

# PRESBYTERIAN REVIEW.

T H H

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"HE LIVETH LONG WHO LIVETH WELL."

He liveth long who liveth well! All other life is short and vain; He liveth longest who can tell Of living most for heavenly gain.

He liveth long who liveth well! All else is being flung away; He liveth longest who can tell Of two things truly done each day.

Waste not thy being: back to Him, Who freely gave it, freely give, Else is that being but a dream, 'Tis bet to be, and not to live.

Be wise, and use thy wisdom well; Who wisdom speaks must live it too; He is the wisest who can tell How first he lived, then spoke, the True.

Be what thou seemest; live thy creed; Hold up to earth the torch Divine; Be what thou prayest to be made; Let the great Master's steps be thine.

Fill up each hour with what will last; Buy up the moments as they go; The life above, when this is past, Is the ripe fruit of life below.

Sow Truth if thou the True wouldst reap; Who sows the false shall reap the vain; Erect and sound the conscience keep; From hollow words and deeds refrain.

Sow love, and taste its fruitage pure; Sow peace, and reap its harvest bright; Sow sunbeams on the rock and moor, And find a harvest home of light. —Horatius Bonar.

## Mission Work.

### CHINA.

LETTER FROM REV. DR. SMITH.

FOLLOWING are some extracts from a letter just received from Rev. Dr. Smith, of our Honan Mission staff:—"We have had very fine spring weather, and we hope and pray that God may send a plentiful harvest, so that the terrible suffering in the famine districts may be relieved. This leaves us all in good health, and plodding away at the Chinese characters.

"You may be interested to know that I am doing a little work. Three forenoons in the week I go to Doctor Douthwaite's dispensary and listen to him, and assist him in examining and treating the patients. I find this a great help to me, as Dr. D. has been in the country about fifteen years, and has had much experience with the Chinese. Then the Doctor in Chefoo has given me full charge of the Chinese Hospital and Dispensary for the remaining three forenoons of each week. Here I am thrown entirely on my own resources, and I am forced to make the best use I can of my Chinese. It is splendid practice, and although I am often perplexed and made to feel how little I know, yet I am by no means discouraged, because I realize that I am progressing slowly day by day.

"You have no idea how difficult it is to remain inactive, unable to satisfy the intense longing to preach the glorious Gospel of peace and pardon through the blood of Christ, which the perishing millions around us so much need. Then people at home cannot fully sympathize in the keen disappointment that is felt after the missionary is able to converse fairly well, when he attempts to tell some poor man about Jesus, and finds that he is unable to put the simple Gospel truth with any degree of fluency or intelligibility. Or, perhaps, he may be able to express himself, as he supposes, very well, and the man may listen attentively with open mouth, to all appearance taking in every word, and after all the missionary may find that the poor man had scarcely heard one word of the eloquent discourse, but had spent all his time trying to make out the possible use of the buttons on the wrist-bands of the speaker's coat, or some other problem even more absurd. Happy is the young missionary who is not over sanguine, and who early learns to trust little in appearances, however favourable they may be.

"The following is a clipping from a Shanghai newspaper, and it will give you an idea what an old resident thinks about the Chinese language and the Chinese:—

"A valued correspondent states that a leading missionary informed some friends of hers that they would be using the Chinese language in three months. Allow me to offer a timetable, which I believe to be accurate. Corrections invited.—You shall be in Chinese able to ask for your dinner in three months. Able to tell how to cook it in six months. Able to do some growling about it in twelve months. Able to scold elegantly (without profanity) in two years. Able to talk fluently and dream sensibly in five years. Able to become a sinologue and

snub others in ten years. Up to a Chinaman's little dodges in fifty years. Up to a rascal's artful tricks in one hundred years."

"Last week a man came into the dispensary with a skin affliction, but he was so covered with grime that it was impossible to make a correct diagnosis. He was requested to go home and wash himself thoroughly, when he indignantly replied that he had washed himself exactly ten days previously, and he appeared greatly surprised that any one should suggest that he should wash so soon & so often. Another man with bad eyes was told that it was necessary for



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him to remain in the hospital for several days, where his eyes could be attended to regularly. He answered that he was master of a small boat, and therefore could not remain in the hospital, but that his young son, who was waiting outside, might remain instead. They are indeed ignorant as regards medicine, and care very little for their bodies, and much less for their souls.

"We were disappointed about the house we expected to get in Lin-Ching, as they expect an extra man this Fall. However, we are going to rent native houses, which, of course, we will have to fix up a little, but we expect native houses will be less expensive in the long run."

CHEFOO, N. CHINA, April 29, 1880.

## THE GENERAL ASSEMBLY.

### OUR ILLUSTRATIONS.

#### ST. ANDREW'S CHURCH.

ST. ANDREW'S church, the meeting-place of the General Assembly this year, is one of the handsomest and most commodious church edifices in Canada. It is situated at the south-east corner of King and Simcoe streets, having immediately to the west Government House, with its ample grounds, and to the northwest Upper Canada College square. The building has a frontage on King street of eighty-two feet, and a length of 165 feet on Simcoe street; the tower is thirty feet square at the base and 115 feet high; the total cost of land and building being \$105,537.48. As may be seen from the sketch, it is fashioned after the Norman Scottish style of architecture. There is a massive simplicity about the edifice suggestive of the Saxon style, but it is united with this the round arched Gothic, the circular pillar, and other elegant developments of the Norman, whose distinguishing feature is the arcade. The beauty of the arcade at the main entrance on King street, with its polished granite columns and carved stone bases and caps, is especially noticeable. The building is modelled after the Kirkwall Cathedral, in the Orkney Islands. To the south may be seen the outlines of the manse, purchased at a cost of \$10,000. The interior of the church is in perfect keeping with the exterior, the appointments and furnishings throughout being of the richest and most elegant character, the organ alone—one of the finest in America—costing \$13,000. The spacious auditorium, with its suites of comfortable parlours and class-rooms, makes St. Andrew's church a most convenient and attractive meeting-place for the General Assembly.

#### THE RETIRING MODERATOR.

The retiring Moderator, Rev. W. T. McMullen, D.D., pastor of Knox church, Woodstock, Ont., has discharged with becoming grace and dignity the duties of the high office to which he was called by the unanimous vote of the last General Assembly. During the year of office just closing his services have been in large request among the congregations of the Church, and he has everywhere been heard with great acceptance. He has also taken a conspicuous part on public platforms in the anti-Jesuit agitation, and, speaking as Moderator of the General Assembly, has given the full weight of his position and his personal influence in favour of the disallowance of the Act and the defence of civil and religious lib-

erty. At the late Convocation of Knox College he was honoured with the degree of Doctor of Divinity, as a well-deserved expression of the eminent services he has performed for the Church. By common consent Dr. McMullen has made a most efficient, dignified and courteous Moderator. In laying down his office he may take his place in the ranks assured that he has worthily upheld the traditions of the Moderator's chair.

#### REV. D. J. MACDONNELL, B.D.

Rev. Daniel James Macdonnell, M.A., B.D., minister of St. Andrew's church, where the General Assembly meets this year, was born at Bathurst, New Brunswick, January 15, 1843, his father being the late esteemed Rev. George Macdonnell. Mr. D. J. Macdonnell was educated at Galt High School and Queen's University, from which latter institution he was graduated with the highest honours, B.A. in 1868, and M.A. in 1869. A portion of his theological course was taken in Queen's and the remainder in Edinburgh. On June 14, 1866, he was ordained by the Presbytery of Edinburgh (Established), and returning to Canada, he was inducted to the charge of St. Andrew's, Peterboro', Ont., Nov. 20, 1866, where he spent four years. He was then called to St. Andrew's, Toronto, and in-



ST. ANDREW'S CHURCH, TORONTO.

ducted Dec. 22, 1870. From that time the progress of the congregation has been most marked. A year after Mr. Macdonnell took charge of St. Andrew's there were 220 members, the revenue being \$2,539.63, and the contributions to Missions, \$688.36. By last report there are 385 families and more than 839 members, the revenue being \$29,016.75, of which amount \$5,679.03 was received in Sunday collections, \$3,971.25 from pew rents, and \$16,405.24 was contributed for missions and other benevolent objects. There are three Sunday schools in connection with the congregation. St. Mark's Mission, corner of King and Tecumseth streets, has become so strong that at the last meeting of Toronto Presbytery it was organized as a separate congregation.

Mr. Macdonnell has rendered, apart from the pastorate, great services to the Church, not the least of which has been the efficient discharge of the onerous duties of the Conservatorship of the Augmentation Fund. It may also be mentioned that he has taken a prominent part on the City's Committee in directing the agitation against Jesuit aggression.

## Correspondence.

### A PLEA FOR OUR EDUCATIONAL WORK IN CENTRAL INDIA.

[To the Editor of the PRESBYTERIAN REVIEW.]

DEAR SIR,—Kindly permit me to draw the attention of the readers of the REVIEW to the following facts bearing on our mission work in India, and to beg for their prayerful consideration:—

1. India is a part of the British Empire. Can we as Christians regard this as other than providential—that they have been committed to our care for a special purpose and that they, above other Eastern nations, have a special claim upon us; especially so when we know what they are of the same race, type of features, intelligence and capabilities as we; and what they might be, if these gifts were but ennobled and sanctified by the Gospel of Jesus Christ. They are a people worthy of our best efforts both for their own sakes, and for the influence they are bound to wield. Nearly one-fifth of the entire race living in a country—one of the richest on the globe—they hold the key to a large part of the oriental world.

2. To the extent they have come under the influences brought in with British rule they have become dissatisfied with their old social and religious ideas. This awakened and transition stage affords

#### GRAND OPPORTUNITIES

to present the claims of our Gospel; but also presents very real and threatening dangers, especially as they have not been

accustomed to their newly found liberty; hence we find the drink traffic increasing at a terrible rate; opium, cannabis indica and other intoxicants used extensively; 20,000 and other French novels translated and sold along with the indel, or worse, writings of Bradlaugh, Besant, Ingersoll and others. Since we have been the cause of awakening in them a thirst for Western knowledge we are not under a special obligation to control and feed that longing so far as may be—in harmony with our Faith?

In religious matters, having been deceived once, they do not readily adopt a new faith; but when we consider the small force employed to attack such a tremendous army, and it so strongly entrenched, and yet what has been accomplished, we surely have everything to cheer us on to redoubled effort that the present so-far, political and religious crisis may tend to the Master's glory.

