

noblemen and gentlemen of London. He preached his first sermon in England in Dr. Martineau's chapel. Next he addressed an assemblage of over 4,000 persons on Temperance. When introduced to his audience they rose *en masse* and gave him a hearty English cheer. Next from the platform of Spurgeon's tabernacle he addressed the people on "England's duties to India," Lord Lawrence presiding. Many and varied were his addresses in various parts of England. He dashed upon them his unique eloquence mingling the east with the west in a rare and new modus of thought. The people were charmed and styled him the "Apostle of the new Dispensation." Native India looked on delighted and proudly his disciples pointed to him as their chief. Again the shadow falls the Maharaja of Cooch Behar sought the hand of his eldest daughter in marriage. He is an orthodox Hindu. Keshub hesitated, then yielded, to the astonishment and dismay of his followers. This led to a division of the church and the founding of the Sadharna Brahmo Samaj, who rigidly put down child marriages with its accompanying Hindu ceremonial. If Keshub had lived a few months longer he would have been his daughter on a throne, but death took him at the early age of forty-five. In his private life he is said to have been taciturn at times, but in public his behaviour was marked by simple dignity and scholarly ability, which rendered his society charming and unique. Hon. W. W. Hunter says of him that he was singularly transparent, disclosing even his weaknesses, his limitations and self-repression. Too visionary to be practical, he was yet an unwearied worker in his chosen field. His life was full of struggle and death found and crowned him in the midst of his labour: but without the shelter of the fold of Christ.

M. FAIRWEATHER.

OUR NEIGHBOURS.

W. D. A., OTTAWA.

In the February number of *Harper's Magazine* will be found an article entitled "A Winter in Canada." This title is somewhat misleading. It would have been more accurate to have called it "A Winter Among the French-Canadians of Quebec." The writer's sketches of the home and social life of our fellow-countrymen, although by no means complete, are worthy of perusal. It has been said that one-half the world does not know how the other half lives. We can apply this to ourselves, for it is certainly true that one half of Canada does not know how the other half lives.

Protestant Ontario knows very little of Roman Catholic Quebec. The article referred to would make a very good introduction to a study of the life and habits of our French-Canadian neighbours. The essay gives a sufficiently favourable account, both of the higher and lower classes of this people—the narrow education combined with refined courtesy that characterizes the one—the indolent content, the ignorance and superstition that characterize the other. Making all allowance for their inoffensiveness, their simplicity and their courtesy, their ignorance and superstition are enough to sadden any benevolent heart in this enlightened age. "The only instructor of this people is the priest, and you might as well dig their fields for diamonds as search their minds for gleaming ideas. Reading is not a necessity nor even a custom in most of these educated families." If this may be said of the educated families in the country—of the ordinary *habitant*—we may say that he is the very type of contented stupidity and ignorance. The writer describes a conversation with one of the most progressive and intelligent farmers of the parish, on finding that he had no paper or any other means of getting information from the outside world:—

"How do you keep yourself posted on the improvements?"

"Why, we don't; we don't improve, that's all. We get along well enough as our fathers did."

"I should think your long winters would be a very enjoyable season for study. What do you all do with so much time?"

"Oh, loaf and enjoy our pipes. But we also work."

Now I wish to call the attention of your readers in the west to the fact that we have here, as our neighbours and fellow-countrymen, over a million of human souls, the greater part of whom are so ignorant that they cannot read, or so stupid that they will not;

who are the slaves of superstition, and, perhaps, more thoroughly under the heel of Romish tyranny than any other peasantry in the world. There are thousands of homes in this land from which the Bible is withheld by priestly restriction, and in which, therefore, the light of liberty and truth cannot shine. I shall not stay to describe the low forms of social life that prevail, or the low diet (beans and onions chiefly), and meagre physical comfort with which they seem satisfied. My heart is moved especially at the thought of the mental and spiritual darkness that reigns over that most picturesque of our Provinces, and at the thought of the despotic power that Rome wields over so many of the people of this land—a power that is to-day seriously menacing even the political liberty which we regard as our birthright. We Protestants may yet be called, in more ways than one, to resist the encroachments of the Church of Rome, but surely we have, as a first duty and responsibility resting upon us, to seek to give this people the light and liberty of the Gospel—light and liberty that they must receive if we are to dwell with them in peace and security.

On a future occasion I may take the liberty of pointing out the power and privileges which the Church of Rome enjoys in this land. I shall simply close this article by narrating an incident that came under my notice recently, and that illustrates the power of the priest in matters of home and social life. Not twenty miles from the city lives a French Canadian Protestant, whose wife is a Roman Catholic. They lived agreeably together until a short time ago, when the priest came to the house, told the wife that she must leave her Protestant husband, that she had not been legally married, and that she must come to him and he would find her a good Catholic husband. Both husband and wife were in great distress, for she felt that, on the peril of her soul, she must obey the Church. To set matters right, if possible, legal advice has been obtained, and a letter forwarded assuring the parties that their marriage by a Protestant minister was quite legal. It is to be hoped that this will satisfy the wife and foil the priest's design, which was nothing more nor less than to injure our mission cause in that vicinity, the husband being one of its chief supporters. This incident, however, illustrates the priest's power in the most sacred relations of life.

