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O. H. ROBINSON, Manager.

RETURN UNTO THY REST.

RETURN I return I the Shepherd's voice is calling
From breezy heights and pastures fresh and sweet I
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-cend,
And on the quiet air the tinkling sheep-bells
With evening Iuliabies 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, return 1

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

Weary thy pinions, baffled, restless split,
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 Persoymetan Review THE CHURCH ON WHEELS.

BY DIAKONOS.

"Do you know what I thinked when I goed into chulch to-day?" said little Mac on coming

home from being at church for the first time.

"No, Mac-ie. What did you think?"

"I thinked, will the chulch go."

"Will the church go, Mac-ie! What do you

"I mean will the chulch go like a tlain?"
"Will the church go like a train, Mac!
Where would it go to?"

took him for the porter. Then as he walked up the siele 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 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 are noiseless in their movements. 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 of the heavens, and cover up a sleeping zone in 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 sleepers attached and some without. And the sleepers attached and some without. And the sleepers attached and some without is suspended, man and sleepers attached and some without. And the sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, man and sleepers attached and some without is suspended, and sleepers attached and some without is suspended, and sleepers attached and some without it is statistics are given, so that some idea may be formed of the actual work done in zenanas by gradual transformation of a world, but it loves faithful Bible women. The city and cannot be supported in the statistics are given, so that some idea may be formed of the actual work done in zenanas by faithful Bible women. The city and cannot be supported in the statistics are given, so that some idea may be statistics are given, so that some idea may be statistics are given, so that some idea may be statistics are given, so that some idea may be statistics are given, so that some idea may be statistics are given, so that some idea may be statistics are given, so that some idea may be statistics are given, so that some idea may be statistics are given, so that some idea may be statistics same as the number of railway corporations.

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 HEAD, one law, and one time-table, thus avoidup of a few.

There is a great disference 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 chains. And yet it is silent in its movements. points of doctrine and practice, and accommo. The murmur of the river is hushed at its dating a larger number and greater variety of approach. The voice of the inland lake is still 1; number of pupils in girl's school, 169; averaged and a long sleep given to its restless waters. Still others, like our own, are of very vast extent with branches and connections and ramifications everywhere, supported by the capramifications everywhere, supported by the capital of great and wealthy investors both in the grant the truce of summer. old world and the new, with direct sanction and supervision of the Supreme Government, and furnishing accommodation for all who wish to the warrior, leading advancing hosts to contake "the very best route."

name of the Roman Road, boasts of being a of co-rulers in deference to his views. Nor is it through line, running from ocean to ocean or the portion of the demagogue who keeps his own

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 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 sus-

The underground religious railway is also modern invention of limited extent, being of in the heart of the father. 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.

must be lest to be among subjects for suture situde only intensify it. It desies the power of Members of the Durbar have expressed a wish consideration, the first of which shall be, "Called death and lives in realing far above the domain that the school should receive a grant-in-aid ing a Conductor."

For the Pausavrunian Russew.

SILENT FORCES.

BY RIVERSIDE

Tig 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, by any iapidary sweet. The strong arm of the most satisfactory, though at present this class numbers only 5 pupil teachers. It has given a cities in a subterranean grave, or in the great warrior lacerate it. The powers of nature are prospect of respectable employment for Hindoo this bell ringing and took it for a train bell. He wildows, and other women of which they have and took him for the porter. Then as he walked up it in the death-song of the cyclone, covering its the sailt is a heart of flint. It brokes the notificing that a heart of flint. It brokes the notificing that a heart of flint. It brokes the notificing that a heart of flint. It brokes the notificing that a heart of flint. It brokes the notificing that a heart of flint. It brokes that a heart of flint. It brokes the notificing that a heart of flint. It brokes that a heart of flint is a heart of flint. It brokes that a heart of flint is a heart of flint. It brokes that a heart of flint is a heart of flint. It brokes that a heart of flint is a heart of flint. It brokes the notificing the strong that a heart of flint is a heart of flint. ment of power in the thunders of the volcano, 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 little amused over his disappointment at finding the endless roar of the mighty waterfall over that he had to sit for over an hour in a train 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

Snow is one of these. Composed of little particles not much larger than a speck of dust, they come-unnumbered legions from the domain number of religious denominations is nearly the beast forsake the field and seek protection inside noisy feast, and cares little for the hustings of regularly visited by Bible women, and everyof walls of wood and stone, and for months at a the politican, but finds special delight in the The question is being discussed as to whether it would not be well to have the whole railway of the land. Kings and princes are equally at closet when the door is shut. Ye, then, who system of the country taken under the immediate his mercy with the peasant, and as he does not desire the presence of this mysterious yet blessed consult them when he comes so is it as to the dutation 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 GOVERNMENT, so that they would all have one moon grows large and wanes again. The roar of the cataract does not harm it, the thunders of ing the missing of trains and connections so the heavens are to it in many of its forms a common now. In the course of the progress of truth and civilization this will yet be, and when whirlwind only checks it for a moment, and the amid the chatter of those around them. it shall have come about there will be a pract mutterings of the earthquake can scarcely stay it tical amalgamation of many of the ecclesiastical for a little. It covers wide vales with blades of railways now existing, with the complete closing 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

> Fost is another. Mightier than the earth quake, stronger than the tornado, more powerful than the thunderbolt. On the appro ch of the year 1885:—Number of Bible women eming the United States. His history which is this grim ruler all animated nature bows submission to loved, 2; number of visits made by Bible interesting, shows how remarkably God somesion and allows itself to be bound with wintry The murmur of the river is hushed at its of girl's schools, 1; number of mixed schools, a time he became an atheist. Falling in with a

So is it in human life. We do not find the embodiment of strength within the cuirass of quest. It is not found in the chief minister One ecclesiastical railway, rejoicing in the thundering his cloquence which bows the hearts

movements. Stronger than the chatter of the demagogue, mightier than the elequence of the cd by a native gentleman for a glit's school. statesman, and more powerful than the sword This was gladly accepted, more especially as the of the warrior, it always secures the respectful proprietor had, in former years, been an opponhomage even of enemies, which none of them are | ent of Christian work in the city. This building likely to achieve.

than that of all the loud declaimers on human duty who have lived since that time, and yet best style, nothing could be more desirable for a that power was in a measure noiseless. "It grew girl's school. On the 1st December it was up like a tender plant" and "it did not strivenor ready for occupation, and final steps were taken cry." That influence is a power that rises higher for uniting the schools. It was feared that the than the terrors of human law, and towers above plan might ricet with opposition, from various

household equally distinct as in the nation. The Christian institution for heathen girls. This minister may east his net at the right side of the foor of opposition was groundless. On the conminister may cast his net at the right side of the foar of opposition was groundless. On the con-ship, yet he will take no fishes, unless his life is trary the girl's school has met with the warmest pended between heaven and earth, and between in happy consonance with his words; and the sympathy and approval from all classes of the people's business and their homes without in parent may lift the rod even until his arm is sore, people. The two girl's schools in the city were terforing with either.

Another is human love. It binds households together with cords such as no carthly government can manufacture. It softens hearts which defy the power of prison walls and retain more than their wonted flintiness in the damps of the in good positions visited the school and sub-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 will bear careful examination, but this, together with the study of minute seatures of all the roads, cannot quench it. The "many waters" of vicis-by the authorities. of the grave. In many of its features it is indis- from the Maharajah's government, and this no tructible, like the asbestos of the ancients, and doubt will be given in a short time. 164 Christructible, like the asbestos of the ancients, and yet with all its potency the cords it wears are tian books were given to the pupils as gifts,

made with a noiseles shuttle.

at the tempest which strews both sea and land even the snows of winter which in their pity cover up sleeping nature with a blanket, cannot send the human heart into even temporary hybernation; 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 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

Mission Work.

OUR WORK IN INDIA.

MISS M'CRECOR'S REPORT.

women during six months, 133; number of women read to during these visits, 1,065; number in girl's school, 2; non-Christian teachers, 4; sailed he sought and found Christ. The owner number of pupils in Native Christian Bible of the ship kindly welcomed him when he class, 10; pupil teachers in secular training arrived and sent him to college. Several years class, 5.

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 He labours ir Yokohama and is now visiting the 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 of the forcer of example. And that is silent in its mind. After searching vainly for months a verts to Christianity have been made in Japan.

building, then only partly completed, was offerwas finished according to directions given by me, The influence of the example of that one lone and for its present purpose it is admirably life in Nazareth has been greater on the race adapted. In a good locality with spacious than that of all the loud declaimers on human rooms, on the second story and finished in the limited extent. It is needed almost exclusively all the legislative enactments of a modern world, reasons, one being that the school was now for those who live in places where there is such We see its influence in the purpit and the the first time prominently before the public as a son while the latter is conscious that it is lacking rolled, and in a short time 169 girls had entered in the heart of the father.

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

> shortly after the opening of the new school, and The same is true of spiritual life. "We can a hope has been expressed by prominent not tell whence it comes nor whither it goes," in officials of the Government that another school the noiselessness of its movements; yet it is the might be opened in a different quarter of the mightiest agency in the universe in relation to city, but this has been deferred for the present mortals here. The hardest thing in the world on account of the difficulty of obtaining suitable is the unrenewed human heart; harder than teachers. The training class for pupil teachers adar into the diamond, it cannot be ground held in connection with the school is proving by any lapidary's wheel. The strong arm of the most satisfactory, though at present this class

> bury it, but still it is a heart of flint. It laughs on a proper footing, that a building should be at the tempest which strews both sea and land purchased as soon as possible, in the city of Inwith broken wrecks. It scorns the lightning dore, and it is thought that no great difficulty which shivers the pinnacles of mountains. And 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 where the Truth is gladly heard, but more especially in the hospital, where there are sick and suffering ones. Duting 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, STATISTICS of school and zenana work during a native missionary from Japan, has been visittimes raises up agents to carry on his work. He was born in Japan in a heathen family. After afterward when Japanese ambassadors were SCHOOL WORK.—During the last year it was visiting foreign countries, his services were found that much more accommodation for the engaged as an interpreter. After passing through England, France, Russia, etc., he returned to his own land and was ordained a missionary.

The Family.

Forthe Personnellan Review.

OFFERED GLADNESS.

In the dimness of the marshland Brown and still the water lay,
Tinged by dark roots of the hembock,
Indden from the joy ous day.
But, one day, came glad escaping,
And to the shiring sea it pressed—
Yet e'en while rippling o'er the mosses,
It bore the shadow on its breast.