We find that the great mass of the educated classes have lost all respect for caste and modern Hinduism, and generally have accepted the principles of Natural Religion. Some are putting into the largely unknown Vedas, ideas derived from Christianity whilst many others are honestly seeking for the truth wherever found. Societies for

#### THE STUDY OF CHRIST'S CHARACTER

have been formed. The Bible is taught in some Hindu schools, and has been found in the hands of Hindu religious teachers, along with their sacred books. The religious battle to day in India is over the great central truth of our system

especially are now demanding that a moral text-book shall be introduced. With a view to correcting this mistake, we believe a text-book on Morality is under consideration and the Government has resolved to withdraw as far as possible from Higher education leaving it to aided enterprise, which thus far practically means to the missionaries. No doubt many British officials, hostile to Christianity, will seek to counteract the intent of the Government resolution, and probably public opinion will not allow many of the existing institutions to pass into the hands of the missionaries, but in new fields Government is bound to give aid to worthy institutions and is precluded from starting there a rival college of its own. Such



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a field is that of Central India with its ten millions of people—ours being the only college where a University course can be taken, not in Central India only, but also in Rajpootana, almost as large. This resolution of the Government gives to missionaries

#### AN OPPORTUNITY

that ought to stimulate effort to gain control of the education of the youth of India. The Roman Catholics recognize it, and find it worth their while to establish schools and colleges with the Bible excluded. Infidels and atheists are agitating in the same direction, and so the opportunity neglected will only increase seriously the difficulties of the work in the future.

In the Native States the opportunity is

#### STILL MORE PROMISING.

The Native Princes of Central India are for the most part of low caste origin. To gain and keep the favour of the Brahmans and Brahmins; and so we have in Central India developments of Hinduism and Brahmin domination such as is unknown in British India. These fully realize that an ignorant people are more easily controlled than an educated one and that as the changes—the result of education and Christianity—take place in British India their power wanes; and therefore they are opposed to the education of the people. The people have so earnestly pressed their claims that the Princes have established a few schools in the leading cities; but as these are largely for the Brahmans practically no provision has yet been made for the education of the great mass of the people. They are too poor to pay for education and so, as the Princes will not help them,

#### THEY TURN TO US.

To the extent that they know us, they have confidence in us and as a rule are not afraid of Christian teaching. Their poverty and the apathy of the native Government is our opportunity, and had we but the men and the money to meet the desire for education as it arises, we could largely control the primary education and entirely the college education of Central India on distinctly Christian lines. What would not the Protestant Church of Canada give for such an opportunity in Quebec to-day? And are we too urgent when we ask that at least a part of the field be properly covered with our Christian schools, ere priestcraft—the same the world over—makes it impossible. How long the opportunity shall continue who can tell? If the Brahmans see they cannot keep the people in ignorance they will seek, at least, to control their education and so in place of friendly and inquiring minds we shall then meet with those more or less embittered by infidel teaching. To seize the opportunity we require

#### MORE THAN THE PRIMARY

vernacular schools, &c. If we are to seek for those likely to be leaders amongst the people, as well as the low and outcast, and means must be used that will be likely to reach each class. The better classes will but rarely listen to street preaching, and because of the requirements for Government service and of advancing civilization, they demand as full an English course as their means and time will allow. By leaving our primary schools scattered over the country under Christian teachers, we would get them at the beginning of their course, and by our High school and College we could retain our hold on them through the most susceptible years of their lives, in all these years storing their minds with Christian truth and surrounding them with Christian influences. In our High school and College at Indore when I left, we had about 150 students, to whom day after day we were able to present the Gospel truth in a regular connected way. Is not this evangelistic work? and is it not

#### WORTH AN EFFORT

to get such a daily congregation, many of whom have lost all regard for their old faith, are religious by nature, have confidence in us and are anxious for a faith that will satisfy? Had we but a building large enough we could as easily have 400 or 500 in these classes, as the 150 crowded into our present unsatisfactory building.

That this work is successful in the only sense that will satisfy a Christian may be seen (1), in the advanced movement that from one end of India to the other have coalesced Hinduism—movements that are the direct outgrowth of the educational work, and that are most active where missionary colleges are—in movements that are stimulating thought and even when they are contending with Christianity, are advertising it and preparing the way for its advance; (2), in the fact that nearly all mission societies in India have been forced to give attention to it. The Jesuits give their whole time to educational work. The Oxford Mission spends more than one-half of its strength in the same way. Even the Methodist Episcopal Mission, that was at first so pronouncedly evangelistic, has developed rapidly in the same line within the last few years. When we give but one-tenth of our strength to higher education, surely we are not making it too prominent; and (3), in the Sheshadri and Dhanphobys of Bombay, in the Bannerjis and Deys of Calcutta, and many others, the acknowledged leaders in the native community and the fruit of mission colleges.

Further, if India is to be evangelized, it must be largely by

#### HLK OWN SONS

and our native Christian workers will only be successful to the extent that they can grapple with the difficulties of the people. As, however, most Missions in India have more work than workers, it follows that we must largely depend on the leavings of other Missions or train our own men, and the more thoroughly we can train them, the more likely are they to be leaders amongst the people—hence an additional reason for our High School and College.

Because of this want of trained Christian men, we were not able to start as many village schools as we had openings—for in them I have employed only Christian teachers; and in our High school and College we were forced to employ some non-Christians. As these were, however, constantly under our eye, and taught only secular subjects and were given to understand that the slightest appearance of hostility to Christianity would lead to their instant dismissal, they had no power to do us any harm, even if they may have had the wish, which I very much doubt.

#### BUILDINGS ARE NECESSARY.

To carry on this work satisfactorily, buildings have now become an absolute necessity. When we began work in 1884 it was in the face of the determined opposition of Sir Lepel Griffin. We therefore made temporary arrangements in our Mission Hall, and as our numbers increased obtained more accommodation by closing up the verandahs, turning three little out-houses into two small class-rooms, &c. The Government so far recognized our success that it gave us an 100 Rupee monthly stipend. Sir Lepel notwithstanding urged us to get a suitable building as one condition of our obtaining the full grant that we were entitled to, £2,250 Rupees. The building was too small for the school and so expansion was impossible. Even for a mission hall it was often too small for the numbers who desired to come in. Two years ago, therefore, a new building was resolved upon. By building a college with a large central hall and small rooms off it, all our requirements, both for church, lecture hall and school, would be met, and we had reason to believe Government would give us half its cost as a school or college building, provided the plans were such as the Government would approve of. The Government engineer helped me to draw up plans, and the Council approved of my raising in India the necessary amount required, or as much as was possible. The Dowager Queen of Indore had already given us the site. At this time, however, I was asked to come home on furlough, our Mission staff was reduced by the death of Mr. Murray and serious illness of Mr. Bulker, and a few months after, through a misunderstanding of the full import of the Committee's action, the Council ordered the closing of the College, with the result that both High school and College have been impaired. The Foreign Mission Committee recognize, and are seeking to overcome the result of this unfortunate chain of events, and have now authorized me to raise at home what money I can towards the buildings, etc., needed. The buildings will cost \$20,000; of this amount I hope to get from the friends of Canada and India, \$10,000; and in existing circumstances I hope a large part of it will be raised in Canada.

In order to stimulate Bible study, I should like to have some scholarships of \$20, \$30, and \$40 a year, as well as some for the general work of the school.

Further, to make our work as satisfactory as possible, we require a good library. We have there made a beginning, but it requires additions, especially books on evidences, etc.

Can not readers of the REVIEW help in this work, and ask their friends to do the same? All donations sent to Dr. Reid, and designated to any department of the work at Indore, will be kept for that special purpose.

Yours, etc., J. WILKIE

TORONTO, June 10, 1880.

#### A DESIRABLE VACANCY.

[To the Editor of the PRESBYTERIAN REVIEW.] DEAR SIR,—Knox church, Regina, N. W. T., is now without a pastor, and being so far from the great source of supply—the Eastern Provinces—finds it difficult, without too great an expense, to secure the hearing of men with a view to a call. Clergymen, therefore, who contemplate visiting the North-West during the present summer, and who can spend a Sabbath in Regina, are invited to write the Supply Committee to that effect stating date. Knox church is self-supporting and pays a salary of \$1,200 with manse. Yours truly, C. J. ATKINSON, Secy Supply Committee, Knox church, REGINA, N. W. T., May 28th, 1880.

The Family.

"IN MANUS TUAS, DOMINE!"
No little time to speak, so much to say
Without reply!
The day's work is to do Lord, but the day
Too soon will die!

A MIND TO WORK.

It is surprising how much one can accomplish in any one line when he or she has a mind for the work. Obstacles count but little, hindrances are disregarded, fatigue is ignored, and the task seems to accomplish itself. But when everything is unfavorable, when a coming storm fills all the air with depression and foreboding, when east winds and "head winds" blow, when all the currents set against us, when the spirit mutinies and flesh is weak, and there is no mind to work, ah, then how hard it is!

ANOTHER WAY TO SPELL IT.

"MADRI KING has been asking me to join the flower mission," said Emily Clifton as she met her father at the breakfast-table. "The flower mission?" he said, looking at her through kindly, pre-occupied eyes. "Yes. There will be a good deal of work about it, she says, for there are only a few engaged in it. Those who undertake it will have to do something in the way of raising flowers as well as distributing them."

"Do, father; it will be a fine place for the verbenas and mignonette. It will soon be time to set them out." "I have a kind of a half-headache every time I eat pancakes," grumbled Tom. "I can sympathize with you there, Tom," said his father, with a rueful smile, as Tom raised one of the cakes on his fork and let it fall with a heavy flap on his plate. "What annuals would you suggest, father, besides verbenas and pansies, as giving the most satisfactory returns for the labour?" "The beefsteak's all dried up," observed Tom. "Wish Cousin Bertha was back. We had decent things to eat then. Don't you remember her nice light biscuits and the custards—all foaming—just like pink snow?" "Annuals, my dear?" The pre-occupied look had come back to father's eyes. "Why, you know more than I do about such things. I should say—well—well—sunflowers? hollyhocks?" "O, father, I guess you are better at doctoring than at gardening," said Emily, with a merry laugh. "And the coffee's just like mud," said Tom, impatiently, pushing away his plate and leaving the table. "Dear me, how disagreeable Tom does make himself," said Emily, as, after wishing her father good-bye as he hurried away, she sat down to finish her breakfast alone. "He breaks in upon every one with his complaints. But this coffee is miserable!" "Are you at home, Emily?" "Yes, come in, Bertha. I'm glad enough to hear a word from some one. Father hasn't a thought for anything except his patients—and for me, when he thinks, it's my eyes and health. Dear father! And Tom keeps up a steady growl about everything he eats."

