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MADAME HENRIETTA FELLER.

# HENRIETTA FELLER

AND

## THE GRANDE LIGNE MISSION.

A Memorial.

BY WALTER N. WYETH, D. D.

PHILADELPHIA, PA.

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And they shall be mine, saith the Lord of hosts, in  
the day that I do make a peculiar treasure.—(*R. V.*)

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PHILADELPHIA, PA. :  
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Dedication.

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TO THE GRANDE LIGNE MISSION.

IN GRATEFUL HONOR OF THE DEAD,  
IN GLAD RECOGNITION OF THE LIVING.

Very Sincerely,  
THE AUTHOR.

## Prefatory Note.

THE grateful service performed in behalf of Missions by the Missionary Memorials has now reached the eighth volume. While the general subject grows in interest, a peculiar pleasure has been experienced in tracing the course of the Grande Ligne workers; in laying a tribute of regard upon the graves of the dead, and adding words of commendation for the living who have entered into their labors and spirit. Materials have not been wanting to make an extended history, and the interest of brethren in Canada, in the object, has made them available to the author. The manuscript has been examined by the most competent men related to the Mission to assure its accuracy. If the author's part and pleasure in preparing this Memorial shall have a good response from the people, as buyers and readers, and prove gratifying to the Protestants of the Canadas particularly, he will be glad that he has devoted to it time and means. Like other numbers of the series, its pages have been electrotyped, that it may go on doing good after he shall have been called home.

W. N. W.

3920 Fairmount Avenue,

PHILADELPHIA, PA., July 4, 1898.

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*Yet in the eye of life's all-seeing sun  
We shall behold a something we have done;  
Shall of the work together we have wrought,  
Beyond our aspiration and our thought,  
Some not unworthy issue yet receive.*

ARTHUR HUGH CLOUGH.

## MADAME FELLER.

### I.

*In Switzerland—GENEVA; LAUSANNE;  
THE GAY GIRL; THE GUILELESS  
DAUGHTER; IN HOSPITAL AND SO-  
CIETY.*

**S**WITZERLAND, a federal republic with Berne as its capital, is one of the noted countries of the earth. It contains more mountain scenery than any other, in proportion to its area, on account of which it draws travel from every enlightened quarter of the globe. Its inhabitants, who are herdsmen and shepherds, incline to peace, and there is no standing army; yet every citizen is obliged to serve as a soldier, and military drill is taught in all the schools. The majority speak German, and the larger part of the remainder French. Elementary instruction is general—parents are compelled to send their children to school, or have them privately taught, from their sixth to their twelfth year. Universities naturally follow, and are modeled on the German or on the French plan.

The settlement of this country dates in antiquity. The principal mountain ranges, the Alps and the Jura, separate the people into distinct communities and pre-

vent mutual helpfulness, and also necessitate local laws and independent governments. That wonderful chain, the Alps, runs from east to west along the southern, the Italian, frontier, and sends out its spurs over more than one half of the republic northward. At the southwest extremity lies the beautiful crescent-shaped Lake of Geneva—Lake Leman; and pendant at its most southerly point is the renowned, most populous and flourishing city of Switzerland—Geneva. On the northern shore and bend of the lake, in the canton of Vaud, is the city of Lausanne; and as this life-story takes its start there, the following description of it will aid in awakening the reader's interest:

"The city of Lausanne is situated above the Lake of Geneva, and is built on three hills, which, with the valleys between them, are entirely covered with buildings. The surface is therefore very uneven. There are few streets in which there are not ascents and descents, in which respect it has been thought to resemble Jerusalem. The highest hill is called *The City*. It is approached on one side by a flight of steps, cut in the rock, and on the other by a wood-covered passage, containing from one hundred and fifty to two hundred stairs. . . . There is the Academy, and the Cathedral, called *Notre Dame*. This is a magnificent edifice of the tenth century, very grand and spacious, ornamented by a splendid dome which is supported by two rows of tall marble columns, two hundred and seventy-two in number, almost all of which are single stones."—(*J. M. Cramp, D. D.*)

Lausanne is sufficiently near to the lake to admit

of a distinct view of its entrancing beauties from the heights mentioned. Nearer, and in one of the most beautiful spots on its border, is a small village named Montagny, having the form of an amphitheater. At the latter began a life which entered into and transformed a multitude of other lives, imparting light and love, and freeing them from the most dangerous forms of delusion. It sprang from the Protestant element of the community, which was not only contemptible in the sight of the Romanists, but also was itself in a low religious state. The spiritual elevation of the time of the Reformation, and afterward, had been measurably lost, and the circumstances were not favorable to the development of eminent religious characters. And yet, as in some other cases, the difficulties were not too many for souls brought under good human influences and wholly submissive to the Holy Spirit. Some thus moulded, one in particular, will form the main subject of this narrative.

Henrietta Odin was born at Montagny, April 22, 1800. The coming of such a character as she proved to be, at the beginning of the century, was timed with great events in Christian enterprise in different parts of the world; notably in Great Britain and America. She appeared at a time, too, when witnesses for pure religion were specially needed throughout Switzerland and adjoining countries. Persecution for two centuries preceding had been succeeded by depression of spiritual life and consequent worldliness. Of the four hundred thousand Protestants driven from France by the despotic act of Louis XIV., in revoking religious liberty, a considerable part had taken

refuge in Switzerland; and these were "among the most industrious, the most intelligent and the most religious" of the French race. They were, therefore, by their traditions, remembrance of past persecutions and superior cultivation, a good people from which an energetic Christian community might spring. They affiliated readily with those who received them, and in time all were awakened from their slumbers, and stirring scenes ensued.

Henrietta was the fourth child in a family of six, and was suitably endowed to become devoutly religious and a Christian heroine. Her domestic rearing served to the same end, in part. "Her father was a very intelligent man, well educated, of a determined cast of character, and well qualified for government. He spent his early life in the French army, for Switzerland was then in alliance with France, and every year supplied many thousands of soldiers for the king's service. When he returned home he at first engaged in teaching, but his administrative talents were discovered and the government appointed him director of the Cantonal Hospital at Lausanne, to which place he removed his family in 1803. His management of the institution was so satisfactory that he was placed at the head of the penitentiary, a large establishment which had been constituted recently, on the most approved principles, for the employment and instruction of persons sentenced to long terms of imprisonment. This office he held until age and infirmities incapacitated him for service. Henrietta's mother was a woman of great discernment and of a very affectionate disposition. Wisdom and love distinguished both parents, and their influence on the family was of the happiest kind."—(*Cramp.*)

The removal to Lausanne was of much importance to Monsieur Odin and his family, while it proved to be very advantageous to Henrietta. The city contained twenty-five thousand people, was the capital of the canton of Vaud, and the educational center of Switzerland. Besides numerous other good schools, it had the best college in the country, and in connection with it a theological seminary and a law school. There Alexander Vinet, eminent divine and author, was born, lived and taught. It had attractive architecture, partially due to its three-hilled site, including a beautiful Gothic cathedral, in which John Calvin often preached and Madame Feller worshiped. Its construction was commenced in the tenth century and completed in the thirteenth. Henrietta was but three years of age when the Odins settled in Lausanne, and her development into girlhood and womanhood naturally partook of the spirit of the place and people. She early manifested superior intellectual faculties, and having a lively disposition and ardent affections, soon became a general favorite.

M. Odin took charge of the mental development of his children, while the mother guided them in religion and morals, and thus united they were assiduous and successful in training them. Henrietta was also favored in having in her elder sister, Catharine, a competent and pious guide, showing the value and power of sisterly attentions in forming character. Genial influences in Lausanne bearing upon the genial disposition of Henrietta Odin wrought together likewise in making her one of the noblest missionaries of her time.

On reaching her fourteenth year her missionary life

began, though unconsciously to herself, by visiting the wards of the hospital and rendering assistance to the suffering. It soon became evident that her tender and affectionate manner qualified her to give relief to the patients, particularly those afflicted with wounds and dislocations. "These received such gentle handling that everyone wished to be on her list of patients, and the physicians entrusted to her the necessary dressings after the most difficult operations. She enjoyed so much pleasure in these engagements that she actually entertained a project for the foundation of a hospital where she could devote herself entirely to the work." Her experience proved to be a preparatory education and discipline for trying scenes in after life in distinctively missionary work.

At this time two circumstances combined to give her a sense of approaching womanhood, and to observing persons about her a belief that her future would be a brilliant one. These were her entrance into the church and her debut in society. The first was little more than a formality, for "the church," of that country and time was simply Protestant—a protest against Rome—without being genuinely spiritual. However, her natural disposition to be seriously in earnest caused her to be very devout in her preparation for admission, and so she read the "Imitation of Christ," and studied deep questions of the moral nature and of God, constantly praying that she might become a true Christian. "The communion" was a great thing on the church program, and meant more to the mind than to the heart. It seems to have been a way or a door into the church, and was so to Henrietta. But after she had

become familiar with churchianity and the emptiness of mere forms, she exclaimed: "O, if the love of God in Jesus Christ had been made known to me, I should have embraced it with transports of gratitude and joy." But her pastoral leading was not evangelical, and time was lost in vague forms of outward religion. The teaching she received flattered the self-love and pride of her unregenerated heart. Her virtuous and regular life, her care for the poor and general kindnesses were thought to be sufficient righteousness to entitle one to everlasting life.

The second event, her entrance into society, was a critical circumstance in her career as a young woman who had taken the vows of the church. She became a powerful attraction among the fashionables of Lausanne. Says her biographer: "Her father encouraged her to go into the world, and accompanied her to the parties to which she was invited. For her part, Henrietta had no desire to shine. Willingly would she have remained in the bosom of her family, and she valued society rather as the means of intellectual and moral development and a source of lawful pleasure than on any other account. But at this time the Swiss nation was emerging into new life. The long political disturbances by which Europe had been distracted at the close of the last century and the commencement of the present, issuing in the overthrow of all that was good, had come to an end. The imperial crown had fallen from the head of Napoleon, and the huge colossus which his arms had reared, and at the feet of which almost the whole continent had lain prostrate, was broken in pieces. The powers of Europe, weary of

war, eventually guaranteed to the people the blessings of peace; and the Canton de Vaud, whose independence was confirmed, determined to enjoy those blessings to the utmost. Progress of every kind enlivened the country, and a spirit of association spread everywhere, producing the happiest results. Societies sprang up in all places—for the promotion of the natural sciences, the fine arts, music, singing, various projects of industry, etc.—celebrating their *fêtes* and anniversaries, and keeping the young in a perpetual whirl of excitement and pleasure. Henrietta greatly enjoyed those meetings. She was a fine singer; her voice was clear and powerful, and when she sang the patriotic songs which were then so popular, she threw so much soul into them that her father could not listen to her without tears."—(*Cramp.*)

The social and intellectual advantages furnished by the institutions of learning at Lausanne—the professors and students and the genius and thought with which they moved society were sources of great delight to Henrietta. They provided an atmosphere suited to her tastes and qualities. They revealed in her such life and spirit, and made observable such harmony between her mind and countenance, that she was known as "Mademoiselle Odin the transparent." She participated in literary performances, and in dramatic presentations, displayed a positive, imitative talent, eliciting much applause. Still her heart was not right in the sight of God; she knew and felt that something was lacking. Her naturally happy disposition did not assure peace, even in her delightful surroundings. There was "an aching void," an uneasiness, an agitation

which she was unable to quell. Supposing herself to be religious she could not understand why she should be so unhappy. There was scarcely an element of "pure and undefiled religion," as an outward profession, which she did not manifest. But "the love which unites the soul to God, flowing from grace, the enjoyment of pardon and the experience of holiness was as yet unknown."

## II.

**Early Events — MARRIAGE; DEVOTEMENT, MATERNAL AND RELIGIOUS; A GREAT AWAKENING; MATERNITY AND LOSS; PERSECUTION; STRONG STAFF BROKEN.**

THE next important event in her life, one of great moment to a young woman, and of peculiar interest to all the friends, was her marriage. She had almost reached her twenty-second year. In the community lived a man of standing, who could show a record running through the aristocracy of the Swiss Republic, and whose years were nearly twice the number of hers. He was a widower and the father of three children. The interested forethought that characterizes many promptly pointed to Henrietta as his second wife and a mother to his children. Her sympathetic interest in a bereaved family, strengthened by the common grief of her parents and the community, gave some occasion to the prediction; yet greater cause was her fitness for a high rank or station. However, she did not share in the sense of her fitness indulged by others, and naturally recoiled in view of the responsibility thus thrust upon her attention. But she could not long hold out against the popular suggestion, an affectionate proposal and her own longing for some opportunity for

service worthy of her mind and heart. About one year after the bereavement mentioned Mademoiselle Henrietta Odin became Madame Louis Feller—February 6, 1822.

Her life career now fully began, and the development of the heroine appeared. “The day before her marriage she went to the cemetery to visit the tomb of the first Madame Feller, and there, before God, promised the departed mother, with all the affectionate earnestness of her soul, to be a Christian mother to the children from whom she had been taken, at the same time imploring the divine blessing on the union into which she was about to enter.”

Another occurrence at this time, leading on Madame Feller to still greater and farther reaching experiences, was contact with one who became her spiritual guide—Rev. Mark Fivaz. It was on her wedding-day and at the meeting of the Feller family. This clergyman, a man of clear discernment and positive religious character, was impressed with her voice, remarkable intelligence, superior powers, and “lively sensibility and imagination.” Neither she nor her husband had yet found rest in Christ, but being of religious disposition they at once established family worship, sang from Clement Marot’s version of the Psalms and read from a prayerbook. “The large family Bible, illustrated by numerous engravings, representing the principal facts of Scripture history, was sometimes placed on the table, and the Madame embraced the opportunity to instruct the children in a knowledge of the Word of God.” “She broke away from many of her social connections, judging it neces-

sary to adopt a plainer and more retired mode of life. She shared her husband's labors, encouraged him in his difficulties and sympathized with him in everything. He, too, regarded her as an enlightened associate, relied on her sound judgment and warm sympathy, and found her ever an affectionate counsellor, a 'helpmeet,' in whom he could always fearlessly trust." He gave up the club meetings for more delightful and profitable evenings with his family. The children loved their stepmother as they had their own. "She took great pains with their education, studying their respective talents and characters, correcting their faults, and helping them by hints and explanations when they met with difficulties in their preparations for school or college."

The religious activity of Madame Feller had already fully begun. Her hospital work, commencing in her fifteenth year, had opened her eyes and heart to the possibilities of life, and much that she did was both humane and spiritual. The enjoyment derived from this devotement to the good of others imbued her mind with Christian sentiment more and more, so that when a spiritual religion came fully into view she was prepared to understand and embrace it.

A revival of spiritual life in the Canton de Vaud commenced about one year before her marriage, and was now progressing well. It came as a wave of divine grace from the lower or southwestern end of the Lake—from Geneva, a city made famous for all time as a center of theology, through John Calvin, of the sixteenth century. It was more imme-

dately due to the eminent Robert Haldane, of England, who had lived and labored there several years before it became a noted movement. This great expounder of truth found theological students dazed by rationalistic instructions, expelled from the Academy for protesting against the course pursued with the doctrines of grace, and ready for the faith delivered to the saints. All that remained of evangelical truth and life had taken refuge among a small number of pious persons, and especially in the remnant of a little flock of Moravian brethren, gathered about the middle of the eighteenth century by Count Zinzendorf. The expelled students and some of their friends joined the Moravian body. They formed also an association of the "Society of Friends," for common edification by prayer and reading of the Scriptures, feeling deeply their need of increased knowledge and faith, and expecting that in this way the Lord would come to their help. Those meetings were happy seasons.

"It was under these circumstances that Robert Haldane entered that city, chosen of God and destined to become a source of blessing to the students and many others. In a short time there was a revival in Theological Hall. More than twenty of the students regularly clustered around Mr. Haldane, receiving instructions that they were afterwards to spread abroad in Switzerland, France and elsewhere. The young converts became missionaries and communicated the truths which they had received to the junior clergy throughout the Canton de Vaud. The Lord blessed the work. Famished souls, thirsting for salvation, embraced the truth with joy, and evangelical

associations were formed in different parts of the country. Then ignorance, prejudice, formalism and unbelief took the alarm and the cry of danger was raised. In a very short time fierce opposition was roused against the 'Sectaries,' who were nicknamed *momiers* (mask-faced), and who were driven from the churches, as intriguers, hypocrites and impostors, and loaded with contempt and insult."

Madame Feller and her husband were as yet in the general current, but not indifferent to the hated evangelical movement. The popular good will which they enjoyed lulled their consciences; yet they were greatly shaken betimes by a zealous relative who had espoused the unpopular cause. Madame Feller, in particular, was very susceptible to pointed appeals and finally lost her sense of security and looked with foreboding to the judgment and beyond. The chaplain of the penitentiary, of which her father was governor, greatly interested her by his evangelical and eloquent preaching, and this she came to prefer to that of others. His tender, spiritual words led her forward, though slowly, to a full sense of her sinfulness, and to severe struggles for deliverance from the thralldom of Satan. And finally she submitted humbly and gladly to the Savior of Sinners.

Another experience greatly affected her mind. She became a joyful mother, with sufficient cause for parental pride and gratitude. The tiny daughter, Elize, occasioned the development of her rich affections in a new direction. She is mentioned as having been remarkably gifted, a statement that was shown to be well founded, so soon as she could express her

thoughts. The pictures in the family Bible awakened her mind, and she wished to be told of Jesus. "Her father and mother were admiring, from the terrace of their house, the magnificent prospect before them—the lake, the Alps, the beauty of the sky, which was reflected in the transparent waters, the smiling cottages and the lovely landscape. The sunset added greatly to the beauty of the scene, and as they admired their hearts were lifted to God, whose hand had formed the whole. Their lovely child was with them, all eye and all ear—her countenance shining with joy. She threw her arms around her mother's neck and fixed her eyes on the firmament, exclaiming, 'Oh, dear mamma, show me God! Dear mamma, show me God!'" At the age of three she died, exclaiming, as she passed from the caresses of the distressed parents, "Why do you weep, dear mamma? I am going to Jesus; He is taking me in His arms."

As in many similar instances, this affliction had a close relation to other experiences; it was preparative to higher usefulness. A precocious child is not given that it may be taken away, but that the glory of God may better appear in the lives of the parents, whether it live or die. Its coming, like that of an effulgent ray, enlivens the sense while its brightness blinds to objects around; and the cloud that cuts it off is a blessing in disguise. Madame Feller was blessed in the giving and in the taking of her darling; in the one case by the enrichment of her heart's affections, and in the other by the consequent devotement of her enriched life to a cause that yielded to her an hundredfold in

time and in eternity rewards that no one can fully estimate. "To her heart-sorrow," says M. Fivaz, "were added certain mental disturbances arising from meditation on difficult subjects. It was a time when there was much discussion on 'the election of grace,' and she engaged in the discussion with all the ardor of her spirit, seemingly desirous of sounding the heavenly decree, that she might clearly discern the mystery and depth." The same pious adviser admonished her in a manner to arrest the danger and produce tenderness and humility with rejoicing in the light already granted.

Still Satan strove with her, and only after much retirement, reading of Scripture and prayer did she gain full release. One day she took with her to her retreat a small treatise, entitled "The Evangelical Doctrine" in which "the work of Jesus Christ was explained in a clear, simple, practical manner, and the sinner encouraged to cast himself, with all his sins, just as he was, into the arms of the Savior. Then light beamed on her spirit; she understood, as she had never before, the work of redemption, and laid hold of it and embraced it with joyful ardor. So powerfully was she moved that she exclaimed: 'What, Jesus, is this all? Is this all? Simply to believe—to believe, and leave all to thee! Thy blood blots out all! Oh, Lamb of God! Lamb of God!' And then, falling upon her knees and weeping for joy, the place seemed to be filled with the light which had penetrated her soul. She could scarcely leave it, and when, after several hours there, she appeared again in the family, the peace and joy expressed in her countenance struck the children and servants with astonishment. Her husband was so

thoroughly impressed that he begged her to pray for him that he might also become a true child of God."

It will be remembered that at this time the persecution of the Protestants, the real Christians, was vigorously sustained. M. Fivaz, a subject of violent hatred, had been condemned to banishment for two years for having attended a prohibited meeting. An appeal secured the reversal of the judgment, but did not stop the violence of the enemy. Many young ministers were banished; others were cast into prison. Houses were forcibly entered, meetings dispersed, and those attending them insulted. In some instances these deplorable scenes issued in bloodshed. Yet they occurred according to enforcement of law. In such circumstances the evangelical preachers, determined to maintain their faith and worship, preached wherever they could be accommodated—in houses, barns, fields. The converts organized for work and worship; bore testimony faithfully to the gospel of the grace of God, and thus provoked the fury of their adversaries. And, under the iniquitous law, their tribulations continued for ten years.

At one time, says M. Fivaz, "obliged to take some steps in order to avoid the search, which was becoming more active and determined, we divided our congregation into four or five groups, which met in as many different places, at each of which I met them every Sunday. The first meeting was held at seven in the morning in the wood of Sauvebelin. This wood is two miles from Lausanne, near the top of Mount Joral, a very rough district and difficult of access. We found more persons there than I expected. It was in De-

cember and the weather was very severe. We kept close to each other and encouraged one another to be faithful. We sang the praises of the Lord and offered our prayers, without fearing the police or regarding the rain which fell heavily upon us. We were filled with joy and peace in the Holy Spirit."

As a friend, this devoted man of God enjoyed the protection of Monsieur Feller, superintendent of the police of Lausanne, so far as he could possibly render it without violating his official obligations. He was necessarily brought into collision with the dissenters, who were very determined and would hold their separate services at great risks. Madame Feller joined her husband in favoring them. He quietly permitted meetings to be held, and took the part of the innocent worshipers, sometimes releasing a minister or other person from the hands of a mob that cried, "Down with the *momiers*! To the lamppost! To the pillory! To the pillory! Let us cut out his tongue! Club him!" She was accustomed to give such information to M. Fivaz as enabled him to avoid danger by changing the places of meeting. He was complained of for negligence of duty, and after much vexation on account of the position in which his office placed him, expressed to her his wish to resign. She held him to the place in order that he might find opportunity to render service to the persecuted Christians. It was she that suggested the avoidance of publicity on Sunday mornings. "If anyone had assured me," she once remarked, "that a person had passed through pouring rain with no umbrella, without receiving a drop of water, I should have believed it more willingly than that you

and the little flock of the Lord could pass through those years of persecution with so little injury."

The former biographer of Madame Feller, having full knowledge of her deep Christian experience, speaks in this positive strain: "From the moment of her conversion she gave herself to Christ before the world. She confessed Him boldly, spite of the persecution which was urged with redoubled fierceness by the agents of the Government, who hunted the poor *mormiers* with the greatest cruelty, in order to suppress their meetings and arrest and banish those who conducted them. In these circumstances she gave clearer proof than ever that she was the Lord's instrument in strengthening and encouraging His poor persecuted disciples. She sought their friendship and became the object of their affection, their esteem and their gratitude." And in this school of terror and testing it was seen of what heroic qualities she was composed, while the training thus received prepared her for greater conflicts of her own an another continent.

And she did more than defend and encourage the saints. It was her constant aim, amidst the tumult of the people and rage of the enemies of the Cross, to enlarge the number of believers; not to secure a stronger army of defense, but to multiply the trophies of the Savior's love and the number of the saved. She was particularly anxious for the salvation of her husband and his children, and her incessant pleadings with God in their behalf were rewarded in conversions. M. Feller and many relatives yielded their hearts to the Spirit's saving work. Her loving heart found its complement in that of her husband, one of the noblest

of the community, and more of a man because a servant of Christ. To him she rendered assistance in his official or other business, and thus had a schooling in affairs that was of much advantage in the events that followed. Meantime the loveliness of her piety diffused a charm and endeared her to all, while her Christian influence increased and helped in all directions. The poor, the afflicted, the sick, the prisoners were sought diligently, not only for the bestowment of temporal relief, but also for the benefit of their souls.

A new discipline was now added, evidently for the special consecration to be required of her. The loss of her child, Elize, of recent occurrence, left a lingering cloud in her sky, but it had been given a silver edge, if not a transparency, by the rich Christian experiences that followed —the conversion of herself and her husband. This incoming of the Spirit, to make His abode with them, had driven out the darkness which death created and brought in the light of life. Their home had become cheery. The thought that Death was not through with its immediate work may not have occurred to them. But typhus fever appeared in Lausanne, and being general it attacked Monsieur Feller; and notwithstanding that the resources of medical skill were not spared, he fell a victim of it. The distress that the event caused the loving, loyal wife, whose sensibilities were so delicate, can well be imagined. Her married life of a few years had enabled her to come into the fullest harmony with him, one of the best of men, and to be so established in her affections as to make his death a crushing blow. The recently formed oneness in the faith of the Gospel sweetened and

strengthened the marriage bond. But Death did not pass over her cherished home; it entered and took away the strong staff and beautiful rod.

This most sorrowful event, like her first bereavement, seems to have been ordered for wise ends—for enlargement of her call to world-wide beneficence. She had become familiar with business, and M. Feller, feeling that he should not recover from the fever, placed all his temporal affairs in her hands to be arranged and settled at her discretion, and wisely occupied his last hours on the concerns of his soul. Losing his hearing, then his sight, and then his voice, he had only the sense of feeling by which to recognize his friends, when flesh and heart failed and he entered upon his everlasting "portion." Great comfort came to the wife and others by what he had said when able to speak: "Soon I shall see you no more. But I am happy. Be not overcome with sorrow. The Lord takes away in order that He may give the more. His will is best." Extending a hand to his pastor, M. Manuel, he expressed the liveliest satisfaction in what had been done for his soul: "This is my best physician, for he taught me to love the Savior who died for me."

## III.

*In Course of Training—TRIED BY SORROWS; DISCIPLINED BY BUSINESS; INSTRUCTED IN THE TRUTH; TRAINED FOR SERVICE; SANCTIFIED BY THE WORD OF GOD AND PRAYER; CONSECRATED THROUGH CHARITIES.*

THUS bereft of husband and child, and only in her twenty-seventh year, she was "a widow indeed." With memorials of the lost in the drawers and on the walls, piercing her tender heart upon every appearance, what could have been predicted for her if not suffering, and that continually? A severe testing had come to her, as a Christian, and while bewailing her situation she diligently besought God to show compassion. The highest sentiments of trust and submission prevailed, and she had an experience with God which promised the richest results. "So far," she said, "from the memory of this dear one becoming a trouble to me, a snare to my soul, I desire on the contrary that it may be a bond between me and my God, to detach me more fully from earth and all that is fleshly, in order that I may lead a holy and exalted life." It will scarcely be believed that her faith was further tried by the contempt and hatred of the persecutors of the little church, who indulged in railing on account of her affliction, declar-

ing it to have been deserved. And here is discovered a characteristic of heathenism—a charge of guilt as a cause of affliction. How excruciating, if permitted to have force on the heart!

Madame Feller rose above her sorrows and became superior to all circumstances. Life was real; life was earnest. It had two sides, a domestic and a business side. Three step-children, two sons and a daughter, were still about her. A loving regard for the departed father was adequate cause of special regard for them. She loved them, and this affection lightened the load that she carried in their behalf. She desired to fit them for a useful career and to make them heirs with her to eternal life. The business she conducted with energy and skill, not with a view to permanence in it, but in the hope of keeping it in prosperous condition and finally disposing of it for the benefit of the children. The son, in his seventeenth year, proved a valuable helper in all her affairs.

Conversion to the evangelical faith, on the part of both Monsieur and Madame Feller, was entirely independent of church relations. Yet, while they did not submit to that with a view to changing their relationship, the renewal of soul which they experienced made the latter at some time necessary. They could not be sincere and spiritual, renouncing the world, and yet fellowship the National Church. Monsieur did not reach the point of renouncing the state religion, nor for some time after his death did Madame do so. However, her sympathies were with the little persecuted church, because it was in condition to excite sympathy, and because she believed it to be correct in faith

and practice. And when her views of the nature of a Gospel church and of separation from the world had become well established, she regarded such personal action a duty.

The independent church was mostly composed of poor persons, who were regarded with supreme contempt by others, but who were rich in spiritual blessings and remarkably honored in the conversion of souls. She tenderly loved its members—a love which persecution tended to strengthen. The law against the “dissidents” reached her, and to her it was given, not only to believe in Christ, but likewise to suffer for His sake. Two of the pastors had been banished; a third, M. Henri Olivier, with several of his members, shared a similar fate. “On one occasion the Council of State ordered that the buildings in which the churches held their meetings should be closed, and the police several times entered them and turned the congregations out of doors. Happy were they who were not at the same time insulted by the mob! ‘What a shame!’ they said, as they saw Madame Feller come out when the congregation was broken up, ‘that *she* should have joined those *momiers*!’ ‘It is a great pity, indeed,’ was the reply; ‘she was such a fine dancer!’” The chaplain of the penitentiary, “a gentle, benevolent man,” remonstrated with her in a long interview, but without avail.

About a year and a half after the death of her husband a favorable opportunity for disposing of his business was embraced. She sold her beautiful house, wound up the mercantile affairs, paid all the debts and invested the surplus for the benefit of the children.

The son, nineteen years of age, went to Germany for the study of the language, married there after two years, and finally settled in his native country, and became a respected and prosperous citizen. The daughters, fifteen and seventeen, were placed in an excellent Moravian institution, in the Canton of Neuchatel, in a beautiful valley of the Jura range, and after satisfactory results as to their education they married and lived in Lausanne. In these movements for their good she exercised the most scrupulous maternal care.

In her early young womanhood Madame Feller entered into a partnership with her sisters in Lausanne in a store for women's clothing. On being married she withdrew from the firm, and on the death of her husband, yielded to the advice of her sisters and resumed her place with them, it being thought that a regular employment would be conducive to the good of body and mind. But while she engaged in business with her usual activity, she lamented the loss of opportunity to be useful to the poor and distressed, and after one year resolved to make a change which would permit her to respond to the calls of benevolence. A competent person was employed, while she retained charge of the books and correspondence and managed domestic affairs.

The enemies of the Independent Church, apparently wearied and satisfied with the havoc they had made, for a time desisted from their wicked work. The disciples of Christ had "rest"—rest from being pursued in their own villages and homes. For about two years they were not molested. That season of rest was diligently improved by the employment of

means for the diffusion of the knowledge of the Gospel, and a revival followed, which greatly cheered the hearts of the Christians and exerted a happy influence on society in general. During this time of excitement Madame Feller was busily engaged, and her skill in guiding souls fully tested and developed.

Another crisis in her history occurred at about this time—A. D. 1828. The death of her early guide and helper, her sister Catharine, brought a great strain upon the whole family, especially to herself and her aged parents. In a few months, ere this wound was healed, she was seized with typhoid fever of a virulent type. She fully expected to die, and though resting in God she felt extreme anxiety for the objects of her benevolence who, she feared, might suffer by her death. “My poor! my widows!” she exclaimed, and entreated the sisters of the church to undertake the care of them. When despair of recovery had settled upon her own and others’ minds, she was heard to pray in her lucid moments for the Lord to come; saying, repeatedly, “How slow the Lord is in coming!” On Lord’s day morning the physician entered the church in haste and announced that her last hour had come. “Nothing but a direct interposition from God can save her. Pray—pray for her!” The assembled people fell upon their knees, and pastor and people prayed—pleaded hard with God. At noon the church was still praying, when the physician entered the place again. “Thanks!” he exclaimed, “give thanks! She is saved! saved! The disease has taken the most favorable turn that could be desired.” Then joy filled the souls of the waiting saints, and the exercise was turned into one of thanksgiving.

M. Fivaz, visiting her toward the close of the day, informed her of what had taken place in church. She was so overpowered with emotion at the recital that it was feared that the excitement would be too much for her. On regaining composure, she said: "You were not willing to let me die. I hope it is the Lord's will that is done, and not yours. It seems strange that I who had no expectations of continuing on earth, should now have to learn to live." And this was but one of the occasions on which prayer was the apparent means of rescue for the little flock. Often amid direct difficulties and persecutions and official surveillance their prayers were heard and deliverance granted.

On advice of her physician Madame Feller retired to the country for the summer months. She repaired to one of the elevated valleys of the Jura, just beyond the French border, a healthful district, covered with immense firs, many of which were centuries old. It was rugged in general appearance and calculated to entertain the mind and elevate the soul. But the moral and spiritual condition of the people could not be overlooked by such a pious person as the invalid from Lausanne, and it was anything but good. The country was "a moral desert, covered with the darkness of popery, which no ray of Gospel grace had ever penetrated. Some efforts to introduce evangelical truth had been made at the time of the Reformation, and afterwards, but without success. A dead, ignorant, superstitious Catholicism reigned supreme.

The crisis in the matter of health was a clear occasion in Madame Feller's life for an appearance of the Hand of Providence. In being placed among the

Roman Catholics, she, quite unexpectedly, acquired her first special qualification to become a heroine and angel of love among them in after years. She had not opportunity theretofore, as now, for studying closely the Romish system, or of observing it in practical operation. She was now in a farm-house, receiving the kindest attention and being supplied with choice fruits and other luxuries, but not favored with Chris'ian sympathy. The keepers were full Romanists. They were satisfied with their church and their priests, in which they placed the fullest confidence. Their chambers were adorned with pictures of the Virgin and the saints, which were the objects of their veneration. Such a person as Madame Feller could not remain silent in view of their delusions, and, moved with compassion, spoke to them of Christ and the way of salvation. Her manner, as well as the substance of her talks, excited thought and touched their hearts. Yet prejudice against Protestants awakened controversy and all good impressions were effaced, or seemed to be, though such work of love can not be wholly in vain.

As soon as she was strong enough she spent her mornings in the open air, seated at the foot of a gigantic pine, and engaged in reading and prayer; the Bible on her lap, with a hymn-book, or such a work as the Life of Henry Martyn, the perusal of which filled her soul with earnest longings for missionary life.

Her meditations in this mountain district were attended considerably with heart searchings, followed by ecstatic praise. The Bible became a treasure of life and light to her soul beyond any of her previous experiences with it. She read it over and over; she

prayed over it; she underscored the statements and promises which peculiarly interested her. She was revived; her faith and love were strengthened and developed, and her covenant with God and consecration to His service renewed. Thus her mountain sojourn was an epoch in her career.

On her return to Lausanne the church, which had continually remembered her in prayer, received her with liveliest demonstrations of joy. Her house was besieged by visitors. There was in the church at that time a rare constellation of excellent women, many of them mothers, who understood and sympathized with her in respect to her religious experiences, which others regarded as mysticism. The genuineness and intelligence of her piety was proven by its fruits. Her zeal was according to knowledge, as shown in the great renewal of spiritual life in the church and the effects soon witnessed in the world around. Sinners were found to be desiring to know the way of salvation. Meetings for prayer were held from house to house, and mothers' prayer meetings were soon established, which continued for several years, and proved to be sources of great blessing.

