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RETURN UNTO THY REST.

RETURN I the Shepherd's voice is calling
From breezy heights and pastures fresh and sweet,
O'er the fair landscape are the shadows falling,
And earth and sky in dim embraces meet.

Like fleecy clouds in soft and woolly tumult,
The cherished flocks, with bleatings oft, a-come,
And on the quiet air the tinkling sheep-bells
With evening lullabies their music blend.

And thus they rest in green and pleasant pastures,
And thus at eve for quiet folds they yearn,
O soul of man, so weary of thy wandering,
Unto thy resting-place return!

Unto the ark the dove returned at evening,
Weary and baffled by the flood distress;
He who was rest, the wanderer receiving,
Folded her plumes on his tender breast.

Weary thy pinions, baffled, restless spirit,
Made for the infinite, for him we yearn,
O'er land and sea his voice is ever calling—
"Unto thy rest, O wanderer, return!"

—Sunday Magazine.

For the PRESBYTERIAN REVIEW

THE CHURCH ON WHEELS.

BY DIAKONOS.

I.

"Do you know what I thought when I got into church to-day?" said little Mac on coming home from being at church for the first time.

"No, Mac-ic. What did you think?"
"I thought, will the church go."
"Will the church go, Mac-ic! What do you mean?"

"I mean will the church go like a train?"
"Will the church go like a train, Mac! Where would it go to?"
"Away to grandpa's."

As little Mac came near the church he heard the bell ringing and took it for a train bell. He saw a man at the door showing people in, and took him for the porter. Then as he walked up the aisle and took his seat in a red-cushioned pew, the whole place reminded him of the train he had so often taken to go to "grandpa's"; so he expected that the next thing would be that the church would begin to move, and was a little amused over his disappointment at finding that he had to sit for over an hour in a train that never started.

Little Mac's ideas of church procedure were not quite orthodox. It would never do for a church to be so undignified as to go whistling and careering round the country like a railway train. Yet if not in point of noise and speed, in almost every other particular the modern church bears a close resemblance to a railway train. The number of churches is about the same as the number of trains, some with parlor coaches and sleepers attached and some without. And the number of religious denominations is nearly the same as the number of railway corporations.

The question is being discussed as to whether it would not be well to have the whole railway system of the country taken under the immediate care of the government. This is a question which for prudential reasons we decline to decide, but we have no hesitation in stating that it would be well if the various denominations of the religious railway system of the world were all placed under the direct care of THE SUPREME GOVERNMENT, so that they would all have one HEAD, one law, and one time-table, thus avoiding the missing of trains and connections so common now. In the course of the progress of truth and civilization this will yet be, and when it shall have come about there will be a practical amalgamation of many of the ecclesiastical railways now existing, with the complete closing up of a few.

There is a great difference between the extent, importance and general usefulness of the various sectarian and denominational roads. Some are only tramways constructed between one little doctrinal point and another at no great distance, for the accommodation of a few individuals whose lives are lived mainly between and around these little points. Other denominations have a more extensive connection, including more important points of doctrine and practice, and accommodating a larger number and greater variety of travellers. Still others, like our own, are of very vast extent with branches and connections and ramifications everywhere, supported by the capital of great and wealthy investors both in the old world and the new, with direct sanction and supervision of the Supreme Government, and furnishing accommodation for all who wish to take "the very best route."

One ecclesiastical railway, rejoicing in the name of the Roman Road, boasts of being a through line, running from ocean to ocean—or as near the other ocean as the uncertain nature of the ground will permit. It is made up of pieces of old roads and a long stretch of new, and runs for the most part through a desolate

and in many places uninhabitable region; and if all accounts be true there has been some very crooked work, both in the construction and control of it, in which through the scheming of contractors, agents, and employees generally, both the Government and the country at large have been unscrupulously robbed.

Among the peculiarly interesting features of the ecclesiastical railway system of the world, are the elevated railway, the underground railway, and the inclined railway.

The elevated road is on stilts and runs above the tops of the houses. The stations are high places. This style of road is likely to be of but limited extent. It is needed almost exclusively for those who live in places where there is such a dense throng that there is no room for their religion on the street. It must be lifted quite above the scenes of every day life and be suspended between heaven and earth, and between people's business and their homes without interfering with either.

The underground religious railway is also a modern invention of limited extent, being of value mainly for those who are making the transition from one ecclesiastical station to another, and for those who are in search of the shortest cut between one point and another, whether in business or religion.

The inclined railway is usually on the switch-back plan; some passengers are pulled up by others being let down. This interesting road will bear careful examination, but this, together with the study of minute features of all the roads, must be left to be among subjects for future consideration, the first of which shall be, "Calling a Conductor."

For the PRESBYTERIAN REVIEW.

SILENT FORCES.

BY RIVERSIDE.

THE mightiest forces in the universe are those that are silent in their nature and movements; an idea which is quite antagonistic to the popular opinion. Most persons look for the embodiment of power in the thunders of the volcano, blackening the air with its ashes and burying cities in a subterranean grave, or in the great upheavals of the earthquake which rolls the hills and rocks the mountains in its play. Some hear it in the death-song of the cyclone, covering its pathway with the wreck of broken fragments, and others hear it in the terrific voice of the blackened clouds looking down with furious visage as though enraged with the children of men. Others behold it in torrent of the cataract or the endless roar of the mighty waterfall over which half the waters of a kingdom may be tumbling.

There are mightier forces than these in nature, and farther reaching in their influence, but they are noiseless in their movements.

Snow is one of these. Composed of little particles not much larger than a speck of dust, they come—unnumbered legions from the domain of the heavens, and cover up a sleeping zone in a comfortable blanket until it awakens in spring. At the approach of this annual invader the business of whole kingdoms is suspended, man and beast forsake the field and seek protection inside of walls of wood and stone, and for months at a time the silent invader remains the virtual ruler of the land. Kings and princes are equally at his mercy with the peasant, and as he does not consult them when he comes so is it as to the duration of his stay.

Growth is another. Silent in its movements and so gradual are its advances that these are usually unnoticed, it transforms the appearance of whole hemispheres in less time than one moon grows large and wanes again. The roar of the cataract does not harm it, the thunders of the heavens are to it in many of its forms a most welcome voice. The death song of the whirlwind only checks it for a moment, and the mutterings of the earthquake can scarcely stay it for a little. It covers wide vales with blades of grass, fills the fields with ears of yellow corn, gives shape and comeliness to forests, and pours into the lap of dependent nations its bounty. And yet while the forces thereof are at work, it cannot even be said that "we hear the sound thereof."

Frost is another. Mightier than the earthquake, stronger than the tornado, more powerful than the thunderbolt. On the approach of this grim ruler all animated nature bows submission and allows itself to be bound with wintry chains. And yet it is silent in its movements. The murmur of the river is hushed at its approach. The voice of the inland lake is still and a long sleep given to its restless waters. The vegetable world stands still in most respectful silence till it please the mighty monarch to grant the truth of summer.

So is it in human life. We do not find the embodiment of strength within the cuirass of the warrior, leading advancing hosts to conquest. It is not found in the chief minister thundering his eloquence which bows the hearts of co-rulers in deference to his views. Nor is it the portion of the demagogue who keeps his own little domain in turmoil during the short-lived day.

One of the mightiest factors of human life is the power of example. And that is silent in its

movements. Stronger than the chatter of the demagogue, mightier than the eloquence of the statesman, and more powerful than the sword of the warrior, it always secures the respectful homage even of enemies, which none of them are likely to achieve.

The influence of the example of that one lone life in Nazareth has been greater on the race than that of all the loud declaimers on human duty who have lived since that time, and yet that power was in a measure noiseless. "It grew up like a tender plant" and "it did not strivenor cry." That influence is a power that rises higher than the terrors of human law, and towers above all the legislative enactments of a modern world.

We see its influence in the pupil and the household equally distinct as in the nation. The minister may cast his net at the right side of the ship, yet he will take no fishes, unless his life is in happy consonance with his words; and the parent may lift the rod even until his arm is sore, he will never implant virtue in the heart of his son while the latter is conscious that it is lacking in the heart of the father.

Another is *human love*. It binds households together with cords such as no earthly government can manufacture. It softens hearts which defy the power of prison walls and retain more than their wonted stintness in the dumps of the dungeon. Place the heart of the prodigal beneath the focus of its rays and it never fails to melt, the only difficulty lies in getting it placed there. It is not destroyed by distance. Time cannot quench it. The "many waters" of vicissitude only intensify it. It defies the power of death and lives in realms far above the domain of the grave. In many of its features it is indelible, like the asbestos of the ancients, and yet with all its potency the cords it wears are made with a noiseless shuttle.

The same is true of *spiritual life*. "We cannot tell whence it comes nor whither it goes," in the noiselessness of its movements; yet it is the mightiest agency in the universe in relation to mortals here. The hardest thing in the world is the unrenewed human heart; harder than adamant or the diamond, it cannot be ground by any lapidary's wheel. The strong arm of the law cannot pierce it, nor can the sword of the warrior lacerate it. The powers of nature are unavailing in their attempts to change it. The lightning which rends the rocks can do it no harm.

The avalanche which buries whole villages may bury it, but still it is a heart of flint. It laughs at the tempest which strews both sea and land with broken wrecks. It scorns the lightning which shivers the pinnacles of mountains. And even the snows of winter which in their pity cover up sleeping nature with a blanket, cannot send the human heart into even temporary hibernation; but when that noiseless influence represented by the still small voice, which led the recreant prophet to hide his face in his mantle, enters the heart with breathless silence, it melts like congealed waters beneath the rays of a July sun. All that is good in human life is due to the presence of this silent influence, and that is not a little, and all that is bad is due to its absence. It not only works silently in the gradual transformation of a world, but it loves the abodes of silence. It takes no delight in the noisy feast, and cares little for the hustings of the politician, but finds special delight in the quiet of the pew, and that deeper silence of the closet when the door is shut. Ye, men, who desire the presence of this mysterious yet blessed power must seek it most in silent places, and if sought earnestly the search will not be vain.

Take courage, then, ye silent workers. Do not allow the clamour that goes before the noisy seekers of human fame to disturb you. Yours is the fame that follows, if not in this life, in the next. Let them chase their bubble, but make ye sure of the unfading crown, which is assuredly given, not to idlers, but to faithful workers in the vineyard, though their voice may never be heard amid the chatter of those around them.

Mission Work.

OUR WORK IN INDIA.

MISS M'GREGOR'S REPORT.

STATISTICS of school and zenana work during the year 1885:—Number of Bible women employed, 2; number of visits made by Bible women during six months, 133; number of women read to during these visits, 1,065; number of girl's schools, 1; number of mixed schools, 1; number of pupils in girl's school, 169; average daily attendance, 92; number of pupils in mixed school, 24; number of Christian teachers in girl's school, 2; non-Christian teachers, 4; number of pupils in Native Christian Bible class, 10; pupil teachers in secular training class, 5.