Eagerly it hurrled onward Till a sandbar crossed its tide, And a stream from grassy meadows
With joy unshadowed came beside.
But refusing offered gladness,
Sullenly the dark-stream swept
O'er the shallows, while the other
Trindly beside it crept The tawny and the crystal stream, O'er rapids plunged to level pathway; Then shone their flood with golden gleam.

When from sorrow dark escaping,
And in our heart the shadows stay,
We doubly mourn if in our hasting,
Olstructure to athwart our way; Yet, in the turmoil and confusion Where difficulties group once more, Its offered joy shall yield the blessing Our sullen hearts refused before.

SV. P. Sf.

A MISSIONARY STORY.

In the beautiful island of Ceylon, many years ago, the native Christians, who had long wor shipped in bungalows and old Dutch chapels, decided that they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But, to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girl's schools at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village.

In ner native village.

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 senounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation.

"No," said Maria, "I have given it to Jesus, and as he has accepted it, you must."

And so to-day the first Christian church in

Ocylon stands upon land given by a poor orphan

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden, who was willing to give up so much in her Master's

Some one in the United States had been for years contributing twenty dollars annually for the support of this young Hindoo girl, but the donor was unknown. Rev. Dr. Poor, a missionary in Ceylon, visiting America about that time, longed to ascertain who was the faithful sower and report the wonderful harvest.

Finding himself in Hanover, N.H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated "Peabody; what Peabody?" "Mrs. Maria Peabody, who resides here, the widow of a former Professor," was the answer. "Oh! I must see her before I leave," said the

earnest man, about to continue his journey.

The first words, after an introduction at her house, were: "I have come to bring you a glad report, for I cannot but think that it is you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native conwert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your

"Alas!' said the lady, " although the girl bears my name, I wish I could claim the honour of eduexting her; it belongs not to me, but to Louisa Osborne, my poor coloured cook. Some years ago meeting, saying . "I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money, I can send a name, and I have come, mistress, to ask you if you would object to my sending yours." "At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving so much for one in her circumstances, as a time might come when she could not earn. I have thought it all over, she would reply, and concluded I would rather give what I can while I am sarning, and then if I lose my health and cannot work, why, there is the poor-house, and I can go there. You see they have no poor-house in heathen lands, for it is only Christians who care for the

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poor house! Do

you believe God would ever let that good woman die in the poor-house? Never?' We shall see.

The missionary learned that the last known of Louisa Osborne, she was residing in Lowell, Mass. In due time his doties called him to that city. At the close of an evening service before a crowded house he related among missionary incidents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devotion, self-eacrifice and implicit faith and zeal of the Christian giver in favoured America had been developed, matured, and well nigh eclipsed, by her faithful protege in far-off benighted India. His heart glowing with zeal and deeply stirred by the fresh retrospect of the triumphs of the Gospel over Beathenism, he exclaimed: "If there is any one present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the sisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a coloured woman, and it must be Louisa Osborne. With quickened and it must be Louisa Osborne. With quickened step he reached her, exclaiming in tones of suppressed emotion: "I believe this is my sister in Christ, Louisa Osborne?" "That is my name," was the calm reply. "Welt, God bless you, Louisa, you have heard my report, and know all, her here was not seen to see the calm. but before we part, probably never to meet again Canada, in this world, I want you to answer me one ques-

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 humble handmailen of the Lord laboured meekly on awhile, and ended her failing days, not in a poor-house verily, but, through the efforts of those who knew her best, in

through the efforts of those who knew her best. In a pleasant, comfortable Old Ladies' Home. "Ilim that honoureth Me I will honour."

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." Centuries afterward, two humble followers of the Master caught a kindred inspiration from the same Divine source. Shall we, to whom so much of privilege and bounty is granted, lay down this marvellous story of self-renunciation, and let its lesson be lost on our own lives? To whom much is given of them much also is required. —The Christian Giver. Christian Giver.

DRESS IN THE SCHOOL

Wirii 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. If the difference is noted, it yet does not ordinarily produce any great amount of discomfort, unless there be some other ground for alienation. The better dressed boy is not greatly clated, nor is the shabbier one greatly depressed or embarrassed. Sym-pathy at other points overrides the question of dress. With girls this is not the case. Naturally, and not improperly, they are more sensitive as to their appearance. Dress is to them a serious matter, and broad distinctions at this point attract at-tention and create feeling. Vanity is awakened on the one hand, chagrin and envy on the other. It the one hand, chacrin and envy on the other. It is no uncommon thing to see a class cleave and drift apart at the dreas line. The first evidence of discomfort will ordinarily be on the part of the poorer girls. An upturned nose and a scornful gathering of the little mouth will be bestowed upon "those proud things," as the humbler fancy the richer to be. Mortified by the inferiority of their own clothes, irritated by this sense of inferiority at so sensitive a point, they attribute to their richer companions feelings and intentions of which they may be wholly innocent. They will draw apart, with a "you-may-sit-by-yourself-if-you-want-to" air, which will soon be met by an answering anger; and so the class is rent in its spirit, and the and so the class is rent in its spirit, and the teacher's power for good is sorely damaged. Or, with no show of passion, the chagrined girls will quietly stay away, and be lost to the saving influences of the school and the church. So small a matter—apparently so small—may do, and does, mischief that is never remedied.

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. Vanity and ostentation on the one side, and envy on the other, can be kindly represent. without being formally named. The kisses, bestowed upon prettily dressed little Lizzie, in her becoming new hat and dress, will not be without from the poorer Polly. Lizzie will not be reposed to enjoy the covered seat next the teacher, whose arm and the will fall a margine on Polly and whose arm amiles will fall as warmly on Polly, and whose arm will go as naturally around her waist. So far as the teacher is concerned, the dress line will not be suffered to become a line of cleavage.

But the mothers can do what the teachers can-not; they can control the dress of their daughters. The teacher may suggest to the girls that it is not well to bring their finery for display to the house of well to bring their finery for display to the house of God, or to excite the envy of others by a show of dreas, but the mother can command. Girls must the photograph of those with whom you are at have new clothes; the spring bonnets and the fall dresses are as irresistible the seasons themselves; but let parents see to it that the first shock of these as the boyish likeness of one who in after-life had novelties fall not on the Sunday school class, where novelties fall not on the Sunday school class, where the fresh bravery will awaken envy and ill-will. On

house of God simplicity, absolute simplicity, is the rule. May we not copy Europe in this respect with advantage? Would not the worship of grown people, as well as that of the children, be beloed, if simplicity in dress were the rule for the church and Sunday school.—Westminster Teacher.

THE OBSTRUCTIVE POWER OF THE R. C. CHURCH.

THE non-progressive character of French civiliration on this continent is due partly to the feudal institutions introduced by the early settlers, but mainly to the concessions granted by the victors to the vanquished when Canada became a British colony. By the terms of the treaty with France, and by the Quebic Act passed by the Imperial Parliament on the eve of the struggle with the Thirteen Colonies, the French population of Canada were granted the free exercise of their religion, and were allowed to retain their language, customs and laws. By the conquest they secured all the privileges of British citizenship, without losing any of their cherished rights and privileges. Through the prodigal liberality of the British Government, the Church of Rome became the established church of Quebec, vested with all the powers which it pos-sessed it France in the days of the "great monarch," to collect tithes and enforce its decrees. The clergy were not slow to avail themselves of those enormous powers for their own aggrandizement and to strengthen their influence over the people. The policy of the Church from the first, but more especially of late years, has been to isolate its people from their Protestant and English-speaking fellow-citizens. It controls all the public schools and most of the higher educational institutes in the province, and from their childhood it instructs the reach Canadians jealously to guard their treaty rights—to preserve their language, their laws, and their institutions. The education of the people in the public schools consists mainly in memorizing the doctrines and dogmas of the Church, and the time which is devoted in the free schools of Ontario to acquiring secular knowledge is spent by the French children in devotional exercises. The masses of the population are kept in ignorance, while the few who can afford to attend the colleges are trained by the Jesuits. Thus the press, the

NOBLESSE OBLIGE.

A singular story has lately been brought to ight concerning the death of the Duke of Richnight concerning the death of the Duke of Richmond, who was Governor-General of Canada in the early part of this country. The Duke was bitten while hunting by a fox that proved to be mad. Two months later, while in Quebec, he felt the fatal symptoms of hydrophobia, and hastened back to Montreal, where his wife and son were, without making his terrible discovery known to any of his suite. any of his suite.

any of his suite.

Pinding that he grew worse on the road, he wrote a farewell letter to his wife and placed it in the hands of his alife. While crossing a river he was reized with convulsions, and for three days was kept in a hut in the wilderness, suffering frightful agony. But through it all there were sane moments, during which he upbraided himself, crying, "Richmond, a coward!" "Charles! Charles! remember you are a Lennox!" This thought invariably quieted and controlled him. thought invariably quieted and controlled him. until the end.

In the life of Prince Gallitzin there is an account of one of his ancestors who incurred the displeasure of the Crarina Anna, one of the most cruel of Russian princesses. She had built a magnificent ice palace, with drawing rooms, banquet halls, chambers, etc., all made of glittering ice. To one of these last the unfortuitate nobleman was carried in a triumphal procession, and placed upon an ice bed. The opening was then closed, and he was left to freeze slowly to death. Finding that he made no mean nor movement, the Empress, it is said, being disappointed, looked in and inquired,—

"Do you like your couch, Boyar?"
"It is not," he replied, proudly, "for a Gallitzin to complain."

The remembrance that he has had brave, hon-ourable 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 Hielands

would rise agen me." But how can the American, who often does not

A HOLY ALLIANCE.

"Will, oh why, cannot there be a holy alliance between the athlets and the Christian? an alliance against the common enemies of both—against in-temperance, and indolence, and dissipation, and effeminacy, and sesthetic voluptuousness, and heartless cynicism, and all the unnatural and demoralizing elements in our social life? Why will some take so narrow a view of the true aims of physical training, that they bound their horizon by the vision of prizes and athletic honours, not seeing that in themselves and by themselves these things are as worldly and as worthless as unsanctified wealth, or knowledge, or literature, or art? Why will others, again, who would not willingly break any of God's commandments, who would not pass a day without prayer, who believe and trust in a risen Saviour—why will they not regard sedentary habits, and softness of living, and feebleness which might have been strength, and delicacy which might have been hardinood, as physical sins? Why will they not devote to the service of the kingdom of heaven blood as pure, limbs as supple, condition as fit, energies as buoyant, as if they

presented unto God the full harvest, not only of his mental, but also of his physical powers? If you can the other hand, let the mothers of the poorer homes tell to your children's children the story of a life, seek to awaken contentment, thankfulness, and superiority to the mere externals of finery and style.