Madame Feller, her health being well restored, "resumed her benevolent activities, and entered on a career of large charity. In addition to the usual objects of her kindness she became particularly engaged on behalf of distressed persons, not reckoned among the common poor, who suffered in silence, living in barns, lofts, and places of that description where they were unnoticed. She sought them out in their hiding places, and administered such help and relief as

were needed. These visits were paid in the evenings and often prolonged far into the night; her affectionate sympathy making her unmindful of the lapse of time. When she returned home all was silent in the city. She seldom met any persons but the watchmen who were going their rounds, and who, recognizing her by her little lantern, sometimes walked behind her for the sake of protection till she reached her own house. The sick were especially cared for and promptly relieved. When she heard of any who were confined to their beds, and was unable to attend to them immediately, she sent assistance by her servant, and followed in person as soon as able. Her experience in the treatment of the sick and her knowledge of medicine enabled her to render effectual aid. But she did not confine herself to the alleviation of physical sufferings. It was her custom to call the family together, read to them a portion of Scripture suited to their state, and exhort them to receive the word of God, always closing with prayer.

"In cases of death she was not satisfied with mingling tears with the survivors. Orphans were often left in a state of destitution or dependence, and she took charge of them, superintending their education and otherwise supplying their wants. When they reached a suitable age for apprenticeship she exerted herself to secure good places for them, and even took upon herself the expense of the premiums required. She was known to have as many as twenty on her list in a single year. A large number of them became useful members of society, and rendered good service to the church." Her own resources scarcely justified

so much expenditure, but her influence enabled her to obtain assistance from friends, who willingly shared the responsibilities of this form of benevolence. And another mode of usefulness was correspondence. Persons in the neighboring cities and even in distant parts of the country, hearing of her, wrote for instruction, advice, or consolation, and received cheering, helpful replies. Her mother's death, occurring at this time, was a great personal affliction, yet who shall say that it was not timed for the new and special "separation unto the Gospel of God" which soon followed?

While sojourning on the mountain Madame Feller had studied the New Testament teaching on the subject of baptism, and her investigations had resulted in the conviction that the ordinance was intended for believers only. On returning she mentioned the matter to her pastor and her physician, and learned, to her great surprise, that they, too, had been similarly engaged, and that their convictions agreed with her own. Neither of the three reached the doctrine of immersion, as baptism, still, though Madame and her physician yielded to aspersion only, they were greatly in advance of the community and church in respect to the ordinance, with the important, the real step yet before them. Theirs was the first baptism (aspersion) in the city of Lauzanne—the first on profession of faith in Christ and of death to sin—and it occasioned great astonishment.

## IV.

**Missionary Preludes — M. FIVAZ; M. HENRI OLIVIER; HENRIETTA FELLER, DEACONESS; RISE OF MISSIONS; CANADA THE FIELD; THE OLIVIERS GO AND RETURN; MADAME FELLER ENTERS.**

THE foregoing narrative has brought to view the beginnings of a career which promises to be of great interest to the reader. The discipline and development of Madame Feller were almost entirely separate from similar experiences in others; at least they rose higher and struck deeper. Her character was unique, independent, solitary. Still there were some in her fellowship who resembled her in spirit, and, it may be, derived strength of purpose from her courage and achievements; good associates, highly appreciated.

A missionary era was dawning. The revival of piety was naturally attended with increased missionary interest. Changes took place in the little church, but not without some compensation in greater advancement of the work at home and abroad. M. Fivaz, the faithful pastor through the stormy beginnings, resigned the pastorate at Lausanne, and became a missionary at

Havre, France. While nominally missionary to the Protestants there, he hoped to do good to the Roman Catholics also. His ministry had been very exhausting, and he hoped to recover strength also by the change. After Monsieur Feller's death the Government became more bold in the pursuit of him, and often would he have been imprisoned or banished had he not received protection. He strictly walked in the path of duty regardless of consequences, making full proof of his ministry in profiting that appeared unto all.

Another good man appears upon the scene, succeeding the above. It was M. Henri Olivier, who also had passed through fiery trial, and was thus measurably prepared for trials in the pastorate at Lausanne. He had obtained honorable distinction in the Academy of Lausanne, but having espoused the evangelical faith he was obnoxious to the Government and the Academy. He was refused ordination at home, and went to England and obtained it there. Once he was banished for six months for reading the Scriptures to others; went to Paris and united with a distinguished brother of his in evangelical labors, where the two were generously helped by the eminent Robert Haldane. On returning to Lausanne he was again arrested for being engaged in a meeting that was broken up by a mob, and sentenced to banishment for a year and payment of costs. On the second return he assumed the pastorate as stated, well qualified by experience to sympathize with his flock.

The marked success of M. Olivier in infusing new life and increasing the membership of the church was

attended, quite unexpectedly, by a cessation of opposition on the part of the Government. Public opinion was obtained for the persecuted through the eloquent pleadings of eminent ministers who defended them when on trial and enlightened those who had ignorantly opposed the truth. Madame Olivier proved to be a superior woman and a fit associate of Madame Feller in church and society, in all lines of influence and labor. Madame Feller was now formally requested to assume the office of deaconess, the duties of which she had for a long time performed without the title. She complied, in the hope of being still more useful, though already well burdened with cares and responsibilities, domestic and personal. Madame Olivier joined her in establishing a Sunday-school, the pastor taking a Bible-class for young men, and she one for young women. She endeavored to interest her class in missions, home and foreign, by means of intelligence from distant fields. The mothers and other women of the church held meetings for conference and prayer under her leadership. Her wisdom and earnestness in the management of these meetings, as in other engagements, were much admired by those associated with her; for all of which she kept herself qualified by communion with God and the study of His Word. "While she possessed," said M. Fivaz, "powers like those of a strong man, who remains unshaken under difficulties and fears nothing, together with singular gifts for administration, I never saw her descend for a single moment from her proper position as a woman, or fail to manifest the affection and gracefulness which constitute the principal adornment of

the female." And M. Olivier says "her piety was as joyous as it was fervent; her filial submission under suffering was most exemplary; and she was indefatigable in those cares for the young, the poor, and the afflicted of the church, which the office of deaconess imposed on her."

The poor and persecuted church at Lausanne, notwithstanding its heavy home expenses, resolved to aid the cause of missions. Members of the National and of the Independent church united in forming a society. The Government interfered, taking advantage of an old and obsolete act passed for another purpose, and prohibited the collection of funds. "But the work went on; missionary prayer meetings were held periodically, and a revival of religion followed which extended to the whole canton. Bible societies and tract societies were organized, and ultimately a Missionary Institute was established for the instruction and preparation of young men for missionary service."

Well may it be inferred that Madame Feller was greatly interested in this new movement, if, indeed, she was not the very soul of it. "Missions were constantly present to her mind, and always formed part of her prayers. She studied the Scriptures on the subject, and delighted to examine the promises of God respecting the salvation of the heathen, indulging an impression that the glory of the latter days was about to appear. Sometimes she entertained a desire for personal engagement in the work, if it should be the will of the Lord that she should be so employed. The young men who entered the Mission Institute were special objects of her friendly regard. She invited

them to her house, exhorted them to diligence and perseverance, and showed them the desirableness of accustoming themselves to missionary labor by visits to the poor and sick around them, and to the inmates of the prisons."

A church could not long be under the culture of missionary sentiment without coming into still more active relation to the cause itself. The question would arise, "Whose business is it to go to the heathen for whom we pray and give?" And the consecration that comes by the Spirit compels the reply, "Here am I, send me." And should it be thought untimely or unfit for the leader of a missionary people to present himself as a gift for the altar, after having been foremost in erecting it and in calling for offerings? Such a gift appeared in the person of the worthy pastor of the Lausanne church, Henri Olivier. In June, 1834, he announced to his people the decision he had formed to enter a foreign mission. The church, first surprised by the news and then pained at the thought of separation, finally was divided in sentiment as to the matter, though the majority believed that the hand of God was in it, and were resigned to the course the pastor proposed. And the sincerity of the man was manifest in offering himself to the Lausanne Missionary Society for any foreign field it might select.

Here the reader is introduced to the hard field which henceforward will be prominent in this narrative—*Canada*. The Society seems to have felt no hesitation in selecting it, as its attention had been directed thither by letters from Christian brethren

residing there. Canada West and the Indian population of that country, to many of whom the French language was familiar, constituted the special field. Some missionary efforts had been made in that region with encouraging results.

A farewell meeting was held, numerously attended by friends from neighboring towns and villages, as well as by members of the church, and was a season of unusual excitement and devotional feeling. Besides pastor Olivier and his wife, two students in the Missionary Institute were set apart to the enterprise, Messrs. Gavin and Dentan, and Madam Olivier's servant was added to the number. It was expected that this company would proceed to the field inhabited by North American Indians and make the aborigines the object of their missionary endeavors. This supposed aim of the missionary enterprise at Lausanne must have occasioned the impression, still cherished by some, that Madam Feller originally intended to be a missionary to the Indians. Her active sympathy with all the movements resulting in the designation of those mentioned may have increased the impression. Her sympathies were world-wide, yet those near her at Grande Ligne for years never heard her speak of any diversion of purpose from the Indian to the French Canadian cause.

On the 15th day of August, 1834, this band left the lovely Swiss town of Lausanne and the loving church—thrice loved and loving because of its tribulations—and proceeded to Paris, and thence to Havre, where it embarked on an untried sea for an untried service. A merchant vessel was chosen, greatly reducing expenses.

The voyage to New York occupied fifty-three days, and was stormy, the prevalence of contrary winds compelling the selection of the southern passage, where the passengers were exposed to the inconvenience of tropical heat. Scarcity of provisions added to their distress. For several days they had nothing to eat but potatoes.

Having arrived in New York, October 18, the missionaries were kindly received and introduced, and, after a stay of one week, proceeded to Montreal, where they arrived on the evening of the 29th of October. They had been received in New York as "Independents," and as such were introduced by letter to the minister of the American Presbyterian Church in Montreal, and most cordially cared for. It was decided to spend the winter there. M. Olivier commenced French meetings, attended by about thirty Canadians, and often by a large addition from those natives who were in the employ of the resident English. His labors were not in vain. Some openly declared themselves for the truth; many visited him, and with some he conversed in the presence of the Romish priests, who became very indignant at his proceedings and denounced him as a dangerous man, a deceiver and a wolf in sheep's clothing. Soon the attendance fell off, and he changed the place of meeting to his own house in the suburbs. One of the young men, M. Dentan, accepted a proposal to teach for a few months in the country, where the New Testament was known and possessed, and accordingly no special prejudice against Protestants existed. He secured the good will of the people, yet his additional exertions to interest them in the Gospel were not at-

tended by manifest fruits. "This school was just at the extreme end of the Grande Ligne (line), and Dentan's labors were the beginning of the work which God so greatly blessed in succeeding years."

In the Spring of 1835 Messrs. Dentan and Gavin left Montreal for a location further west. "After enduring great fatigue and encountering many difficulties and dangers, they settled among the Sioux Indians west of the Mississippi, where they established missionary stations. They labored there for ten years, but were so discouraged by the want of success and the open hostility of the Indians, who even attempted the life of M. Dentan, that they retired from the work."

The Lausanne Committee desired M. Olivier to continue westward also, but his judgment, sustained by the desires of Christian friends, was that he should remain in Montreal; and his decision so to do changed his relations to the Committee. He was left to his own course and resources. The latter were recruited by private teaching and taking boarders. A significant change also took place in respect to his church relationship. Like Adoniram Judson, he had studied the subject of baptism on his voyage to the West, very carefully examining the original Scriptures and perusing controversial writings on each side of the argument. After much reflection and prayer he was convinced that the immersion of a believer is the only Christian baptism; and he received the ordinance at the hands of Rev. J. Gilmour, pastor of the Baptist Church, Montreal. Afterwards he baptized his wife and servant.

The labors of M. Olivier were of a faithful and ex-

hausting character. "The coldness of the Canadian winter, followed by the excessive heat of summer, was more than his enfeebled constitution could endure. He visited country towns and preached at Laprairie, St. Johns, Berthier and other places, wherever he heard that there were families who read the New Testament. He conversed with passengers on steamboats and in stage coaches, and his observations were generally received with respectful attention. He came to the conclusion that the morality of the country was superior to that of the city, and that the evangelization of Canada might be prosecuted more successfully in country places than in populous towns. He thought, too, that the establishment of a missionary institute should be regarded as an object of first importance.

"His correspondence with brethren at Lausanne, and Madame Olivier's with Madame Feller, in which they gave a history of their proceedings, described the difficulties with which they met and set forth the spiritual wants of Canada, produced powerful effects. The members of the independent churches sympathized heartily with their friends in Montreal, and prayers were offered continually for direction and blessing. Madame Feller, in particular, was deeply moved. The missionary cause was very dear to her, and she was constantly engaged in promoting its interests; but she longed for more entire employment in the good work, and was willing to go anywhere and do anything which God might appoint, in furtherance of it. She prayed without ceasing for light and grace. She was fearful of being deceived or of deceiving others. All she desired was to know the will of God."—(*Cramp.*) Her

mind was essentially like that of Mary Lyon, upon whose monument are found the ruling words of her life: "The only thing in this world that I fear is that I shall not know my duty, or, knowing, shall fail to do it."

Madame Feller became thoroughly exercised with the subject of her duty to Canada. She canvassed her home relations to church and family, and saw how her place in all might be supplied. Madame Olivier furnished her with needed information and encouraged her to enter the Canadian mission. The independent churches had assembled, by delegates, for the organization of a general missionary society, when a letter from Monsieur Olivier was received, at Lausanne, in which the spiritual necessities of Canada were described; and the question was asked whether one of the young men would not join him and labor with him there. Madame Olivier had written to Madame Feller, at the same time, encouraging and exhorting her to give herself to missionary work. A prompt decision was the result; she resolved at once to join her friends in Canada; and a young man, Louis Roussy, also a member of the church at Lausanne and of the Missionary Institute, who was, at that time, seeking direction from God in reference to his future movements, came to the same decision. The two met the church on the morning of Lord's Day and made known their intentions. The leading, the preparation and all the steps thus far taken, evidently were of the Lord. In no instance on record were missionary antecedents better authenticated, or experiences better calculated to fit persons for the work entered upon.

Madame Feller's resolution was very surprising and even distressing to her father and his family. He, Monsieur Odin, was incensed toward those who had influenced his idolized Henrietta to leave her home to become a foreign missionary, and sought to restrain her by sending his reasons through the lips of another. M. Fivaz, having returned from Havre, consented to present the reasons. The reply was, in substance: "All my father's objections, and many more, have long been under consideration, but I feel sure that the Lord will provide for filling up my place in the family, that my departure will not weaken our mutual affection or our confidence in each other. My family will understand me and approve my course. I had contemplated a missionary life before I knew M. and Madame Olivier, and I had thought of Canada before they went there. I have thought and prayed much on the subject, for I was afraid of doing my own will. But my convictions have been continually strengthened and confirmed, and now I am certain that I am answering God's call." To this M. Odin replied: "We can do nothing; when she makes up her mind to anything it is impossible to divert her from it. What shall we do without her!" Others were not less astounded and regretful. Only the minority gave her their sanction. And a physician said to M. Roussy: "Take good care of her; you will probably have to bury her in the sea."

She closed her business affairs as soon as possible that she might leave before the approach of winter. Numerous meetings were held in order to enjoy her presence and conversations as much as practicable; love

feasts, for recounting the promises and strengthening one another in missionary feeling and fellowship. "On one of these occasions the building in which they met was too small for the company and they adjourned to a barn, where the presence of God was realized in a remarkable manner." The farewell service of the sisters of the church with her was one long to be remembered. The objects of her benevolence at home were affectionately committed to them, *i. e.*, the poor and afflicted, with information and suggestions as to each case. Then she addressed the meeting in the most tender manner, thanking them for sympathy, humbly mentioning her imperfections, and closing with a fervent prayer for them all and for the contemplated mission, that the divine promises might be fulfilled in Canada and elsewhere.

The departure of missionaries at such a time and place, with the various circumstances—a single woman and a single man, under the purest of motives, and in the prime of life—was a "departure" indeed. It was adapted to fill the bystanders with consternation, and move the disciples who encouraged it to offer fervent petitions that the wind and waves might be gentle, and the divine presence attend them all the way. Transportation was then tedious, and there was much cause for solicitude. And notwithstanding the faith and hope under which they were "separated" for the mission to which the Spirit had called them, the day of the departure was one of public solemnity, and of mourning to some. It was August 17, 1835; a day that deserves to be set in the calendar of missions. She first stopped for two days with her stepson at Orbe, and he then conveyed her forward in his

carriage to the border. There they were met by many Lausanne friends who had assembled to take a final farewell. The parting was painful, but she recovered her usual calmness, and taking the "diligence" proceeded on her way, happy in the thought that she was going in the cause of God.

Now that they had really started and were out of sight of home, the missionaries could pursue their journey with less disturbance of feeling than they began it. Sights and scenes, though of minor interest, would engage their attention, and the more as they reflected that probably this was their last enjoyment of them. The weather was excessively warm, and the clouds of dust were very annoying. Proceeding by the direct northwest road, after three weary days they arrived at Paris. There they occupied two days in resting and receiving former Lausanne friends, and then went on to Havre, the port of embarkation, and there also were cordially received by the Christians of the town.

The arrival at Havre occurred on August 26, 1835. The departure was delayed until the 20th of September. The packet leaving sooner did not have such accommodations as they expected and needed, and they took passage by the Francis de Pace, which furnished them elegant staterooms and at half price, with very kind attentions. While detained they used some time in labors essentially missionary, knowing that no opportunity should be lost. M. Roussy preached on the quays and on board the ships lying in the harbor, and Madame Feller assisted the wife of the clergyman of the town in visiting the sick. Leaving Havre on Sunday morning, September 20, and sailing against rough and



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contrary winds, they reached New York October 23. Madame Feller was mercifully preserved from extreme sea-sickness, and bore the inconvenience of the voyage remarkably well. The captain thought her very courageous and experienced in sea voyaging, sometimes offering his arm for a walk on deck and saying, "Cheer up, Madame! You walk like a sailor; if you had not taken courage at first you would have been lying in bed now like the others."

It will be inferred that these missionaries were useful on board in such matters as required attention. When the ocean was boisterous and passengers were shaken up and thrown down, Madame Feller might have been seen seated on the floor, rendering assistance to some of the sick, and taking her chances in being hurled to and fro. The vessel also suffered a dead calm at times, which it was equally unpleasant to encounter. After alternate storm and calm, cloud and sunshine, the ship was found to be within eight miles of the mouth of New York Bay; but next morning a thick fog enveloped it, and it could not proceed. It put back to sea for a short distance, lest it be driven upon the rocks or sandbanks. Two days later—two days of impatience that was painful to passengers so near their change from sea to land—the fog lifted; then the gloom returned; then all was clear again, and it was discovered that it lay in company with a dozen vessels in the same predicament, and within three miles of the opening of the bay. "The sight of the land," said M. Roussy, "the green hue, the bright sun, the pleasure of arrival, and, above all, the goodness and care of our God filled our hearts with joy and thankfulness."

## V.

*Fighting the Field—THE HUDSON, LAKE CHAMPLAIN, RICHELIEU; ST. JOHNS, MONTREAL; RECEPTION, WARM AND COLD; IMPRESSIONS, REPRESSION; MISSIONARIES AT ST. JOHNS; MRS. LORE; HER CONVERSION AND DEATH.*

IN America!—to live, labor, and be buried is the brief record of the earnest souls who left their country and kindred in the cause of Him who loved them and gave Himself for them. It was given unto them not only to believe on Christ but likewise to suffer for His sake. Their communications, in their own land and from the sea, proved their intelligence as to their mission and their sincerity in undertaking it. With a steady purpose and a firm resolve they looked toward the moral wilderness north and west, and resumed their journey. Five days in New York enabled them to feel the pulse of the Metropolis, and to attain the desire to depart for their field. Taking a steamer on the historic Hudson, with an escort, they proceeded to Albany, and thence to Troy, where the mode of conveyance changed to that of the old-time canal-boat, the best that the age afforded. After seventy-five slowly-measured miles traveled in this way they reached Whitehall, where they took a steamer over

Lake Champlain, a body of water vital with historic interest and memories of Ticonderoga, Crown Point, and sanguinary conflicts upon its placid bosom. Enlisted only in the army of the Lord, how trifling those battles would have appeared to them, except as they aided in opening the country to a different government and better religion. The breaking of the French power here in the preceding century must have recurred to them as one of the overturnings of the Almighty, which opened to them a mission field along the St. Lawrence.

The steamer conveyed them over the full length of the lake, which penetrates about six miles into Canada, and on down the river Sorel, or Richelieu, to St. Johns. Here they landed on the morning of Saturday, October 31, 1835, about thirty miles southeast of Montreal. Madame Feller had requested the captain to notify her of the crossing of the Canadian boundary, and on being so informed she dropped upon her knees and gave herself anew to the work of redeeming it from the thralldom of sin. "And," says Rev. A. L. Therrien, "when on the river shore at St. Johns she for the first time placed her foot on Canadian soil, she sought shelter from human eyes behind a pile of lumber, and there on the wet sand and in the falling rain poured out her soul before God in behalf of the French Canadians to whom she was bringing the Gospel of Jesus Christ."

It was cold and rainy. The prospect could not cheer. Only the devotion of the spirit, sustained by an unfaltering trust in Him whom they served availed the missionaries just then. "It was the worst time of

the year for the weather, the roads and the aspect of the country. There were no railroads then, and scarcely any roads at all worth the name. They had left a country of surpassing beauty, and remarkable above all for the perfection of its highways" (*Lafleur*). A poet, Benj. F. Leggett, in "A Tramp Through Switzerland," says that "the St. Gothard road is a grand achievement of engineering skill . . . a splendid carriage road, tunneling the rocks, sweeping around curves, zigzagging up the mountain side, crawling along the face of perpendicular ledges, or spanning the white river of foam a hundred feet below." Time is a builder of roads, not less than of cities and men.

It being the aim of the missionaries to go to Montreal, they tarried in St. Johns only for a hasty and unsatisfactory breakfast. Then came an experience with mud and a stage coach. After a drive for five tedious hours, over roads which at that season are almost impassable, they arrived at Laprairie, only fourteen miles northwest, a town on the St. Lawrence several miles above Montreal, on the opposite bank. The boat for the latter had just left the landing, and they were obliged to wait two hours for another—a rowboat, it is said. They reached their destination in the afternoon, and had a joyous reception by the Oliviers, who had patiently looked for their arrival. "M. Olivier had been at the wharf day after day, expecting them, and had returned home that afternoon, as before, disappointed and depressed. His surprise and delight, when a carriage stopped at the door and the long-looked-for missionaries appeared, may be imagined. Joy and thanksgiving filled the house that evening."

Having forborne thus far to present copious extracts of Madame Feller's letters and devout thoughts concerning herself and her mission, the reader may be glad to know her feelings on reaching the place of beginning. Much of her writing is pleasant and heart-touching, but limitations of space require its abridgment in this narrative. The following selections will interest just here :

A voyage used to be thought of as something terrible, but now I could as easily undertake one as engage in an excursion in Switzerland, and I should be no more afraid of recrossing the ocean than of passing over our Lake Leman. The power of God is so glorious on the ocean that I seemed to see Him in a new light, and was unspeakably happy in the contemplation. I can hardly believe that I have made so long a voyage and am now so far from you. My heart is as near you as ever. I am following you, dear Fanny, as your shadow. Oh, do not forget, beloved ones, that on this far-off shore one of your members is living, separated from you in body, but not in soul. I love you better than when I was a Christian only in name. My dear father! I entreat you not to accuse anyone of having drawn me into the course I have taken. It was not in the power of any human being to fill my soul with love to the Lord. For years I have closely observed what was passing in my own mind. I calculated all the consequences and wished to repress the pious development; but whenever I made the attempt I felt that I was resisting God, and became unhappy. Do not any more call that fanaticism which is the only reasonable service we owe to the Great Master. I conjure you, as on my knees, have pity on your soul. Hasten to be reconciled to God. Then, your heart filled with love to the Savior, you will comprehend how it is that your daughter, who, ten years ago, ob-

tained forgiveness of her sins, enjoys the sweet peace of Jesus ; how it is that she has been led to desire to live only for Him who died for her.

The missionaries were now entering upon their first winter in the new country and upon untried service. They did not await favoring conditions ; none would appear—they began at once—began in Montreal, a citadel of Romanism. Madame Feller commenced by home visitations, instruction of the children, and distribution of the Scriptures ; read the word of God in the homes, and conversed on its truths and promises. Very naturally “her endeavors were strenuously resisted by the priests, who commanded the members of their flocks to commit the Bibles to the flames, and discountenanced all intercourse with the missionary. A small school was opened, which encountered the same difficulties and discouragements.” Her letter of January 29, 1836, states particulars:

In the midst of many difficulties and much opposition we have been enabled by the favor of God to commence a school, with seven children. Many others came for a short time, and then left, but the first seven, who persevered, notwithstanding the threatenings of the priests, give us joy and hope. Only one of them can read. These children are remarkably rough in their manners ; yet they are so happy in coming to us that they seem rather like children going to two mothers than to two mistresses ; and we, on our part, receive them with the warm affection of motherly love. The parents of our dear little Canadians receive us with pleasure, and listen to the reading of God's word. . . . We find in the city the unruliness and ignorance of savages, joined with the vices of civilization. These people are, in fact, the worst kind of pagans ; their idolatry,

adorned with the name of God and Christ, is hidden from them by the hirelings who hold the truth in unrighteousness. In most of the families in which any of the members can read they are generally disposed to buy the word of life. Wherever the priests learn that there is a Testament, the owner is commanded to burn it; and they have forbidden their flocks, from the pulpit, to receive me or to listen to me . . . I have been driven from three houses, but have been welcomed in others and invited to return.

"Meanwhile M. Roussy had obtained a school at L'Acadie. He held it for two months only. His evangelical leanings could not be endured by the priest of the district; for he preached from house to house. Dismissed from the school, he resolved to engage in Gospel work as an evangelist, and soon had cause to thank God for the enforced change. Several instances of conversion occurred, and there were promising appearances of a spiritual harvest."—*(Cramp.)*

A cloud had been gathering over their prospects in the illness of M. Olivier; and at the opening of spring he found himself entirely disabled, and was advised by his physician to return to the milder climate of Switzerland. He and his good wife had been faithful, and though by earnest application for more than a year they had been permitted to lead to Christ only three French Canadians, in a city of thirty thousand, still the beginnings were as promising as usual among benighted or blinded people anywhere. He consoled himself with the consideration "that he had at least been the bell to call other laborers into the field." She had labored zealously with Madame

Feller, who keenly felt the loss of her help and society. The latter's health occasioned anxiety also, but she was ready to be offered upon the altar of Canada's redemption, to live or to die, and did not listen very submissively to an alarm.

It was now April 22, 1836, and our heroine was thirty-six years of age; still youthful, indeed, considering the extent of her experience, the maturity of her character, and the greatness of her undertaking. She was confronted with a life of loneliness, in respect to female society, since her beloved associate, Madame Olivier, was about to return to the old country. Scarcely six months of associated labor had been enjoyed. Not even the "two and two" plan of Gospel work was longer accorded to her, except as she was related in the mission to Mr. Roussy. She saw the difficulties and dangers of her position, in the midst of ignorant and powerful people, "who were never known to be scrupulous in the employment of means for crushing the objects of their dislike."

She wrote to a friend in Switzerland: "All the winter our horizon was bounded by darkness; nothing could be more gloomy than our future. But do not think that we were unhappy; peace always filled our souls; confidence in our gracious God never left us. . . . When we conversed on the probable consequences that would follow our separation, they (the Oliviers) were pierced with grief. But I did not come here on their account. Before I left Switzerland I foresaw that I might find myself in my present state. I did not enter into this career under any delusion. I sat down to count the cost before I began to build the

tower. I had not overlooked the loneliness, the abandonment, the poverty, or even death in a hospital. . . . Oh! how favorable will my position be to the crucifixion of self! And how shall I be led to seek that participation of the fullness of Jesus, which will realize all I have longed for."\*

The opposition of Romanists to Protestants, existing for ages, was active at the time under review, and it was not strange that after six months of Christian activity in Montreal, the hotbed of Romanism in the Canadas, it should become unendurable. The priests and the nuns succeeded in closing all doors against Madame Feller. But she had become acquainted with the people, their character, ways and religious ideas, and thus prepared herself for the larger work which Providence had in reserve for her. Montreal, closed now to the Gospel for the French, was to be opened at a later day and a good degree of success achieved. "Mr. Roussy remained but ten days in Montreal and then left for Grande Ligne to take charge of a primary school entirely Roman Catholic. After his school hours he would devote his time to making the Gospel known around him. The parish priest having heard of this had the school closed by his sole authority, none of the parties interested having the courage to make any opposition, to retain a school-teacher superior to any one they had known before."

Madame Feller, thus compelled to leave Montreal, retreated to St. Johns, where she first landed. Having

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\*A few years after the return to Lausanne, Madame Olivier died; and years later Monsieur Olivier died, at the home of a Vaudois pastor, in one of the valleys of Piedmont.

engaged rooms there for herself and a school, she entered the place on May 27th, about one month after the departure of the Oliviers. Mr. Roussy united with her in effort in that place, hoping to establish a preaching station. But it also seemed to be a barren field. "Priestly opposition could not be overcome. He had obtained the use of the Methodist chapel, and sought to gain an introduction for the Gospel by colportage. All his endeavors were useless. Not only did the inhabitants of St. Johns, generally, refuse to listen to him, but some of them employed force. The French Canadian women set themselves against the truth, and so maltreated Mr. Roussy that he was compelled to desist from his labors."

Madame Feller's account of the situation is thus given: "We came to St. Johns, feeling our way, and considering it as a place of observation, in which we might ascertain whether we should pitch our tent there or in any other spot. We had not long to wait before we saw that this village shut all its doors against us. Brother R. began to preach. At first he had a few hearers, but after a little while no one attended. He tried to publish the Gospel from house to house, but with two or three exceptions he was ill treated and driven away. At one place he was beaten by a crowd of women who fell upon him, armed with sticks. This was noised abroad. 'The minister who was beaten' was the subject of common talk, and hatred became more violent." Contempt easily grew into hatred.

"I had made the acquaintance of a considerable number of women, to whom I read and explained the

word of God. They listened for a time, and some of them seemed to be seeking the truth; but it was not even 'the morning dew.' I soon saw that they were influenced by self-interest; they would have willingly left off going to mass if I had paid them well. As there is no free school here I offered to instruct their children. My offer was joyfully accepted, and I began a school; but the priest forbade them to allow their children to come to me, and the project fell to the ground." The expenses of living, including the cost of keeping a horse, so necessary to Mr. Roussy, were so heavy as to justify their removal.

During their short stay in St. Johns they had a token from the Lord which sustained their belief that He was pleased with their offering of themselves on His altar. It was the example of one who had forsaken popery, and had the privilege of protesting against its tyranny in a public way. One of the converts in L'Acadie had died, witnessing to the saving power of Christ to the very last, in the face of contempt from Romanists, even of her own domestic circle. It was Madame Lore, who figures strongly in the starting of the Grande Ligne Mission. She was the daughter of a French sailor, who lived near to Boston and where she passed her childhood years. She then enjoyed the privilege of hearing and reading the word of God. But her father was married to a Catholic and removed to Canada, and there she also married a Catholic, embraced his religion and practised it for twenty years. Recalling her early habits of reading the Bible, she again turned to it and continued to peruse it to the end of her life; was enlightened and renounced Ro-

manism. It was not until her sixty-eighth year, however, that she met the needed help to becoming a Christian; not until Mr. Roussy went to L'Acadie to labor. He was the means of securing to her the joys of pardon. After making her acquaintance he went to visit one of her married daughters, residing at Grande Ligne, and gladly was admitted to her home, with the privilege of preaching there. Great blessings followed —the conversion of souls and the full, successful introduction of evangelical religion among the French Romanists of Canada.

Mrs. Lore became a great help to Mr. Roussy. Her heart and house were open at all times. She gave him the use of her horse and cariole for his missionary tours, and sent her son to conduct him over roads with which he was not acquainted; always waiting and watching for their arrival at whatever hour of the night. On being fatally ill, Madame Feller and Mr. Roussy attended her constantly, and were made glad by the continual testimony she bore to the saving grace of Christ, and her unswerving opposition to Romanism and to the offices of the priests when urged upon her by a neighbor. As her sufferings became excessive her anxiety to depart and be with Christ increased, and often she asked that her pulse might be examined and she informed if the moment of release were not near. At length her suffering abated; the end was at hand, and her countenance was radiant with peace and joy.

A great number visited her during her sickness, and the missionaries were by no means neglectful of the opportunity for talking Christ to them. She de-

sired to see all of her relatives before her death, but many of them refused to visit her, claiming that she had dishonored her family by changing her religion, and accusing her of having brought on her death by fatiguing journeys to Grande Ligne to attend meetings there. Her home was about six miles from the place of meeting, and when the horses were needed for something else she walked, never failing to go. In reply to expression of surprise that one of her age should be able to walk so far, especially as she had not shown the ability previously, she said, "I serve so good a Master this year; He increases my strength."

Her body was borne to St. Johns and admitted to honorable sepulture in the English burial ground. None of her relatives and no Canadian in her neighborhood would accompany it. However, several respectable people in St. Johns assisted; an old Canadian on the way joined the procession, and a gentleman rode in advance and caused the bell to be tolled, which was very unusual for a funeral. Order prevailed during the ceremonies, though, in view of the rage among the Catholics, a disturbance was feared. The deceased had been told that if she forsook the faith, Romanism, she would be refused honorable interment and would be buried in disgrace, in the field. But the enemies were utterly confounded by the outcome. Her respectable burial, as also her triumphant death and eminently good life bore strongly against Romanism and were influential for the almost friendless cause of Protestantism. Mrs. Lore had been a nurse to the sick, a comforter of the afflicted, a friend to the poor, a counsellor and mother to all. Above all, she maintained

her faith in the Book; she read it, and it elevated her life and strengthened her to abandon popery and to secure deliverance from its power for her children, her son-in-law and her daughters-in-law, who joined her in receiving the word of God. Hers was the first death that occurred in the little company of disciples, "scattered and peeled" and without a certain dwelling-place. It was one of those peculiar "providences" that contribute to the furtherance of the Gospel. The community were awakened, and reasonable views developed in the minds of some who without this occurrence would have remained dormant if not on the wrong side. Then there was the victory of one soul over spiritual despotism and over the grave—the gaining, likewise, of honorable sepulture.

## VI.

**The Grande Ligne.** — *THE LEVEQUE HOUSE; INCURRING DANGER; SOME LONGING FOR LIGHT; PRIESTS INTERFERE; MR. ROUSSY ITINERATING; HEROINE IN THE GARRET; FIRST CHURCH FORMED; SCHOOL-HOUSE ERECTED; PATRIOTS' REBELLION; EXILE.*

THE missionaries were still unsettled. Their experience in this respect was like that of pioneers in the missionary cause generally. The country was before them, but with opposition to the work they proposed to do for the souls of the inhabitants. Fixing a location was but to invite persecution. A permanent home was hardly to be hoped for, but there was permanent work for their hands, and with renewed resolution they looked for another center of operations. Mr. Roussy, undaunted by his dismissal from the school at L'Acadie, had preached the Gospel throughout the adjacent regions. An indication of providential favor was found in the opening of a private house for meeting, as stated: the home of Mr. Leveque, son-in-law of Madame Lore, whose abandonment of Romanism has been noted.