SCHOOL WORK.—During the last year it was found that much more accommodation for the increasing number of pupils in the day schools was necessary; also it was thought advisable to unite the girl's schools, in the city, forming one central school, as time would be saved in supervision, it would give scope for better organization, and rouse more general interest in the public mind. After searching vainly for months a

building, then only partly completed, was offered by a native gentleman for a girl's school. This was gladly accepted, more especially as the proprietor had, in former years, been an opponent of Christian work in the city. This building was finished according to directions given by me, and for its present purpose it is admirably adapted. In a good locality with spacious rooms, on the second story and finished in the best style, nothing could be more desirable for a girl's school. On the 1st December it was ready for occupation, and final steps were taken for uniting the schools. It was feared that the plan might meet with opposition, from various reasons, one being that the school was now for the first time prominently before the public as a Christian institution for heathen girls. This fear of opposition was groundless. On the contrary the girl's school has met with the warmest sympathy and approval from all classes of the people. The two girl's schools in the city were brought together, many new pupils were enrolled, and in a short time 169 girls had entered their names. Although this is the year of marriages amongst the higher Hindoo castes, and consequently many pupils have left; the school continues to be remarkably prosperous. Shortly after it was opened, several native gentlemen in good positions visited the school and subscribed liberally for prizes for the girls. This school is now known by the public of Indore as a Christian school and religious exercises are daily conducted, yet no disapproval is expressed by the authorities.

Members of the Durbar have expressed a wish that the school should receive a grant-in-aid from the Maharajah's government, and this no doubt will be given in a short time. 164 Christian books were given to the pupils as gifts, shortly after the opening of the new school, and a hope has been expressed by prominent officials of the Government that another school might be opened in a different quarter of the city, but this has been deferred for the present on account of the difficulty of obtaining suitable teachers. The training class for pupil teachers held in connection with the school is proving most satisfactory, though at present this class numbers only 5 pupil teachers. It has given a prospect of respectable employment for Hindoo widows, and other women of which they have not been slow to avail themselves.

It is necessary, in order to place this school on a proper footing, that a building should be purchased as soon as possible, in the city of Indore, and it is thought that no great difficulty would be experienced in getting a site for a girls' school. The present building being only a rented one, may pass out of our hands when the lease of one year has expired.

Let us thank God and take courage, that this effort on behalf of female education in a native state has met with such unlooked for success, and we hope that the Christian education imparted to the girls may be the seed of the kingdom in this heathen state.

ZENANA WORK.—In this department careful statistics are given, so that some idea may be formed of the actual work done in zenanas by faithful Bible women. The city and cantonment, villages, and general hospital, have been regularly visited by Bible women, and everywhere the Truth is gladly heard, but more especially in the hospital, where there are sick and suffering ones. During the last six months not less than 169 patients have been read to, men as well as women, and all are delighted to hear the Scriptures and gospel hymns.

One woman who had been employed as a teacher in a mission school, was on her death bed, and in her last hours expressed her faith in Christ. She said, "I am not afraid," and passed quietly down the dark valley.

During the last eight years the change in public opinion as to the education of girls is very marked. Through these years many girls have passed their brief school life in our care and left us carrying away gospel truth in fresh and retentive memories. Thus it is hoped that in this heathen state an abundant harvest may yet be gathered for Christ's kingdom and many jewels for the Saviour's crown.

DURING the past winter Rev. Joseph Neesima, a native missionary from Japan, has been visiting the United States. His history which is interesting, shows how remarkably God sometimes raises up agents to carry on his work. He was born in Japan in a heathen family. After a time he became an atheist. Falling in with a Chinese tract he became interested in the Christian religion, and at length found his way to America. On board the ship in which he sailed he sought and found Christ. The owner of the ship kindly welcomed him when he arrived and sent him to college. Several years afterward when Japanese ambassadors were visiting foreign countries, his services were engaged as an interpreter. After passing through England, France, Russia, etc., he returned to his own land and was ordained a missionary. His labours in Yokohama and is now visiting the United States interesting the students in some of the colleges in his native land. Within the last sixteen years he states 9,000 or 10,000 converts to Christianity have been made in Japan.

The Family.

From the Presbyterian Review.

OFFERED GLADNESS.

In the dimness of the marshland
Brown and still the water lay,
Tinged by dark roots of the hemlock,

Eagerly it hurried onward
Till a sandbar crossed its tide,
And a stream from grassy meadows
With joy unshowered came beside.

When from sorrow dark escaping,
And in our heart the shadows stay,
We doubly mourn if in our hastening,
Obstructed to our way!

W. P. M.

A MISSIONARY STORY.

In the beautiful island of Ceylon, many years ago, the native Christians, who had long worshipped in bungalows and old Dutch chapels, decided that they must have a church built for themselves.

Not only was it all she owned in this world, but far more, it was her marriage portion, and in making this gift in the eyes of every native she renounced all hopes of being married.

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tion. "What made you do it?" With downcast eyes, and in a low and trembling voice she replied: "Well, I do not know, but I guess it was my Lord Jesus."

They parted only to meet in the streets of the New Jerusalem, for the missionary returned to his adopted home, where, ere long, the loving hands of his faithful native brethren bore him to his honoured grave.

The seal of Calvin, one of the great apostles of the Reformation, represents a hand holding a burning heart, illustrative of his life-principle: "I give Thee all; I keep back nothing for myself."

DRESS IN THE SCHOOL.

With boys the question of dress is one of minor importance. The members of a class of boys may vary largely as to the costliness and cut of their clothes, and yet sit comfortably together.

What can be done about it? If girls of varying social position and wealth are in the same class, the teacher can do something by watching for the first appearance of this trouble, and seeking to counteract it.

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NOBLESS OBLIGE.

A SINGULAR story has lately been brought to light concerning the death of the Duke of Richmond, who was Governor-General of Canada in the early part of this century.

Finding that he grew worse on the road, he wrote a farewell letter to his wife and placed it in the hands of his aide. While crossing a river he was seized with convulsions, and for three days was kept in a hut in the wilderness, suffering frightful agony.

In the life of Prince Gallitzin there is an account of one of his ancestors who incurred the displeasure of the Czarina Anna, one of the most cruel of Russian princesses.

The remembrance that he has had brave, honourable ancestors is a strong motive to make a man brave and honourable.

"Gin I should tell you a lee," said the poor clansman, "a' the deid Cawmiles in the Heilands would rise agen me."

"O God, I had well-nigh failed!" he said. "But I remembered that I had called Thee Father, and my strength returned."

A HOLY ALLIANCE.

Why, oh why, cannot there be a holy alliance between the athlete and the Christian? an alliance against the common enemies of both—against intemperance, and indolence, and dissipation, and effeminacy, and æsthetic voluptuousness, and heartless cynicism, and all the unnatural and demoralizing elements in our social life?

And if any of you in the far-distant future look at the photograph of those with whom you are at present associated here, will it not be a proud retrospect if you can single out this face and that as the boyish likeness of one who in after-life had presented unto God the full harvest, not only of his mental, but also of his physical powers?

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A LIGHT IN THE DARKNESS.

In Moffat's account of one of his early African journeys on the Congo River he says:—"We had travelled far, and were hungry, thirsty, and fatigued. The people at the village roughly directed us to halt at a distance. We asked for water, but they would not supply it.

The latter she handed to us, without opening her lips, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand and water in the other.

We asked her again and again who she was. She remained silent for a time, until a solitary tear stole down her black cheek, as she replied, "I love Him whose servants ye are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel to see you here."

"GOOD-BY." COURTESY and respect to one's employer, whether in his presence or out of it, is good policy, even if one has no higher motive.

"Is that you Susie? Has that old hound of a Griggs got home yet?" Mr. Griggs called Susie, and said, "Just inquire through the phone who this young man is that wants to speak to you."

"Young man," replied Griggs, in his most sepulchral voice, "you are talking to the Old Idiot now, instead of Susie, and the venerable fool won't need your services after to-day, Good-by."

ONE WAY TO GET MARRIED.

THE two young people are not at all rich. They are going to live in four rooms upstairs in a little suburban house. Neither one had a home, and when they made up their minds to be married they began first of all to save from their earnings to furnish for themselves a corner which they could call home.

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THE OBSTRUCTIVE POWER OF THE R. C. CHURCH.

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A MAN.

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FOR WAGE-EARNERS—Our counsel to workingmen is not to trust to eight-hour laws, but to follow the advice of Mr. Arthur, the Chief of the Brotherhood of Locomotive Engineers, which is as follows: "Be sober, be frugal, be industrious, and practice a little self-denial for the benefit of those who are dependent upon your daily earnings. Above all, keep out of whiskey shops, shun dens of infamy and the gaming table, and spend your time with your wife." Workingmen can help themselves more in this way than in any other way which we can think.—N. Y. Independent.

WELL DONE!—The Knights of Labour deserve credit for one thing, which perhaps is not generally known. They refuse to receive into membership any saloon keeper or liquor dealer, or any man whose habits point to a drunkard's life. This is an excellent provision, and if carried out will do much to give character and strength to the organization. This is a blow to the whiskey business from an unexpected quarter, which all the friends of the labouring class will hail with delight. Boycott the saloons!—St. Louis Observer.

WESTMINSTER THEOLOGY.

BY REV. THOS. CROSBY, D.D.

(Continued from p. 186.)

It is not so easy to define the exact influences under which the Nonconformists of England began to drift away from the Westminster theology. No doubt, Dr. John Stoughton says, in a letter to Schaff, printed in his great work on Creeds, that the position of the Independents is still "moderately Calvinistic." But this statement is hardly consistent with the statements of equally representative men, like Mr. Guinness Rogers, who says that "the Protestant Dissenters of England have been gradually losing their hold of the distinctive principles of Calvinism," and Dr. Dale of Birmingham, who says, "It is now nearly a hundred years since Congregationalists began to part with their Calvinism, and they have not yet been able to construct any satisfactory and permanent scheme to take its place." He himself sees the first signs of change about the time of Andrew Fuller among the Baptists, and of Edward Williams among the Independents. We see it likewise in Wilson's notes to Kidgley's "Body of Divinity," a strictly Calvinistic work. The fact of the change is unquestionable. We see it in a comparison of the theological attitude of men like Jay of Bath, Raffles of Liverpool, James of Birmingham, Leitch of London, and Hall of Bristol, with the Dales, the Fairbairns, the Simons, the Baldwin Browns, and the Coxes of the present day. The Independents of Scotland, like Wardlaw, Ewing, and Lindsay Alexander, have always been more conservative in their divinity than their brethren in England; while the same must be said of the Baptists both of Scotland and America. Dr. Dale believes that the change in the theological attitude of Independency was due in a large degree to the influence of the Methodists. Yet as the Methodists, as we shall presently see, have been approaching nearer to Calvinism, and as the Independents have been gradually receding further and further from it, there must be some better explanation of this change. In point of fact, the Independents have all along been largely influenced in their theological development by their dependence, not upon Methodism, but on Anglican modes of thought. The remark of the Rev. Edward White, himself an Independent, made in reference to the free Churches of England at this hour—that "they have sunk too much into an unworthy dependence upon thinking done in the Anglican communion, and far too often by the extreme Broad Church party rather than by the Evangelical and the High Church"—applies, with substantial justice, to their past history. They were Calvinists when Anglicanism was Calvinistic; when Anglicanism was spiritualized in the 18th century, it had an Arminian as well as a predominantly Calvinistic side, and the Nonconformist bodies reflected this double tendency in theology; and as Calvinism lost its hold upon Anglicanism in the present century, it began to shrink into still smaller dimensions in the thinking of the free Churches. It is a severe remark of Mr. White, but its severity lies in its truth, that "within the last thirty years there has been no deep national spiritual movement in England which could be traced to the action or influence of an Independent minister," and the cause he assigns for it—"the gradual but sensible decline in the enthusiastic study of the Scriptures"—is such, if true, as hardly entitles Dr. Dale to write so complacently of the effacement of Calvinism from the Independent communion. It has been purchased at a great cost, as he himself admits, for nothing satisfactory has yet come in its place. But it has not stopped at Arminianism. It has, in the case of many Dissenters, including Dr. Dale himself, got down to the denial of eternal punishment—a position first taken by the Unitarians sixty years ago—which cannot be long held without eviscerating all the evangelical elements of the creed, and preparing the way for a heartless Unitarianism. Mr. Spurgeon said lately, with a sad impressiveness: "With all my objection to a State Church, I am not so unjust as to conceal my belief that I see in the Episcopal Church at this time less of unbelief than among certain Dissenters; in fact, Nonconformity in certain quarters is eaten through and through with a covert Unitarianism, less tolerable than Unitarianism itself. Principal Fairbairn might therefore have spared us the self-complacent criticism that 'the cultured intellect of the day, especially in England, has diverged from Calvinistic modes of thought,' for it has diverged from much more than Calvinism. But, after all, it may yet see its way to return, as it did in Germany, to the old orthodoxy it once despised and rejected.