On the continent of Europe a gay dress is deemed utterly out of place in church. In going to the poorer for the story of another, who, by example and influence of food simplicity, a the lence, aided possibly by the resources of inherited. ence, aided possibly by the resources of inherited or well-gotten wealth, introduced the city clerk or artisan to a more wholesome and manly life, less prone to disease, less accessible to vice? or of another, who shall have carried the banner of the Cross to distant lands, and whose strong arm and iron will and earnest purpose shall have won Christian victories among ignorant natives and coarse British traders, which learning and charity and refinement cast in a feebler mould might have failed to gain?

A MAN.

SCHUMACHER, the Ohio catmeal king, who has recently suffered greatly by a fire—to the extent of the entire loss of his immense flour mills at Akron —is a man of power, pluck and principle; and hence is a very hard man to kill by reverses of any sort. A few days after the fire two men from Cincinnati appeared in Akron, and called on Mr. Schumacher for the purpose of buying a vast quantity of grain which had been more or less damaged by the great conflagration. The matter was at once talked over, a price for the entire lot was agreed upon, and a check was being drawn for the purchase amounting to thousands of dollars, when one of the buyers, as the check was about to be handed to Mr. Schumacher, carelessly remarked that the damaged grain "would make a very large amount of whiskey.'

"What I Do you want this grain to make whis-key of?" inquired Mr. Schumacher, stepping back a few feet.

"Yes; we are distillers in Cincinnati." "Then, gentlemen, you cannot buy any grain of me. I have no grain to sell to be made into whiskey. Good-day."

We have no personal or business relations past or prospective with him, and do not know him at all, except from this incident; but we predict that the mills of Mr. Schumacher will be rebuilt, and that his oatmeal will, with a better and purer flayour than ever before, be in very great demand; for all buyers and consumers of this healthful and popular food will be sure that Mr. Schumacher's popular food will be sure that Mr. Schumacher's principles are not mixed up and sold with his oatmeal. Readers of The Independent hereafter should not, and we know will not, fail in making their purchases in this line, to call for the "Schumacher's brand." Three cheers for Schumacher macher's brand." Three cheers for Schumacher of the labouring class will hail with delight. Beynoth his catmeal 1—N. Y. Independent. bar, the bench, and the Legislature, are controlled should not, and we know will not, fail in making by the pulpit — From "The French Problem in their purchases in this line, to call for the "Schumacher's by George H. Clarke, in Popular Science and his oatmeal |—N. Y. Independent.

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. Then as twilight drew on a woman approached. She bore on her head a bundle of wood, and had a vessel of milk in her hand. 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. She sat down without a word, prepared the fire, and put on the meat. We asked her again and again who she was. She stole down her black cheek, as she replied, 'I love lim 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.' We then asked her how she managed to keep up the life of God in her soul, when she drew from her bosom an old Duich New Testament, saying, 'This is the fountain a ence I drink; this is the oil which makes my Jamp burn,' Taught in former years to read the Word of God in a mission school, she was a branch of the True Vine bearing fruit amid the thorns and thistles of the wilderness; a light in the world, like a city set upon a hill which cannot be hid."

"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. A somewhat grim, but strictly honest, merchant, named Griggs, heard a ring at the telephone one day, and as there was a rush of customers, attended to the call

was a rule of costoniers, attended to the can himself.

"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 epeak to you."

The grid trade of the time the importional clark a but

The girl tried to give the impertinent clerk a hint by calling through the telephone, "Mr. Griggs wants to know who you are."

But the young man, instead of catching the idea, retorted. "Tell the baldheaded old idiot that it's Charlie

Spry "
"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. Several weeks before their wedding they engaged their rooms, and enjoyed furnishing their and visiting them together quite as much as if they were arranging a mansion to live in. They moved their trunks the morning of the wedding day, and in the evening they had a few friends come in to see them in their new little parleur, where the minister married them. The bride them served the guests to a supper she had prepared before putting on her white dress, and everybody was very happy and merry. It seemed almost as if they thought this way of doing was as pleasant and homelike and lovely as if they had rushed off and homelike and lovely as if they had rushed off to spend their savings on a wedding journey.—The National Presbyterian.

AMUSEMENTS AND MISS MARSH'S RULE.

MANY years ago (says the biographer of Hedley Vicars) four simple thoughts as to the vexed question of how far those who desire to live for God should join in social amusements, seemed to me to reduce every mountain of difficulty to a molehill. They were these: As I belong to the Lord Jesus by creation, by redemption, by His choice, and by my choice, I will not go to any entertainment where I could not ask for His presence to go with me: where I could not as opportunity might occu give a message from Him to any one who should converse with me; where if He were still on earth, I could not have expected to meet Hun; and where, if he should return suddenly, I would rather that he should not find me. - The Christian Leader.

STRENGTH AND COURAGE.-To call to mind often that we are the redeemed of the Lord; that often that we are the redeemed of the Lord; that we have been born of the Spirit; and that we are watched over by angels; that God has sworn by Himself that we shall not fall of Heaven; that Jesus is in Heaven preparing a place for us; that the Holy Ghost is in our hearts preparing us for Heaven; and that we shall in a little while be welcomed into the glorious presence of the King of Glory, ought to make us strong both to do and to endure for Christ. Moreover, when we remember that in His high and majestic place at the right that in His high and majestic place at the right hand of God our Lord is not ashamed even now to call us brethren, ought to encourage us to confess Him before men on all occasions, and shame us from doing anything which would make it hard for Him to confess us before His Father and the angels. - Words and Weapons.

FOR WAGE-BARNERS -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: hood 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 of which
we can think.—N. Y. Independent.

WELL DONE!-The Knights of Labour deserve credit for one thing, which perhaps is not generally know. They refuse to receive into membership any salcon 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 WESTMINSTER THEOLOGY. BY RRY. THOS. CROSKERY, 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 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 struct any satisfactory and permanent scheme to take its place." He himself sees the first signs of change shout the time of Andrew Fuller among the Baptists, and of Edward Williams among the Independents. We see it likewise in Wilson's notes to Ridgley'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, Ruffles of Liverpool, James of Birmingham, Leifchild 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 Vardlaw, Ewing, and Lindsay Alexander, have always been more conservative in their divinity explain why their expected transformation had not than their brethren in England; while the same taken place.

must be said of the Baptists both of Scotland and "I thought," he said, "that as soon as you feet 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 in-fluenced in their their theological development by their dependence, not upon Methodist, but on Anglican modes of thought. The remark of the 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 an unwormy 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 Auglicanism was Calvinistic; when Anglicanism was spiritually revived 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 Calvintsm lost its hold upon Anglicanish 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 enthusiattic 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 dent 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 mediately."

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 interest this moment that Mrs. Norris said she modes about the state of the more than Calvinism.

Also bension rote to a string positive. The repert immediately."

Waterhouse was at once awate that Grace in 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 face grew red; but that was the effect of pleasure. It was at this moment that Mrs. Norris said she had intended should be the means of dispersing the strokes in the state of islly 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 Arminismism, allaying itself strongly with absolutist politics, got a firm footing, Ritualism raised its head, under the auspices of Laud and Andrewes, 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 debacte of Anglican Christianity, utter spiritual desicle of Anglican Uniterianity, 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 pulpita." 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, Vana, Markey, and Whitfield, the leaders of the Venn, Hervey, and Whitfield, the leaders of the revival, were Calvinists. Fletcher, like the Wes-leys, was an Arminian. Bishop Ellicott, who has no sympathy with Calvinism, says, in the Peinceton Review: "The Evangelical party, by the blessing of the Holy Glost, 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.)

dur Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

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

CHAPTER XXI.

PHILIP DENSTON'S WARNING.

Ar 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 halfpast four, the time fixed upon for dining. The itte-a teles had broken up long before this, and they had been for some time past strolling in an irregufar group through the glades, or lostering 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 fairles, 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

taken place.
"I thought," he said, "that as soon as you feet
touched the green sward we should see you shrink before our eyes, that wings as delicate as a dragonfly'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."

"We are cockneys."
"Were you born in London?" asked Deneton.
"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

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 teil 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 snalls, 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 resume 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 repent im-

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 I" 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

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. Den aton stood by grave and silent, showing no aston-ishment, if he felt any. At last Mrs. Norris spoke— "I hope you are well, and in comfortable cir-

"Yee, 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

"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 girla."
"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 earthot, and soon out of eight. 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; 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 Denaton, "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 sgitated 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 seffection. 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 colourglowing through her olive skin, and her lips curved upwards, and often parted, showing the regular while teeth, which were not small, but had a character and expression of their own. Waterhouse naturally reflected her exhibaration, 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. I'or 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 swatchfulness, 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 thoughta of his sister, and on coming into her presence he found himsif 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 antipicated 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 inspec tion 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 scace, each unaware that the other had an attack to commence, but 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

"This Hester is very fond of you, and is a vely 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 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 criticize 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 ag 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 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-it you will allow me to say so-become, sooner or later, a veritable bondage. A straining of friend-ship, like any other strain, is inevitably followed by reaction."

(To be continued.)

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.

CIRCUNSTANCES.—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 reli-Thus the Pharisces, who pretended to be the religious guides and shepherds of Israel, had proved themselves had shepherds, driving away a part of the flock. I leaus, therefore, teaches the people and the Pharisees what are the marks of a true shep-

HELPS OVER HARD PLACES .- 1. Sheepfuld: not a covered building, but a mero enclosure, sur-rounded by a wall or thorn-bushes. The door: the proper appointed way, spiritually, a character and knowledge fitted for the work. Thief: one who seeks his own honour, pleasure, or wealth at the expense of the flock. 3 The porter: the Fatherin 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 wees 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. the kingdom of God. 8. All that came telore me: pretending that they were the Messiah, or that there were other ways of salvation and presperity than that which he preached. 9. Go in and out. to the pastures where the shepherd liveu. 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 skeep: 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

LEARN BY HEART the 23d Pealm.

