

## Pastor and People.

### NOT I, BUT CHRIST.

"Not I, but Christ, be honoured, loved, exalted,  
Not I, but Christ, be seen, be known, be heard;  
Not I, but Christ, in every look and action,  
Not I, but Christ, in every thought and word.

"Not I, but Christ, in lowly, silent labour,  
Not I, but Christ, in humble, earnest toil;  
Christ, only Christ, no show, no ostentation,  
Christ, none but Christ, the gatherer of the spoil.

"Christ, only Christ, no idle word e'er spoken,  
Christ, only Christ, no needless, bustling sound,  
Christ, only Christ, no self-important bearing,  
Christ, only Christ, no trace of 'I' be found.

"Christ, only Christ, ere long will be my vision,  
Glory excelling, soon, full soon, I'll see,  
Christ, only Christ, my every thought fulfilling,  
Christ, only Christ, my all in all to be."

### THE EVANGELIZATION OF FRANCE.

The Evangelical Society of Geneva, founded in 1831, is the oldest evangelizing society of the French-speaking countries. It advocates apostolic doctrine as brought to light by the Reformation of the sixteenth century. Though its headquarters are at Geneva, its principal scene of action is France, where its object is to preach Jesus Christ and Him crucified, by all the various means in its power. These are:—

First—The circulation of the Holy Scriptures in whole or in part, by its colporteurs, as well as that of other works useful to the spread of Gospel truth.

Second—Placing regular resident pastors or evangelists in localities hitherto unprovided with them.

Third—Preparing and instructing, in its school of theology, young men desirous of entering the ministry.

The first two of these are the means by which the greater part of its special evangelizing work is done.

The colporteurs, scattered throughout nearly fifty departments, put in circulation thousands and hundreds of thousands of almanacs, religious tracts, New Testaments and Bibles, doing thus the work of an evangelist and breaking up the ground for those to come after them. We have at present fifty colporteurs in the field, and in spite of the severity of the last winter, which occasioned much illness and in some cases death, their work was never interrupted, and they continued travelling over vast regions of country, penetrating into the most distant hamlets, stopping at every house and offering the Bible and other religious books to every person they met. By these means appeals to the conscience and Christian exhortation are made far and wide.

Besides those in the French-speaking countries we have agents in Brittany who circulate the Scriptures, translated into their tongue, amongst the ultra-Catholic population of that Province. Others in our possessions in Algeria and Tunis go amongst our numerous colonists there, as well as amongst the native Arab population.

Wherever a religious need, which has not hitherto been met by any evangelical agency, makes itself known, whether it be amongst professing Protestants or amongst Catholics, the committee supplies it by sending to them a pastor or an evangelist, whose mission it is to exercise a Gospel ministry in every sense of the word by preaching, by giving regular religious instruction, by visiting the families and the sick not only in the place where he is resident, but in all the neighbouring districts within his reach. The society's object is not to remain permanently in any place, but to gather together a flock having its own independent life, though at the same time joined to some organized Christian Church, either national or free. In this way the society has founded one hundred and seventeen stations, of which the greater number are now flourishing Churches, each provided with its own pastor, and established generally either in exclusively Catholic or rationalistic districts. We will take a few examples.

Through the ministrations of Pastors Charpiot and Charlier in the department of Saone-et-Loire, a large number of persons have abandoned Romanism and have adopted a living faith. Churches have been formed in several towns and villages, such as Sornay, Brandes, Macon and Chalon. At this latter town our evangelist received a call from the celebrated iron works of the Creusol. A few zealous Protestants, encouraged by our colporteur, joined together and formed a Church, to which were soon added a goodly number of converted Catholics. Week-day and Sunday schools contributed to the religious education of the young, and the members of the Church exerted an evangelistic influence on those around them. The Protestant community here now numbers some five hundred souls. In the department of the Drome, where we have had to make up for the lack of a sufficient number of pastors to meet the needs of the scattered Protestants and to reach the Catholics, our evangelist has been long at work.