III. In reviewing the history of the Churches we observe that their Calvinistic periods were the most spiritually stable and influential, and that their success has been almost in exact proportion to the amount of Calvinism they retained or still retain in their creeds. Let us first consider the case of the Church of England. So long as it was Calvinistic—that is, in its first century—it was strong enough to repress all reactionary tendency toward either Romanism or Latitudinarianism. But as soon as Arminianism, alloying itself strongly with absolutist politics, got a firm footing, Ritualism raised its head, under the auspices of Laud and Andrews, and prepared the way for the revival of Popery. Puritanism, as Hallam observes, killed this movement. The Restoration, however, by casting out Calvinism, in the person of its two thousand confessors on the day of St. Bartholomew, re-established Arminianism, which, in due time, prepared the way for the Latitudinarianism of the Tillotson school, and the dry Pelagianism of Whitby and Tomline, and in due time for the Deistic movement itself, which was the logical outcome of Latitudinarianism, came the utter spiritual *abdication* of Anglican Christianity, when, as Mr. Gladstone observes, "the preaching of the Gospel a hundred years ago disappeared, not by denial, but by lapse, from the majority of the pulpits." What was the influence that restored religion in the Church of England? It was the revival of Evangelical Puritanism. It was Calvinism. Toplady, Berridge, Grimshaw, Romaine, Venn, Hervey, and Whitfield, the leaders of the revival, were Calvinists. Fletcher, like the Wesley, was an Arminian. Bishop Ellicott, who has no sympathy with Calvinism, says, in the *Princeton Review*: "The Evangelical party, by the blessing of the Holy Ghost, had almost exclusively in the last fifty years sustained the holy and blessed work of the revivification of the Church of England." By and by, as he also admits, the Evangelicals influenced the preaching of the High Church party: "The High Church party, on the other hand, has begun to appreciate and apply that warm, personal, and individualizing ministry of Christ Crucified to each sin-laden soul, which has so long and so blessedly characterized the teaching of the best days of the Evangelical movement."

(To be continued.)

Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

CHAPTER XXI.

PHILIP DENSTON'S WARNING.

AT three o'clock two of the party turned back. Mrs. Norris complained of fatigue, Philip Denston offered to take her back to the inn. The others wished not to leave the woods till the last possible moment, and were to reach the inn only by half-past four, the time fixed upon for dining. The *lila-lilas* had broken up long before this, and they had been for some time past strolling in an irregular group through the glades, or loitering in the open spaces, where the clumps of gnarled thorns made white islands in the turf, or camping under some stately beech, where the soft brown fallen leaves made a luxurious lounge, with the smooth bole for a back, and for a ceiling the pale green young ones fluttering gently before the blue sky. They made careful search for the fairies, but did not find any; so it could only be concluded that, unable to brave the hot rays of the sun, they had hidden themselves away in the buds and the tufts of grass. Waterhouse had pressed the maidens to explain why their expected transformation had not taken place.

"I thought," he said, "that as soon as you felt touched the green award we should see you shrink before our eyes, that wings as delicate as a dragon-fly's would sprout from your tiny forms, and that, after a condescending farewell, you would fly from mortal sight. That was the reason why we brought you. Denston and I consider ourselves taken in."

"I am sure we are very sorry," said Grace, laughing; "but I am afraid you have not touched us with the right wand. We are not fairies of such an aerial kind. Take us into the Barbara street kitchen now, and I daresay we should immediately turn into brownies—little pigmies, that do wonders of work."

"Oh, no; you are exiled wood-fairies," said Waterhouse, who was stretched full length under the beech, looking up into the leaves.

Grace shook her head.

"We are cockneys."

"Were you born in London?" asked Denston.

"No," said Grace, with a change of tone.

"In that case, you are not cockneys," urged Waterhouse, "and you will eventually emerge from the chrysalis condition, typified by Barbara street, into the butterfly existence, typified by the Ridley Woods."

"We prefer to live in London," said Mrs. Norris, a little stiffly.

"We have never known anything else," said Hester.

"I am sure I haven't," said Kitty, with much weight.

Grace, seeing that her mother was looking distressed, and feeling that, if discontent were to be the price of the day's pleasure, it would be dearly bought, interposed—

"Pray don't let us forget the lesson urged by our philosopher, Mr. Denston. He would tell us that we are just like children crying for a new toy, which they would tire of the next minute; and, for my part, I think the country sadly over-rated. If there are black beetles in Barbara street, there are earwigs in the country, and snails, which are both very disagreeable; and in London we see a great many more of our fellow creatures, and the smoke, they say, is warm in winter."

"Good, that," laughed Waterhouse, "for a *résumé* of the advantages of life in London," and then, rising himself on his elbow, he asked, seriously, "Miss Norris, do you ever say what you mean?"

Grace saw an opportunity, and seized it.

"Certainly not," she replied, meeting his eyes fully, "on those occasions when I make very unkind and thoughtless jokes, which I repeat immediately."

Waterhouse was at once aware that Grace referred to the stab she had inflicted that morning; his frank grey eyes fell before hers, and his bronzed face grew red; but that was the effect of pleasure. It was at this moment that Mrs. Norris said she thought they ought not to sit any longer, and that she could not manage much more walking; so Denston and she started on the return journey.

Mrs. Norris and Denston emerged from the wood and crossed the common. As they were proceeding through the church-yard they met a middle-aged woman of respectable appearance, holding a little girl by the hand, who in passing brushed against Mrs. Norris. Looking up at the lady to apologise, the woman's face suddenly grew animated.

"Why, it's Mrs. Fleetwood!" she cried. "Why, ma'am, I should have known you anywhere; you're not one bit altered, I do declare. And how's little Miss Grace and Miss Hester—my baby, as I call her? Now, don't say that you've forgotten Susan Andrews that was."

Mrs. Norris was not saying anything. She had turned very pale. Some rebuff, perhaps, had been upon her lips, but it had never found voice. Denston stood by grave and silent, showing no astonishment, if he felt any. At last Mrs. Norris spoke—

"I hope you are well, and in comfortable circumstances."

"Yes, ma'am, very so, thank you."

Mrs. Norris was about to move on. Denial of her own identity had been impossible, but the penance might surely be cut short. But the voluble tongue of the woman arrested her steps.

"And how is Mr. Fleetwood, ma'am, and the children?—though they must be grown by now. This is my girl. I've eight of 'em, boys and girls."

"Indeed! I wish you all happiness. Pray buy her a little present," and Mrs. Norris put money into the woman's hand and passed on determinedly.

"Susan Andrews that was," looked after her for a moment with a disappointed gaze, but Mrs. Norris was at once out of earshot, and soon out of sight. But by that time her strength had failed her, and her quick pace slackened. Denston offered his arm, and they walked on for a time silently. Presently Mrs. Norris said, in a low voice—

"I ought to explain to you—"

"There is no need," said Denston.

"You heard me called by a different name; I could not contradict it. That was my name once, and that person lived with me then as nurse."

"Yes," replied Denston, quietly.

"There are sad reasons belonging to our history why I wish to be known only by our present name. You will not refer to this painful matter again, I am sure, Mr. Denston."

"Pray do not distress yourself thus about it," said Denston, "but dismiss the affair from your mind. No harm can come of it."

"Thank you; you are very kind," replied Mrs. Norris, but in so agitated a voice that it was evident her nerves had not recovered the shock.

When they reached the inn, she disappeared with the chamber-maid, and he did not see her again till dinner-time. Left to himself, he did not stroll out again into the fresh golden air, but in an absent manner sat down in the inn parlour, and there, leaning his head on his hand, lost himself in gloomy reflection. So rapt was he, that he was surprised to find it so late when by-and-by he heard lively voices and the rest of the party appeared.

They were evidently in high spirits, and wore an unmistakable air of having enjoyed themselves. Grace's eyes were dancing with life; she had even a faint colour glowing through her olive skin, and her lips curved upwards, and often parted, showing the regular white teeth, which were not small, but had a character and expression of their own. Waterhouse naturally reflected her exhilaration, and as Denston glanced at the two perhaps the keenest pang he had ever known shot through him. But it was natural to him to look grave, and the gaiety of the others was not damped by the fact that he was so now. On the drive home even the gay members of the party became subdued. Unaccustomed enjoyment is very fatiguing; besides, the day was over, and Barbara street drawing nearer.

For Grace waited London, which was to her a prison; for Hester, Miss Denston, and her anger; for Mr. Waterhouse, the certainty that for such another opportunity of intercourse with the woman he loved he would have to wait long enough. But Kitty was the only one who grieved openly, thereby tempting Waterhouse sorely to comfort her, and himself at the same time, by making suggestions concerning the future, which temptations were, however, prudently resisted.

When Denston reached home, he found his sister awaiting him in a peculiar mood. She did not greet him coldly, or betray any resentment in her manner, which was what might have been expected, considering the part he had played that morning. But the more usual indifference of her manner where he was concerned had given place to a watchfulness, a restrained eagerness of interest, which betokened something new in her attitude towards him. This was not unobserved by Philip, for he also had had his mind much occupied with thoughts of his sister, and on coming into her presence he found himself continually regarding her in the way one has when there is something upon one's mind which has to be unburdened sooner or later. But at first such stealthy glances, and the vague feeling of a disturbed atmosphere, were all the premonitions of the scene in reality anticipated by the two, though taking a different shape in the consciousness of each. Georgina inquired of Philip whether he had spent a pleasant day, trusted he had not taken cold, and offered him some tea. Philip returned these civilities gravely, drank his tea, and spoke on different subjects till the tray was removed. Georgina was lying on the sofa, but, in spite of the morning's agitation, there seemed no sign of an "attack," either past or to come. Philip was reassured, as, standing with his back to the mantle-shelf, he made a critical inspection of his sister's appearance. The fact was Miss Denston was still under the influence of a mental excitement which forbade the physical collapse. Meanwhile the two continued to fence, each unaware that the other had an attack to commence, and absorbingly conscious of his own. It was Philip at last who broke through the constraint. He began by making an apology. He did not look at his sister as he spoke.

