PLANS FOR THE EVANGELIZATION OF THE FRENCH IN NEW ENGLAND AND CANADA.

THE ADOPTION OF NEW TESTAMENT METHODS ABSOLUTELY NECESSARY IN ORDER TO THE FAITHFUL AND EFFICIENT CARRYING OUT OF THE GREAT COMMISSION AS IT CONCERNS THE FRENCH.

There are 1,250,000 French Romanists in the Province of Quebec; 220,000 in the other provinces, most of them in Ontario and the Maritime Provinces; 1,400,000 in the United States; 500,000 in New England.

The difficulties in the way of their evangelization are very great. The clergy of the church of Rome are to a great extent absolute and supreme masters of the people. They are 'blind leaders', not enlightened, loving, Christ-like shepherds. The people generally are in bondage to them. Led by blind leaders they are kept in ignorance of the truth which alone makes free and happy those who receive and continue in it.

The signs of the times, however, are such as to lead us to hope that these difficulties are not insurmountable, providing only the most effective methods of evangelization are promptly adopted and faithfully worked.

The French, more than any other Roman Catholic people on this continent, are restive, unsatisfied, and more and more disposed to revolt against clerical domination. Especially is this so in Quebec, where a larger proportion of the French people than in New England are educated, are of more respectable families, and dare to think for themselves; and where the peculiar environment of the people makes the burdens imposed on them by their clergy less tolerable than in New England.

Many of the people are saying (as e. g. in Danielson, Ct., and in Veaskinouge and several other places in Quebec where great doors and effectual have opened recently for evangelistic effort): "Our religion is a purely money making religion, adapted to enriching and giving power to the clergy, and to impoverishing and enslaving the people. We must have for our spiritual leaders men who will preach the Gospel to us."

Not a few are reading the Scriptures with all diligence to see if the things are so which are being taught them.

Many prefer the public, and even Protestant Mission schools to the parochial schools.

Things are fast coming to a crisis. A great breaking up from within the church of Rome is surely preparing, if not already at hand.

We are very inadequately prepared to supply the great need of multitudes being prepared in the providence of God to hear the preaching of a pure Gospel.

"The harvest truly is plenteous, but the laborers are few."

We have several well equipped French Mission Schools; we have good facilities in some of our schools and colleges for the training of French workers; we have a few French pastors, colporteurs, and Bible women doing nobly under most trying circumstances amidst the masses in different parts of Canada and New England; *but we have not evangelists going forth two and two, in considerable numbers, and of the best preachers and teachers in the gift of the churches, as in the days of Jesus' flesh, in apostolic days, and as in the history of all Mission effort where the most vigorous and most fruitful evangelistic work has been done.*

Why this great lack of evangelistic work proper amongst the French when so many are doing the work of an evangelist amongst already evangelized English speaking people, and while New Testament methods of evangelization are being worked so successfully by missionaries and their native helpers in foreign lands? Because we have not obeyed as fully as we ought the great commission; we have not had ears to hear what the Spirit saith unto the churches; our churches have not been 'ministering unto the Lord and fasting' in such a way as to be in a position to hear the Spirit's call concerning the duty and urgency of giving the Gospel to perishing thousands at our doors and in the regions beyond the churches just across the line in "Darkest Canada;" and because few preachers seem to feel compassion for the masses of the French as Jesus felt compassion for the multitudes in Galilee when He said: "I must preach the Kingdom of God to other cities also: for therefore am I sent." It has seemed presumptuous to churches and pastors to think of doing in this nineteenth century, especially for our Foreign populations at home, as Jesus did, as the church at Antioch did when obedient to the Holy Spirit they separated Paul and Barnabas and sent them forth to the work unto which the Holy Spirit had called them. We have forgotten familiar words which suggest both grave responsibilities and mighty possibilities: "As thou hast sent me into the world, even so have I also sent them into the world" . . . . "He that receiveth you receiveth me." . . . . "Be ye therefore *imitators of God* as dear children."

We beg humbly and respectfully to submit to the consideration of brethren whose hearts are in this work the following plan for the evangelization of the French in New England and Canada:

1st. *The plan in general as outlined in the 13th and following chapters of the Acts of the Apostles.*

2nd. *The plan in detail as it might be worked in existing conditions.*

I. *The plan in general as outlined in Acts 13 sq.*

1. Brethren are called of God to "do the work of an evangelist."
2. Brethren, as individuals, or as a church, are called of God to separate such specially called brethren to the work of evangelization by fasting, prayer, the laying on of hands, and consecrated means.
3. Two evangelists go forth together.
4. They go from place to place as the Lord opens the way.
5. Their stay in a place is longer or shorter according to plain indications of the Spirit through attending circumstances.
6. Their work is greatly blessed.
7. In due time they bring back a cheering report to the brethren who sent them forth.
8. They rest and are refreshed in fellowship with their brethen preparatory to undertaking further in like work.

