

## Our Contributors.

### A SHORT AND EASY WAY TO DISTINCTION.

BY KNOXONIAN.

Distinction real and permanent in any department of human activity, as a rule, comes slowly and is the result of long-continued, earnest plodding. A few men may, like Lord Byron, wake up some fine morning to find themselves famous, but the great majority of men who attain even moderate distinction have to wake up a great many mornings rather tired before any distinction comes their way. An occasional man like Professor Drummond makes the world hear about him early in his life, and apparently with little effort, but the great majority who beat anything into the drum of the world's ear have to work much longer and perhaps harder than the author of "Natural Law in the Spiritual World" ever worked. Eminence comes slowly and pre-eminence still more slowly and only to the few.

Lawyers rarely, if ever, go to the top rung at a bound. The eminent lawyers ripen slowly and are generally at their best between fifty and sixty. Edward Blake, Sir Charles Russell, Christopher Robinson, and if we are not mistaken nearly all the great living jurists, are well on towards three score. A great legal reputation has to be made slowly.

There may be some exceptions, but the same is true of the medical profession. The facts, we believe, would show that most of the acknowledged authorities in the healing art have won eminence by long-continued, patient toil and study.

In America, the clerical profession seems to be an exception. The preacher's most eminent days often come at or about the time he leaves college, and from that time forward he sometimes dwindles until he reaches the point at which he can scarcely get a hearing. A Western road used to begin as a wagon road, then narrow into a footpath, then into a cow path, and end in a squirrel track up a tree. Just why the law which obtains in most human callings should seemed to be reversed in the clerical, is not easily explained.

In business of all kinds, the solid men are, as a rule, the men who made money slowly. Were it not for such men the country would go to smash in ten years. Some of our neighbours across the line and our kinsmen in Australia are paying the penalty for trying to get rich too fast and too easy. Perhaps they deserve all they are getting. The sad feature of the case is, that so many of the innocent suffer with the offenders against sound, sensible business methods, but that awful mystery meets us everywhere. If none but those who sneer at sensible business men and call them slow suffered from a financial cyclone, one could almost wish that the cyclone struck often.

Long-continued persevering work, is the price usually paid for even moderate distinction in any secular calling. There is, however, a short and easy way of getting a kind of distinction that may last as long as your holidays, provided none of your near neighbours happen to be around. When you get a safe distance from home pose as a distinguished person, and there may perhaps be a few people who will take you at your own estimate.

When you go into a railway car make a great fuss. Act as though you owned the C.P.R. and were buying the Grand Trunk. Question the conductor, give orders in a loud voice to the baggage and brakeman, distribute yourself over as many seats as possible, and when you have made a nuisance of yourself for an hour or so, there may be a few fools on the train who mistake you for Sir Henry Tyler, or Van Horne.

As soon as you go on board a steamboat, be sure to do something that will attract the attention of all the passengers. Next to throwing yourself overboard, the

very best thing is to try to get on after the gang-plank is drawn in. Do that at a few ports and everybody will notice you, and in a cheap and easy way you will become temporarily distinguished.

The chances for distinction at a summer hotel are good. In fact, there is no sphere in which one can rise faster.

Once upon a time, we happened to be a guest at a well-known Muskoka hotel. One day a distinguished aristocrat of the pinch-beck variety arrived and made a tremendous fuss. He registered in a most patronizing way, gave loud orders about his baggage, asked many questions about rooms, rates, and nobody knows what all. Every part of his anatomy from his little head down to his flat foot seemed to say, "I am come—look at me." When the noise had subsided, a well-known Toronto Q.C., a guest at the hotel, walked leisurely up to the register to see what General, or Admiral, or Emperor, had come. A broad smile played over his handsome face as he saw that was only—

In our little summer tours, between the Atlantic and the Pacific, it has been our happy privilege to look at not a few men who have won high distinction in various directions. We never saw one who was not quiet, modest, retiring and scrupulously careful not to give anyone unnecessary trouble. The people who give loud orders to waiters, porters and other useful servants, are people who have no servants at home. The people who make the most noise about their meals in hotels and on steamboats, are people who have very little to eat at home. Of all the excruciating nuisances you meet on a tour, the most excruciating is the creature who keeps up a fuss to let you know he is there. He has to make himself a nuisance to attract attention. Sometimes the creature is not a "him."