This house was situated on what came to be known as *The Grande Ligne*. A grande ligne is

simply a division line between districts, or concessions of government land, usually a straight line, extending several miles. It becomes a road, along which homes are established; and the one mentioned became so prominent as a mission center that the place assumed the name given. Thither the thoughts of the missionaries turned. It was felt by them that it would be necessary to stand away from the cities and begin the mission among a more quiet population. And such an opportunity was presented and embraced; the friendships of some of the Canadians there giving assurance that peace might prevail and the missionaries not be molested. Scarcely four months had been spent in St. Johns, and less than one year in Canada, and in this brief time they had been persecuted and compelled to flee from two cities and seek a home in the open country. The assailants, not satisfied with abusing human beings, vented their wickedness upon Mr. Roussy's horse, and tried to kill him; but the blows which at first seemed fatal proved to be only deep flesh wounds that after some weeks, it was hoped, would be healed.

Yielding to the impression that Grande Ligne was the place God had purposed for her, Madame Feller removed thither in September, 1836. Some of the inhabitants had desired her to settle among them, feeling the need of instruction; parents as well as children. But there was no school-house, nor a lot on which one might be built at that time. Meetings had been held in Mr. Leveque's house, a poor cabin. Two small rooms in the garret, though unfinished, were available for her use; and when ready she entered

them, with joy and thanksgiving, feeling that her way and her task were alike ordered of the Lord, and that expected trials would be for her good and His glory.

The beginning was small. The rooms were about twelve feet square, each. One of them was her chamber, the other answered the purposes of parlor, kitchen and schoolroom. In such narrow circumstances was commenced the conquest of the land to a pure Christianity—the attic of a log house for a fort and an uniformed company of children of which to make an army, and with the ignorant and hostile Canaanite in the land. With a steady purpose and a firm resolve she entered upon a life campaign. “From nine in the morning till noon, and from two till five in the afternoon she instructed children, upwards of twenty being generally present. At six in the evening there was a meeting for adults, which partook of the character of a school and a Bible class. At that meeting, after the elementary part of the business had been despatched, she read and explained portions of the Scripture and answered innumerable questions respecting the truths of the Gospel. So deeply interested were those who attended that the exercises were not infrequently prolonged until midnight.”

An increase of knowledge so greatly desirable was not the only consideration with either teacher or pupil. Enlightenment was not the end, but the means; and great was the gratification attending the soul’s submission to Jesus Christ, the highest aim in all efforts. “The work prospers at Grande Ligne,” wrote Madame Feller; “we have there about twenty Protestants, who have entirely abandoned Popery, and we are

happy to inform you that six of them give satisfactory proof that they are Christians."

There seems to have been an unspoken longing in the minds of some for such a blessing as the Gospel brings. The Canadians were not an entire exception in the human family, to which "The Desire of all Nations" was to be a welcome guest. One of the very first converts said to Madame Feller: "Before I saw you, I had asked God to send some one to instruct us and our children. I did not mention it to anybody, because I did not see how it could be done. But I continued to pray, and now you have come." Mr. Leveque, whose house was being used, could not read, though forty-two years of age. He also cherished a longing for Scripture truth, saying, "I take the Bible—I hold it in my hand. I look at it, I open it—would that I could read it! I can not tell you my distress; I am heart broken. I would ask the Lord to work a miracle for me, so that I might be able to read; but He will do it in giving me understanding. Oh, if I could once read it to those who are ignorant! It is not for myself only; I would go and read the word of God to those who know it not." Another man, about sixty years of age, of dreadful temper and an enemy of the Leveques and of the Gospel, was found to be in a subdued state of mind, and willing to permit his large number of children to learn to read. Considering himself too old to learn, he would frequently attend the school and listen to the readings of the Bible. Midnight often surprised the school while engaged in reading, explanation, and prayer. The wife of this man reported that he was sometimes so excited after the

evening conferences that he could not sleep, but talked all night about the things he had heard.

Such were the indications of the divine pleasure. On the other hand there were displays of the adversary's displeasure. Children were withdrawn from the school; priests visited homes that had received little or no attention previously, threatened and tried to turn away those favorably disposed to the Mission. And yet there was a change to a favorable attitude toward the Bible on the part of one of the opposing priests, showing the divine hand, and he gave permission to the family last named to have the children educated. That husband and father, regardless of ridicule, took the Bible under his arm, and going from house to house, sought out persons to read to him its precious contents. He in turn told them what he had learned from the holy book. And joy, such as angels experience, filled the souls of the workers on the conversion of Benoni Lore, who gradually had passed through a stage of distressful conviction and then fully and joyfully entered the new life. He then became one of the most eager learners in the school.

Mr. Roussy had quarters in a house belonging to the Lore family, in L'Acadie, and itinerated in the surrounding district. Grande Ligne was the most important of the seven or eight preaching stations he occupied, and the mutual counsel and sympathy enjoyed were doubtless much needed. Madame Feller's daily associations with her pupils supplied in part nature's demand for company. Her engagements were many, though the circumstances were so narrow. The house-keeping came first and required anxious attention, that

life in the garret might be made tolerable. Supplies of food were difficult to get; no butcher, no baker in the neighborhood; and from what she could obtain she cooked on Saturday for the meals of the ensuing week, if meals the scanty, stale food could have been called. No servant to aid, to watch with her or to fill even the social place of a spider or a cat. Could anything have been more dreary and prisonlike to one not filled with a great motive, in being thus self-incarcerated!

Having come from an old, well-cultivated country, and from personal circumstances of plenty and comfort, her self-denial was something sublime, when viewed as an offering to a misguided and gainsaying people. She had not learned to make pastry or bread; and in initiating herself in the difficult art of bread-making she piqued herself upon her success, and said that she had never eaten better bread in her life—a happy disposition of turning everything into good, so essential to a missionary. A lady in New York sent her twenty dollars with which to buy a cow, and she also procured "a little pig."

The singularity of her life and the superiority of her character and services made a deep impression upon the inhabitants. And she became eligible to homes which would have excluded a man. She was unsparing of herself. Her biographer says: "Her labors during the first winter at Grande Ligne were excessive. The inhabitants quickly discovered that they had acquired in her a treasure of unspeakable worth, and they resorted to her in all their needs, real or imaginary. If they wanted advice, who was so capable of

guiding them as this lady, whose wisdom struck them with astonishment and awe? If their children were sick they went to her for counsel and medicine. She often rendered them essential service under their personal ailments, and thus saved the expense of a physician. If they desired to correspond with relatives or friends at a distance, so few of them could write, even imperfectly, that Madame Feller's pen was frequently in requisition. In short, all classes looked up to her as a benefactor, and even those whom priestly influence induced to regard her with aversion as a heretic could not but confess her excellence."

Reenforcements from Switzerland were asked for, yet the laborers went cheerfully on, not wishing to be relieved but only to be helped. Mr. Roussy labored unsparingly of himself. In some places his message was rejected and his person exposed to violence. An attempt was made on one occasion to burn the house in which he was preaching. He succeeded in distributing a large number of copies of the New Testament. Some of them were destroyed, in obedience to the instructions of the priests; but in many instances the word of God was diligently read and carefully examined, and a spirit of serious inquiry began to pervade the whole district. Many were enlightened; some converted. On June 30, 1837, four converts were baptized and united with the missionaries in forming a Christian church. Three others were added by baptism a little later, and on August 16th seven were baptized in the presence of visitors and patrons of the mission from Montreal. Some of these were very interesting, even striking cases.

As this summer came on, the heat of the garret was found to be insupportable, and it was deemed proper to move the school to a neighboring barn. There Madame Feller and her infant institution—in a manner, as it were—was discovered by Montreal friends, including Rev. J. Gilmour, already mentioned. These friends were deeply moved as they witnessed the inconveniences and sufferings connected with the location, and which, as they thought, ought not to be endured longer than was absolutely necessary. A building was a pressing necessity for purposes of teaching, worship and habitation; a more expensive plan that should provide one for each of these objects could not be contemplated. And how could the means for erecting that one be obtained from the depths of their poverty? The plan was still further limited by resolving to erect a school-house only, and to center efforts upon procuring a sufficient sum at once and making it ready for occupation before the winter. A movement for a visitation in New York State to solicit aid was immediately on foot. Encouragement in this course was derived from the fact that the beneficent work of the mission had already reached beyond the border, southward. French Canadians had settled there, and one family, residing in Champlain, N. Y., father, mother and two daughters, had been converted by the special labors of Mr. Roussy, and become members of the church at Grande Ligne. Mr. Gilmour, of Montreal, was so deeply interested in the new enterprise that he accompanied Madame Feller and Mr. Roussy in a visit to Champlain, Plattsburg and Keeseeville, preached and aided in collecting. Liberal contributions were made.

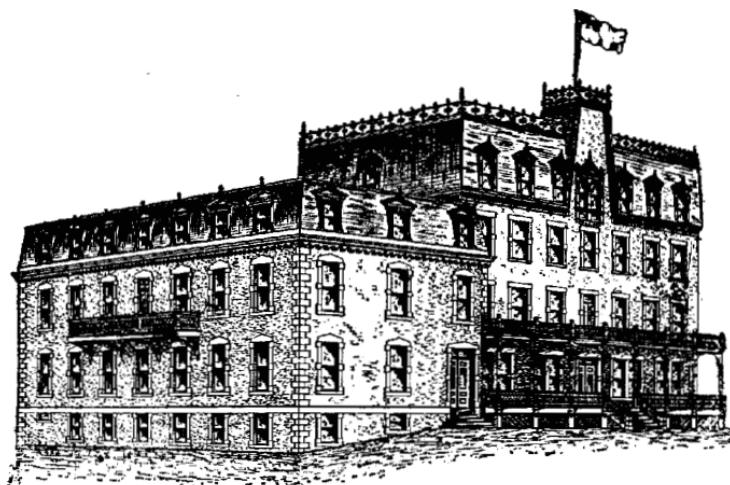
The sentiment of gratitude was awakened; the father of the family mentioned declaring that only after he began to see the light and serve the Lord had he begun to live.

A small school-house was built, the first structure to indicate progress; the friends at Montreal also showing a lively, practical interest in its erection. The Leveque family, which had kindly granted the garret of the cabin for Madame Feller's use, now yielded to her the entire dwelling, and temporarily domiciled in the new school-house. Accommodations thus were greatly enlarged. Besides the two upper rooms, each twelve feet square, she could command also the entire lower part, twelve by twenty-four, for school, meetings, and household purposes. Behold the mansion! Mr. Roussy, with a brother of his recently arrived from Switzerland and active in the mission, took possession of the garrets, and she the ground floor quarters; they to combine and share the palatial conveniences in some satisfactory way, and offer them for educational and religious uses to a deluded and gainsaying people. Behold the opportunity! Coming from picturesque Switzerland, from city life and the comforts of a sufficient income, Madame Feller now had occasion to prove the sincerity of her consecration. It was while thus situated that she wrote to her old home:

But could you see these children clustering around us, as chickens under their mother's wings; if you could hear those who have received Jesus in their hearts, praising Him for having sent me to teach them that they have souls, and that He is their Savior; if you could see their eagerness to

attend the school and their desire for instruction; if you could see these young minds, these young hearts, opening to receive the truth concerning the "one thing needful," I am sure you would bless our gracious God, who said to me, "Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee."

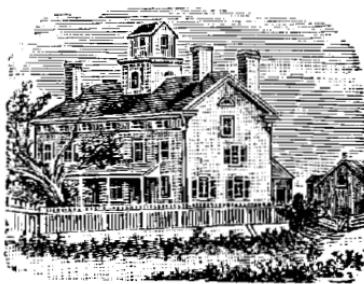
As with other missionaries, it required but slight improvement of circumstances to enable her to indulge an enlarged hope, and to encourage her friends to be reconciled to her self-sacrifice. But while the better condition gave the mission a better standing and increased the desire for instruction, it also attracted to it more attention among its enemies and aroused in them a storm of persecution. Not satisfied with rejecting the truth, they wished to drive its advocates from the land. They sought opportunity to inflict injury upon them. Says Dr. Cramp: "The discontent with British rule which had been cherished by many Canadians, and had been fostered for years by artful men, broke out into open insurrection, and the ungodly took advantage of it to wreak their vengeance on the servants of the Lord because they had disturbed them in their sins. Various acts of violence were committed at the beginning of the outbreak. On one occasion Mr. Roussy's life was in danger. At another time a log of wood was hurled through the window at Madame Feller, who narrowly escaped the intended blow. Rude mobs assembled and attacked the houses of the converts. The manes and tails of the horses were cut, their gardens destroyed, and all sorts of insults lavished on them. The purpose to



FELLER INSTITUTE, 1890.



1835.—STILL STANDING.



1840.—DESTROYED BY FIRE 1890.

drive them out of the country was openly avowed, and it was feared that it would be carried into effect by force.

"At length Madame Feller and her friends saw that the danger was too great to allow of their remaining, and they concluded to seek refuge for a time at Champlain, N.Y. They left the Grande Ligne on the first of November, 1837, in mournful procession, some walking, some riding, with very little provision for the journey, and already exhausted by the anxiety and fatigue which they had undergone. Their arrival at Champlain, their reception there, their proceedings while they remained in that place, and their return to their homes, are graphically described in Madame Feller's letters."

The movements of the rebels always took place in the night. They met in companies of one hundred, two hundred, and sometimes more. They were all masked and furnished with instruments of every kind imaginable to get up a *charivari*. They went from house to house, mingling with their infernal music shouts and imprecations still more infernal. Those who did not come out immediately and join them were pelted with stones and threatened with fire. Some houses were entirely destroyed with their contents. . . . Almost all of the inhabitants of Grande Ligne being *patriots* (as the rebels called themselves), they became so violent that there were no bounds to their disorderliness. Some friends came to warn us that we were in danger, and that we ought to remove as quickly as possible, and absent ourselves for some time. But we could not think of seeking our own safety and leaving our Canadians in peril. We asked the Lord to show us our path. I was so sure that He had placed me here that I would not

stir a step without His command or His permission; and He did not leave me long in uncertainty. On Saturday, October 28, a kind English friend, Mr. Richard McGinnis, came on horseback to warn us of the danger in which we were placed. Next day, Sunday, we held three meetings as usual. Our Canadians were in great distress. They saw clearly that it was our duty to leave, but they trembled at the thought of being left at such a time. That night was terrible. The rebels were increasing in number, became more violent, and gave themselves up to every kind of outrage. The days were bearable, but every night brought fresh horror.

On Monday morning brother Roussy set off for Champlain, to ascertain whether accommodations could be obtained there, should God show us that it was our duty to leave. He had not been gone an hour when I learned that the patriots were determined to kill him; they spoke of it quite openly and expressed themselves in the most violent manner. I passed a sad day. It appeared very evident that it was our duty to go away; but to give up my Canadians was to give up my life. I was warned that the patriots were preparing to come to my house that night, and that their intentions were of the worst kind. How I blessed God that brother Roussy was absent! I spent the evening in reading and prayer, with some of my dear Canadians, encouraging myself in God and expecting that He would guide me, for I knew not what I ought to do. Oh, how true it is that we must look to Jesus if we would not lose courage! I had full experience of it that night, for when the mob came to the house I felt no fear. Brave brother Leveque went out of his house to ask them what they wanted. They told him, and in an imperious manner, that he must immediately discontinue the scandal of the new religion which he had permitted in his house, adding that they would compel us to quit the country.

Mr. Leveque asked them who gave them the power to act in that way. They replied that they assumed the power, and that they would show us that they were masters. I was obliged to go and speak to them at the door, and was able to do it calmly. They commanded brother Roussy and me to go away, and said that if we did not go quickly, they would return and force us; that we had come to trouble the country with a new religion, and that they would not suffer any persons to live in that place who did not profess their own excellent religion, and were not good patriots like themselves. They uttered many blasphemies and threats and left me, to carry on their outrages at the houses of the members of our little church. They introduced themselves by the *charivari* and throwing stones at the windows. They ordered all who had renounced popery to abandon their new religion, and return to the mass, and told them that if they would not do it they must quit the country, or expect to be burned out. See how clearly the path was marked for us; for all determined rather to give up everything than to go back. Then we prepared for our departure, trusting that the merciful God would find a refuge for His poor, persecuted church.

Brother Roussy returned on Tuesday afternoon. He was fired at from a house on the road, but the Lord preserved him from injury. He told us that there was hope of obtaining shelter for us all at Champlain. On Wednesday, November 1, we quitted Canada. Our company consisted of upwards of fifty persons, and we left behind thirteen who had not been able to complete their arrangements, but would follow us soon. You would have been greatly distressed if you had seen the tokens of their poverty. There were ten children and two mothers in one wagon. The poor children were insufficiently clothed and suffered from cold. I could scarcely refrain from weeping when I

saw them, and yet I rejoiced for them, because, young as they were, they were suffering for the name of Jesus.

When we arrived at Champlain, brother Roussy and I were received into a Christian family, whose cordial hospitality we enjoyed for eight days. We had much difficulty in obtaining lodgings, but at length succeeded. We were accommodated in the village, and the Canadians in the neighborhood. In the midst of our affliction we blessed God that He had brought us hither and placed us out of reach of the war. We could not fail to discern His hand in the whole affair. . . . As we had reason to believe that whatever we might have at the Grande Ligne would be plundered or burned, we took away with us all our effects, and employed carters for that purpose, who took advantage of our circumstances and were very extortionate in their charge. But our Canadians could only bring away their scanty furniture, being obliged to leave all their crops. They had never been so well off. We had helped them as much as we could. An English brother had advanced money to enable them to buy good seed ; God had blessed them with an abundant harvest, and the proceeds of the sale of their produce would suffice to pay the loans and supply the means of subsistence. Now they were under the necessity of leaving all, with little hope of recovery.

This experience, so graphically told, carries with it such evidence against Romanism as usually appears when it comes into conflict with Protestantism. Its tyranny, self-assertion, and cruelty are its prominent characteristics. Romanists are "masters," rising at their own call, when they consider themselves able to be. Their own "excellent religion" is displayed in their "blasphemies and threats." The private right to know the word and will of God, with freedom to

worship Him, is a thing they do not recognize. But the right to persecute, even unto death, any who are not of their way, is one of their cherished prerogatives. They would have kept the Canadas in the night of the dark ages had not some godly souls, having more real courage than they possessed, successfully contended for the freedom wherewith Christ makes free.

This rough experience also proves the calling of the missionaries, who came into line with those who through faith and patience have endured a great fight of afflictions. God was with them, saving them from martyrdom, after they had proved faithful up to "the death." And their faithful watching for souls, even while in exile, was rewarded with stars for their crowns. Such an episode as this would fitly adorn the mission annals of any land or period.

## VII.

**Advances, Accessions.—FIRST SUBSTANTIAL EDIFICE; “HIGH DAY” AT DEDICATION; NOTABLE CONVERSIONS; REV. LEON NORMANDEAU, DR. C. H. O. CÔTE; MADAME FELLER AS A FIELD WOMAN; TOURS IN THE UNITED STATES; SIGNAL ENCOURAGEMENTS.**

THUS the year 1838, the third in their Canadian experience, was an eventful one with the missionaries; creditable indeed to them, but highly disgraceful to those who caused their sufferings. Not only did they endure reproach and losses for the name of Christ, but meantime they urged forward their work, blessing those that persecuted and spitefully used them. Only two months passed ere the rage of the enemy had subsided sufficiently to admit of their return from New York; except M. Bobin, who for want of a shelter for his family, to which he might come, was compelled to pass the winter in Champlain, and work at his trade. Friends in Switzerland had sympathized with them in their distresses and contributed to their relief 4,000 francs — \$830.

The work went on encouragingly. Inquirers and openings for schools presented themselves. More missionary help was urgently required. Madame Feller thought that the way of Providence would be very dark if it were not furnished. "Here are children ready for school," said she, "and houses open for the word of God. My God! My God! Dost thou not see it?" Her labors and that of others were exhausting, and she suffered much from sickness. Visiting New York in the summer, in behalf of the Mission, she was confined to her room for several weeks by lameness in one of her feet, and had to undergo a slight surgical operation. Neuralgic pains afflicted her, while the anxieties and perplexing cares of her position were well-nigh overwhelming. Still she was reluctant to transfer the management to any society.

"In this year" (1838), says Rev. Theodore Lafleur, of Montreal, "several friends of the mission resolved to seek the necessary funds to build a permanent edifice, suitable to accommodate a good number of pupils, especially of those who wished to prepare themselves for missionary work, and also for a place of worship. The foundations were laid in the autumn, with more faith than money. M. Roussy, who understood house-building pretty well, superintended the work, and in the summer of 1840 the house was dedicated to the service of God, with tears of gratitude on the part of the missionaries at least. With the opening of this house a new era was also opened for this missionary enterprise. A great number of the friends of the Mission came to join the missionaries in their rejoicings—from St. Johns, Montreal, Albany,

Boston, New York and elsewhere. . . . The day of the opening has remained very vivid in the minds of several converts, then new, who are still living. On that occasion the hearts of Madame Feller and Mr. Roussy were drowned in joy and gratitude at the sight of the cheering results already attained, and which to their minds were a presage of greater ones in the future, now all glowing in their glorious hopes."

This "Mission House" was a plain but very substantial stone edifice, of two and a half stories and an attic. Its massive and durable appearance contrasted strongly with the low, whitewashed homesteads of the Canadians. The first story was divided; one half, a chapel and schoolroom, and the other a dining-room and its necessary appendages. The space above was occupied for general uses of family and pupils. Its cost, including the farm on which it stood, was over ten thousand dollars. Economy was used to the utmost. A large portion of the timber used in the construction was obtained on the place. And though not elegant in the highest degree, it so appeared to those who had prayed and labored for it, while the inhabitants at large, who had given them a short time to stay in the country or to adhere to their faith, now were dumb before this guarantee of their perseverance and permanence. By faith these descendants of Noah built this ark, and had the workmen known how slender were the resources of the Mission they might have doubted its ability to pay their weekly wages. The rule of faith, which would not guide a stone-mason, served the missionaries well.

The day of dedication, August 9, 1840, was a "high day" at Grande Ligne. Besides other eminent persons, a notable minister, then of Albany, Rev. Edward N. Kirk, D. D., was present and preached. This silver-tongued orator was able to speak in the French language, as he did on this occasion, both morning and afternoon; another, Rev. J. W. Chicker- ing, of Portland, preaching a sermon in English same day at one o'clock. Thus the day was filled with worship. To prevent dispersion, a cold repast was served to the body of the audience seated in the chapel. Neighboring families, deterred from participating by prejudice or fear of the priests, watched the novel proceedings. Knowledge of this good cause extended and its influence widened by means of this great occasion, while the edifice, a monument of charity before the eyes astounded the cringing, penance-doing devotees of Rome. Their hearts softened as they looked upon it, and while only about thirty had been enrolled as converts, three times that number listened to the distinguished visitors ere they returned. Many interested Canadians, abashed by contrast of themselves to the worshipers, did not attend the Sunday services, but on Monday evening "more than a hundred listened to Mr. Kirk's preaching with great attention and lively interest. Some of them remained after the service for conversation with the preacher." He had shown a deep interest in the Mission. "In order to find the necessary funds both to sustain the missionaries and to construct the building, he accompanied Madame Feller in several cities of the United States, pleading the cause of this Mission, and helping the missionary

to form associations of ladies that would continue to aid her in this work where she had put her whole soul."

Thus the Mission was set forward most auspiciously. Five years previously Madame Feller, when about to leave her country and kindred, prayed, "Wilt Thou grant me before I die that I may see an assembly of Canadians loving Thy word?" And now she could write of the overflowing joy of her heart, and wish that the friends in Switzerland could but see the fruit of their gifts and many prayers; for in her view much success had already been achieved. And it was not a small pleasure that she could speak of the way she managed to provide for so many people. "Our cow," she said, "had given us a calf, which was fattened for the occasion. It was 'tender and good,' like that which our father Abraham prepared for his heavenly guests."

The new building added greatly to the position and leverage of the Mission, and its influence was felt by prominent Romanists far and near. They could but observe the invasion of Protestantism upon their ancient domain and its disturbance of their hoary religion. The priests were compelled to think, if not to fear. Some, without observing this progress, were led to question the assumed rights of the priests, or were influenced immediately by the Holy Spirit. An interesting example was that of Rev. Leon Normandeau, a priest of the Roman Catholic church, who had served in the diocese of Quebec for about five years; adding to his priesthood a tutorship in the Seminary of the city of Quebec. Arbitrary exercise of author-

ity by the bishop created discontents, leading to estrangement of feeling, and finally to his separation from him with loss of position and support. He then spent some time in the United States studying Protestantism, and on his return to Canada was impressed by the manifest inferiority of his countrymen to the people he had visited. He resolved to give up the priesthood, and again went to the United States to get employment as tutor in Latin and French. Lonely and dejected he came back again to Canada; and at length taking up a copy of the New Testament his heart was touched, and for the first time in his life he sought God in prayer without a form. Seeing the difference between Romanism and the Bible he was on the point of going to the United States a third time to examine all the religious systems and choose that which seemed to be the best, when he heard of the Grande Ligne Mission.

Leaving L'Acadie, where he had temporarily resided, he set out for Grand Ligne, but retraced his steps through fear of the consequence of visiting a Protestant institution. His mental distress continued and increased, and a week later he ventured to the Mission House and introduced himself to Madame Feller. "Mr. Roussy, who was absent on mission work, was sent for immediately, and the week was spent in earnest inquiry and prayer. At first M. Normandieu was much distressed, as well by the oppressiveness of doubt as by the difficulties of his position, and the fear of the persecution which he would be likely to endure if he left the Romish church. But light gradually shone upon him, and on the Satur-

day of that week he was enabled to give himself to the Lord and to risk all danger. The next day—the Lord's day—he attended worship in the Mission House, and in the evening was introduced to the church as ‘a priest who had become a friend of the people and a disciple of the Lord Jesus.’ The joy and thanksgiving which this announcement occasioned may be imagined. The Canadian believers wondered, admired, and adored the grace of God.”

This new colleague grew in evangelical knowledge and grace, greatly rejoicing the missionaries, who recognized in him the qualifications needed for the work in which they were engaged. They had been looking to Switzerland for the help which they were asking the Lord to send, when, lo! it was at hand. “The Romish camp was in consternation—a priest had apostatized!” The curé of L’Acadie, with whom he had stayed recently, “entreated him not to expose himself to the anathemas which in former ages had been launched against Arius, Luther, Calvin, and other heretics, but to return to the church.” The reply expressed thankfulness for the enlightenment God had bestowed, and invited the curé to unite with him in the search for truth. Then came a storm of reviling, but neither admonition nor threats availed to turn him aside from the new and better way, and he soon became an active and efficient helper in the school and in the church. Madame Feller wrote to the *New York Observer* a full letter as to the circumstances of the case and the character of the man, giving emphasis to her statement of his qualifications as a teacher and guide of youth. He was able to in-

struct in advanced studies, for which work no provision had been made, thus setting forward the grade of the school. He also obtained some knowledge of the English language, united with Mr. Roussy in Biblical study, and soon became a preacher of much ability. Likewise, he was an able writer. He answered Bishop Laroque's violent attack on the French Protestants in a masterly way.

Another important acquisition to the Mission occurred not many months after the above—in 1841; a remarkable year in its history. As the Lord had given a teacher in M. Normandeau, he also would add a missionary; both from the ranks of the enemy. A man of note in political life was converted; it was C. H. O. Côte, who was born in Quebec, in 1809, educated as a physician, and became a distinguished member of the House of Assembly. He became also a leader among the "Patriots"—a name assumed by the opponents of the British Government, in the Rebellion of 1837-38. After the defeat of the Patriots at Odelltown and other more important places, in the autumn of 1838, a price was set on his head and he was obliged to flee into exile. Seeking a home in "the land of the free," he settled at Swanton, Vermont, and there entered upon the practice of medicine. It was there, too, that for the first time in his life he heard the Gospel from the lips of an evangelical preacher. He had been nominally a Roman Catholic, then, having revolted, was secretly an infidel. Doubts as to his condition began to distress him, but upon hearing a sermon on the words "Believe on the Lord Jesus Christ and thou shalt be saved," a glimpse of the real way of salvation

was obtained. Mr. Roussy, hearing of the case through a French Canadian convert, and being invited, visited him; and, after noting his exercises and struggles of mind, was enabled to minister to him in spiritual things and secure his saving trust in the Redeemer.

The missionaries rejoiced greatly over this trophy; "the political chief, the man skilled in parliamentary debates, accustomed to platform and stump speaking, ready to speak before noisy and tumultuous assemblies." As he was eager to preach the Gospel, the brethren entertained high hopes of the influence of his powerful personality in the Kingdom of our Lord. That their hopes were well founded, it was evident at once. For shortly after his conversion he collected in the church at Swanton his former companions in infidelity, and in their presence solemnly abjured deism, and freely rendered testimony to Christ and Him crucified as his Savior and his God, asking their forgiveness for his bad example." He brought to the faith he once destroyed, ardor, zeal, and incessant activity, interrupted at times by sickness. Long before he could return to Canada with safety he had established preaching at Chazy, New York, where he fixed his residence, and from which place he occasionally made perilous incursions to Canada, "for the word of God and the testimony of Jesus Christ." Tokens of divine favor cheered him, particularly the conversion of Madame Côte, who became a helper in the Gospel. In time an Act of Amnesty was proclaimed and he returned and became associated with the missionaries at Grande Ligne in general labors through the Province.



C. H. O. CÔTE.

The experiences of Madame Feller, in the close relation that she sustained to all the interests at Grande Ligne, were various, and they will not fail to interest the readers of this narrative. As founder and principal promoter of the Mission she felt it a duty and a privilege to watch over it and cultivate a sympathetic regard for its successes and difficulties. The development of her spiritual nature was promoted thereby; and, like many in other lines of consecrated effort, she was elevated through toil and suffering. It will be seen how she became a woman whom the Christian world love to remember.

Although her qualities were domestic, in the broadest and best sense of the word, yet she became a field woman and marshal. The exigencies of the Mission made her such. The trait of love for home and school and church was the one fitness for laboring that others might enjoy these blessings; and no sacrifice was too great, in her opinion, if needed, in order to bring others into possession of them. Therefore, while active in teaching and superintending at Grande Ligne, she felt that duty, likewise, led her abroad; in two lines of endeavor especially, viz., the procurement of means, and the extension of missionary work.

As to the first, both she and Mr. Roussy had so impressed their sincerity and their object upon some in New York, as they passed through it on their way to Canada, that substantial aid from that city followed them. Dr. Buck and family are mentioned as remembering the Mission with help from year to year. But Rev. Dr. Kirk, of Albany, seems to have been preeminent in cooperation from an early date. As secretary

of the Foreign Evangelical Society, the object appealed to his heart with peculiar force, and drew largely upon his time and strength. When it seemed necessary for Madame Feller to travel and solicit help in the United States, she had recourse to him for counsel and other assistance. "For several years he accompanied her from place to place, arranged the ladies' meetings, attended many of them, applied personally on behalf of the Mission to wealthy Christian friends and obtained a large portion of the funds which were contributed in the United States." His kindness, enthusiasm and eloquence inspired large numbers with interest in this cause. Yet Madame Feller was not lacking in the essentials of a good solicitor. "Her appeals for help were well-nigh irresistible. Her imperfect acquaintance with English made it necessary for her to speak through the medium of an interpreter, and this increased the difficulty which she felt at such times, although no one else perceived it, for she seemed to be the very embodiment of calmness, ease and self-possession." Ladies' Associations were formed at Boston, Providence, New York, Philadelphia, and many other places.

In the enlargement of missionary operations in Canada she had a personal part. The stakes had been strengthened, and it was duty to lengthen the cords. In six years the commodious stone Mission House had been erected. The place was garrisoned by the school, teachers and pupils (all of the latter preparing for some department of the Lord's service), and by Rev. Messrs. Normandeau, Wolff and Roussy. Was it not fit that field work be organized? Already, in fact, a number

of posts had been occupied. West, ten or fifteen miles, Napierville had received the Gospel through the missionaries and a number of converts gladdened their hearts. In Sherrington, near to the above, the truth had gained a foothold and a school been established. South, near to the State of New York, was a new station, called Henryville; while, as stated, the good seed had been planted at Chazy, on Lake Champlain, and was being watered by stated ministrations. East, forty-five miles, opposite the northern end of Vermont, was St. Pié, occupied by Dr. Côte, having a church of nearly sixty members, a large school and a congregation of more than one hundred. A New Testament, given by Mr. Roussy to a man from this parish, when on a visit in the neighborhood of Grande Ligne, was the means of enlightening him and opening that place to the preaching of the Gospel. Beset with doubts as to Romanism, after returning to his home and perusing the book, he resolved to seek light from the missionaries. Accordingly he went to Grand Ligne and spent three weeks there in diligent inquiry, and then gave himself to the Lord and His people. Fifteen miles further east was Berea; and seven still beyond, the new station of Corinth. Besides these seven places, where the Gospel was regularly preached, there were isolated families at various and widely separated points, who had received the truth by having visited the stations, or through the visits of colporters and missionaries; and thus was opened the way for further invasion of the enemy's territory.

Enterprise involves expense. Enlargement of the work calls for increase of means. And then follows a

question of "ways"—ways of procuring the means—and this dogs the steps of all benevolent organizations. Money can not be had by assessment, but only by voluntary contributions; and to enlist the will of people in behalf of a cause is the severest tax its friends experience in its promotion. Such a tax came upon Grande Ligne Mission, and it increased year by year, with the widening of the work.

Friends advised that the Mission be placed under care of one of the religious societies; advice that would be good under almost any circumstances. But its founder and associates stood for independent management, so long as this seemed at all practicable; then, in the tenth year of its existence, they yielded to circumstances and committed it to the Canada Baptist Missionary Society. Madame Feller and Mr. Roussy had not yet identified themselves with the Baptist denomination, yet all the converts had been immersed and in other particulars they were conforming to the principles and practices that distinguish it from other religious bodies. In their own baptism (aspersion), in Switzerland, they made a strong protest against any other than believers' baptism, and suffered for so doing. And in thus taking a bold, advanced step, they seemed to themselves to have "fulfilled all righteousness" in respect to this ordinance; and being without human counsel, years passed ere there minds were disturbed again on the subject. They were immersed by Dr. Côte, in 1847, in the baptistery of the old building at Grande Ligne, erected in 1840. There are persons still living who witnessed the ceremony, one of whom aided at the baptistery.

