The Family.

"THE LOWER ORDERS."

Wito are the "lower orders?" And to the wages give god work,
And for fair wages give god work,
As honest worknien may.
Faithful to wife, and kind to child,
And true to self and Gol s Such men are of the not-lest Who life's rough paths have trod I

There are the higher orders,
The selv-restrained and strong, Too great to yield to selfi-liness,
Too great to yield to selfi-liness,
Too proud to do the wrong.
Who copy t hrist of Nazareth,
And live and toil as He,
And claim their rights as freemen
Since he has made them free.

Noble, not low, although they live In houses small and mean Are these, the masters of hemselves, With heart and conscience clean; With Frave eyes lifted unxbashed, With courage to endure : These are our best and happiest, For "Blessed are the pure."

Men talk about "the masses," And call them "lowly boin,"
But many are more worthy
Of reverence than scorn Of reverence than scorn

An a those of wealth and place might learn

Of these heroic ones;

And will for good old England

Were these her only sons!

But of "the lower orders,"
Enough and hous to spare
Has England for her sorrow,
And have we all for care. The idle and the dissolute, The cowardly and base; Alas for countries and for homes That have to give them space I

They are "the lower orders" Who practice low decit: The diones in hises of industry, The loungers in the street.
The self indulgent sons of sice, The sullen and untrue, Whose useless hands are stretched to take, But are not skilled to do.

There are no "lower orders" But these, the self-made low; Men are despised and scorned, because They choose to have it so. Unworthiness, not powerty, Alore supplies the ban, Which keeps the hand of fellowship Of man from brodher-man,

Cannot we lift the low ones Up to a fatier height?

O I love shall be the teacher, And God will speed the tight. His heaven has room enough for all, Salvatlen is for each ; Let us go down in loving quest These lowest ones to reach.

REV. POURRT W. MALL

.THE evangelization of great ciries is a problem which to-day challenges the first attention of the followers of Christ. The McAll Mission in France offers such a happy solution of this problem, realized under such difficult circumstances, that our readers will certainly we come a few words regard

-Mericane Parningham.

ing its founder and its work.

Robert W. McAil was the only son of Rev.
Robert S. McAil, L.L. D. He was born at Macclesfield, Cheshite, in 1821. Though converted at an early age, he shrank from the sacred responsibilities of the Gospel ministry—the life ardently desired for him by his father—and gave himself to the study of architecture. He displayed special aptitude for this profession, and gave promise of a

brilitant cateer. But suddenly the whole purpose and life of the young student were changed. One Sabbath evening in December, 1842, a Union Chapet, Islington, he received an unmissakable call to the ministry. It was not the scraion. It was the atill and stores are often of the plainest. But they are voice of God which clearly said to him, "Go, where the busy thoroughfares, where preach my Gospel" At that call the aspirations and hopes which a moment before had animated him, faded away. He was consecrated to a new life. After due study at the Lanca hire Independent College, he was organied at Sunderfand in 1848. If nearly a quarter of a century of pastorate in England to passed over with scarcely a notice, it to not because it did not receive significant blessing, but because of our impatience to arrive at his rail and insesion to France.

After the siege of Paris, and the terrible reign of the Commune, in August, 1871, Mr. and Mrs. McAil found themselves for a few days of vacation in Paris. Protoundly moved by the physical, social, and moral disiress about them, they could not quit Paris with us leaving with the people some testimony of the Divine p. y and tedemp i in. At that time one of the m at desperate quarters of Paris was Belleville. Here the smoke of the savage conflict with the Communists had scarcely cleared away. There were all I heard the mutterings of rage and vengeance. Here come these two foreigners quietry, but botally, distributing por tons of God's W rd and Gospet traces. To the de-lighted surprise of Mr and Mrs McAil these offerings were kindly received. Use of the eurriers of Belleville added to his expression of thankartor the little book, " If you or wine the will come here and teach us these truths, we shall be giad to wetcome you. I speak not a large class or this community, who are game done with the Church of Rome, and who yes feel the fixed of the know ledge of the true reagion."