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 sheepherds and their customs with their flocks? Do they know their sheep by name? De the sheepherds lead or drive their sheep to the pas-

the shepheros lead of crive their sheep to the par-ture? 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 shep-herds? 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 y 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 you at 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 hire-ting? 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

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

IV. The good shepherd (t) leads his flock to the green pastures of truth, righteousness, love, com-munion 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 he wandering. (5) He gives his life for the abeep.

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. to. Repeat the Shepherd Psalm.

A SCRPTIC 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 from of the philosopher silenced the cavilings 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 diplomatists, whose ambitions should be the reverse of CATCH THEM YOUNG.—An Englishman once said.

"You can make something out of a Scotchman if you catch him young I" We have the same assurance ccacerning Christian workers.

atists, whose ambitions should be the reverse of that of our military friends, vir., to render war a lost and forgottea 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 Beview.

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(b) The number against the name on the tab upon the paper shows to what time the schumpionn is paid, and server all the purposes of a naceipt. Thus, "A lones, 94," means that A lones had paid to number 12, Review. At least two weeks are rejurchly first the receipt of anoncy by us before the number on the tab can be changed.

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Subscribers falling to receive the "Review promptly, will confer a favour by immediately noti lying the Manager.

THURSDAY, JULY 18T, 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 28 FRONT STREET WEST.

In consequence of this change it is particularly requested that in future all communications re-lating to the business of the Presbyterian Nours 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 "Presbytorikn Review "

GEO. H. MOMINSON. Manager.

TEMPERANCE IN THE GENERAL ASSEMBLY.

A YEAR OF PROGRESS.

NOMPACT 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. Sessions, presbyteries, and synods have shown commendable diligence in furnishing information for the use of the Assembly, whose Committee is thus able to base its report on a large body of thoroughly reliable testimony from all parts of the Dominion.

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. To the much maligned Scott Act is principally due the credit of the evident change for the better. If it had accomplished nothing more than the discrediting of the vulgar and ensnaring habit of "treating," its passage would be a distinct gain, but this is only one of the many benefits which attend it. Reformed drunkards, families in comfort instead of beggary, the absence of drunkenness on the streets, especially on the occasion of large public gatherings, the county gaol at and those brought forward in the late annual Whitby floating the white flag because, for the first time, empty, only 16 persons committed for drunkenness in the County of Oxford, and 6 in fare. the huge County of Simcoe, during the first 12 months under the Act, as against 44, and 64, respectively, for the preceeding year of licensewho can afford to sneer at the law in the face of such facts? Good Father McAulay, of Stanstead, Que., whose testimony is in line with that sent direct to the Assembly, declares, "I am happy to be able to say, that the blessings of the Scott Act throughout our county are far ahead of the expectation of its strongest supporters. We have no more congregating of drunkards. Some people tell us, once in a while, that there is as much liquor sold here now as before the Scott Act was adopted. Those who say so lie, and they know they do." The Rev. Father may have forgotten the varnish in his rough and ready form of speech, but he speaks for the whole territory under prohibition. Why stone-throwing, and house-wrecking, and rowdy assaults, and dynamite, if the trade has not been injured? The one great weakness of the Scott Act is

and New Brunswick have recognized their responsibility to supply, if possible, this lack. It is hoped that their laudable efforts will receive due recognition from all temperance men, as they have done from the General Assembly. The Assembly is distinctly, and even sternly, non-political, as far as party politics is concerned, but it properl, expresses gratitude to those Provincial Governments which have already appointed suitable officers for the administration of the Act, and calls upon those still remiss to undertake this important duty. A further de liverance, bearing on the matter in hand, we give in full, because of its present importance,

legislation." There are many in the Church clauce the measure of growth, we have arranged who would be prepared for even a stronger the tables as follows: stand, namely, the absolute renouncement of present party allegiance, in any and every case, in favor of prohibition. The Assembly is doubtless wise in using moderate speech; but we in-terpret its mind to be, prohibition must be given its proper place in all election contests. Is it one of the great burning public questions? It so, et candidates be made quite explicitly to understand this. There has been enough of "fooling" with the whole matter by county councils and legislators. The eminent success of the Scott Act, where properly administered, should impel to the demand, on the part of the temperance electorate, for all the necessary machinery and officers for its enforcement, and, further, for the speedy passage of a thoroughgoing Act of general and and entire 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. But is this enough? It may not be lost sight of that even total prohibition, without public sentiment and without organized bodies of earnest men to support it, will break down by its own weight. We have no word but of respect for the various undenominational temperance societies. But experience has shewn that they touch a mere fraction of any community, and that principally the juniors. As the prohibitory movement progrusses, the traffic will become more compact and determined, and—shall we say, malignant in its resistance. Where shall we find the forces necessary to push the contest, and, what is of equal importance, to hold the ground as it is gained, unless our own congregations and those of other churches sustain vigorous and active organizations in their midst? This part of temperance work is neglected only at risk of certain weakness by and by, when strength will be

imperatively necessary.

The local press, says the Assembly's Committee, needs toning up. Generous acknowledgment is made of hearty 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. We cannot subscribe to the view that the press should be a mere mirror of public opinion. Washington Irving's Knickerbockers setting their weather cocks every morning by the vane on the governor's house, have no attraction for us. Editorial Knickerbockers are very paltry creatures. We are unfaithful to our responsibilities, if we do not seek to lead, as well as to follow, public opinion. But even the most independent and aggressive journal is extremely. out of the public press than just such vigorous temperance organizations as we have referred to above.

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 inhabit breweries and distilleries, a hungry trade, and the clamant appetite of myriads of drinkers, must be reckoned on as steady and determined opposgatherings of other Churches are full of encour-

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. The journey has not been through a wilderness. Thelines have fallen to her in pleasant places and, broadly-stated, all her paths have been peace. Union has worked well and fusion we may say is complete. The memory of old differences and disputes is dying out. A new generation has arisen which knows nothing of the old disputes except by hearsay; and both old and young are in this sense forgetting the things that are behind and pressing forward to engage in that it does not carry with it adequate means the work before them. The spirit of the Church of enforcement. The Governments of Ontario is to day more than ever one of earnest labour in the vineyard. Nowhere is this bounding life better seen than in her missionary enterprise. Much might be predicated of her vitality and growth from statistics as to the number of her ministers, manses, communicants and so forth, but the best test is the state of the missionary spirit. From this point of view the retrospect is encouraging—nay even inspiring.

It may be accepted without question that the Church is moving along the right lines and that

CONGREGATIONS

641				_
	1875.	1885.	Increase.	C
Ministers	579	740	161	tł
Stations supplied	1,205	1,643	383	13
Congregations	700	811	ios	ï
Congregations reporting.	746	-50	104	
Sittings .	217.953	380,199	130,246	[6 3
Families	51.132	71.911	17.779	W
Individuals	34.030	2,643	******	w
Communicants	83,228	137,611	39,383	ü
Additions (Profession) .	8,422	10,555	2,133	
" Cettinizate .	4,200	\$ 210	loiò	a
Elders	3.412	4.770	1,358	U
Other office-bearers	4.970	7.767	2,797	h
Baptisms	9.550	10,913	1,363	tł
•	ATIL SCILO			1
Pupils	79,201	100,937	21,733	ι
Teachers	7,139	11.761	4,022	٠.
Vols. In Library	163,559	183,527	19,963	R
Missionary Associations.	200	400	200	C
•		•		is
EUILDINGS.				٥
Manses	313	489	176	ľ
Kented Houses	35	\$5	20	
Churches Built		32	5	IJ
Manses 4	23	16	13*	ĺ
* Decrease.				
FINANCIAL.				
Stipend promised	142,591	\$690,519	\$247,925	111
ու հոլո	405,192	042 304	237,202	
Exp. on Ch. or Manse.	252,147	349.267	67,120	R
Other Cong. objects .	143,663	233,530	89,862	it
Total Stipends, Man- }			-	tl
ses and Churches	835,668	1,200 706	425,038	tı
College Fund	39,611	46,490	6,885	
Home Missions	25 947	65.586*	39,639	c
French Evangelization	11,811	19,986	8,155	a
Foreign Missions	17,832	43,532	25,700	15
Aged and Inhim Min. }	6,460	13,266	6,806	Ι٥
Widows & Ouphans.	• •	-		l li
Assembly Fund	5.529	3,604	1,925;	c
Schemes of the Church.	91,610	192,730	99,120	
S. S. Contrib. to Misns.	10,067	17,074	7,707	n
To Benevint, and Rel.		1 6-		ti
purposes not pre-	20,743	63,960	43,217	a
viously specified.	~V~ <~-		262.222	İ
For all purposes	•	1,545,906†	563,235	i
Tinciusive of sums rais	ied in Mi	ision fields.		2
+1)				٠.,

These figures are, indeed, in the language of the committee, more cloquent 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 Dominto herself He will bless her still and cause her to

often meet the eye. Let them not, however, be concession and mutual forbearance, in that spirit 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 striving for peace would be wise, but in the pres-self-sacrifice. The emblem of our church is ent crisis of affairs this action of our brethren in the burning bush, not dying embers nor cold Ireland in closing up their ranks is especially ashes, but holy fire. May this holy fire in the commendable. We rejoice at the happy terminsensitive to changes in the atmosphere, and ashes, but holy fire. May this holy fire in the commendable. We rejoice at the happy terminnothing will serve better to bring the right ring days to come burn bright in every family and ation of a too long protracted strife, and congregation; and at the end of another ten carnestly hope that a lasting peace has been years we shall be able to say with ten-fold more gladness: See what wonders He hath wrought,

FORMS FOR CHURCH SERVICES

THE General Assembly's Committee at present be encouraged to give a little wider scope to the ants arrested for drunkenness each year, and it revised book by the example of the English will be seen how vast still is the sin and crime of the drink traffic and of intemperance. Colossal by the synod of that Church last year to consider

"The committee have considered the subject referred to them by last synod, and are of opinion that it is desirable to prepare, so soon as it may be conveniently done, a revised directory for public worship, on the basis of the "Westminster Directory," which "exhibits generally the order of public worship, and of the administration of secrements in this Church; and that, along with this, forms of service should be provided for optional use on special occasions, as at marriages, burials, ordinations of office bearers, reception of young communicants, and the like. They are agreed in thinking that I are the reduction in price has been the means of introducing it very generally into the schools and congregational libraries of cur Church. Every family should read this book.