The Foreign Evangelical Society, with which were officially connected two of the stanchest supporters of the mission, Drs. Baird and Kirk, naturally felt that a most interesting beneficiary had slipped away, and its interest in it accordingly declined. The change seemed to be rather serious in its consequences at the first; much more so than Madame Feller and her associates anticipated. They had not yet received the full or proper idea of denominationalism. In the opinion of such charitable souls it was good to do good under all conditions, and the thought of withdrawal from any benevolent enterprise, honestly conducted, was not likely to occur to them. But such a course was taken; it being conceded that the denomination which adopted should likewise cherish. Accordingly, when the Madame again visited the United States (in 1845) she found many of her former friends standing aloof. This was a source of much pain and great solicitude as to the future. The excellent Dr. Côte was with her—two powerful champions of any cause upon which they might fix their minds. They were disappointed in their friends. Many members of the Ladies' Associations withdrew; ties that were supposed to be strong were broken. How deeply this circumstance pained the tender, loyal heart of our heroine her own correspondence reveals. She was delighted with much that she saw; had feasted her "Swiss eyes" on the mountainous regions of Vermont, yet there was a cause of heaviness in her heart. Writing to the Mission from Boston, she said:

I need not tell you that I have suffered, greatly suffered; you know the cause. For two days I was unable to write to you, nor could I have wished to do so; and even if I had had time, my heart was so sick that I should have written in the darkest style. By the grace of God my faith has not been weakened in our gloomiest days, but on the contrary has become brighter and stronger. Separated as we are from our former surroundings and connexions, it has experienced a firmer hold on the promises of Him in whom we find no variableness, neither shadow of turning. I may say that in the midst of all our jarrings here I am more and more confirmed in the conviction we have entered on the right path.

Writing from Philadelphia, she speaks more hopefully: "We returned from Philadelphia yesterday loaded with benefits. Last Tuesday evening we had a good meeting—an extremely good meeting. The Mission was never in such good repute in this dear city as it is now. The Ladies' Association is stronger than ever, because the love and energies of the Baptists are united to the love and energies of our old friends."

The flurry caused by the change of patronage from the several denominations to the Baptist in particular (but not exclusively) soon subsided in a great degree. Madame Feller's sensitive soul cast upon the Lord the burden of anxiety it caused her and was blessed. She obtained new understanding and experience of unity among Christians, especially in charitable endeavors. The collections during the recent tour, from ladies' societies and private friends, amounted to \$1305. And this visitation to the United States was followed by another the next year (1846), in which she was accom-

panied by Rev. Dr. R. A. Fyse, president of the Canadian Literary Institute, Woodstock, who occupied pulpits and pleaded the cause of the Mission. Her heart was much strengthened for the duty of soliciting by being able to tell of the tokens of blessing that appeared throughout the missionary field, in the conversion of the Romanists.

In 1847 another journey was made to the States; Dr. Côte being again her companion and helper. The tour was more protracted than previous ones, extending through the larger part of New England, and southward as far as Wilmington, Delaware. In the next year, 1848, funds being low, Dr. Côte went to Philadelphia, and, after collecting there, was joined by her in New York; and they proceeded to Utica, Buffalo, and Niagara, returning by way of Boston, and being absent two months. The collections of this year covered all the demands of the Mission. "Can you realize," she writes, "the blessing of being out of debt? What a favor! What a deliverance!"

The year 1849 was occupied with home work, and success crowned the efforts, notwithstanding the opposition continually experienced. In the autumn of 1850 she spent nearly three months in the United States, accompanied by Mr. Theo. Lafleur, a recent convert, and was received more cordially than ever, especially at Philadelphia, where \$1,000 was contributed during and just after the visit. As an evidence of her standing and influence it was stated that more than one half of the above sum was given by Pedobaptist ladies, through regard for her. Christian women are not deterred by denominational considera-

tion from doing charitable deeds. And such a sunburst of joy and hope upon a community as was Madame Feller's appearance imparts light and love, and opens sources of benefit before unknown. "Our journey," she writes, "was a happy one and richly blessed. Everywhere we found the interest of the friends of the Mission sustained, and God in His goodness raised up new ones who filled us with joy by their noble and generous eagerness to aid us."

The return from the United States was signalized by a restoration of Madame Feller's health, by Mr. Lafleur's acceptance of the charge at St. Pié, and by general encouragement along all missionary lines. Mr. Lafleur says (*Hist. Sketch*): "The work has sufficiently progressed at St. Marie to justify the Mission in building a chapel there, which was dedicated in 1852. On the day of dedication the new place of worship was entirely filled by French Canadian converts, addressed by French Canadian pastors. What a difference and what progress since the dedication of this house at Grande Ligne, twelve years before. In the meantime two other missionary houses, with chapels attached, wooden buildings, had been dedicated to the service of this work at St. Pié and Berea, in the township of Milton."

## VIII.

**Chief and Associates.**—*BINARY ORBS; GIRLS' SCHOOL; LOUIS ROUSSY; FIRST CHURCH; PERILS OFT; GRACE AT ST. MARIE; ROUSSY VS. CHINIQUY; CHAPELS BUILT; MR. CYR; MR. LAFLEUR; MR. L. CHAS. ROUX; MR. TOUSSANT RIENDEAU.*

A NEW orb had appeared on the horizon of Protestantism—a young man who evinced talents for signal usefulness. It was Narcisse Cyr. His conversion occurred simultaneously with that of Mr. Lafleur. They left the Romish church together; offered to God their first prayer and commenced the study of the Bible together. And when Mr. Lafleur was ordained at St. Pié, Mr. Cyr preached the sermon, in which he made touching references to the circumstances of their rescue from the thralldom of Rome and their consecration, unitedly, to the cause of evangelical religion. Madame Feller was overcome with joy, as she said, in seeing one whom she had watched over as a pupil and loved as a son, enter the holy career of a minister of Christ. Her sympathies led her to make everyone's case her own, and a part of each she was.

Another element of progress at St. Pié, at this

time, was a girls' school, organized under the superintendence of Mlle. Sophie Jonte, who had proven her efficiency as teacher in a term of about ten years at Grande Ligne. Reenforced by Madame Lafleur, " bringing to this incipient school of twenty girls all the distinction of her nature and superior education," much good was done. "The good effects were soon witnessed in the reformed habits of the pupils, as well as in their progress in useful knowledge. Nor were there wanting evidences of spiritual benediction. In fact, the blessing of the Lord accompanied all the endeavors of the missionaries." Mlle. Jonte continued a prominent character in the Mission, well remembered and greatly esteemed for her good work. She was wholly consecrated, as seen in the fact that she never received a salary and continued in the work for more than thirty years. During her early teaching she did a great deal of household work and paid particular attention to the gardening, while giving much of her time to visiting the sick and ministering to them, having some knowledge of medical treatment. Her last years were devoted to caring for homeless old people, in a modest refuge at Grande Ligne. This that she did will be spoken of for a memorial of her, in time to come and throughout the Dominion.

The enterprising spirit of evangelism manifested itself in a new interest, formed from St. Pié and composed of persons who had been members of it. It was at Salem, ten or twelve miles distant, and Mr. Hubert Tetreau, formerly a Roman Catholic priest, assisted Mr. Lafleur at both of these points.

The romance and reality of the great life that

forms the basis of this story are made more striking by introducing the persons who were closely associated with her. The picture is not a single portrait, but a group and scene, with Madame Feller in the foreground. She was not called being alone. It scarcely would have conformed to the Gospel plan and precedent had she not been favored with a companion. The "two and two" method of sending, adopted by our Savior, had been realized in the case of M. Olivier and Madame Olivier; and the Holy Spirit who administers in missionary affairs, observing the same plan, made suitable provision for her. The first two were to be but forerunners, and she was not to reinforce them but to enter into the labors that they were about to close, however different the expectation of each. To go out singly, under the circumstances, would not have been the mind of the Spirit or sound missionary policy, howsoever strong and brave she may have been. There was scarcely a Protestant in the Province, and there were many adversaries.

The merit of going forth alone, therefore, was not exactly what her enthusiastic admirers may have supposed it to have been. While none of her sex was with her, and she without a husband, a gracious provision was made in the companionship of one of the gentlest, purest and noblest of men, Rev. Louis Roussy. His calling was like her own. His nativity, temperament, talent, perseverance and zeal—all corresponded to hers. Though twelve years her junior, he lived an equal length of time, or twelve years after her death; and this excess of time was occupied

in unabated devotion to the same service upon which they entered at the first.

Louis Roussy was born at Vevey, Switzerland, in 1812. His parents were Protestants of the Canton de Vaud, members of the national church; and of his mother he spoke with tender affection as a sincerely pious woman who was the means of imparting to him his first deep religious impressions. He was educated, primarily, in the excellent public schools of his town, and then engaged to serve an apprenticeship as a mason. "He was well and strongly built, and would have honored the trowel and the hammer had he been called to work with them all his lifetime. But the Lord had something else for him to do. . . . He very often said that early in life he read the Bible with his mother, that she read to him missionary reports of labors among pagan nations, and that it was a wonder to him that Christian people did not do more to rescue them from their terrible state, promising himself that so soon as he was old enough he would go forth armed with the promises of God. 'Yes,' said he, 'my soul was ablaze about it, and if later on I did not go to the foreign missionary field, it was because I felt less qualified for it than for mission work among ignorant French Roman Catholics.' . . . . After his conversion, his burning zeal led him to undertake a work of colportage in France. While he was thus engaged, a school for the preparation of evangelists and missionaries was formed in Lausanne. Our friend made up his mind to go there and prepare himself for missionary work. It was while pursuing those studies at Lausanne that he

became acquainted with Madame Feller. As she had already decided to go and join her friends, M. and Madame Olivier, in their missionary attempt in Canada, he also felt called to accompany her to that missionary field."—(*Theodore Lafleur.*)

Having reached the field and tested the accessibility of its inhabitants, Mr. Roussy, as heretofore stated, accepted the only shelter offered to him, and began to hold service in a log house at Grande Ligne. In this he continued to preach for some time, when Madame Feller, after an unsuccessful attempt to introduce the Gospel at St. Johns, came and occupied the garret of it as a home for herself and a school-room for the children of converts and a few others. This cabin became and still is one of the most noted and interesting objects in the history of Grande Ligne. Such is the regard in which it is held that, after having been occupied by one of the converts, it has been bought by the Mission Board and removed to the Mission premises, and is used as a hospital for the school.

Mr. Roussy, after working a year or more, had the joy of baptizing four converts (June 30, 1837); in three weeks, three others, and soon afterward, seven; and then was formed the first French Protestant and Baptist Church in Canada, numbering, inclusive of the missionaries, sixteen souls. How "blest the tie" that bound them together! Each to each how dear!—penned in a hut, yet in Christ "free indeed"; living in apprehension of a rout by the foe, yet rejoicing in Him who is the refuge of His saints; loving their enemies, though constrained to say at times, in the

words of Paul, "The more I love the less I am loved." The third baptismal occasion drew spectators from Montreal, thirty-four miles, and these, being friends, manifested deep interest and sympathy for the little flock, and rendered substantial aid by collecting a sufficient amount to build the temporary school-house, and securing funds from the Canada Baptist Missionary Society for general expenses. The members rallied to the call of their valiant pastor under all circumstances—in the cabin, the barn, the flight to the United States, the return, and on amidst the "spoiling of their goods" and all their tribulations.

Mr. Roussy's faithfulness to the cause he had espoused, from his twenty-third year to his sixtieth— from young manhood to age and death, a period of forty-five years—is one of the many very creditable facts in modern missionary history. As the only man in the Mission's service during its early trials, he had the loads to carry that belong to men, and a sympathetic relation to Madame Feller to sustain. She made an entrance of Gospel light possible in many homes in which the giving of the light by public discourse depended upon him. Operating together, to conciliate and to convert, they exemplified the "two and two" plan of evangelizing in a somewhat unusual way. The preaching, as always, being the supreme idea of Christ, was for him to do; and right royally did he perform the duty. No difficulties at all surmountable were permitted to obstruct his course. His message was, in some instances, rejected and his person exposed to violence. An attempt was made on one occasion to burn the house in which he

was preaching. He succeeded in distributing a large number of copies of the New Testament, some of which were destroyed, in obedience to the instructions of the priests, while many others were saved, read diligently and awakened a spirit of serious inquiry.

While in exile at Champlain, N. Y., he labored zealously in word and doctrine. After returning to his proper field he was as diligent and unsparing of himself as he could have been had no adverse experiences occurred, calculated to alienate his mind from the people. He had numerous preaching places, and the distances were so great that he spent most of his time in the saddle, exposed to be shot by lurking assassins. Once a marksman tried his skill on him and failed. During the Rebellion of 1838 the insurgents went through the neighborhoods, searching for and pressing into the war the men who were obtainable, not omitting the Mission-house in their calls. A Mr. Relling, German from Switzerland, having been exempted through the pleading of a Swiss servant, inquiry was made for Mr. Roussy, who was up-stairs. He was told that they had orders to take him as a prisoner, and in their eagerness to execute the orders proceeded to saddle his horse. But the pleadings of Madame Feller, seconded by the servant, secured his exemption also. Some said to others, "Let Mr. Roussy alone; do no harm to these good people." So both escaped, on condition that they should consider themselves prisoners in their own house. These patriot recruiters likewise assured protection to the house, guaranteeing safety from all outrage and plun-

der; and they kept their word. They seized horses everywhere, but they did not touch Bro. Roussy's; such was the respect he inspired in them. They were temporary masters of the country, politically in the right, and their grievances were removed by the rebellion.

In the first years of the Mission Mr. Roussy's duties were multiform and exacting. When Madame Feller went to the United States with Dr. Kirk, on a collecting tour, the entire work at home fell to him. In 1839, when materials were gathered for the new building, since burned, he brought architectural skill and economy to bear upon its erection. With his knowledge of the mason's craft he superintended the work, saving the expense of architect and contractor; and the day of its dedication, August 9, 1840, was thought to be the happiest with him in all his missionary career. With what satisfaction he taught and preached within its walls in the years following! Perhaps a greater day for him and the cause at large was that in which he led Leon Normandeau to the feet of Jesus, a happy convert from the Romish priesthood, taken with the day on which it appeared that he would be a valuable teacher in the school. He wrote at the time: "We have been long asking the Lord to send laborers into His harvest. Our eyes were fixed on our own Switzerland, whence we looked for help; and lo! the Lord has answered us in a manner we had not thought of or asked. He has given us one of the leaders of this people, young, intelligent, full of energy." Mr. Lafleur calls him "a born teacher," and adds concerning the joy and relief that

his conversion brought: "Mr. Roussy was left more liberty to follow his more congenial work, viz., evangelization. For this he was ready, at all times, to start on long journeys and to spend early and late hours talking with the people in dingy homes, sleeping anywhere where he could, and accommodating himself to all kinds of fare. His evangelistic work gave him many occasions of great rejoicing." Some of these may here be noted.

The conversion of Dr. Côte, physician and political refugee, in which Mr. Roussy was the direct means, following up the influences that had come more directly from the Holy Spirit, has been mentioned in preceding pages. "After many struggles of mind and heart Mr. Roussy saw his new friend yield to the power of the truth as it is in Jesus. They knelt and prayed and wept together; Dr. Côte was converted and became a mighty laborer in the work of French evangelization." The conversion of Mrs. Côte, which followed, was equally strange, and with that important event, also, Mr. Roussy was prominently connected. His modest account of it is the best source of information.

At St. Marie (Marieville) an extraordinary display of grace made a new call upon the Mission. Through Dr. Côte the Gospel had penetrated the place. Commencing by preaching in a farmhouse, an entire family was converted to evangelical views. "The prominent convert in that household was a school-mistress, who herself became a faithful witness. So much encouraged was the Doctor that he determined to take up his abode in the village. "As soon as this was suspected

measures were taken to prevent him from obtaining a house, but an English gentleman, who befriended the cause, purchased a house that was offered for sale, and allowed Dr. Côte to occupy it. Great was the wrath of the priest of the parish and his adherents. A mob was collected who avowed their determination to expel the Doctor from the house and village; but their courage oozed out when they reached the spot, and after some noisy demonstrations they quietly dispersed, leaving the missionary master of the situation. He continued to preach to the people, and gained their confidence by the kindness with which he dispensed medical advice and aid while rendering instruction to their souls."

The work at St. Marie originated in efforts to be credited to the Grande Ligne band, and more particularly to Mr. Roussy and Rev. Louis Auger, now of Detroit, Michigan. At this period it would have been a strange movement in which Mr. Roussy had not participated, if not foremost to suggest and inspire. Dr. Côte entered into his labors there, and in turn he entered into Dr. Côte's. Mr. Roussy and others labored many years in this place with remarkable success, bringing several other families to the knowledge of the Gospel, forming a church, and building a good chapel, which is still the center of an increasing Protestant community. It was here that one of the greatest feats of his life was performed in behalf of evangelical religion. Though naturally amiable and tender toward others, shrinking from polemics for any other reason than defense of the truth, he nevertheless rose to lofty heights when he had a cause to maintain against its

adversaries. "He was endowed," says Mr. Lafleur, "with health, great physical strength, a warm heart, a vivid and large imagination, and great natural eloquence." His abilities were proven in the feat referred to and here related:

The Romanists deemed it wise to check the progress of the work at St. Marie in some demonstrative way. They had a very popular priest, widely known as a zealous and eloquent champion of the cause of temperance—Rev. C. Chiniquy. Taking advantage of his preaching gift and his acceptance with the more influential classes as a temperance advocate, they led him out on the field of controversy for the abolition of the rising cause. Though he did not deign to invite Mr. Roussy to discuss with him, yet his procedure was so objectionable as to provoke him to a defense. "He harangued the people with great violence, anathematizing all who forsook his church, and circulating wherever he went the grossest misrepresentations and slanders of the opinions and characters of those who differed from him. Mr. Roussy found it necessary to take up the weapons of controversy. A public discussion was arranged. It took place at St. Marie in the presence of a large assembly. A Roman Catholic gentleman presided, and very suitable regulations were made for the preservation of order, by which, however, it was difficult to restrain Mr. Chiniquy. The discussion was continued for a considerable time, and Mr. Roussy adduced powerful arguments in support of the authority of the Scriptures and in opposition to the novelties of Romanism; so powerful that the Roman Catholics present were astonished, and confessed the failure of

their champion. The successful issue of this affair was justly reckoned among the 'blessings' of the year, and the friends of the Mission were encouraged and thankful."

After the modest master in Israel had gained this victory a change was manifest in two particulars. The failure of Mr. Chiniquy, though it did not break the back of Romanism, proved that only a very skillful debater could give it so much as an appearance of truthfulness; while it weakened the props of some and created an uproar in the parish. The other effect was the conversion, a few years later, of the Goliath of the field. He was slain, doctrinally, and could not rise except through newness of life in Christ Jesus. He embraced Protestantism, entered the Presbyterian ministry, and became "distinguished by unflagging zeal in behalf of the cause to which he was so furiously opposed in previous years." Thus it was Mr. Roussy's exalted privilege to be the means of subduing to Christ some of the Anakim of the land, who then became princes in Israel.

Mr. Roussy abounded in self-denial and exhausting labors at St. Marie, and the cause advanced sufficiently to require the erection of a chapel, which was dedicated in 1852. "On the day of dedication the new place of worship was entirely filled by French Canadian converts, addressed by French Canadian pastors. What a difference, and what progress since the dedication of the house at Grande Ligne, twelve years before! In the meantime, two other missionary houses, with chapels attached, wooden buildings, had been dedicated to the service of this work, at St. Pié and

Berea."—(*Lafleur.*) The chapel at St. Marie was an object of great interest to the Christians, and amazement to others. It was constructed of brick, neat in design, and pleasantly situated on a fine piece of meadow given for the purpose by a French Canadian convert for church and graveyard. The whole was surrounded by beautiful elm trees, with a small brook in the rear, bordered by bushes. The church as a body was rewarded for its earnestness in the conversion of souls. Its numbers were increased, and its fellowship was sweet. "Even the priests confessed that great changes had been effected, and wondered how they had been accomplished." Madame Feller found opportunity to attend its meetings, though it was twenty-five miles from Grande Ligne; at one time, for ten days, when nightly services were held and souls blessed.

The name of Mr. Roussy has been introduced with considerable particularity, as being associated with that of Madame Feller in the origin and all the operations of the Mission. Others, not husband and wife, could scarcely be more closely and honorably related in Christian work than were they for one third of a century. And there were others, associated with them and even indebted to them for their hopes of Heaven, who attained very high credit as means to the opening of the Canadas to the Gospel. Narcisse Cyr, one of these, was young and talented and gave promise of great usefulness. He was sent to Geneva, Switzerland, partly at the expense of the Mission, that he might study under Dr. Merle d'Aubigné. Having returned, he commenced preaching with zeal and power,

as opportunity favored. He labored with Grande Ligne, at Napierville, Montreal, and perhaps elsewhere. Having a diversity of gifts he established a religious periodical, *Le Semeur Canadien*, "which proved eminently conducive, for thirteen years, to the spread of knowledge and truth." It was the first French Protestant paper ever published in Canada; probably the first on the continent. It was printed at Napierville on a hand press, and afterward in Montreal on a larger scale. After twenty years with Grande Ligne he became superintendent of French Missions in New England, under the American Baptist Home Mission Society, residing then at Rutland, Vt. Later he settled in Boston, then in Springfield, Mass., where he died. He was buried at Grande Ligne. He was specially useful as writer and journalist.

Rev. Theodore Lafleur, who had left the Romish Church with Mr. Cyr, likewise followed him to Geneva as a student, spent four years there and returned to engage in the same work. His connection with the Mission has been useful and protracted, as principal of Feller Institute at Longueuil several years; as companion to Madame Feller in a long collecting tour in the United States, as pastor at St. Pié, Salem and Montreal, and as secretary, historian and special advocate of the Grande Ligne cause. At this writing he is general missionary, and also editor of *L'Aurore*, in Montreal, and enjoys the unequalled esteem of the denomination on account of his eminence in literature and theology.

Another fellow student at Geneva was Mr. L.

Charles Roux, who joined the missionary band the same year, and, after rendering efficient service to it and serving as principal of the school, became Professor of French in Vermont Academy.

Mr. Toussant Riendeau, still another convert of this period, entered upon the work of evangelization, making four cotemporaries, some of them early allied to the American Baptist Home Mission Society, which aided in their support as missionaries among the French in the Province of Quebec. They had been related to the Mission, were still in its vicinity, and were stars to its honor. Mr. Riendeau, more than any other missionary of Grande Ligne, labored to secure funds, traveling extensively in Canada, United States and Great Britain. He took a course at Rochester University; was pastor at St. Pié, twenty-three years at Marieville, and several years at St. Johns, where he died.

## IX.

**Trials and Triumphs—DUAL HYMNS;**  
*ST. PIE AND LONGUEUIL; COLPORTERS ELOI ROY, Z. PATENAUME, JOSEPH GENDREAU; "SOREL AND ITS SHAME"; COLPORTAGE A FORCE; ONE SCORE YEARS.*

A SINGULAR provision for public and private singing was made (in 1852) to meet an urgent want of the congregation. There was no hymn-book within reach that could be used by French Christians, because there was none in their own tongue. At length one of the missionaries prepared a collection of hymns, about four hundred in number, which added greatly to their enjoyment. When the congregation was mixed, hymns on the same subject and in the same metre would be chosen from both the English and French collections. The words might correspond in sentiment without being the same. Thus neither would understand the other, yet there would be a sacred and delightful oneness of thought and union of hearts. During the revival at St. Marie, a Christian, eighty-three years of age, wrote Madame Feller, "was so happy in singing the praises of God in the new house of worship that his tremulous voice was heard above all the others. His dimmed eyes filled with tears of gratitude when-

ever he spoke of the boundless love of Jesus in saving him at the eleventh hour."

A circumstance occurred at the close of the year 1854 which would generally be classed among calamities, but which was so ordered by the Divine Mind as to prove a blessing. The mission premises at St. Pié were destroyed by fire, and the school scattered, after ten years or more of consecrated labor in the place. But the congregation became strong and built a chapel in the factory village. The removal of the school to a better locality had been desired for some time, and the occasion was now forced upon the Mission and its friends. The religious feature of the work after some interruption was sustained and ultimately became one of the most cherished interests in the province. Eligible premises, with a partially constructed building, at Longueuil, near to Montreal, on the opposite bank of the St. Lawrence, were offered for sale and purchased. The school was removed to that place, its attendance limited to girls and the course of instruction enlarged. It became known as "Feller Institute," and many youths there received a useful education and the fundamental principles of the Christian religion. The building was so far completed the first year as to accommodate fifty pupils; the small expense incurred requiring great sacrifices.

In her annual letter to the Ladies' Associations, Madame Feller thus speaks of the school:

We consider this institution for the education of our females as a gift of God to our country, and one of the best means of scattering the inestimable blessings of the Gospel around its firesides. We have opened with but twenty-six

pupils, although we had applications and room for a larger number. The prices of all articles of food are kept so high that we thought it prudent not to fill the house this winter.

. . . The plan adopted at St. Pié is to be carried out at Longueuil; the pupils are to do all the work of the establishment. Mlle. Jonte, who is well experienced in household matters, directs them in this department. Madame Lafleur has charge of the studies, and will be assisted by Mlle. Brocher, a young person whose heart and tastes are missionary, and who has left a school in Switzerland to come and settle herself in that of Longueuil, for which she seems to us perfectly adapted.

Twenty years had passed since this missionary enterprise began, and time had been given, therefore, to test its acceptance to God and usefulness to men. In these particulars the most signal manifestations in its favor were observable, the principal evidence having been its experience of suffering and the blessing that followed. Missions usually are fertilized with blood, especially in their first years, and the Grande Ligne is not an exception. It required the most implicit and unwavering faith by the missionaries, who also were movers of the enterprise. They separated from country and kindred, with an ocean between; they had no foundation or nucleus of believers. They did have an origin and a language in common with those whose evangelization they sought, but these Canadian French had no sympathy with evangelism. Like the Master, the missionaries came unto their own and their own received them not. Unlike the unconverted generally, they had a religion to fight for, and were deceived in respect to it by a deceptive priest-



LONGUEUIL SCHOOL.

hood. They had been kept in ignorance and superstition. They clung to priestly robes for safety, and were difficult subjects of saving effort—essentially heathen, bowing to images.

In reviewing the successes of Christian work, as it widened out from Grande Ligne, much credit must be given to colportage; the hand-to-hand service which few will undertake, but which when well performed is one of the most efficient forms of usefulness. A person of good spirit and endurance will till the ground and plant seed wherever he goes, while growth is assured by unfailing promises and laws. And if to those qualities are added a talent for convincing the gainsaying at once, making them thoughtful and penitent, the service becomes conspicuous among the ways of saving the lost.

In no field, perhaps, has the colporter exhibited more force and brought forth more immediate fruit than among the French in Canada. And in no field has talent been more necessary to the end sought. It is highly interesting to note some cases; and this is in keeping with the object of this narrative. Going to first sources, some accounts will be drawn from Mr. Lafleur's "Historical Sketch":

In the year 1854 four new parishes were opened to the Gospel, mainly by the labors of two colporters, whose names and work deserve a mention in this historical sketch, because they have been among the great laborers in this Mission. One bore the name of Eloi Roy, and the other Zéphirin Patenaude. Both were stalwart and strong, but they resembled each other neither physically nor mentally; and still there was one thing in

which they were alike, namely, in fitness for their calling. Those to whom they presented the Gospel were struck with the power of their argumentation, and seldom if ever became irritated toward them. They had so much tact, they understood so well the religious ideas and even the superstitions of their own people; they so well knew how to present to them evangelical truth and to disarm them of their prejudices and hatred against Protestants that they often left friends where they had at first met adversaries or enemies. One of them with his fine open face, with easy and flowing language, pleased from the first. The other, with an air of modesty that seemed ready to accept any kind of reasoning, even insults, harbored under an awkward appearance a very acute mind, which knew how to find the weak point, to dislocate a lame, popular argument, to show the falsity of the specious reasoning of Roman Catholic controversy, and in such a pleasant and alert way that oftentimes the adversary would end by smiling on his own defeat. Many a minister with much more acquired knowledge has learned from him the lesson of a keen and penetrating controversy. Many are those whom these two colporters have brought to the knowledge of the Gospel, and of whom they have begun the spiritual conversion.

Mr. Boucher Bellville, editor of a French political journal and secretary to the Minister of Public Instruction for the Province of Quebec, was one of the trophies of Mr. Eloi Roy's personal visits. While a prisoner during the Rebellion of 1837-38 he read the Bible, though imbued with Voltairean views. One day he was seen to throw it across the room, declaring it to be but a pack of legends. The colporter persuaded him to peruse it again, quietly and carefully, especially

the New Testament, and subsequently found him so much changed that, after a long interview, late in the night, he asked him to kneel with him in prayer. The gentleman of rank readily consented to go down on his knees beside the lowly man of God, sought and obtained saving grace, and in the course of a year was baptized by Mr. Roussy as a member of the church at Grande Ligne.

This successful and honored servant of the Most High continued in the colportage work for seventeen years—a period that would test the physical endurance and moral courage of the mightiest of men—and when it is considered that his labors were for people who were bewitched and befogged by their religious leaders, and impelled to spurn all persons seeking to show them the true, the saving religion, it will be seen what struggles he passed through. Every victory that he gained was the result of great and generally protracted effort. The ordinary preacher does not experience such a continued mental strain. So the time came when the "silver cord was loosed." He withdrew from mission labor and cultivated a farm to meet the needs of his family, to which his small salary was insufficient. Yet so conscientious was he that he suffered much distress on account of what afterward seemed to him to be evasion of duty. Doubtless this step was justifiable, for the time of his departure was at hand, and having recovered his peace of mind at the mercy seat, he entered upon his eternal rest February, 1866, aged forty-eight.

His death was a painful bereavement, felt by Madame Feller and all the missionaries. "His colleagues

in the mission held him in high esteem and confided in his judgment. He braved all weather and faced all dangers and shrank from no fatigue. The blessing of God rested on his efforts. He was one of the most useful of those by whose endeavors light and grace pervaded Canadian homes." The missionaries testified to his eminent fitness for his work: "Strong, manly, sanguine, easily moved to tears, singularly intelligent, with an open countenance, which was but the manifestation of his kind, warm heart. It was proverbial that no one, however opposed, could get angry with him. With a very limited education, his clear perception of truth and his strong intellect made him a giant in controversy."

The other colporter, Zéphirin Patenaude, was very modest, judicious about work, but his zeal to make known the truth was such that he oftentimes got himself into trouble by going too boldly in the face of opposition, accompanying anxious enquirers to the house of the priests, who all detested him. He was many a time maltreated, put in jail for a night, and once in a cold winter night had to stay outdoor all night, because no one would give him shelter. It was in a country parish, where houses are far apart, and where the priest had forbidden his people to receive Bible colporters in their houses.

Several years after this memorable night, our colporter was going from house to house in the parish of St. D. It was on a cold, bleak day of February, and as the day wore on he began to ask for shelter for the night, but met with a refusal at every door. As a last resort he directed his steps towards a lonely house, some distance from the road, in the field; there he found four men smoking around a stove. He did not dare at first to ask lodging for the

night, but only permission to warm himself. That was granted, but in a few moments, as if knowing his occupation, they began to talk on the subject of religion, and presently asked him what his ideas were on this and that controverted point. His state of mind may easily be imagined. He was convinced that if he frankly expressed his opinion he would be told to depart, and thus face another cold winter night out-of-doors; and that if he hid the truth within himself his conscience would burn inside as hell fire. For a moment he lifted his soul to God to find strength to bear his testimony faithfully to the truth of the Gospel. He was surprised to find that his words were quietly received without opposition, and after a while he mustered courage to ask shelter for the night. One of the men said, "I shall go home presently; you come with me and I will give you lodging for the night."

The man gave him supper, a good warm room, and next morning a good breakfast. On leaving, the colporter thanked him for his kind hospitality. "Well," said the man, "I must tell you why I have treated you so. It is a strange thing, but two weeks ago I was suddenly awaked at two o'clock in the night by a striking dream. I dreamed that a man knocked at my door, and on it being opened to him he came in, drew a small book from a pocket, and as he opened that book the house was filled with light. It struck me so much that I could not sleep the rest of the night. When I saw you come in the other house I recognized you as the man I had seen in my dream, and, of course, I felt like befriending you whilst I wish to know more of you." . . . This dear and devoted servant of God was the instrument, in God's hands, to bring the light and salvation set forth in the Gospel of Jesus Christ to hundreds of Canadian firesides.

Mr. Patenaude finally went to Massachusetts,

where he did a good work among the French, and in which State he died; perhaps in Lowell. He died as he had lived, an earnest Christian. He went to the States in order to obtain good facilities for educating his large family, and that his children might have opportunity to find employment when qualified. One of his sons is a physician in Lowell.

Another distinguished colporter, also among the crowned, was Joseph Gendreau. His noble and tragic career proved to be for the furtherance of the Gospel in a special way. He had long been laboring for the good of souls in a conversational and even controversial manner before he was appointed a colporter. Doubtless his aptness to teach in a private way was discovered by the appointing powers, while he himself may have been encouraged by his successes to undertake that more constant and laborious service. His experience had been sufficient to qualify him to meet opposers and to do so in a proper spirit.

Rev. A. L. Therrien says of him that he was a convert from Romanism, and remarks: "In leaving the Church of Rome he experienced many persecutions. His interest in the souls of his former co-religionists led him to sacrifice time, sleep, strength and money, to give them the light he had received. It was through his influence that the famous discussion with the priest of St. Paul, of Abbotsford, was held, resulting in several Roman Catholics leaving their church." After twenty-five years as colporter of Grande Ligne, his plans led him to spend several months in labor at Sorel, a city about forty-five miles east of Montreal, on the St. Lawrence, at the mouth

of the Richelieu. Here occurred the fatal circumstance of his life. The facts were fully set forth by the Montreal *Witness*, and by Rev. Dr. H. L. Morehouse, who visited the place at the time of the occurrence. The reader is best assured of the truth in the case by quotations from these sources. Dr. Morehouse says:

"Mr. Gendreau was falsely accused of disturbing the public peace and violating a city by-law framed to drive the Salvation Army out of the place. Though he was ably defended, the bigoted Roman Catholic Recorder held that he was the *occasion* of the trouble, adjudged him guilty, imposing a fine with costs amounting to \$20, or thirty days in jail. An appeal was taken. Pending this, on Monday afternoon, September 3, just before my arrival in Sorel, he was arrested on some technicality and thrown into prison, where, with Bro. Coté (pastor in Sorel) I visited him Tuesday forenoon; and on the second visit, having got the services of a photographer and the consent of the jailer, obtained a photograph of Gendreau standing by the grated door of his cell. The place is one of the darkest, most bigoted in the Province. There are barely thirty English-speaking families in a French Catholic population of seven thousand. The priest is supreme. The Chief of Police told Brother Coté, when there was talk of mobbing his residence, that in case it occurred he could do nothing to protect him, saying, 'If I should attempt to protect you, such is the influence of the priest, I would at once lose my position and would be compelled to go to the States.'

"Such is Roman Catholicism where it is regnant. I met two of the leading lawyers of the city, one an Englishman, the other French, who are acting in behalf of Mr. Gendreau, though apprehensive of loss of patronage in so doing. The French lawyer, a loyal Catholic, said concerning the outrage, 'I am ashamed of my nationality, ashamed of the clergy.' Others feel the same way but do not dare to say so. Nobody for a moment supposes that a Roman Catholic could have been convicted in Sorel for doing what Bro. Gendreau did. When I told Gendreau to be of good cheer, that the Lord would overrule this to the advancement of His cause in Sorel, and that his imprisonment would accomplish more than a year's ordinary labor, for all which he should sing songs in the night, as Paul and Silas did, he answered, as tears filled his eyes and ours, 'That is what I did last night—a sleepless night.'"

