

The following resolutions are proposed for adoption by the Synod :

1. The Synod rejoices in the knowledge that so many of the young people in our land are banding themselves together in the service of Christ, and urges ministers and sessions to give loving encouragement and counsel to those who are thus striving to advance the cause of the Master.

2. The Synod urges upon Presbyteries the desirability of securing full information as to the societies within their bounds, also the formation of Presbyterian societies where considered advisable, and the holding of an annual conference on the subject at some adjournment of Presbytery.

3. The Synod reiterates the General Assembly's recommendation in regard to moneys, (1) To adopt some systematic method of raising funds; (2) To give the first place to the support of work connected with their own congregations and to the great missionary, educational and benevolent schemes of our own Church.

4. The Synod warmly approves of the plan of study proposed by the Assembly's Committee with a view to bringing more adequately before the young people the doctrine, polity, history and work of the Church, and earnestly urges the ministers and sessions and Young People's Societies to carry it out as far as possible.

### THE FIREWORKS AT PARIS IN HONOR OF THE CZAR AND CZARINA.

BY REV. T. FENWICK.

I lately received from Rev. M. Villeger, of Auxerre, Yonne, France, four copies of *Le Petit Journal* of Paris, which contain a very full account of the festivities there on the occasion of the visit to it of "the Russian sovereigns" (*les souverains russes*)—the "tsar" and "tsarine." Below I give a translation of the description of the principal fireworks then displayed. These, I need not say, were of a very different kind from those displayed by the French at the Malakoff, September 8th, 1855. The fewer of the latter the better.

#### THE FIREWORKS.

Several fireworks were let off yesterday in different parts of Paris, but to the curious, the "real thing" was the display of them at the Trocadero. Thither flowed the crowd in a compact mass forming a real sea with its eddies. Three hundred thousand persons took possession of the terraces and the approaches to the Palace, to witness their favorite spectacle. The Trocadero was marvellously lighted up. The cascades which had been motionless for a long time, were made to play. In the gardens, the whole of which next the Seine was guarded by soldiers, small lamps, chandeliers, and white globes, shed a brilliant lustre.

At 9.30 p.m., the first fuses furrowed the sky, and the first bombs burst in a rain of many-colored stars, amid the ringing shouts and cheers of the multitude.

On a sudden, there was an awful uproar. The Eiffel Tower seemed all in a blaze with red Bengal flames. Then all went out, and a colossal St. George (1) of twenty-five square metres (2) in lamps in blue, red, green, and yellow glass, appeared at the top of the second platform of the tower.

Then the latter lighted itself up from top to bottom. From all the iron beams of the vast building, bouquets, volcanoes, tornadoes, and cascades, gushed, while a cloud of Roman candles shot up from the Jena bridge.

The finale was a real piece of enchantment. More than eighteen thousand fuses burst at once, opening out into stars of double and triple colors, forming glittering sheaves of gold and silver, wonderful showers and diabolical crackers in the midst of the red clouds from Bengal lights. It was enrapturing.

At 10 p.m. all was over, and the crowd slowly moved away into Paris which was illuminated.

From 8 o'clock a considerable crowd began to move along towards the Seine to be present at the festivities of the evening.

The Place de la Concorde, the Esplanade des Invalides, the gardens of the Trocadero, the Champ de Mars, the bridges and the piers on the right side, and on the left of the river were soon crowded with people. The very barges were full of the curious.

The Seine was furrowed with boats gracefully adorned with Venetian lanterns.

I cannot, for lack of space, give a translation of the description of the illuminations. *Le Petit Journal* says of them: "Never has Paris witnessed an evening festival so remarkably successful."

(1) St. George is the patron saint of Russia, as well as of "Merrie England." Attending to both countries must keep him very busy.

(2) A metre lacks a very slight fraction of forty inches.

Woodbridge, Ont., Nov., 1896.

### THE CHINESE QUESTION.

MR. EDITOR,—I have noticed of late references in your columns to the discussion which took place at the late session of the House of Commons about the question of keeping Chinese out of the Dominion or, at least, making it more difficult for them to come in. The question is largely one of expediency or policy, and, I confess, to some amusement at the persistent way in which some folk insist upon discussing it as if it were entirely a matter of religion or morals.

