

PASTOR AND PEOPLE.

GIRLS' SCHOOL AT TAMSUI.

In the eighth Annual Report of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, just issued the following brief account of the Girls' School erected at Tamsui in connection with the Formosa mission is given. A recent issue of THE PRESBYTERIAN contained a letter from Dr. Mackay relating to the opening of this new and important branch of his mission work. Our readers will get a fair idea of the building from the annexed engraving.

It will be remembered that at the last annual meeting it was decided to respond in the affirmative to the request of Dr. Mackay for the sum of \$3,000 (three thousand dollars), to be applied to the establishment, building, etc., of a Girls' School in Tamsui. Dr. Mackay has made some suggestions regarding the manner of conducting the school, among others the following:—It is to be a boarding school, and as the same subjects in general will be taught as in Oxford College, it will be carried on in connection with that institution, the students who teach in the college taking charge of the instruction given. The girls will not be taught English but simply to read and write their own characters. The building was commenced in October last, and a letter received while preparing this report gives the cheering news that it has been finished and opened for use. Dr. Mackay says: "On the 8th day of October, 1883, I began to build, and superintended everything about the building until completed—we worked many nights until midnight. The building is of cut stone, then, out and inside, plastered four times. The entire outside is in imitation of red bricks. It stands seventy paces east of Oxford College, is just as large as the college, and will accommodate fifty girls. When I state that foreigners and Chinese say that it is even more stately than Oxford College, I am saying a good deal. When I learned that the money would be forthcoming, I at once set to work, because materials are cheaper than last year, but dear now again. The school was opened on the 19th of January last, H. M. Consul in the chair; Mr. Jamieson spoke in English and I addressed the people in Chinese. Upwards of one hundred converts from the east coast were present, the main hall was crowded and an immense crowd all around the building. Dear fellow-workers for Christ, I got this request, this answer to prayer too. I longed to see the building ere my poor labours cease. Here it is then, I have done my best, and do not hesitate to say that I have saved the mission one thousand dollars by watching every thing done." . . . We praise God for this building; we thank and honour Dr. Mackay for his faithful supervision of the work, and we trust that it may stand for generations a monument of the missionary spirit of some of the Presbyterian women of Canada.

CHRISTIAN COURTESY.

The study of the development of language is always full of interest to the scholar. Words grow as do trees. From a single root may come many branches laden with clusters of rich fruit. Beginning as bald descriptions, or statements of physical facts or relations, there are words which come to be filled with suggestions of scriptural significance. Certain words hint at historical changes which it would take volumes to record. As it has been said of some of Wendell Phillips' words by Mr. Curtis, that they are whole poems in themselves, so it may be said of certain words, that they contain whole histories.

The word "courtesy" is one of these suggestive words. It suggests, that is, carries along with it, or under it, a whole bookful of facts. It directs the thought to the manners of the court. But the court is simply a development of the cohort; and the cohort conducts us to the old *cohors*, or meeting-place, once so familiar to Roman eyes. From the *cohors* we cross the seas and enter the Greek *choros*, and there find ourselves looking into the faces of the *cherus*. Different continents and different centuries are introduced to one another in the single word "courtesy."

And yet one does not stop to think upon all these suggestions with each use of the word. Seldom, in these democratic days, do we associate court manners

with courtesy. Indeed, as Milton sang centuries since, it

"Or is sooner found in lowly sheds
With smoky rafters, than in tapestried hall,
In courts of princes, where it first was named."

It is not merely of the manner that we speak in our use of it. It hints rather at that which is the inspiration of the manner, a spiritual characteristic which gives grace to the manner. A gracious manner is the outcome of a gracious heart, or as Mr. Emerson expresses the truth in his essay on manners, "Love is the basis of courtesy." His words are but a restatement of a long-recognized truth. In that English version of the New Testament which bears the title of King James we find the word "courteous" occurring once—1 Peter iii. 8; and "courteously" twice—Acts xxvii. 3, and xxviii. 7. Turning the original Greek we find, as the corresponding words, "*phildelphos*," "*philanthropos*," and "*philophronos*." The English reader will readily perceive the identity of the first syllables of these words. It is the Greek for "loving" or "love," and the above combinations signify respectively "loving (or love of) brethren," "loving mankind" and "loving mindedness." So that here also we have the idea advanced that love is the true basis of courtesy.

