

are earnest and zealous in one particular branch of the Master's work, but are so engrossed in that work that they have little or no time or sympathy for other branches of the same great work. We do not refer now to those who, when asked to contribute for Foreign Missions, at once grow quite eloquent on the great need of the home field, or vice versa, and who, perhaps, after all, do not deny themselves one half dollar to help along that particular work. From letters that appear from time to time in the Church papers, there seems to be a feeling of jealousy on the part of many, and a fear that some branch of the work, other than the one in which they are especially interested, will receive too much of the sympathy and money of the Church. Such persons fail to realize the essential unity of the Master's work, and that the divisions of this work, made by the Church for the sake of convenience, are mechanical, and therefore that whatever advance is made in any particular line is for the good of the work at large.

4. Those who are too sentimental.—The members of this class cannot be blamed for lack of enthusiasm, but at times it is misguided. These people have a certain standard of their own by which all others are judged. They have their hero and their heroine. They too know the best methods to be employed, and the only agencies that will avail in mission work. They know what a missionary address should be like, and any letter from the foreign field that don't accord with their ideas is set down as insipid and uninteresting. Such people think that the more hardships a person has gone through and the more thrilling hair-breadth adventures the better. They love to think of the missionaries as enduring untold privations, or, as one person put it, "next to starvation staring them in the face." The trouble with this class of people is that their methods are so very impracticable. A missionary after being home on furlough for some time came to the conclusion that, in order to suit some of the demands at home, a person should spend a few months before sailing, practising how to gush. This may be a little too strong, but it shows how some returned missionaries have felt.

So much for the diversity of opinions from the outside, and it may now be asked what have you to say for the inside?

One critic wrote of missionaries in general as a set of cranks; in whose ranks every sort of "fad" finds adequate representation. If they are not cranks, then why have so many chosen missionary work abroad as their life's work?

Whatever may be thought of the motives which prompted so many men and women to choose this as their life work, the majority of them have been actuated by love to God and love to perishing men, and have been made to realize to some extent, that the duty of proclaiming the Gospel "to the whole creation," as enjoined by Christ in His final command, is universal in its application. The vast majority of them too have "counted the cost," and are willing, if need be, "to endure hardness as good soldiers." But it must be remembered that they are men of like passions with Christians at home, and that they are willing to enjoy whatever God has given them to enjoy, and even willing when they get the opportunity to have a pleasant time "shopping." It is to be feared, however, that if a person had no higher motives than sight-seeing and pleasure, or even the applause of those at home, that he would not be able to bear up very long under what so many feel to be no small burden. Besides, just because missionaries are so like Christians at home, the majority of them at least have no hankering for martyrdom, nor do they wish to adopt the slow process of suicide by starvation. Knowing the duty that is placed upon them, and the overwhelming need of strong, vigorous workers they deem it wise to take as good care of their bodies as circumstances will permit, not to speak of the direct command of their Master as to the care they should take of the bodies He has given them. If Christians wish to practice such penance, it is far more congenial to do so at home. There, some people may appreciate it, but not so the heathen in China, and besides, it will prevent the waste of valuable money expended in sending a person to a foreign land. You say

foreign missionaries are also often one-eyed. If so, we do not excuse them, but can only pity them, but many of them have broad sympathies and are interested in every line of Christian activity that helps to uplift the fallen, and save men from sin and death.

No one is more aware of his imperfections and failings than the missionary himself, and no one but himself and his God knows how sincerely he mourns over such imperfections. The longer a missionary resides in a foreign country the more he is convinced of the necessity of ever being a learner, and the more he realizes his need of great grace, wide knowledge, and a good proportion of common sense. It is only after coming in contact with the solid front of heathenism for some time that the full force of the words, "Not by might, nor by power, but by My spirit saith the Lord of Hosts," is brought home to the heart. Apart from the Holy Spirit we are weak indeed and all our work is in vain. Let us pray then more earnestly, that God's servants both at home and abroad, may more and more experience the Spirit's presence and the Spirit's power in all their work.

J. FRASER SMITH.

HSIN CHIN, Honan, Feb. 24th, 1894.

French Evangelization.

TO THE FRIENDS AND SUPPORTERS OF THE POINTE-AUX-TREMABLES MISSION SCHOOLS.—We think that the time has come to send to all the supporters of our Mission Schools, with our kind regards and our most hearty thanks, a brief account of our work and of the encouraging results obtained during this session through the blessing of the Lord.

Never before have our schools had so large a number of pupils. One hundred and twelve boys and seventy-two girls—in all, one hundred and eighty-four—have been received. One hundred and four are children of parents who still adhere to the Church of Rome.