GENERAL ASSEMBLY.

MR. EDITOR,—The letter of "a Western Commissioner," in your issue of March 26, has in it a good and timely suggestion, viz.:—That as soon as possible, a full list of commissioners to the Assembly with their post-office address should be published. It would afford an opportunity for invitations to be extended to members of Assembly by friends in the city, which would be the best possible arrangement, as far as it went. But it would almost certainly fall short, though not, we are sure, for lack of hospitable homes. Some would receive a score of invitations, scores would perhaps receive none. The alternative left for those who are not so fortunate as to have personal friends in the city, and for the hospitably disposed who have no personal friends on the list of Assembly is hardly fair. If the suggestion is to be adopted would it not be well, for the sake of all such, that the present mode also should still be followed. Then those accepting invitations, will not report their names to the Accommodation Committee, and those who had invited friends would not be expected to accommodate others. The natural willingness to use hospitality without grudging is surely strong enough without encouragement.

The implication that members of Assembly feel themselves pauperized by gratefully accepting Christian hospitality, simply because unacquainted with the one who extends it is absurd and uncalled for.

Most of the commissioners could pay their own way, though, even if they could not, they might be none the less gentlemen.

The cost of entertaining the Assembly is far better spread over the whole Church by the payment out of the Assembly's Fund, as heretofore, for what voluntarily hospitality fails to provide, than it could be by each congregation paying the expenses of commissioners, as some would have to pay much, and others nothing, some every year, and others not once in five years. Besides, the commissioner does not represent the congregation, or himself personally, but the Presbytery—the church. Better, make the As-

sembly's fund large enough to pay the travelling expenses of all commissioners, and arrange with railways and steamboat lines to grant excursion rates to commissioners' wives as well.

It is hard to see the grandeur of the principle which would shut the doors of many hospitable homes, or how such a principle could possibly conduce to the dignity or independence of our Supreme Court.

A VOICE FROM THE NORTH.

FOR THE PRESBYTERIAN.

THE PHYSICIAN.

The Angel of Death seemed close at hand as our precious golden-haired boy lay moaning in his mother's arms—all unconscious of the endearing words, spoken in broken accents, or of the affection lavished on him, little sufferer.

Eagerly we listened for the sound of the doctor's carriage, and when he arrived, waited anxiously for his opinion. With quiet, professional precision it came: "Sinking fast, but still hope."

Then the activity in procuring the prescribed remedies—the fidelity in their application, until, happily, the shadow was dispelled.

How strange they appear now, these days when the battle for life went on; stranger still the physician's reticence of his great skill, satisfied to rejoice with those who do rejoice.

With gladness, but with moistened eye, we regard again the little shoes, the rocking chair, this familiar toy or that. They were about to be tenderly laid aside, treasures of a loved one gone before.

Busy with such thoughts it is less difficult to understand the anxiety, care, patience, energy, all that centres in and has its outcome in the physician's daily toil as he hurries from one to another on his errands of mercy. And yet, many are prone to blame should his efforts prove of no avail, unmindful that, after all the doctor is but the instrument used by the Great Physician.

It might have been otherwise with the lad spoken of. It so, what cause for repining? Much as he is loved there is One who loves him better. True—God has been pleased to leave him a little longer; but the Shepherd might have taken the lamb to His bosom. Surely, in such a case, our gratitude belonged to the earthly physician for struggling against death, even while, with torn heart-strings, the bereaved came closer to Him who has for every wound a balm.

Watching the health glow returning to the cheek, fever all gone and quiet sleep bringing renewed strength, we cannot forget how very much is owing to the able physician—that but for him, humanly speaking, a little chair would have been vacant—a void caused never to be filled.

May the restored child be shielded from temptation, and, if spared, grow up worthy.

J. B. H.

Ottawa, March, 1884.

THE LORD'S WORK.

It is a great error to suppose that we are doing the Lord's work only when we are engaged in devotional exercises, or labouring for the conversion of sinners, or for the edification of Christians. That which a man does heartily, as unto the Lord, is the Lord's work. The farmer when he is carefully and wisely cultivating the soil, is doing the Lord's work. Ploughing is as truly a religious act as praying. The merchant when he makes an honest exchange is doing the Lord's work. Dealing justly is as truly a religious act as warning sinners to flee from the wrath to come. A man is doing God's work when he is doing that which pleases God.

A man is doing the Lord's work when he is faithful to his employer—does a fair day's work; when he takes proper care of his health; when he governs his temper; when he is careful to speak the exact truth; when he is courteous to strangers, and lends a helping hand to the needy; when he has a word of encouragement for the desponding; when he sets an example of industry and honesty; when he returns good for evil; when he leads such an upright, benevolent God-honouring life, that men take knowledge of him that he has been with Jesus. Religion does not consist solely in reading the Bible, praying, attending church, and labouring for the conversion of men. These are important duties, but they do not include the whole of duty. God's will has reference to every act of our lives.—N. Y. Observer.