### ENGLISH STUDENTS FOR THE WORK OF FRENCH EVANGELIZATION.

BY A. C. REEVES.

At every General Assembly the Report of the Board of French Evangelization attracts a great deal of attention. The report generally receives a favourable criticism, and deservedly so, because the work of evangelizing the French is being prosecuted with ardor and enthusiasm. Success has attended the efforts of the missionaries, and for this we are thankful.

At present, with a few exceptions, these missionaries are of the French race. This is what one would naturally expect. English students, as a rule, are not able to use the French tongue; and, what is more, they generally are loath to put forth the efforts necessary to master it. Thus it comes to pass that very few of the English students engage in French work.

The Presbyterian College, Montreal, affords training to those going into French work; but, although in the Calendar of that college there is a paragraph dealing with English students preparing for this service, and though there is thus an opportunity afforded to English students to prepare for it, yet there is not a single English student who is taking advantage of such provision; nor has there been any for several years past. Now, this is not as it should be. English students ought to join in helping their French brethren in this great undertaking. The need of their co-operation is urgent, because of the state of affairs among the French Roman Catholics. In the Province of Quebec there are many who are as ignorant of the vital truths of Christianity as are some of the heathen Chinese. There is as much superstition and ignorance prevalent in certain parts of this Province as one will find in countries where the name of Christ is not known, and where the precepts of the Christian faith have never been taught. Men are going to China, to India, to the Isles of the sea. They are doing this in obedience to their Master's command. But why should not

some of our English Canadian students give themselves up to the work of preaching the Gospel in its purity to the Roman Catholics of Quebec?

We have already spoken of the great need of workers of every kind in such an enterprise. Let us enlarge on this point. Any person at all acquainted with the province of Quebec knows that the Roman Catholic clergy are making strenuous efforts to drive out the Protestants. These priests, as a class, are tyrannical, arbitrary and self-seeking. The people are not encouraged to read the Bible. Protestants are continually denounced as heretics. The people are also being bled to death, in order to build fine mansions for the priests, commodious convents for the Sisters, and fenced castles for the monks. Laymen have very little control in educational matters. What is not under the control of the priests is not education at all. As regards the ownership of Church property, the people have hardly any voice at all. M. le Cure attends to that matter also. As a result of all this the French people are far behind their English neighbours from a material standpoint. The principal business houses and mercantile concerns are English. The English farmer is more prosperous and intelligent than the French farmer.

Again, there can be no doubt that the type of piety produced by the teachings of the Church of Rome is not as exalted as that produced by the teachings of evangelical religion. There can be no doubt that the Romish Church, by its laying more stress on the letter of the law than on its spirit, and by the easy way of obtaining forgiveness of sins which it furnishes through its priests, has induced a tendency to think lightly of sin, and has caused the French people to be guilty of a great many sins and small vices.

Is there not here, then, room for work? Why are some so eager to go to foreign countries, when there is a people at our own doors who need the pure Gospel as much as any heathen nation? Why does not the Board of French Evangelization take some steps to try to persuade some of those now thinking of going to China, and like places, to change their minds and devote themselves to work among the French race of this Dominion? We would like to know what the Board thinks about the matter of English students going into French work.

We are glad to observe that there are many encouraging signs in connection with French evangelization. One of these is the changed feeling on the part of the people in certain parts of Quebec. Where, formerly, the French missionary would be driven out of the place, now he is allowed to remain, and in many instances welcomed to the homes of the people. But still the idea that a French Canadian, by becoming a Protestant, has denationalized himself is instilled by the priests, and believed all too readily by the greater part of the people. So that, when a French student, who is a converted Roman Catholic, seeks to work among those of his own race, he is often called "suisse," "turncoat." But French Roman Catholics never use such epithets to English students, because they think it quite natural that an Englishman should be a Protestant. Hence, in this respect, the English missionary has an advantage over his French brother.