A TRLEGRAPHIC despatch from Brisbane states that H.M.S. Undine, which had just arrived from the New Hebrides, reports that no formal annexation of or protection of or protection. Church may gain much in respect of the completeness, concord; and decorum of her services. They, therefore, respectfully recommend that the synod should appoint a committee to take such steps as may be prudent in the line now indicated."

The synod appointed a special committee of France. 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. "Completeness, concord and decorum" are devoutly to be desired in every Church service. We wish our brethren complete success in their laudable effort.

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, on the subject of Presbyterian Union. When the answer of the Free Assembly to the letter of the Established Assembly was read in the court, there were differences of opinion as to the action that should be taken. Dr. Milligan, whose catholicity of sentiment is as well known as his special sympathy with the Episcopal Church, wished a committee to be appointed that would confer not only with sister Presbyterian Churches, but with any other portion of the Church of Christ her multiplied labours at home and abroad are in Scotland, which should be found ready to enter owned and blessed of God. There are abundinto conference. Dr. Story thought that there ant signs that throughout all her borders there is was little use in doing anything, that the Free more piety, more zeal than ever before, that the Church had by a large majority committed itself "That, in accordance with the recommendation adopted by the Synod of Montreal and Ottawa, ality. But leaving this aspect of the case this Assembly, being fully convinced of the necessity of legal protection against the evils of the liquor traffic, expresses the hope that electors the liquor traffic, expresses the hope that electors on their choice of members of Parliament will and material progress during these ten years.

To a policy of dis-establishment and dis-endow-employment for applicants to whose services the expected to find employment for applicants to whose services the valuable employment for applicants to whose services the valuable employment for applicants to shall any Presbytery be expected to find employment for applicants to whose services the case, through the comment, and that the Church of Scotland was at the control of the bonds express reasonable objection, but shall responsible to resist all assailants. He would simply keep the document in retentis.

Then uptor traffic, expresses the hope that electors of Religion, we return to the report on the simply keep the document in retentis.

Then uptor traffic, expresses the hope that electors of Religion, we return to the report on the report on the simply keep the document in retentis.

Then uptor traffic, expresses the hope that electors of Religion, we return to the report on the report on the recessity of legal protection against the evils of the bonds express reasonable objections to shall any Presbyters to find employment for applicants to shall any Presbyters to applicants to find the subject of the Committee, to the Presbytery to which the applicant may belong, or by which he applicant may belong, or by which he applicant may belong or the committee, to the Presbytery to which the applicants to find the order of the Committee, to the Presbytery to which the applicants and the committee, to the Presbytery to which the applicants and the committee, to the Presbytery to which the applicants and the committee, to the Presbytery to which the growth is not merely in members but in spiritu- to a policy of dis-establishment and dis-endow-

known to be in full sympathy with Prohibitory For convenience of reference and to show at a Union. He thought it would be something very legislation." There are many in the Church glance the measure of growth, we have arranged like a calamity if the motion of Dr. Story were adopted." Let them go ahead. He was for Preshyterian Union, and for that only. "Nothing could be more discouraging or dampening to the cause of the Church in the north of Scotland than the adoption of Dr. Story's or even Dr. Milligan's motion." "It was all very well," he said, "for ministers in the south where the Church vas strong to talk of doing nothing, but if they who lived in the south saw what others saw in the north, they would pause before they did anything to discourage the idea of Presbyterian Union." All this is perfectly delicious. Per-haps the finest touch is the first. To think of he Rev. Gavin Lang posing as the one who bad had a large experience of Presbyterian Union," and who could therefore conscientiously recommend it to all others ! But, when he proreeded to advocate, not as union of all Christans like good. Dr. Milligan, but simply a union of Presbyterians, it is too much for mere joy. It takes the breath away. The atmosphere of Inverness must be wonderful.

> 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. According to the resolutions adopted the question is not to rouble the Assembly for at least three years every effort is to be made by a committee appointed for that purpose to induce those minsters and congregations that are now employing, or that may employ, instrumental music in public worship to discontinue its use, and if those efforts succeed, then the period through which no discussion on the matter is to take place in he Assembly is lengthened to five years-while at the same time those opposed to the use of instrumental music in public worship agree to use their best endeavours to have the associations against its employment throughout the country dissolved. "We consider," says the Belfast IVitness, "this a most satisfactory settlement of the vexed question. Almost any settlement of it would have been welcome; for the Church is weary of the whole agitation. But we regard the settlement which has been arrived at as parion of Canada, and that if she continue to be true | ticularly happy. There is no enactment of a law on the subject, either in favor of or against increase in energy and usefulness in numbers the use of instruments. There is no victory and territory till her influence shall have filled gained by either side. Neither anti-instrumentalists nor liberty-men can say that they have Let these figures be preserved. Let them be i tirumphed. The question has been settled, as cut out and put in some place where they will It ought to have been settled long ago, by mutual of love which ought to characterize the proceedings of brethren in Christ." At any time this secured.

WE are glad to learn from Mr. Briggs, of the Toronto Willard Tract Depository, that the price of "Robert and Mary Mossat" has been reduced for Sabbath-school and church libraries from engaged in revising the Book of Forms may three dollars to two dollars. We gave an extended notice of this most interesting book some time ago, and took occasion to recommend

> Hebrides had been proclaimed by the French when the *Undine* left those Islands. This is so far re-assuring. Perhaps the roar of the lion has been heard even in the South Pacific. At any rate it is very satisfactory to know that the New Hebrides are not yet under the dominion

DISTRIBUTION OF MINISTERS AND SUPPLY OF VACANCIES.

[CIRCULAR LETTER.]

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:

GUELPH, 18/A June, 1836.
The General Assembly of the Presbyterian Church in Canada has agreed upon the following scheme of distribution and supply.

1. DISTRIBUTION OF MINISTERS.

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.

2. In reporting their requirements Presbyteries shall state the general circumstances of all the vancies within their bounds, with any special preferences or objections which these presenter my express regarding the another

which these vacancies may express regarding the supply to be offered them.

to be offered them.

3. All ministers and licentiates who wish to be settled shall send in their names to the Committe at least three weeks before the end of each quarter, with a statement of their standing duly certified by some Presbyteries within whose bounds they prefer appointments; but the Committee shall not be required to send applicants to the Presbyteries indicated except as their services may be needed; not shall any Presbytery be expected to find employment for applicants to whose services the vacancies

II. SUPPLY OF VACANCIES.

1. When a pastoral charge becomes vacant, the I'res-bytery shall determine the amount to be paid for supply, regard being had to the amount paid for supend before the vacancy occurred, and shall communicate the same to the congregation; but the amount shall in no case be less

the congregation; but the amount shall in no case he less than ten dollars per week, with hoard and lodging. In the case of congregations receiving supplement, the grant shall be continued during the sacancy to such extent as to admit of this sum being juid.

2. On a charge becoming vacant, the Presbytery's Convener of Home Missions, the Moderator protein, of the vacancy, with another member specially arisinted by the Presbytery, shall be a continuite with whom the elders of the charge shall co-operate in securing supply for the pulpit, the Moderator protein, of the vacancy leing convener of the committee.

3. Licentiares and ordained ministers without charge

Ideentiates and ordained ministers without charge 3. Licentiares and ordained ministers without charge shall be regarded as having the first claim for employments but the Committee of Supply shall be at liberty, with the sanction of Presbytery, to secure the recycles of ministers in settled charges as often as may be found necessary, licentiates and ordained ministers without charge being commended as supply for their pulpits in their almost

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 latour in the field conducting public worship on the Sabbath and prayer meeting in the course of the week, teaching Hilde classes, assisting in Sabbath school work, visiting families and especially the sick, and shall submit to the Presbytery a written report of his

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 fresbytery's Committee shall meet with the congre gation 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 submittlifg their first annual statement the Assembly's Committee shall report upon the acceptable ness of this scheme, recommending suct 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 Comm Guelph, Clerk of Committee.

BRANTFORD YOUNG LADIES' COLLEGE.

ANNUAL CONCERT AND COMMENCEMENT. ONE of the most successful sessions of the Brantford Ladies' College has just closed by the usual concert and commencement exercises. Wycliffe Hall on each occasion was crowded with most appreciative and representative

THE ANNUAL CONCERT

on Monday evening was the most successful in the history on Monday evening was the most successful in the history of the college, the various selections being received with well-merited and generous appliause. 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 solus and choral class selections showed fine taste and admirable training.

and admirable training.

The grand work that is being done in the college in so far as music is concerned was exemplied fully in the plano soles and magnificent overtures on four pianos, sixteen hands. The work on the four planos is a new departure of the last term and while giving a performance that is ex-ceedingly 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 pro-

ficiency of the performers who executed them with much

War March (4 Pianos, 16 hands) "Athalie," Mendelssohn Misses Leeming, Lundy, Findlay, Becket, McBurney, Wood, Nelson, Jones. Part Song-"Summer Eve" Choral Class. .SuppeG. Koberti Piano Solo-" Folonaise in A.". Miss F. Findlay. Song-" Peacefully Sleep,"
Miss Mabel Fair, M. Full Overture (4 Pianos)—" William Tell," Rossini Misses Leeming, Lundy, Becket, Findlay, Donald, Gibson, Hall, Grant. PART II.

Part Song—" Bells in May,".... Choral Class. Serenade--" Evening Breezes Gently Stealing," Schutert Miss M. Gould. Piano and Violin - "Theme and Variations". Beethoven
Miss M. Leeming and Prof. Garratt. Duett (Vocal)-"The Merry Bells and the Flowers Miss Gould and Miss A. Gould.

Overture (4 Pianos)—" Masaniello," Auter
Misses Leeming, Ruthven, Findlay, Grant, Lundy,
Powers, Gibsen, Becket,
Part Song—" Where are the Angels Mass.

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 test, though many others rank well with them. Miss Fleming's storks and water lilies were exceedingly well drawn and finished. A number by Miss M. L. Pnair 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 aame artist were greatly admired, as was also the milkmald painted from an engraving by Miss L. E. Spence. Misses Ida Waldie, Nelson, AlcDermaid, Slater McBurney, S. Adams, McKechnie, Nellie Cockshutt, Collard, McPhie and others, also contributed. Among those which opportunity to observe the work of the art class. Many

atist were greatly admired, as was also the milkmaid less in the veins of some modern peoples; but the races painted from an engraving by Miss L. E. Spence. Misses Ida Waldie, Nelson, McDermaid, Slater McBurney, S. Adams, McKechnie, Nellie Cockshutt, Collard, Method anything approaching to the period during which the Israelnish race have continued an unmingled and others, also contributed. Among those which the Israelnish race have continued an unmingled and altorically recognised people.