Dr. Morehouse, who published the above in the *Home Mission Monthly*, contributed the following to the *Montreal Witness*, "a stanch and fearless Protestant paper, that had spread the facts before the country and denounced the travesty on justice":

*To the Editor of the Witness:*

SIR: As a Field Secretary of the American Baptist Home Mission Society, of New York City, after a survey of our French Missions in New England I visited the Province of Quebec, and on Monday, the fifth of September, arrived in Sorel to inquire about the arrest of Mr. Gendreau, of which I had learned through the *Witness*. Judge of my amazement when, on my arrival, Monday evening, I was told he was in prison, put there by the authorities of Sorel on some technical point in connection with this case

—“falsely imprisoned,” as a leading lawyer of the place believed. Tuesday morning, with the Rev. Mr. Coté, I called on Mr. Gendreau in jail, in the ordinary felon’s cell, his hard bed, straw pillow and scanty covering presenting a most dismal picture. He had slept none during the night. Leaving the prison I decided that a photograph should be procured of him in prison. In this I succeeded. It is an impressive object lesson. My blood boiled with indignation at such treatment of a servant of the Lord Jesus Christ. My thoughts fell into rhythmical form as follows:

#### THE SHAME OF SOREL.

A horrible thing 'neath the sun has been done—  
English justice perverted! A victory won  
By the cohorts of wrong! The forces of hell  
Have covered with shame the name of Sorel.

I have seen it—the shame! I have seen in his cell,  
In the gloomy, cold jail in the city Sorel,  
A servant of Christ snatched away from his home  
Through the power, indirectly, of prelates of Rome.

And here, on the square, I have stood on the spot  
Where the crime was committed. “The crime, sir, was what?”  
For telling God’s truth in a mild, peaceful way,  
To some men of Sorel who were passing that day.

Most falsely accused! Most shamefully tried,  
Convicted, imprisoned, with the right on his side!  
O Canada free! There’s a stain on thy sod,  
An egregious wrong that cries out unto God.

True men of Sorel! Arise in your might,  
Blot out the disgrace, this outrage on right;  
For wrong, now exultant, ring out the death knell,  
Or the land will proclaim the shame of Sorel.

Mr. Therrien, a most candid and competent observ-

er says, further, that Mr. Gendreau had become an expert in answering the arguments of the Roman Catholic controversialists long before he entered the work as a colporter; "and yet his speech was always kind, considerate, conciliatory, and his spirit genial and sympathetic. Unassuming and humble of nature, he had a special aversion for ostentatious profession of piety and for bombastic preaching;" qualities that in men of his class, debaters, are not always apparent, but which seem to have been characteristic of those who came out of the haughty church of Rome, with its millinery and mummeries, and accepted the robe of Christ's righteousness. Mr. Therrien, in the *Canadian Baptist*, of September 17, 1896, points to the closing of this useful life; a sad ending in which Mrs. Gendreau was involved, the innocent with the innocent, yet triumphant in all respects:

His arrest in Sorel for having quietly talked on the subject of religion in the public park, his consequent imprisonment, and his final acquittal by Judge Ouimette, before whom the case was tried on appeal, are things still fresh in our memories. On this occasion the cause of free speech and religious liberty, which had received so ignominious a blow at his first trial, received the strongest and noblest vindication it ever had in Quebec, through the eloquent, powerful, scathing and righteous judgment rendered by Judge Ouimette. Sorel will not soon forget the lesson; and our active and devoted, and fearless missionary, Rev. L. O. F. Coté, is today reaping the benefit of this victory, as well as of his own heroic resistance to the numerous attempts made by the fanaticism of the city to drive him out of its limits. Bro. Gendreau's imprisonment hastened his death and that of his wife, but it also hastened the



JOSEPH GENDREAU.

coming of the day when freedom and truth will be proclaimed effectively throughout the land. Let his name, though humble, be held in sacred remembrance.

Mr. Gendreau was thirty-five years a Protestant, five years a colporter for the British and Foreign Bible Society, and ten years for Grande Ligne.

A further glance at Sorel affairs is obtained through the present pastor, Rev. L. O. F. Côté. He says:

The writer took up the work May 1, 1893. Since that time forty converts from Romanism have been buried with Christ by baptism, a church of New Testament order established, thousands of tracts distributed, scores of Bibles, Testaments, and Gospels loaned, given away, or sold. Hundreds of Romanists have heard the Gospel, and a church building erected.

All this, however, was not accomplished without priestly or inquisitorial persecution. We well remember how the priest once daringly spoke to his people against us, saying, "The presence of these people in the city is a scourge worse than caterpillars, and it is necessary to have immediate recourse to the most energetic means to rid ourselves of them. Let all those who have heart and energy give themselves to this end."

The Chief of Police came to my home to inform me that "the clergy had determined to get rid of me and mine and, therefore, I was liable to get killed at any moment." He then added, "You must give up your work at once." I simply said, "I have great forces behind me—God and the sword of the Spirit, which is the Word of God—and if need be thousands of strong Protestant friends who are ready to die if need be in the defense of the truth and those who proclaim it. It behooves you to keep quiet." He dropped his head, bowed respectfully to me, and silently walked

away. A few days later he came back accompanied by the mayor and said, "Anonymous letters have come to us and to the priest informing us that certain ill-natured Catholics intend to mob you and burn your house. We have come to warn you that, in case of a tumult, we could not and would not protect you nor yours. Six hours are given you in which to leave the city." I replied, "Thanks, gentlemen! but God does not tell me to leave Sorel at once, like a contemptible coward. He says, 'Preach the Gospel to every creature.' I shall stop here as long as God wants me to do so." They looked at each other and smiled, the mayor saying, "We can't scare him."

Stones have been thrown through our windows, work denied to our converts, and our late Bro. Gendreau arrested and thrown into jail for saying "Jesus only can save sinful men," but thanks be to Jesus, He gives to us the same power He gave to the apostles, "to tread on serpents and scorpions, and over all the power of the enemy." These are some of our difficulties, but souls have been reached, souls are being reached, and souls will yet be reached in Sorel.

Our great need is employment for our converts. Let us have a factory or two, or organize a farming colony for our French converts in some promising spot in this broad land.

Boycotting is one of the greatest difficulties with which the missions are called to contend. The converts are compelled to give up their situations and roam about for employment; many of them finally leaving for places where Romanism does not destroy both body and soul according to its own depraved will, starving families and tyrannizing over the dearest rights of man. Pastor Coté makes himself felt. Catholics both fear and respect him, and attend the

services at all times, more especially in the winter. When, the past year, five converts were baptized, more than two hundred Romanists witnessed the ordinance, with respect.

With the close of the twenty years it seems fit to look further at the fruits of this planting on Canadian soil. Had the missionaries reached the "Three Taverns"? Could they then have thanked God and taken courage? And what encouragement were the friends of the cause entitled to derive from the progress made? Dr. Cramp says:

"The blessing of God accompanied the sowing of the Gospel seed, and it sprang up and bore fruit. Earnest inquiry after truth was aroused. The Scriptures were read and carefully searched, with fervent prayer for enlightenment and grace. The regenerating power of the Holy Spirit was felt in the hearts of many of the inquirers. They publicly professed Christ and associated themselves in Christian churches, according to the pattern of the New Testament. Several hundreds of persons gave evidence of genuine conversion. Churches were founded at Grande Ligne, St. Pié, Salem and St. Marie. Many of the members of these churches had emigrated to the United States, or removed to Canada West; many had died in the faith, rejoicing in the finished work of the Savior, but a goodly number remained. The work of God was carried on by ministers, colporters and teachers, sixteen in number, at fifteen stations, where six or seven hundred listened every day to the Gospel Message, and that message was taken to the houses of thousands more, who were weekly visited by the servants

## X.

**Shadow and Sun.—MADAME FELLER IN DECLINE; GOES SOUTH; GRANDE LIGNE INCORPORATED; HEALTH GIVES WAY; GOES TO SWITZERLAND; RETURNS AND RESUMES DUTY; NOTABLE CONVERSION AND DEATH OF MRS. CÔTE.**

IT was time to expect debility in those who had done so much amid dire distresses inflicted by opponents. The two who constituted the valiant vanguard had been sustained in health beyond the usual experience of missionaries to foreign lands—lands so unlike their own in climate and social conditions. Mr. Roussy's health was still firm, but Madame Feller's gave signs of decline, and her physicians advised her to flee the rigorous northern climate and spend the cold months in the extreme south. Accordingly she proceeded to St. Augustine, Florida, and there passed the Winter of 1854-55.

While in Florida in enforced rest of the physical faculties, her mind continued with the disciples of her adopted country, and was active and fertile in expedients for their growth in grace and in numbers. In spirit she was with the laborers, praying for their success in winning souls and making tours with them to the sta-

tions. All the belongings of the Mission House were present to her view, and in her letters inquiries were manifold and minute: "Was the house warm? Had the mason stopped up all the holes in the walls? Did they burn much wood? Was the shed properly fitted up for drying the clothes? Had the cow calved? Was there milk enough for their tea?"

Early in the Spring the temperature in St. Augustine was so warm as to be oppressive, and she went some distance northward to Augusta, Georgia, having received an invitation to visit a lady residing there. The benefit obtained by her sojourn in Florida was a subject of thanksgiving, yet not less so the ample and pleasant accommodations provided in the home of Madame Rembo in Augusta, where she likewise recuperated considerably. As Spring advanced the heat in Georgia became oppressive, and she found it to be necessary to leave the South, and promptly. Her expressions of love to the giver of every good and perfect gift for what she had received by the change, and many devout utterances as to her states of mind and heart form no inconsiderable part of her extensive correspondence with friends in Canada during this protracted absence from them.

Leaving Augusta April 24, she went to Philadelphia, taking a steamer at Savannah and arriving in the Quaker City, where she had many friends, four days later. There she met Rev. L. Normandeau and Madame Lafleur, who were engaged in collecting for the Mission. The former was experienced in this agency in Philadelphia and elsewhere. These went on to Washington, Baltimore and other places, while she,

again an invalid through exposure on the steamer, remained at a friend's house until sufficiently recovered to proceed toward home. She reached Grande Ligne about the middle of June, after an absence of seven months, and immediately resumed her duties there. She found an addition to the mission staff in the person of the Rev. T. Riendeau, a former pupil in the institution and subsequently a student in the University of Rochester, who was ordained at Grande Ligne in February preceding.

The same year (1855) was signalized by the incorporation of the interests at Grande Ligne, under the name "The Evangelical Society of La Grande Ligne." It was granted by the Canadian Parliament, giving to it distinction as well as legal standing, and authorizing it to possess property and transact business for educational purposes. Such was the position to which the little, despised mission band attained in the first twenty years of its perilous existence. Had it not been that the Lord was on its side when men rose up against it, then would it have been swallowed up. There was doubtless an undercurrent of conviction growing that it was of the Lord, for had it been of men they would have brought it to naught by their many hostilities. It must have inspired awe in its enemies, and more and more, as the years passed and its position strengthened. Some of them hesitated, lest haply they should be found fighting against God.

The heroine of this story continued to be the inspiring head of this winning cause. The rise of men of valor did not displace her, nor even obscure her name. It was her career to found a cause in Canada,

and no man took from her the honor. The modest and meritorious Roussy yielded to her supremacy in educational affairs, while he stood gallantly at her side as one willing to be laid in the foundation. He had ministerial functions, and she recognized them fully; and with becoming loyalty, as the one standing nearest to him, seconded his efforts and rejoiced in his successes. The department of management, teaching and preaching had interrelations, and these two pioneers held relations to all of them which were somewhat mutual. Had they been husband and wife, their mutuality in these matters scarcely could have been more complete.

But the endurance of each was not the same. And while he continued to be robust amid his hard jaunts and strifes with evil men, she showed signs of permanent weakening. Her sojourn in the South did not fully repair the faculties that had been overtaxed in work and care at the Mission, and when she came to apply them anew she found that they had lost a part of their power. Her personal efforts were fewer and feebler. "She was often confined entirely to the house, and suffered much from a cough that seemed to indicate lung disease or even consumptive tendencies. The symptoms had so serious an aspect in 1859, that she was advised to join Mr. and Mrs. Lafleur, who were recommended to visit Switzerland, in consequence of the sickness of the latter; and thus try the effect of a change of air. She went with them, and enjoyed a year's relaxation from toils and cares, and the pleasure of intercourse with those of her old friends who still survived. They had a pleasant passage over the ocean.

Sailing from Quebec, they reached Liverpool on the 12th of October and London on the next day; on the day following arrived at Paris, and on the 18th reached Lausanne."—(*Cramp.*)

"What happiness it gave them to see dear Lausanne again, with all its family associations and Christian friends, and in the midst of such beautiful scenery. One may imagine Madame Feller's joy, after a separation of twenty-four years, in meeting Mr. and Mrs. Olivier, and to be able to tell them of the progress of the work they had begun; progress through difficulties, sufferings and privations at times, and still most encouraging."—(*Lafleur.*)

"The Christians at Lausanne were very desirous of retaining Madame Feller there that she might finish her pilgrimage in her native place, among those who loved her; but she gave them to understand that her heart was in Canada. 'It is almost three months,' she observed in one of her letters, 'since I left you. It is a long time—a very long time. I am very happy here. I am resting. But my thoughts are with you. I pray with you. I go from station to station. My heart lingers here and there, to commune with each one of our dear missionaries and the dear friends around them. I feel that I have left a home and a large family, and that I am thoroughly Canadian.'"—(*Cramp.*)

It is easy to believe that this strong expression of attachment to her work was sincere; and that both she and Mr. Lafleur carried the interests of Grande Ligne in their hearts wherever they visited. They were at Geneva, and there Mr. Lafleur lectured on behalf of the Mission. She observed the transgressions of the

people, and was grieved that they had so far fallen away from the standards of morality set by John Calvin as to keep the shops open on the Lord's Day, maintain military exercises and neglect the places of worship. In the beginning of June she was taken to a country residence, a short distance from Geneva, for recuperation, after a very sick spell experienced just previously. Mr. Lafleur, leaving the ladies in Switzerland, went to Great Britain on a collecting tour for the Mission. Madame Feller, leaving Lausanne in August, journeyed homeward, sailing from Liverpool for New York September 6. She was accompanied by Miss Cuendet, an accomplished Swiss lady, interested in missions, who gave several years to teaching in the Feller Institute at Longueuil, which was as long as her health justified. But the buoyancy that attended her home-coming was greatly checked on reaching New York on account of business failures and depression there, hindering the flow of benevolence. It was only through the devotedness of the Ladies' Associations that she was enabled to obtain a few hundred dollars for the pressing needs of the Mission.

Once more settled at Grande Ligne, "she immediately reentered on her usual course of duty, and became again the presiding spirit of the Mission House, manifesting the same tenderness of affection and the same judgment as before. But there were unmistakable symptoms of declining energy. She suffered a paralytic seizure in 1865, which affected her physical system so powerfully as to excite the most painful apprehensions concerning her recovery. Her life was spared for that time, but it was thenceforth marked by great

feebleness. Yet her mental vigor was remarkably preserved. ‘It is delightful,’ said a visitor, ‘to listen to her pithy, fervent, wise sayings, expressed in her own peculiar English, and always fitly spoken. And it is almost amusing to observe how everything, down to the minutest details, is placed before her for advice or direction. She is the mother of the establishment, and her children are distinguished by affectionate obedience and devoted deference to her will.’”—(*Cramp.*)

Afflictions and losses common in missions were experienced throughout the field of Grande Ligne, yet in them all the faithful heroes of the Cross proved their loyalty, looking steadfastly unto the end of their trials—the conquest of all things to Christ. They ever seemed to entertain the utmost confidence in the truths they taught; were not shaken by opposition, nor at any time driven from their stronghold. Assaults served to show their strength, revealing no weakness of purpose or of plan, nor any lack of Divine provision for their safety. “A mighty fortress is our God” must have been their consolation. They did not foment quarrels, yet such was the nature of their work that turmoils were inevitable. Their position, like that of the Master, was one of campaigning in an enemy’s country, and required not a compromise with a false religion, but its extermination and the planting of the true, the saving one in its stead. Hence their movements were resisted, and to make them desist they were attacked in person and in their homes, robbed and burned out; were treated as if they had no right to life, liberty or possessions.

This opposition gave evidence of the importance

they had from the beginning among social and religious forces. As they made headway, they stirred up jealousy, and the special forms that this jealousy assumed showed that they were regarded as successful. They had occasion to "rejoice in tribulations also," knowing that these testified to the triumphs of the Gospel as introduced by themselves. A striking instance is given in the conversion of Mrs. Côte, as related by Mr. Roussy:

She, the wife of Rev. C. H. O. Côte, was brought up in the Papacy, which she followed with zeal. When her husband talked to her of the errors of their religion, and by his arguments had begun to excite some doubts, she accused herself of those incipient doubts as of a mortal sin, and repeated several *acts of faith* to prevent herself from doubting; for she had been thoroughly taught that a Roman Catholic is not permitted to examine for himself, nor to believe otherwise than as his confessor believes. She was greatly afflicted when Mr. Côte abjured the Papacy, and persuaded as she was that he was deceived, she performed religious services for both, in the hope that the excess of her righteousness might be imputed to her husband.

Although for herself she held the church at Swanton in contempt, she was satisfied that her husband should attend its meetings for prayer, so much did she desire to see him delivered from his anguish and profess some religion. She even urged him to do it, preferring greatly his being a Protestant to his being an infidel. She was absent when he was converted. He announced to her his change by a letter, entreating her to seek the same grace for herself, and to read a Bible which he sent her. The letter was full of ardent, even pathetic expostulation. She laughed at his exhortations, saying: "The poor Doctor is becoming

crazy; he will follow his religion and I mine." However, her love to him induced her to commence reading the Bible, although then it was to her perfectly uninteresting. In these circumstances she came to visit some very intimate connexions at Grande Ligne. They were exceedingly enraged by the Doctor's conversion, vented their spite against us and ridiculed our worship, and forged the grossest lies against us to prejudice Mrs. Côte. But she considered it unjust to form her judgment on *ex parte* evidence. Without the knowledge of her relations, she came one evening to our meeting; it was the first evangelical worship she had ever witnessed; everything was blessed to her—the prayers, the hymns, the reading of the Bible, and the meditations on it penetrated her heart. She went away, still saying, "I'll never change my religion," although she could not help reflecting on these new things. Her friends, enraged that she had been at our meeting, and that she approved of everything she had heard, drove her from their house the next morning. This base conduct deeply afflicted her, and disposed her to examine these things more attentively.

In taking her back to her husband, and for two days that I passed with her, I was continually answering her questions. She was greatly struck with the fact that I replied to everything from the Bible. But that which surprised her still more was her husband's change. She had left him agitated and unhappy, and she found him so different, enjoying the peace and the love of his God, that she no longer doubted that the religion which made him so happy was good; and she resolved to use every means to enlighten herself. In reading the Bible with this good intention, Mrs. Côte quickly recognized the falsehood of Papacy, and resolved to abandon it. She had been very sincere in the errors which she had believed and practiced with so much zeal; she was equally so in her search after

the truth that she has now received and embraced with all her heart. As soon as she understood that she must strive to enter in at the strait gate, she came to us, and with the simplicity of a child, asked us to instruct her, for she had determined to turn unto the Lord. He did not leave her to wait long, and, in His faithfulness, gave her what she asked.

After having passed some time with us, Mrs. Côte returned, full of joy, to join the labors of her husband, who was growing more firm in the purpose of consecrating the rest of his life to the advancement of the Kingdom of God among his people. He has always suffered in view of their degradation, but much more since he has himself experienced the benefits of the Gospel.

It was her privilege to spend nine happy years in fruitful service with her husband, as sorrowing over the dreadful delusions of Romanism yet always rejoicing to commend the way of escape from them. Then her strong staff was taken away, and in the dark and difficult ways of widowhood she found her Lord a very present help. What a satisfaction that she had accepted Him ere this trial came! Yet the separation from her husband was not long. It was less than a year. He had the forethought to provide for his family by means of life insurance, and taking this provision she established her home at Grand Ligne; the most suitable place for the nurture and education of her children. "But before the house she was building was ready to receive her, she had gone to that which is not made with hands."

"From the commencement of her sickness," wrote Madame Feller, "she had no hope of recovery, and her maternal heart felt anguish for a moment at the

thought of leaving her children. But very soon she humbled herself for this want of confidence, and with a simple and firm faith confided them to the care of her Heavenly Father, leaving them to the missionary family, saying, 'I know my children are your children.' . . . . I shall never forget the blessed moment when her heart understood the way of salvation and received the grace of God. Mr. Roussy was expounding to her the third chapter of the Gospel of John when she suddenly exclaimed, 'What unction comes upon me! My soul is filled with it; my body is impressed by it!'"

Dr. Côte died in 1850, in his forty-second year; Mrs. Côte in 1851, aged forty-four. He had expressed a desire to be buried at Grande Ligne, to which he was much indebted for light to his darkened soul, through Mr. Roussy; and thither his remains were borne from Hinesburg, Vermont, where he had died. She passed away at Grande Ligne. The remains of both were interred in the Mission burial ground there, and their children placed a stone at the head of each grave. One bears the inscription, "*Notre Père*" (Our father); the other, "*Notre Mère*" (Our mother).

## XI.

**The Heroine Crowned.—*HER ARENA; THE GOOD FIGHT; CLOSING WRESTLE; THE FUNERAL; THE CEMETERY; MADAME LAFLEUR.***

THE time came for Madame Feller to lay her armor by. More than thirty years had been given to the campaign in Canada; and it was not for recovery, but for first possession of the land for King Immanuel. That which had been called by his name was but a solemn mockery of Christianity, and she felt called, with her associates, to open the country that the King of Glory might enter in. As he was to have "the uttermost parts of the earth for His possession," He was to possess Canada and fill it with His saints. The country was occupied with idolaters, who must be turned from their dumb idols to serve the living God. Yet these inhabitants were of her own tongue, and enlisted her heart's desire that they might be saved. Their ancestors had gone forward and entered the country, three hundred years before her time, and held it as a religious domain. Dr. H. L. Morehouse says:

When Jacques Cartier landed at Tadousac, at the junction of the St. Lawrence and the Saguenay, in 1534, he planted a cross to which was attached a shield bearing the

French royal coat-of-arms. It was for Rome first, and for France for the sake of Rome. A small church, over two hundred years old—the second oldest in America—stands on the site of the original house that was destroyed by fire. The most prized articles within it appear to be in a small glass case near the altar. The conspicuous thing therein is a doll about a foot long, presented, in 1747, by the King of France, and described as “The infant Jesus!” This I beheld.

With a kind heart and a conciliatory disposition, and with but one associate, she undertook the prodigious task of pioneer of a spiritual religion. She made headway from the beginning, even amid defeats, and in view of the severity of the toil and the trying nature of the encounter with Romanism, the success was phenomenal. Yet such conquests as were won cost much; they tax the body and spirit, especially of woman, almost beyond endurance.

So, after one third of a century occupied in diligently seeking admission for the light of Gospel truth and contending for its supremacy above the teachings of the clergy, she was worn down completely, more than she knew. Her heart and soul called for rest—the rest that remaineth for the people of God. She had occasion for special reflection as to her possible departure, but also as to the condition and prospects of the Mission. The latter pressed upon her mind most, as being a present reality in which the interests of very many were involved.

It was the year 1867. The funds were so low and the embarrassments so distressing it was judged prudent not to open the school at Grande Ligne. This

caused much sadness to all the friends of the cause, especially as there was not a lack of attendance nor of personal interest on the part of the students. It weighed upon Madame Feller's mind, and being already an invalid, it added to her illness. The problem of ways and means was too hard for her weakened state, yet she retained strength to pray, wrestle, believe the promises and wait. "If I do not deceive myself," she wrote, "I wait, I wrestle with the Lord, entreating him to hasten the moment of our deliverance."

At this time she began to contemplate withdrawal from the management of the Mission. "She thought of building a small house close by, in which she might spend the remainder of her days, and which, after her death might be inhabited by aged or infirm persons as a Protestant refuge under control of the Society; but no steps were taken towards the accomplishment of the purpose." It was not agreeable to the friends, who hoped to meet her in the accustomed rooms until she should remove to the Mansions on High. And this removal was not far in advance. The school year had but partially passed when the vacant halls were made more desolate by the departure of the presiding genius of the place. In such an hour as no one expected it her death was due; it occurred March 29, 1868.

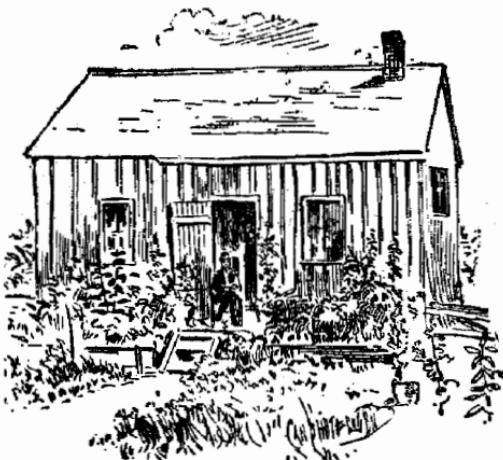
Mr. and Mrs. Lafleur, of Montreal, called by telegram, reached her bedside the day after the acute attack, and, being witnesses of the last change, were qualified to make known the circumstances. Mrs. Lafleur spoke of it thus: "Her last illness was short; it lasted only four days. On March 25 she was suddenly taken ill in the morning, just after she had risen

from bed, after having taken her breakfast. Mr. Roussy detected at once a violent attack of pneumonia, complicated with nervous fever, or assuming a typhoid form. This of course took powerful hold of the whole system, and our dear Madame Feller suffered much pain and was often delirious. She had considerable intervals of consciousness however, and continued to give orders about household matters from her bed until the day before she died. She had at times the almost entire certainty of her great danger, and yet she was so ill that she had not much time to speak about it, or else it may be that she was afraid to make us too sad.

"The nights were very bad; our dear friend was always much excited and her pulse high—up to 120. On Sabbath morning, between six and seven o'clock, she took a light breakfast, and after I had laid her back on the pillow she appeared perfectly exhausted, and wanting rest. I left the maid with her for a few minutes to go and take breakfast, but was summoned up stairs almost immediately, as she was worse. Her mind was wandering, and she was talking much; as much as her oppressed breathing would allow. But even in her partially unconscious state she had such a clear view of her faith and hope in Christ that there was nothing out of order. Her great concern was for *her boys*. She insisted that we should go and tell them to seek Jesus—to trust in Him—to be sure that they were established in Jesus by faith. These words—'by faith *only*,' 'in the blood of Christ *alone*,' 'by faith in *Him*'—were continually repeated with the most solemn emphasis. She thus spoke without any interruption,

until, growing weaker, she just murmured with her lips the saving truths of the Gospel. She had, I may say, no agony, only the difficulty in breathing, and at a quarter to nine she peacefully left this world, full of hopes of a glorious resurrection, of which she had spoken to Mr. Roussy and me the day before."

Mrs. Lafleur, in thus writing to Mrs. Doremus, of New York, who, with Dr. Doremus, was one of the generous friends that Madame Feller had found during her efforts for the Mission, adds some statements in commendation of the untiring and wise management of the case by Mr. Roussy as attending physician. His treatment was approved by counsel from Montreal. But who should bind up his own broken heart? Who could do it, except He who was sent into the world for such purposes? What reflections naturally clustered there! Lausanne; the little persecuted church; the rise of the missionary sentiment; the consecration of two and their commitment to the sea and to an unfriendly people beyond the sea, and, after thirty-three years of common sacrifice and suffering to part on the field of trial and triumph, amidst the fruition of their hopes! Both had fought the good fight; one had finished the course; one was taken, the other left. And not the least feature of this impressive scene was the presence of those cherished associates who came into participation of the heavenly gift, due, in some measure, to this missionary enterprise, Mr. and Mrs. Lafleur. How must they have blessed the Lord for Grande Ligne, and for being permitted to witness the closing moments of its great heroine, as she passed into the heavens!



THE LOG HUT—HOSPITAL.



RESTING.

"The funeral," says Dr. Cramp, "took place on Wednesday, April 1. Such a funeral had never been seen in the Grande Ligne district. People flocked to it from every quarter, Roman Catholics as well as Protestants, and Protestants of all denominations. The coffin having been borne into the chapel, some time was spent in devotional exercises, under the direction of Rev. L. Normandeau. An eloquent and impressive address was delivered by Rev. T. Lafleur, in which the character of the deceased was faithfully portrayed and a fitting eulogy pronounced on her abundant labors." Mr. Lafleur also preached a funeral sermon on the event, by request, in the First Baptist Church, Montreal. M. Normandeau spoke concerning the deceased, at the funeral, in melting words of farewell to the "dear friend" of all, "and the sound of weeping was heard all over the place." At the grave, Rev. L. Roussy read some appropriate passages of Scripture, and offered prayer, "with faltering lips." Thenceforward he had a sense of aloneness, though surrounded by congenial associates. There was an "aching void," which none other could fill.

The burial took place on the mission premises, which thereafter were "consecrated grounds," in a better sense than the church of Rome could have made them to be; and they became more and more sacred as prized members of the Mission were laid in adjoining graves. It was at once resolved to erect a suitable monument to Madame Feller, and arrangements were made for securing subscriptions for it, under the auspices of a Ladies' Committee. But the French Canadian Protestants claimed the privilege of its erection

and succeeded in accomplishing it. It is composed of white marble, eleven feet high, graceful in form and in all respects fitly memorializes the modest, meritorious woman who gave her life to God and Missions. The inscriptions on the several sides are in French, and may be translated as follows:

Eastside—"To the memory of Henrietta Feller, born in Switzerland, Foundress of the Grande Ligne Mission in Canada, died March 29, 1868, aged 68 years."

Northside—"A tribute of gratitude and love, presented by the French Canadians to the memory of their dear benefactress, whose Christian devotedness procured for them the knowledge of the Gospel of Jesus Christ."

Southside—"A passage of Scripture selected long ago by the happy deceased: 'As we have borne the image of the earthly, we shall also bear the image of the heavenly.'

A procession was formed at the chapel, advanced to the burial-ground and there assembled about the monument. A hymn was sung, and "Rev. T. Lafleur delivered an appropriate and eloquent address, in which he expatiated on the Christian virtues of the departed, and the blessing that had followed her labors; the propriety and useful tendencies of monumental memorials, and the glorious results of faith and religious efforts, far outlasting the most durable erections got up by the hands of man and stretching into the eternal ages."

Returning to the chapel, special services were held there; parts being taken by Rev. L. Normandeau, Rev. John Alexander, of Montreal, and Rev. Dr. Cramp, of

Acadia College, who delivered an address on the history of the Mission, the views and feelings of the departed, and the duty of following her example in its support. "Rev. L. Roussy followed, in a touching address, delivered under the influence of powerful emotion." Others spoke, also; notably T. M. Thomson, Esq., of Montreal, and M. Rossier, missionary.

Mr. G. R. Roberts, of Toronto, in writing of observations at the Mission, remarks: "Perhaps the most interesting spot of all is the little cemetery behind the Institute, where the founders and heroes of the Grande Ligne work are buried, with many who followed them in their simple faith lying by their side. Plain obelisks and plainer slabs give names well known and unknown to the present generation, and memories, fragrant as the lilies of the valley that grow in wild profusion among the graves, come to the minds and touch the hearts of the strangers wandering over the hallowed ground. Many lilies and little wild flowers gathered there that day are treasured in western homes as precious souvenirs of the visit to the place made sacred by the service and honored with the graves of the heroes of the Grande Ligne Mission."

It seems fitting that Mrs. Lafleur, who also came from Lausanne, and had lived in close or neighborly intimacy with Madame Feller for fifteen years, who bestowed gentle ministries upon her during her last hours upon earth, and followed her to the better world ten years afterward, should receive a well deserved commemoration in connection with hers. What might not Mrs. Lafleur have achieved in

womanly heroism, had an occasion similar to that met by Madame Feller been thrust upon her? What may she not actually have been as a heroine, in school, domestic and church life, in many unrecorded circumstances? Not all the heroines of earth receive benediction from human voice or pen. But God is not unrighteous to forget.

### *Madame Lafleur.*

Madame Lafleur came in the autumn of 1852, as Miss Adele E. Voruz, daughter of a noted professor of mathematics in the University of Lausanne, Switzerland. She was married in New York shortly after her arrival, to the Rev. Theodore Lafleur, settled at St. Pié as a missionary, and where Miss Jonte had begun a small girls' school, of which she assumed the direction as teacher. She became at once a favorite teacher and a beloved missionary among the others, and loved by none more than by Madame Feller, to whom she had a striking resemblance, and was often taken for her daughter. They came from the same city and had many common acquaintances. When they could meet their enjoyment was very great and their communion very sweet, for there was a great similarity in the cast of their minds. Mrs. Lafleur spoke and wrote French and English accurately and elegantly, besides knowing German well. She was a born teacher, and was fond of teaching. Having had the direction of the girls' school, first at St. Pié and then at Longueuil, for some ten years, with the increase in her family and her enfeebled health, she was obliged to give it up. About that time Mr.



MADAME LAFLEUR.

REV. THEO. LAFLEUR.

Lafleur removed to Montreal to undertake evangelistic and pastoral work as well as writing for the press. In this new sphere, though often hindered by ill health, Mrs. Lafleur was a great helpmeet by her loveliness to all and her devotedness in the cause.

Much might be said of her qualifications as a mother. She was a model of affectionate tenderness and firmness in the education of her children. She lived long enough to see some of her boys distinguish themselves in some of the Montreal schools, but not till they gained high honors in McGill University. If God's love and spirit had not been so sustaining and radiant in her face and life, one might murmur that such a life was allowed to be so early undermined by a lingering and at times painful disease. But the sorrow of parting with her young family was mitigated by her joyous faith in the God and Father to whom she commended her dear ones.

Mrs. Lafleur died on the 7th of April, 1878, at the age of 42, and was buried on the 9th. The funeral service was held in the house, and was most solemn in its simplicity

## XII.

**Field Men.**—*T. BROUILLET; N. GRÉGOIRE; G. N. MASSE; L. CHAS. ROUX; A. L. THERRIEN; M. O. THERRIEN; J. N. WILLIAMS.*

THE career of a successful teacher does not end with the teacher's life. It extends onward and through the lives and labors of all who have been influenced thereby. Character repeats itself. The pupil's success is not all his own. It is largely the product of the impulse received in the school-room, and the momentum there gained often carries one along after his faculties have become enfeebled by illness or age. And when it is considered that the teacher's effect takes as many directions as the numbers of the taught, and that all these appear farther on in the lives of others, an impression of his importance begins, but only begins to be felt.