This was at the corner of the Bou'evard de Believille and the Rue de Believille, a spot now ! sacred in the history or missions. This was the Call which has so in created Goo's children wherever it has been known. To Mr. and Mrs. McAit this workman of Belleville spoke as the messenger or God. Confirmed by the conviction of French pators and Unitatian workers, they promp y oneyed the financial support for so large a work?" Rents are this call. On the following N evenber we had one costly in principal streets of large cities. The two foreigners once more in the streets of Balle sainties though small are many. God has not ville, not now for an evening a promisenade, but to

live and labour among these people. Special reference is here due to Mrs. McAll. She is the daughter of the R v D L. II is ward, of Manchester. France had outer y authored from the influence of an unmarked pries hand. I've

Christian wife! Her part in the mission is incalculable. Her remarkable physical endurance tas enabled her to accompany Mr. McAll in fatiguing journeys, and to innumerable services. Her musical talent has provided for the reunions a service of delightful song, and has given to all French-speaking people one of the best collections extant of hymns and tunes for social meetings. Her social qualities have made welcome crowds of strangers from many lands, and attracted many souls to her Saviour. Above all, her consecration has attained a self-abnegation which finds fitting companionship in that of her husband, and which is of inestimble consequence to the success of the

Mission.

After long and prayerful deliberation with pastors the Christian workers of Paris, Mr. and Mrs. McAll matured their plan of action. On January 17th, 1872, the little shop, 108, Rue Julien Lacrolz, uear the Rue de Belleville, was opened, and the passers by invited to enter. Forty-five accepted this first invitation. They found inscriptions upon the walls, many of the people being ignorant that these were from the Bible. They were offered a little book of French hymns, and politely invited to a seat. They were asked to sing together one or two of the hymns, led by the little harmonium played by Mrs. McAll. A few verses were read played by Mrs. McAll. A few verses were read from the Word of God. It was the first time that many of them had seen a Bible. They sang again. Then followed two short Gospel talks. They were told just what they knew themselves to be, and they were offered just what they most needed. All was so simple that a child could understand, all so free that a beggar might receive. Once more they sang together. They were cordially invited to the next rounion, and after a short player were bid au revior. Not least of all, Mr. McAll hastened to the door to take each one by the hand, and to speak to each a kindly salutation,

To these people this service was a new revelation of Divine love and of human sympathy. Two wonderments arose in their minds—(1) Why had such things been so long hid from them? (2) Why had these foreigners now come to tell them? They would know more of this matter, and gladly came to the next reunion. Others passing accepted the invitation to center. The little room was full. Better, yet, souls promptly responded to the loving

message of the Gospel.
What a joy to Mr. and Mrs. McAll. They had said to themselves, MI is worth while to fail in suchia cause." But they were not to fail. How little did they, then dream of the great things to which their Lord had called them! One mistake they had made—the little room was all too small for them. A large hallroom, tia; Rue do Bellevills, was leased. More chairs were bought, and the people were invited to enter. This large room was at once crowded. The work broadened and deepened Schools for children were held on Sandays and Thursdays. The children were delighted with the new sweet stories of the Bible, and with with the new sweet stories of the Bible, and with the bright songs. Mothers' meetings followed, Bible-classes for young people, visitation from

Bible-classes for young people, visitation from house to house, distribution of tracts, Gospele, & Then came the call to open a second station; then a third and a fourth. These calls were obeyed in the same trusting spirit as was the first, aid with the same Divine blessing. Once more the Lord bids his servants "Go forward;" this ting, not to sancher quarter of Paris, but to other cities of France. Anneusly they listened to least if this were indeed the voice of God; The number was no mistaking, they gladly obeyed. "To Lyons, to Maruelles," Hordeaux, Nantes, and to many another city of France, the McAll Mission went; even to Corsica, Algeria, and Tunis. And to-day the little from at Belleville has become a hundred stal little room at Belleville has become a hundred stal tions, in which last year were held over sixteen thousand services, attended by nearly one million. of souls. We might rest here, to consider, what God hath wrought, were the call not urgent to still

meant in its fulness, "Thou shalt call a nation."
No one can follow the history of this Mission vithout being impressed that from first to last it has been ordained of God. No man ever devised it. Every step has been taken only in obedience to the suggestion and direction of God. Another inviting feature of the McAll Mission is its simplicthe people are. And the service has no other aim than the immediate salvation of souls. All con-troversy is forbidden. No laboured attacks upon the Church of Rome are allowed-nothing but the direct, simple preaching of the Gospel of Christ.

more extended endeavour. It really seems as though the purpose of God, voiced to Mr. McAil by that ownerer of Paris nearly fifteen years ago,

God has wonderfully provided men and means to accomplish the work. Helpers have come from Great Britain, America, and from many lands. Prominent among these were the lamented Rev. G. T. Dodds and his devoted wife, followed by Rev. C. B. Greig, Rev. S. R. Brown, Mr. Wm. Soltau, and others, and a noble band of consecrated women; and these not from one particular church denomination, for the McAll Mission is interde-nominational in its workers and in its work. Its creed is that of the Evangelical Alliance. It offers a happy instance of harmonious working together of God's children from many lands and of many sects. And this not to build up a particular church, but, having won these souls to Christ, to seek to connect them with one or other of the various evangelical churches of France.