Bertha justified her character as a good teacher, and before long Emily decided to try her new-found skill in the preparation of a surprise dinner to her father and Tom. "How is this?" asked father, bringing his wandering thoughts down to the meal before him as he took a piece of bread in his hand. "You must have inaugurated a new dynasty in the kitchen, Emily." "I have, father." "Ho, ho!" laughed Tom. "Has Cousin Bertha come back to stay?" "No," said Emily, "but I am heading the kitchen dynasty myself." "But how can you attend to that and the flower mission, too?" asked father. "Be sure you do not over-exert yourself, my daughter." "O, I'm letting the flower mission go for a while." "Flour mission—hurrah!" cried Tom, too loudly for table manners. "Wheat-flour, buckwheat-flour, corn flour! It's the jolliest flour mission I ever heard of." Father's eyes beamed as he said, "I think we may all be thankful, dear, if you are turning your attention to home mission work."—Sydney Day's, in Our Youth.

What can I do to-day? Not praise to win or glory to attain; Not gold, or ease, or power, or love to gain, Or pleasure gay! But to impart Joy to some stricken heart; To send a heaven-born ray Of hope, some sad, despairing Soul to cheer; To lift some weighing doubt; To make truth more clear; To banish some despairing fear, To lift some pain; Bring to the fold again Some lamb astray; To brighten life for some one, Now and here This let me do to-day London Christian

IF HE HAD KNOWN. If he would never have married her That is easily granted. No man in his senses, if he actually knew that the woman charming him at the moment would be in five years a constant burden of weariness to him, would marry her. It is easy to acknowledge what he would not have done "if he had known," but did it ever occur to you to speculate as to what he would have done? It is barely possible that, "knowing" it would never do to yield to temptation and marry "her," he would have gone and married Amanda Bliss, who in five years would have made his life a horror, instead of a mere weariness. Somehow, we always take it for granted that "if he had known" the serious consequences of one set of actions, he would have chosen to do something else superlatively wise; which would be all very well if there were but two alternatives. Unfortunately, however, there is not one set leading to all that is bad, and another set conducive to all that is heavenly and desirable. Even granting that the popular phrase "if he had known" implies that he would have known what was wise as well as what was foolish,—which it does not by any means imply as we commonly use it,—even then I cannot see but what life would still be "all a muddle." For "if he had known" not only that to marry "her" would be a weariness, and to marry Amanda Bliss would be a horror, but that to marry Margaret Lewis would be the entirely correct thing, you see his knowing so much would, of course, imply that in such a scheme of creation the rest of us would also know a thing or two. "If he had known" that Margaret Lewis would make him always and entirely happy, she might also have "known" that he was to prove a spendthrift or a brute. His knowing that she was perfectly admirable would not avail him, because from her knowing that he was not, she would never have had him. No: I cannot see that even omniscience would be any better adapted to the needs of human nature, than our present partial ignorance. For instance, "if he had known" that that long walk in the rain without any umbrella would have brought on the terrible rheumatic fever, which laid him up for three months, he certainly would not have persisted in the walk. But that he knew enough not to walk in the rain would not by any means necessitate his knowing enough to go directly home, change his wet clothing, and sit down before a fire. No; he would probably in the pride of his wisdom, have stepped, to wait till the rain was over, into a corner grocery where a child lay upstairs ill with smallpox. And he would have caught the smallpox, and gone home after the rain was over and died of it. So, "if he had known," it would not have helped him much. If he had known, that the editor, all the editors, would immediately—no, not immediately, but after keeping him waiting for several months—reject his article, he certainly would not have taken the trouble to write it. But if he hadn't,—hadn't written a hundred other articles eventually rejected,—he would never have gained the discipline of practice and effort in composition and style which gave him in ten years the whip-hand over all the editors in the country and which made him, in ten years more himself an editor. If he had known that Smith and Brown were at deadly enmity with each other, he would never have invited them to the same dinner-party. But if he hadn't, he would have lost the pleasure, which is now a delightful remembrance of the evening, of having innocently provided an opportunity which enabled two good friends who had hopelessly quarrelled with each other to find out that it had all been a mistake. If he had known that D., X., and N. stock was to fall so frightfully in three days, he would never have bought any of it. But if he hadn't, he would have lost the benefit of the warning that made him abjure speculation then and there forever. If he had known that the career of dissipation on which he was fairly launched would eventually wreck his whole happiness, mental, physical, and

"The custom house is the place or office where merchants and other people are required to pay duties upon imported goods. It would take a long time to explain to you all about the tariff, for it means a great deal and you would have to know more about political economy and government revenue and all that, in order to understand it all, but I think you can understand this much. There is a duty imposed by Government upon imported goods, that is, any one who buys goods in foreign countries must pay a tax upon them—so much per cent. for the privilege of bringing them into the United States." "But why?" questioned Nellie. "Seems to me I ought to have the privilege of buying what I want and never ever I choose to spend my money." Mrs. Brayton smiled. "A great many people think so, some of them are like Mr. Harold Browning, and care very little about the principle of the thing, so long as they can buy their goods cheaper and smuggle them in home, while others conscientiously believe in free trade. But, my dear, there is very much ground covered by your 'why not?' and I can only give you two brief reasons for the custom house tax; one reason is, that very early in our national history Congress determined by taxing importations to raise money for the support of the Government, and another reason is, that it is thought that the products of foreign industry should be taxed so that home manufactures may not be undersold." "I understand it a little," said Nellie, "and Harold and his friends were trying to bring over from Paris goods without paying this tax? Why, mamma, I should think that would be breaking the law." "Poor little Nellie! If Mr. Harold Browning could have seen the expression upon her innocent face just then I think his own cheeks would have tingled with shame, and he would have found that Persian rug too thin to shield him from her scorn." "But, mamma, Mr. Harold is a gentleman, and I know some of the people he mentioned are very nice people, too; I can't think they meant to do wrong." "I know my dear, many people who think they would scorn a lie or theft, yet act a lie and defraud the Government in this thing without ever seeming to think that they have done either. They seem to think it is allowable because it is not individuals, but only the Government which they are cheating." "For my part I can't see any difference, but I should think men who know as much and consider themselves such fine gentlemen as Mr. Harold Browning, would be above such things." "So they would, if they stopped to consider the matter," returned Mrs. Brayton. "The truth is, that this is not the only matter in which men and women do not stop to think; they act upon some odd notion which they have picked up somewhere, that such things are allowable, and never look into the matter closely for themselves. I am very glad that you have had your attention called to this thing; I should hate to have either of my children take to smuggling." "A short time ago a man was detected trying to smuggle in a quantity of diamonds. He had them concealed in a number of queer places, but the sharp eyes of the officer ferreted them out, and instead of saving a few hundred dollars he forfeited several thousand dollars worth of diamonds. And the very people who bring over silk dresses and gloves and laces secretly commend the custom house officials for their vigilance in these cases of merchants."—Faye Huntington, in The Pansy.

The Children's Corner.

"KEEP THYSELF PURE."
EARS of mine, hear not
What should be forgot;
Nay, listen to the jest or song
Which could defile an angel's tongue;
Oh, ears of mine, now flee
From all impurity!

IS IT RIGHT?

The Brayton children had been spending two or three days with their friends the Brownings. When Dell came to ask them she said, "Uncle Harold is staying with us, and he has so much to tell about his foreign tour that mamma thought that Fred and Nellie would enjoy coming just now." And as Fred and Nellie agreed in this opinion, Mrs. Brayton had consented. The children came home full of delight; they had enjoyed their visit to the utmost. "It does seem as if we could not have had a nicer time!" said Nellie. "Uncle Harold is delightful," declared Fred, "only"—and he hesitated. "Well?" and then mamma waited. "I don't know as I ought to say it," he began again, "but once in a while it seemed as though he hadn't what you would call a fine sense of honour. I mean—well, some things that seemed to me to be wrong he called 'a good joke.'"

PRINCESS WILHELMINE.

A LITTLE girl of eight years is the heiress to the Dutch Crown, and there is no knowing how soon she may be called upon to wear it. Her name is Princess Wilhelmine, and her wise parents are bringing her up just as any healthy girl should be, whether princess or not. In the royal park at Loo, their favorite residence, the little princess takes long rides on her own little pony, drives a pair of ponies, or a four-in-hand, boats on the lake in her own little yacht Emma, and feeds the deer, and the pigeons near her chalet. She is very fond of country pleasures, and rides drives, and boats to her heart's content. Her teachers are not allowed to make any difference with her on account of her high position, not even to call her "Your Royal Highness." The Queen herself teaches her to play the piano and ride. One day last winter the Queen and the little Princess were driving in a sledge over the ice between the palace and the Hague. They came upon a number of sturdy little Dutch children who were having a very good time snow-balling. The Princess was most anxious to join them, so the Queen stopped the sledge and allowed her to get out. Off ran the happy little Princess into the midst of the children, as eager for the fray as any one of them; and for a whole quarter of an hour the future Queen of the Hollanders took her part in a well-fought snow battle, neither giving or receiving quarter. My opinion is that she will govern her people all the better one day for having made herself one, with them even upon so small an occasion as this.—Little Men and Women.

Our Story.

THE HOUSEHOLD OF McNEIL.

BY AMELIA E. BARR, Author of "Jan Vidler's Wife," "The Daughter of Fate," etc., etc.

CHAPTER IX.—(Continued.) It was at this moment Helen said quite clearly, "Father!" "I am here, Helen."

In which she bitterly complained of her inability to come to him in his loneliness and sorrow. "He won't let me! He won't let me! I cannot leave without his permission! He would bring me back, if I was at the gate of the castle."

days of her youth and beauty. He chided all her little triumphs. He deprived her of all the reasonable joys and pleasures which are the natural results of her position.

OUR LORD'S APPEARANCE AFTER HIS RESURRECTION.—(1) To Mary Magdalene (John xx. 11-14; Mark xvi. 9). (2) To the women returning from the sepulchre, Matt. xxviii. 9. (3) To Peter (Luke xxiv. 34; 1 Cor. xv. 5).