"I was, sorry, Georgina, to seem unkind this morning. I was sorry indeed to leave you alone when others were enjoying a pleasant holiday."

Miss Denston did not reply. After a glance in her direction he continued, in somewhat hesitating tones—

"This Hester is very fond of you, and is a very good girl; and you will probably say with some justice that the matter is none of mine. And yet it does concern me in a very clear way."

Miss Denston rose to a sitting posture. Her eyes glowed, her thin hands clasped themselves rigidly. But still she did not speak. It was a terrible moment for her. Philip's words, dispassionate as they were, fell with cruel incisive strokes into his sister's consciousness. This interview, which she had intended should be the means of dispersing her fears, was taking a form which set her anticipations at defiance. She had meant to proceed with extreme wariness, to drag out for her own inspection and manipulation any lurking inclination which might exist in Philip's mind, but on no account to give him the alarm, or to set his imagination at work. And now here was Philip himself, assailing with words which fell like blows, the secret dread. Of reply she could make none—her prepared diplomacy, like a moth pinched into dust by cruel fingers, was as nothing in the grip of this reality. Philip proceeded, still with hesitation—

"It was very seldom, as you are aware, that I venture to criticise your actions. Our several ways being so different, it has been an understood thing that we proceed in them with natural forbearance. But it has struck me you may be glad to hear how an outsider regards what has sprung up through inadvertence. You are probably not at all aware of the exaggerated nature of this girl's ideas of your claims upon her, which has struck me, an outsider, extremely, observing the matter as I have almost daily since my illness."

Philip looked at his sister, and waited for a reply. She smiled, but her attempt at an easy confidence was pitifully vain.

"You show yourself, as you say, quite an outsider. You have looked at the matter from an erroneous point of view. Perfect love casts out a sense of obligation as well as fear, and Hester and I understand each other so perfectly that any one who sought to come between us would be laughed at for his pains."

Philip laughed, rather sardonically—

"Far be it from me to desire such hot quarters. I have no desire to stand between the fires of two women. My idea was simply to inform you, if you were not aware of it—which I could hardly suppose you were—that your demands upon the girl have the appearance of exaggeration, and can only—if you will allow me to say so—become, sooner or later, a veritable bondage. A straining of friendship, like any other strain, is inevitably followed by reaction."

(To be continued.)

CATCH THEM YOUNG.—An Englishman once said, "You can make something out of a Scotchman if you catch him young!" We have the same assurance concerning Christian workers.

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

JESUS THE GOOD SHEPHERD.

LESSON II., July 11th, John x, 1-18; memorize verses 14-16.

GOLDEN TEXT.—I am the good shepherd; the good shepherd giveth his life for the sheep.—John x, 11.

TIME.—Oct. A.D. 29. Soon after the last lesson, John x, 20, 21.

PLACE.—Judea, probably Jerusalem.

CIRCUMSTANCES.—The blind man of whom we studied in our last lesson was expelled from the synagogue for defending Jesus, who had cured him. Thus the Pharisees, who pretended to be the religious guides and shepherds of Israel, had proved themselves bad shepherds, driving away a part of the flock. Jesus, therefore, teaches the people and the Pharisees what are the marks of a true shepherd.

HELPS OVER HARD PLACES.—1. *Sheepfold*: not a covered building, but a mere enclosure, surrounded by a wall or thorn-bushes. *The door*: the proper appointed way, spiritually, a character and knowledge fitted for the work. *This*: one who seeks his own honour, pleasure, or wealth at the expense of the flock. *3 The porter*: the Father in heaven. *Hear*: listen and obey. *Calleth by name*: Eastern shepherds know each of their sheep by name. Jesus knows us all as individuals; he knows all our needs, our temptations, our hopes and troubles. *Leadeth them out*: into the pastures.

4. *He goes before them*: so does every good teacher. He sets them a good example, and lays no burden upon them which he does not himself take up. *7. I am the door*: the way by which men can enter the kingdom of God. *8. All that came before me*: pretending that they were the Messiah, or that there were other ways of salvation and prosperity than that which he preached. *9. Go in and out*: to the pastures where the shepherd lives. But his home was at the fold. *12. A hireling*: one who works simply for the pay, with no love for the sheep, nor for the Master. *14. Know my sheep*: everything about them as intimately as the Father knew his own only-begotten Son. *16. Other sheep*: Gentiles who were to be brought into the church. *One fold*: rather, one flock, all belonging to one church, serving one master.

SUBJECTS FOR SPECIAL REPORTS.—The connection.—Eastern sheepfolds.—What is meant by the sheepfold, by the door, by thieves.—Comparison of Jesus to a good shepherd.—Giving life for the sheep.—The hireling.—The other sheep.—One flock.

LEARN BY HEART the 23d Psalm.

QUESTIONS.

INTRODUCTORY.—On what occasion was this parable spoken? How long after the last lesson? In what place?

SUBJECT: THE GOOD SHEPHERD.

I. THE PARABLE (vs. 1-5).—Give a description of Eastern sheepfolds. What can you tell about the Eastern shepherds and their customs with their flocks? Do they know their sheep by name? Do the shepherds lead or drive their sheep to the pasture? What enemies have the flock?

II. ITS MEANING.—In interpreting this allegory, what is meant by the sheepfold? What is the door? Who are the sheep? Who are the shepherds? Who are meant by robbers? How does the shepherd go before his sheep? What is meant by their knowing his voice? By his knowing them by name?

III. JESUS AS THE DOOR (vs. 7-10).—What is meant by Jesus being the door of the sheep? Can no one enter the kingdom of God except through him? Who are thieves and robbers? Why? What blessings will come to those who enter by the door? What is life here? What is it to have life abundantly?

IV. JESUS THE GOOD SHEPHERD (vs. 8-18).—What qualities of a good shepherd has Jesus? Who are the sheep? What is the fold? From whom does Jesus defend? Where does he guide? What are the pastures? In what respects does he go before the sheep? What is meant by giving his life for the sheep? Who is meant by the hireling? By the wolf? What by knowing his sheep? Who are the other sheep? What is the one flock? What qualities do you find here describing the sheep? Meaning of v. 17.

PRACTICAL SUGGESTIONS.

I. The fold is the kingdom of God, the true church.

II. The sheep are those who trust in Jesus, follow him, obey him, know him.

III. Their enemies are those who teach false doctrine, set bad examples, instil wrong principles, and seek their own advantage at the expense of the flock.

IV. The good shepherd (1) leads his flock to the green pastures of truth, righteousness, love, communion with God. (2) He knows each sheep by name; loves each as an individual, guides and directs each one in the best way for him. (3) He guards and defends from all evil. (4) He seeks the wandering. (5) He gives his life for the sheep.

REVIEW EXERCISE.—(For the whole school in concert.)—6. To what did Jesus compare his people? **ANS.** To sheep who obeyed their shepherd. 7. To what did he compare himself? **ANS.** To the door of the sheepfold. 8. To whom did he liken himself? **ANS.** To a good shepherd. 9. What does the good shepherd do? **ANS.** He knows, guides, guards, feeds, and gives his life for the sheep. 10. Repeat the Shepherd's Psalm.

A SCEPTIC SILENCED.—A sceptic asserted his unbelief before Sir Isaac Newton, and shortly after, seeing a new and magnificent globe in the philosopher's study, asked him, "Who made it?" "No one," was the reply. The sad irony of the philosopher silenced the cavillings of the infidel.

LORD DUFFERIN ON WAR.—Addressing the foreign military officers at Delhi the Indian viceroy uttered one specially memorable sentence. "Wars," he said, "are the reproach and disgrace of diplomats, whose ambitions should be the reverse of that of our military friends, viz., to render war a lost and forgotten art. Unfortunately, hitherto the soldiers have too often got the better of us." Lord Dufferin added that, as governor-general of India, his desire for the maintenance of peace has been still further intensified.

The Presbyterian Review.

NOTICES.

(a) Terms—In advance \$1.00 after 3 months, \$1.25, after 6 months, \$1.50 after 9 months, \$2.00.

(b) No notice will be taken of anonymous communications. What ever is intended for insertion must be accompanied by the name and address of the writer.

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THURSDAY, JULY 1ST, 1886.

PUBLIC NOTICE.

In order to meet the requirements of their rapidly growing business, the Presbyterian News Co. Toronto, have changed their offices from 31 York Chambers, Toronto St., to

24 and 25 FRONT STREET WEST.

In consequence of this change it is particularly requested that in future all communications relating to the business of the Presbyterian News Co. and the "Presbyterian Review," be addressed to "Presbyterian News Co., Toronto."

All communications for the Editorial, Literary, News and Miscellaneous columns of this journal should be addressed to the Editor of the "Presbyterian Review."

GEO. H. ROBINSON, Manager.

TEMPERANCE IN THE GENERAL ASSEMBLY.

A YEAR OF PROGRESS.

COMPACT and brief, extending over only two closely printed pages of ordinary size, the Temperance Committee's report to the Assembly was, perhaps, as important, as to the facts contained in it and the recommendations appended, as has ever been presented to any of our Church Courts.

That "the volume of intemperance has greatly decreased" during the past year the reports are all but unanimous in affirming. The years 1885 and 1886 have seen a wide extension of local prohibition, which, without dispute, has proved a stinging blow to the drink trade, wherever the new law has been even decently administered.

The present report of substantial gain must lead no one to fold his hands and say the work is done. Take the two metropolitan cities of Toronto and Montreal alone, the latter, with a place for selling liquor to every 175 of the population, and one of every 70 of its inhabitants arrested for drunkenness each year, and it will be seen how vast still is the sin and crime of the drink traffic and of intemperance.

The completion of the first decade since union was consummated between the various bodies now forming the Presbyterian Church in Canada, naturally suggests retrospect and comparison. It is well to pause and look back on the way the Church has been led by the good hand of God during these ten years.

known to be in full sympathy with Prohibitory legislation." There are many in the Church who would be prepared for even a stronger stand, namely, the absolute renouncement of present party allegiance, in any and every case, in favor of prohibition.

It is to be regretted that the repeated recommendations of the Assembly for the organization of temperance societies in congregations should be so generally disregarded. It is certainly a great matter that temperance principles are taught in all our Sabbath schools.

The local press, says the Assembly's Committee, needs toning up. Generous acknowledgment is made of heavy service rendered in many quarters; but it is said, we suspect with justice, that, with a few conspicuous exceptions, even the temperance section of the local press is "lagging behind, rather than leading, public sentiment" in the matter.

The present report of substantial gain must lead no one to fold his hands and say the work is done. Take the two metropolitan cities of Toronto and Montreal alone, the latter, with a place for selling liquor to every 175 of the population, and one of every 70 of its inhabitants arrested for drunkenness each year, and it will be seen how vast still is the sin and crime of the drink traffic and of intemperance.

TEN YEARS OF UNION.