I know a little about the matter, having had some special opportunities of looking into it, and I venture to say that no unprejudiced person, fairly well informed in the premises, will dispute the substantial accuracy of the subjoined propositions:

1. John Chinaman (the average Chinese immigrant) is gifted with a capacity for monotonous, plodding, machine-like labor; he is also gifted with acquisitiveness, and these qualities, coupled with the fact that he must work or starve when he comes to this country, have gained for him a reputation for industry. But any one who has had opportunity to observe how little he will do out of the line of direct pursuit of gain knows that he is industrious only in the lower sense of the word.

2. He is quick at "picking up the knack" of doing things, and here again is machine-like. Taught to do a thing in a certain way, he will keep on doing it that way; set in a groove and started, he will generally run right along in that groove. It follows, of course, that in these days of one man to one process, he can find employment in a good many trades.

3. He is spoken of as frugal and economical. I grant that he is, with the qualification that the words are used in their lower sense. These qualities, so far as he possesses them, are the children of his acquisitiveness; he has none of that hatred of waste which is the basis of true and praiseworthy economy.

4. Morally—well, we know something of heathen morality. Policy and a dread of the law do much to deter him from crime; still he is a good deal in evidence as a sneak-thief and petty offender.

5. His spirit is the spirit of the serf; not of the freeman. He seems destitute of those sentiments and feelings from which the heroic virtues spring.

6. He refuses to rise to the level of our civilization; you cannot make a citizen of him; he remains a Chinaman to the end.

7. I know that opinions differ, but I am inclined to give him credit for being rather cleanly than otherwise as far as his own person is concerned; but it is nevertheless true that he is content to almost literally wallow in filth. His surroundings are generally unsanitary to a disgusting extent. No one who reads can be ignorant of the fact

that he is the despair of boards of health, opposing to their efforts a *vis inertiae* which would be admirable in a good cause.

8. He is a bachelor for the most part; and a dozen of him will live in a shanty hardly fit, as far as its size is concerned, to be the kitchen of a white laborer's cottage; and generally not fit, as far as its appearance is concerned, to be the woodshed.

Now let us look for a moment at another thing which has an important bearing on the question at issue—to wit, the condition of the white workingman. Let us limit the argument to him in the meantime. He must wait for some one to hire him, and he must sell his labor at the market price. It is to be remembered also that in the labor market of late years the supply has tended generally to exceed the demand not only in Canada but in the United States as well.

Admit, then, to this overstocked labor market, a swarm of men possessing the qualifications set forth in propositions 1 and 2; acceptable to the monopolistic "boss" for the reason set forth in proposition 5; having a standard of comfort and decency so far below ours that they can accumulate money from wages which would compel even a single man, who tried to live as we expect decent white men to live, to content himself with the prospect of a bare existence, and what will be the result? I need not trace the steps of the process; they must be plain to the meanest intelligence; the Dominion of Canada would become a Chinese colony.

I am quite willing to grant that it is possible so to change conditions that we need fear no such result from the opening of our ports to the Chinese. But I fail to see that any considerable number of those who pose as the friends of "John" and wax indignant over the un-British and un-Christian attitude of men who would exclude him, are doing much in the way of working to bring about the necessary changes. One of them, writing recently, was eloquent over the blessing disguised under the semblance of a Chinaman or anything else that would keep labor cheap. I think the good man was chiefly concerned about the length of his washing bill. Now I should like to know upon what sound system of Christianity or political economy cheap labor can be considered a desirable thing. I had in my ignorance supposed that a community in which involuntary poverty was unknown would necessarily be a prosperous one; and my reading had even taught me to believe that it would be a comparatively virtuous one. I am, however, open to conviction if any "cheap labor" advocate can demonstrate that I am wrong. Unless what David said in his haste is true of most of those to whom we look for information on such matters, the natural resources of Canada are sufficient to provide for continuous high wages all round, even though that million we hear of should pour into the country within the next decade. Monopolized and exploited by cheap labor, these resources will doubtless make a number of millionaires; but it seems to me that Christianity should rather proceed upon the theory that the Creator meant them to be divided around somewhat more evenly; and it also seems to me that the aim of statesmanship should be to have them so divided, to devise methods which should secure such a division. Might I suggest that work along such lines as this would be at least as Christian and as patriotic as the endeavor to introduce a swarm of heathen cheap labor, which, conditions in other respects remaining as they are, would inevitably rob those "of our own household" of even the hand-to-mouth pittance they can now secure?

