOR.—The Lord is still  
blessing His word. We had the pleasure  
of burying three more with their Lord in  
baptism since last reporting.

JULY 29.—KINGSTON, N. S.—On July 14th five  
more believers united with the Kingston  
Baptist church, one by baptism and four  
by letter, making ten in all added to the  
church since I assumed the pastorate.

—L. J. TINGLEY.

ROCKLAND, CARLTON Co.—We are  
thankful to report that our field where  
we are laboring is in a prosperous condition;  
the Lord is with us. Since last  
report we have the hand of fellowship to  
two at Windsor and also the hand of  
fellowship to two more at Cloverdale.  
We expect more for baptism there soon.

On July 21st I baptised at Rockland a life  
member, F. M. \$25; Margaret, F. M. \$6; H. M.  
\$1; Carleton, F. M. \$30; Elgin, F. M. \$9.50;  
New Germany, F. M. \$9.50; Mission Band,  
toward Mr. Morse's salary, F. M. \$5.50;  
Falkland Ridge, F. M. \$8.75; H. M. \$24;  
Tidings 12cts; Carleton, Sabbath School,  
supper of Bible-woman under Miss Gray,  
\$20.25; Freeport, 10cts; London, F. M. \$15;  
Walton, F. M. \$3.42; Fort Medway, F. M.  
\$1.54; St. John, F. M. \$6.00; Reports 35cts;  
Tidings 12cts; Newmarket, F. M. \$15; H. M. \$20;  
Hantsport to consider Mrs. Edward  
Davidson a life member, F. M. \$25;

Jeddore, Mission Band, F. M. \$1; St. Margarets,  
F. M. \$2.50; H. M. \$4.50; Tidings 12cts;  
John St., H. M. \$25; River Hebert, F. M.  
\$8.90; H. M. \$2; Portage la Prairie, 50cts;  
Halifax, North church, \$1; St. John, Ger-  
main St., F. M. \$3; H. M. \$1; Parrsboro,  
Sabbath School, Mrs. A. McLeod's class  
of girls, toward Mr. Morse's salary \$8.

MARY SMITH, TRONDHESM B. M. U.

Amherst, P. O. Box 513.

## DENOMINATIONAL WORK.

NEW BRUNSWICK.  
From July 1st.

Forest Glen S. S., F. M. \$5; Mrs. T. Whit-  
capitain, N. W. M. \$1; Macnaulach, F. M. \$7.11;  
Blissville church, F. M. \$2.47;  
Collection N. West Asso., F. M. \$15.75;  
Upper Newsdale, F. M. \$50cts; Olivet, F.  
M. 75cts; Lower Cambridge, F. M. \$5cts;  
Maryland 25cts; South Richmond, F. M.  
50cts; Richmond and Hodgeson, F. M. 50cts;  
Hardland, F. M. \$1; Thomas Jewett, F. M.  
35cts; "a brother, Jacksonville, \$5; Val-  
ley church, F. M. 1; N. W. M. \$1, G. L. \$1,  
D. W. \$22.32; Mrs. Taylor, F. M. \$1; G. L. \$1,  
D. T. Gross, F. M. \$8—\$35.32; Coverdale  
2nd, D. W. \$1.75; Hillsboro 1st, D. W. \$1.75;  
Rockport, F. M. \$1; Gibson church, F. M.  
\$5.45; Forest Glen, qua. meet. F. M. \$1.33;  
Mrs. E. Dawson, G. L. \$1—\$2.33; Sallis-  
bury, F. M. \$1; Ac. \$1.50; Collection N. B. South  
Asso., F. M. \$9.50; Moncton 2nd, F. M. \$6.50;  
J. C. B. Olive, F. M. \$2; Haweck, F. M.  
\$10.61; Rockport, F. M. \$4.15; Dorchester,  
F. M. \$13.15; Elgin 3rd, F. M. \$12.50; Alma  
church, F. M. \$1; Hillsboro, F. M. \$25.80; Ac.  
\$2.25; R. M. \$2.25; M. R. \$2.50; R. M. \$22.50;  
Alma church, D. W. \$9.45—\$49.55. Hope-  
well church, D. W. \$47.93; collection at  
N. B. Eastern Asso., F. M. \$29.37; Ac.  
\$17.05—\$46.42. Total \$86.05. Before  
reported \$2,885.06. Total to July 23,  
\$2,545.71.

