

Pastor and People.

TO HEAVENLY MANSIONS.

(Dying words of a little girl to her mother)

"The Lord is taking me,"
Taking me home;
Out of the darkness,
Out of the gloom;
Into the light
And glory above
Into the presence
Of infinite Love!

"The Lord is taking me,"
Taking me home
To Jesus my Saviour—
No more to roam.
Gladly I go,
Dear Jesus, with Thee;
Trusting Thy merits
As my only plea.

"The Lord is taking me,"
Taking me home;
Into the brightness
Of heaven I come.
Oh! glorious rest,
Oh! happy day;
Heaven at last,
And heaven away!

—Mrs. Augusta M. Chance.

FRENCH EVANGELIZATION.

BY PRINCIPAL MACVICAR, DD., LL.D.

(Concluded.)

WILL YOU ANSWER OBJECTIONS TO FRENCH
EVANGELIZATION?

Certainly, but it is one thing to shatter a man's arguments and expose the weakness of his position, and quite another to fill him with the spirit of truth and make him an enthusiastic gospel worker. We can do the former, but the Spirit of God alone can do the latter.

Objection 1st. French evangelization is a form of proselytism. Answer. So are foreign missions. They are a deliberate and determined effort to turn intelligent and often highly educated men away from Confucianism, Buddhism, Moham medanism, etc. I have found those who offer this first objection sometimes very zealous in their advocacy of such missions. They are forward in making speeches and writing in favour of them. This is all right. These things they ought to do and not leave the other undone. We only ask them to be consistent, and then they will answer their own objection either by abandoning foreign missions or honestly aiding French evangelization.

One word more in this connection. We are not terrified or abashed by the application to our work of the big and ugly term proselytism. It is easy to hurl bad names at people's heads. This is an old favourite method with certain controversialists of which Jesus warns us when He says that if they call the Master Beelzebub they are certain to have no milder names for his servants. If proselytism means pressing the saving truth of God upon the hearts and consciences of those who know it not then we plead guilty. But if this work is to be stopped all round, then not only must foreign and home missions come to an end, but all the pulpits of our land must be silenced, except those in which another Gospel than that of Jesus Christ is preached.

Objection 2nd. The people enjoy their present religion and should be left alone.

Answer. This is said usually by persons who have never mingled with the people and have no means of ascertaining the correctness or incorrectness of their assertion. It is a pretty widely accepted rule of common sense that men should be silent about what they do not know. The fact is just the opposite of what is asserted. Thousands upon thousands of the people are heartily tired of the religious fetters by which they are bound. Thousands of them have broken these fetters, and have paid the price of their freedom by suffering social ostracism and bitter ecclesiastical persecution in many forms. They have been expatriated on this account.

But are we really to accept the doctrine that contentment in error and darkness is sufficient to make it unnecessary to give men the Gospel? Chinese, Hindus and Africans are so satisfied with their religions that they drive missionaries from their shores and rob and murder them to prevent them interfering with their old beliefs and practices. But we persist in seeking to evangelize these nations; and we are right in doing so, in spite of their attachment to horrid superstitions. Let us be equally generous to all, to Frenchmen as well as to Chinese.

Objection 3rd. This work disturbs the quietness that used to reign, and interferes with business. Answer. The apostolic rule is, "first pure then peaceable." A cursory view of the creed we combat should convince fair-minded persons that it is far from possessing such Scriptural purity as to justify inaction on our part; and a desire for quietness must not be allowed to veto our right to distribute the word and preach the Gospel of Christ. If the truth disturbs and turns upside down existing institutions, let them be disturbed. It is good for them. The disturbance will only be temporary, and the peace that follows will rest upon a solid and enduring foundation. Business is interfered with. Suppose we grant it. There

is no doubt that when men are enlightened they will claim and exercise their God-given rights, and refuse to be the unresisting tools of others whether for political or money-making purposes. I am not prepared to grant that business is never to be interfered with. There are many forms of business that should be overthrown to-morrow, and that would meet this doom were God's law fully obeyed. And, even in their best estate, business and money are not the highest things in the world. One who had conducted a great national business, and possessed a huge pile of money, made this confession: "The law of Thy mouth is better unto me than thousands of gold and silver." (Psa. cxix. 72.)

Have we not heard enough of the anti-Scriptural assumption that business has a right to be first and supreme, and on no account to be interfered with? Is it not time for those who fear God to say that His truth is not to be set aside or selfishly withheld from the nations, and especially from those who are our nearest neighbours? I protest, in the name of all believers, against the interference with heaven's order of things which constantly puts business, whether in the office, on the farm, or in the bank, first and the kingdom of God second.

Objection 4th. The converts are good for nothing—they are only the malcontents of the Romish Church. Answer.

Malcontents are often the most enlightened and progressive members of the community. And is it, in the eyes of lovers of truth and freedom, a crime or a reproach to be dissatisfied with the teachings and the exactions of Rome? "Good for nothing;" A very serious charge, yet often made. It would be interesting and helpful to know how this estimate is reached. Is it by considering the price God paid for the redemption of these souls? Is He to be charged with error, or lack of foresight and wisdom in giving His only begotten Son to save French Canadians? Surely not. He is not the Redeemer of good for nothings. He saves the lost, but deems them worth being saved; and He certainly does not discriminate against Frenchmen, or exclude them from the gracious promise. "They shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure." (Mal. iii. 17.) What Christ is pleased to purchase with the travail of His soul we should be slow to designate as good for nothing. The irreverence of our age in this respect deserves rebuke.