A pioneer of the work is the evangelist, M. Vernier, through whose influence about a hundred young men have devoted themselves to the work of the ministry and to that of Christian instruction. Our present agent is M. Serusetat, residing at Chatillon-en-Diois. In the department of Tserre, near Grenoble, several communities have been formed, two of which are composed entirely of converts from Catholicism;

several churches have been built, and at Grenoble itself M. Delaverma is holding popular meetings and working amongst the soldiers in the garrison. At Avignon, Pastor Fontayne is carrying on the same campaign. His field of action is the department of Vaucluse, and with the aid of a magic lantern illustrating Bible scenes, he has carried religious truth into many a village in that region. He has just opened at Avignon itself a reading-room for soldiers which is likely to do much good.

Two other agents are in the south of France, but it is in the west we are doing the greatest work. Our society has helped to found Churches at Chateaufort, St. Jean d'Angely, etc.

One of our principal stations is Aulnay. Here M. Clerc goes from place to place holding meetings. In one of the villages near, the mayor of the place has offered him the use of a hall for this purpose, and himself takes part in the worship. As an acknowledgment of this kind encouragement we have sent him a present of a Bible.

Farther still, in the department of Vienne evangelical schools, founded by us, have been transformed into communal schools, in virtue of the new Public Instruction Act.

M. Eprinchard, another of our agents, has been travelling with a horse and cart across the marshes of La Vendee. Returning by the centre of France, we find at Ste. Florine the evangelist Thierry in the midst of an ignorant mining population. His mission is to seek out the scattered Protestants and to gather together the workmen and to teach them to read. He has just opened a mission hall at Brionde, to which persons come who are living at from thirty to forty kilometres distance.

The society has come also to recognize how important it is that our evangelists should be encouraged and strengthened in their work and that they should from time to time be visited and counselled as to the best means of carrying it on, and it has to this end engaged as itinerant evangelist M. Elie Vernier, a pastor well known for his zeal and his knowledge of the religious needs of the country.

Several members of our committee also, as well as of that of M. T. P. Dordier, well known in the "States," visit our stations from time to time. The Evangelical Society has now twelve stations spread over eleven departments, representing about one hundred districts regularly visited and under religious instruction.

Thus with God's help it has contributed in a large measure during the last sixty years to the maintenance and development of the Protestant religion in France. Thousands of Catholics have been brought to a knowledge of the Gospel through its faithful workers, and its usefulness might be increased tenfold, for on all sides requests for its co-operation are being received, were but its resources sufficiently assured. These we hope and expect from God through the agency of Christian friends to whom He has given the means and a desire to help forward his kingdom on earth.—*Rev. A. Decoppet, D.D.*

### HOW TO KEEP THE FAITH.

It was part of Paul's solace when he came to die that he had "kept the faith." What did the heroic apostle mean? What the English king meant when he arrogated to himself the title "Defender of the Faith," or what the theologian might mean who should urge his claim to such a title, as founded upon his evidences, his logic, and his acumen? Did Paul conceive the faith as a treasure to be hoarded and guarded? Were his reminiscences so satisfactory because he had hugged the faith to his breast as something so rich that none might hope to take it from him until they had first destroyed him? In his old age, did he congratulate himself upon his fidelity in keeping watch above the faith, committed to him as a trust, from which he had been able to warn all meddlers away? What evidence is there that Paul thought of the faith as a system of abstract truth of which he was a warrior merely? Was not the question of loyalty a personal question to him? The faith was the Christ. The elements of it were not abstractions of the mind but facts of history and experience. To keep the faith was to know and assert the facts which composed it. Paul was a missionary, not a theologian. He looked back upon his life with satisfaction and pardonable complacency, because it had been, from the first day of his surrender to Christ, a constantly-loyal devotion to his Lord, for whom he had "suffered the loss of all things," to know whom and to make Him known had been his one aim. His keeping of the faith had been neither apologetic nor polemic; it had been, rather, a positive and direct service for man, prompted by love, in making known the Christ. In a word he had kept the faith by spreading the faith. With industry, enthusiasm, self-sacrifice, he had gone everywhere, heralding the Christ the Saviour of men. The longer he had done this, the less likely his own faith's decline. The more he wrought, the less possibility that he would waver. The vitality, the increase of his own fellowship with Christ, had been preserved and promoted by the exercise of his apostleship. Because he had laboured so ardently, the faith of other men in the Gospel had flourished so abundantly. As a recognized force and factor in the life of man, that Gospel had never been so strong in the world as when Paul, in Rome, could say: "I have kept the faith." He had wrought by love; and the very movement of the faith, active in him, had kept it pure and made it great. It is the flowing stream that is ever clearing itself, the moving waters that win tribu-