PRINCE EDWARD ISLAND.

Charlottetown, D. W. \$21.20; Murray  
River, D. W. \$5.50; North River, D. W.  
\$11.45; Cavendish, D. W. \$4; Alexandria,  
P. W. \$12.28; Belvoir, D. W. \$4.59; Samuel  
Simpson, F. M. \$4; Deen, Wm. Bumbar,  
F. M. \$6; John Nichols, F. M. \$25;  
collection at Association, D. W. \$44.95;  
North River, sisters, D. W. \$6. Tryon,  
D. W. \$7.49. Total \$151.40. Before  
reported \$687.98. Total to July 23,  
\$2,885.15.

J. W. MANNING,  
Treas., N. B. & P. E. I.  
J. John, July 23, 1906.

NOTICES

The Fiftieth Annual Meeting of the  
Baptist Convention of the Maritime  
Provinces will be held with the German  
Street Baptist Church, St. John, N. B.,  
commencing on Saturday, August 24,  
1895, at 10 o'clock a. m. Forms for Re-  
turns have been sent to the churches; ad-  
ditional copies can be obtained on applica-  
tion to the undersigned. Clerks of  
Associations are hereby requested to send  
the names of delegates appointed by the  
Associations of Convention, under Article  
III, sects 3 and 4 of Constitution, who  
expect to attend this annual meeting  
should forward their names before Aug.  
15th.

E. M. KARASAD,  
Sec'y of Convention.

Wolfville, N. S. Aug. 95.

The next regular meeting of the P. E.  
L. Baptist Conference will be held with the Dundas  
church on the second Monday in  
August. A large representation is re-  
quested. Delegates will kindly send  
their names to Mr. William McLeod,  
Dundas. M. C. HIGGINS, Sec'y.

The Shalshurn Co. Quarterly meeting  
will hold its regular session with the  
church at Woods Harbour, on Wednes-  
day and Thursday, Aug. 14 and 15. Each  
church is entitled to three delega-  
tions with the pastor. A number of  
clergymen from other countries are ex-  
pected to be present. Many prayers  
have been offered that these meetings  
will prove a great fountain of spiritual  
blessings. For Jesus sake these pray-  
ers will be answered.

ADDISON F. BROWNE, Sec'y.

Rev. A. C. Chute, of Halifax, desired  
to secure the minutes of the Eastern N.  
B. Association for the years 1855 and 1865; also, minutes of N. B. Associa-  
tion 1822-1847: "Baptist Missionary  
Magazine" of N. S. and N. B. for 1827,  
28, 29, January 1830 and January 1832;

"Contending for the Faith" (the Jubilee  
Sermon preached by Dr. DeBlois at  
Chichester, N. S. in 1864). Any person  
who has any of these above, and is willing  
to dispose of them will kindly inform  
Mr. Chute, and the stamp necessary for  
mailing will be forwarded.

THE next meeting of the Annapolis  
Court House, G. L. M. Conference will  
be held (p. v.) with the Lawrencetown  
Baptist church, Sept 9th and 10th.

The evening of the 9th and morning of the  
10th will be given to the Conference  
proper; and the afternoon and evening  
of the 10th will be given to the S. S.  
County Convention which meets in con-  
nection with the Conference.

Will all the churches and Sabbath schools see  
that they are represented



## MESSENGER AND VISITOR

OUR OBLIGATIONS TO GIVE THE GOPEL TO THE ROMANISTS.

BY REV. J. DENOVAN.

These are, we ourselves, have been delivered by God's sovereign grace, from the spiritual and material thraldom of Romanism. Not long ago our own ancestors in England, Scotland and Ireland were the poor slaves of Popery, more ignorant, more degraded, and quite as bigoted, as is the population of Quebec today. At the Reformation, the precious Word of God gave us glorious liberty—soul liberty—social and political liberty. In common gratitude are we not bound to pity and rescue our fellow-countrymen who are still in the gulf of bitterness and bond of iniquity, who before our very eyes, are now sinking down to a dark and desolate eternity, holding fast, in their right hand? Christianity is a treasure, not to be hoarded selfishly, but to be liberally dispensed. In the very simplest and truest meaning of the words, Christianity is a dispensation.