If it should be said that not a few of the converts are poor, the work of giving them the pure Gospel is none the less Christ-like on this account. On the contrary, it agrees all the more closely with the experience of an apostle, who, on looking over the converts under his ministry could only say of them—"not many wise men after the flesh, not many mighty, not many noble are called." We remember, too, the taunt uttered in the days of Christ when it was asked: "Have any of the rulers or of the Pharisees believed on Him?" And our critics have surely not forgotten that one of the strongest evidences of Christianity offered by the Head of the Church when He wished to cheer and strengthen an imprisoned servant was the fact that to the poor the Gospel was preached. We must cherish this old apologetic, and guard against caste in Christian as well as in heathen lands.

But if this fourth objection means that our real converts—for there are occasionally sham converts among Frenchmen as well as among Scotchmen and Irishmen—are lacking in zeal and spiritual activity, we say the charge is made in ignorance of the facts, and in opposition to very telling facts. I venture to affirm that the prayer meetings of our French churches are better attended than those of our English churches. The Bible is read among the people—among converts as a class—with greater eagerness and far less scepticism than among self-satisfied Anglo-Saxons, and a much larger proportion of their entire number devote themselves to missionary service. In proof of this it may be added that the work of thirty six mission schools, with an aggregate attendance of 1000 pupils, and ninety-five mission stations is conducted chiefly by converts; while not a few who are the fruit of French Evangelization are physicians, lawyers, merchants, etc. Over 3,000 pupils have passed through the schools at Pointe-aux-Trembles, where they received a thorough Christian education. Sixty-five of those in attendance last session are members of the Church, a considerable number of whom have the ministry and missionary service in view. There are fifteen French students in this College, and the names of twenty-three who have passed through our curriculum stand on the roll of alumni.

GRUMBLERS.

It is a strange thing that those who are not satisfied with the progress their Church is making do not go to work and do something and thus lift the stigma from their do-nothing Church. But it has always been the case that the grumblers do nothing in the way of pushing things along. If your Church is not moving along as fast as it should, it is because you are not making any effort to have it move. A cart will not go up hill of its own accord. But if the horse be attached to it, and you lock the wheels going up-grade, it will only make it more difficult to ascend. Poor deluded soul, it is the same with your Church! It will not make progress unless you get into the harness; but even then, if you lock the wheels with a grumble, it will be difficult work at best. We are of the opinion that nothing will so completely cure a Church-grumbler as downright hard work in the Master's cause.—*Christian Worker.*

Our Young Folks.

BE CAREFUL WHAT YOU SOW.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash;
And the boy who sows good seed to day
Shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you cannot know,
Yet in summer and shade
It will surely grow;
And the girl who sows good seed to day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For seeds will surely grow, boys!
If you plant bad seed
By the wayside harvest,
You must reap the harvest
By-and-by;
And the boy who sows wild oats to-day
Must reap wild oats to-morrow.

Be careful what you sow, girls!
For all the bad will grow, girls!
And the girl who sows
With careless hand
Is scattering thistles
Over the land
Must know that whatever she sows to-day
She must reap the same to-morrow.

THERE IS A BOY I CAN TRUST.

We once visited a public school. At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform the master said: "There is a boy I can trust. He never failed me. We followed him with our eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a great deal of the master's remark. What a character had that boy earned! He had already got what would be worth more than a fortune. It would be a passport in the best store in the city, and what is better, into the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighbourhood is known, and opinions are formed of him; he has a character favourable or unfavourable. A boy of whom the master can say: "I can trust him; he never failed me," will never want employment.

A NOBLE EXAMPLE FOR THE YOUNG.

Wendell Phillips is an example of what a rich young man may become who resists the temptations of early dissipation. He developed a grand moral character, and must ever remain one of the noblest figures in the history of New England. An interesting illustration is related of his early boyhood. One day, after hearing Dr. Lyman Beecher preach, he repaired to his room, threw himself on the floor, and cried, "O, God, I belong to thee. Take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me; and whenever a thing be right it may take no courage to do it." "And," observed Mr Phillips, in later years in life, "I have never found anything that impressed me as being wrong exerting any temptation over me, nor has a required any courage on my part to do whatever I believed to be right." In other words, in that supreme hour his moral nature conquered and subjugated his lower self. For him thenceforth there was no compromise with animalism, with selfishness, cupidity, or, in a word, with any debasing inclination, they were suppliants at the feet of his soul.

JACK MARKER AND WHAT BECAME OF HIM.

Jack's father was dead and his mother took in washing. It was December and some of Jack's schoolmates had a long double sled and Jack had often wished for a ride on it. One night some of the boys were out sliding on the sled in front of Jack's house because there was a steep hill there. Pretty soon there was a great, great shriek, and Jack ran to see what was the matter. He found that one of the boy's legs was broken. After that Jack's mother was afraid to have Jack slide. One day Jack's mother came to him and said: "There is a lady who wants me to come to her house and do her washing, and while I am gone I do not want you to slide, do you hear?" asked his mother. "Yes'm," answered Jack. Then he told his mother good-bye, and she started. Jack wandered out to the front gate. He saw the boys out sliding. "Come out and have a slide," said one of the boys whose name was Tom. Jack slowly opened the gate and said, "All right," though his conscience pricked him when he jumped on the sled. He waited till the other boys got on, and said: "Are you sure that we won't tumble out and get hurt?" "Of course not," said one of the boys. So they started. But the boy in front looked behind him and did not steer the sled in the right place, and they were going right to the place where the boy had broken his leg. They were just at the top of the bank; some of the boys noticed the danger and shouted, but it was too late. Jack met with nothing worse than a broken arm. One day he said: "Mother, I do not think I will disobey you again." And he never did.