The religious and moral progress of our pupils is always kept paramount, and though we endeavor to hasten their intellectual development by all the means within our reach, we continue to devote the best part of our time in bringing them to a clear knowledge of the Gospel truth. In doing this, we have to act cautiously in order not to frighten our Romanists who might leave the schools, which happens sometimes. At the beginning of the session we endeavor to impress them with the beauty of the Bible, with the fact that our Bible is the same as the Bible of the priest, and that it is not only the right but also the duty of everyone to read it. It is only after having established the supreme authority of the Holy Scriptures that we bring the errors of Rome under their judgment.

Every superstition or error is examined under the light of the Gospel. Among these are, the worshipping of the Virgin Mary, the saints and their images, the use of crucifix, beads, scapularies, medals, holy-water, relics, salvation through our own merits, baptismal regeneration, purgatory, the efficacy of money, masses, prayers, pilgrimages for saving souls from that place of torment, the worshipping of their idol (a wafer which through the magic power of the priest becomes the body, the blood, the soul, the divinity of Christ), mass as a perpetual sacrifice, indulgences, the use of an unknown language in public worship, the supremacy of Peter and his infallibility, etc.

But that is not all. It remains to rectify the conscience and judgment of our young people which have been distorted by Jesuitical teachings and to eradicate the effects of long-cherished prejudices.

It is only with the help of the Holy Spirit that this difficult work can be accomplished. Lately we have heard frequently some of the pupils say "I am no longer a Roman Catholic," and immediately scapularies and beads go the fire.

Twenty-five of our young men and young women have been converted to the Saviour during this session and they are all full of the desire of spreading the good tidings of the Gospel.

I am sure that very few of our youngest supporters would imagine what an amount of humiliation, suffering, and vexation is the

unavoidable consequence of the conversion of our young people from Romanism to our faith.

Allow me to cite a single fact as an illustration of the ordeal through which most of them have to pass.

Among our pupils we have a young man from Quebec whose uncle is a priest of one of the largest churches of Montreal. B— enjoyed the favour and protection of his uncle, till a year ago. He was a member of the choir and was well paid for his services. His uncle had himself selected a boarding house for him. But it happened that the landlord was secretly reading the Bible and he soon spoke about it to B—who began also to read it. Through confession the priest heard about it and endeavored, but vainly, to persuade his nephew to quit that house and cease reading the Bible. Seeing that he did not succeed, he cunningly caused him to lose his situation, and when he was without resources or friends he offered him all the money he needed if he consented to go to the Jesuits' College. He refused, and sought his admission at Pointe aux Trembles, where he has become, under the powerful influence of the Holy Spirit, not only a Protestant but a sincere Christian, we believe. A few days ago he went to Montreal to see his uncle on business. Hardly had they exchanged a few words when the priest, rising angrily, said to him:—"How is it that a scholar of Pointe-aux-Trembles dares to call on me? You are a dishonour to all our family. Your parents are ashamed of you and will die of sorrow. I would rather stretch my hand to a wretched drunkard fallen in the mud of the street than touch a renegade like you." B— received coolly that shower of invectives, and replied:—"I am very much surprised, uncle, to see a great priest like you who pretends having made and swallowed his God this morning and every day for the past forty years at least, who still keeps in his heart such unchristian feelings. I see better than ever why you hate so much the Bible which condemns you in every way."

To meet such insults repeated frequently, to face the difficulties of finding a living among their own people, and to overcome the opprobrium cast over them, it requires from our young converts more faith and courage than many would imagine.

Allow me to say that, besides the great encouragement the Lord has granted to us, we have had also our trials. For many years we have not had so many cases of sickness in the schools. The grippe, measles, pneumonia, etc., have visited us. Fortunately, scarlet fever, which has made victims at our very door, has not yet entered our houses. Two of our young girls have been removed by death. Both of them were prepared to leave for a better world, and they were happy to go with their Saviour.

The Association of the former and present pupils of Pointe-aux-Trembles decided last year, in the interest of the health of the schools, to make an effort to build a gymnasium where our scholars could enjoy themselves during the recreation hours and leave for a while their crowded classes. A good building costing nearly four hundred dollars was erected last fall, and entirely paid by the Association, who have also done a great deal towards our library, and have contributed two prizes for the scholars. Such efforts on the part of the former pupils towards their old school is a clear indication that they are not forgetting what it has done for them and they desire its prosperity.

Our temperance society has done a most successful work during this session, and the prayer meetings held by the pupils themselves have probably never been so well attended and so interesting. Many a prayer has ascended to the throne of grace for the friends and supporters of our mission.

We feel more deeply every day that the Lord is manifesting His power in our midst, thus strengthening our conviction that these schools are God's chosen instrumentality for spreading the truth and saving precious souls.

Yours very truly,

J. BOURGOIN.

POINTE-AUX-TREMABLES, April 10th, 1894.

P.S.—All contributions should be forwarded to Rev. Dr. R. H. Warden, Box 1839 Post Office, Montreal.