

lapse of Reptilian, Bird and lower Mammalian periods. The monkey was at one time the most highly developed animal. He has been superseded by an animal transcendentally his superior—viewed from our standpoint of superiority. Will man in his turn be superseded by a being separated from him by an intellectual gulf which we can conceive but cannot span? If philosophical or mathematical induction counts for anything, we might as well ask, "Will the sun rise to-morrow?"

Hence, we are viewing Creation and its Creator from a very limited standpoint when we believe our sympathies and aspirations should only extend to our fellow-man, and this system of philosophy—Positivism—will do much to degrade the tendencies of humanity. George Eliot's loose manner of life prepared her mind for the acceptance, or partial acceptance, of such a theory—yet her writings retained a purity of thought and womanliness, withal, which will make them a worthy subject of perusal by all who study carefully the essential phases of human life which she presents with such masterful and smooth-flowing eloquence.

THE MILLENNIUM.

IN these times of war and change, the solution of long-contested questions is frequently sought, especially, the equality of mankind. It is said, "money is the root of all evil," whereas it is oftener merely the agent. In countries whose flags have braved for centuries the battle and the breeze, we see developed a system of caste which engenders strife and bloodshed. The Romans had their patricians and plebeians—and many a blood-stained page of Roman history is the only decision left to posterity. The question assumes various phases according to the exigencies and outward circumstances of the aggrieved. In Russia, for example, we see millions groaning under the iron heel of a deep-seated and long-established tyranny. In America, the most democratic of countries, we see the same evil cropping up. There, wealth, unalloyed by the no more unjust domination of hereditary power, holds the poor man's fate in its avaricious clutches, and condemns him to the slavery of poverty. Personal superiority of body or mind, or even fostering fortune may be the potential that places one man above his fellow and leads him into the sin of oppression. The question still is asked, "Who made thee a prince and a judge over us?" It has never been answered to the satisfaction of the working man. As to government, the people are evidently most contented when they have representation by population, but that approach to perfection cannot be said to have been reached in the domain of capital and labor. It may be reached on similar lines, but trades-unions are not a parallel case. The problem may yet be solved.

THE TWOFOLD MISSION OF THE CHURCH.

Two remarkable gatherings in London, taken together, afford significant evidence of the missionary spirit which, thank God, is now a leading feature of the religious life of England. Exeter Hall, on the occasion of the farewell of the Cambridge contingent of the China Inland Mission, presented a scene almost without a precedent, even in the long list of its historic assemblies. Westminster Abbey on Saturday afternoon furnished a very different spectacle, yet one which it would have been equally impossible to predict thirty years ago. Exeter Hall has often turned away hundreds from its doors, but never before found special places for forty undergraduates come to bid God-speed to fellow-students going forth to preach the Gospel to the heathen. The Abbey has had many grander gatherings, but never before was it crowded by clergy and laity about to engage in ten days' strenuous warfare with the ungodliness of London, and come together to receive

the marching orders of one just chosen to be their bishop. In each case there was what was in effect the initiation of a new work. It is true that China has been a mission-field for forty years, and that much more has been done there by the older agencies than is at all realized by the enthusiastic admirers of Messrs. Studd and Smith. It is true also that West London has not had to wait for the Gospel until the Mission of February, 1885. Still, all thoughtful men who were present at Exeter Hall must have felt that foreign missions were being presented in a fresh aspect; and although London has had a general Church Mission before, the fact that the West-end is this week being attacked by itself, has emphasized with new force the fact that the rich and educated classes, and the poor who are more immediately dependent upon them, need special efforts for their evangelization as well as the so-called "heathen" of the East-end.

But the two gatherings have a mutual connection quite apart from the coincidence of their occurring in the same week. In the first place, the modern Home Mission movement, at least in many of its most characteristic phases, dates from 1859-60; and it began, so far as those particular phases are concerned, with the first Week of United Prayer, held in January, 1860. That Week of Prayer was observed in response to an invitation, not from Church authorities or great popular leaders, but from a little band of American missionaries at a station in India (Ludiana) scarcely heard of before. No doubt the system of Special Parochial Missions, as now understood, was introduced some years later by the younger High Church party; but it won its way to general acceptance, because the evangelistic zeal and devotional fervor fostered by the movement of 1860 had prepared men's minds and hearts for some method of the kind. Now, surprise has often been expressed that this movement, which owed so much to the impetus given by the Ludiana circular, should have given back so little to the foreign field in the shape of missionaries and missionary interest. There can be no doubt that the development of parochial missions and the like has actually been in one sense a hindrance to foreign missionary societies. Some of our best preachers and speakers are not available for missionary sermons and meetings (as men of similar powers used to be), because they are "holding missions." Young men of fervor and devotion are working in the dens of London, who at one time might have bent their steps to the heart of Africa. But the tide seems to be turning now; and the Abbey and Exeter Hall last week really represented its twofold course in the channels of home and foreign missions respectively. Both the West-end February Mission and the Cambridge missionary movement are, in part, at least, direct results of the prayer-meetings of 1860. It would be easy to trace both genealogies more in detail if space permitted. We will only add that the name of Moody must not be omitted from either.

Again, it is interesting to compare the utterances of the speakers on the two occasions. What gave Mr. Studd and Mr. Smith their power as missionary advocates was not their eloquent pictures of heathen misery, still less their skilful presentation of missionary results. Very wisely, indeed, they attempted neither. Others could do it much better. But they dwelt rather on the need of personal consecration of heart and life to God, both on their own part and on that of their hearers; and we believe many have been stirred by their exhortations to yield their own selves to the Lord, and then to ask, "Am not I called to go to the heathen?" Now read the following:—

He who would reach his hearer's soul must preach to himself. His words must produce an effect upon his own life, or he will find it quite impossible to affect their lives. Every man, therefore, who takes part in such a Mission as this must be understood as pledging himself before God that he is desirous of awaking from his own slumbers; that he is longing for a higher life, and for a life lived closer to God; that he would