

Montreal in 1659 and 1881.

Dr. Francis Parkman, in his "Old Régime in Canada," gives a brief but interesting account of Montreal as it was in 1659, or two hundred and twenty-two years ago. He says:—"Some forty small compact houses were ranged parallel to the river, chiefly along the line of what is now St. Paul street. On the left there was a fort, and on a rising ground at the right a massive windmill of stone, enclosed with a wall or palisade pierced for musketry, and answering the purpose of a redoubt or block-house. Fields, studded with charred and blackened stumps, between which crops were growing, stretched away to the edges of the bordering forests; and the green shaggy back of the mountain towered over all. There were at this time a hundred and sixty men at Montreal, about fifty of whom had families, or at least wives." How changed since then! It has now probably a population of two hundred thousand, and is the commercial metropolis of Canada. It is unapproached in beauty, wealth and enterprise by any of the fair cities of our Dominion. Its churches, schools, colleges, magnificent banks, warehouses and palatial residences, take strangers by surprise. Its capacious harbour during summer is gay with the flags of many nations, and crowded with ocean steamers and ships from foreign ports. The broad majestic St. Lawrence is spanned by the Victoria Bridge, one of the wonders of modern engineering skill. In winter an additional railway is laid upon the ice, and great heavy trains are daily seen rushing from side to side; and soon the two shores are to be joined by a tunnel to make room for the transit of our ever-increasing volume of traffic. The vast water power of the Lachine Rapids, sufficient to turn the wheels of a thousand mills, is being utilized, and factories of all sorts are springing up. Our Mountain Park, unequalled for situation and natural beauty, commands one of the finest views in the world. True, our city fathers are not infallible; they are such as may be found in any city; and the streets, lanes, sidewalks and sundry other things bear witness to their frailty. But in spite of these drawbacks many tourists have pronounced our city the gem of this continent, and those who are happy enough to enjoy its genial and refined society and warm-hearted hospitality, have no disposition to dissent from this opinion. Let our poets sing its praises. Let all our citizens continue to sustain its honour untarnished; and

let those whose purses are not long enough to enjoy the luxury of foreign travel, learn to appreciate more and more the beauties and glories of the Queen City of the St. Lawrence.

The Growth of Foreign Missions.

THERE is no more wonderful problem in the philosophy of history than the remarkable manner in which uncivilized countries have been opened up for the introduction of Christian missions during the last sixty years.

At that time it could hardly be said that any portion of the unevangelized world was fairly opened for the preaching of the gospel. But now the herald of the cross may turn his attention to all lands and find in them an open door.

This is the more marvellous when we consider the opposition which presented itself when foreign missions were first contemplated. In India there were three great barriers to the progress of mission work—the Mahomedan and the Brahminical superstitions as well as the dominancy of the East India Company—all of which must be broken down before India could be said to be fully prepared for the entrance of the gospel.

In Western Asia it was necessary that England should secure a powerful influence both in Turkey and Persia, and in the Eastern part of the Continent the Christian powers must combine and obtain freedom of access, both commercially and religiously, to China and the neighbouring islands. We see all this accomplished in our day, showing plainly that Providence has overruled for good the intercourse of nations.

It is unnecessary, as it would be unwise, to enter into the way by which this revolution was brought about.

It is sufficient to say that in 1858 a treaty was made with China by which missionaries were free to enter under protection of the Government. At the same time the East India Company closed its existence, thus opening India and putting an end to an opposition greater even than the prejudices of caste. Cary, Marshman and Ward landed in India in 1799, and were ordered by the East India Government to depart, but they went to Serampore, a Danish town, 16 miles from Calcutta.

In 1812 the first American missionaries—Hall, Judson, Newell, Nott, and Rice—arrived at Calcutta, and were ordered away, although they did not obey. An English missionary, however, was compelled by the Government to return to England. The Government was in full sympathy with Hindoo idolatry, and gave money to support it. They kept the heathen temples in repair, and in 1852 it is said they paid out \$750,000 for this purpose in the Madras Presidency alone. Some members of the British Parliament held that the introduction of Christianity into India would result in its loss to England, and Wilberforce said nine-tenths of the members of the House of Commons would