Standing at this point in time, more than sixty years after the arrival of Louis Roussy and Madame Feller in Canada, after experiences of the little log hut, the persecution and the banishment, when the benefits of the sacrifice were to be discovered only by Faith's well-trained eye, it is now seen in part and may be prophesied in part how wonderful the Grande Ligne work was and is yet to be. The fruits appear in men and women quite as much as in churches and material

improvements. They are to be found throughout the northern and western States as well as in the Dominion of Canada, and constitute vital forces in all important directions; especially in stemming the tide of error and iniquity promoted by the Romanists. Seeing that the Grande Ligne Mission had the task of creating the forces that were to do its work, raise up churches and schools and sustain them, meantime making a vigorous fight for existence against a treacherous foe, it is amazing that it has wrought so much. Excepting for two persons, the Baptist cause in the Province of Quebec is indigenous, self-existent, with the moral climate unfavorable to it.

In glancing at the field over which the French are scattered in America, we observe that most of the Baptist forces that are now influencing that people were derived from the Grande Ligne Mission, directly or indirectly. The distinguished woman who, with Mr. Roussy, has the honor of giving it a footing, received the reputable appellation of Mother from those who enjoyed her counsels. And she was proud of her "boys," and loved them; affections that were fully reciprocated. In the midst of straits often experienced and slender material resources to the last, she could point to the valiant "boys" she had sent into the battlefield and say with the mother of the Gracchi, "These are the jewels of which I can boast." A better class of men—men adapted to their calling and qualified to meet the hosts of infidel and Catholic French—are not to be found in any mission land. And it comes within the scope of this narrative to bring some of these "Gracchi" before the reader.

It would have been a great pleasure to have brought forward a greater number ; but all were not obtainable. For the sketches given special thanks are herewith rendered to Rev. L. Chas. Roux, Rev. Theodore Lafleur and Rev. A. L. Therrien ; and further reference to the authorship of them will not be necessary.

### **Rev. T. Brouillet.**

With the exception of Rev. Mr. Lafleur, Rev. J. N. Williams and Rev. F. A. Smith, Mr. Brouillet is the only one surviving of the old band of the Grande Ligne missionaries who were in Canada in July, 1851. What a great favorite he was then with Madame Feller, Mr. Roussy, Mr. and Mrs. Normandeau, by his gentleness and inexhaustible kindness and forbearance !

After having completed his studies at the Institute he became one of the assistant teachers and rendered efficient service. Later on he removed to the United States, where by his diligence, industry and talents he was not long in securing a very lucrative position, and, as many less gifted than himself have done, might have become wealthy ; but both he and his faithful wife felt one day that the Lord wanted them in Canada, and so they returned and were soon entrusted with the management of the Grande Ligne Institute, Mr. Brouillet helping besides in the teaching department and preaching every other Sunday at Henryville.

In 1873, Rev. Mr. Riendeau having left St. Marie de Monnoir for a visit to Europe, Mr. Brouillet took charge of that important station during his absence, and was, on Mr. Riendeau's return, sent to Roxton Pond as an

evangelist, and worked with such a zeal and success that in the spring of 1876 he was set apart for the ministry of the Gospel and ordained in answer to a call of the Roxton Pond Church.

Mr. Brouillet had for many years under his charge two churches, that of Roxton Pond and that of St. Pié, and also regularly visited the station of St. Valérien, ten miles distant in another direction. He took a special interest in the Sunday School. "The hour I give to this important work with the young," he remarked, "is perhaps the happiest hour of my Sunday." Our brother was a great deal helped in this ministry of love to the young by his amiable wife, his daughter Eva, and Mr. M. O. Therrien.

As a result of his faithful efforts, quite a number of persons, several of them belonging to the Roman Catholic Church, were baptized or added to the church. A pretty and comfortable parsonage was built, toward which the members of the church and of the congregation largely contributed, and an excellent religious influence was exercised upon the surrounding Roman Catholic population. In 1884 Mr. Grégoire, a converted priest, spent a few weeks among us, and they were times of great excitement and, we may say also, of great blessings. During all that time the whole village and surrounding country was astir on the question of religion. A serious encounter took place between Mr. Grégoire and a champion of Romanism sent by the parish priest, where the merits of Roman Catholicism and Evangelical Christianity were fully discussed for several hours before more than two hundred persons. That discussion was held in a grove by night, and the

eager audience listened to the debate by lighted lanterns. It was a fairy scene. It is to be hoped that the abundance of seed sown on that day in many minds, with many a kind word by our brethren, will not be lost, but will bear fruit in God's own time."

During the summer of 1885 the parish priest made great efforts to induce some of our Protestants to attend the service of his church; he even visited some sick Protestants in the hope of converting them. "One day," says Mr. Brouillet, "I met him at the bedside of one of those. My arrival seemed to trouble him a little. I did not wait long to put to him a few questions on his assumed powers. 'You wish to have a discussion, sir,' he said; 'you want to have it; well, I don't.' 'No' I said, 'I only wish to know on what passage of the Gospel you base your doctrine?' 'Ah! but we,' he said, 'we depend on tradition to form our dogmas.' 'Will you show me, then,' I added, 'the authenticity of your tradition?' 'No,' he replied; 'it would be too long to do it; come to my house and we shall speak together on this subject. Good-bye, sir.' He was evidently afraid to speak before other persons. This young priest was soon stopped in this religious warfare, when he saw the zeal of our Protestants in the defense of the Gospel."

The year 1887 was a real pentecostal one for Roxton Pond: seven members were added to the church by baptism, many more by letters. The congregation was largely increased by the return of quite a number of French Protestants; a strong temperance society was organized among the young people, and these maintained their principles in such a firm and con-

sistent way that some Roman Catholics could not help saying: "We Catholics do not stand firm and united as Protestants do!" And, as a crowning blessing, the Association of the French Baptist churches met there on the last days of June in such a large number that the Roman Catholics were quite amazed at it, and the meetings held in a grove were so precious that many were heard to exclaim, as Peter on the holy mount: "It is good to be here!"

The Divine Master encouraged his servant, during the year 1888, by granting him the joy of baptizing eleven happy believers, several of whom had recently left the Church of Rome. One of them was heard to say, a fortnight after his baptism: "How different have been those days since my baptism from those of past years!"

But in 1896 impaired health compelled him to retire from this field, in which, for twenty-three years, as under-shepherd, he had followed in the steps of his divine Shepherd, Saviour and King, being by his life of faith, unto all those who saw and heard him, the epistle of Christ, written not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshy tables of the heart.

He is now in charge of the old church of St. Pié, where he is so well known and so much loved, and the prayers of all his brothers in the ministry are with him to uphold his hands, and to encourage him to fight the good fight of faith unto the end.

*Rev. M. Grégoire.*

The subject of this notice was born in 1849, in the parish of Napierville, about five miles from Grande Ligne Institute. Being endowed with much natural talent he was kept at school by his parents from his early boyhood until he graduated in the College of L'Assomption at the early age of seventeen years. He entered the Society of the Oblats Fathers at twenty, and completed his theological studies with them at the age of twenty-four years. In 1874, having been ordained a priest, he was sent as missionary to the Indians of British Columbia, where he remained until the year 1883. His labors there, and especially the mode of life he had to follow, were such that his health failed him, and for a time it seemed that he would never see his native land again. He, at the same time, became troubled by serious doubts as to the truthfulness of some dogmas of his church, especially on the questions of auricular confession. His superior and bishop having refused him permission to return home for two years' rest, he laid his case before the Pope and secured this permission from him. In 1884 he visited Grande Ligne, and through the assistance of Rev. A. L. Therrien, who was then pastor there, he visited the Institute and obtained permission, after spending three weeks in the pastor's family, to remain there for a few months, during which time he studied the Bible and was converted and baptized. He was the first convert baptized by Rev. A. L. Therrien in the Roussy Memorial Church at Grande Ligne. On that

occasion he himself preached the sermon, giving his reasons for having severed his connection with the Church of Rome and for entering the Baptist Church.

In the fall of the same year, under the auspices of Grande Ligne Mission, he entered the Baptist Seminary at Newton Center, Mass. Returning in the spring following he entered upon the work in connection with the Mission, occupying successively the fields of South Ely; where he was ordained as pastor of the church, on the 28th of September, 1887, St. Johns, and St. Pié, where he is now located.

Mr. Grégoire is known as a deep thinker, a vigorous writer and a quiet, unobtrusive worker. His feeble health and naturally shrinking spirit have hindered him from doing what he might otherwise have done. He has written a number of tracts on controversial subjects which are considered as the best of the kind the Mission has had. Of late he has been engaged in a controversy with one of the ablest theologians of the Roman Catholic priesthood of Canada, and has succeeded in silencing him. He has a sister who is the Superior of the Convent at Rigault, P.Q., and has had several extended conversations with her on the subject of religion. She expressed to him the wish that women in the Roman Catholic Church might confess to women, and not to men, a wish no doubt shared by many Roman Catholic women, and which is not without significance.

It was when Mr. Grégoire was giving his reasons for leaving the Church of Rome, in the French Baptist Church of Montreal, that this church was invaded by over a hundred students from Laval Uni-

versity, who raised an uproar which culminated in the arrest of three of them by the police, and their subsequent fine for disturbing the peace. After the departure of these students, on the same evening, and on two evenings following, Mr. Grégoire was listened to most attentively by large audiences, composed mostly of Roman Catholics, while he discoursed on the Authority of the Church, or Peter's supremacy, the Confessional, and the Doctrine of the Mass.

In connection with this notice it may be well to remind the reader that Mr. Grégoire is the fourth priest converted to the Gospel through Grande Ligne Mission, apart from the fact that this Mission has had a great deal to do with the conversion of another priest, Father Chiniquy, who finally joined the Presbyterian Church.

### **Rev. G. N. Massé.**

The present principal of the Feller Institute, Grande Ligne, Godefroi Narcisse Massé, is one of the choice fruits of the school. Though born at Glen Falls, N. Y., he is of French blood, and fully identified with the Canadians. His mother, a widow and poor, obtained employment in the Institute, to secure educational advantages for her children. There he was converted, and consecrated himself to the missionary cause. From Grande Ligne he entered McGill University, and after much loss of time through sickness graduated with the honors of his class. He then entered a mission field, but notwithstanding the strong attachment of his flock to him, his signal abilities brought a call to teach at Grande Ligne; then

a call to the important pastorate of the church there, and ultimately to the principalship of the Institute. He is young, yet for ten years he has held this prominent post with astonishing success. His life—from the conversion of his mother from Romanism there, leading to his own, on through a period of mental and spiritual culture—has become fully identified with that of the institution. Rev. M. B. Parent, his pastor for nine years past, says:

"The deep spiritual fervor of his life has impressed itself upon all with whom he has come in contact. The pupils love and trust him. His fellow teachers find him thoughtful and just, always willing to assume more than his share of the burdens.

"The Board places the fullest confidence in his wisdom, integrity and administrative skill. We, his brother missionaries, rejoice that we have such a man at the head of our educational work, projecting his noble life into the generations to come. 'He is the right man in the right place.' Pray that God may uphold him in his difficult and arduous labors."

### **Rev. G. Charles Roux.**

Mr. Roux, Professor of French in the Baptist Institute in Saxton's River, Vermont, now about seventy years of age, was born near Marseilles, in France. While in Rome he made the acquaintance of English Protestant Christians who instructed him about the Gospel, and were thus (1845) the means of his conversion. Soon after they helped him to go to Genoa to pursue a course of theology at the school of the

*Oratoire.* There he made the acquaintance of Messrs. Cyr and Lafleur, who were also students in the same school. By them Mr. Roux became acquainted with the work of the Grande Ligne Mission. In 1851 he made up his mind to come to Canada to join them in missionary work. Having married a French Canadian convert, Miss Longpie, while teaching in the Grande Ligne Institute, he afterwards occupied several fields for a time, and later on, for a number of years, he labored with another Missionary Society. However, he returned to the service of the Mission, and assumed with Mrs. Roux (his second wife) the direction of the Feller Institute at Longueuil, associated with the old missionary, Miss Jonte. They remained there until the Longueuil property was sold, in 1878, then they removed to take charge of the school, Feller Institute, at Grande Ligne, now a mixed school for boys and girls. After several years of successful work at Grande Ligne, Mr. and Mrs. Roux severed their connection with the Mission, and Mr. Roux became a teacher of French in the Academy at Saxton's River. Mrs. Roux, previously to her marriage, was first assistant teacher and then lady principal of Pointe aux Trembles Missionary Institute. They remain cordial friends of the Mission and the missionary work. Mr. Roux is a genial man, witty, still very young in spirit, of tender heart and faithful affections, an omnivorous reader, somewhat of a poet in his leisure moments, and a simple, earnest, devoted Christian; an interesting preacher of the Gospel, in its simplest form.

Prof. Homer C. Bristol, late principal of the school at Saxton's River, bears glad testimony concerning

him: "Rev. Chas. Roux is at Vermont Academy. He has taught French there for some ten years. He is rare in the ripeness of his spiritual life. He is upwards of seventy in years, but it is seventy years young and seventy years good. He has given satisfaction as a teacher at an age when most of us can no longer continue in the class-room. He has a summer school in which the life and language is French. His wife and a son and a daughter assist him."

And Rev. A. L. Therrien does likewise, respecting Mrs. Roux: "The wife and worthy helpmeet of Prof. L. Charles Roux deserves a larger place in this history of Grande Ligne than circumstances allow us to give her. She was born in New York State of French parentage; her grandfather having come directly from France. From her earliest childhood she was placed under the care and teaching of masters from France and Switzerland, and was kept under the best of moral and religious influences. At the early age of fifteen she was at the head of a numerous school in which she exhibited force of character, ability to teach, and precious disciplinary aptitudes. She taught for many years at the Point aux Trembles Institute, and was called to succeed in that school Mrs. Moret as lady principal. When she and her husband were requested to assume the charge of Feller Institute at Longueuil, a position they were to hold there and at Grande Ligne sixteen years, she brought to that school a wide experience and gifts which fitted her preeminently for her new responsibilities. She has left an enduring name, and is held in loving remembrance by those who came under her influence at Grande Ligne, as well as by all

those who know her. Added to institute duties, Mr. and Mrs. Roux keep a summer school in which are taught modern languages; Mrs. Roux doing her share of the teaching."

### **Rev. A. L. Therrien.**

Rev. A. L. Therrien was converted when very young, and came to Grande Ligne Mission Institute, where he made considerable progress in his studies under the direction of Prof. Louis Pollens, late of Dartmouth College, and received a great impulse in his moral and religious life under the influence of Madame Feller, and of Rev. Louis Roussy, then pastor of the Institute. For a time it was contemplated to send him to Switzerland to attend a College and a Divinity course, but circumstances led him into the United States, where he continued some studies, whilst engaged in missionary work and maintaining very cordial relations with his two venerable friends at Grande Ligne. Several letters addressed by him to Madame Feller betray a real talent as an epistolary writer, much earnestness and a deep or genuine religious enthusiasm. At the death of that Mother in Israel, and after he had labored as an evangelist one year in Vermont and four years in St. Constant, P. Q., the Grande Ligne Mission Board placed him at the old and important station of St. Pié, where he was ordained in 1870. His labors there and in the surrounding localities were abundantly blessed, but "to our great regret," says the Mission Report for the year 1873, "he has left our Society to accept the re-

peated and pressing call from the Baptist Church, Burlington, Vermont, to become their laborer among the French population of that thriving city. Reasons of health and family circumstances have decided our gifted brother to part with us for a time at least, and thus leave us weaker than we ought to be to pursue our great work here in the Mission, which is the mother of all other French Missions in Canada. May the Lord abundantly bless his labors among his own people there!"

Mr. Therrien's ministry at Burlington was a real blessing to the French people he evangelized and fed with the living Bread, to the great Baptist church his simple, humble and ardent piety stirred up, and last, not least, to himself. For in the sweet fellowship of Dr. M. A. Willcox, then the eminent pastor of that model church, he no doubt gleaned and stored up much he would have found in Switzerland, and was thus ripening for the larger sphere of activity which the head of the Church was preparing for him.

For the year 1879 the Lord was pleased to answer the prayers of the missionaries at Grande Ligne by vouchsafing them what Mr. Roussy called "the grandest awakening since the beginning of the mission work in Canada." Mr. Therrien, whom the missionaries had invited to come and help them in their work, answered the call and spent two weeks at Grande Ligne, devoting all his time in preaching, conversation and visiting. From the first day the Lord made His holy presence felt. His Spirit moved upon the hearts both of the church and of the con-

gregation. There were moments of such solemnity that the plain room seemed to many the House of God and the Gate of Heaven. Forty-three made profession of their faith by baptism.

In view of such unmistakable sign from heaven Mr. Therrien no longer hesitated. He returned to Canada and settled in Montreal, helping Mr. Lafleur a portion of his time, and having pastoral charge of the surrounding localities. After the death of Mr. Roussy the church and congregation of Grande Ligne called him as pastor among them.

During his five years' pastorate on that important field the church was thoroughly organized as a regular Baptist church; a new and beautiful church building, called the Roussy Memorial Church, was built; an important revival took place; a public discussion with a fervent disciple of Leo XIII. was held in the schoolroom of the Institute, before a large congregation composed of both Catholics and Protestants, and produced an excellent effect upon the former. Father N. Grégoire, of the Order of the Oblats, was converted, baptized, and later on ordained, and the whole field, Institute, church, and congregation gave evident signs of mental, moral and religious improvement.

But Rev. Mr. Lafleur having resigned the pastorate of the church of Montreal, Mr. Therrien was called by the Board to that charge on the 1st of May, 1886. And there he is still, in that imperial city of Canada, in that Rome of the West, leading the small but energetic French Baptist church in every department of evangelization: Bible Woman's Work, Temperance, Evening Conferences, Controversy, Sun-



MRS. THERRIEN.

REV. A. L. THERRIEN.

day-school, Visiting, Preaching in Montreal, Sorel, Maskinongé, and doing the work of the Lord here, there and everywhere.

May the Lord of the harvest send many such laborers into His harvest! For great is the field; but how few the laborers!

Mrs. Therrien, his wife, is the daughter of the late Abraham Fisk, of Abbotsford, P. Q., and has many relatives of that name in Canada, the United States and England. Though English is her mother tongue, she speaks French fluently. Her musical talents and her deep interest in every good work have made her a fit and very helpful companion for a missionary pastor. She takes a great interest in the temperance work, and is now president of the French branch of the W. C. T. U. of Montreal, the only branch of that nationality on the continent. She also takes great interest in the work of Missions, and has often been called to address public meetings; a thing she is well qualified to do. She has entered heart and soul in her husband's work and cheered and encouraged him in his arduous and often discouraging labors.

### **M. O. Therrien.**

M. O. Therrien is seven years the senior of his brother, A. L. Therrien. He went to Grande Ligne School, where he distinguished himself both as to his Christian character and as a student of diligence and ability. He was a great favorite with Madame Feller and all the teachers, as well as the students. He early in his Christian life manifested a deep interest

in the work of evangelization. His talents were such that great hopes were entertained as to his future.

But while still a student a disease, which has clung to him up to the present time, began to work havoc on his physical frame and, to some extent, his faculties, especially his memory. This occasioned him to give up the idea of entering the missionary work, and at two different times he went to the United States to gain his livelihood. In the meantime his zeal for God's cause never fagged, and after he had devoted a few years to teaching and other work, he was led to reenter the work as an evangelist, in the old sense of the word. He has been stationed at various points, such as Henryville, St. Pié, Ely, Magog, and he is now laboring with great earnestness in the flourishing town of Sherbrooke. Mr. Therrien has always shown a particular gift to talk with Romanists. His fairness and kindly spirit, as well as his love of the truth, soon win for him the confidence and respect of those he approaches with the Gospel.

During his student career, at the peril of his own life, he attempted, though without success, to save his brother Apollinaire's life. This brother of his, two years older than himself, was also a student for the ministry at Grande Ligne. After passing brilliant examinations he went with M. O. to bathe in the Richelieu River at St. Johns, where he lost his life by drowning. So great was Madame Feller's love for this brother also that when the news of the fatal accident was communicated to her she fainted away. On another occasion, at the peril of his life again, M. O. saved his youngest brother A. L. from what

would have been a watery grave. The great wonder of his friends is that notwithstanding the disease that for so many years has preyed upon the subject of this notice, he has been so wonderfully preserved and enabled to do as much as he has.

### *Rev. J. N. Williams.*

Mr. Williams was born near Napierville, Province of Quebec, of American parents, was admitted at a very tender age into the Grande Ligne Mission Institute, where he was converted and where he made brilliant studies, which he completed at Rochester Theological Seminary, N. Y., from which he graduated with honors.

Soon afterward he was ordained, and speaking fluently and correctly the French and English languages he was able to preach the everlasting Gospel to both his French and English countrymen. This he did in Granby, in Montreal, and in the townships.

In the year 18— he was called to the pastorate of the English Baptist church of Montreal, which he accepted without relaxing his exertions for the spiritual welfare of the French Canadians, with whom he was always a great favorite on account of his urbanity, his gentleness, his deep piety and his genuine humility combined with great and sound learning. Being born a Protestant, they could not reproach him for abandoning their faith. And though being of Anglo-Saxon origin, he spoke and wrote the language of old France so purely and in such a pleasant manner as to increase their admiration for him.

The founder of the *Semeur Canadien*, the first French Protestant paper published on this continent, the late Rev. Narcisse Cyr, having removed into the United States, Mr. Williams continued the publication of the paper, putting into this new work the same talent, energy, self-sacrifice and long suffering which have endeared his name everywhere in Canada.

However, the Lord had for him another and more important work in the United States. The greatest portion of the persons converted from Popery through the instrumentality of the Grande Ligne missionaries had been compelled by petty annoyances, direct persecutions, or boycotting, to emigrate there in order to find work, liberty, and peace. They were scattered all over New England ; many, well familiar with the English language, had joined some American churches, but a great many more, ignorant of that language, found themselves deprived of public worship and pastoral care.

It was then that the American Baptist Home Mission Society, which had so nobly and so generously helped the cause of the Gospel in the Province of Quebec, through the Grande Ligne Mission Society, felt impelled to look after these precious souls, and asked Mr. Williams to come, in order to visit, to console, to strengthen, to feed, to build them up in the faith of Jesus Christ as their Savior and their personal friend.

Mr. Williams obeyed this "Macedonian Call." Under his able, untiring, tender leadership many churches have been organized, remarkable conversions have taken place ; a French department has been founded

at Newton Theological Seminary and placed under his charge, where a goodly number of pious, earnest, intelligent and faithful young men have been prepared, and are being prepared, for the ministry of the Gospel.

But more than all that, Mr. Williams, with his noble band of old and new missionaries, has been able to turn these numerous pilgrims from our Canadian Baptist churches or stations, who were lost and, as it were, helpless, in the villages, towns and cities of Massachusetts, Connecticut, Rhode Island and Maine, to turn them, I say, into a pure, useful, and at times mighty leaven for the spread of the Gospel among the ever-increasing crowd of French Canadians. These are, most of them, submissively following the biddings of a blind hierarchy, which expects that the British Empire, and this great Republic, "deceived by its power, and signs and lying wonders," will before long apostatize from the faith of Jesus Christ, who through His Word has made them free.

Mr. Williams himself thus acknowledges the influence of "those scattered abroad," but now united: "In this field of labor I am impressed with the importance of the missionary work in Canada, even more deeply than when I was in the Grande Ligne Mission. For I am constantly finding in New England the fruits of that Mission occupying positions of influence here, forming in centers of French Canadian population a nucleus, here and there, of persons somewhat educated, having had the advantage of our Mission schools, and who have thus been fitted to be fellow laborers with me, and leaders in the work of

the localities in which they live. They are able to assist in singing, and in prayer-meetings, which service more recent converts know nothing about. Thus, thanks to those schools, we find, as we lift up the banner of the Gospel in centers of French people, a few experienced champions of the truth, who in our work occupy somewhat the position the West Point graduates did in the army; and I am led to feel thankful that there have been for years past, in Canada, such schools as Grande Ligne, Longueuil, and others."

Our venerable brother is still in the harness. May our glorious King and Friend keep him many, many years more at his post of honor and responsibility!

## XIII.

**Story of Maskinongé.—THE VILLAGE;**  
**"THE CURSED CHAPEL"; IMPRESSIVE**  
**BAPTISM; CHANGES OF FAITH AND**  
**CHURCH; PRIEST-CRAFT VS. CHRIS-**  
**TIAN COURAGE.**

THE story of Maskinongé, a very stronghold of Romanism which was taken by an open and in every respect justifiable movement that originated in the Grande Ligne Mission, fitly represents the work which this volume is intended to narrate. Rev. W.S. Bullock, for five years missionary there, gives this information :

"Maskinongé is a large and wealthy parish, situated in the diocese of Three Rivers, in the very heart of French Catholic Canada, about half-way between Montreal and Quebec. The village numbers about one thousand souls, and is divided, as is also the parish, by a small river flowing down from the Laurentian range, about twenty miles north. On the west side of the river stands the magnificent Roman Catholic church and presbytery, which cost \$57,000. On the east side, and just opposite, stands the French Baptist church and parsonage, built at a cost of \$4,500. Each represents a great religious army desirous of overcoming the other. The spire of the one

towers up two hundred feet into the air, presenting a massive stone front. The other is a small, unassuming building of wood, scarcely fifty feet in height.

"This diocese of Three Rivers is considered to be the most Catholic in the Dominion. Bishop Lafleche recently said, in a sermon, that the Lord had greatly favored him in committing to his care one of the most Catholic dioceses in the world, if not absolutely the most Catholic. Six years ago there was only one Protestant in the parish of Maskinongé—a Scotch Presbyterian. All the others, men, women and children, were sincere believers in and followers of the teaching of their priests. Never had a Bible been sold in the parish, although our colporters had made repeated attempts for over forty years. The priest's will was always supreme, and he himself was regarded as a demi-god. The word 'Protestant' was synonymous with 'demon.' They had heard of Protestants, *i. e.*, 'followers of the apostate Chiniquy,' but none of these hideous creatures had been seen."

The following account of the "movement," with sketches, was reported for the *Montreal Daily Star*, by a Roman Catholic, and published the next day after the occurrence, August 26, 1892, as an "Impressive Event." This deviation of the narrative is pardonable, since it shows how the affair was viewed from the outside, while the account has an air of candor and an attention to particulars that point to its importance and show how the ordinance first appears to one who had not witnessed it before:

Maskinongé has now a Baptist Church and a Baptist congregation. This is the first time this occurs in its

history. The church is what was last year styled "La Chapelle Mandite," or "Cursed Chapel." Yesterday afternoon the final separation from the Roman Catholic Church took place. The quiet village has rarely witnessed an event which created such a profound impression on the population.

The chapel is a wooden building with a seating capacity of about three hundred. It is scrupulously clean and plain. It was erected last year by some 200 heads of families, who paid up about half its value. It is valued at \$1500. It is erected on land purchased by the villagers and given to the Bishop of Three Rivers for the erection of the new Catholic church, the old one, two miles away, having become too small for the increased population. Two years ago, at the time that Mgr. Lafleche visited Maskinongé, he blessed the ground on which the chapel now stands, and a cross being erected declared that it would be the site of the new church. Subsequently the majority of the parish, largely farmers residing beyond the limits of the village, decided that the church should be erected on the west side of the river, on the spot where it now stands. The dissenters charged that the change had been made at the instigation of the parish priest, though this has been denied. The Bishop declared that he had no option but to give in to the will of the majority. The trustees borrowed \$40,000 and started the new church, which will be open for worship in October. The villagers then erected this chapel. They provided it with an altar and all that is to be found in an orthodox Catholic church. For months hundreds of them met there every Sunday, chanted hymns and recited their beads and prayers. The tapers on the altars were lighted and all was in readiness for the priest, who never came. Early in July of last year the Rev. Father Hendricks, of the Redemptorist Order, went to Maskinongé to preach

a retreat. When he arrived there he declared that he would go to the dissenters' chapel on a Sunday morning as the people had met for public worship, declaring that he would be able to bring them all back to the parochial church. The people were on their knees in prayer when the priest entered. He walked to the altar railings, when he was asked if he had come to bless the chapel. Then a scene of great excitement followed as the priest, holding his crucifix in his uplifted right hand, said that they were committing a great sin and that their meeting-place instead of being blessed was cursed. A scene of great disorder followed, many of the women fainting. It was only with great energy that some were restrained from using violence. The priest left the chapel and none followed him to the church. For months after people met again in the chapel for prayers, but their number dwindled every succeeding week. The women remained away, going quietly in the early hours to low mass at the parochial church. Some of the former dissenters did not go to any place of worship, and such is the case to-day. In November last the Rev. Mr. Burwash, of Grande Ligne Mission, appeared on the scene. At first the people did not want to have anything to do with him, many saying: "We are Catholics, and we intend remaining Catholics." After a time, however, the Rev. Mr. Burwash visited the chapel regularly and preached to those present. The Rev. Mr. Therrien did the same, as did also the Rev. Mr. Bullock, the minister now in charge of the church. Finally a congregation was formed, numbering thirty, though as many as ninety have attended some of the meetings.

A great change has occurred at the chapel. The altar and all emblems of Catholic faith have been removed. The chapel itself was partitioned off, and a platform erected in the present end of it. During the morning a

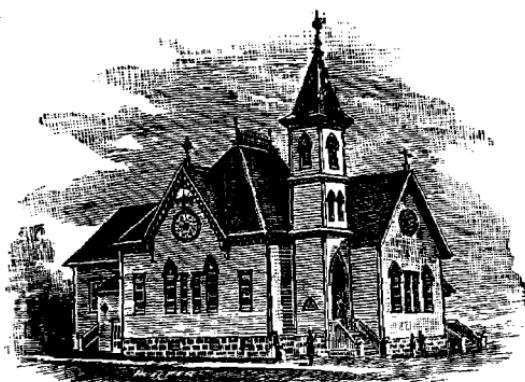
great deal of speculation was indulged in as to who would join the new faith. The number was put at 13. At two o'clock the service commenced, the chapel being filled by over two hundred people, a large number being attracted by curiosity. Ten men and one woman, all attired in black flowing robes, filed into the chapel from the rear and took up the two front pews. These were the new converts. The Rev. Messrs. Lafleur, Therrien, Bullock and Massé occupied seats on the platform. A choir of ladies, aided by a harmonium, chanted several evangelical hymns. The entire service was in French. The Rev. Mr. Lafleur led in prayer and asked the special blessing of heaven on that solemn occasion. The Rev. Mr. Massé read, selecting from St. Paul's Epistle to the Romans. Then the Rev. Mr. Therrien preached, taking for his text St. Matthew, chapter xxviii, verses 19 and 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world. Amen."

The sermon was an eloquent one and produced much effect. At its conclusion he addressed those about to be baptized, telling them that though they might be sneered at they should not be ashamed of what they were doing; Christ himself had gone through the same ceremony.

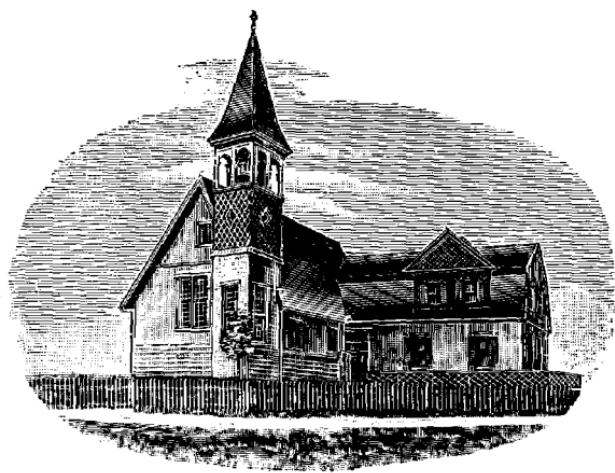
The time for the baptismal ceremony had now arrived. Subdued excitement reigned in the chapel. The people stood up. The platform was cleared, the desk and chairs being removed. It was opened up and a large zinc basin, some four feet deep, fifteen feet long and four feet wide, was revealed. It contained water three feet deep. The Rev. A. L. Therrien descended into it from the rear. Then the solemn moment arrived. One by one the ten men appeared, descended the short stairs into the

water, Mr. Therrien leading them by the hand. They stood in the centre for a moment. They made their profession of faith according to the Baptist ritual. Then Mr. Therrien, putting his hands on their shoulders and breast, turned them backwards full length into the water until they were entirely immersed. A moment after, he raised them up, and, wiping their faces, led them on to the end of the reservoir, where Mr. Bullock assisted them out into the rear, where they removed their wet attire. Just as they were about to be immersed Mr. Therrien would end by saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." The new converts were evidently laboring under great excitement during this ceremony. The event created a profound impression among the Catholic members of the families concerned. After the baptismal ceremony was over the chapel was erected into a Baptist church in accordance with the usual formula. The services were witnessed and helped by a large number, ministers and others, from Montreal and other places.

This remarkable change of faith was one of the most surprising circumstances that ever occurred in Canada, and, it may be, in any Catholic country; not less to the subjects of it than to others. The converts had been among the most zealous of the community in completing the edifice, as strictly a Romanist church; had declared their intention of remaining in the Catholic fold, and, on being visited by the missionary, Mr. Burwash, performed the customary Romish devotions ere he was permitted to proceed with evangelical services. On being converted they felt a joy they had never experienced, and all the religion they had known before seemed to be serious



FRENCH BAPTIST CHURCH, GRANDE LIGNE.



FRENCH BAPTIST CHURCH, MASKINONGE.

mockery. They were indignant, even, at the imposition practiced upon them, and the very men who had affirmed their unwavering adherence to Catholicism, went into the church, took down the altar, broke it up for kindling wood, and removed every emblem of Romanism, including crucifix, pictures and images.

The church was remodeled and adapted to use as a Baptist house of worship. A baptistery was builded in the alcove, "so that the ordinance might be observed according to Apostolic practice, having given up the traditions of the fathers for the teachings of the forefathers. For some days before the organization was accomplished, three or four priests made a house-to-house canvass, and endeavored to dissuade the people from carrying out their purpose. The converts testified that they were not changing their faith out of ill-will, but compelled to do so through God's word and an enlightened conscience." And it is noteworthy that these believers were believers indeed, not children. Nor could they have been taunted as "women and children" only, for of the eleven ten were men, whose ages ranged from twenty-five to sixty-five, and seven of whom were married and heads of families. The intelligence and manly bearing of these men impressed the Catholic reporter and others who referred to the "impressive event."

Father Hendricks practised craft in private and openly invoked the wrath of heaven upon the meek disciples, but the result was only a firmer revolt. He held a nine days' *retraite* among them—a period for penitence and solitary renewal of vows—by means of

which he hoped to recover them. In this he failed. Rev. W. S. Bullock, having been sent to the field from Grande Ligne, had the courage of his calling. He resisted the admonitions of the timid and the denunciations of the bishop; was permitted to see a constituent church membership of eleven, an addition of five the next year, then two, then another and another. And after five years of valiant service he has yielded the field to another. In this period of time, says the Annual Report of the Grande Ligne Board for 1897, "the members have grown from tottering infants in faith to manhood in Christ, and the Catholic community have come to thoroughly respect the Protestants and their religion." Miss S. Piche, one of the successful teachers of the Institute at Grande Ligne, was sent with Mr. Bullock to conduct a school for the children. At this writing Rev. Leonard A. Therrien, son of Rev. A. L. Therrien, mans the post. His ordination "was a great occasion in the community and a matter of astonishment to the Catholics."

