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Toronto, August 30, 1894.

In Harness.

THE summer vacation is a thing of the past and next week will see the pastor in his own pulpit and the people in their pews. As the night after a day's weary toil so is the summer interval after a year of hard labor. In olden times when the world moved at a slower pace than now, the holiday was not a general necessity, but in these days of hurry and worry, a change and rest become an essential part of life. And thus tired nature, mentally and physically is recuperated and restored, and fitted for the arduous duties of the coming year. With September the children get back to their lessons, the business man to his desk, the pastor to his people and the church agencies to their varied duties. The Sabbath school, the Bible class, the prayer meeting, the various societies receive new vigor and start afresh the programmes for the year. It is a season which calls for much prayer and communion with God. There are causes for thankfulness for renewed strength, for rich mercies, and thank offerings will be presented at the throne of grace for many blessings received. There is need for divine guidance in the future, for divine grace to fit the worker for the duties which, one and all, call for consecration to acceptable service. This also is a season for resolutions. It is a period on the journey. The burden, laid down for a short time is once again taken up in the strength of the Lord. It is good to have a firm resolve as to the march Zionward. The best ought to be promised and the best out to be given. What shall be our resolutions? Let them not be merely general. This is an age of specialization. We have learned the advantage of the division of labor, of excellence in a special calling. So with our purposes towards the Kingdom, let us have some definite work before us for this year, something we may reasonably aim at accomplishing before the end of next June strikes the hour for the vacation of 1895. There need be no lack of special objects. Look around. You see on every hand work that can be done by you, be it little in itself or great. There is no congregation that has not its own needs towards the supplying of which you

may bear a useful and profitable hand. There is not a scheme of the church that does not open an avenue of usefulness to you should you feel willing to help. There is no lack of comrades to associate with in your chosen path. The close of the holidays brings with it many thoughts, but none more noble than those which prompt to a better, more intelligent and efficient interest in the work of the Lord.

Looking for Union.

The remarkable conference at Grindelwald—and it has been remarkable, notwithstanding the belittling comments of the press—is another evidence of the growing desire for a better understanding between the various Protestant denominations into which the church is divided. The British press in which much space has been devoted to the conference, has now conceded that one result may be a movement for the union of the Methodists of Great Britain. There has been a rustling among the Presbyterian trees also, and surely a union between the Scotch churches and the Presbyterians of England and Ireland is not a consummation to be eternally despaired of. Speaking of the more remote possibility of a union between the Presbyterian and Anglican Churches Dr. Monro Gibson said at the conference that he believed his Church could agree with the Lambeth Synod on the point of having bishops; but he emphatically pointed out that the Presbyterian view was in strict accordance with the many important passages in the New Testament which proved that the "bishop" and the "presbyter" was one and the same person. He refused to distinguish between the presbyter and the bishop, or to separate the offices—in fact, he maintained that he, personally was a bishop. He looked forward to reunion on the ground of federation and mutual recognition.

The Theory of Evolution.

On the 8th of this month the British Association opened its annual meeting at Oxford, and was addressed by its president, Lord Salisbury. Toward the conclusion of his able effort, he touched upon that pet theory of some modern scientists—evolution. Quoting from Professor Weismann, who says "It is inconceivable that there should be another principle (other than evolution) capable of explaining the adaptation of organisms without assuming the help of a principle of design," the noble speaker said, "I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science among us, Lord Kelvin, and to quote as my own concluding words the striking language with which he closed his address from this chair more than twenty years ago:—'I have always felt,' he said, 'that the hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology. I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.'" We commend this manly statement of faith in a personal God to our