And so we are taken away from the "garrulous ease and oily courtesies" of the world of fashion to contemplate gracefulness of a far different character. Tennyson has brought the one into strong contrast with the other in his beautiful idyl "Elaine," where he pre-

those who seek to hide a conscious defect behind the mask of rudeness, and advertise their rudeness as a manifestation of truthfulness. Too much of the world's plain speaking is the outcome of an ungracious spirit. Because the rough hematite clings to the diamond when first found, it is no evidence that roughness always indicates the presence of a jewel. Because truth must at times be plain spoken and say: "One of you is a devil," it is no evidence that all plain-speaking is truthful. Because a grain of powder may receive a high degree of polish it is no evidence that all that has polish is mischievous in its nature. Because a hypocrite is smooth-tongued it is no evidence that all smooth speaking is hypocritical. When a man begins to put into practice the injunction of the apostle to "speak the truth in love" he will find his words generally taking a polish from his heart.

We cannot dwell upon the numberless bearings of our theme. To one of them, however, we cannot refrain from alluding. A question with which almost every pastor meets is the course of his experience is, how to do away with the evils resulting from the class feeling, which exists, alas! in Christian as well as in non-Christian society? How to appease the jealousy on the one side and the apparent indifference on the other, respectively characterizing the poor and the rich in their relations to each other? One thing seems to be certain. The remedy will never be found in the breaking down of so-called social distinctions. The distinctions of society are the distinctions of nature. The same principle that keeps the horse and the ox

from consorting together, though both are quadrupeds, will keep an intellectually refined man from making a boor his intimate associate. It is out of the nature of things that there should be intimacy of relationship between things radically different.

The only remedy of the evil to which we have alluded is an internal remedy that shall manifest itself in the outward act. The one thing needful is love that shall reveal itself in acts of courtesy. "Honour all men," wrote the apostle. The rich must honour the poor; the poor must honour the rich. When men come to look upon one another, not from the view-point of social differences, but from that of a common

salvation, to love one another for the Saviour's sake as well as their own, it will not be long ere they reveal in their treatment of one another the courtesies of heaven.—Rev. Newell Woolsey Wells, in *Philadelphia Presbyterian*.

THE PULPIT FOR HIGHER WORK THAN ARGUMENT.

Brethren, is there to be any misunderstanding between us as to this basis, as to the foundation on which I stand here? Is the Gospel itself, to be as between me and you, an open question? Am I bound, every time I mention the Incarnation, the Resurrection, the Divinity of Christ, to prove each to you by some novel argument? Am I come to this pulpit, in a profane parody of St. Paul on Mars Hill, to reason with you on premises of nature, if happily I may draw you to faith and a revelation not yet accepted? Honestly, earnestly, do I say this to you. If that is what you wanted, I am not the man! You should have sought out some man of original thought, profound learning, dialectic subtlety, under whose master hand you might have been moulded into believing. These gifts are not mine. If you believe not the Gospel, I cannot hope to prove it to you. I am here as a steward of God's mysteries, to bring out to you from His store-house, week by week, as He shall give me judgment and utterance, something profitable for doctrine, for reproof, for correction, for discipline in righteousness.

You come here not to judge the preacher but to hear the Word; not to criticise the sermon, but to



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sents Gawain, surnamed the Courteous, forgetting that "obedience is the courtesy due to kings," and speaking to the "fair" and "lovable" maid of Astolat of learning "the courtesies of the court," though she long since had learned the truer courtesies of a higher than Arthur's court.

Love always levels upward. It is the instinct of good manners. It is the Master in the art of beautifying conduct. It teaches Cophtus how to descend from the throne in right royal manner to greet the beggar maid as wife; it teaches the beggar maid how to ascend the throne in right royal manner as queen. Conventionalisms are not necessarily or invariably the best ways of saying and doing the best things. They may be nothing else than ugly mannerisms. The spirit of love will forever keep good manners from petrifying into mannerisms. Dignity is the child of courtesy; but in brazen-faced formality there is none of the spirit of courtesy. I have seen an humble Christian who, in his perfect simplicity, was as far beyond any Oriental monarch, with all his pomp, in truly royal dignity as Alcyone is beyond the moon in brightness. He who is child of the King of kings knows and exhibits the courtesies of heaven. Courtesy is the earthward side of reverence. Reverence is love revealing itself to the Creator; courtesy, love revealing itself to the creature. Formalities, in which there is no heart, are as false towards one's fellows as towards God.

It is an unworthy conceit, which some minds entertain, that honesty must have a rough coat. There are