Rev. E. Bosworth, Field Secretary, expresses a contrast based upon observation in 1897:

"Maskinongé is but a small village, and yet the church is one hundred and fifty feet long, sixty-four feet wide and seventy feet high, having two spires rearing their heads heavenward one hundred and eighty-one feet. There is also a vestry fifty-four feet long by thirty-five feet wide. It will seat over nine hundred persons and has standing-room for many more in its wide aisles. The total cost was \$56,000, of which sum \$30,000 is to be paid in taxes spread-

ing over a term of twelve years, just as in Ontario we would pay for some public improvement. The church officers must provide for the interest on the remaining \$26,000 by pew rentals, etc., the principal sum to be provided for later on. What a strange contrast, both in appearance, size, and method of payment, is the charming little Baptist church in that village, which, by the kindness of God through His people, our own little band call their church-home."

## XIV.

**Canada, Past and Present—ITS  
HOMES AND LANDS; FARMING CUS-  
TOMS; QUEBEC—ITS TREND AND  
NEED; STONING THE PROPHETS.**

“THE French Canadians are found, chiefly, in the province of Quebec, of which Voltaire contemp-tuously said in 1763, after its cession to England: ‘Only a few thousand acres of snow!’ Superabundant snow, indeed, in winter; but in summer a land that compares favorably with the northern regions of New England. The region south of the St. Lawrence, about fifty by one hundred and fifty miles, between Montreal and the boundary of the United States, is very fertile, as also some sections north of the river. Below Quebec the soil is poorer. Her great pine forests have been a source of wealth.

“To one from the United States, accustomed to spacious yards and broad farms, and going directly from the tidy, thrifty, tasteful homes and farms and villages of New England, Canadian scenes present painful contrasts. The rural residence is usually a small one-story building, sometimes white-washed, perhaps a dormer window or two in the garret; standing bleak and bare to every wind that blows. Seldom is a shrub or tree to be seen about the barren house. . . . The farm

houses are studded along the highways like beads on a string. Farms generally have a frontage of about sixteen or twenty rods on the road and run back like ribbons, often two or three miles. This has resulted from subdivisions of estates for the children. Neighbors are within easy call and the social tastes of the people are met. The village residence ordinarily is nearly on a line with the street and anything but attractive. In the country you may see women in the fields binding and loading the grain and doing other manual labor."—*H. M. Monthly*.

The French population of Canada increases with rapidity, not equaled by the English of the same country, nor by that of France. There has been no emigration from France to Canada for more than a century, while there has been an exodus of French from Canada to the United States of half a million in that time; yet they have increased considerably in Canada. The families are notably large, containing ordinarily from seven to twelve children, and in many instances sixteen to twenty. Some one has pithily said that "the victory won by the men of the English race upon the plains of Abraham is avenged by the women of the race of Montcalm."

"Naturally enough, a people thus hemmed in, corralled by the clergy, breeding in-and-in, with little cross fertilization, have become exceedingly narrow and conservative. Careful observers have remarked that 'Quebec is thoroughly French—not modern French, but French of the seventeenth century. The Frenchman remains essentially an old-world product.' Centuries of life in America, though modifying his man-

ners and conditions, have not essentially changed the old Normandy French type. He does not take easily to new-fangled notions in agriculture, business or religion. It was only through tremendous effort that Mr. Ayer, of Montreal, induced the farmers in the splendid pastoral regions below to turn their attention to butter and cheese-making instead of going on in the simple manner of old. The priests themselves fought this innovation because they feared that their tithes from grain would be lessened with the development of this industry, though now they approve, because the people 'have more ready money than formerly.'—*H. M. Monthly.*

Madame Feller felt a deep interest in improving the material affairs of the Canadians, which, she observed, were not in keeping with the spirit of progress. As early as 1838 she seems to have gained a correct view of their general condition, and wrote: "The Canadians are devoted to unchanged routine. They have no idea of doing anything differently from their grandfathers. They cultivate and crop only one half of their farms every year, leaving the other half to their cattle; and the consequence is that, though a man may possess a hundred arpents (an arpent being three fourths of an English acre), he is very probably without bread for one half of the year. We have persuaded our people this year to plough and sow all their land, the meadows only excepted, which produce abundant crops of hay. This is an innovation and is regarded as a remarkable event."

She likewise advised them to manure their fields, as they had the means of doing. Dr. Cramp makes

the following note: "It was no uncommon thing at that time to see an immense dung-heap at the stable door, the farmer not knowing what to do with it, unless the farm adjoined the river, in which case it was thrown into the water and floated away. Sometimes the heap at length blocked up the entrance to the stables, and the building itself was removed out of the way.

"Riding along the river Richelieu some years ago, the writer noticed two farms of about the same size, on the same kind of soil, and adjoining one another. One exhibited the usual impoverishment of a Canadian farm. Everything looked half-starved. On the other, luxuriant crops were growing. An Irishman had bought that farm three years before, and having cultivated it in a proper manner, was now reaping the reward of his industry. The Canadian looked on, wondered, but did not imitate. The spiritual instructors discouraged improvement of the people. They might become too wise!"

A writer, Mr. Stobo, in the *Canadian Baptist*, gives a statement of the present outlook for French evangelization in the Province of Quebec, viz.:

The Province of Quebec is the oldest, the grandest and most interesting of all the Provinces of the Dominion of Canada, not only on account of its past relation to the North American Continent, but also on account of its present relation to the character and future of Canada.

Quebec Province has a territory of 228,900 square miles, divided into sixty-two counties, and in these we have a population of 1,488,535, of which but 196,826 is Protestant, or less than *one seventh* of the whole, and only

in twelve of the counties have we any attempt made to give the masses of the people the Gospel in its purity.

If what is known as evangelical religion is of God, and is the need of all the races of man, then Quebec needs the Gospel as few other countries do, not only to reach the mass of the people, but to keep evangelical piety alive in the breasts of the few who have an open Bible and an open door for it. No Roman Catholic country in Europe, save Spain, compares with Quebec as to ignorance, superstition, and semi-paganism, and the gross tyranny of its priesthood. In fact the condition of things is incredible.

Quebec's immense population, *immense* for a Canadian Province, is alien in spirit and aspirations, and bound to isolate itself from all else, and is the wedge to divide and separate the Provinces of the East from those of the West, and so frustrate the design of a British Canadian nation extending from the Atlantic to the Pacific. The British Canadian in Quebec is just as much in a foreign country today as if he were in France or Spain. In language, laws, traditions, and religion he has nothing in common, and if he have the love and fear of God in him his spirit within him is vexed from day to day by the sounds which he hears and the sights which he has to witness. One who is not a native of the Province can not possibly reconcile himself to his surroundings, or see things with the eyes of a native, or have them sit lightly upon him.

If there be no need today to evangelize Rome in Quebec, on Christian and patriotic grounds, there was no great need on the part of our fathers to abandon Rome, and to seal their protestations against her soul-damning errors with their life's blood, making it a struggle of centuries. The Romanism of their day was a mild, harmless thing compared with that of today, as the system, if

changed at all, has changed for the worse, as to both discipline and doctrine, as is well known to those who have lived for any length of time in Roman Catholic countries, or mingled much with those who profess the Roman faith.

Faith in Romanism has been shaken greatly in the Province of Quebec, as elsewhere; that is, in the minds of its formal adherents. Rev. Theo. Lafleur, in reporting on the Grande Ligne Mission for 1897, as its Secretary, remarks: "It would be a great mistake to suppose that Roman Catholicism in the Province of Quebec actually stands for a compact mass of sincere believers in its doctrines and practices. The political arena has abundantly shown during the past year or two that the people dare to oppose the clergy in political and educational questions. . . . In old France we have a milder and more rational expression of Romanism than we have today in Quebec, and yet there we find, and in the very bosom of the Church itself, a notable movement led by L'Abbe Garnier, and designated 'Ligne de l'Evangelie,' or Gospel League, for the purification of Rome's worship. In a circular issued by him last year, in favor of a movement in the interests of a more rational and purer worship, we read as follows: 'Piety has become something exterior. For the true spirit of Christianity there has been substituted any number of petty performances to which people cling exclusively. It is a devotion of chaplets, of medals, of scapularies, of the month of Mary and the Sacred Heart, of indulgences, of songs, of processions and confréries.' . . . If old France needs L'Abbe Garnier's move-

ment, Quebec needs it more. If such an appeal as his should meet with a hearty and somewhat general response from Roman Catholics, should we not see nothing less than the destruction of one of the strongest delusions under which the Prince of this world keeps millions in bondage?"

Prof. G. N. Massé, principal of the Grande Ligne Institute, a "thorough Canadian," gives a concise statement of the religious condition and trend in the same Province, Quebec, in which he was reared and educated, and to the elevation of which he is giving his life:

Nine hundred churches, valued at over \$37,000,000, scattered through the country; 900 parsonages, with the palaces of the cardinal, archbishops and bishops, the whole valued at \$9,000,000; twelve seminaries, worth \$6,000,000; seventeen classical colleges, \$850,000; 259 boarding-schools and academies, \$6,000,000; 800 convents, \$4,000,000; and sixty-eight hospitals and asylums, \$4,500,000; a total of \$61,950,000 in church property, all erected and maintained by the contributions of a small and by no means rich people, serve as a proof of what has been said. People do not give to nor pay for things in which they are not interested.

The regular attendance of young and old at church services, the immense throngs of people yearly crowding to the shrines of Notre Dame des Lourdes, Ste. Anne de Beaupre, St. Blaise, and others, in the hope of obtaining bodily and other blessings; the crosses standing along country roads, around which can be seen almost every night, during the month of Mary (May), men, women, and children kneeling and repeating their beads, further establish the fact.

Although the people, generally speaking, are religious, much attached to their Church, and ready to fight for it, we must acknowledge that a full acceptance of the dogmas of the Church, and the practice of its teachings, are to be found only among women (more especially those educated at the convent), children, and the most illiterate.

By an abuse of their power, as well as by their conduct, sometimes shameful, the clergy are driving many of the faithful into open rebellion and infidelity. What took place in France may happen here, unless the pure Gospel is preached and accepted.

Among the educated class a great many have lost confidence in their Church and in religion — the two things are one in their minds, and such are seldom, if ever, seen in the confessional, and almost never with beads in their hands. This I noticed, not long ago, while attending the funeral of an uncle. Among those present were the Prime Minister of the Province, two judges, and several lawyers and physicians. While others turned their rosaries in their hands, these remained motionless, listening, with more or less interest, to the music. Not one of them used their beads. Let us trust it was because secretly they had no faith in the "vain repetitions," knowing full well they would not be heard for their "much speaking."

The city of Quebec, known the world over, is in some particulars the most noted place in all Canada. Its long and peculiar history is one of its distinctions. The site was originally occupied by an Indian village, named Stadacona, and was discovered by Jacques Cartier in 1535. The city was founded by Champlain in 1608. "It continued to be the center of French trade and civilization, as well as of Roman

Catholic missions in North America, till 1759, when it fell into the hands of Britain by the memorable victory of Wolfe, on the Heights of Abraham, above the city."

The unique and quaint appearance of the original part of this old city is another of its distinguishing features. Its low, steep-roofed, dormered dwellings, occupied, with slight repairs, from time immemorial, only here and there have given place to buildings of modern description. And as change has been resisted, locations and streets continue about as they were when first established; difficult of identification for want of order, and seeming to stay where they happened to be built. But then, were the genius of enterprise to substitute something modern for the short, narrow, zig-zag streets, the tucked-in domiciles and the French and English church architecture dating far back, it would not be Quebec; more especially, were its protecting walls and gates, with nature's immovable, precipitous height that is crowned with the most formidable fortress in America, not embraced in one's conception of the place. Activities in ship-building and commerce mingle strangely with light jobbing and confusion of trades and tongues due to a mixture of races. The English rule, officials and imposing Government buildings, contrasts strongly with the circumstances of the ruled. The provision for governing seems to be in excess of the necessities of the case, as is the full garrisoning of the citadel. As a French city it is in a state of decadence; its prestige has ascended the river to Montreal.

Concerning the religious condition of the city, the charge of Paul against Athens might be used. It is

"too religious." "It is the seat of a Roman Catholic archbishop and an Anglican bishop, whose respective cathedrals are among the finest specimens of Canadian church architecture. The church of Scotland and various denominations of dissenters are also represented in the city." The Basilica is the center of interest to the tourist, it being an elaborate historic cathedral, and a fulcrum of power to the hierarchy. The author's notes of a visit to it not being at hand, he avails himself of a description of the interior by a competent observer, the Field Secretary of the Grande Ligne Mission, Rev. E. Bosworth. By this it will be seen that because of Rome's supremacy in the city it may be said to be too religious—"too superstitious":

Here, we are told, is to be found a part of St. Joseph's mantle, and an inscription confronts you informing you that His Eminence, Cardinal Taschereau, Archbishop of Quebec, grants one hundred days of indulgence to all persons reciting the Lord's Prayer and the Angelical Salutation before the altar of St. Joseph, in order to obtain the mercy of God; the cessation of evils threatening the Church and those with which she is now afflicted; more than one hundred days of indulgence each time one sits or kneels upon the earth to celebrate the mass at the said altar.

In another chapel is a piece of a woman's veil, said to have been worn by the Virgin Mary at the cross, and to have been stained by the blood of the Lord Jesus Christ. Here, also, we are told that a piece of the arm of the Apostle Paul, a joint of a finger of St. Anne, a bone of John the Baptist, and the bones of numerous martyrs are contained in a small, church-like building, which may be seen on the left of the altar. At stated intervals these relics are exposed, and the benighted Romanists come in thousands to

venerate them, hoping thereby to rid their bodies of disease and their souls of sin.

The following prayer is printed and hung in a frame near the Altar of Notre Dame de Pitie:

"O, Mary! tender mother, you know what motive brings me to this blessed place, where it pleases you to show your mercy. You know why I am at your feet; grant, then, the favor which I ask of you; I swear it to you by the sword of affliction which has pierced your own heart, by the tears which have run from your eyes. O mother of goodness, do not reject my prayer, but listen to it favorably, and I will never cease to love and bless you!"

"Gentle heart of Mary, be my refuge."

Then follows information that three hundred days of indulgence will be granted each time this prayer is repeated, *i. e.*, that the penal consequences of sin will be removed for three hundred days. We surely need to point them to Jesus, who is the only refuge for sin-burdened souls.

(Since above was written, Cardinal Taschereau has passed away.)

It will be understood from the foregoing that Quebec has been a difficult field for Evangelical Christians to live and labor in. On visiting the city in 1882, the author, after some searching, found an English Baptist Church and worshiped in it with a few local members and some other people. Two of the other denominations were represented in the place, one of them only by an abandoned house of worship, which the Salvation Army used for a time and then ceased its unfruitful effort. The opening of a mission by French Baptists is spoken of by Rev. Mr. Lafleur thus:

"In 1857 Quebec, the strong citadel of Canada, and

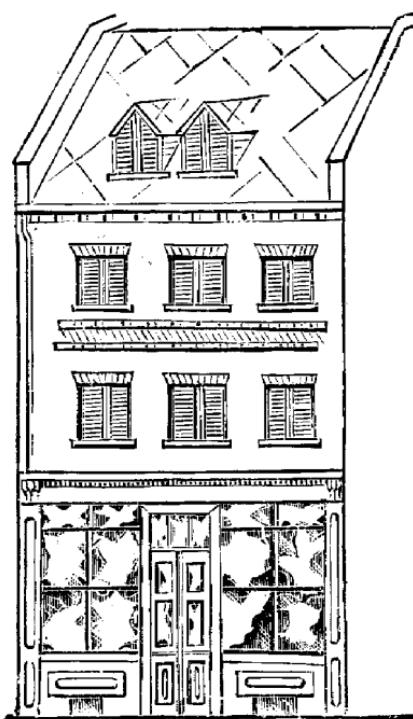
of Catholicism in Canada, closed until then to French evangelization, saw the Gospel introduced within her walls, after the mobbing of a French colporter, who had been so badly beaten that he came to death's door from his injuries. On recovering, he manifested a great desire to preach. In spite of his being very illiterate, several persons encouraged him to do it. The Baptist brethren of Quebec generously lent him their chapel. After a few Sundays, when people came in good numbers to hear what this man had to say, and were somewhat amused at the way he said it, Messrs. Lafleur and Normandeau were invited to preach there for several Sundays. Mr. Normandeau, a converted priest and formerly professor in the Quebec Seminary, was afterward installed as pastor of a small church composed of some twenty members. He labored there ten years, during which time the little church gradually diminished by emigration, with very little prospect of making up for this loss by new additions from the ranks of Romanism." The Grande Ligne Mission, it will be inferred, is entitled to a credit for supporting if not for originating this work.

Missionary work here was begun in 1857, by Rev. Leon Normandeau, an ex-priest. He labored for about twelve years, when he was called to the principalship of the school at Grande Ligne. The first converts from Rome were baptized into the Baptist church (English) in 1858. When this missionary left the field there remained eight or ten families of new converts, the fruit of his work; these soon left also, excepting three. The Baptists discontinued their efforts here for a time, and the work was taken up

by the Presbyterians, who built a little church, to be the joint property of the two bodies.

In the spring of 1889 Grande Ligne sent Rev. W. S. Bullock, then a student, who organized a successful mission with the old converts of Mr. Norman-deau, and others. Its services were held in the Sunday-school room of the English Baptist church. In the fall Mr. Bullock left Quebec to enter upon a course of study in Newton Theological Institute. The services of Mr. C. W. Grenier as colporter were secured, and Mrs. Grenier was engaged to teach a small school; both continuing for six years. Few professed Christianity, while the old converts died or moved away.

In the summer of 1894 Rev. Adam Burwash, general missionary for Grande Ligne, went to Quebec and started an aggressive work, on a more elaborate plan. A hall was secured on Bridge Street, and opened every night. Many gathered, the Gospel was preached and Rome denounced. Soon the clergy and the press evinced strong opposition to the new movement, and a raid upon the chapel ensued. From three to four thousand people assembled; some to stone the place, but the greater number to witness that which was expected to occur. A few hundred really meant death to the missionaries while the meeting was in progress. The hall was full, and at a given signal the crowd went out, leaving Messrs. Grenier and Burwash, with a few converts. The next moment there came a storm of stones through the windows; lamps were broken and everything was literally smashed. Happily the missionaries, in the obscurity, found a door



SALLE EVANGELIQUE IN 1894, AFTER THE RIOT.



PRESENT BAPTIST CHAPEL.

communicating with an adjoining house, in which they found shelter. The police force seemed to be powerless to disperse the mob. The rioters, not satisfied, proceeded to the Salvation Army barracks and broke the windows there, and then did likewise to the Episcopal chapel.

This riot created a great deal of excitement among the English Protestants of the Province, and was also disapproved by the better class of the Roman Catholics. The present place of worship was bought and fitted up by Grande Ligne, at a cost of about \$2,000. It is a substantial stone building, comprising the chapel downstairs, and a reading-room upstairs, with a residence for the missionary and a school-room, secured in 1895. Mr. Burwash closed his work here, after being for nearly two years in charge of the field, to work with Dr. J. S. Fulton, of Boston, and Rev. L. R. Dutaud took the field.

The results in conversions have been small, yet some have left Rome, and among these is one (at this writing) at Newton Seminary, preparing for the ministry. The converts, being boycotted, have left for the States and other parts. Still, Mr. Dutaud reports twenty resident members and a fair attendance at the meetings; a Sunday-school of twenty-five, and a reading-room which offers evening advantages to young men. The attendance upon the services has more than doubled since the opening of the chapel. The French Protestants have rallied around the missionary and the enterprise.

## XV.

**The “Continued Story.”—THE FIRST EDIFICE; ITS DAY AND DOOM; NOTED ENTERPRISE; A SCORE OF YEARS.**

THE narrative of Madame Feller and the Grande Ligne Mission is a unific and “continued” story. The woman is not separate from the institution; though in form she has passed away, in power she still abides in the school. Because her influence lives, it lives; and this is the strongest assurance of its continued existence. The hearts of the living, from age to age, will take courage at every mention of her, and make her work their own. She will not decrease while it will increase.

The story grows like a serial; not in length only, but likewise in its breadth of interest. The number of its characters continually increases, and on whatever stage of action appearing they will be living memorials of her. It is one of those true tales that gather more and more of their own elements as they move onward, and increase in interest with the lapse of years. It finds a sustained interest in its vital ethical element. For more than sixty years, just passed, it has been in process of growth—both its educational and its missionary part. And, if well narrated, it is calculated to touch the heart of the

reader. The excellent ex-President of the Mission, Mr. Ayer, in his sketch retouches the picture as if his soul were knit to those personages that comprise its main features. Placing his account with others, and reviewing the whole, new points of interest are gained.

The erection of the first substantial school building, so soon after opening the Mission in the country, is an exceedingly creditable fact in the history. No other French Protestant school then existed in Canada. No Protestant sentiment prevailed, except that which the Mission created, upon which to depend for sympathy. Yet, after five brief years in securing a tenure to existence, amidst penury and persecution, an edifice lifts its impressive form on the plains of Grande Ligne, amazing to the opposers as well as gratifying to the friends of the work. It was two and a half stories high, thirty-five by forty feet, ground measure, and composed of rough stone. It stood for nearly fifty years, a joy to the promoters of education and to the hundreds of young people who were instructed within its walls. And something more than instruction was had; for there the Gospel was preached—the chapel for a long period being the only “church” available—and the Holy Spirit visited the place repeatedly, with regenerating power. Year by year were souls saved, and hopes of the present life changed and elevated. Sons of Romanists were among the students, and they shared in the spiritual mercies, thus adding to the evangelical elements of the Province, and some of them becoming forces of evangelism.

Rev. A. L. Therrien, in his little pamphlet entitled

"The Four Upper Rooms," records some very tender memories of the place and the person; and from it we take the following:

Going up the first flight of stairs in the old building of the Grande Ligne and Feller Institute, on reaching the second floor and turning to the right, we come presently to a room on the left, which we enter, and find ourselves in the apartment where Madame Feller spent twenty-eight years of her life. To hundreds of grateful hearts this room is a sacred place. Many who are now in heaven, many more who are still on earth, some of them old men and women, others still in their prime, think of this upper room with the tenderest emotions. Here, for over a quarter of a century, young men, Mme. Feller's "boys," as she fondly called them, came for faithful admonition, for counsel, for sympathy and help, for instruction and prayer. Here many were born into the Kingdom of God; and that clear musical and sympathetic voice which was heard, years before, in the "upper room" in Lausanne, pleaded at the mercy seat daily for saving grace, in behalf of some seeking soul. Here many tears, tears of penitence, tears of faith and joy, were shed; and here, too, were spoken many parting words of wise counsel when "the boys" came to bid adieu to their benefactress. They seldom, if ever, went away without bending the knee in prayer with her, and without shedding tears of regret to leave one so good and so true. Here, too, came, from near and from far, heads of families, mothers, often fathers too, to seek advice and sympathy in their cares and trials; and here also the missionaries themselves were wont to come to refresh their hearts and strengthen their courage by holding sweet converse with their "mother in Israel."

The year 1890 was reached; a memorable one in the history of this memorable edifice, which was in its fiftieth and last year. The girls' building, a wing of the above, had been erected ten years previously and the problem of a mixed school had been solved to the credit of co-education and the benefit of a great many. Though the experiment was forced upon the Board, on economical grounds, it proved to be a blessing. "During the first winter of the joint school, forty-three persons, including villagers, were converted, baptized and added to the church." Yet prosperity revealed the possibility, even the necessity, of the school. The buildings were limited and destitute of modern conveniences, and the Board had resolved to remodel and enlarge them, and also to raise an endowment. It sent three business men to Grande Ligne with the architect and contractors to finally approve and sign the contracts. In the midst of their deliberations there was a cry of "Fire." A spark from one of the numerous wood stoves which, possibly, they were about to replace with modern fixtures, had caught in the sparrow's nests, in the cupola. A strong wind forced the flames down into the rooms, and every attempt to save anything except life failed of its object, so rapidly did the conflagration spread. The girls' building, the larger of the two, seemed to be doomed. But the ponderous bell, ere it crashed downward, carrying the roof, did good service in alarming students and others, who had been organized into a fire brigade. Water was handed to the roof of the wing, and a vigorous war with the fire fiend was carried to a successful termination. "More than a score of times it caught fire, but the

boys, encouraged on, fought it back, and never were a happier lot than they when, a few hours later, all danger of the destruction of the girls' building was over." And so the 31st of January is italicized in the calendar of the Institute.

For ten years the varying fortune of the school, including one year of suspension, had caused some depression in the minds of its friends, and now that its old home was utterly destroyed their hearts were cast down. Still they had seen darker days, and though the inspiring head of affairs, Madame Feller and Mr. Roussy as one, was reposing in the ground just by, the spirit of consecration had so fully taken possession of the place that retreat or even hesitation was not to be contemplated. The insurance was not sufficient to cover the loss, yet, dismissing the school for the balance of the year and forming new plans, friends quickly came forward with means, and a new and far better building was ready for occupation on the first of October, same year. This fine structure, appearing in the picture as a central and superior one, contains all the improvements and awaits a "left-hand supporter"—its left wing as it faces the beholder. The right wing, completed in 1880, and the opening of which the devoted Mr. Roussy was permitted with faltering step to attend, just before he passed away, appears in handsome adaptation to the newer building. During the nine months of suspension it was repaired, entirely remodeled and painted. And thus the Lord provided better things by causing his children to go through the fire. The Romanists were impressed with their invincible courage, and with the fact that the



TEACHERS AT GRANDE LIGNE.

(1) Principal G. N. Massé, M.A. (2) Mr. A. E. Massé, B.A. (3) Mrs. A. E. Massé. (4) Dr. F. Rainville. (5) Rev. M. B. Parent, M.A. (6) Miss S. Piché. (7) Mr. E. Norman, B.A. (8) Mrs. Norman.

Lord was on their side, and that they needed not to fear what man could do unto them.

Glancing at authentic documents for a brief survey of this grand enterprise, it is learned that for the first year (1835-6) the main result of their flight from one hostile locality to another was the finding, finally, a place to rest the foot. A convert had been gained, raised up for their relief in pointing them to an "upper room" (the log hut), and then taken to her mansion in the skies before the year closed. It was her reward here that she, Mrs. Lore, had proper Christian burial, and by the loving hands of the missionaries.

The second year (1836-7) was signalled by two great events. One, the organization of a church of seven members, increased to sixteen before the year closed, which, by the grace of God, continues to this day; the second, the persecution and exile already described. Thus, through joy and sorrow in immediate succession, were they tempered for their life further on—missionaries and converts together.

In the third year (1837-8) the insufferable heat of summer drove them from the garret to a neighboring barn. There they were discovered by Montreal friends, who, through compassion, and more by genuine sympathy for the work undertaken, started a building enterprise, which, in a little more than two years, was consummated in the noble edifice that, after nearly fifty years of service to education and religion, was burned. Meantime evangelizing and school work went on, the entire cabin, with special kindness of the owner, Mr. Leveque, having been granted to them.

The strain of building was the principal expe-

perience of the fourth year (1838-9) except as teaching and evangelizing were continued, and with success.

In the summer of the fifth year (1839-40) occurred the dedication of the new edifice to the glory of God and the good of man, and with it a new era was opened for this missionary enterprise. Madame Feller, accompanied by Rev. Dr. Kirk, made a successful tour of solicitation in the United States. The remarkable conversion of Rev. Mr. Normandeau, Catholic priest and for years professor in the Romanist Seminary at Quebec, and his entrance upon teaching at Grande Ligne—a much-needed provision—also took place.

The sixth (1840-41) was signalized by one of the most important acquisitions in all its history—the eminent Dr. C. H. O. Côte, physician, civilian and political leader, who turned his learning and influence to the service of the King in Zion. "After a mighty work of evangelization, which extended to the new settlements (clearings in the forest), it was decided that the new convert should become the resident pastor of St. Pié," where Messrs. Roussy and Normandeau, with Mr. Cloutier, the first-fruit of New Testament distribution, had organized a successful work. In the same year two other valuable accessions were secured in the village of Dr. Côte's residence and doubtless through his influence, and one of these, Rev. Theo. Lafleur, Montreal, remains at the time of this writing, and at a high point of ability and usefulness; the other, Rev. Narcisse Cyr, talented and eminent, has returned on High. Both were educated

at Grande Ligne, and in theology at Geneva, Switzerland.

The next two years (1841-2-3) were full of activity and fruits. Earnest campaigning and gratifying conquest took place at Chazy, N. Y., and Milton (Berea), many souls having been added unto the Lord. A mission-house was built at St. Pié and a log school-house at Berea, both of which were consecrated to God on the 25th of December, 1842.

In the following, the ninth, year (1843-4) a church was organized at St. Pié, preceded by a violent persecution which had been instigated by the priests. The Christians were called the most opprobrious "names," were visited with *charivari* and violent scenes for fourteen days, including a shower of stones, and ending with burning the house of one of the brethren. But "the word of the Lord grew and multiplied." Dr. Côte's service as a physician helped to allay bitterness. His ordination took place there the same year. During the second half of this the first decade, upwards of one hundred persons had been received to church fellowship in that place; and these, added to the converts at Grande Ligne and its neighborhood, made a joyous company of redeemed ones numbering about three hundred.

The tenth year (1844-5) brought an unexpected crisis in the withdrawal of sympathy by many not Baptists, deeply affecting the charitable heart of Madame Feller. She and Dr. Côte made a collecting tour in the United States, resulting in a manifestation of withdrawal on the part of some, but a cheerful helpfulness on the part of others; a successful tour as a whole.

In the eleventh year (1845-6) Madame Feller was accompanied to the United States by Rev. R. A. Fyfe. She met the ladies in their several associations, organized in behalf of the Mission, and Mr. Fyfe pleaded the same cause in many pulpits. In the missionary field brethren were encouraged by conversions, many of the converts being aged persons, and some of the cases exceedingly interesting. The earliest convert at St. Pié had died, witnessing for Jesus to the last.

The twelfth and thirteenth years (1846-7-8) were characterized by financial exigency in the Mission, though this was due to the large service it was rendering, with success following. Madame Feller, with Dr. Côte, made a more extended tour than usual in the United States, to obtain means. They passed over a considerable part of New England, visited the States of Delaware and New York, going as far west as to Buffalo and Niagara Falls; and their collections, supplementing other receipts, met the demands of the Mission for the year and paid the debts. "What a favor! what a deliverance," exclaimed the Madame.

In the next two years (1848-9-50) the Mission experienced the loss of the eminent Dr. Côte, by death, after about ten years of the best of service; yet with this bereavement came the important acquisition of Messrs. Cyr and Lafleur, direct from their extended theological studies at Geneva. Mr. Lafleur took charge of the important work at St. Pié. A new station was opened at St. Mary, followed at once by a demonstration of the mob spirit, which, however, subsided and resulted in a gradually increased congre-



E. W. DADSON, D.D.  
REV. J. N. WILLIAMS.                    REV. L. CHAS. ROUX.

gation and the conversion of souls. Fifteen families, mostly in good circumstances, left the Romish church and united in building a large chapel for the Mission cause. Also (1850) a school for the education of Canadian girls was established at St. Pié, only a few theretofore having been admitted to the privileges of the Grande Ligne school, designed for boys. Mlle. Jonte, French, assisted by Miss Boardman, American (converted at Grande Ligne), took charge of it. Mr. Hubert Tetrau was the well-qualified Superintendent of the Primary Department.

Glancing at the minor mention at hand, of what will appear in the Record on High to have been of far-reaching importance, it is seen that in the sixteenth and seventeenth years (1850-1-2) the cause gained much strength. The Grande Ligne school reached an attendance of thirty. Mr. Chas. Roux, student in Geneva, joined the missionary band, was baptized, licensed and entered upon teaching in the Institute, with Mr. T. Riendeau, another licentiate; Rev. L. Normandeau being principal. The girls' school at St. Pié had an attendance of twenty, and Madame Lafleur was added to the teachers mentioned, "bringing all the distinction of her nature and superior education." "Besides these two institutions," said Mr. Cyr at the time, "eight primary schools have been in operation during the past year, furnishing instruction in the elementary branches of education, pervaded by the spirit of Christianity, to more than two hundred children." Mr. Roussy had taken charge of the post of St. Marie, "where he did not spare himself in abundant labors," and where a chapel was built. French Canadian converts were

sufficiently numerous to fill the house at its dedication, exciting the jealousy of the priests and causing the famed Chiniquy discussion. The periodical, *Le Semeur Canadien* (The Canadian Sower) began its useful career as an intelligencer of evangelical truth. New fields opened at Granby and St. Isidore, and a good number were converted at Grande Ligne, as usual. A new church was organized at Salem.

The next two years (1852-3-4) brought events and changes. Rev. J. N. Williams, now Superintendent of French Canadian work for New England, a convert of the Mission and educated under its auspices in the University of Rochester, returned to the Province for the general service. One of his earliest duties, also a privilege, was to accompany Madame Feller on her journey to the United States, in 1853. In 1854 four new parishes were opened, principally by the labors of the two noted colporters, Roy and Patenaude, who gave to this class of work a prestige which it held and honored. The mission-house at St. Pié was totally destroyed by fire, scattering the congregation and school for a time, but resulting in better facilities at Longueuil, which had been the seat of a flourishing school for a long time.

With the incoming of the twentieth year (1855) there was a calm review by the friends of the Mission of what God had wrought and an accompanying joy. Madame Feller had returned from a seven months' sojourn in the South, and girded herself anew for work. Rev. T. Riendeau, student at Grande Ligne and Rochester, was ordained; the Mission was incorporated by act of Parliament, and its standing and influence thus permanently assured.

**Madame P. Ledoux.**

Madame P. Ledoux, of Marieville, though not officially a missionary of Grande Ligne, deserves a place in this record. Born in 1827, of pious Roman Catholic parents, she very early showed a deep interest in religion. Intelligent, very sensitive and conscientious, ambitious and energetic, she possessed, naturally, the elements of success and the ground of a good moral and Christian character. In her childhood she applied herself very earnestly to her studies, and, notwithstanding the very poor educational advantages offered her, she became proficient and was entrusted with the responsible charge of the village school when only nineteen years old. She has since taught the French language in her own home to over three hundred and fifty young men and young women, many of whom occupy high positions in both Canada and the United States.

Madame Ledoux's father was converted from Romanism through the labors of Mr. Roussy, Dr. Côte, M. Auger, and a brother of his. Soon after, she too accepted the truth, and became a pillar in the church and an ornament to French Protestantism. Though seventy-one years old, she still teaches, writes occasionally for the press, and takes a deep interest in the cause of Christ. She is widely known and greatly esteemed, especially by those who have studied with her and have known her intimately. At the request of her friends she has written her autobiography, which is full of interesting incidents, and which re-

veals in her the typical French Canadian woman and character. Her love and admiration for Mr. Roussy and Madame Feller knows no bounds, and she cherishes the most loving memories of all the old missionaries of Grande Ligne.



MADAME LEDOUX.