II. In the partition of this great continent of North America towards the end of last century, Canada was solemnly committed to the control and guardianship of Great Britain. It is obviously the purpose of Jehovah that British brain and muscle shall shape the destiny of the material resources of this great and good land, providing happy homes for millions in its almost boundless areas. It is obviously Jehovah's gracious purpose that earnest British Christianity shall labor to bless its inflowing population with the health, the happiness, and the blessed hope of pure and undefiled religion.

But the doing of this work must involve earnest toil and generous liberality—a liberality and a toll much greater because of these peculiar difficulties of the case: The Province of Quebec, the stronghold of Popery, with a dense, quiet, ignorant, industrial population bent to numerous priests and nuns—this Quebec, after being conquered by British arms, after having become by the law of arms and the consent of the nations the property of Great Britain, and an integral part of the British Empire, was allowed to retain un-British national peculiarities of old French law and Papal Church supremacy rooted in the territory, and fastened on the people by law. That at the time of the conquest the territorial authority of the Church with power to tax the people should have been constitutionally acknowledged and guaranteed is both singular and mysterious, and not at all creditable to that resolute British manhood which had so stoutly refused to tolerate the tyranny of Rome in the motherland. Oh, how short-sighted the political wisdom! Oh, how criminal the indifference, which consigned so many Canadian subjects of the British crown to abject, helpless, hopeless slavery! Perhaps some apology or extenuation may be made in the ground of the unusual weakness of Quebec Popery at the period of the conquest. But on the infallible binomial of the constitutionalization of territorial ecclesiastical rights, and on that other lamentable blunder, the legalization of dual language in Parliament and courts of law, I need not dwell. I refer to these things only to show that we Protestant Britons owe a heavy debt to those victims of our national blunders, our Roman Catholic fellow-countrymen. We have now to atone, as best we may, for that great crime by which their mortal and eternal right to live for political purposes, based on Roman Catholicism as it stands, there is but one way in which we can make such atonement, viz., Conveying to their benighted hearts and homes the light of the glorious Gospel of Jesus Christ, the liberty of the free-born sons of the living God.

III. In defense of our own rights and liberties, in defense of the most precious heritage of our children and our country, this obligation presses hard upon us. Against the inroads of mortal epidemics, such as small-pox and cholera, every honest and wise woman of us is bound to stand on the defensive. Popery is a deadly epidemic. Popery with all the scandalous claims of mediæval arrogance, with the unscrupulous morals of Jesuitism, and with the iron hand of boundless claims, not only dominates Quebec, but for twenty years past has been aggressively invading Ontario, so that already in several of our more eastern provinces Protestantism is helplessly retreating, and priests, with the French language, are steadily and rapidly invading even our town councils and common seats. We may slumber on and dream of "that day when the world will be born the battle and the bane," but our slumbers will be rudely broken, as the Lord liveth who hath written for our warning the Book of Revelation! With such a foe of our political and religious liberty as this Anti-Christ, mingling with our people, meddling with our education, and whispering in the ears of our members of Parliament, "eternal vigilance is the price of liberty"—not passive watchfulness only, but aggressive vigilance. What kind of vigilance is this? I answer, Counter-Reformation! This speedy peace, this temporary truce, has been made in the name of the Cross, and the Sample copies sent gratis to every number contains printed enabling builders to show the

D'S  
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Sarapilla it has  
and am very much pleased  
SAUER.

Hair loss, constipation,  
headache, indigestion.

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Railway.

MONDAY, the 26th June,  
of this Railway will run  
as follows:

LEAVE ST. JOHN:  
Mon., Pugwash, P.E.  
Point du Chene... 10.10  
15.15  
16.35  
and Montreal.... 22.10  
Arrive each day on Ex-  
St. John at 7 o'clock and  
will be available to travel  
to Montreal, Levis,  
and Halifax at 8.30

ARRIVE AT ST. JOHN:  
From Sydney, Halifax,  
Montreal (Money ex-  
empted)..... 5.60  
8.00  
8.30  
12.35  
13.30  
Pieton and Camp-  
menters from Sydney and  
Arriving at St. John at 5  
and remain in the ship  
on the morning of a

The Intercolonial Railway  
from the communities  
of Sydney and Montreal, via Levis,  
city.