A large part of the labour has been accomplished by French Protestant pastors and laymen. In the McAil Mission those devoted brethren have found what they have so long prayed for-access to the multitudes who were wearied with l'opery, and who yet knew no other alternative but atheism As these increasing multitudes thronged the reunions populaires, many a Christian worker has gone down with Mr. McAall to the streets and lanes of the cities of Prance to greet this populace and tell them of the Christ. Noble French pastors, like Pastors Fisch, Treodore, Monod, Recolin. De l'ressensé, Bersier, Dhombres, Hollard, and many others, and such laymen as MM. Saitlens, Reveilland, Sautter, &c. And outside of Paris tho culis has often come from pastors who have voluntarily assumed the main responsibility of the work.

The question will be asked, "Whence has come only turned the hearts of true men and devoted women to do the work; He has in most unexpected ways provided the silver and the gold. From the very first, The Christian has made known the progress of the Mission, and forwarded the consequent evils had consuped society and one put library, D.D., wrote that thrilling book, "The poses of education. The paper concluded with the said Johnny, "I am waiting for the blessing." A poses of education. The paper concluded with the said Johnny, "I am waiting for the blessing." A words of the George Washington of Nova Scotia— blessing was then asked, and the meal was finished larged response. Leading Christian philasthratitie father of his country—the lamented Hon. in silence.—Christian Leader. goodly offerings of its readers. Rev. Horatius

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pists have formed local committees in London, Beinburgh, Glasgow, and other cities, for systematic support of the McAll Mission. And America has organised a national association, pledged to aid the work. It has been accepted as a precious seal of the Divine blessing that, while there are moments of painful lack, and while the progress of the work is greatly limited by sagacity of money, yet wherever the story of the Mission is told, God directly moves his children to respond for his support.—Abridged from The Christian. plats have formed local committees in London.

THE EASTERN PATHERS OF OUR CHURCH.

AT the last regular monthly meeting of the Nova Scotia Historical Society, Sir Adams G. Archibald in the chair. Rev. Dr. Burns read a paper on "Centenary Memories," the summary of which as given in the Chronicle, we have much pleasure in giving to the readers of the linvil.w. The paper was exhaustive, instructive and full The paper was exhaustive, instructive and rail of valuable and interesting historic reminiscence, showing a vast amount of research by the writer. It dealt principally with the three centennial celebrations which have occurred in connection with the Presbyterian church during the present year—that of the first preaching of Rev. James McGregor, D.D., at Pictou, in July; that of the formation of the first presbytery at Truco, in August; and that of the organization of the first Presbyterian congregation at New Glasgow, in September. Dr. Burns thought it right to embalm the memory of the just that lessons might be gathered from their character and career. He first went back to 1766, twenty years before the advent of the centennial epoch, and told of the labours, adventures and hardships of Rev. James Murdoch, who came out from Ireland, and labour-ed for thirty-three years in Nova Scotia. Rev. Mr. Murdoch hailed from Donegal and received a commission from his Irish presbytery. He laboured for a season among what was then called the "Dissenters" of Halifax. Dr. Burns thought the Haligonians of those days seemed to have need of a missionary, for one of them writing to Dr. Styles said. "The business of one-half of the town appears to be make rum; of the other half to drink Mr. Murdock married a daughter of Malachy Salter, and went to live at Grand Pre; his labours extended through Halifax, Colchester, Kings and Cumberland countries: he died in 1709, in the 55th year of his age. By the death of Beamish Murdoch the name became extinct, but through Rev. Mr. Murdoch's daughters his decendants bear the names of Dustus, Cunard, Morrow, Henry, Ritchie and Sangster. In 1764 or 1765 Rev. James Lyon came to Piction to minister to the pioneer settlers, but he only remained seven years, so Rev. James Murdoch may rightly be called the father of Presbyterianism in Nova Scotia. The other predecessors of Rev. Dr. McGregor were Rev. homas Russell, who came out to minister in St. Matthew's church Halifax (but who only remained Matthew's church Halifax (but who only remained three years), Rev. Andrew Brown, Dr. Charles Inglis, Rev. Daniel Lock, Rev. John Brown, Rev. David Smith, Rev. B. Roweas Comingoe, Rev. George Gilmore, and Rev. Hugh Graham, whose labours and history were successively shetched. It was incidentally messioned that the first pattern St. Matthew's church in this city was that the first patter then beautifully and meet interestingly told the life and labours of Rev. Dr. Mc-Grezor, from the time of his leaving his native