"The circumstances in which they have been preserved permission further to reply to Dr. Laing at an early date, Adams. It received very many complimentary remarks.

made, unless relieved by the l'resbytery or l'resbyteries. Indeed the display was highly creditable, and shows to which he has been designated.

on Tuesday evening were of special interest with young lulies of the college. The Rev. Dr. Laing, Dandar presided. Miss M. E. Dona'd on behalf of the class read the validictory. The young lady was highly complimented on the elegant diction of pure finglish and high third tilan sentiment that characterized the essay on the complete the essay on " l'ortia."

At the conclusion of the resuling of the valedictory, the Rev. Dr. Luing called upon Alex. Robertson, Esq., President of the College Board of Directors, to present the liplomas.

THE GRADUATES OF 1886

Misses S. A. Adams, Toronto 3 M. D. Recket, Thamesville 3 M. P. Donald, Toronto 3 F. M. Findlay, Hamilton 3 Lillie Foster, Brantford 3 Edith Hewitt, Brantford 3 Jennie McBurney, Simose 3 Edith Agnew, Brantford 3 M. D. Burns, Toronto 3 S. Ferguson, Thamesville 3 Edith Fitch, Brantford 3 Relia Grant, Brantford 3 Maud Leeming, Brantford 4 Katie Stewart, Caledonia.

The Moderator of the General Assembly, Rev. J. K. Snith, M.A., was present and spoke in the highest terms of 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 Dothis college sujerior advantages over any other in the Do-minion. 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 Hawson, Brantford.

year, Miss Bertha Hawson, 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 Hotices.

"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.

Cruel Wrong," by F. M. F. Skene, with an introduction by W. Shepherd Allen, Esq., 31.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

officially recognized its duty toward the Dispersion, and opened a channel for the liberality of our people to flow furth towards the House of Israel.

I regret to find that the views expressed by me in my for mer contributions have not met with the approval of Dr. Laing, and although I have but little expectation of in any way modifying the opinions of Dr. Laing, I ask your per-mission briefly to reply to his criticisms on my remarks, as some persons superiocally reading them might be influenced by them to accept a theory which I submit is essen-tially 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 cordully 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 found-

ation of the modern neological 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 Koman Catholics, Mormons, and Mahomedana 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 buildly 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 evidentally strongly opposed to what are known as pre-millenial 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 al 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 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 Balaam and wrung from the hireling that remarkable prediction *I.o. this people shall dwell alone, they shall not be recknown among the nations.* From that heur to this have that wonderful people dwelt alone. The mightiest nations that the world ever saw—the ancient Ferrotians, the Assirtans, and the Chaldeans. 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

the only tie that permanently unites the various femilies and tribes which constitute a nation. As long as that bond endures a people may be sunk in the lowest state of and trives 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 is 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 created 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 tilbe. One merion alone seems entirely exempt from this tilbe. 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. Kelth, 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 rooted up out of their own land in anger, wrath and great indignation, the like of which was never experienced by the mightiest among the socient empires, which all fell imperceptibly away at a lighter stroke; and that afterby the mightest among the socient 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 intracte traversing all the fixed laws of the social and political worlds, this surely is one; and tilt be a miracle, it is a standing miracle." Dr. Laing, however, sees nothing semarkable in these historic facts and only alleges "it is all applitual."

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 desolateness of much of it. Treeless it is for twenty or thirty miles together; forests, which did exit thirty wears are a set at disappearing sich plains

rery suitable for the sick room.

for twenty or thirty miles together; forests, which did
"Hidden Depths: A Tale for the Times, A Story of 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 artifically 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." 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.

MESSERS, JAS, BAIN & SON, Toronto, send us the May number of the British and Foreign Evangelical Activities, 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 Lyman 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 Nottail'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.

THE EVERLASTING NATION.

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

(First Part.)

[To the Editor of the Presty Terian Review.]

Sir,—Permit not 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 liberailty of our people to flow which excellent is and to restore 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 splittual! I his desperate front to evade the inevitable issue, Dr. Laing has proposed the following extraordinary proposition: "Proposed to the extraordinary proposition: "Proposed the following extraordinary proposition: "Proposed to the extraordinary proposition:

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 tuen again to Principal Brown. His proposition on this point is as follows:—" The prople and the land of Israel are so connected in numerous prophecies of the Old Testament, that whatever Literality and Perpetuity are ascribed to the one must on all true prin-ciples 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, to I 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 everlating position." This covenant was again renewed with Jacob, to whom the Lord said, "the land whereon thou liest to the well I give It and to the tend whereon thou liest to the well I give It and to the tend of the earth be blessed." Here we unquestionably have the promise of spiritual blessings and and the promise of the land for an everlattine 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 difmere theory by importing into them a sense entirely dif-ferent from their meaning, they can bear but one inter-pretation, 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 bless-ings, as well as the perpetual owners of the land granted.

Now, what has I'aul to say to this? Turning to Romans. rith chapter, we find very clearly what be 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 can on this people which rie foresties." 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 firsh, 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," resting his argument on the great truth that "the gifts and the calling of God are without representance"; that is to say, irrevocable, and therefore must affect the natural lives. Let the and therefore must affect the natural Israel. Let the reader note the identity of language in which the choice of the people and the great of the land are expressed. The people are chosen by an everlating ceremant, and the land is guaranteed to them for an everlasting function."
If the one article of the covenant is not everlasting, we have no guarantee for the perpetualty of the other. But the words of eternal truth remain, "He that scattered

Zoplis, &c.

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TORONTO, June 22nd, 1886.

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Church Hews.

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

l'agragations 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 Itali parlours, Brantford, by the Rev. Dr. Beattle, for the Instruction of evangelistic workers and Sunday School teachers.

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

A WEALTHY gentleman in New York, and who formerly lived in Quelice, has donated, through the Rev Dr Matthews, \$500 toward the endowment fund of Morein

Titz congregations of Claude and Mayfield, recently tendered vacant by the translation of Rev. R. D. Fraser, M.A., to Bowmanville, have most heartily and unani mously called the Rev. S. S. Craig, licentlate, to be thel

In one congregation in Prince Edward Island, numbering one hundred and seventy families supporting Gospel ordinances, it is said family worship is observed without exception.

A STECIAL work of grace has been prevailing in the Wallace Preshytery. In some places many have been to to give up their drinking habits, and sumsellers have been obliged to close their shops. DURING the year 1885 large accessions have been made to the membership of the church from the Sabliath 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 Tues-day 22nd inst., on the subject "A Tour Through Europe," to a large and appreciative audience.

Titz young people of the United Presbyterian church, Esquesing, hold a grand fete to-day at the manse. The Girl's Society of Willing Workers have a bizaar on the grounds for the sale of lancy articles of their own manu-facture.

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, 28 on profession of faith and 5 by certificate, making a total of 56 within the past six months.

Titz 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.

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

THE congregation of Lesliville and Chalmers church Scarboro', have generously granted their pastor, Rev. W. Frizzell, 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. Frizzell.

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 pic-nic in connection with the Williamsford A Union pic-nic in connection with the Williamsford and Berkley 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 do ing good work in that part of the Lord's rineyard. Mr. McIntyre has also been called to Nelson and Dundas steet.

A CORRESPONDENT, under date June 15th, writes: The Presbyterian congregations of Grafton and Vernonville Collingwood, in his farewell sermon in reviewing his are to be congretulated on their prosperity. On last Sabwork, said: "While to-night I say farewell my thoughts are to be congratulated on their prosperity. On last Sab-bath 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 certi-ficate and nine by profession of faith. The past labours of Rev. J. W Smith are bearing fruit. John Iv., 37:— "One soweth and another respeth."

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 or French mission work. In the evening he preached in Chalmer's church before the united congregations of Knox and Chalmer's churches, the Revs. R. G. Beattie and Dr. Wardrope, 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, Mesford, 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. Mul-len'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. B., conducted the service. After singing the tooth Psalm the schools present joined in the responsive reading of the S. S. Lesson for the day, in the responsive reading of the S. S. Lesson for the may, 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),

service, also largely attended, was conducted by the Rev. I ii, liest, of Brandon. Liberal collections were taken up at the the close of each service in aid of the buildingfund. 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 chair was occupied thy 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. Messes. Fraser, Bell, Best, 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 uit. Mr. Leggat was called to the chair, and Dr. D. G. Storms was appointed to act as secretary. Among those present minister. A dearth prevails among the Presbyterian converse Rev. R. J. Laldlaw, James Hutchison, A. Short, R. McKay, Dr. Elizabeth Smith, Mrs. Leggat, Mrs. Bell-house, Mrs. J. G. Malloch, Mrs. Crawford, Miss Stewart, 125:07. 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 complete calling attention to the objects of the association.

to deliver an address on that evening, and that the officers of the association he 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.

RECENTIY the Brussels Branch of the Women's Foreign Missionary Society held an enterteinment in Melville church, Rev. J. Ross, pastor, in the chair. The chalrman stated that this organization was first set on foot in Canada in April, 1876, with a membership of fifty, which has now increased to 5,080. 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 overpald by nearly \$500. During last year three schools for Indians, one girl's school in Formost, six schools in India, an hospital and other institutions had been founded. During the past ten years the very handsome sum of \$15,8,851 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 and state of the took to farming, achieving great success in that sphere. For a number of years he held the position of custos of Colchetter county. He entered the House of Assembly in 1874, and for a time was speaker of the house. He was appointed to the Louise Council in 1875. Mr. Dickle was a strewd man of tusiness 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 interest in religious matters, especially in connection with the Presbytetian Church, of which he was an elder. The Interest in religious matters, especially in connection with the Presbytetian Church, of which he was an elder. The Interest in religious matters, especially in connection with the Presbytetian Church, of which he was an elde menced with twelve members. The first six months they collected \$55. They now have forty four members en rolled and raised \$90 last year. A very interesting programme was then rendered, and a liberal collection in aid

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 Alebrews, 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 what is seen rath 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 substi-tute 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.—Brockville

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. vil., 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 Rev. 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 Wi'son, an organ solo by Miss McLaren and vocal solo by Miss Gourlay, were also well received.