THE completion of the first decade since union was consummated between the various bodies now forming the Presbyterian Church in Canada, naturally suggests retrospect and comparison. It is well to pause and look back on the way the Church has been led by the good hand of God during these ten years.

For convenience of reference and to show at a glance the measure of growth, we have arranged the tables as follows:—

Table with columns for 1875, 1885, and Increase. Rows include Ministers, Stations supplied, Congregations, Families, Communicants, Additions (Profession), Baptisms, Sabbath Schools, and Buildings.

Table with columns for 1875, 1885, and Increase. Rows include Stipend promised, Exp. on Ch. or Manse, Other Cong. objects, Total Stipends, College Fund, Home Missions, French Evangelization, Foreign Missions, and Assembly Fund.

These figures are, indeed, in the language of the committee, more eloquent than words. They are clear tokens of divine approbation and positive proof that God has given the Presbyterian Church a great work to do in and for the Dominion of Canada.

Let these figures be preserved. Let them be cut out and put in some place where they will often meet the eye. Let them not, however, be accepted as the measure of the Church's ability to do, but let them serve as a reminder of what may be done by more zeal, more devotion, more self-sacrifice.

FORMS FOR CHURCH SERVICES.

THE General Assembly's Committee at present engaged in revising the Book of Forms may be encouraged to give a little wider scope to the revised book by the example of the English Presbyterian Church.

The committee have considered the subject referred to them by last synod, and are of opinion that it is desirable to prepare, as soon as it may be conveniently done, a revised directory for public worship, on the basis of the Westminster Directory.

The synod appointed a special committee with instructions to proceed with due care and deliberation in the direction of revising the "Westminster Directory," and preparing forms or specimens of service adapted to special occasions.

When a good man, but obstinate, changes his mind for the better, everybody rejoices. Our Montreal friends, we are therefore sure, must be rejoicing greatly over the speech of the Rev. Gavin Lang, at the last meeting of the General Assembly of the Church of Scotland.

With a good man, but obstinate, changes his mind for the better, everybody rejoices. Our Montreal friends, we are therefore sure, must be rejoicing greatly over the speech of the Rev. Gavin Lang, at the last meeting of the General Assembly of the Church of Scotland.

Union. He thought it would be something very like a calamity if the motion of Dr. Story were adopted." Let them go ahead. He was for Presbyterian Union, and for that only.

AFTER eighteen years' controversy over the instrumental music question in the Irish Presbyterian Church a settlement has almost unanimously been arrived at which promises to bring in the piping times of peace.

WE are glad to learn from Mr. Briggs, of the Toronto Willard Tract Depository, that the price of "Robert and Mary Moffat" has been reduced for Sabbath-school and church libraries from three dollars to two dollars.

A TELEGRAPHIC despatch from Brisbane states that H.M.S. Undine, which had just arrived from the New Hebrides, reports that no formal annexation of or protectorate over the New Hebrides had been proclaimed by the French when the Undine left those Islands.

DISTRIBUTION OF MINISTERS AND SUPPLY OF VACANCIES.

WE call the attention of those specially interested to the following circular which has been issued by the Committee appointed by the General Assembly at its meeting just closed on the supply of vacancies:

- 1. There shall be a Committee consisting of seven members appointed by the General Assembly to assign licentiates and ordained ministers without charge to Presbyteries for appointments, regard being had to the requirements of each Presbytery, as reported in reply to circular questions issued by the Committee quarterly.

made, unless relieved by the Presbytery or Presbyteries to which he has been designated.

II. SUPPLY OF VACANCIES.

1. When a pastoral charge becomes vacant, the Presbytery shall determine the amount to be paid for supply, regard being had to the amount paid for stipend before the vacancy occurred, and shall communicate the same to the congregation; but the amount shall in no case be less than ten dollars per week, with board and lodging. In the case of congregations receiving supplement, the grant shall be continued during the vacancy to such extent as to admit of this sum being paid.

2. On a charge becoming vacant, the Presbytery's Convener of Home Missions, the Moderator pro tem. of the vacancy, with another member specially appointed by the Presbytery, shall be a committee with whom the elders of the charge shall co-operate in securing supply for the pulpits, the Moderator pro tem. of the vacancy being convener of the committee.

3. Licentiate and ordained ministers without charge shall be regarded as having the first claim for employment; but the Committee of Supply shall be at liberty, with the sanction of the Presbytery, to secure the services of ministers in settled charges as often as may be found necessary, licentiate and ordained ministers without charge being commended as supply for their pulpits in their absence.

4. No student shall, under ordinary circumstances, be appointed to supply a vacancy before he is licensed.

5. A licentiate or ordained minister without charge shall be appointed to a vacancy for not less than one month when thought practicable or expedient, and shall be required to labour in the field conducting public worship on the Sabbath and prayer meeting in the course of the week, teaching Bible classes, assisting in Sabbath school work, visiting families and especially the sick, and shall submit to the Presbytery a written report of his labours.

6. Arrangements shall be made for hearing not more than six candidates in succession in any vacancy, and if a call is not given after these candidates have been heard, the Presbytery's Committee shall meet with the congregation in order to hear their views and give such counsel as may be necessary.

7. Committees of Supply shall report at each ordinary meeting of Presbytery regarding the supply secured and the prospects of settlement, and should six months elapse and no movement be made toward giving a call, the Presbytery shall take such further special oversight of the charge as the circumstances may seem to require.

NOTE.—In submitting their first annual statement the Assembly's Committee shall report upon the acceptability of this scheme, recommending such modifications as may be deemed necessary (if any) in order to its more efficient working.

The attention of Clerks of Presbyteries is respectfully called to the scheme, and they are requested to furnish the information which they will see from it is required, so that it may be in the hands of the Clerk of the Committee not later than the first Monday of August.

It is desired that Clerks of Presbyteries do what they can to inform Probationers living in their bounds of the scheme, and to send in the names of those wishing appointments at the dates specified.

REV. R. J. LAIDLAW, REV. R. TORRANCE, Hamilton, Convener. Guelph, Clerk of Committee.

BRANTFORD YOUNG LADIES' COLLEGE.

ANNUAL CONCERT AND COMMENCEMENT.

ONE of the most successful seasons of the Brantford Ladies' College has just closed by the usual concert and commencement exercises. Wylliffe Hall on each occasion was crowded with most appreciative and representative audiences.

THE ANNUAL CONCERT

on Monday evening was the most successful in the history of the college, the various selections being received with well-merited and generous applause. The unanimous opinion expressed was that in Professor Garratt the college has one of the ablest musical directors in the province. The excellent rendering of "Masaniello," four pianos, sixteen hands, so delighted the audiences that by request it was repeated the second evening. The vocal solo and choral class selections showed fine taste and admirable training.

The grand work that is being done in the college in so far as music is concerned was exemplified fully in the piano solos and magnificent overtures on four pianos, sixteen hands. The work on the four pianos is a new departure of the last term and while giving a performance that is exceedingly grand in effect, also gives evidence of careful training and attentive study.

The following programme will indicate the character of the selections made by Professor Garratt and the proficiency of the performers who executed them with much brilliancy.

PART I.

- War March (4 Pianos, 16 hands) "Athalie," Mendelssohn
Misses Leeming, Lundy, Findlay, Becket, McBurney, Wood, Nelson, Jones.
Part Song—"Summer Eve".....Hutton
Choral Class.
Song—"Cherry Ripe".....E. Horn
Miss Jennie McBurney.
Quartette Overture—"Poet and Peasant".....Suppe
Misses Gibson, Donald, Hall, Gould
Part Song—"Twilight".....G. Roberts
Choral Class.
Piano Solo—"Foltonaise in A".....Chopin
Miss F. Findlay.
Song—"Peacefully Sleep".....M. Field
Miss Mabel Fair.
Overture (4 Pianos)—"William Tell".....Rossini
Misses Leeming, Lundy, Becket, Findlay, Donald, Gibson, Hall, Grant.

PART II.

- Part Song—"Bells in May".....F. Miller
Choral Class.
Serenade—"Evening Dreeses Gently Stealing" Schubert
Miss M. Gould.
Piano and Violin—"Theme and Variations".....Beethoven
Miss M. Leeming and Prof. Garratt.
Duett (Vocal)—"The Merry Bells and the Flowers" Mendelssohn
Miss Gould and Miss A. Gould.
Overture (4 Pianos)—"Masaniello".....Auber
Misses Leeming, Ruthven, Findlay, Grant, Lundy, Powers, Gibson, Becket.
Part Song—"Where are the Angels, Mother".....Hutton
Choral Class.
Wedding March (4 Pianos).....Mendelssohn
Misses Leeming, Lundy, Findlay, Becket, Ruthven, Powers, Grant, Gibson.
God Save the Queen.

ART DEPARTMENT.

At the close of the programme the reading room of Wickliffe Hall was thrown open, and the public given an opportunity to observe the work of the art class. Many very excellent specimens of painting in oils were hung upon the walls. Among these the work of Mrs. Macintyre and Miss L. E. Spence probably stood out as most prominent and best, though many others rank well with them. Miss Fleming's stocks and water lilies were exceedingly well drawn and finished. A number by Miss M. L. Fair were hung upon the walls including some very excellent ones. Mrs. Macintyre's "Psyche" (an exquisite copy) and a painting from a woodcut by the same artist were greatly admired, as was also the milkmaid painted from an engraving by Miss L. E. Spence. Misses Ida Waidie, Nelson, McDermald, Slater, McBurney, S. Adams, McKechnie, Nellie Cockshatt, Collard, McPhie and others, also contributed. Among those which were striking was an Italian shepherd lad, by Miss Adams. It received very many complimentary remarks.

Indeed the display was highly creditable, and shows there is much talent being developed in the college.

THE COMMENCEMENT EXERCISES

on Tuesday evening were of special interest with young ladies of the college. The Rev. Dr. Laing, Daodas, presided. Miss M. E. Donald on behalf of the class read the valedictory. The young lady was highly complimented on the elegant diction of pure English and high Christian sentiment that characterized the essay on "Fortia."

At the conclusion of the reading of the valedictory, the Rev. Dr. Laing called upon Alex. Robertson, Esq., President of the College Board of Directors, to present the diplomas.

THE GRADUATES OF 1886

Misses S. A. Adams, Toronto; M. D. Becket, Thamesville; M. E. Donald, Toronto; F. M. Findlay, Hamilton; Lillie Foster, Brantford; Edith Hewitt, Brantford; Jennie McBurney, Simcoe; Effie Agnew, Brantford; M. D. Burns, Toronto; S. Ferguson, Thamesville; Edith Fitch, Brantford; Bella Grant, Brantford; Maud Leeming, Brantford; Katie Stewart, Caledonia.

The Moderator of the General Assembly, Rev. J. K. Smith, M.A., was present and spoke in the highest terms of the college. He said he knew of no ladies' college in the country that was doing such good work as the Brantford College. Beautiful buildings, spacious and handsome grounds and above all a most healthy location, gives this college superior advantages over any other in the Dominion. Concerning the healthfulness of the college and the city, he had heard gentlemen say that their daughters were never so healthy and well as during their time at the Brantford Young Ladies' College. He made a flattering and well deserved allusion to the able faculty and to the thorough nature of all the work done in the college.