tary streams. The way to keep the faith is to spread the faith; the way to enlarge the faith is to scatter the faith abroad. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," is a proverb as applicable to truth as to corn or money. The believing ages of the Church have been the missionary epochs of her history. The missionary, the evangelist, the herald of the Christ of every order, or in none—these are the true defenders of the faith. When they cease their aggressive labours, the faith must wane. It is a truth for the humblest disciple, as well as for the wisest scholar in the things of Christ. The way to keep the faith is to spread the faith.—*Christian Enquirer.*

### THE WONDERFUL BOOK.

The Bible has attained its present supremacy in the world of literature by a conflict that is without a parallel in the history of written and printed volumes. It is the only book on earth which is printed in hundreds of languages and dialects. It is the only book on earth for which languages are invented, that it may be read where written and printed works were previously unknown. It is the only book on earth which has been printed by hundreds of millions, and is now being multiplied by thousands every day, and by millions every year. It is the only book on earth for the translation of which holy men have been hunted like wild beasts until they were captured and burned alive. It is the only book on earth for the reading of which thousands of believers have suffered the spoiling of their goods, banishment from their homes, imprisonment in filthy dungeons, and then death amid the flames. Its harmless conflict with unbelieving science is scarcely worthy of being noted, compared with its bloody conflict with the Church of Rome—the corrupt Christianity of millions. But the Bible has triumphed over every principality and power. Nowhere is its triumph greater than in the English-speaking world. It is the Bible that gives us what is purest, best, and strongest in the language which is the only conquering language in either the Old World or the New. The grass withereth, the flower fadeth, but the Word of our God shall stand forever.—*New York Observer.*

### NO LABOUR LOST.

To true workers in any well-chosen field the words of Jesus, "One soweth and another reapeth," afford a very comforting thought. How often ministers of the Gospel, and other workers in Gospel fields, seem to labour in vain. They work hard and pray much, and see but little fruit of their labour. But their labour shall not be lost. They have planted, and, sometimes, through others, the fruit will appear. God will yet give the increase.

The Sabbath school teacher goes to his or her class every Sabbath with an earnest and consecrated heart, telling the old story of Jesus and the cross, apparently without results. All workers for Christ and in every good cause are sowing the seed which will in time be harvested by God's reapers. We may seem not to accomplish much, but what we do will tell on others and will tell in eternity. Let us remember, however, that if the fruits of "well-doing" remain to benefit and bless, the fruits of "wrong doing" will remain, to harm those who shall come after us. Let us strive, then, to fulfil life's great purpose by working for God and human good, and so leave behind us fruit which will abide to bless and not curse the world.

### LITTLE ENEMIES.

Nothing impure or unholy can enter the heavenly home of the saints. The saints are free from little sins, as well as larger ones. They are cleansed from all sin, and freed from any love of evil.

Sin eats, as doth a canker, with the result that the sinner is usually unsymmetrical in character. Deficiencies mark the course of sin in him. Christian purity does not at once remove these defects and replace them with the proper graces, but divine grace begins at once a work of reconstruction which in time accomplishes wonderful results.

Little errors in judgment often sadly hinder the successful issue of good purposes. But "if any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." The mature Christian does not become infallible, but he does become wise, and with his growth in grace becomes freer from little errors in judgment.

Little sins, little defects in character, little errors in judgment, little things done and said and thought, little things omitted—these are the little enemies. Little foxes spoil the vineyard. Dead flies spoil the ointment. How great a matter a little fire kindleth!

These enemies may be conquered. It cannot be done in an hour or a day, or a year. This is a campaign that will last longer than "all summer." But it is worth the lifelong struggle it will cost; for by the grace of God we may thereby become worthy of our crown and palm, and at the same time will have been best able to help others on in the good way.

How shall these enemies be discovered and conquered? Often they lie concealed, or openly pass as friends. "By their fruits ye shall know them." "My grace is sufficient for thee." Let there be a heartfelt desire and purpose to be rid of these enemies, and the soldier will be cheered from time to time by conscious victory.—*Rev. E. G. Sanderson.*