II. THE PLAN IN DETAIL AS IT MIGHT BE WORKED IN EXISTING CONDITIONS.

1. To reach the masses of French people in New England and Canada through evangelistic efforts after the Apostolic methods indicated above: (a) evangelists to co-operate with pastors, missionaries, and churches in special efforts to reach the unreached masses of French by which many of our churches are surrounded; (b) evangelists to go forth also into the regions beyond the evangelical churches and missions as the Spirit shall lead and open the way.

2. To combine English and French work as far as may be practicable in meetings in which the exercises shall be partly in English and partly in French; such combination to be with a view (a) to protect the work, by the presence of English friends in considerable numbers, against possible annoyance from the hoodlum element; (b) to add to the spiritual interest and power of the meetings; and (c) to bring English workers into direct touch with the French work and lead them to give *themselves* to it.

3. To give the churches information concerning the work and secure their practical and hearty co-operation; (a) through meetings in the interest of this special work; (b) by the appointment of a committee in each church to arrange for meetings and to receive free will offerings from those whose hearts the Spirit may move to consecrate of their means specially to this work; and (c) by such correspondence and the circulation of such literature as may be helpful in the same directions.

4. To add to the number of evangelists as fast as brethren may be called into the work, and other brethren, or churches, may be called to support them.

NOTE: The above plan contemplates (a) doing evangelistic work, proper; (b) work that is not now being done by existing societies, the latter being occupied mainly with local, or permanent, and educational work; (c) the going forth of men specially called of God to "do the work of an evangelist," men having very special and peculiar fitness for such work; (d) the adoption in simple earnest faith of New Testament and Apostolic methods as absolutely necessary in order to success in work involving the greatest possible difficulties; and (e) a prompt and constant recognition of the abiding presence and authority in the church of the Holy Spirit, as manifest in calling men to evangelize the unevangelized, in calling others to support them, and in directing and blessing in all the work undertaken and prosecuted in obedience to His call.

SUGGESTIONS: 1. To realize above plan it may be desirable at some general conference of brethren in the interests of French work to appoint a Board, or Committee, to take the oversight of this special work, such committee to be so constituted as to be in close touch and prepared to co-operate heartily with existing denominational Mission Boards having oversight of French work in the United States and Canada.

2. Until such committee as suggested above be organized, or in the event of failure to effect such organization, let brethren who feel called of God to do the work of an evangelist, and whose conviction that they are thus called is confirmed by a similar conviction concerning them in the minds of their brethren (especially brethren of wisdom and experience), go forth in obedience to the divine call and trusting the divine promise for the supplying of all temporal necessities as well as for enduement with spiritual power.

In view of the great need, and in view of the "greater works" possible to faith, the blessed Master seems to be saying to us through His providences, His word, and the Holy Spirit dwelling within, in words more tender and pleading than ever: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

In His name and for His sake,

ADAM BURWASH,
98 Hudson St.,
Dec. 1895. Somerville, Mass.

The pestilent malaria does not creep with more certainty out of the stagnant swamp over the doomed city, than does that fatal blight which exhales over the soul from the undrained marshes of worldly care. Oh, that we could all wring this black drop out of our souls! Then, if cares came, we could lay them all on Him who would bear for us their intolerable burden, and, after the very heaviest misfortune which could befall us, sorrowful it may be, but undebased,

We might take up our burden of life again,
Not saying even, It might have been.

Why should we be care-stricken? What business have we to be sad in the sunshine? We have nothing to do with the past, nothing to do with the future; we have to do with the present only, and that even in the hour of trial we are by God's grace strong enough to bear.—Canon Farrar.

O Pine in the distance,
Patient through sun or rain,
Meeting with graceful persistence,
With yielding but rooted resistance,
The north wind's wrench and strain,
No memory of past existence
Brings thee pain;
Right for the zenith heading,
Friendly with heat or cold,
Thine arms to the influence spreading
Of the heavens, just from of old,
Thou only aspirest the more,
Unregretful the old leaves shedding
That fringed thee with music before,
And deeper thy roots embedding
In the grace and the beauty of yore;
Thou sigh'st not, "Alas! I am older,
The green of last summer is sere!"
But loftier, hopefuller, bolder,
Winnest broader horizons each year.

—James Russell Lowell.