THE FOLLOWING

MEDALS

were awarded: The Governor-General's medal, awarded for the highest results at the University Local Examinations for 1885, Miss Maggie Somerville, Dundas. The general proficiency medal of the senior year, Miss Sarah A. Adams, Toronto. The general proficiency medal, middle year, Miss Bertha Lawson, Brantford.

Principal Macintyre and staff are to be congratulated on the great success of the work during the session now so auspiciously closed. Such a record should not fall to secure for the Brantford Ladies' College a most generous and loyal support from all Presbyterians who desire to obtain for their daughters a superior education under the advantages of refinement and Christian influences.

Literary Notices.

"The Sacrifice of Praise," prepared by An Invalid. A roll containing a text of scripture and a hymn of praise for each day (S. R. Briggs, Toronto Willard Tract Depository), printed in large type and costing only 50 cents, is very suitable for the sick room.

"Hidden Depths: A Tale for the Times, A Story of Cruel Wrong," by F. M. F. Skene, with an Introduction by W. Shepherd Allen, Esq., M.P. First Canadian and fourth English edition; 35 cents. Toronto: S. R. Briggs, The Willard Tract Society. This is a book dealing in the most delicate but incisive fashion with the social evil. It is a harrowing tale of truth told with great power and literary skill. No one can rise from its perusal without a burning determination to do something to stay the steps of those tempted to wander in forbidden paths and to restore the fallen and the outcast.

MESSRS. JAS. BAIN & SON, Toronto, send us the May number of the British and Foreign Evangelical Review, of which excellent publication they are the American agents. We have much pleasure in once more recommending this sterling Review. It is one of the best conducted periodicals of the time, and we cannot see how any intelligent minister or layman who wishes to be versed in the great religious topics of the day can afford to be without it. This old established house also sends us Nuttall's Standard Dictionary, new edition, 1886, with 100,000 references, 8vo, pp. 816, price \$1.25. Just the book for boys and girls at school.

Communications.

THE EVERLASTING NATION.

"M. R. K.'S" REPLY TO DR. LAING.

(FIRST PART.)

[To the Editor of the PRESBYTERIAN REVIEW.]

SIR,—Permit me to express for myself and many others the gratification we feel that our Church has at length, chiefly through the efforts made in your columns, officially recognized its duty toward the Dispersion, and opened a channel for the liberality of our people to flow forth towards the House of Israel.

I regret to find that the views expressed by me in my former contributions have not met with the approval of Dr. Laing, and although I have but little expectation of it any way modifying the opinions of Dr. Laing, I ask your permission briefly to reply to his criticisms on my remarks, as some persons superficially reading them might be influenced by them to accept a theory which I submit is essentially erroneous. Dr. Laing admits it to be "a matter of no secondary importance for the proper understanding of Holy Scripture whether the views advocated by me or him are in accordance with truth." I entirely agree with him, for these views possess far more than a speculative interest, in this respect. I also cordially assent to the remark of Dr. J. A. Alexander of Princeton that the system of interpretation adopted by such writers as Dr. Laing, "affords the whole foundation of the modern theological criticism and exegesis."

Dr. Laing has laid down as the basis of his scheme of interpretation the theory that Jews are kept together just as Roman Catholics, Mormons, and Mahomedans are kept apart from the rest of mankind. While pleased that Dr. Laing has committed himself to this extraordinary proposition as the very foundation of his argument, it must be admitted that it is extremely difficult to discuss any question with a writer who boldly affirms what is so contrary to fact and all human experience. Let us hear what some eminent writers have to say regarding this subject. As Dr. Laing is evidently strongly opposed to what are known as pre-millennial views I will first quote from Dr. David Brown, Principal of the Free Church College at Aberdeen, the most able opponent of such doctrines. He says:—

"The descendants of Abraham present a spectacle all together unique in the history of nations, whether politically, socially or religiously considered. Forty centuries have run their course since the Father of the Faithful was summoned out of Ur of the Chaldees to become a great nation. That great nation still lives. Its identity is unquestioned. They are the same people who when stretched forth in the plains of Moab . . . kindled the inspiration of Isaiah and wrote from the hitherto remarkable prediction 'In this people shall dwell alone, they shall not be reckoned among the nations.' From that hour to this have that wonderful people dwelt alone. The mightiest nations that the world ever saw—the ancient Egyptians, the Assyrians, and the Chaldeans, the Carthaginians, and even the Romans—are no more. The names of some of them still exist; the territories they occupied are still possessed; their blood flows more or less in the veins of some modern peoples; but the races have changed and no nation now existing can trace through anything approaching to the period during which the Israelitish race have continued an unmingled and historically recognised people.

"The circumstances in which they have been preserved enhance prodigiously the singularity of their preservation,

defying every attempt to explain it on ordinary principles. . . . The continuance of the Hebrew race is in direct contradiction to all the laws by which nations are affected."

The learned and sagacious Millman, writing of the marvellous preservation of the Jews, says:—"The common occupancy of their native soil seems in general the only tie that permanently unites the various families and tribes which constitute a nation. As long as that bond endures a people may be sunk in the lowest state of degradation, they may be reduced to a slave caste under the oppression of foreign invaders, yet favourable circumstances may again develop the latent germ of a free and united nation; they may rise again to power and greatness, as well as independence. But when that bond is severed, nationality usually becomes extinct. A people transported from their native country, if scattered in small numbers, gradually melt away and are lost in surrounding tribes; if settled in larger masses they grow into distinct commonwealths; but in a generation or two, the principle of separation, which it perpetually at work, effectually obliterates all community of interest or feeling. . . . Even their languages have diverged from each other. They are not of one speech; they have either entirely or partially ceased to be mutually intelligible. If, in short, they meet again, there is remote family likeness, but they are strangers in all that connects man with man or tribe with tribe. One nation alone seems entirely exempt from this universal law."

I might quote from many eminent authors to the same effect, but space forbids me to enlarge. Permit me, however, to give a short extract from the writings of Dr. Keith, one so well qualified to speak on such a topic:—"That the people," says he, "of a single state (which was of very limited extent and power in comparison with the monarchies which surrounded it) should first have been walled out of their own land in anger, wrath and great indignation, the like of which was never experienced by the mightiest among the ancient empires, which all fell imperceptibly away at a lighter stroke; and that afterwards, though scattered among all nations, and finding no ease among them all, they should have withstood eighteen centuries of almost unremitted persecution; and that after so many generations have elapsed they should still retain their distinctive form, or, as it may be called, their individuality of character, is assuredly the most marvellous event that is recorded in the history of nations, and the most inexplicable within the province of the philosophy of history." Well may Dr. Brown exclaim after an exhaustive consideration of this subject:—"If there be such a thing as a moral miracle traversing all the fixed laws of the social and political world, this surely is one; and if it be a miracle, it is a standing miracle." Dr. Laing, however, sees nothing remarkable in these historic facts and only alleges "it is all spiritual."

Now, let me turn for a moment to the condition of the land of this scattered people. I might fill columns of your paper with extracts from the writings of authors treating of the subject. I shall venture to quote from a writer in the Times newspaper, who, speaking of the present condition of Palestine, says:—"Nothing can well exceed the desolation of much of it. Treeless it is for twenty or thirty miles together; forests, which did exist thirty years ago, are fast disappearing; rich plains of the finest garden soil are asking to be cultivated, at best they are scratched up a few inches deep in patches, with no hedges or boundaries; mountain terraces, natural or artificially formed, are ready to be planted with vines. There is no pretence of roads, nothing upon wheels, not even a barrow to be met with in a ride over 300 miles." Rev. Dr. Porter, of Belfast, thus writes of Southern Palestine: "It is desolate, without man, without beast. Men, beasts and birds alike seem to have deserted it." Lieut. Conder, of the Palestine Exploration Society, in giving the results of his observations says: "The change in productiveness which has really occurred in Palestine is due to the decay of cultivation, to decrease of population and to bad government. It is man, not nature, who has ruined the good land in which was no lack. . . . Such is the present condition of Palestine—a good country running to waste for want of proper cultivation." If we have not been patient to the most careless observer the facts of a preserved people and a wasted land, I think we may begin to doubt the evidence of our senses. But, according to Dr. Laing, this is all spiritual! In his desperate effort to evade the inevitable issue, Dr. Laing has propounded the following extraordinary proposition: "Prophecy has been literally fulfilled but the fulfilment has not been in a literal sense." I wonder whether the Jew has not in the sufferings of centuries of persecution found in his experience the painful literality of the words of the Spirit when he said that he would be "oppressed and crushed," and be "an astonishment, a proverb and a by-word among all nations."

Again, Dr. Laing says:—"The fulfilment of prophecy was at all times essentially and mainly spiritual." I venture to appeal to the common sense of your readers to judge whether the present condition of Palestine, as described by all travellers, is spiritual, or is not a literal fulfilment of such plain statements of the Spirit when he said, "I will make your cities waste. . . . I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. . . . Every one that passeth thereby shall be astonished at it."

Now, let me turn again to Principal Brown. His proposition on this point is as follows:—"The people and the land of Israel are so connected in numerous prophecies of the Old Testament, that whatever Literality and Permanency are ascribed to the one must on all true principles of interpretation be applied to the other also."

I think this must commend itself to the common sense of anyone reading it. Let me apply it briefly. In the Abrahamic covenant, God among other things, declared, "I will establish my covenant between me and thee, in their generations for an everlasting covenant, and to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land where thou art a stranger, all the land of Canaan for an everlasting possession." This covenant was again renewed with Jacob, to whom the Lord said, "the land whereon thou liest to thee will I give it and to thy seed . . . and in thee and thy seed shall all the families of the earth be blessed." Here we unquestionably have the promise of spiritual blessings and the promise of the land for an everlasting possession. I submit that to anyone reading these plain records free from any desire to bolster up a mere theory by importing into them a sense entirely different from their meaning, they can bear but one interpretation, namely, that God in His gracious and elective mercy chose Abraham and his seed after him according to the flesh to be the recipients of peculiar spiritual blessings, as well as the perpetual owners of the land granted.

Now, what has Paul to say to this? Turning to Romans, 11th chapter, we find very clearly what he understands this covenant to mean. He asks, "Did God cast off His people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God did not cast off His people which He foreknew." No one could be bold enough to say that Paul here was speaking of the Church. He evidently writes concerning the seed of Abraham after the flesh, of which he was one—and at the 28th verse he confidently asserts that "as touching the election they are beloved for the fathers' sakes," resuming his argument on the great truth that "the gifts and the calling of God are without repentance"; that is to say, irrevocable, and therefore must affect the natural Israel. Let the reader note the identity of language in which the choice of the people and the grant of the land are expressed. The people are chosen by an everlasting covenant, and the land is guaranteed to them for an everlasting possession. If the one article of the covenant is not everlasting, we have no guarantee for the perpetuity of the other. But the words of eternal truth remain, "He that scattered Israel will gather them."

I think your readers will be of opinion that if Dr. Laing has laid so unstable a foundation for basing his argument against what we know as pre-millennialism the superstructure stands but a slender chance of support. Asking your permission further to reply to Dr. Laing at an early date, I am, yours etc., M. R. K.

Books, &c.