Rev. Robt. Rodores, late pastor of the congregation, On Tuesday, the 8th ult., an adjourned meeting of the

work, and i with the temperature 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 posi-tion 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

Tite new St. Andrew's church, Lindsay, of which the corner stone was laid on the 7th June, will, when finished, be a very handsome atructure in the ornamented Gothic style. The foundation of Bo' caygeon atone 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 Bolicaygeon stone, cut to pattern, and will make an exceedingly durable Roughly speaking, the church covers a space 100x 76 feet, with a rear addition for use as a Sabbath School. The inside of the church will be arranged in the School. The inside of the church will be arranged in the popular ampitheatric style, the pews forming a semicicle about the pulpit platform, from which the floor elses 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 sisles by arches supported on iron pillars, the arches being finished in plain Gothle style. Suitable furnaces will be provided for heating the church and school room, the latter being 76 x 25 feet floor space. The naxi history of the church, locally, has been one of propast history of the church, locally, has been one of pro-gress. 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 Trist building refitted and made suitable for a place of worship by the congregation of Koox church. Brandon, was discreted on Sabbath the 13th of June. Rev. Allen Bell, at i regels Prairie, preschedable discourses morning and ever the congregation. Through the liberality of several members and the specially generous contribution of Mr. Wm. Newdler, a scheme was set on foot that resulted in the work which is being prosecuted at present.

OBITUARY. ROPERT BROWN.

MR. ROBERT BROWN of South Dorchester died at his residence, June 1st, in the Sird year of his sige. 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 Presbytetian 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 dearth prevails among the Presbyterian congregations, as may be seen from the fact that seven congregations in close proximity to each other are without a

HON. J. B. DICKIE.

We regret to have to announce the death of Hon. J. B. Dickle, which occurred recently at his residence, Truro, N.S. Mr. Dickle has been suffering from ill health for a long time. Originally, he was a school teacher, but, alundoning that profession, he took to farming, achieving

Att. day yesterday (Tuesday, June 7th) the atreets 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-vexed question on terms mutually honourable and satisfactory it cannot be denied that the tone of feeling among al moderate men is strongly in favour of some such settle-ment. Indeed, judging from the conversation of mem-bers, almost any settlement would be glully welcomed which would rid the Church of this ill-omened and most

which would rid the Church of this ill-omeried 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 helow with a deeply interested congregation. The outgoing Moderator (the Rev. J. W. Whigham, Ballinasloe), ascends the pulpit, attited in the customary gown and bunds, and the service begins. He preaches, as might be expected, an admirable sermon, and then constitutes the court in the customary form. The circk reads the report 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 this year been that a very unusual number of names have this year been aent up by prasbyteries. The outgoing Moderator was nominated by several, and the Reva. Dr. Murphy, Dr. Wilson, of Limerick, Dr. Gray, Thomas Armstrong and William Irwin had all their supporters. But the Rev. Robert Rois, 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 moderasome, to have any change in the occupant of the modera-torial chair at present, the re-election of the out-going Moderator was supported by many. In the end, how-ever, the Rev. Robert Ross was called by acclamation to 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 for 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 eximation 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 has one of our most sedulous and successful pastors, but as a thinker of no little power. He is an alumnus of the old Belfast no little power. He is an alumnus of the old Belfast College, where so many of the elder generation of Irish Presh, terians spent their student days. Matriculating in November, 1843, he studied in his undergraduate course under Calrus, and Young, and Bruce, and Stevelly, getting his Divinity at the feet of Hanna, and Edgar, and Killen. It is curious that he and the ex-Modition when he has just approached were fallered that the control of the students of the control of the students of the control of the students of the control erator 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 altting side by side in the class-rooms, were Dr. Hall, of New York, and Dr. Hanna, of Belfast, and Mr. Rob-inson, of Broughshane, and Mr. Irwin, of Cautlerock, and Mr. Orr, the respected Clerk of Assemby. In 1849 Mr. Ross was licensed to preach by the preshytery of Glendermott, 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 min istry 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 ecclesiastlastical 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 hear both with dignity and credit .- Belfast Wetnert.

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The RESERVE MARGON.

J. MERRERT MASON. Managing Director. THE IRISH PRESBYTERIAN ASSEMBLY. DEPUTATIONS

AFTER an absence of forty-four years representatives of the Old Kirk of Scutland appeared in the General Assembly of the Presbyterian Church In Ireland, conveying fraternal greeting and were received in the most enthus astic manner. The deputation consisted of the Moderator, Dr. Cunningham of Criefl, Dr. Story of Rosneath, and Dr. Marshall Lang of Glasgow. An equally cordial reception was given to the representatives of the Free and United Presentatives of the Free and United Presbyterian Churches of Scotland, the former being Dr. Somerville, Dr. Rainy, and Mr. Leitch, the latter Professor
Duff, Principal Cairns and Professor
Calderwood. The Presbyterian Church
of Wales also sent a deputation, which
was also cordially received. We give
a few extracts from their speeches.
Dr. Cunningham hoped the relation-

ship now renewed between the Irish Presbyterian Church and the Church of Scotland would never again be broken, (Applause.) Knowing that the feeling of the Church of Scotland was to cultivate the most fraternal relationship with the Presbyterian Church of Ire-land, he was sure that it would be for the benefit of Presbyteslanism and Protestantism over all the world. (Hear, hear.) Scotland had given Ireland her Ulstermen; those men who, by their industry, energy, and enterprise, had made that province a very garden of the Lord; and, whereas, in many other parts of Ireland they saw nothing but peat bogs, there they saw prosperity, and in the centre of the Province they had the splendid town of Belfast. (Applause.) The Presbyterians of the world should gather more closely together. (Hear, hear.) When isolated they were weak, when they were together they were strong (Applause.) Presbyterianism was the strongest Protestant Church in the world. They had Presbyterianism not merely in Scotland and Ireland and not merely in Scotland and Ireland and England, but they also had it in France in Switzerland, in Hungary, in America, in Canada, in Australia, and when they grouped them all together they were, at he had stated, the strongest Church in the world. (Applause.) Their Church was growing, and it must grow. It is a Church founded on 'reason, it was in accordance with the spirit of the time, it was a popular Church suited to the it was a popular Church suited to the wants of the day, and he was satisfied that it would yet become the great Cnurch of Christendom. (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. But it was that Prelacy was the development of Nonconformity to Presbyterianism, and Presbyterianism was the national form that the Reformation produced, at least in one portion of the United Kingdom. They of the Scotc't Church had an interest in Ireland. They were attached to them by ties of ecclesiastical kinsmanship. They sympathized with them in the trial they had recently been passing through, and he was glad to say that they had since attained a great victory. (Applause.) He was not going into that subject now, but he would tell lips of the member for Inverness Burghs, that "Scotland will never desert Ulater." He believed they were desert Ulster." He believed they were just now fighting the battle of Protestantism. (Hear, hear.) There could be nothing more dangerous than to have one part of the kingdom placed in the hands of a rampant and dominant Catholicam. Archbishop Walsh said they wanted nothing but religious equality. But the Roman Catholic Church could not be tolerant. If they can be copied by the Free Italian Church on the one hand, and by the Waldensian Synod which meets at Latour in September 11 September 12 September 12 September 13 September 14 September 15 September 16 September 16 September 17 September 17 September 17 September 18 Sep that it might rise. (Hear, hear, and applause.) With all his heart he said "Ireland for the Irish," but he also said "Ireland for the Empire"—applause—but when he said "Ireland for the Irish and Christ and the whole world" he was sure that the Assembly would answer with one voice "Amen." (Loud Applause.)

...

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. In the Princi-pality of Wales the Presbyterians number 1,200 churches, and, considering the number of their adherents, they could do a good deal to contribute to the strength of Presbyterianism in the United Kingdom-for he supposed it was not against the English law to say United Kingdom. (Applause.) Of late years the English Presbyterian Church had been making love advances to the Welsh Presbyterian Church, and the latter had so far received those approaches as to have contemplated a union, and they would send cards of invitation to the Irish Presbyterian Church to be present and witness the ceremony. (Applause.) At present however, there was some question as to whether they should join the English Presbyterian Church, or the English Presbyterian Church join them, (laugh-ter) in other words, they had a doubt as to which was bride and which was bridegroom. (Laughter.) But as one loved first, and the other proposed first they would manage to equitably adjust the shares of the honours. (Applause.)
Their theology was Calvinistic—(hear, hear)—and they believed in the five points, notwithstanding that they remembered that they were but points. Their motto was, "Up with Christ." (Applause.)

CHURCH NEWS. DRITISH 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 Baptlet churches in Mexican territory, and an effort is being made to secure a site for a suitable church in the capital city. Mexico is yet wrapped up in a darkness more dense than that of the middle ages, and Protestant privileges are not easily obtained.

Tits 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. In the Tokio Second Presbytery, over a hundred adults have been baptized. I have just returned from a trip of 250 miles to the north of the city. At Sendal, the most influential city in the north, the Miyagi Presbytery was organized with five churches. Large meetings were held in the theatre, and most attentive and respectful congregations were present. We held similar meetings for lectures at three other towns en route, and in all much interest was manifested. Opposition seems to have died away, and the best part of the people unite in saying that Christianity is a necessity for the further development of Japan.

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, Barlsal, Likari, Khan, Commilla, Simla and Madras. We have a staff of forty-two lady Zenana visitors, twenty-Simla and Madras. We have a staff of forty-two lady Zenana visitors, twenty-five assistants, fifty-four native Bible women and fifty native school teachers. We have also forty-one girls' schools and women's classes containing 1,330 pupils. About 928 Zenanas are visited for regular instruction where there are 1,560 pupils. But there is much work besides, which cannot be reckoned in this way: the thousands who come to Mrs. Wilson's dispensary at Agra, and Miss Thorn's at Delhi, and who receive gospel teaching as well as bodily healing and the many hundreds visited by Mrs. Ellis in Calcutta, and by some of our libbe women there and in other places, who go from house to house simply to read and to explain the Word of God.'