There is a reason in success. Few men succeed by luck; none do in a long business career. It is energy, push, pluck—it is being first, and let who will be second.

Medical. J. C. CONNELL, M.A., M.D. Diseases of the Eye, Ear, Throat and Nose. No. 279 King Street, Kingston.

And it was not only in this negative way she looked at it. She felt that she might also have been very, very happy under other circumstances.

CHAPTER X.—GRIZELDA'S HUSBAND. My life has been a golden dream of love; but now I wake, I'm like a merchant roused from soft repose to see his vessel sinking.

CHAPTER XI.—THE HOUSEHOLD OF McNEIL. The young man answered only with passionate tears and sobs. The words had broken down the floodgates of his sorrow.

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CHAPTER XIV.—THE HOUSEHOLD OF McNEIL. The young man answered only with passionate tears and sobs. The words had broken down the floodgates of his sorrow.

Sabbath School Work.

- LESSON HELPS. LESSON XII., June 23, 1889. JESUS RISEN. Mark xvi. 1-13. COMMIT VERSES 6, 7. GOLDEN TEXT.—Now is Christ risen from the dead, and becomes the first-fruits of them that slept.—1 Cor. xv. 20.

CLERICAL LIBRARY.

- NEW BOOKS. Report of the Missionary Conference, London, 1888. 2 vols. \$1.50. Yale Lectures on the Sunday School. H. C. Trumbull, \$1.50.

AT HOME. Dress Goods, Carpets, Blankets, Underclothing, Hosiery, Oil Cloths, GENERAL DRY GOODS. R. McKay, 50 and 55 Queen Street East.

Presbyterian Review.

GENERAL NOTICES.

(a) Terms.—In advance, \$1.00. No subscription accepted for less than one year. The Review is sent to subscribers on the order received by the publishers for its discontinuance, and all payment of arrears is made, as required by law.

A brief minority report was presented by Hon. Samuel M. Breckinridge, who objected to the report, not that it went so far, but that it did not go far enough, he not being content with anything less than organic union.

(5) I have already forwarded you a letter. I am aware of what Mr. Jamieson wrote also I send with this letter. I do not repeat their contents, all of which I know to be correct and true.

May God grant that such wise measures may be devised that, with the attainment of the end sought for, there may be no need, in this generation at least, for another such gathering to interpret clearly to the understandings of our representatives in Parliament that the Pope of Rome cannot and will not be permitted to exercise jurisdiction in our civil affairs.

charges that the Senate of Toronto University has persistently opposed the raising of the Matriculation standard in the Province. The Vice-Chancellor explained at length the means taken by the Senate to obtain a curriculum acceptable to and adapted to the High Schools and Collegiate Institutes, and claimed that the University in this and other respects had been faithful to the best interests of public education.

crnacle, New York. The organization, only three and a half years' old, can now boast of a membership of 97,000, a truly marvellous growth.

It is worthy of note that the General Assembly of the Presbyterian Church and the General Conference of the Methodist Episcopal Church have both expressed themselves unequivocally in favour of the prohibition of the liquor traffic.

Contributed.

MISSION WORK IN PALESTINE.

BY REV. N. EWING, D.D., VINCENNES, IND. (Continued.)

[The following letter from a missionary of the Free Church of Scotland, addressed to Mr. William Mortimer Clark, has been forwarded by him for publication in the Review.]

A PROBLEM.

THERE is one outstanding problem in connection with Jewish work in Palestine. Whoever solves it will take rank as perhaps the greatest benefactor Jewish Missions have seen. Our object is to bring the Jews into such a position that they may be able to take a fair and independent view of the claims of Christ to the Messiahship.

The Jew utterly despises those who have become Christians, as traitors to their nation, who bring disgrace upon the whole people. The proselyte is made to feel as if one of the most fearful curses of the law were fulfilled in him—"That soul shall be cut off from among his people."

What are missionaries to do? Some have attempted to solve the problem by supporting inquirers. This I believe only accentuates the evil. It simply substitutes one kind of dependence for another, and the moral nature meets with no adequate stimulus.

Again, persons willing to examine the claims of Christianity, might be assisted to other towns where, unknown to their co-religionists, they might prosecute their inquiries. This plan has also been tried; but I think, with even worse results than the former.

There is a side to this case more serious still. Honestly and faithfully though the missionaries may labour, their testimony will never be so powerful and convincing as that of one man who with obviously disinterested motives and a good conscience, would be able to live in the midst of his people, and bravely testify for Christ.

Clearly effort to be successful must be directed towards cultivation of independence and development of the ordinary elements of manhood. If the people are to be delivered from

THE PROVINCIAL UNIVERSITY.

LAST Friday afternoon the annual Commencement of the Provincial University was held, the proceedings being attended by a very large audience of "gown and town" testifying by their presence to the deep interest felt by all classes of the community and by all the denominations in this great seat of learning.

No less than 187 degrees in the various faculties were conferred: 8 LL.D.'s, (honoris causa), 5 M.D.'s, 9 M.A.'s, 1 C.E., 25 D.D.'s (Dental Science—a new distinction), 15 LL.B.'s, 36 M.B.'s, 74 B.A.'s, 6 B.S.A.'s (Agriculture—also a new degree) and 9 M.D.'s ad eundem.

The Honorary Degree of Doctor of Laws—the first in the history of the University—was conferred upon the Right Hon. Sir John A. Macdonald, K.C.B., Premier of the Dominion of Canada; the Hon. Oliver Mowat, Q.C., M.P.P., Premier of the Province of Ontario; the Hon. John Alexander Boyd, Chancellor of Ontario; Hon. William R. Meredith, LL.B., Q.C., M.P.P., Leader of the Opposition in the Ontario Legislative Assembly; William T. Aikins, M.D., President of the Medical Faculty of the University; Rev. John Campbell, M.A., Professor of Church History and Apologetics, Presbyterian College, Montreal; and John Hoskins, Esq., Q.C., of the University Trust Board.

It is one thing for a fellow-labourer to think a certain way of acquiring the language, etc., the best, a way which may not commend itself to another. It is a different thing to have a course of instruction in a different language being cast into oblivion. Would that all the mistakes referred to in this letter be quickly buried out of sight that the glorious kingdom of Jesus be not hindered in any way! During all the past years the work here went on as ever before. It was not interfered with. It is what it ever was, solid, vigorous and prosperous.

Then followed the admission to the degrees in course, the reception of the matriculated students and the awarding of the medals and scholarships. A glance at the class-lists—a volume in itself—served to indicate to the experienced eye that the examinations conducted by experts had been of the usual searching and thorough character.

The Vice-Chancellor in the closing address referred at considerable length and with much minuteness of statement to Rev. Principal Grant's reiterated

THE LATE PROF. YOUNG.

AMONG some of the admirers of the late Prof. Young, of the Provincial University, having for its object the founding of some permanent memorial of his character and genius. The interest felt in the matter is not confined to his former pupils but is felt also by many who were associated with him more or less closely in the various departments of his life work and by his surviving personal friends.

There can be no question that the most suitable monument to the memory of the great thinker and teacher and good man who filled such a unique place in the intellectual and moral development of Canada, would be some foundation that would be permanently productive of benefit to science and serve to advance the cause of higher education.

EDITORIAL NOTES. It is no mitigation, but rather an aggravation, of the horrors of the Johnstown catastrophe, to be informed that it was not by mere "accident" but through gross criminal neglect that the valley of the Conemaugh has been turned into a veritable Valley of Death.

THE trial of Dr. King, Anglican Bishop of Lincoln, England, for ritualistic practices, and especially the celebration of the Mass, has advanced a step. During the trial Dr. King challenged the authority of the Archbishop of Canterbury to try the case, hoping to have the trial before the Bishops.

THE large demands by advertisers on our space this week has necessitated, in order to avoid the curtailment of reading matter, the addition of two extra pages. Delegates to the Assembly and all other readers would do well to give the advertising columns of this issue specially careful perusal.

(7) People in Canada may naturally ask, Did Mr. Jamieson for four years help the work in North Formosa? I answer, No. Two years or even more are generally allowed for a man to study the language before being considered able to give much assistance.

(8) The Church in Canada naturally asks, Is Mr. Jamieson able now to preach, etc., labour in the Mission? I answer, Yes, but at a great change to us all. I found all I did for him was not in vain and I rejoiced beyond measure.

(9) Mr. Jamieson is not a learned Chinese scholar as the term is commonly understood; but he came here as a missionary to preach the Gospel. Now he knows a sufficient number of Chinese characters and has a sufficient hold of the native dialect to enable him to do what he can for.

THE ANTI-JESUIT CONVENTION. IN response to the call of the Citizen's Committee a great Convention at the present writing is sitting in the city with a view to forming an organization by which the Jesuits' Estates Bill may ultimately be prevented from becoming law.

THE LATEST FROM FORMOSA. THE following letter has been sent to us for publication in the REVIEW: To the Convention and Foreign Mission Committee of the Presbyterian Church in Canada.

DEAR BROTHERS,—Letter from the Convention of date Feb. 26th, is before me. Among other things it contains a resolution of the Foreign Mission Committee passed at its meeting on Feb. 19th, namely, that Mr. Jamieson and I should be written to and requested to inform the Committee as soon as possible of the nature and extent of the work which Mr. Jamieson expected hereafter to do in connection with the Mission.

THE report contained the following recommendations: 1. That the relations of the coloured people in the two Churches be allowed to remain in statu quo, the work among them to proceed on the same lines as heretofore.

It remains to be seen whether re-union will be the practical outcome of these proceedings. The report as adopted in both Assemblies looked like a great advance, but some good judges of the situation assert that it amounts to a practical shelving of the whole subject of re-union or co-operation for some years.

An incident of this part of the business of the Assembly shows the possibilities of the negro race under favorable conditions, and affords an earnest of what the two Assemblies may accomplish when they cooperate in this branch of evangelistic work.

THE NORTHERN ASSEMBLY. THE COLOUR QUESTION. A MATTER of commanding interest at the late meeting of the Northern General Assembly was the disposal of the Colour Question, which came up on the report of the Special Committee appointed to confer with a similar committee from the Southern Assembly in regard to a plan of co-operation.

THE report stated that there had been two joint meetings of the Committees, at which it was found that there was already co-operation in the work of Foreign Missions, and the publication departments were working in harmony.

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TO CORRESPONDENTS. In order to receive prompt attention correspondence should be received by the Editor.