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"We hereby express our cordial concurrence in the sentiments of the Moderator in relation to Dr. Middlemiss' pamphlet."—Thomas Wainwright, D.D., John Laing, D.D.

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TORONTO, June 2nd, 1886.

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JOHN YOUNG, UPPER CANADA TRACT SOCIETY, 102 YONGE STREET, June, 1886.

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Church News.

PARK Street Church, Halifax, has lately opened up a flourishing mission station.

PREPARATIONS are being made to observe the centenary of the Presbytery of Truro, N.S.

REV. RICHMOND LOGAN, Harbor Grace, Newfoundland, is resigning and purposes removing from the congregation in July.

A CLASS has been formed in Wickliffe Hall parlours, Brandon, by the Rev. Dr. Beattie, for the instruction of evangelistic workers and Sunday School teachers.

WE regret to learn that the Rev. Dr. Thompson, of Drummondville and Chipewagan, Ont., has, owing to impaired eyesight, been obliged to resign his charge.

A WORTHY gentleman in New York, and who formerly lived in Quebec, has donated, through the Rev. Dr. Matthews, \$500 toward the endowment fund of Morrin College.

THE congregations of Claude and Mayfield, recently rendered vacant by the translation of Rev. R. D. Fraser, M.A., to Bowmanville, have most heartily and unanimously called the Rev. S. S. Craig, licentiate, to be their minister.

IN one congregation in Prince Edward Island, numbering one hundred and seventy families supporting Gospel ordinances, it is said family worship is observed with out exception.

A SPECIAL work of grace has been prevailing in the Wallace Presbytery. In some places many have been led to give up their drinking habits, and rum-sellers have been obliged to close their shops.

DURING the year 1885 large accessions have been made to the membership of the church from the Sabbath schools in the Maritime Provinces. In one congregation in P. E. I. forty were received.

MR. JAMES McLELLAN, a fourth year Arts student, Edinburgh, has been sent out by the Colonial Committee of the Free Church of Scotland as a student evangelist to labour in the Maritime Provinces.

REV. A. GILRAY, pastor of College street, Toronto, lectured at York Presbyterian Mission church on Tuesday 22nd inst., on the subject "A Tour Through Europe," to a large and appreciative audience.

THE young people of the United Presbyterian church, Esquimaux, held a grand fête to-day at the manse. The Girl's Society of Willing Workers have a bazaar on the grounds for the sale of fancy articles of their own manufacture.

AT the recent communion services of the Elma Centre church, Rev. A. Henderson, M.A., pastor, thirty-three new names were added to the roll, 23 on profession of faith and 5 by certificate, making a total of 56 within the past six months.

THE Rev. Wm. Donald, of Prince Street church, Pictou, who is at present in California on account of the ill health of his wife, has demitted his pastoral charge, and it has been reluctantly accepted by the presbytery and congregation.

THE sacrament of the Lord's Supper was recently observed in Milton and Boston congregations—Rev. M. C. Cameron, B.D., pastor. Principal Grant, D.D., preached very able and appropriate sermons before large audiences. There were eighteen new members added to the communion roll.

THE congregation of Leaside and Chalmers church, Scarborough, have generously granted their pastor, Rev. W. Fritzell, a vacation of six or eight weeks, and provided supply during his absence. Rev. John McKay, B.A., a recent graduate of Knox College, will occupy the pulpit in the absence of Mr. Fritzell.

THE Rev. Hugh McKay, missionary to the Indians in the North West, preached for Mr. Cameron in the East church, city, on Sabbath morning the 20th inst.; and the Rev. Joseph Annand, missionary to the New Hebrides, in the evening, both giving most interesting and touching details of their work in their separate fields.

A UNION picnic in connection with the Williamsford and Berkly congregations was held at Holland Centre on June 23rd, a large gathering being present. Ad dresses were delivered by several speakers. The choir rendered excellent music, with Miss Webster at the organ. These congregations have unanimously decided to call R. McIntyre, their present missionary, who is doing good work in that part of the Lord's vineyard. Mr. McIntyre has also been called to Nelson and Dundas street.

A CORRESPONDENT, under date June 15th, writes: The Presbyterian congregations of Grafton and Vernonville are to be congratulated on their prosperity. On last Sabbath the sacrament of the Lord's Supper was dispensed at Vernonville, when one hundred and fifty participated in the ordinance. The communion roll was increased by twenty, eleven of that number being received by certificate and nine by profession of faith. The past labours of Rev. J. W. Smith are bearing fruit. John iv., 37—"One sower and another reapeth."

THE Rev. Principal McVicar, of Montreal College, visited many friends in Guelph after the meeting of the General Assembly. On June 20th he preached in Knox church at 11 a.m. A union S.S. meeting was held in St. Andrew's church in the afternoon when Dr. McVicar gave an address on French mission work. In the evening he preached in Chalmers church before the united congregations of Knox and Chalmers churches, the Revs. R. G. Beattie and Dr. Wardrop, pastors of these churches, being present. Dr. McVicar was ordained and inducted in Knox church, Guelph, in 1859. Although many changes have taken place since that date a large number of old friends were present to greet their former pastor and enjoy the very profitable services which he conducted.

COMMUNION services were held in Erskine church, Meaford, on Sabbath the 6th June. The preparatory sermon was preached by the Rev. Mr. Farquharson, B.A., at present labouring in Thornbury. The pastor, Rev. A. T. Colter, M.A., conducted the services on Sabbath. The attendance on both occasions was unusually large, and the meetings were marked by impressive earnestness. Twenty two new names were added to the roll. The session a short time ago asked the congregation to elect four additional elders and the following have been chosen: Mr. R. E. Main, merchant; Mr. J. Cleland, mayor of the town; Mr. A. Dyce, formerly an elder in Rev. Mr. Mullen's church, Fergus, and Mr. J. Gardner, formerly an elder in St. Paul's church, Sydenham, and father of the Rev. J. Gardner, of Battleford, N.W.T.

ON Sabbath 6th June, at 3.30 the Sabbath Schools in connection with Emerson Presbyterian church met in the church at Emerson for the children's day service. There was a large attendance from all the Sabbath Schools, viz., Emerson, Dufferin and the Joe River, and also a goodly number of the congregation and visitors. The pastor, the Rev. James C. Quinn, Ph. R., conducted the service. After singing the 100th Psalm the schools present joined in the responsive reading of the S. S. Lesson for the day, John vi., 22-40, and prayer. Then followed singing by the choir and the scholars. The address by the pastor from the golden text, "Lord, evermore give us this bread," was listened to with the greatest attention and interest by the audience. The children's annual collection for missions was then taken up. This year it is given to the Manitoba College (theological department).

THE building refitted and made suitable for a place of worship by the congregation of Knox church, Brandon, was dedicated on Sabbath the 13th of June. Rev. Allen Bell, of the Magdalen, preached a discourse morning and evening. The attendance was large. An afternoon

service, also largely attended, was conducted by the Rev. J. H. West, of Brandon. Liberal collections were taken up at the close of each service in aid of the building fund. On following Monday evening there was held an opening social in the church. The building which has a seating capacity of over two hundred, was crowded to the doors. The choir was occupied by Mr. Andrew McLean, B.A., a student of Manitoba College, who has charge of the congregation for the summer. An excellent programme, consisting of addresses by Revs. Messrs. Fraser, Bell, West, McTavish and Simpson, and music by the choir, was presented.

A BRANCH of the Endowment Association of Queen's University was formed at Hamilton on the 21st ult. Mr. Leggat was called to the chair, and Dr. D. G. Storms was appointed to act as secretary. Among those present were Rev. R. J. Laklath, James Hutchison, A. Short, R. McKay, Dr. Elizabeth Smith, Mrs. Leggat, Mrs. Bellhouse, Mrs. J. G. Malloch, Mrs. Crawford, Miss Stewart, Miss Young. Mr. Leggat was elected president of the branch, and Dr. A. E. Malloch secretary-treasurer. It was further resolved that the meeting adjourn to meet in the same place on Monday evening, July 12th, to complete the organization, that Principal Grant, D.D., be invited to deliver an address on that evening, and that the officers of the association be a committee to prepare and issue a circular calling attention to the objects of the association and otherwise to give the public notice of the meeting to be addressed by Principal Grant.

RECENTLY the Brussels Branch of the Women's Foreign Missionary Society held an entertainment in Melville church, Rev. J. Ross, pastor, in the chair. The chairman stated that this organization was first set on foot in Canada in April, 1876, with a membership of fifty, which has now increased to 5,000. At the end of the first year there had been \$1,005 collected. This has increased until for 1885 the large sum of \$13,493 is credited to the society. \$13,000 had been asked for and that amount had been overpaid by nearly \$500. During last year three schools for Indians, one girl's school in Formosa, six schools in India, an hospital and other institutions had been founded. During the past ten years the very handsome sum of \$159,561 had been raised. Brussels Branch was organized in May, 1884, and commenced with twelve members. The first six months they collected \$55. They now have forty four members enrolled and raised \$90 last year. A very interesting programme was then rendered, and a liberal collection in aid of the funds taken up.

ON Sunday morning Rev. Dr. Jardine, in St. John's church, preached a sermon on creation and evolution. He read the first chapter of Genesis, containing the Mosaic account of the creation, and the eleventh chapter of Hebrews, and his text was taken from the third verse of the latter chapter, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear." The preacher condemned the tendency of many writers for the press in the present day to set aside the account of the creation as given in the Bible and substitute the theory of evolution in place of it. He pointed out that the Bible narrative and evolution did not necessarily conflict, that the latter was perhaps the means by which the creator worked. In any event evolution, which was too often strained in its application, must not be allowed to do away with the faith referred to in the text which teaches us that even if the highest organisms were evolved from the lower, the first beginning was formed by the word of God. Any mere outline of the sermon would not do it justice. It called forth many expressions of approval from those who listened to it.—Brackville Recorder.

ON Tuesday, the 8th ult., an adjourned meeting of the presbytery was held at the village of Carp, for the purpose of ordaining the Rev. John McLaren, of Montreal, and inducting him into the pastoral charge of the congregation of Carp, Kinburne and Lowries. Rev. W. Shearer preached from Mat. vii., 13-14. Rev. J. M. Clark led in prayer, and after the usual questions had been put and satisfactorily answered, the ceremony of ordination and induction took place. Rev. J. Glassford then addressed the pastor, and Rev. Joseph White the people, after which Rev. J. McLaren was formally introduced to his congregation. In the evening a reception in honour of the new pastor and his family was held in the church of Carp, at which a large audience assembled and a most enjoyable evening was spent. Rev. J. M. Clark presided. Eloquent and instructive speeches were delivered by Revs. Messrs. White and Shearer, together with appropriate remarks by Messrs. Gourlay, Wilson and Andrews, and by the pastor. The choir, under the able leadership of Rev. Mr. McLaren, discoursed sweet music to an attentive and appreciative audience, two solos by the reverend gentleman himself being much admired. A duet by the Misses Wilson, an organ solo by Miss McLaren and vocal solo by Miss Gourlay, were also well received.