THE proposed union of the Waldensian Church with the Chiesa Libera of Italy continues to be the subject of somewhat anxious discussion. The de-sirableness of the union is allowed by all. But the difficulty lies in the adoption of a name for the united Church. This, it would seem, is not a mere matter of sentiment. At present the only Protestant Church which is formally recognized by the Government, and permitted to hold property in its own name, is the Chiesa Valdese, and it is thought to let go that title would involve needless risks. On the other hand, to give that designation to a Church intended for all Italy would, it is argued, be to provincialize it. A solution of the difficulty has been acthem, in the language that fell from the cepted by the Mission Conference held lips of the member for Inverness recently in Florence. There it was Burghs, that "Scotland will never proposed to have two titles—one for

> BISHOP TAYLOR and his helpers have begun two chains of missions across Africa and hope to start two more during the present year. He enters into a unique agreement with chief and people, by which, as his part, he en-gages to select and import good preachers and teachers from America, to pay their passage to their destination and to pay for tools and machinery required in founding an industrial school. But, assuming that the people are not beggars, he exacts from the chief and people these conditions:—
> 1. To procure a good tract of about 1,000 acres of land for a school-farm. 2. To clear and plant a few acres of said farm immediately, to provide early subsistance for the school workers. 3. To build houses for the residence of the preachers and teachers of the institution. 4. To build a good house or shed for the school and for "God palaver." 5. To do all those things for the benefit of the great chief and his people without any pay from him. 6 To pay a small monthly fee for the tuition of day scholars. 7. That boys and girls com-ing for a full course be allowed to remain in school at least five years, and that all the boys and girls who cheer-fully do the work assigned them shall be fed from the product of the schoolfarm and their own industry, and pay no money for their tuition. By this plan he makes the chief and his people feel that he is bringing them something of great value, and that they should be willing to do something in order to secure it. People at home should be made to feel the same thing.

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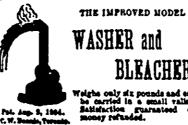
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Bread," made by Mr. Thomas Adams, of this city,
and find them to be entirely free from all adulteration and deleterious admixture.

The "Cobourg Loaf" has evidently been made of
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has been thoroughly performed—a point of first
importance in the prucess of digretion—and in other
respects, as shown by the clusteity, lightness,
closeness and uniformity of the loaves, the manipulations of the operator have been those of a skifful
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Presbyterian Review.

THURSDAY, JULY 167, 1886.

In ordering goods, or in making tupility concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you must be advertisment in the Parabux Education Review.

Tith Rev. P. McF. McLeod, Central church, City, and Rev. R. D. Fraser, M.A., St. Paul's, Bowmanville, exchanged pulpits last Sal bath.

Titz degree of Ph. D. (Doctor of Phil sophy) has recently been conferred on the Rev. W. H. Jamieson, M.A., of Perrytown, by the Illinois University, on examination

PRINCHAL MACINTYRE, of the Brantford Ladies College, has obtained the degree of Doctor of Philosophy from the Illinois University, by examination on an extensive course of reading in the department of History and Political Science.

In Knex Church last Sabbath evening the Rev. High McKay, our missionary ariong the Indians of the North-west, gave a very interesting account of the work done among the Indians in that part of the Dominion. He was listened to attentively by a large audience.

LAST week the members of the George-town congregation gave their pastor, Rev. W. G. Wallace, B.D., a very pleasant surprise in the shape of a porse of \$101. The presen-tation was maile in a very quiet and touching manner through Mr. Jas. Laidlaw, Sr. Mr. Wallace sails to day, July 181, for Great Britain, to be absent for a couple of months.

On the eve of the departure of the Rev. George Evans, of Wolseley, N. W.T., to his new field of labour, Broadsiew, he was presented with a copy of Jamieson, Fawcett, and Brown's Commentary, handsomely bound, the donors assuring him of the benefits they had derived from his labours among them and of the prayerful interest they would always take in his work.

The Central Board of Management of the

THE Central Board of Management of the Women's Foreign Missionary Society again call upon the women of the Church to send clothing to the Indians of the mission stations of the North-west. A similar appeal was made last year and liberally responded to. Much that was then contributed, however, was found to be useless, or unsuitable, and the missionative in the different stational contributed in the missionative in the different stational contributed in the c and the missionaries in the different stations have asked that this year the following articles might be sent:—Children's clothing, flannel dresses for women (skirts and jackets) stockings of all sizes, yarn and knitting needles, blankets, quilts, and outside wraps.

A CORRESPONDENT writing from Porest, Ont., desires us to state that no call has been given by the Forest congregation to any person. The congregation is still vacant and anxious to receive applicants with a view to of Sarnia. There is a good Presbyterian element here, only one charge, with a good manne; a sound Calvinistic Presbyterian minister, neither very young nor very old, could find a suitable scope for buildingup a good congregation here; a polication for good congregation here; applications for a hearing made to the Rev. J. S. Lochead, Parkhill, will receive immediate attention, or to J. H. Lakel, S. C.

DECLARED INCURABLE.

E. C. McGovern, of Syracuse, N.Y., who is a well-known resident of that place, was declared incurable by his played an, the disease bring a con plausion of kidner as diver explaint. In two days he found relief in Burdock Blood Miters, and in one month he entirely recovered.

FIVE YEARS OF TORTURE.

Mrs. Berkinshaw, 26 Pembroke St., Toronto, cured of a bed ismeness of the knee joint, upon which the surgeous were about to operate. Other treatment had been tried in valu. Hagyard's Yellow Oil was the realedy used.

Births.

Mana,-On Wednesday, the 23rd instant, at 280 Queen Street West, the wife of Wm. Mara, of a soc. BEAUSE. - In Prirolls, on the 15th inst., the wife of lier. A Beamer, of a son. Marriages. Campani.—Hanay.—At the residence of the bride's brother, East York, on Thursday, June 24th,

by the Rev. R. P. McKay, M A., of Paridale, H. M. Campbell, of Portage in Prairie, Manisoba, to Magdalene, daughter of the late John Henry.

Transi-Sano.—At the residence of bride's father, at Wellesley surest, on June 24th, 1888, by the Rev. John Smith, E. W. Tarser, of Winnipeg, to Edith E. daughter of Jas. IL Samo, Esq. Mactean-Richardens.—At Toronto, on Tureday, the find June, by the Rev. J. M. Cameron, the Hev. James Mactean, of Great Village, Nova Scotia, to Mrs. Richardson, of this city.

Architath—Jonest.—At Montreal, on the fird June by the Rev. Louis H. Jordan, B.D., pastor of Ershine Church, and breder of the bride, assusted by Rev. James Berelsy, M.A., the Rev. Dr. P. W. Architaid, of St. Thomas, Ontario, and Florence A., youngest daughter of William Jordan, Eq., of Halifax, Nova Scotia.

Death.

SECRETEES.—Thos. Shortreed, of Toronto, formerly of Barrie, aged 20 years.

Have you blek Headache, had taste in your mouth in the morning? Do your suffer from Dyspepsie, indigention or littlounness? If so, Dr Caron's fitters will care you. Try it. Your Druggist will refund money if not satisfactory.

FITS EPILEPSY permanently cured two TRIAL BOTTLES and free Pend for Treatment gring full particulars EPILEPTIC REMEDY COMPANY, 47 BANAGE STREET, PKARSON, BOX 1250, MOVINEAL FITS

MEETINGS OF PRESBYTERY.

BROCKVILLE.—Cardinal, ou July 6th, at 2 p.m.

BROCK.—Palsley, on July 12th, at 2 p.m.

Charlian.—Chalbem, in First Probyterian
Church, on July 13th, at 10 a.m.

Citavoriant.—Abrandria, on July 6th, at 11 a.m.

Iliantrus.—Ilianillon, in Central Church.

Iliantrus.—Ilianillon, in Central Church.

Iliantrus.—Coderch, on July 13th, at 1 a.m.

Lostor—London, First Probyterian Church, on

July 13th, at 2 30 p.m.

Mattan.—Alincardine, on July 13th, at 2 p.m.

Mostara.—Honordine, on July 13th, at 2 p.m.

Mostara.—Honordine, on July 6th, at 10 a.m.

Owax 301x0.—Owen Sound, in Dividen Street,

Tureday July 6th, at 1 30 p.m.

Pittanoxo.—Fort Hope, on July 6th, at 10 a.m.

Rece Lase.—Losserain Wednesday, July 14th, at

10 a.m. MEETINGS OF PRESBYTERY.

Torosto-Toronto, at usual place, on July 6th

NOTICE.

Presbyteries are instructed by the General Assembly to give their attention to the matter of the Stipend Augmentation Fund at their first meeting after the Arsembly.

W. RRID.

Miscellancous.

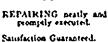


The "worm-out," "run-down," debilitated school teactains, infilitains, seamatresses, house keepens, and over-worked women generally. Bir, Derovia Privaria Prescription is the best of all restorative tonics. It failed a "Cure-all," "run-lown," debijitated of all restorativation ca. It failed a "Circ-all," but admirably fulfilled phylocosts of Eurosco, being a most patent specific for all those Chronic Weskness and Discuss poculiar to women. It is a powerful, general as uterfac, tonic and revine, and imports yield and stream to the analysis. It promptly can awakness of storactic, indirection, idebility and skeplesmest, in either sex. Enverted the generalize. No structure amount bottle, tripo \$1.00, or six bottles for \$5.00, or six bottles for \$5.00.

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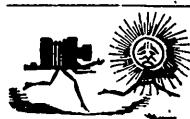
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The "Cobourg Load" has evidently been made of the finest flour, and the "Digestive Bread" from ground wheat, from which the bran and glutenbeating portions have not been separated, in both cases the cookery of the farinaceous constituents has been thoroughly performed—a point of first importance in the process of digestion—and in other respects, as above by the elasticity, lightness, closeness and uniformity of the loaves, the manipulations of the operator have been those of a skilful and intelligent worknown.

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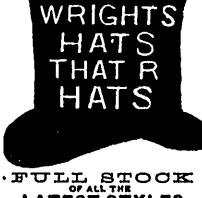
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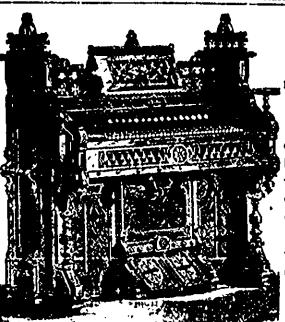
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Gentlemen:--I have used your Pure Gold Baking Powder for a considerable time in the kitchen of this Institution, and have great pleasure in recommending it as the best I ever used.

You may make any use of this letter you. think right. Yours truly,

CLARA CHATTERSON.

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Eighteen Bales of Brussels Carpets

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