The birds in the fable that would not carry the weights God in His wise love put down beside them are wingless today. Even the kite you fly in the meadow will not mount up steadily without a weight to its tail. To be without a burden is the greatest burden of all. The old prophet was right when he said that it was good for a man to bear the yoke in his youth. You should see the gleam of bright wings in every heavy weight you are called to carry. In the school of Christ the yoke gives ease and the burden grows light. To bear the cross is to wear the crown.—Rev. A. N. Mackay.

THE FAST EXPRESS ON THE DOWN GRADE.

BY REV. JOSIAH WEBB, OF SPRINGFIELD, N.S.

"Mr. Spurgeon, I have read your sermons and your books, and I several times heard you preach. I must acknowledge that I thought that I heard the voice of a loving God speaking through you to my heart, but it was all a mistake, your gospel was a worn out one. Why, if you were to sit in a modern council of ministers, you would have to remain perfectly silent or you would let them know that you belonged to the old school. And if you were bold enough to ask the candidate for ordination if he accepted the account given in Genesis as to the "creation," the "origin of man," the "fall of man" and the "deluge," as literal facts, you would stand a chance of being called to order by the moderator. The very old ministers might sympathize with you, but they would not dare to say so in the presence of the young *up to date* thinkers who had just left college. Dear Mr. Spurgeon, we have enjoyed many happy hours together, but we must now part. I am very sorry to say it, but I must. For I am bound to become an *up to-date* Theologeon."

Well I declare! Here is my old friend Dr. William Paley, whose evidences of christianity and "Natural Theology" helped me through with flying colors, but that was years and years ago. Let me see—it must be about sixteen years. But he is quite an old fogy now, and I must be careful. "How do you do, doctor? You must excuse me just now. I'm in an awful hurry, so good bye." It was too bad of me to slight the old doctor like that, but you know he is one of the old school, and it does not do for a man of standing to be seen with such old friends. A young *up-to date* thinker came to see me only a few days ago, and I wanted to introduce him to the doctor, but he looked rather surprised, and asked me if I had any more relics of the old school.

"Good evening, Dr. H——y." "Good evening, friend W——. How are you getting along with my book?" "Not very well, doctor. I am ambitious to be looked upon as an *up-to-date* theologeon, and your manual is about a year and nine months behind the times."

Who would have thought it! Just at this particular time too. "Good evening, Dr. S——g. What have you got there? Your large manual? I am so sorry that you have taken the trouble to write that book. It is a pity that some one did not tell you that your theology was too old for anything. I hear that it is quite out of fashion now."

The dear old fogies are all gone now. I hope that they will never come again. Let me see. Well, well! What shall I do now? My theology is all upset. I never thought for one moment, but that the old theology would last me out. I must not be discouraged, however, I must start afresh. Good bye old school; now for the new. I haven't any of my former friends to consult with, so I suppose, that I must consult with myself. "What shall I do Mr. W——?" "Do? Why go and take a course under the Rev. Dr. B——s. He is the great man of a college where they manufacture and turn out the very latest in clerical goods. At least, so I hear."

In a moment—in the twinkling of an eye, I find myself back in college once again with book and pencil, ready to catch the newest thought. A side door opens—in walks the wonderful man. All is hushed.