## XVI.

**Other Great Decades.—CONVERTS,  
THREE THOUSAND; HOME MISSION  
SOCIETY COMES IN; NEW MISSION-  
ARIES; NEW STATIONS.**

THE third decade was ushered in by a flow of martyr blood in Quebec; "the seed of the church," of which a French colporter was the honored subject or sufferer. Nearly thirty years later "a pretty good French congregation" was reported as still representing the nucleus formed after that mob of 1857. In the year 1858 occurred the revolt from Rome of the priest who had made himself famous as a priest of temperance also—Rev. C. Chiniqy, of Kankakee, Illinois, whom Mr. Lafleur visited, and whose conversion produced a great sensation and influence in favor of Protestantism, hundreds forsaking Romanism at the time.

The year 1859-60 was passed by Madame Feller in Switzerland, yet the work went on. At about this time it was said of it, and with authority, "The work of the Grande Ligne Mission now extends over some forty parishes, every one of which contains French Canadian converts. Their number amounts to about three thousand, of whom seven hundred are in church fellowship." In 1861, and forward, the civil war in

the United States greatly interfered with the work, by reason of the depreciation of currency, causing loss, and necessity for borrowing money.

A period of fraternal beneficiary relationship to the American Baptist Home Mission Society terminated at this time, and a statement concerning it will be of interest.

The Grande Ligne Mission, on account of its proximity to the United States, and the very interesting character of its workers and their work, early became known to Christians in the States, of all denominations. In time it became recognized as a Baptist interest, without change of management or method. Its new appearance was but the blossoming of the tree planted, by which its nature came to be correctly understood. In time of special need, November 1849, appeal was made to the American Baptist Home Mission Society, in the following pathetic terms:

"We are Baptists of your own faith and order; we are such by the teachings of God's Holy Word and Spirit; the churches of the Swiss Mission and the inquiring Catholics of Canada look to us for the Gospel; a long, dreary winter is at hand, and our supplies for it are not yet obtained; we are cut off from our former sources of aid because we are Baptists. What shall we do? Can you do anything for us?"

The Board attended to the cry, the appeal having been sustained by the influential subcommittee, Drs. W. R. Williams and S. S. Cutting, who, in their report, declared: "The Grande Ligne Mission is the

fruit of missionary impulses awakened amid the valleys of Switzerland, and is laid at our feet for nurture and support when already grown to maturity under the special blessing of God. Where our Heavenly Father so manifestly indicates His will, it is alike ungrateful and perilous to fail to recognize it."

After about eleven years the Board, by investigation, learned that in this period of its helpful sympathy the number of converts from Popery in the Province of Quebec had increased from four or five hundred to about three thousand, a success achieved very largely by the Mission at Grande Ligne. And the achievements in its history had been made memorable by trophies from Romanism that would be creditable to any mission, anywhere; the more so as the conflict was severe and the adversary alert, powerful and unscrupulous.

In 1860 aid was discontinued, and the Grande Ligne Mission, which had retained its organization and reported to the Home Mission Society, receiving from it funds with which to pay the missionaries' salaries in part, resumed its former reliance. There seemed to be a want of conformity between the two organizations. The Home Mission Board, never losing its interest in the Canadian French, brought forward their interests at its Semi-Centennial, in 1882, and introduced some Grande Ligne representatives as speakers, while it has employed some of the choicest fruits of the Institute on its working force, to the present time. Its Jubilee Volume contains the following statement: "The general condition of the Mission having greatly improved, and its circle of

friends been much enlarged, it was felt that its prosperity would not be seriously affected by the withdrawal of the Society's support. During the eleven years of the Society's fostering care, \$28,899.55 were appropriated to the work at Grande Ligne and mission stations connected therewith."

In the five years now following (1861-66) the Mission had new experiences, both trying and triumphant. Madame Feller had made a visit to Switzerland, occupying a year, and returning in the early part of the Civil War, felt the monetary depression which it brought upon her loved work; but the missionaries prosecuted it with untiring diligence, and, though funds were short, there were evidences of spiritual power and blessing at all the stations. One winter, in want of means and because of illness of the missionary staff, the Grande Ligne school was closed, as no one could make a collecting tour. But the Lord showed his favor through a generous friend of the Mission, Mrs. Caroline Street, of New Haven, Connecticut, who sent to it five thousand dollars. Then there was a day of thanksgiving, observed with tears of joy. A few years later Miss Jenny Bolles, of Hartford, sent three thousand dollars, while Madame Feller obtained two and even three thousand dollars from her friends in Philadelphia. Yet, for most of the time, daily wants were met in daily faith.

There was something to encourage at all times; if not in the heart of the Mission, then at some other points in the system; if not in material things, then in those which are higher. "In very sombre days," says Mr. Lafleur, "when Madame Feller's health was de-

clining, new fields, full of promise for the success of evangelization, were opening before us at South Ely and in the Township of Leslie, by remarkable conversions. If there were shadows at the center there were luminous points at the circumference." Individual conversions of remarkable nature were occurring, and some special ingatherings. In 1863, at Montgomery, near the Vermont line, eighteen families left the Church of Rome, this mission church then containing one hundred and forty-five members, with other applications for admission.

The year 1867 was a trial year, the school at Grande Ligne being closed on account of distressing embarrassments. "The silent corridor, the empty school-rooms and the quiet dining-room, habitually so full of life, animation and noise at this time of year," seemed lonely and sepulchral. The echo of a few voices, custodians of the place, was far away and heavy. The inspiring leader felt "crushed." She was reduced in health also, irrecoverably, and the next year, 1868, went down in the calendar of the Institute as the one most deeply shadowed in all its history—Henrietta Feller was dead!

The Mission now girded itself with a determination to maintain its ground. The work yielded fruit, yet lost by emigration both converts and laborers, notably Messrs. Cyr, Williams and Rossier, who went to the United States to labor there. Some compensation was had in choosing Rev. and Mrs. Normandeau for the superintendence of the Institute, assigning his position at St. Pié to Rev. A. L. Therrien, and making some other judicious changes. And after two years (1870)

prosperity again appeared, in the receipts and in numerous conversions in different stations. Three years then pass, with changes.

The record of ten years next following, if itemized, would show uniform courage and zeal in all lines of effort, with successes to cheer the workers and encourage the friends abroad. The French were settling in the United States, and the requirement for labor among them there was drawing away some of the best talent of the Mission. The Grande Ligne school had suspended again for a year, while that at Longueuil, under Mr. and Mrs. Roux, with Miss Jonte, "saw a succession of fine classes of young girls and young ladies, many of whom were converted and took good positions, several of them as teachers in ladies' seminaries."

During the succeeding two years (1878-80) the property of the Feller Institute at Longueuil was sold, and the education of girls made a part of the work at Grande Ligne, all under the direction of Mr. and Mrs. Roux. A wing was erected—rather trunk than a "wing"—for the special accommodation of girls. A revival of much preciousness and large results was enjoyed. But with the angel of Mercy came also the angel of Death, and the hero who had accompanied Madame Feller from Switzerland and on through her great career, abiding faithful after her strengthening presence was no more with him—Louis Roussy—passed over to the Better Land.

In the five years next passing (1880-5) some important objects were accomplished, besides the regular school work. The French Baptist church in Montreal, L'Oratoire, was erected, after tedious years of

shifting from one place to another for opportunity of public worship. A parsonage at Roxton Pond added to the stability of the cause there. Then other students of character and talent at Grande Ligne appeared on the stage of action, proving the great utility of that school; for example, J. C. Bracq, now a professor in Vassar College; Rev. M. B. Parent, now pastor of Grande Ligne church; Rev. G. N. Massé, principal of Grande Ligne Institute, after a period in the pastorate of the church there; Rev. Alfred J. Lebeau and Rev. Arthur St. James, occupying important posts, the one at Marieville, P. Q., and the latter, conspicuously useful, at Worcester, Mass., the Lord working with them; Rev. A. L. Therrien, now of Montreal, who, after some years of successful toil among the French in Burlington, Vt., returned to Grande Ligne and succeeded Mr. Roussy, whose last years were so full of illness as to necessitate a limitation of pastoral work. He found the church in need of reorganization and of a house of worship; both of which objects, through zeal and prudence, he was enabled to accomplish. Hence the tasteful and commodious "Roussy Memorial Baptist Church," with a happy and prosperous membership. Priests had been converted, one of which was the first person baptized in the baptistry of the new church. In the winter that followed its dedication the Institute was visited by the most remarkable revival ever witnessed in the missionary schools. Romanism was much chagrined by the success of school and church, because it stood ready to take the coveted property.

The Jubilee Year (1885) was signalized by special

exercises at Grande Ligne. Three days were given to religious festivities, one in the English language and two in the French. Reminiscences of the small beginnings and the opposition met; of the lives and labors of the valiant leaders and the converted who had honored the cause with marked abilities, of schools and churches established and operated amid a fire of Romish hatred, yet with signal success—these and other matters of gratulation were presented and combined to make the most jubilant occasion ever known in the Mission. A Historical Sketch was presented by the oldest living trophy from Romanism, Rev. Theodore Lafleur, and by reason of its candor and completeness it will remain in the archives of the Mission as a document of incomparable value. A special cause of joy and hope was the fact that during the preceding year the balance of indebtedness on buildings and lands had been removed; as the report stated, "Now all our missionary buildings are consecrated free of debt to the service of God and of His holy cause among us."

The Grande Ligne Station registered many causes for rejoicing. For example, (1) the great number of applicants for admission—more than twice as many as the school building could accommodate; (2) the increasing number of Roman Catholics applying for admission and willing to pay fairly for their education; (3) the sacrifices made by former and present pupils of the institution to improve and beautify it; (4) the ever-growing stability assumed by the Students' Society, formed to extend its influence and usefulness; (5) the lively interest felt in the United States and in Great Britain in behalf of the institution.

In the churches and missions the record for the year ran as follows: Grande Ligne, conversions, forty-four, some of them cases of most interesting pupils, and development of the church in liberality and devotion; Montreal, its effectiveness as a church, manifest in the stirring of Catholic churches and press to admonish the Romanists to beware of Protestants, while many were drawn to their meetings and read their paper, an interest that continues to the present time; St. Marie, cause firm, meetings well attended, some baptized and chapel repaired; Roxton Pond, services well attended, including prayer meetings and Sunday-school, some enlargement of membership and aggression upon Romanism; St. Johns, the landing-place of the Swiss missionaries, and where at first they failed to obtain foothold, spoken of now as having regular, every-Sunday service and full of hope; Clarenceville and Brockville, after varying experiences constant worship is maintained, the exercises being in both French and English, and attended always by some Romanists; South Ely, abandoned by resident English Protestants, yet held by Grande Ligne laborers, who evince their interest by persuading Romanists and improving church property, thus securing a following; St. Pié, "field extending and becoming more and more important. What emigration had taken away from us is more than compensated for by the new additions of families, some of whom have recently come out of Romanism." The secretary made the following entry: "There are, in connection with this Society, six organized churches, each one having a church building, either in stone, brick or wood; pretty, comfortable, or at least becoming, according to localities."

The years 1886-7 witnessed the retirement from the Grande Ligne school of Mr. and Mrs. Roux, after seventeen years of faithful service, and their acceptance of a position in the academy at Saxton's River, Vt., which is still well sustained. Mr. G. N. Massé, one of the institution's favorite sons and pastor of the Grande Ligne church, was called to succeed Mr. Roux in the principalship and continues in the office. Mr. N. Grégoire, for twelve years priest in the church of Rome, was ordained pastor at South Ely, and the church there increased in numbers to thirty-three, and in evangelical efficiency in the vicinity. Grande Ligne, pastoral vacancy one half of the year, but preaching maintained. Montreal, several baptized, a Bible woman engaged who did much aggressive work, and vigorous pastoral labor. St. Marie, home and field work carried on earnestly and Catholics reached. St. Pié, as in other places, Catholics attended the worship in considerable numbers. Roxton Pond, new life with return of French Protestants from the States and the baptism of seven. St. Johns, pastoral and missionary labors throughout the region promised well. St. Constant and out-stations supplied by student labor. Clarenceville, Brockville and St. Sebastien, prosperity, with eight baptisms and improvement of the place of worship.

In 1887-9 there was much "commotion in the field," as to the relations between Protestants and Catholics, yet the cause moved on. The Quebec Government ascertained that the French Protestant voters numbered not less than four thousand; and this census would represent a French Protestant population in the Canadas of fifteen or sixteen thousand, with more than this number in the New Eng-

land States. Good news from Roxton Pond; increase of congregation and Sunday-school, and eleven baptisms. Montreal reports progress; thirteen added, with unmistakable indications of disposition on the part of the Romanists to hear the truth. St. Marie changed pastors, but the work went on, particularly in essential material improvements. St. Pié spared its pastor to collect for the Institute, yet had supplies, and much work was performed in the homes. South Ely reported seed-sowing and some fruit. St. Johns lost converts by death and removal, though the latter, going west as far as to Dakota, bore testimony to the truth received.

Early in 1889-90 Feller Institute received a gracious blessing in the conversion of more than thirty pupils, but this was succeeded by the conflagration which destroyed the old building that had been rendered sacred by its occupancy for fifty years, and the temporary dismissal of the school. Montreal, an increase in the number of Roman Catholics attending services and in other opportunities for addressing them, with enlargement of membership. Grande Ligne reported progress in financial matters and increase of membership, notwithstanding the fire. Clarenceville and St. Sebastien, after a pastoral vacancy, began again. St. Marie, rendered vacant by a call of the pastor to teach at Grande Ligne. St. Johns, without encouraging incident. St. Constant, St. Phillippe and St. Michel; three stations separated from each other by great distances, yet occupied. St. Pié: Pastor in the collecting field, but preaching kept up and more accomplished, spiritually and materially, than in other years. Roxton Pond: the flock diminished by

death and by removals to the United States. South Ely: "marked progress" in the customary lines.

In October, 1890, the school, which had been interrupted by the fire, was reopened, with greatly improved circumstances and attendance. Many Roman Catholics, as before, were found among the pupils. 1890-91: Montreal, as previously, had a steady, though slow increase of numbers and development; eighteen additions; Bible reading and distribution urged forward, and persecution slackened. Grande Ligne, with the pastor abroad aiding in raising funds for the Institute, had a refreshing and fourteen accessions by baptism, some of them Romanists. St. Marie had become one of the most promising fields, with a settled pastor and a growing influence. Catholics attended in large numbers, not omitting funeral occasions of which they make so much, and concerning which one remarked: "How beautiful such a service! What a cheering prospect for such as we, miserable, mortal creatures! We never have such comforting words at our burial services; only dull Latin chanting." St. Pié, with pastor away, had service from various missionaries and made headway; unusual investigation of Scriptures took place, with resort to the priest, demanding proof of a purgatory, showing independence of thought. Roxton Pond, had a repetition of its loss by emigration to the United States, yet congratulated itself that it had contributed dentists, physicians, musicians and ministers to the cause of French Protestantism there. South Ely had service every Sunday, with Sunday-school and pastoral care here and at Lawrenceville, yet suffered "the usual emigration to the States." St. Johns, with an ex-priest for pastor, who rendered an invincible example, as had

been done by other pastors, of a life that the Catholics felt but did not experience, was a shining light. St. Constant, St. Phillippe and St. Michel, a large field under one missionary and without a house of worship, could report regular attendance and increased interest in spiritual things. Hull, P. Q., where the first Gospel meetings were broken up by a mob of two thousand or more, hurling stones and firing guns (causing wounds, some of them nearly fatal), obtained a building and held service for four months, with attendance of Catholics and others and good results. Ottawa, vicinity, occupied by missionaries and students for some years, yielded results in making friends for the school and general cause. Quebec: a movement made to sustain a missionary, with signs of encouragement.

The year 1891-2 was declared by the secretary to be "one of the most remarkable in the history of this Mission." Two students returned from Newton Theological Institution, one to fill a vacant pastorate at St. Pié, the other to locate in Ottawa—auxiliaries to the regular staff of workers. In Bible and colportage work, besides those in Montreal and Quebec, one was added for the Ottawa region and one for the southside borders of the St. Lawrence River. Feller Institute was blessed by the conversion of souls, some of them Roman Catholics; attendance large. The Grande Ligne church had an accession of twenty. Montreal, eighteen added, as the year before, nearly all from Romanism, and, as might be remarked in nearly all instances, very interesting cases. The influence of pastor and church drew large numbers of Romanists, including students of Laval University. St. Marie enjoyed the fruition of its hopes in enlarged interest and ten

accessions. St. Pié (Emileville) found Romanists unusually complacent toward Protestantism, attending its various services and sending nearly all their boarding school pupils to Feller Institute. Roxton Pond; emigration continued to reduce its numbers, yet the Lord magnified his word, baptism became a more impressive ordinance, and benevolence grew. South Ely, lost by death, yet gained in same degree, and the missionary was full of hope. St. Johns, with limited demands for pastoral work, left the missionary with opportunity for profitable employment in writing controversial tracts. St. Constant, St. Phillippe and St. Michel, "great difficulties and real blessings." Ottawa and Hull; necessary to rent accommodations for meetings, yet the missionary's work was fraught with interest, public and personal. Quebec; colporter work prospered in large sales and many conversions. Maskinongé was entered with the life-giving word, which soon began to be given to neighboring parishes.

The time of annual meeting and reports was now changed to October, and more than one year and one half are compassed in the next survey—February, 1891, to October, 1893. The secretary said: "There has been regular preaching in our established stations, evangelistic preaching and colportage in new places, Bible women's work in Montreal, Ottawa and Quebec, besides special services in several of our stations. The immediate result in actual addition to our numbers by baptism has been thirty-seven. We have also used the press more extensively and in more ways than usual." A field secretary was added to the forces. To abbreviate and to indicate the work and workers of this period, and so to preserve their names in convenient

and associated form, the secretary's table is here introduced :

REV. T. LAFLEUR,	Secretary and General Missionary.
" E. BOSWORTH,	Field Secretary.
" A. BURWASH, B. A.,	General Evangelist.
" T. BROUILLET,	Pastor and Missionary at Roxton Pond.
" A. L. THERRIEN, "	at Montreal.
" M. B. PARENT, A. M.,	Pastor, Missionary and Teacher at Grande Ligne.
" A. J. LEBEAU,	Pastor and Missionary, Marieville.
" W. S. BULLOCK, B. Th.,	" Maskinongé.
" LOUIS DUTEAUD, B. Th.,	" St. Pié.
" L. O. F. CÔTE,	" Sorel.
" N. GRÉGOIRE, B. A.,	Missionary, St. Johns.
MRS. E. SCOTT,	Bible Woman, Montreal.
" C. W. GRENIER,	Bible Woman, Quebec.
MR. C. W. GRENIER,	Missionary, "
" M. O. THERRIEN,	" Magog.
" J. CESAN,	" South Ely.
" L. A. THERRIEN,	Student, St. Constant, St. Phillippe and St. Michel.
" S. H. USHER,	Student, Clarenceville and St. Sébastien.
" A. L. THIBODEAU,	" Colporter, St. Eugene.
" M. MARCOTTE,	" Rockland.
" JOS. GENDREAU,	" Mawcook.
" A. GRENIER,	" Montreal.
REV. G. N. MASSE,	B. A., Principal, Feller Institute.
MRS. G. N. MASSE,	Matron and Teacher, "
MR. ARTHUR MASSE,	B. A., Teacher, "
MRS. ARTHUR MASSE,	Teacher, "
MR. EARNEST NORMAN,	B. A., Teacher, "
MR. FREDERICK RAINVILLE, M. D.,	Teacher and Physician, "
MISS S. PICHE,	Teacher and Bible Woman, "
" CARRIE BULLOCK,	Teacher, "
" ADA BOSWORTH,	Pupil Teacher, "
" E. GENDREAU,	Teacher, Sorel, Que.
" PERRON,	Teacher and Bible Woman, Coaticook, Que.

This array of talent, with its diversity of operations, strikes the mind with peculiar force. With remembrance of a solitary woman and teacher in the garret, and of an unhoused missionary seeking a place for the Gospel among an unfriendly people, less than sixty years before, one is ready to exclaim, "What hath God wrought?" And, most interesting of all is the fact that a large proportion of these workers were the ripened fruit of the Mission—students and converts, who in loyalty and love were employing their ransomed and disciplined powers in forwarding the cause by which they had been blessed. In all the Baptist ranks, the world over, there are scarcely such examples of real and varied abilities, vitalized by a moral courage made heroic by a love for the truth.

For the year ending October 1, 1895, the words of the secretary will suffice: "During the past year we have had numerous tokens of God's presence and approval. All of our missionary stations have been maintained and new ones added. The churches have kept their own, with frequent additions. . . . A good number of conversions from Roman Catholic families. An important and remarkable work has been wrought in the parish of Ste. Ursule. The same may be said of Sorel and St. Jude"—and of Quebec, "under that fortress of clericalism." Not less than four earnest and successful Bible women had labored in Montreal, Quebec and other places.

The work widens and the interest deepens as the years pass. The limits of this writing admonish the author that from the year just sketched (1895) the ever-widening interests of the Mission must be further

related at a future time. Sixty years of most remarkable religious experiences and achievements have come under review, while personal ventures, trials and triumphs not described would fill considerable space. He is glad to lay this tribute on the altar of Missions; glad to have come into mental and spiritual contact with those men and women of another language who forsook all they had that they might be Christ's disciples, and then put on the armor of Christian warfare and achieved great victories in His name and for His sake. They bated not one jot of heart or hope, even in the darkest times; nor do the living laborers, who are making history for a future pen.

The present hopeful condition of the cause originated by the Swiss missionaries may be learned from a brief survey of the latest authentic statement—1897.

Montreal, a mighty city and mighty stronghold of Catholicism, which cast out if it did not stone the "prophets" that were sent unto it by the Spirit, in 1834 and 1835, is now firmly occupied, in part, by their successors, followers of the same Lord and dispensers of the same Gospel. The church, with Rev. A. L. Therrien as pastor, maintains well-attended services, Roman Catholics being frequently observed in the congregation, and rejoices in accessions and development in Christian giving. "Salle" (Hall) work is sustained. Rev. L. A. Therrien and others have addressed the assemblies, composed of more Romanists than Protestants. The English Baptist churches exert power, sympathizing with their French brethren, and in the person of Rev. E. W. Dadson, D. D., furnish the Grande Ligne Mission with an accomplished President.

Roxton Pond, Rev. W. S. Bullock, pastor, one of the older fields, after undergoing changes of constituency, is able to report a membership of sixty, with a congregation of twice that number. "Many have gone to their reward, others have gone to swell the ranks of French American Protestants, and quite a few have moved to western Ontario and taken up farms on the shore of Lake Huron." They may add to the spread of the Gospel by being "scattered abroad."

Maskinongé, Rev. Leonard A. Therrien, pastor (settled in 1897), "grew during the five years of Mr. Bullock's pastorate from a tottering infant in faith to manhood in Christ, and the Catholic community have come to thoroughly respect the Protestants and their religion."

Sorel, notorious for its shameful treatment of Gendreau, is in a hopeful state, with Rev. L. O. F. Coté, a vigorous and enthusiastic brother, in the pastorate. He goes abroad and performs successful evangelistic work, and others, meantime, minister to the people at Sorel. Scriptures and tracts are circulated in large numbers.

Marieville, Rev. A. J. Lebau, missionary, reports "spiritual growth and harmony; services apparently much enjoyed by an attentive people." Respectable Romanists come from adjoining parishes to hear the Gospel. A whole family of such came out during the year, and are growing in grace and knowledge. A night school was held, proving to be of much benefit. Members, 44.

South Ely, Rev. J. Cesan, pastor. The families of the congregation, members and others, all are very

regular attendants at the meetings. "If all the Protestant families who have left this field for the States should return, the chapel would not be large enough to contain them."

Evangelists:—M. O. Therrien speaks of an entire family leaving the church of Rome and joining the Baptist church at Sherbrooke. Made an evangelistic tour in the Ottawa Valley, of much interest; visited hundreds of Roman Catholic families, and scattered a good deal of religious literature. T. Brouillet, for twenty-three years pastor at Roxton Pond, supplied St. Pié and Emileville churches with the hoped-for movement upon the ramparts of Romanism and with good results. N. Grégoire visited several fields, as aid to pastors, and preached and lectured in various places under supervision of the Board. Labored at St. Constant, St. Phillippe, Sorel, St. Eugene and Quebec. Revised some of his pamphlets and tracts for field use. Mr. and Mrs. Grenier, Nova Scotia, have had remarkably free access to many of the families. Three regular preaching stations—Plympton, Burton Settlement and Weymouth Falls. Average attendance of Catholics, 20. Miss Northwood, Bible Woman, sold ninety-eight New Testaments, thirty-eight Gospels and two Bibles, besides holding conversations with hundreds of people and reading hundreds of chapters from the Bible. "Eternity alone will reveal the results of this faithful work."

The Ottawa Valley has had labor of a missionary character, by student O. V. Fournier; and open air meetings by Rev. L. O. F. Coté and student Roy for two weeks, largely attended by Romanists. The effort has centered at Rockland, but services have been held

also at Canaan Sunday afternoons; some baptized; East Templeton and Perkins Mills, in charge of the Home Mission Board. Mr. S. Mahoney, formerly a Roman Catholic, has been doing excellent work, assisted by Rev. L. O. F. Coté, who instructed many and baptized seven. Maxville, open air meetings for two evenings drew a large number of Romanists, and several French families are disposed to receive the truth. St. Eugene has been visited, and Miss Frith is doing what she can to diffuse Gospel light.

Grande Ligne Church, central among the churches of the Province, historically, has had the valuable services of Rev. M. B. Parent for nine years. His reports have shown progress regularly. Baptisms for the year, twenty-one. Attendance of Romanists comparatively less than in other places, because the one theme of the pulpit and admonitions at the confessional is "keep away from Protestants."

Feller Institute, Rev. G. N. Massé, Principal. The register shows an attendance of 136 pupils, 117 boarders and 19 day pupils; nineteen Roman Catholics among them. A work of grace resulted in the conversion of over twenty of the scholars, seventeen of whom professed their faith publicly before leaving the Institute; five of the latter Roman Catholics. Progress likewise in the department of the Model Farm, connected with the Institute.

Coaticoole School had for teachers Miss Kate Stobo and Miss Belle Lorimer; for the new year it has Miss Stobo and Miss Ida Therrien. Enrollment, sixty; of which number twenty-one were Roman Catholic children. The children are all taught from the Bible, and are receiving a good fundamental education.

## XVII.

**Status and Outlook—WORDS FOR ALL.**

THE following statement is from the competent pen of Rev. Theodore Lafleur:

**Present Status.**

It would be very difficult to give a reliable and tolerably accurate account of the present state of the success of missionary work, inasmuch as many of the converts and of those who, without public adherence to Protestant or evangelical principles, have virtually seceded from the Roman Catholic communion, by the labors of the Grande Ligne missionaries:

1st. Because, after the pioneering work of the Grande Ligne Mission, other societies have been formed and have entered on the field.

2d. Many of the converts, or half-converts, have more or less openly joined English-speaking churches, here or elsewhere, and thus have been lost as figures in our different reports.

3d. There have been, from all the stations of our field, many emigrants to the United States, and more especially to the New England states.

There can not be much less than a million of French Canadians who, from the beginning of our missionary labors, sixty years ago, have emigrated to the neigh-

boring republic. The great bulk of them went there as Roman Catholics, and they show it by the erection of numerous churches and convents in many places in New England. Among those French Canadian emigrants a goodly number had become Protestants in Canada, and became here and there the nuclei of missionary stations.

Now, if we take the aggregate of all the converts of the different missionary enterprises from the beginnings of the work of the Grande Ligne Mission, both in Canada and the United States, some place it at 30,000, others at 40,000, about equally divided between Canada and the United States. It would be a great result if only half that number had been rescued from the thraldom of the Roman Catholic church, inasmuch as perhaps not less than 10,000 of them have received some secular and religious training in one or other of the missionary schools, such as Grande Ligne, Point aux Trembles and others. There are now scores of French chapels or churches in French Canada and in the New England States; six in Montreal. If they do not increase more especially in the United States, it is because many of the converts are merged into English-speaking congregations.

The entire population of the Dominion of Canada is a little over 5,000,000, of which more than 3,000,000 are stanch Protestants, leaving 2,000,000 of Roman Catholics, of which 1,200,000 are in the Province of Quebec.

Quebec contains over 1,200,000 French Canadians; Ontario, 101,000; and the Maritime Provinces, 103,000 (1896). The Grande Ligne Mission is the only Baptist

agency to give these people the Gospel. Never in the history of French evangelization have there been so many open doors as at the present. In Quebec and Montreal thousands of Romanists have heard the Word in the "Salle," or halls, who, but for the Grande Ligne Mission, would never have heard it. By the instrumentality of the Mission there have been about 6,000 known conversions during the sixty years. Nearly sixty young men and women have been sent out to preach the Gospel during the same time. Some of them are in foreign lands today.

And this hopeful onlook is contributed by the accomplished observer, Rev. E. Bosworth :

### The Onlook.

More than three score years have passed since the sainted Madame Feller began her work; she has gone to her reward, but her "works do follow" her. If she could visit the scenes of her former labors, how great are the changes she would behold—changes in the religious spirit of the Dominion and in the marvelous progress of Christian thought among those for whose regeneration she labored. She and Mr. Roussy began their work alone; now Baptists, east, west and south, regard it as one of their highest privileges to be co-workers in giving the Gospel to perishing Quebec.

In 1835 the Province of Quebec contained but one solitary French Protestant, in addition to these missionaries; now nearly twenty thousand French Prot-

estants are scattered through its various counties. Then priestly tyranny controlled the people and they were satisfied; but the principles of soul liberty, which have been promulgated by the missionaries, have permeated all the strata of Catholic society, until they are now asserting their right to think for themselves, at least in educational and political matters, and the day is not far distant when in religious things they will demand the right to worship God according to the dictates of their own consciences. Not that the struggle with priestcraft is over, or the conquest complete. Every day, however, is adding strength and potency to the forces by which the final victory shall be won.

What changes, too, in the number of the workers and the materials with which to accomplish their God-given mission. Then a rude log hut was the center and circumference of the material at hand; now a large stone building with all modern appliances for educational purposes at Grande Ligne, a large day-school at Coaticooke, and chapels and halls scattered in city, town and village throughout the Province. Then a handful of students gathered round their feet; now nearly two hundred have met in the two schools, while scores are refused every year at Grande Ligne for lack of accommodation. Then two lone workers; now more than thirty laborers are engaged in its various departments as teachers, missionaries, colporters, and Bible women, seeking to carry out the great commission of our common Master. No change, however, has come over the spirit of these workers—earnest, consecrated, self-sacrificing

and laborious as the founders of the Mission. They are projecting their lives into the age, "on ages telling"; their spirit has been caught by the converts, and from the school have gone forth more than sixty, trained for service, into the mission fields of Burma, Africa and Mexico, while many of the efficient French missionaries of the A. B. H. M. Society were converted and trained for their work in Feller Institute.

In every walk of life are the converts of this Mission to be found—in business and in all the learned professions, while at least two of them have occupied distinguished positions upon the professorial staff in a State University and Vassar College. The influence of such converts can not be measured, but it counts among the many forces that are hastening the coming of the Kingdom of God.

The one great obstacle that now meets the Mission's work is the difficulty of providing employment for the converts. Employers find the influence of Catholic workmen, inflamed and guided by priestly hate, too strong for them to withstand; consequently many, indeed most of the converts are compelled to leave their native land in order to obtain a livelihood. How much does this mean to the Mission? If the seed which has been sown and already brought to fruitage could remain in Quebec and multiply itself, it would furnish encouragement for the laborers and make it much easier for those who are weary of the exactions of Rome, and have lost faith in her pretensions, to leave her communion. There is, however, a compensation in the fact that these persecuted and boycotted children of God find an asylum under

the silken folds of the stars and stripes, and become important factors in the evangelization of the French Canadian in New England.

It is true today in Quebec, as in Palestine of other days, that persecution spreads the knowledge of the Kingdom—that the scattered go everywhere preaching the Gospel.

The past history of Madame Feller and the Grande Ligne Mission is replete with evidences of God's presence and blessing. The present sets before the Mission doors of opportunity, for which Madame Feller and many others long have been praying, while the future is bright with hope—"bright as the promises of God."

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### Words for All.

It would be gratifying to make record of the generous giving that the Mission has enjoyed from time to time; especially the ministries of noble women who, individually and in organized auxiliaries, have given deliverance to it many times and in most providential ways. Many names have been entered upon memory's page and the history of the Mission, not to be effaced. The author has noted some; for example: Mrs. Commodore Read, Philadelphia, Mrs. Brinsmade, Newark, N. J., Mrs. Caroline Street, New Haven, Conn., Miss Jenny Bolles, Hartford, Conn., Mrs. R. I. Brown and Mrs. T. C. Doremus, New York, Mrs. C. E. Green, Providence R. I., Dr. and Mrs. Burke, Brooklyn, N. Y., who belong to the historic past. Honorable mention might be made of many of the living also; particularly members and officers of the Board.



J. DENOVAN.

W. N. CLARKE, D.D.

THEO. LAFLEUR.

MADAME FELLER.  
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The tribute which this volume pays to the Grande Ligne workers will reach the Christian heart, and it is hoped that it will awaken responsive feelings of gratitude and joy. To be permitted to enter into their labors is the great privilege of the Canadian Christians of the present day, and to aid in sustaining the Mission a privilege of the friends of religious liberty and an open Bible everywhere. The originating motive of the Mission was pure and sublime. Those binary souls who clasped hands and crossed the sea that they might release French Romanists from mental and spiritual bondage, and make them free in Christ, proved their sincerity by their endurance amid privations, patience in tribulation, meekness in instructing those who opposed themselves, and by lying down at the last in the land that tried to eject them and among those who followed them as they followed Christ.

It has been a very great pleasure to do them honor in this way. The contact of spirit has been inspiring and uplifting. And the author can but hope that this benefit will become common to others, through the reading of that which he has thus wrought out. To commemorate the virtuous is grateful, and an act necessary to the self-respect of those who have enjoyed their influence.

To enter into the love and labors of the Grande Ligne Christians is to partake of their joy, and rewards also. As the stream of time flows on, this missionary cause moves toward a grand consummation. The St. Lawrence in its deep and resistless current typifies the might and progress, the perma-

nence, too, of the Kingdom of God. Barriers are swept away. Every attempt to interfere is but as the casting of straws upon that stream, which itself bears them into oblivion. Along its historic banks stand Rome's monuments of folly, churches and convents, which, though formidable in appearance, must ultimately yield their votaries, if not their very elements and doctrines, to the sweep of the true Christian faith.

"Year by year, and sun by sun,  
Grows the work of Christ begun."

Already are the foundations of the Papacy weakened and its influence diminished. Nothing false can stand before light and knowledge. This the Grande Ligne Mission workers have proved, and hence their firm defiance of error and phenomenal perseverance. The potent contact of their heroic spirits is a blessing to all who in any way unite with them for the accomplishment of their object. These and those—the field laborers and their loyal sympathizers, will join at last in songs of triumph and in ascriptions of praise to Him who gives the victory.

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