

there we need not stay. We can go on to spiritualize. If we are alert, and if a sense of our class is always with us, it will come to us that here is a splendid illustration of gain through loss. How many an earthly good takes wings and flies away, and leaves us nobler, because now we gaze into a high and heavenly good.

Or, perhaps it is Longfellow we thumb over of a leisure hour. If so, we shall not go far into Hiawatha, until we come to the question of the child who saw his first rainbow. "What is that, Nokomis?" And the good Nokomis answered:

"It is the heaven of flowers you see there:

All the wild flowers of the forest,

All the lilies of the prairie,

When on earth they fade and perish,

Blossom in that heaven above us."

There again the poet leaves us; but we can make our own application. We ourselves are flowerets of the earth, and when we fade, we fade into the skies. Thus every rainbow in the sky can be made to quicken in the child the instinct of immortality.

Or, do we read Wordsworth to enrich the blood of the soul? In *The Excursion* a character describes himself by comparison with a mountain brook, which in imagination we can see tumbling down the hills and passing by our feet in some still passage of its course. Pointing to the foam-specks on its bosom, he says:

"And the little floating isles,
Tho' beautiful, are both by nature charged
With the same pensive office, and make known
Thro' what perplexing labyrinths, abrupt
Precipitations, and untoward straits,
The earth-born wanderer hath passed."

Unlike the others mentioned, Wordsworth moralizes, and in such a way that we never see the foam flecks on the brook, without thinking of those outward tokens of life's stress, which answer to an inner culture, the cleansing that comes through tribulation.

Space forbids a case in point from Tennyson, that past master in the art of poetic picturing. Suffice it to say, that from all the poets such examples as these could be repeated without end, and their great value consists not in their quotation alone, but in their sug-

gestiveness. No one can dwell familiarly with these patterns in the poetic mount, without being stimulated to fashion out of mystery something he can call his own.

In our reading of the poets, let us be alert to see anything usable in our direction, and when we happen on something good let us jot it down for future reference.

Onslow, Nova Scotia

What Sabbath Schools may do for Missions

A FRENCH EVANGELIZATION VIEW

By Rev. A. J. Mowatt, D.D.

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[A number of leaders in mission work, Home, Foreign, and French, will this year tell the readers of the *TEACHERS MONTHLY* what they think the Sabbath School may do for missions. This is the second article of the series.—EDITORS.]

What is French evangelization? It is to give the French people the gospel, more especially the French people of the Province of Quebec. It seeks to teach the children, to put the Word of God into the hands of the people, to tell them of Jesus and His love. We do this by means of mission schools—day schools, and Sunday Schools. We employ men who travel over the country distributing tracts and New Testaments. They visit the people in their homes, and read to them the Word of God, and explain it.

Many of the people are hungry for the Word. A young student missionary visited a Roman Catholic, and asked him if he would like him to read out of the New Testament. He opened at the first chapter of Mark's Gospel, commenting briefly as he read. When he read the first chapter through, the man asked him to read the next. And so it went on, till the whole Gospel was read at one sitting, so hungry was the poor man for the old gospel story.

We have churches planted here and there, and earnest men set over them. The Pointeaux-Trembles Mission Schools for more advanced pupils are crowded every year, and more than half are from Roman Catholic homes. We cannot find room for all who wish to attend.