THE MANAGER, Presbyterian News Co., Toronto. All communications intended for insertion in the Presbyterian Review should be addressed to the Editor.

ADVERTISING RATES.—Per line per year \$1.00; 6 months, \$1.00; 3 months, 75 cents; 1 month, 50 cents; under 1 month, 25 cents. Special rates for contracts on application.

THURSDAY, JUNE 13, 1889.

TO SUBSCRIBERS. During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions.

FATHER CHINQUY'S 80TH ANNI-VERSARY. At the request of the committee the Editor of the PRESBYTERIAN REVIEW will receive and make acknowledgment of any moneys received by him for the "Father Chinquy 80th Anniversary" Fund.

THE NORTHERN ASSEMBLY.

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THE TRIAL OF THE RABBIS. It must be made possible for them to earn their own livelihood. If any industry were started it would have to be so far under the protection and superintendence of Europeans or Americans, as to render impossible the usual extortion and oppression practiced by the Turkish authorities.

Some Jews are indeed too holy to work. Those especially who are come of high families will suffer the bitterest pangs of hunger rather than smitch the fair fame of their ancestors by doing a bit of honest work. That fair fame must be of a peculiar texture when it is uninjured by the meanest mendacity and swindling, when occasion offers.

There are very many who would willingly work, if work were to be found. I have thought that the case would be met in some degree by the development of the fishing industry on the lake. The Jews have never been great fishermen, but they could manage the transport and market arrangements.

The plan, however, from which I should hope most, would be the purchase and cultivation of the plain of Gennesareth. At present it is lying almost entirely waste. It is scratched here and there by a few villages from Medjedel and Rameh, who easily obtain from its rich soil all they need.

The plain is well watered by streams most of the year. When these fall water could easily be raised from the lake for irrigation.

The rush of luxuriance you saw in passing is evidence enough of the wonderful fertility of the ground. Grain and fruit of all kinds would grow beautifully, and on the surrounding slopes the vine might be cultivated to almost any extent.

A little steamer on the lake would bring the occupants of the plain within easy reach of the magnificent grain fields of Hauran. Under proper management such an enterprise might become a nucleus of civilization which, under God, might work a complete reformation in this country.

Employment could be found for great numbers in tilling the ground, looking after the crops, attending to the fruit trees, etc. We should thus be in a position to afford those willing to work, means of supporting themselves. Labour would be an excellent test of their sincerity. We should then be in the fair way to develop men physically, morally, and spiritually.

While I believe it would be profitable in the end, from a merely commercial point of view, I think it should be undertaken as a lay missionary enterprise by men of sufficient wealth and devotion to regard spiritual results as sufficient return for their investment. Some time would necessarily elapse before men unaccustomed to work could be trained.

I need not conceal the fact that the plan is one literally bristling with difficulties. There is the initial difficulty of funds; then there is the trouble of arranging with the Stamboul authorities, of bargaining with the villagers, etc., not to speak of the difficulties incident to any such new venture in such a country as this before it can be got fairly under weigh.

Before any step were taken towards buying, it would be necessary to have the ground measured and surveyed and an accurate estimate of the capabilities made by a competent person.

This is the plan that has seemed to me the most hopeful. The problem is pressing, and as I said, whoever will solve it, or aid towards its solution, will be regarded as a benefactor indeed.

I need hardly add the assurance that whatever work your Church may undertake in Palestine, will have our sympathy and as far as possible our support.

Should you determine to send additional labourers into the field, we shall extend to them a hearty welcome, and if they should be able to profit from our experience, this will be an added pleasure to us.

We retain the most pleasant recollections of your all too short visit. When we are shut off from the world for many months it is comforting to reflect that friends who have been here may sometimes think of us in connection with our surroundings, and when our hands are heavy, may prove to us Aarons and Hurs.

THURSDAY, April 10, 1889.

THE GENERAL ASSEMBLY. THE MODERATOR'S SERMON.

By the courtesy of the retiring Moderator, Rev. William Thomas McMullen, D.D., we are enabled to present as follows a verbatim report of the sermon preached at the opening of the proceedings of the General Assembly in St. Andrew's church, Toronto, Wednesday evening last:

THE CHRISTIAN MINISTRY.

"Just none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus."—ACTS XX, 34.

Many a protezated and holy contended discussion faith has found herself necessitated to engage in with natural reason. Nor has the latter ever proved a more subtle or formidable antagonist than when claiming to speak with the frank candour of a friend of the faith. It was in this spirit that Peter spoke when our Lord addressed to him one of the most indignant and burning rebukes ever administered to a disciple.

The same self-confident natural reason on the part of Peter that would have dissuaded our Lord from Jerusalem and Calvary, would, on the part of his fellow-disciples, have dissuaded Paul also from persisting further in a course which divine providence by accumulating difficulties, was, as they thought, so manifestly closing against him. Did not Agabus bind himself with Paul's girdle, and prophesy saying, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things both we and they of that place besought him not to go up to Jerusalem."

Remembering that he had been a censuring party to the death of Stephen, and had held the clothes of them that stoned him—remembering how he had made havoc of the Church of Christ, and remembering that the Lord had said, "I will show him how great things he must suffer for my name's sake." Paul, now inspired with a sense of what sovereign grace had done for him, and taking his stand on the commission which he had received from the Lord Jesus, gives to all their reasonings and pleadings (faith's rejoinders) in the words, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

In the first place, the true minister receives his ministry from the Lord Jesus. When the glorified Saviour appeared to Saul, the persecutor, on the way to Damascus, and in the presence of that overwhelming glory Saul was fallen to the earth, Jesus said, "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister."

I need not conceal the fact that the plan is one literally bristling with difficulties. There is the initial difficulty of funds; then there is the trouble of arranging with the Stamboul authorities, of bargaining with the villagers, etc., not to speak of the difficulties incident to any such new venture in such a country as this before it can be got fairly under weigh. But the cause is one for the sake of which one need not grudge to face difficulties; and when they are actually faced in a courageous spirit, it is the habit of difficulties to assume smaller proportions than they seemed at first to possess.

peace and salvation to perishing sinners, and inviting them to enter into covenant with God by faith in the Gospel of the grace of God. In obeying them that bear rule in the Church by Christ's authority, the members of the Church are obeying Christ himself.

If the true minister receives his ministry from the Lord Jesus, then this also determines the nature of ordination to the ministry. Ordination is not the giving of office; it is simply the putting of the Church's imprimatur upon one believed to be called to the work of the ministry by the Lord Jesus Christ.

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this testifying the Gospel of the grace of God is a greater and nobler function of the Church, or exceeding overright. And is not the soundness of the view advanced in the apostolic injunction, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine?" The honour due to the minister in his character as bishop is not so great as that which is due to him in his character as ambassador of Christ testifying the Gospel of the grace of God.

This is a truly another way of stating what we hold to be the manifestly correct view, viz., that the presbytery of Scripture were bishops, and the bishops presbytery. If, then, there were no presbytery in the Philippian Church, but only bishops; for the epistle is addressed to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

And never was there a time when the standard of demand on the Christian pulpits, or the strain on the intellectual energies of the ministry, was so severe as now. We live in times in which every position in life is more difficult to fill than it was some years ago. Specialists who devote their whole time and energy to one branch of their profession, are thereby putting to the front.

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grace of God reproduced in our Presbyterian ancestors, and they counted not their lives dear unto them. Their noble example commands lasting admiration. Truly it may be said of them, "There were giants on the earth in those days." If we are to sustain the splendid record of the Church of our fathers, and prove ourselves the worthy sons of such noble sires, then must we with jealous vigilance guard the blood-bought heritage of Protestant liberty which they so nobly won, and of which we are the inheritors and guardians.

We have been referring to the heroic sufferings of our Presbyterian ancestors, and to their sublime devotion to Christ and to His cause, as an inspiration that might well rouse us to a holy ambition to be found faithful in our day, and to perpetuate the old apostolic spirit in fulfilling the ministry which we have received of the Lord Jesus. But we must not fail to give the chief place to the highest of all motives, and the most powerful of all arguments—the love, the dying and deathless love of Christ, who gave Himself for us, and who will by and by take us to Himself.

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high, He led captivity captive and gave gifts unto men. And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; in all of which the unity of the faith, and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

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NOTES FROM THE MARITIME PROVINCES.

(FROM OUR OWN CORRESPONDENT)

The last week in May was a red-letter week in the history of the Pictou Presbytery. Three young men were ordained and placed over three vacancies. One of the congregations, however, must ere long be formed into two. So widely scattered is the Glenegly congregation that few ministers can endure for any length of time the physical toil. As a consequence short pastorates have been the rule.

At the close of Pine Hill, Halifax, the subject of a fourth Professor was strongly urged and is still being agitated and discussed. If funds could be procured the establishment of a fourth Chair would give great strength and equipment to our college down by the sea.

The editor of a Dakota newspaper, in speaking of the difficulty to get the right kind of young men to occupy fields in connection with the Presbyterian Church, speaks in the following high terms of the young men from our Dominion: "The young men of truest character and consecration come to us from Canada. We have them, young men splendidly equipped and successful in many of the churches of this region."

The Presbytery of Lunenburg and Shelburne last year had four vacant congregations. They are now in the happy position of having every charge filled. Two ministers were settled the last week in May.

Thirty-one years ago Shubenacadie, Lower Stewiacke and Gay's River comprised one congregation. In 1857 it paid its minister a salary of \$700; now there are two congregations paying \$1,800 to

County of Elgin, where he remained for ten years, preaching at New Glasgow, Kintyre, the Bend, and sometimes at Duart. While there his health gave way, and he retired to a farm he owned in the county of Peel. In about three years, having recruited, he accepted a call from Lobo, near London, where he continued his pastorate till its close in 1874. From this date, till the death of his beloved wife, in 1883, we find him living at Komoka, preaching often, and taking deep interest in that station. After that time he lived with his daughters in London, joined St. Andrew's church, and spent much of his time among the sick. About two years before his death he fell a fall, from which he never recovered so as to be able to walk without assistance.