Other reasons why we English students should join in the work of French Evangelization might be given, but we merely content ourselves with reiterating the main contention of this article, viz.: that the need of a pure Gospel among the French is so great that all classes of workers are wanted, and hence the Englishman should join hand in hand with the Frenchman.

Presbyterian College, Montreal.

The existence of members of the Hebrew race in every corner of the known world is just now again attracting notice by reason of references to the black Jews and the white Jews of India. The latter are few in number, but the former form quite a community. There is even a Jewish paper in the Hindoo language.

### THE LATE MRS. MACKENZIE, OF EFATE.

Although we have already drawn attention to the death of Mrs. Mackenzie, the wife of our missionary on Efate, and herself a missionary, the following touching letter from the Rev. Dr. J. G. Paton will, we are sure, be read with much interest. (Ed.)

Dear Sir,—In reply to yours I may say that Mr. and Mrs. Mackenzie, of Efate, were among our dearest friends on the New Hebrides. Mrs. Paton, our daughter and I spent our last evening in Australia, before sailing for Canada, at a friend's house with dear Mr. and Mrs. Mackenzie and their children. The children appeared healthy and strong, but the parents were thin and careworn, though considerably improved in health by the change in the short time they had been in Sydney, and happily reunited to their children; but looking hopefully to their return to the islands after another sad parting.

Mr. and Mrs. Mackenzie joined the New Hebrides Mission in 1872, and were placed at Erakor, Efate, where Mr. and Mrs. Morrison, also from Canada, had been for a short time before his death. At that station for twenty-one years they have laboured devotedly with unabating zeal, teaching the islanders to love and serve Jesus Christ, and with wonderful success in all departments of His work. All who were once cannibals on their half of Efate are now professed Christians, trying to live for and serve Jesus, through their teaching. And for a number of years they have been chiefly engaged in educating and training the most promising young men and women as teachers and evangelists for Efate and the northern islands of our group, where they have proved themselves better adapted for the work than the Aneityumese and southern islanders.

I am exceedingly grieved to hear of the death of Mrs. Mackenzie. For her profound piety and thorough consecration to Christ's service she will be mourned not only by her bereaved husband and children but by all who knew her. She was indeed a devoted missionary, and her cheerful, kind manner and just treatment of all will make her death a great loss not only to her dear husband and children, but to our mission and Christ's cause on the islands. May Mr. Mackenzie and the children be comforted by the blessed consolations of the Gospel and the presence and sustaining power of Jesus in all their future, till again they meet, not one awanting, an unbroken family in Heaven with the Lord.

She was a hard worker on Efate in civilizing and elevating the natives, especially the women and girls, by teaching them every thing possible; to them she is the greatest loss. They were exceedingly attached to her, and appreciated all her self-denying labours for their good; nor in her teaching did she neglect her family and household work. They also were trained carefully in the fear of God, and her house was a model of neatness and order. They were always cheerful and happy in the blessed Lord's work, beloved and respected of all around them more and more. To all who passed or repassed in the Dayspring it was a great pleasure to go on shore, visit them, and see the steady progress of the work at their station.

Their house stands at the end of a native village, on an island made by the two arms of a large river running into the sea, which is healthier than the mainland. In the corner of a small garden in front of their house are a number of little graves covered with coral and whitewashed; and now the mother, Amanda Mackenzie, will have a white covered grave beside her darling children's, in the corner of that garden, a sad, dear spot for her sorrowing husband and children. May Jesus sustain and bless them. And may the mother's piety, devotion, and zeal rest upon her surviving children, and may the Holy Spirit consecrate every one of them, all through life, to the service of our dear Lord Jesus. What a reward