By Eastern Standard Time  
D. FORTINER,  
General Manager  
Montreal, N. B.  
1875.

ENTS  
S TRADE MARKS  
RIGHTS.

I AM anxious to write an  
article on this subject.

A Handbook of His-  
tory, and a Catalogue of  
most valuable documents

Also a catalogue of most  
valuable documents

and specimens sent free.

McLean's Vegetable Worm Syrup  
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Scientific American, and  
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the public.

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A. J. WALKER & CO.  
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RENTALS.

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# Royal Baking Powder

**ABSOLUTELY PURE**

**SUMMARY NEWS.****Domestic.**

John Patterson, of Midgic, was kicked by a horse on Thursday last and died next day. He leaves a widow and five young children.

There was a cabinet council on Monday, 29th ult., Sir A. P. Caron presiding. The resignation of Major General Her bert was formally accepted.

The grain crops in British Columbia are well advanced and promise an abundant harvest; the hay is heavy; the yield of fruit is above the average.

The Acadia Sugar Refinery Co., Halifax; have declared a dividend of 6 per cent. on the preferred stock for the year ending September, 1894.

Jeremiah Tracey's store at Tracy station was entered by burglars Monday night. The safe was blown open and three hundred dollars in cash stolen.

A house and barn owned by John Bishop on the Irishtown road, near Moncton, were destroyed by fire Monday night. His loss will be \$700 or \$800.

The farmers in the vicinity of Bush Glen, near Cornwall, have lately been troubled by the depredations of a big bear which was shot by Mr. W. J. Hamilton a few days ago.

The medical fraternity of Halifax and Dartmouth presented Hon. Dr. Parker with a congratulatory address on August 1st. Dr. Parker has been practicing medicine for fifty years.

Watson Vincent, assistant clerk of H. M. S. Crescent, died on Thursday last as a result of a kick received in a game of football. He was kicked in the abdomen and suffered intense pain.

It is reported at Ottawa that A. W. Ross, M. P., for Ligar, Man., has resigned his seat in the House of Commons. His name has frequently been mentioned with the governorship of the prairie province.

Capt. Chas. F. Cox, of the department of marine and fisheries, Ottawa, was drowned at Gatineau Point on Thursday before the eyes of his wife and only child. He went bathing in front of his summer cottage and sank before help arrived.

Tuesday afternoon some unknown persons cut away a screen door to the entrance of James H. Womere's residence, Moncton, and stole the family jewelry, considerable silverware and a small amount of cash. The family were absent from home at the time.

The chairman of the committee charged with investigating the separate school workings at Ottawa, while not denying the report that the finding will be against the efficiency of the schools, states that he is in no way responsible for the premature news published.

The Raymond excursion party, twenty-seven in all, who have been making a tour through the Maritime Provinces, arrived here on Wednesday. They are at the Royal, where they will remain till this afternoon, when they will start for Portland, Me., on their way homeward.

Mr. Staney, driver for Moir, Son & Co., Halifax, was killed on Monday afternoon. He was leading a horse attached to a heavy load down a steep street when the horse got scared and the driver losing his hold fell under the team and the wheels passed over his body. Death ensued in a few hours.

Thomas J. Waters, who when serving as a commissioner of customs, was sentenced at Ottawa to one year's imprisonment for appropriating public funds, was released Tuesday evening, after serving five months of the sentence. The doctor reported that he would not live to put in the full penalty of twelve months.

The funeral of the late Dr. Atkinson, M. P. P., took place at Bristol, Carleton county, on Wednesday, and was attended by more than a thousand persons. Deceased was a member of the Foresters, and the several courts in the vicinity attended in regalia and conducted services at the grave under the direction of Capt. Hartley.

As an outcome of the seizure of the Canadian flag in Bermuda owing to the ignorance of the port authorities of the law, a warrant permitting its use abroad in order to council had been passed directing that the copy of the warrant, be furnished all masters of Canadian vessels clearing from foreign ports.

Prof. Gleckow, of Galicia, leaves England on Aug. 1, for Canada to study its agricultural resources. He will be accompanied by a practical farmer. He comes on his mission in behalf of various farmers' societies and hopes, if the visit proves satisfactory, to be able to make arrangements to divert to Canada some of the Austrian agricultural immigration that has hitherto gone to Brazil.