"Gentlemen," says the professor, as he holds up a Bible by the corner of one of the lids, as though he were going to dissect it. "Gentlemen, this thing that I hold in my hand is a relic of an old religion. There are a few persons who still cling to it. But they are chiefly the poor and unlearned. Our work in this course is to criticise the book and find out how much of it will stand the test of our *up-to-date* reasoning, and then formulate a new system of religion that will be a credit to us. We may have to take away some of the writers and their books, but then, we can add "Darwin" and "Huxley" and a host of others if we need them. We will commence with the very first words, "In the beginning God created the heaven and the earth." Gentlemen, this passage cannot possibly be inspired, for God never created a single atom. According to the best authority, matter must have always existed in some form, hence, to say that God *created* matter is to say what is not true. It should read thus: "Matter always existed in some form, but it underwent changes according to an eternal plan, which is also as eternal as God is eternal. God is simply the executive force in bringing about the desired change in matter. (I jot down in my note book. "God did not create the heaven and the earth. The eternal plan is not a Divine plan. True, the Bible says that God did create and so on, but what is that against the word of the great *up-to-date* thinkers?) "We will now," continues the professor, "take up the Bible account of the origin of man. It reads thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This, gentlemen, cannot possibly be the origin of man. Why, we can very nearly trace his ancestry back to the monkey. There are certainly some wide and deep chasms to cross, but you know if Blondin could walk across the falls of Niagara on a tight rope, we can surely find some *up-to-date* theologeons that will skip across these chasms. There are also some links missing, but you know it was rumored once that Barnum the great show man was looking up the 'missing link' for his show. What a pity he died. Some of the difficulties that we meet with are: "Man, as long as we have known him, has always been a man, and a monkey, as long as we have known him, has always been a monkey and nothing more. We are asked: Where did the monkey come from? Our only answer is that it sprang from a something—a somewhat—away back in the millions of years that have passed. (I must take down all this or I shall forget. I always thought that a monkey was a good jumper, but who would have thought that he could spring so far as that? Out of a something—a somewhat away back in the millions of years that have passed, right up into a cocoanut tree. This the professor and all the other *up-to-date* thinkers accept as being more rational than the Bible account of the origin of man. Very well, here goes—'My great, great, great grandfather was a monkey; and the monkey's great, great, great grandfather was a—was a—Well, perhaps a polliwog or Tadpole.') Now, says the professor, you must not think that we are going to throw over the book of Genesis, certainly not, at least, not yet. It would not do, for some of the old school might withdraw their subscriptions, but we will call it an 'allegory' for the present, which means a figurative discourse in which the literal meaning is not the real or principal one. (I jot down: 'Genesis only an allegory.' My hand trembles as I write it down. But I suppose that I shall get used to it by and by; still, it's an awful dose to swallow.) Now, gentlemen, we will take into consideration the five books of Moses all together. In the first place, Moses did not write them. Secondly, they are not the voice of God. They are just men's opinions, some historical facts and stories put together. They were written by good but mistaken men. We will preserve them as a specimen of ancient literature. They will do as a background to show up the beauty of our *up-to-date* thought. (I have much difficulty in writing down my notes. But here goes, 'The five books of Moses only ancient literature, not sacred or inspired. Dear me, how warm it is getting. I begin to feel quite faint:) Gentlemen, having settled the matter so far, we will go on to examine the book of Job. 1st, We don't know the author. 2nd, We don't know when it was written. 3rd, It is a beautiful work, quite a first class novel. 4th, Job never existed; but the book has a moral in it some where. I don't know exactly where, but we will put it up on the shelf for the old fogies to read at their leisure. (Poor Job is gone now. I wonder whether he will leave us anything at all of the bible.) Now, having discussed the most important things written in the old testament, we will take up the teachings of the new. We will pass over small matters such as the 'new birth,' and other things along that line, they are just matters of opinion. We will strike at the root of the matter, viz: the 'atonement.' We will call that 'at one-ment.' We do not accept the doctrine of the 'vicarious sufferings,' the 'just suffering for the unjust.' Gentlemen, The great question for us to answer is: Were the sufferings of Christ vicarious? I say emphatically no. We up-to-date thinkers say that justice seeks to reform man, hence justice did not need to be satisfied by the punishment of Jesus before God could forgive the sinner. All that justice demanded was that such influence should be brought about through Christ as should lead the sinner to repentance so that he could be forgiven. They say that sin is personal, and that the guilt of sin is personal, therefore cannot be transferred, and to attempt to transfer the punishment to an innocent person is a mockery and an insult to justice. I know that Paul and some others of the writers teach that the sufferings of Christ were vicarious, but what of that? The old school explain the doctrine to their own satisfaction by saying that it is a revealed fact, hence it is not necessary to reason it out. Gentlemen, we have *up-to-date* men who are far in advance of Paul in learning. Why, he was simply Paul—plain Paul. We have men like Principal ——, M. A. Ph. D. L.L.D. We have also the Rev. Paul ——, Master of everything. I think I have said enough on this subject, therefore, pass on to notice a little matter that seems to demand our attention just here. Mathew makes Christ to say, "I thank Thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." I ask, is not that an insult—a gross insult to modern thinkers? Can we accept such trash as Divine inspiration? Cries of No! No! (My eyes fill with tears as I jot down: "The agony in the garden—the sufferings on the cross" had nothing to do in the salvation of sinners. The bible talk about the blood washing away our sins is all a mistake, at least, so say some of the *up-to-date* thinkers." Am I becoming sceptical? I almost wish that I had stood by the old theology. I am trying to swallow down all these lumps of new thought, but I feel a choking sensation in my throat) Now in conclusion," says the professor, "we will settle once and for all the subject of 'last things'. 1st. There is no such place as hell. 2nd. There is no such doctrine as everlasting punishment in our creed. The bible says something about hell and everlasting torment, but then you know that the doctrine is unreasonable. You can take my word for it that there is no such place as hell. (Cries of "here! here!" and "that's the kind of theology for us" from a few bloated, red eyed, fast looking young fellows.) Just one word more and you will pass as *up-to-date* theologeans. You are going forth from this honorable institution as ministers of the gospel. You must not preach these new ideas all at once. You can mix them in a few at the time. If some old fogy should insist upon having an answer from you concerning these things, you can smile very graciously and reply that as the great thinkers of the day are not agreed upon such questions you beg to be excused from giving your views, and you will have no trouble in passing." The bible falls to the ground. Its leaves are scattered on the floor. The wonderful man makes his bow and leaves. My book and pencil fall from my hands. This last dose is too much for me. I try to swallow it but can't. It sticks in my throat. The Bible is gone, Christ is gone, and now life - spiritual life is fast running out. "Help! Help!" I kick and plunge in my efforts to draw my breath. I am dying! I am sinking down to —— "Why, what ails you," says my wife, "I have been trying to bring you out of it for several minutes, you must have the nightmare." "Nightmare?" I reply, "I should think so, I don't think that I shall ever have the courage to go to sleep again, at least, in my study, for fear of having another. Wife, I tell you what, I am cured forever of the new theology fever. It was an awful dream though.