In person, Mr. McMillan was above medium height, well built, limbo of limb, and light of step, often admired as a handsome man. It was also remarked, how cleverly he climbed the fences or jumped over them, when making short cuts visiting his people. His mind was sensitive, perceptive and intelligent; and for his opportunities, he was a good and extensive reader. His memory was also retentive. But what ruled him was his conscience. His sense of duty was high, and led him to much self-denial and sacrifice. He was prayerful and careful in his preparation, and aimed at being full and faithful in the Gospel of God's Son committed to him. Like most men of an active mind, he could enjoy the ludicrous, and he had a large store of anecdotes which he could tell with good effect, especially in private and in his family. He was a laborious man. His congregations embraced wide fields, and he strove to cultivate every corner of them. Besides, his ministry might be said to be a double one—English and Gaelic—a ministry, whose difficulties, character, and claims have not yet been written nor duly considered. As a rule, the Gaelic-speaking minister has twice the work of the pastor who officiates only in one language, and more than twice his difficulties. He has to preach first in the one language (generally English), and then in the other. These languages are idiomatically different—the one puts the cart before the horse—the other the horse before the cart. When you say in the one, "he is a good man," you say in the other, "a good man it is him." The two elements in such congregations have, as a rule, little sympathy with one another as the languages have. The pastor has to give services of equal length, force and fervour, in each; and that too, immediately, the one after the other, week after week, and year after year. In view of such labour and care, one is ready to ask, can such men live half their days? Such was the ministry of Mr. McMillan for forty-four years.

But he was more than a good pastor. He was also a pioneer missionary. He did much of this work when in Calédon, around Toronto and Lake Simcoe. On his removal west he did his full share of it in the old Presbytery of London, which embraced, in addition to its present limits, the ground covered by the Presbyteries of Chatham, Sarnia, Stratford, Huron, Maitland, and parts of Paris, Bruce and Saugeen; and where he had associated with him, not to mention the living, such names as the Rev. Messrs. McKencie, McPherson, Williams, and Brown. He went to the rest and reward before him. Nor should it be forgotten that the primeval forest largely covered the land; the roads were bad and comfort few. Long journeys had to be made on foot, the clothes for weeks carried in a carpet-bag, and heavy men that could get a horse and saddle to ride. He also took deep interest in public education; and many, like the Sheriff of Barrie, remember his kind counsel and inspiring address. Nor was this all. Mr. McMillan married early in life, and was blessed with a large family, for whom he had to provide. His salary was always small, as is the case in such charges of English and Gaelic. They seem to be conducted on the principle: "The more work the less pay, and are not in this respect, 'of the earth earthy.'" In addition, he aided in 1844 with the "Disruption," adopted Free Church principles, and gave up an annuity of \$400, which he was receiving from the Government, a serious matter for him at such a stage of his life and family. But amidst all these cares and labours, he lived a meek, patient, punctual, conscientious and spiritually-minded man, and, by the grace of God, adorned his life in all its relations, as husband, father, pastor and friend. The Rev. Dr. Scott, long a co-pastor of his, called to see him a few days before his death, and found him so full of the great scheme of Redemption and its prospects and glory, that it was with difficulty he parted from him. He bore his long and trying sickness with great resignation, and died peacefully in the Lord. Three daughters and four sons survive him. His daughters are conducting a ladies' school in the city of London, Ont. One of his sons is the worthy Treasurer of Parkdale, Toronto. Another is one of the most successful business men of Petrolia. The other two are in the United States, one a physician and the other a business man.

On the 7th Oct., 1870 Rev. D. McMillan was settled over the congregation of North Sydney, C. B., then consisting of 209 families. Five years afterward a new congregation was formed; and this year another division has been effected, making three congregations where only one a short time ago existed. Presbyterianism is thus growing in Cape Breton.

Of the ten graduates sent forth from Pine Hill this spring, seven are now settled over congregations.

St. John Presbytery employs the largest number of catechists in the Maritime Provinces. This year 37 are laboring within the bounds. Several new congregations have been formed out of mission stations and through the augmentation fund have secured settled pastors.

Two mission stations are now being wrought up in the suburbs of the City of Halifax. They are being supplied this year by an ordained missionary. At no distant date a new congregation may be formed in Halifax.

SUNDAY TRAFFIC ON THE WELLAND CANAL.

ACTION OF THE PRESBYTERY OF HAMILTON

The following Report was unanimously adopted by the Presbytery of Hamilton on Tuesday, May 21st, as the Presbytery's continued protest against the action of the Dominion Government in precluding in keeping the Welland canal open for traffic on the Lord's Day, in the face of all protests and petitions to the contrary:—

Your Committee appointed to consider the Parliamentary Return regarding the opening of the Welland Canal for traffic on the Lord's Day, beg leave to report as follows:—

Whereas, it appears from the Parliamentary Return in the possession of the Presbytery, that no petition has been presented to the Government praying for the opening of the Welland canal for ordinary traffic on the Lord's Day, save a request from Mr. P. W. Balchwin, Superintendent of the Central Vermont Railroad, said request having been made on the 30th day of May, 1888, and repeated on the 9th of June, 1888, an alleged reason why the request should be granted being to enable the Central Vermont Railway Company to compete with the Buffalo line in running a line of propellers between Ogdensburg and upper lake ports; and

Whereas, memorials and petitions to the number of about thirty, representing many thousands of citizens of this Dominion, have been presented to the Government protesting against the Order-in-Council authorizing the opening of the canal for traffic during eleven hours of the Lord's Day in compliance with the above request, and praying for the rescinding of the said order; therefore

Resolved:—That the Presbytery of Hamilton hereby records its profound regret that the Dominion Government has apparently set at naught all memorials and appeals made by thousands of citizens of the Dominion on high social and moral grounds, and on purely secular grounds, has permanently granted the request of the Superintendent of a foreign Railway, in violation of the law of our land, the sanctity of the Sabbath, and the most sacred right and privilege of the people of Canada.

That the Report and the Parliamentary Return on which it is based be transmitted to the Governor of the Presbytery's Committee on Sabbath Observance with a request to submit the same for the consideration of the Convention to be held at Hamilton on Tuesday, the 25th day of June, 1889, to take practical steps towards having Sabbath observance reduced to a minimum throughout the land.

OBITUARY.

REV. DUNCAN McMILLAN.

In seeking to promote the life activity, and missionary spirit of the Church, varied means are to be used. Some advocate reports, giving examples of present life and progress. Others, while they do not despise these, bid us remember the past. Both are to be taken as the sewing and the reaping. We have men of sterling devotion in the work now. We have had them in the past also; men who laboured much in the Lord, and of whose lives little has been known or said. The pioneer ministers of the Church here, as a rule, were Christians of a noble stamp. It would be a pity to let them rest from their labour without any notice of their service. Such was the man whose name heads this obituary. He died a few months ago, and little or nothing has been said about him since his death, and then we had only the bare fact of his demise. Though so fond of his, according to the flesh, yet I feel it a duty and a privilege, as a co-pastor with him for many years, to write a short sketch of his life. Mr. McMillan was born in Argyleshire, Scotland, in 1804. His native island, Islay, was blessed with excellent schools, in which English and Gaelic were taught. There was also a good Grammar school at Bunnah, then ably conducted by Mr. McKay, known afterwards as the Rev. Dr. McKay, of Dunoon. Mr. McMillan had the advantages of these. But his studies were interrupted by the removal of the family to North Carolina, U.S., when he was fifteen years of age; and also by a second removal, from the States to Canada, in the neighbourhood of Toronto, in 1828. For a number of years he taught school. But his heart was in the ministry; and after many struggles, he was licensed to preach the Gospel, by what was known as the "United Presbytery of Upper Canada" in 1830. Nor was he long licensed till a call was extended to him, and in 1831 he was ordained and inducted into his charge in Calédon. The ministers who were present and officiated, were the Rev. Messrs. J. Harris, P. Ferguson, W. King, W. Jenkins, D. Eastman, and W. Bell. In 1839 he accepted a call from the congregation of East Williams, and laboured there for several years with success, but returned to his first charge in Calédon, where he continued his ministry till 1854. Then he was translated to Aldborough

County of Elgin, where he remained for ten years, preaching at New Glasgow, Kintyre, the Bend, and sometimes at Duart. While there his health gave way, and he retired to a farm he owned in the county of Peel. In about three years, having recruited, he accepted a call from Lobo, near London, where he continued his pastorate till its close in 1874. From this date, till the death of his beloved wife, in 1883, we find him living at Komoka, preaching often, and taking deep interest in that station. After that time he lived with his daughters in London, joined St. Andrew's church, and spent much of his time among the sick. About two years before his death he fell a fall, from which he never recovered so as to be able to walk without assistance.

In person, Mr. McMillan was above medium height, well built, limbo of limb, and light of step, often admired as a handsome man. It was also remarked, how cleverly he climbed the fences or jumped over them, when making short cuts visiting his people. His mind was sensitive, perceptive and intelligent; and for his opportunities, he was a good and extensive reader. His memory was also retentive. But what ruled him was his conscience. His sense of duty was high, and led him to much self-denial and sacrifice. He was prayerful and careful in his preparation, and aimed at being full and faithful in the Gospel of God's Son committed to him. Like most men of an active mind, he could enjoy the ludicrous, and he had a large store of anecdotes which he could tell with good effect, especially in private and in his family. He was a laborious man. His congregations embraced wide fields, and he strove to cultivate every corner of them. Besides, his ministry might be said to be a double one—English and Gaelic—a ministry, whose difficulties, character, and claims have not yet been written nor duly considered. As a rule, the Gaelic-speaking minister has twice the work of the pastor who officiates only in one language, and more than twice his difficulties. He has to preach first in the one language (generally English), and then in the other. These languages are idiomatically different—the one puts the cart before the horse—the other the horse before the cart. When you say in the one, "he is a good man," you say in the other, "a good man it is him." The two elements in such congregations have, as a rule, little sympathy with one another as the languages have. The pastor has to give services of equal length, force and fervour, in each; and that too, immediately, the one after the other, week after week, and year after year. In view of such labour and care, one is ready to ask, can such men live half their days? Such was the ministry of Mr. McMillan for forty-four years.