There is considerable activity in Scott Act circles in Moncton just now. A. T. LeBlanc, of the Vendome hotel, has been fined \$100 and costs for second offence and is going out of the business. This Thibodeau, who retired from the business, and the Park hotel, have paid fines of \$50 each this week, and another case is pending against a restaurant keeper named Johnson.

Rufus Mattatall, in the employ of Mrs. Thomas Embree, East Amherst, N. B., on Monday met with a terrible accident. While assisting with a mowing machine he stepped in front of the cutter, with the result that he received a terrible gash on one of the legs, one bone being broken and all the muscles severed on one part of the leg. He was removed to Victoria hospital at Halifax. The boy is fifteen years old and formerly worked in Westmorland county.

For Cough—Minard's Family Pills. For Spasmodic Cough—Minard's Honey Balsam.

LIPSETT.—At Manchester, Guysboro Con. July 15, from consumption, Sarah Lipset, aged 26, daughter of William Hall Manchester. During her sickness she made her home with her parents who lovingly ministered to her wants while she was abiding there. It is believed she was the most courageous woman in the community, who, within a month, came to submission to the divine will than she manifested during her sickness. What adds to the usual sorrow of such an event is that her husband only preceded her a few months, he having died in April, and leaving behind them two small children. May the Father of the fatherless protect and bless them.

**Foreign.**

Plot against the Russian Czar are al

leged to have been discovered among

Kier and Moscow students; the latter

to assassinate him.

Sir Charles Tupper called on Hon.

Joseph Chamberlain, the Colonial Secre

tary, in London, on Tuesday, with refer

ence to the fast Atlantic line.

The Hova government, it is said, is

secretly making overtures to France for

peace; but fearing a revolution, is mass

troops outside Antananarivo, and declares it will re

sist the French until death. The anti

European feeling among the natives is

increasing. The British consul called

a meeting of the British residents and ad

vocated that they leave the capital for

the coast. A native preacher tried to

incite the soldiers to massacre the

British.

**MARRIAGES.**

CORN-DAVISON.—At Isaac's Harbor, July 12th, by Rev. A. J. Vincent, John G. Cook to Veneta B. Davidson, both of Isaac's Harbor.

BRENTON-PILLEMORE.—At Fair View, July 24th, by Rev. S. W. Kellogg, Leander W. Brenton, of Amherst, N. S., and Lottie Pillemore, of Sackville, N. B.

IRVING-TURNER.—At the parsonage, Dawson Settlement, July 24th, by Rev. L. B. Colwell, Sanford Irving, of Baltimore, Alberta Co., to Maggie Turner, of the same place.

MYLES-MOORE.—At the residence of the bride's father, Loch Lomond, Aug. 1st, by Rev. T. W. Kairstead, Mr. Richard Sears of Sackville, N. B., and Miss Lewella Moore, of Jemseg, Queens Co., N. B.

SEARS-STOCKHORN.—At the residence of the bride's father, Loch Lomond, Aug. 1st, by Rev. T. W. Kairstead, Mr. Richard Sears of Sackville, N. B., and Miss Myrtle T., only daughter of Mr. Josiah Stockhorn.

ATWATER-MCPHERSON.—At the officiating clergyman's home, Boyton, N. S., July 31st, by Rev. J. Miles, John Atwater, of Aton, Antigonish Co., N. S., to Mrs. Harriet G. McPherson, of Boyton, Guy's Co., N. S.

**DEATHS.**

GOOD.—At Kingscove, July 7, Mrs. George Good, after a lingering illness, passed away peacefully to her rest in the 9th year of her age. She was a faithful member of the Macquarie church for many years.

DAVISON.—At Greenfield, the 25th inst., after a long time of illness, which she bore without a murmuring moan, Elizabeth Davison, aged 61 years, leaving a husband and eight children to mourn a husband and eight children to mourn their loss.

WEARY.—At Keswick, July 22, Mabel Weary, in the 20th year of her age. Sister Mabel was baptised by Bro. S. D. Ervine and was a consistent member of the 2nd Keswick church. God comfort the mourning friends.

THOMAS.—At Kingscove, July 20, Mrs. George Good, after a lingering illness, passed away peacefully to her rest in the 9th year of her age. She was a faithful member of the Macquarie church for many years.

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