It is the fruit of good works, and not the mere blossom of good thoughts and good feelings, which God requires.—Peter Young.

Life is a short day, but it is a working day. Activity may lead to evil, but inactivity cannot lead to good.—Hannah More.

"LOOK UP."

Oh! 'tis dark my soul 'tis dark,
Looking downward in the gloom!
For the leaves are faded now,
And the flowers have lost their bloom.

But 'tis bright my soul 'tis bright,
If thou'lt upward turn thine eye
To the glorious, living Light
Bright'ning realms above the sky!

—ANNIE MARION MACLEAN.

Cross-bearing calls for strenuous effort. And by cross-bearing we do not mean chastisement. Cross-bearing is doing for others. The cross is the pre eminent symbol of altruism. The cross of Jesus represents a voluntary work which He took up in behalf of suffering men. The cross of the Christian is participation with Christ in the great propaganda, in His effort to built up the kingdom of truth and righteousness on earth and so to deliver the race from sin. It was with this intent that our Lord said, "If any man will come after Me, let him deny himself, take up his cross and follow Me." The work of the universal church is cross-bearing. To do good at the sacrifice of personal preference and convenience. To do good as fishers of men. Oh! the blessedness of this service,—to grow weary in toil beside the Son of God!—David J. Burrell, D. D., in "The Spirit of the Age."

We must allow God to take the initiative; and while we give Him thanks for the past, trust Him for the future, and wait, wait, wait on our God to take His place, to reveal Himself, and to do the greater things He has to show us. No word is of greater importance than that word 'wait.' There is only one place where blessings can be obtained—waiting at the throne of grace. Let us open our hearts heavenward, sacrificing everything, with the one object of seeing what God can do for them that wait on Him. If God gives us grace to say "This one thing I do; I wait on the Lord," we may depend upon it that He will arm and lead his people on to blessing and power such as they have not known.—Rev. Andrew Murray.

O Lord of Life, where'er they be,
Safe in thine own eternity,
Our dead are living unto Thee.

All souls are Thine, and here or there,
They rest within Thy sheltering care;
One providence alike they share.

Thy word is true, thy ways are just;
Above the requiem, "Dust to dust,"
Shall rise our psalm of grateful trust.

Oh! happy they in God who rest,
No more by fear and doubt oppressed;
Living or dying they are blest.
Alleluia!

—Fred'k L. Hosmer, in "The Thought of God.

O'er the bare woods, whose outstretched hands
Plead with the leaden heavens in vain,
I see, beyond the valley lands,
The sea's long level dim with rain.
Around me all things, stark and dumb,
Seem praying for the snows to come,
And, for the summer bloom and greenness gone,
With winter's sunset lights and dazzling morn atone.

—Whittier.

Do good constantly, patiently, and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

The pure in heart see God in everything, and see Him everywhere; and they are supremely blessed.—J. G. Holland.

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God never wrought miracles to convince atheism, because his ordinary works convince.—Bacon.

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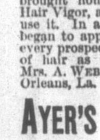

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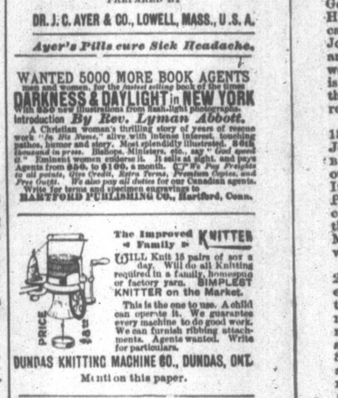

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Jan 4. '96.

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