But he was more than a good pastor. He was also a pioneer missionary. He did much of this work when in Calédon, around Toronto and Lake Simcoe. On his removal west he did his full share of it in the old Presbytery of London, which embraced, in addition to its present limits, the ground covered by the Presbyteries of Chatham, Sarnia, Stratford, Huron, Maitland, and parts of Paris, Bruce and Saugeen; and where he had associated with him, not to mention the living, such names as the Rev. Messrs. McKencie, McPherson, Williams, and Brown. He went to the rest and reward before him. Nor should it be forgotten that the primeval forest largely covered the land; the roads were bad and comfort few. Long journeys had to be made on foot, the clothes for weeks carried in a carpet-bag, and heavy men that could get a horse and saddle to ride. He also took deep interest in public education; and many, like the Sheriff of Barrie, remember his kind counsel and inspiring address. Nor was this all. Mr. McMillan married early in life, and was blessed with a large family, for whom he had to provide. His salary was always small, as is the case in such charges of English and Gaelic. They seem to be conducted on the principle: "The more work the less pay, and are not in this respect, 'of the earth earthy.'" In addition, he aided in 1844 with the "Disruption," adopted Free Church principles, and gave up an annuity of \$400, which he was receiving from the Government, a serious matter for him at such a stage of his life and family. But amidst all these cares and labours, he lived a meek, patient, punctual, conscientious and spiritually-minded man, and, by the grace of God, adorned his life in all its relations, as husband, father, pastor and friend. The Rev. Dr. Scott, long a co-pastor of his, called to see him a few days before his death, and found him so full of the great scheme of Redemption and its prospects and glory, that it was with difficulty he parted from him. He bore his long and trying sickness with great resignation, and died peacefully in the Lord. Three daughters and four sons survive him. His daughters are conducting a ladies' school in the city of London, Ont. One of his sons is the worthy Treasurer of Parkdale, Toronto. Another is one of the most successful business men of Petrolia. The other two are in the United States, one a physician and the other a business man.

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British and Foreign.

THE SCOTCH ASSEMBLIES. ESTABLISHED CHURCH.

THE General Assembly of the Established Church was opened in Edinburgh, May 23rd. The day was kept a holiday, and fine summer weather added to the success of the proceedings connected with the ceremony attending the opening of the Supreme Court of the Established Church.

After the usual preliminaries, the business of the reverend Court was commenced. The retiring Moderator (Dr. Gray, Liberton) preached to a crowded congregation, and business was thereafter commenced in the Assembly Hall.

Rev. Dr. Gray delivered his retiring address. In his remarks he said that without clerical agitation and political complications there was no danger to the Church. He moved that the Rev. Dr. Paton J. Glog (Galashiels) be elected his successor as Moderator.

The motion was cordially agreed to and Dr. Glog was introduced to the Assembly amid loud cheers.

The Queen's letter and the Commission appointing Lord Hopetoun Her Majesty's Commissioner were read.

His Grace said he had been commanded to assure the Assembly of her Majesty's high sense of the zeal, services, and loyalty of the Church, and she was determined to maintain the Presbyterian form of government in Scotland. He intimated her Majesty's usual grant of £2,000.

The Moderator expressed the satisfaction felt by the Assembly at the re-appointment of Lord Hopetoun as Commissioner.

Some other routine business was then disposed of, and the Assembly adjourned till the following day.

(To be continued)

FREE CHURCH.

THE General Assembly of the Free Church met as usual in their hall at The Mount, Edinburgh. There was a large attendance.

Rev. Dr. Aird (Craig), the retiring Moderator, presented a petition from the members of the Free Church in connection of the Rev. Dr. Laird (Fife) as his successor in the office.

The motion was seconded by Mr. James Gray (elder), and unanimously adopted.

Rev. Dr. Laird, who was cordially received, delivered an address, in the course of which he said that there was more life in the Church than there was fifty or sixty years ago, but parental duties were not now so faithfully discharged. The Sabbath was not kept as it used to be, attendance at ordinances had fallen off and there was not the same thirst for the Word as in former times.

A committee was appointed to prepare an address to the Queen, and the Assembly adjourned till the following day.

(To be continued)

WITHIN the past thirty years the Wesleyans of England have had a net increase of 111,473.

THE Rev. Dr. Scott, of Saltcoats, and the Rev. Mr. Barric, of Dumbar, have been named as possible successors of the Rev. John McNeill, in Edinburgh.

A VERY pleasant telegraphic despatch was read by the Stated Clerk of the Northern General Assembly at one of its sessions on Monday, May 20th. It conveyed the information that in the will of Alexander Folsom, who died lately in Michigan, the following bequests were made to Presbyterian institutions: Home Missions, \$30,000; Foreign Missions, \$30,000; Presbyterian Board of Publication and Sunday-School Work, \$10,000; to the Presbyterian Board of Freedmen, \$20,000; to the Presbyterian Board of Education, \$20,000; to the Board of Relief for Infirm and Disabled Ministers, \$50,000. Mr. Folsom in his life time contributed largely to the foundation of the Presbyterian College in Michigan.

THE Reformed Presbyterian Synod in Scotland has held its annual meeting in Nicholson street church, Glasgow, the Rev. A. P. Gillespie, B. A., of Loanhead, being Moderator. The Rev. Samuel Ferguson, B. A., appeared as a deputy from the Reformed Presbyterian Church in Ireland. The Rev. Dr. Matthews was very cordially received as the representative of the Presbyterian Alliance, and he made graceful reference to his own early indebtedness to the goodly example of members of

the Cameronian Church, and to the friendship he had enjoyed with members of that church in America. The Rev. J. P. Struthers received a hearty vote of thanks for his successful management of the Morning Watch, the church magazine for children. In connection with the Sustentation Fund, it was reported that the minimum stipend for the last two years had been £156, with a manse.

THE Reformed Episcopal Church of England has transformed itself into the Free Protestant Church of England Mission. Its object is to protest against Ritualism and every form of Popery, by providing a pure and spiritual service. It retains the Thirty-nine Articles, but uses the Revised Prayer-Book. The Liturgy is not intoned, and only the Psalms, the Te Deum, and the Sanctus in the Communion Service are sung. The Athanasian Creed is banished from all the services. All clergymen and Nonconformist ministers are eligible to become ministers of the Mission, and women also will be accepted as helpers in the work. We are informed that the Mission is designed to gather together members of the Church of England who cannot endure the Romish practices and doctrines imported into their services. Rev. Thomas Greenland, M.A., late Rector of Raithby, in the Diocese of Lincoln, is bishop, and Rev. Wm. Warder, 26 Paternoster-row, secretary.

THE success of the Tonic Solfa College was more marked last year than in any since its incorporation in 1875. The certificates issued were 23,936, an advance on 1887 of 1,429; while the school teachers' certificates rose from 86 to 309. There were 44 applicants for the 16 scholarships. The capital now stands at £5,144. Mr. H. L. V. Lawson, M.P., in presiding over the crowded annual gathering in Exeter Hall praised the tonic solfa movement for the popularising of good music it had effected, and said the true standard of musical progress in the country was not the efforts of the few but the performances of the many. Choirs conducted by Messrs. J. Proudman, McNaught, and Venables gave choruses and part-songs, and their singing of a sight test, the anthem, 'O give thanks,' by C. Isaac, was received with loud applause. In compliment to the president of the College, Mr. Spencer Curwen, the Chairman, accorded an encore to the song, 'I think of thee,' composed by Annie J. Curwen.

On Friday, May 17th, a deputation waited on Lord Salisbury at the Foreign Office to lay before him a memorial on behalf of the mission and trading stations in Nyassaland, Central Africa. The memorial was signed by above 11,000 ministers and elders in Scotland; and the deputation was from the joint committee appointed by the Edinburgh Presbyteries of the Church of Scotland, the Free Church, and the United Presbyterian Church. Lord Balfour, of Burleigh, introduced the deputation; and the Prime Minister was also addressed by the Rev. Dr. Scott, of Edinburgh, chairman of the joint committee; the Rev. Horace Waller, representing the Universities' Mission of the Church of England; Mr. Campbell White and Mr. Moir, of the African Lakes Company; and the Rev. J. McMurtrie, Foreign Mission Convener of the Church of Scotland. Lord Salisbury, in reply, acknowledged the difficulty of the position in Nyassa on account of the unfriendly attitude of the Portuguese, who had command of the seacoast. He scouted the idea, however, of the Portuguese attempting to take possession of Nyassaland. He did not think that the Government would interfere at present, but "the great enterprises in the interior must be left to the activity, the zeal, the ability, and the courage of Englishmen, not in their corporate, but in their individual capacity."

Says the Philadelphia Presbyterian: The Rev. Dr. W. C. Roberts, the Moderator of the General Assembly, in the graceful speech made when he assumed the Moderator's chair, said that he had been suspended, as it were, during the last six months, "between Chicago and New York, and it was to be decided before the close of the Assembly whether he would return to Lake Forest or remain in New York." This was said in allusion to the effort which the supporters of Lake Forest University were making to raise the sum of \$400,000 as an endowment for the University, and thus comply with the pledges given when Dr. Roberts was called to the Presidency. The news comes from Chicago that the subscriptions necessary to fulfil the pledge made were closed last week, the entire amount having been raised. The \$400,000 just raised not only meets the condition pledged when Dr. Roberts went to Chicago, but secures an additional sum of \$100,000 offered to the University by a wealthy citizen of Chicago on condition that \$400,000 be previously obtained. Thus in less than three years this University has secured \$700,000, the largest amount of money ever subscribed for any educational enterprise in Chicago in the same length of time. We suppose that this noble and successful effort, and its successful termination, will result in the continuance of Dr. Roberts in the Presidency of the University, and his decline of the Secretaryship of the Board of Home Missions, to which he was lately elected.

Special Notices.

MANY of the coming Summer Assemblies will give prominence to the work of the Woman's Christian Temperance Union.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists, Tyndall, Huxley and Beale endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite, of which they know nothing, by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N. B.—For catarrhal troubles peculiar to females (whites) this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

THE Congregationalists of Chicago have provided a bed in the Presbyterian Hospital, of Chicago, for the use of students in their Theological Seminary who may fall sick.

HAVE YOU WEAK LUNGS? Dr. Hunter's new pamphlet on the cure of Catarrh, Consumption, Bronchitis and Asthma by medicated air, giving all particulars of treatment, will be sent free to those afflicted. If you are anxious about your lungs, don't lose a moment in sending for it. Address Dr. H. at 73 Bay Street, Toronto.

THE Old Barony Church, Glasgow, associated with the name of Dr. Norman MacLeod, with accompanying buildings, has been sold by auction for the sum of £267, the whole to be removed within six weeks.

SAMPLE TRIAL SIZE CARBOLIC SMOKE BALL, 25c.

SAMPLE TRIAL SIZE DEBELLATOR, 10c.

A sample treatment will convince you. Catarrh, Bronchitis, Asthma, Quinsy and other throat troubles can be quickly and painlessly cured at home, no matter how long standing. Ask your Druggist for them.