Gregor, from the time of his leaving his mative place, the lovely village of St. Pillans, in the parish of Comrie, Perthahire, Scotland, on the banks of Loch Earne, where he was born in 1759. Here dwelt the two clans of McGregor and MacNab; of the latter clan sprang Sir Allen MacNab, who led the troops which suppressed the rebellion of 1837, and proved afterwards so prominent a figure in Canadian history. In May, 1786, when Dr. McGregor was 27 years old, he was selected and instructed by the General Associate Synod, who had been sent to for a minister, to "take the first opportunity of sailing for Nova Scotia." He arrived in Haidax in July of that year, and tramped to Pictou, where he commenced ministering to some five hundred settlers of Pictou, who for the most part were Scotch Presbyterians, having two tongues-English and Gaelic. Then followed the trials and difficulties overcome by Dr. McGregor, and the great good he accomplished, preaching in barns in the summer and dwellings in the winter, and tramping from place to place, keeping the track by "blazed" trees, for there were no roads then. One tramp described was from Pictou to Prederiction, New Brunswick, and return. The preacher was much pained by the "loud talking, laughing and singing" at his first service, and by someone calling out as soon as the benediction was pronounced, "Coine, come, let us go to the grog shop." 1787 the first two churches were built. These were of logs, with logs to sit on in place of seats. When Dr. McGregor received his first supend he used it in buying the freedom of coloured slaves-slavery being then in vogue in this province. Dr. McGregor's labours, which secured for him the title of the "apostle of Nova Scotia," extended throughout New Brunswick, Cape Breton and P.E. Island, and a large part of this province. He died in March 1830, in the seventy-first year of his age.

Rev. Dr. Burns then came down to the constitution of the first presbytery in the Maritime Provinces, on the 2nd August, 1786, with five ministers present—Rev. Daniel Lock, of Truro, moderator; Rev. David Smith, Londonderry; Rev. Hugh Graham, Cornwallis; Rev. James McGregor, Pictou; Rev. George Gilmore, Windsor; six years later the name of Rev. James Monro was added. The lecturer, continuing, gave the name and a pleasing sketch of the career of all those ministers who came to the country subsequently to Rev. Dr. McGregor, and whose names and memory are familiar to the provinces, in connection with eccle-siastical work. This was followed by a historical story of the progress of the province and the city of Halifax, which embraced many amusing inci-dents, and extracts from the Halifax Gazette (newspaper), started in 1752. When Dr. McGregor arrived in Halifax there were 700 homes and 2,500 inhabitants here, and on the Dartmouth side only two families.

In closing Dr. Burns contrasted the progress of the country and its different state now from a hundred years ago-when instead of railway trains and roads there were nothing but almost trackless pathways; when instead of our postal service the mail was despatched in a sack on the back of a courier, who made a trip on foot once a fortnight; and when instead of our splendid educational system the Government voted £100 to the pur-

Joseph Howe, when speaking in the cemetery at

When he took his seat Rev. Dr. Burns was greeted with hearty applause. The president, in a few complimentary remarks, spoke of the great value of the paper, on account of its historical research, and short addresses were made by Judgo Savary, Col. Black, Dr. Almond, Sr., Mr. Lynch and Mr. Crofton, the latter two moving a vote of thanks to the lecturer.

A QUEER PROVERB.

THERE is a queer old German proverb which tells us, "The best is often the enemy of the good," What does it mean?

I think I can show you.

Have you ever heard a boy say in school, "I shan't bother over that lesson. I couldn't uet to the top of the class if I tried?" He is possibly not a stupid fellow at all; he could take a fair place among his schoolmates, but because he can't have the "best" place he won't try to take a

So wanting the best actually prevents his doing

good,
"The best is the enemy of the good," Another illustration. A man knows it is a good thing to be religious, he even admires a comrade who loves God and worships Him, who denies himself to benefit his wife and children, and to help the very poor; he secretly desires to be like him.