R. A. DIX.

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*Ruskin*.

## Teacher and Scholar.

BY REV. W. A. I. MARTIN, GUELPH.

Dec. 6th, 1896. } **SOLOMON'S SIN.** { 1 King, xi., 4-13.

GOLDEN TEXT.—1 Cor. x, 12.

MEMORY VERSES.—9-10.

CATECHISM. Q. 70-72.

HOME READINGS.—M. Mat. iv. 1-12. T. James i. 1-14. W. Mat. vii. 16-27. Th. Mat. xxv. 14-30. F. 1. Kings xi. 1-13. S. Prov. iv. 10-27. Sab. Rom. vii. 7-20.

We have come this week to the closing lesson from Solomon's life. It is a sad one indeed, and one well fitted to emphasize the thought of our Golden Text. Looking back to the commencement of his reign, and recalling Solomon's choice of "wisdom" that he might rule aright God's chosen people, we cannot but wonder at the inglorious ending of a life which promised so fair. The change came about through Solomon's self-confidence, which led to forgetfulness of God, and thus to his downfall. Let us briefly examine "Solomon's Sin" and "Its Consequences."

I. Solomon's Sin.—It seems plain that Solomon himself did not become an idolater; for there seems an effort to make prominent the idea that "his heart was not perfect with the Lord his God," that is, that "he went not fully after the Lord, as did David his father." To him there was only one God, yet it is probable that he was led into some of the lustful practices which characterized the cult of many of the heathen deities, whose worship he first tolerated, and then supported within the chosen city itself. The difficulty seems to have arisen in some such way as this: Solomon was possessed of great wealth and great power; soon he began to rely upon these things, as in themselves, both sufficient and necessary for the maintenance of his position. Therefore to make himself secure, he entered into alliances with the heathen kings around him, cementing these alliances by taking to himself as a wife a daughter of the king with whom he entered into such alliance. Then two things began to develop. Solomon grew proud of his "harem," and allowed his fleshly lusts to get the mastery over him; while, in order to keep the alliances with these heathen princes, he was obliged to yield consent to the daughters whom he had taken as wives, having shrines to their own national gods erected for their own use. Perhaps at first Solomon yielded with reluctance. He did not like it; but human nature is such that even vice, however hideous, when "seen too oft, familiar with its face, we first endure, then pity, then embrace." Solomon could not witness the heathen practices, in which the gratification of lust was made an act of religious worship, without being led into participation in these practices. Then the next step was easy: temples were built for these heathen gods alongside the very temple of Jehovah. Thus it ever is when men forget God, and to maintain self, enter into alliances with evil. They find that one wrong step requires another until at length they find themselves far off from God. There is only one safeguard; God must be kept ever before us.

II. The Consequences.—Solomon sinned against the greatest light that any man had possessed up to his day. God had given him special favors and special warnings. Yet he persisted in wrong, in spite of these things. "Therefore the Lord was angry with Solomon." We can not wonder at it. Probably it was this peremptory message from God which brought Solomon to his senses in his old days, and led him to sum up the result of his life's experiment in these words: "Fear God and keep His commandments, for this is the whole duty of man." It must certainly have been a rude shock to Solomon, when God declared that because of his unfaithfulness to his covenant, the kingdom, save a small remnant, should be wrested out of the hand of his son. Doubtless he had been building great hopes for the future, and had in imagination seen "a long line of kings come out of him," until it terminated in the everlasting kingship of the Messiah. Alas! through folly and forgetfulness of God, his hopes are blasted and he finds that in one generation the kingdom should pass from his line. Just because of David's faithfulness there should be a small remnant kept for his house. Thus we see what great evils came upon Solomon, upon his descendants and upon the whole house of Israel, because the king forgot God and sought earthly strengthening which led him into sin and away from God. Let us "take heed, lest we fall."