RECENTLY two cheques went through the New York Clearing House for \$3,163,432—three millions, one hundred and sixty-eight thousand, four hundred and thirty-two dollars. They did not cover a year's expenditure for missions. They paid for a single purchase of—beer.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

IRISHMEN are said by a Belfast paper to be coming to the front in England. Rev. J. T. McGaw being appointed general secretary, while Dr. McCaw, Clerk of Synod, hails from the Emerald Isle. So also does Dr. Wright, of the Bible Society, who is an elder in the Upper Norwood church.

C. C. RICHARDS & Co. SIRS.—I was formerly a resident of Port La Tour, and have always used MINARD'S LINIMENT in my household, and know it to be the best remedy for emergencies of ordinary character. JOSEPH A. SNOW, Norway, Me.

THE appointment of Rev. R. S. Ashton as secretary to the Protestant Union, in succession to the Rev. C. Fox Vardy, who has resigned after 21 years' service, has been confirmed. During the past year the Union has received 12 new members and one has died. The capital is now nearly £68,000.

Burdock BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. CURES Constipation, Biliousness, all Blood Disorders, Dyspepsia, Liver Complaints, Dropsy, and all the various Conditions of the System.

WHAT WAILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indifferently tolerate both physical and mental experience a sense of fulness or bloating after eating, or of "zooziness" or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, vertigo, prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp stinging pains in legs and arms, cold feet, nervous after meals, constipation, disturbed and unrefreshing sleep, constant indigestible feeling of dread, or of impending calamity? If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bile, Liver, or Gall Bladder Disease, or Catarrh of the Biliary System. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will cure it, if taken according to directions. It cures Biliousness, Constipation, and Consumption of the Lung, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies, are quite liable to act in and cause or later, induce a fatal termination. Dr. Pierce's Golden Medical Discovery acts powerfully upon the liver and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, restores to the system its normal, equally efficacious in acting upon the kidneys, and other excretory organs, cleansing, strengthening, and bracing their tissues. As an assisting, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In rheumatic affections, it is curing Fever and Ague, and kindred ailments. Dr. Pierce's Golden Medical Discovery CURES ALL HUMORS, from a common Itch, or Eruption, to the Scaly or Tough Skin, in Scars, at the feet, caused by bad blood, or conquered by this powerful, purifying, and invigorating medicine, for a large Treatise, with colored plates, on Skin Diseases, or the same amount for a Treatise on Scrofulous Affections.

"FOR THE BLOOD IS THE LIFE." Thoroughly cleanse it by using Dr. Pierce's Golden Medical Discovery, and good effects will follow. It restores vitality, strength, and bodily health will be established. CONSUMPTION, which is Scrofula of the Lungs, is arrested and cured by this remedy. If taken in the earlier stages of the disease, it restores its marvellous power over the terribly fatal disease, when first offering this now world-famed remedy to the public. Dr. Pierce thought seriously of calling it his "Consumption Cure," but abandoned that name as too restrictive for a medicine which, from its wonderful composition of roots, or strengthening, purifying, and blood-cleansing, anti-bilious, pectoral and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all Chronic Diseases of the Lungs, Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Asthma, Severe Coughs, and kindred ailments, it is an efficient remedy. Sold by Druggists, at \$1.00, or Six Bottles for \$5.00. Send ten cents in stamps for Dr. Pierce's book on Consumption. Address, World's Dispensary Medical Association, 645 Main St., BUFFALO, N. Y.

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Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthy condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty. Frederick Hartly, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes, "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger. Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head, but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing, but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Beattie H. Bellows, of Burlington, Vt., Mrs. J. Burton, of Bangor, Me., and numerous others. The loss of hair may be owing to impurity of the blood, or derangement of the stomach and liver. In which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of the remedies can do much good without a persevering trial and strict attention to cleanly and temperate habits.

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Presbyterian Review.

THURSDAY, JUNE 13, 1889.

The Presbyterian Review has the largest circulation of any Presbyterian newspaper in Canada.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the Presbyterian Review.

Copies of the "REVIEW" may be had at the Office of Publication or at the Presbyterian Book Room, corner of Adelaide and Toronto Sts., on Wednesday afternoon.

PROCEEDINGS of a meeting at Greenbank, Presbytery of Whitby, 1889. REV. DAVID FORRESTER, formerly of Bayfield, has been inducted to the pastoral charge of Walton.

An auxiliary of the W.F.M.S. has been organized at Portage du Fort by Mrs. Irving and Mrs. Dickson, of Pembroke.

REV. PRINCIPAL CAVEN, Knox College, preached in Lucknow on Sabbath week and laid the corner stone of a new church on Monday.

The congregation of Knox church, Woodstock, has decided to erect a new church on the old site. The estimated cost is \$30,000.

MR. FLEMING, a native of Nova Scotia and a graduate of Queen's University, has received a unanimous call to Athens and Toledo.

MR. J. McKINNON, B.A., B.D., a graduate of Queen's College, Kingston, was ordained at Roslin, on the 6th inst., and placed in charge, as ordained missionary of the congregations of Roslin and Thurlow.

The will of the late Dr. Day, of Fullarton, provides that the interest of his whole estate shall go to a sister at Cobourg during her lifetime, and after her death the estate goes to Queen's College, Kingston. The estate is estimated to be worth about \$10,000.

THE Minden Echo says—"Rev. Orr Bennett, Presbyterian clergyman here, returned home after ordination on Monday last, to resume his labours in this locality. Mr. Bennett has made a very favourable impression here, and we hope his ministrations will prove successful.

REV. J. H. MACVICAR, B.A., of Montreal, missionary elect to Honan, occupied the pulpit of Chalmers' church, Guelph, Sabbath May 26th. On Monday evening he gave an address on "China as a Mission Field." The Mercury speaks in high terms of Mr. Macvicar's appearance in Guelph.

REV. DR. ANDERSON, of St. George's Road U. P. church, Glasgow, Scotland, attended the services in connection with the induction of his son, Rev. R. S. G. Anderson, B.D., into the pastoral charge of St. Helen's, and preached on the following Sabbath much to the delight of the congregation.

UNTIL the end of August the Rev. J. Gray, D.D., Orillia, will act as Clerk of Presbytery of Barrie, and the Rev. D. D. McLeod, Barrie, as Convener of the Presbytery's Home Mission Committee. Communications with the Presbytery should be directed to the one or the other as the business may require.

ON Tuesday, 4th inst., the Rev. E. R. Hutt, a recent graduate of Knox College, was ordained by the Presbytery of Hamilton, and inducted into the charge of Port Dalhousie south. The Rev. J. H. Ratcliffe preached the sermon, the Rev. Geo. Burson presided, the Rev. F. McQuig gave the charge to the pastor, and the Rev. Jno. Morley addressed the people. There was a pleasant social meeting in the evening, at which Mr. Hutt was warmly welcomed.

THE Aylmer (Que.) church, Rev. D. Millar, pastor, has undergone a complete internal change, effected through repainting and ornamentation, the work of Mr. John Shepherd, house decorator, Ottawa. The design throughout is of the Elizabethan age. The walls are in terra cotta, with a border of crimson and green. Behind the pulpit is a scroll upon which is inscribed the words: "Holiness becometh thine house, O Lord, for ever." The ceiling has a sky-blue panel, with free-stone style in rail and damask panels of plinth, blue and gold, ornamented. The style and rail are also of plinth, of light olive green, the dividing cornice being cut up in olive and red. Much credit is due the decorator and those ladies who have exerted themselves to have the painting done.

"IMMIGRANT CHILDREN."—Mr. John T. Middlemore, the founder of the Orphan Children's Emigration Charity, London, Ont., left Liverpool on the 31st ult., in the S.S. Lake Winnipeg with a party of thirty girls and fifty boys between the ages of eight and eighteen years, who are brought out to this country for adoption or hire, chiefly among farmers. They are expected to arrive at the Guthrie Home, near the city, on or about the 15th. This will be Mr. Middlemore's sixteenth annual visit to these shores with juvenile emigrants from Birmingham, England, since 1872. Already many applications, accompanied with good references, have been made for the children expected to arrive, but more are required. Further particulars may be obtained by addressing Mr. H. Gibbons, Manager of the Guthrie Home, London, Ont.

Meetings of Presbyteries. BELLEVILLE—West Winchester, July 9th, 6 p.m. BRUCE—Chealey, July 9th, 1 p.m. CALGARY—Calgary, Sept. 3rd, 10 a.m. CHATHAM—Windsor, July 9th, 10 a.m. COLUMBIA—New Westminster, Sept. 10th, 3 p.m. HURON—Godolphin, July 9th. KNOX—Bellville, July 2nd, 7.30 p.m. LONDON—London, July 9th, 2.30 p.m. MARYLAND—Wingham, July 9th, 11.15. MONTREAL—Montreal, July 2nd, 10 a.m. OWEN SOUND—Owen Sound, June 24th, 7.30 p.m. PETERBORO—Peterboro, July 9th, 8 a.m. PARIS—Ingersoll, June 23rd, 2 p.m. QUEBEC—Richmond, July 9th, 1.30 p.m. SAGINAW—Harrison, July 9th, 10 a.m. SAGINAW—Harrison, July 9th, 10 a.m. WHITBY—Newcastle, July 16th, 10.30 a.m.



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Look at the West Window.

It is filled with natty little suits. Notice them carefully, read the price cards on them.

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An endless variety. All latest styles and patterns. As perfect in fit as they are in finish. And \$1.50 the suit upwards.

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Stylish, cool, tough and durable. Nothing better for a School Suit. Don't show the dust and don't cost much money—\$2 to \$4.



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Fancy and plain. Over a hundred to choose from.

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Announcements under this head 25 cents each insertion.

Marriages.

COLQUHOUN—NEVIL.—On May 22, 1889, by the Rev. J. P. Grant, Dunbar, Charles S. Colquhoun, of Williamsburg, Ont., to Ruthie Nevil, of Osnaburck, Ont.

ROSS—SMYTH.—In Kingston, May 23rd, by Rev. Mr. Houston, Geo. W. Ross, of Toronto, to Miss Isabella M. Smyth, daughter of Capt. James Smyth, William street.

DONALD—BANKS.—At Cypress River, Man., on June 1th, by the Rev. A. McD. Haig, B.A., Robert Donald, of Holland, Man., to Margaret Banks, of Winnipeg, late of Perth, Scotland.

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CURE

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