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NOTES OF THE WEEK.

At the late meeting of the American Board in Portland, when men of wealth were pledging thousands to meet the increasing needs of the mission, a venerable man rose in the audience, and said, "I have no money to give, and so I cannot double that; I have no more children to give, for I have already given them all; but I promise to double my prayers. I can do that."

In India within the last few years, says the "Heathen Woman's Friend," native women have been able to travel on the cars in comparative seclusion, because of the provision of the government in arranging special compartments for them, or as they are styled, "Zenana cars." These cars are run on nearly all trains, and frequently our missionary women ride in them and have rare opportunities for conversation and mission work. In many of the railway stations native Christian women are employed as attendants, and now a Calcutta paper says that "female ticket collectors for native women who travel by railway are to be employed on the East Indian Railway."

SIXTY-FIVE congregational charges in the Presbyterian Church in Canada have Sabbath schools that number 250 and upwards. The largest number in attendance is in West Church, Toronto, 520. Then come Zion Church, Brantford, and St. Paul's, Peterborough, with 500 each. After these come St. Paul's, Montreal, with 471; St. Andrew's, Toronto, with 460; St. John's, Hamilton, 457, and seven others with 400 and over. Twenty-nine have between 300 and 400. Twenty-three have between 250 and 300. The eight Sabbath schools with the highest attendance in the Presbyterian Church in the United States of America are the following: Rev. L. R. Foote's, Brooklyn, 2,322; Bethany, Philadelphia, 2,315; Dr. Booth's, New York, 2,160; Dr. Nicholl's, St. Louis, 1,945; Dr. Talmage's, 1,668; Dr. Crosby's, New York, 1,623; Dr. Spinning's, Cleveland, 1,544; Dr. Kittredge's, 1,500. Fourteen other schools have over 1,000 each.

MR. HERBERT SPENCER was tendered a complimentary dinner by over two hundred gentlemen, on the 9th inst., at Delmonico's, N. York. Secretary Evarts paid a high tribute to the philosophy of Spencer, his life-long work, and the great results he had accomplished. Mr. Spencer, in reply, referred to the great kindness which he had experienced in America, and especially from the Messrs. Appleton, who had treated him so honourably and handsomely. He then pointed out some of America's faults. Everywhere he had been struck with the number of faces which told in strong lines of burdens that had to be borne, and the large proportion of grey-haired men. Immense injury is being done by this high pressure life. Physique is being undermined, and there is injury to posterity, in damaged constitutions reappearing in children, and entailing on them far more ill than general fortunes yield them good. When life has been duly rationalized by science, it will be seen that among man's duties the care of the body is imperative. We have had somewhat too much of the "Gospel of Work." It is time to preach the "Gospel of relaxation." Although Mr. Spencer had risen from a sick couch, he was closely listened to, and only interrupted occasionally by applause.

SPEAKING at the annual meeting of the West of Scotland Sabbath Protection Society, held recently, Earl Shaftesbury said: There are many more who, if they could venture, would destroy the sanctity and general observance of the Sabbath, so that it might become a thing of the past, and the people thus be the more readily moulded to the great and horrible purposes they have in view. I do implore you to think on these things. I have a right to speak of them, for I have now for more than fifty years—nay, all my life—been the friend of the working people, not only in London and its large towns but in all the country. I have seen their habits, I know their character and

condition, and the great thing for them and the great security for the nation is in the enjoyment of social and domestic life. Anything that tends to destroy domestic life, anything that tends to shut out that day from being the opportunity for a man to meet with his wife and children and to enjoy the comforts of home—and not only the comforts of home, but I might go much higher than that and say the sanctities of home, for I believe the ordinance of domestic life was intended by Providence to be the great and true, and, as Burke said, "the chief defence of nations"—anything that tends to destroy this domestic life and interferes with the sanctity of the Sabbath would deprive the workingman of what I term the great charter of his liberty, the great charter of his comfort and of his political liberty, and would bring him into a condition something like that of servitude.

WHAT if antiquarians are able to prove that the Chinese were the earliest settlers of this continent? that from the loins of children of the flowery kingdom are descended the native tribes whom the white pioneers found possessing the land? This theory has been often advanced. A few weeks ago a party of miners who were running a drift in the bank on one of the creeks in the mining district of Cassiar made a remarkable find. At a depth of several feet the shovel of one of the party raised about thirty of the brass coins which have passed current in China for many centuries. They were strung on what appeared to be an iron wire. This wire went to dust a few minutes after being exposed; but the coins appeared as bright and new as when they first left the Celestial mint. They have been brought to Victoria and submitted to the inspection of intelligent Chinamen, who unite in pronouncing them to be upwards of 3,000 years old. They bear a date about 1,200 years anterior to the birth of Christ. And now the question arises, how the coins got to the place where they were found. The miners say there was no evidence of the ground having been disturbed by man before their picks and shovels penetrated it; and the fact that the coins are little worn goes to show that they were not long in circulation before being hidden or lost at Cassiar. Whether they were the property of Chinese mariners who were wrecked on the north coast about 3,000 years ago and remained to people the continent; or whether the Chinese miners who went to Cassiar seven or eight years ago deposited the collection where it was found for the purpose of establishing for their nation a prior claim to the land, may never be known. But the native tribes of this coast resemble the Mongolian race so closely that one would not be surprised at any time to hear of the discovery of yet more startling evidences of the presence of Chinese on this coast before the coming of the whites.