But then he says, "What's the use? I should get tired of going to church every Sunday; I couldn't turn tectotaler; I couldn't give up my pipe; and if I did I should forget myself at times, and fly into a passion with my wife when she contradicts me, or should hit. Jem when he don't do as I bid him, and then where should I be? Oh no, I'd better not try."

So because ho can't be best all in a minute, as good as a man who for years had lead a Christian life, he won't even try to be good. The best is the enemy of the good here. But ought it to be so? Are not the "good" and the "best" brothers of the same family? Ought not a man to feel I can always try to be good, and if I fail even, I am nearer the best than if I had not tried?

It is a great mistake to think that a man who tries to give up am for a time and then has a fall, is worse than if he had not tried at all.

I tell you he is better, aye, better though the devil may have got him at a weak moment, and persuaded him to commit the very sin he vowed himself never to commit.

I know the world thinks differently, but never mind the world.

That man has only to rise up ashamed and repentant, and to say humbly "I will try again," and he is in a better position than the scoffer who marks his fall and proclaims it in the market-place, declaring, "Well, I never made any profession, thank God!" thank God I "

Yes, he often puts in these last two words, though what he has to thank God for, just then, poor fellow, I hardly know.

So the end of this little sermon, dear friends, is, "Try to be good, and never mind being best," and don't let scoffers persuade you that trying to be good is "making a profession."

good is "making a profession."

They hold you up to accen if you don't keep for that profession, but if you had no falls, and constitued perfectly steadfast; the world would hill, find fault, with you somehow, I am certain; fact those who won't try even to be "good," are sales to distille the man who does "lived by a living remainder to them that there' is "a better and safer read than the one they are travelling on and that road than the one they are travelling on, and that makes them envious and snarling.—Selected.

PUBLISHING BLASPHEMY.

IT is a miserable and mischievous piece of busi-It is a miscrapic and miscrievous piece or business, this publication of blasphemy, even with a rebuke and condemnation. It cheers on the champion infidel, who seeks notoriety which he supposes to be fame. He is delighted with every attack made upon him, because that is his best advertisement. When wicked men and women read in their daily journal the ribaldry which called forth laughter and appleuse in a crowded theatre. forth laughter and applause in a crowded theatre, they are impelled by a strong desire to have part in the fun, and they go the next chance they get. This is human nature. And when a man has made it his business to make money by blasphemy, the more he is denounced for it the more dollars he rets.

But another evil is far worse. It is a positive injury to any good person to have the blaspheiny projected into the mind. As the perusal of a bad book suggests thoughts that are an evil and only an evil, so the perusal of a newspaper report of a blasphemous speech infuses ideas into the mind. that it were better never to have dreamed of.

It is going to an extreme to stop up the ears of a child that he may not hear wicked words. But it; is right to keep the child out of bad company, toprevent his reading vile books, and to preserve his mind as much as possible from impure thoughts. And the care we would take of a child is the care we should take of ourselves. If we would be de-livered from evil, we should keep out of its way. The family circle ought not to be invaded with

newspapers in the morning repeating the blasshemies that regaled the ears of bad men and worse women the night before. Even the protest and rebuke do not excuse the publication. There is no antidote for the poison of a foul thought once lodged in the mind. It is there to stay. We may fight it and try to forget it, but we cannot stifle it or wash it from the memory. This is the mischief and misery the bold blasphemer loves to work. As he rolls his wicked words like a sweet morsel und r his tongue, so he delights in the thought that e has filled thousands of righteous souls with wicked ideas which they can never shake off. And in this evil work his greatest aid is the newspaper that reports him.

It is no defence to say if people would not read the reports the papers would not print them. We are quite sure that four-fifths of the readers of any respectable newspaper would be glad to have it served with the biasphemy omitted .- N. Y. Observer.

A LITTLE CAPTAIN'S REBUKE -A bright little boy of a x smmmers who, being dressed in a sailor's suit, styles himself "Captain ____," and whose boat, when purchased, is to be sailed in Rothesay bay, administered rather a severe rebuke to his seniors while seated at the tea table the other evening. He was on a visit with a neighbour of his mamma's to an acquaintance of theirs. When ail sat down and had begun tea, one lady observing that the child had not commenced to eat, asked,

"As you walling for the burgs, Johnny?" "Nu!" "Are you waiting for the buns, Johnny?" "N said Johnny, "I am waiting for the blessing."