

Bishop, and Dean Carmichael for several ballots received the confidence of the lay vote by a small majority, the Rev. Charles Hamilton having a large preponderance of the clerical suffrage; the lay majority finally gave way sufficiently to allow of the election of the latter gentleman.

The subject of this historical sketch has always been an earnest worker in the temperance cause, taking staunchly the total abstinence side of the question. In Montreal and Hamilton he has had strong total abstinence societies which have done good to the cause. He has studied evolution and has written treatises upon it to show how much men of science take for granted when they wish to pursue a theory or a darling hypothesis. He has also studied geology and microscopy to very good purpose, and has prepared and delivered several interesting and instructive lectures upon those subjects. The Dean has also taken great interest in the question of Christian union, and at the conference that was held not long since in Toronto of leading churchmen, with prominent members of the Presbyterian and Methodist Churches, his paper on the subject was considered most valuable and useful. He had studied carefully the doctrines of the Westminster Confession of Faith and the formularies of Methodism, and showed, by comparing both with Anglican teaching and practice, that on great vital questions of Christianity the three great bodies were really as one.

Dean Carmichael has been a member of the Provincial Synod for a great many years, and now usually acts as Deputy Prolocutor of the Lower House. His eldest son, a second Rev. James Carmichael—in name at all events—is Rector of Berthier and commencing his ministerial career. Of the three young Irishmen, then, brought out to this country by Bishop Cronyn, one is Bishop of Algoma, another Dean of Montreal, and the third (Dr. DuMoulin) Sub-Dean of the Diocese of Toronto and Rector of St. James',—he having once declined the position of Bishop of Algoma to which the Provincial Synod elected him when that diocese was first formed.

"YOUNG people," says Marensky, a German missionary in Africa, "may often be called handsome, especially among the girls; the finely formed ears and small hands draw the eye. Old people, however, are, as a whole, very ugly. This, however, is far from being true of the Christians. Marensky, even in unfamiliar mission stations, recognized the Christians by their faces. At a station of the South Bassutos he was astonished at the sight of handsome old men and venerable old women. The missionaries had already been there thirty years and these people had grown old as Christians. Marensky wishes, therefore, that in popular works, when portraits are given, it should be indicated whether they present Christians or heathens, and it would be of much interest, from lands where heathenism and Christianity are wrestling, to be able to compare portraits of both.

## THE ENGLISH LANGUAGE IN INDIA.

**T**HE most careless professors in Government colleges cannot teach the English language without teaching Christianity. I shall never forget the impression made upon me by an incident which occurred in a Government college when I was in Madras. I had been invited by the Principal to examine some of the classes, and before I reached the senior class in English literature it was time for dismissal. The whole class, however, enthusiastically volunteered to stay in an hour, if needful, and a finer body of young men no one could well wish to examine. More than fifty of the first youth of Madras, in point of intellect and position, were before me.

After putting to them some questions in general literature, I asked them to recite some of their favorite pieces in prose or verse. The finest in the form stood up and gave, with the greatest accuracy and expression, the opening passage of Milton's "Paradise Lost":—

"Of man's first disobedience and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world and all our woe," etc.

The following questions and answers came in quick succession, more like what I had been accustomed to in a Sunday school at home than a secular college in India:—

"What act of disobedience is here referred to?"  
"The disobedience of Adam." "Who was he?"  
"The first man." "Whom did he disobey?" "God."  
"In what did he disobey God?" "In eating of the fruit of the tree of the knowledge of good and evil."  
"What does the poet say was the effect of eating of the forbidden fruit?" "It brought death into the world, and all our woe."

After some more questions, I asked them to stand up, and without the slightest hint or prompting, he gave that passage in Shakespeare in which the words occur:—

"Over whose acres walked those blessed feet  
Which, eighteen hundred years ago, were nailed,  
For our advantage, to the bitter tree."

Such questions and answers as the following were put and answered with the greatest promptness:—

"What land is here referred to?"  
"Palestine."  
"Whose feet are said to have walked there?"  
"The feet of Christ."  
"And who was Christ?"  
"The Son of God."  
"What was done to those feet?"  
"They were nailed to the cross for our advantage."  
"What advantage did we derive from Christ being nailed to the cross?"  
"He died that our sins might be forgiven?"

After a few more questions I turned to the Professor and said, "I thought that religion was not