REV. ROBT. RODGERS, late pastor of the congregation, Collingwood, in his farewell sermon in reviewing his work, said: "While to-night I say farewell my thoughts revert to the days that are past, and to all the varied scenes through which I have passed during the twenty-four years I have laboured among you. In 1862 I found a little church with only twelve members. By the good hand of God upon us, the work of the Lord was carried forward, and many were added to the church. In the meantime, as years went on, the old church was enlarged twice, a manse was built, and now it is our privilege from these small beginnings to worship in this beautiful temple, and to have our children meet in our spacious Sabbath school room, to receive instructions on the word of God which alone maketh wise unto salvation. During these years about \$14,000 have been spent on building, \$10,000 of which has been given by the congregation. And during these years over 600 members have been received into the church, and at the present time the number of members is 210 in good standing, and a few stray sheep whose position is doubtful. As we look on this picture we do so with a feeling of sadness that so little has been done. But at the same time we are constrained to look back with gratitude and praise, that the good Lord has been pleased to own our feeble efforts and that so many have been gathered to the fold of salvation, and although our shortcomings have been many, few congregations have a better record than Collingwood, may it increase and grow more and more, and be a blessing to all the places round about."

THE new St. Andrew's church, Lindsay, of which the corner stone was laid on the 7th June, will, when finished, be a very handsome structure in the ornate Gothic style. The foundation of the building stands four feet above the ground level, which has been raised about the church. On this will be raised the superstructure of white brick. All the trimmings are of Bohemian stone, cut to pattern, and will make an exceedingly durable finish. Roughly speaking, the church covers a space 109x76 feet, with a rear addition for use as a Sabbath School. The inside of the church will be arranged in the popular sympathetic style, the pews forming a semi-circle about the pulpit platform, from which the floor rises towards the entrance, where it is two feet above the level of the platform. The inside finish of the church will be plaster—both walls and ceilings. The nave is divided from the aisles by arches supported on iron pillars, the arches being finished in plain Gothic style. Suitable furnaces will be provided for heating the church and school room, the latter being 76x25 feet floor space. The past history of the church, locally, has been one of progress. For many years the need of additional accommodation and enlarged church premises has been very apparent. In fact the work of the church has been to some extent hampered owing to these circumstances, while it was felt that having the church in a more central location would be a great convenience to a large part of the congregation. Through the liberality of several members and the specially generous contribution of Mr. Wm. Neider, a scheme was set on foot that resulted in the work which is being prosecuted at present.

OBITUARY.

ROBERT BROWN.

MR. ROBERT BROWN of South Dorchester died at his residence, June 1st, in the 83rd year of his age. Deceased was a native of Glasgow, Scotland. In 1835 he was united in marriage with Elizabeth Bell, with whom he lived for a period extending over 51 years. The happy union was blessed with a family of eight daughters and three sons, of whom five daughters and two sons survive. He early identified himself with the Presbyterian Church, and throughout his life exhibited the graces of a true follower of the Master. The funeral obsequies were conducted by the Rev. J. R. Lobb, Baptist minister, who kindly gave his services in the absence of a Presbyterian minister. A death prevails among the Presbyterian congregations, as may be seen from the fact that seven congregations in close proximity to each other are without a pastor.

HON. J. R. DICKIE.

WE regret to have to announce the death of Hon. J. R. Dickie, which occurred recently at his residence, Truro, N.S. Mr. Dickie has been suffering from ill health for a long time. Originally, he was a school teacher, but, abandoning that profession, he took to farming, achieving great success in that sphere. For a number of years he held the position of custos of Colchester county. He entered the House of Assembly in 1874, and for a time was speaker of the house. He was appointed to the Legislative Council in 1873. Mr. Dickie was a shrewd man of business and was quite wealthy. He was largely interested in shipping, and had success in all his ventures in that line. When the Merchant's Bank established an agency at Truro he took the management, which he held for several years, when his son, Mr. Martin Dickie, received the appointment. Hon. Mr. Dickie took a deep interest in religious matters, especially in connection with the Presbyterian Church, of which he was an elder. The announcement of his death will be learned with sorrow by a wide circle. He leaves a widow and a large family.

IRISH PRESBYTERIAN ASSEMBLY.

THE OPENING.

ALL day yesterday (Tuesday, June 7th) the streets of Belfast bore evident tokens of the near approach of the great ecclesiastical event of the year. From north and south each train brought in its load of ministers and elders. Black coats and white ties prevailed in the streets, and in many a group the conversation turned on the prospects of the coming meeting. One earnest wish which we heard freely expressed regarding it by men of all ways of thinking, was that the eighteen years' war over harmoniums and organs might cease in view of the serious aspect of affairs all around us. The action of the Rev. Matthew Kerr, of Cork, in closing the harmonium in his church owing to the overwhelming importance of the questions regarding the state of the country which are now to the front, was generally commended as wise and patriotic, and in every way worthy of a good man; and the hope was freely expressed that the other two or three ministers and congregations which are employing instruments in the service of praise would see their way to act as he has done for the present, and that those on the anti-instrumental side would meet any such action on their part in a spirit of concession and friendliness, and so pave the way for a final adjustment of the long-vened question on terms mutually honourable and satisfactory. It cannot be denied that the tone of feeling among all moderate men is strongly in favour of some such settlement. Indeed, judging from the conversation of members, almost any settlement would be gladly welcomed which would rid the Church of this ill-omened and most disastrous controversy. But—seven o'clock has come, and old May Street church, which has witnessed the opening and closing of so many General Assemblies, is thronged above and below with a deeply interested congregation. The outgoing Moderator (the Rev. J. W. Whigham, Ballinacree), ascends the pulpit, attired in the customary gown and bands, and the service begins. He preaches, as might be expected, an admirable sermon, and then constitutes the court in the customary form. The clerk reads the report of the Committee on Elders' Commissions, from which it appears that already over 200 have been received. Then the nominations for the Moderator are read, showing that a very unusual number of names have for this year been sent up by presbyteries. The outgoing Moderator was nominated by several, and the Revs. Dr. Murphy, Dr. Wilson, of Limerick, Dr. Gray, Thomas Armstrong and William Irwin had all their supporters. But the Rev. Robert Ross, Derry, had considerably the majority of presbyteries in his favour. Owing to the ability with which Mr. Whigham has discharged his duties during his year of office, and to the critical nature of the present times, which rendered it undesirable, in the opinion of some, to have any change in the occupant of the moderatorial chair at present, the re-election of the outgoing Moderator was supported by many. In the end, however, the Rev. Robert Ross was called by acclamation to the chair, and proceeded to deliver an able and thoughtful opening address.

THE OUTGOING MODERATOR.

No Moderator has ever wrought more faithfully in the service of the Church than the Rev. J. W. Whigham, who has now retired from office. His lot fell in troublous times. At the commencement of his reign the instrumental music controversy had passed into one of its acutest stages, making the duties of the chair peculiarly irksome, and his year of office had not long gone on until the ill-omened attempt of Mr. Gladstone to dismember the Empire darkened the political horizon. Amid all the troubles, however, which have recently surrounded Church and State, it is agreed on all hands that no moderator could have borne himself with greater dignity nor rendered better service to the Church, and he leaves the chair with the estimation in which he has for years been regarded in the Assembly very much increased, and with the best wishes for his future of the entire Church, which ought to feel itself deeply his debtor for all the labour he has so ungrudgingly undertaken on its behalf.

THE NEW MODERATOR

has long been known not only as one of our most sedulous and successful pastors, but as a thinker of no little power. He is an alumnus of the old Belfast College, where so many of the older generation of Irish Presbyterians spent their student days. Matriculating in November, 1843, he studied in his undergraduate course under Cairns, and Young, and Bruce, and Stewelly, getting his Divinity at the feet of Hanna, and Edgar, and Killen. It is curious that he and the ex-moderator whom he has just succeeded were fellow-students. Among others of his contemporaries who daily might be seen perambulating the vicinity of the Institution, and sitting side by side in the class-rooms, were Dr. Hall, of New York, and Dr. Hanna, of Belfast, and Mr. Robinson, of Broughshane, and Mr. Irwin, of Catterock, and Mr. Orr, the respected Clerk of Assembly. In 1849 Mr. Ross was licensed to preach by the presbytery of Glendormot, and in the same year received a call from the congregation of Fourth Derry, which he accepted. To this congregation he has ever since remained faithful, refusing all invitations to leave them, and under his ministry it has grown from a weak and struggling cause to be one of the strongest and best organized congregations in Ireland. Its members worship in a beautiful new church, opened some eight years ago, one of the handsomest ecclesiastical buildings in all the Maiden City, which is filled every Sabbath. A fine school house and lecture-hall have also been erected close by, the whole forming a suite of buildings, erected at a cost of nearly £8,000, which will be a lasting monument to the energy and taste of Mr. Ross. He takes a leading part in all the religious concerns of the city, and is respected and esteemed by all classes and creeds within its bounds. The utmost pleasure is felt at the honor which the Church has now conferred upon him, which he is sure to wear both with dignity and credit.—Belfast Witness.

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THE IRISH PRESBYTERIAN ASSEMBLY.

DEPUTATIONS.

AFTER an absence of forty-four years representatives of the Old Kirk of Scotland appeared in the General Assembly of the Presbyterian Church in Ireland, conveying fraternal greetings and were received in the most enthusiastic manner.

Dr. Cunningham hoped the relationship now renewed between the Irish Presbyterian Church and the Church of Scotland would never again be broken. (Applause.)

Dr. Marshall Lang, in the course of his remarks, said he thought that in the Church of Scotland they had testimony for one thing—that it was of consequence to recognize that Presbyterianism was not the mere development of Nonconformity to Prelacy.

Rev. Dr. Jones in the course of a very happy speech, referred to the desire of the Welsh Presbyterians for closer union with the other Presbyterian Churches of the world.

CHURCH NEWS. BRITISH AND FOREIGN.

THE Baptists of the North in the United States, after a stirring discussion, have resolved not to abandon their mission on the Congo river.

THERE are now some fourteen Baptist churches in Mexican territory, and an effort is being made to secure a site for a suitable church in the capital city.

THE Rev. George William Knox, writing from Tokio, in April, says:—“Our Presbyteries have just held their spring meetings. In the Tokio First Presbytery the additions on profession of faith have been more than 240 during the past six months, an increase of fifteen per cent.

AT the annual breakfast of the Zenana Mission in India, given during the London May Meeting Season, the following report was made:—“Our stations in India are Calcutta, Baraset, Delhi, Allahabad, Agra, Benares, Bankipore, Dinapore, Serampore, Monghyr, Dacca, Soorie, Barisal, Likhari, Khan, Comilla, Simla and Madras.

THE proposed union of the Waldensian Church with the Chiesa Libera of Italy continues to be the subject of somewhat anxious discussion. The desirability of the union is allowed by all.

BISHOP TAYLOR and his helpers have begun two chains of missions across Africa and hope to start two more during the present year.

Mrs. Bertha Shaw, 28 Pembroke St., Toronto, cured of a bad lameness of the knee joint, upon which the surgeons were about to operate. Other treatment had been tried in vain.

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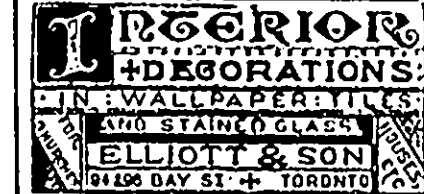
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