ON a recent occasion the Rev. Mr. Burnfield, of First Presbyterian Congregation, Brockville, preached a very instructive sermon from Ezekiel xxx. 13, to a very large and attentive audience. The preacher, who had recently travelled over the site of Noph, situated about nine miles from Cairo, described how the capital of the later Pharaohs and its idols had been completely blotted out, its ruins gradually covered up by the annual muddy deposits of the Nile, and the prediction of the prophet thus literally fulfilled. He also showed that for a period of about two thousand four hundred years Ezekiel's prophecy, that there shall be no more a Prince of the land of Egypt, had proved to be true. The destruction of the power of the Pharaohs was clearly prophesied both by Jeremiah and Ezekiel; and also that Egypt must soon descend from her proud position of splendour and greatness until she would "become the basest of nations." And all this has literally come to pass. Very shortly after the prophecy of Ezekiel, Pharaoh Necho was completely defeated by Nebuchadnezzar at Carchemish, on the Euphrates, and subsequently driven out of all Asia Minor. Egypt itself was afterwards thoroughly subdued by the Persian successors of the Babylonian dynasty, and became a Persian province, and remained such until its conquest by

Alexander the Great. After the battle of Actium (fought thirty years before the Christian era) it passed under the sway of the Romans, and became a province of their empire. After various fortunes it was conquered by the Mahomedan Arabs in 640, and became a Turkish province in 1517. And from first to last no native prince has governed Egypt: all its rulers have been foreign to the soil, either by birth or descent, while the masses of the people from being hardy, brave and warlike, have become effeminate and cowardly, and unfit either to govern or defend themselves. The fact that the prophecies of Jeremiah and Ezekiel, as regards Egypt, are still in process of fulfilment before the eyes of the present generation, and in the full blaze of the high civilization which belongs to it, affords the strongest argument possible of the truth of Holy Writ, and that infidelity has no solid foundation in fact.

THERE are those who think, and not without good reason, that Lord Dufferin is the Prime Minister of the future. If the British Empire is to continue composed of its forty odd dependencies, it will demand, in view of their progressive development, a controlling power exercised with great skill and address, intimately acquainted with them, in broad and generous sympathy with their diverse desires and needs, and at the same time, capable of dealing with foreign countries in a firm, yet most conciliatory spirit. Now, where is the British subject who combines all this in so high a degree as Lord Dufferin? He seems to felicitously blend the brilliant qualities and sympathetic nature of his mother with the prudent Scotch-Irish traits of his native Ulster, which has produced so many men of force. His father died, when his son was a boy, from an overdose of morphine on a Dublin packet. Lord Dufferin, an only child, became the sole object on which a gifted mother concentrated her energies and affections, and what she gave was most amply returned. Never were even French mother and son more devoted friends than these. For some years after attaining his majority he was simply a brilliant man of society, a universal favourite—a little laughed at in very early days for inoffensive affectations—and the delight of country houses all over the land. In fact, very few persons then had any idea that he was going to prove himself, as years wore, about the ablest man, in point of address, in the service of the Crown. His conciliatory powers were first called into play in Syria, in 1860, and it was then, perhaps, that he gained an insight into the best modes of dealing with Orientals. After that he had an experience in official and parliamentary life in London. The splendid success of his Canadian career is fresh in the public memory. In Ireland, where he owns a very fine estate, on which we have not heard of trouble even in these troublesome times, he is beloved on all hands, and on his return from Canada men of all creeds and parties united in that hot-bed of Orangeism and Toryism, Belfast, which returns no Liberal member, to do honour to a nobleman, who has steadily and consistently supported the measures of a Liberal Administration. And in addition to all his statescraft Lord Dufferin is a man of letters, a man of society, a man of the world, in its best sense, than whom no one would, as first minister of the Crown, know better how to discharge the State and social functions of that great office with a dignity and splendour such as would commend him to the English *haute noblesse*, with whom, whether Whig or Tory, he is a prime favourite, while he has a wife who has shown herself eminently fitted to discharge all social duties with grace, dignity and address. Were Mr. Gladstone to be removed tomorrow, the best interests of the British Empire, no matter in what quarter of the globe, could be placed in no better hands than those of the gifted Irishman who, after six months of unceasing worry at Constantinople, has gone out of the Turkish frying pan into the Egyptian fire. Not until the recent pages of Turkish political history are thrown open to the public will people realize not merely all that Lord Dufferin has done, but which is half the battle in all diplomacy, all he has prevented being done.