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JELLY CAKE.—One and one-half cups of sugar; one-half cup of butter; three eggs; two-thirds cup of milk; three teacups of flour; two teaspoonfuls of baking powder; lemon to taste.

BEF SOUP WITH OKRA.—Fry one pound of "round" steak cut in bits, two table-spoons of butter and one sliced onion till very brown. add to three or four quarts of cold water in soup kettle, boil slowly one hour; then add a pint of sliced okra, and simmer three hours or more; season with salt and pepper, strain and serve.

CHEAP CAKE.—Chop a cupful of fat pork very fine, pour on a cupful of boiling water, add a cupful of molasses; boil together a few moments; then add a teaspoonful of soda, also a half teaspoonful each of cloves, all-spice, and cinnamon, stir in flour to make a stiff batter, also half cupful of currants; bake at hour in a moderate oven.

HAMBURG CREAM.—Stir together the rind and juice of two large lemons and one cup of sugar; add the well-beaten yolks of eight eggs; put all in a tin pail and set in a pot of boiling water (if you have no double boiler); stir for three minutes, take from the fire, add the well-beaten whites of the eggs, and serve when cold in custard-glasses.

A GOOD HINT.—Girls should try for a month the effect of a regular walk, every day in the morning, which is the vital, exhilarating, delightful part of the day. But walking, without an object, is very stupid, you urge. That is true enough. Have an object. Do the marketing. Undertake some of the family errands. Go to see the poor and sick, the people who are in trouble, or weighed with some infirmity.

A WAY TO ECONOMIZE.—The house-wife who is on the look out for little ways to economize will find it to her advantage, if she has seamless sheets which have been used for several years, to tear or cut them in two, in the centre and sew the outside edges together; lap them, and stitch with a machine. Or they may be sewed over and over. Hem the raw edges. Sheets turned in this way will last for a long time.

THE following will be found useful in cleaning and restoring colour of wooden floors: One part of calcinated soda allowed to stand three quarters of an hour in one part slack lime, then add fifteen parts water, and boil. Spread the solution thus obtained upon the floor with a rag, and after drying, rub with hard brush and fine sand and water. A solution of one part concentrated sulphuric acid and eight parts water will enliven the wood after above application. When dry, wash and wax the floor.

To make good buns for tea, stir about half a pound of butter with one cup of cream and half a pound of sugar, and beat them together until light; add four eggs, well-beaten, and at the same time stir in three-quarters of a pound of flour, first mixing with it a teaspoonful and a half of baking powder; flavour with a little nutmeg, and, if you choose, add currants and a little brandy. Roll them in the shape of round biscuits, rub over the top with a little milk in which sugar has been dissolved, and bake at once.

To prevent the skin becoming discoloured after a fall or a blow, take a little dry starch or arrowroot, moisten it with cold water and lay it over the injured part. It should be put on as soon as possible after the accident has happened, so as to prevent the action of the air on the skin. This is a very good remedy, and if some starch or arrowroot were kept in the nursery many unsightly bruises and swellings would be prevented. It is also a good thing to apply to the abrasions that children often get by falling down on the gravel paths in the garden.

UNDER the present management of the International Throat and Lung Institute, those who unfortunately are suffering from Consumption, Asthma, Bronchitis, Catarrh, Catarrhal Deafness or any diseased condition of the air passages, can avail themselves of the advantage of receiving treatment by the Specialists of this Institute, which is acknowledged to be the best of the kind in America. In fact the only one where the above diseases alone are treated. Consultations free. Also a trial of the wonderful invention of Dr. M. Souville, of Paris, Ex-aide Surgeon of the French Army. Those unable to come to the Institute, or see our surgeons who visit all the principal towns and cities of Canada, can be successfully treated by writing, enclosing a stamp for a copy of our International News, published monthly, which will give you full particulars and references, which are genuine.

Address International Throat & Lung Institute, 173 Church Street, Toronto, or 13 Phillip's Square, Montreal.

A MINISTER'S ESCAPE

From the Asylum to the Home of His Home—How it was Done.

A prominent minister residing in Vermont has made the following statement, which is herewith reprinted entire:

To the Editor of the Herald:

I have always shrunk from appearing prominently before the public, but a sense of the duty I owe humanity and the world prompts me to ask this opportunity for making a brief statement in your paper. Whether it be true with others I cannot say, but during my entire life I have frequently been conscious that something was slowly and silently working to undermine my health and life. What it was I could not tell, but that some enemy of my being was devouring me within I was certain. At times I would seem comparatively well and then I would be attacked with the most distressing symptoms. I would feel peculiar pains in various parts of my body, my head would seem heavy; my respiration laboured; my appetite would be ravenous one day and I would loathe food the day following. Then again I would lose all interest in life, would feel weary without exertion; would become sleepy at mid-day and restless at night. Occasionally my breathing would be laboured and my heart almost motionless, while at other times it would palpitate violently. I thought these troubles were the result of malaria, and I treated them accordingly, but I got no better. Shortly afterward my stomach became deranged, my food failed to digest, and the fluids I passed were of a peculiar color and odour. And yet I did not realize that these things meant anything serious. Finally I consulted a number of eminent physicians, each one of whom took a different view as to the cause of my troubles. One said I was suffering from brain disease, another said difficulty; other brain affection, kidney disease, etc. My symptoms were terrible and in the hope of relief I was cauterized, cupped, blistered and subjected to almost every known form of treatment. During one of these attacks while at Red Bank, N. J., a physician was called, and left a prescription. After he had gone, I requested a friend to go and ask him what he thought of my trouble. The reply was "Oh, he will be all right in a few days; it is only an attack of delirium tremens." He was at once informed that this was impossible, as I had never used any kind of intoxicating drinks, whereupon he returned, made inquiries, and changed his prescription. But all the care of my friends, and physicians availed nothing. I grew worse constantly, and what is more terrible to think of, I did not know what ailed me, nor could I find anyone who did.

During the summer and part of last year my pulse ranged from 120 to 140, I had no relish for food, and was unable to do any of my usual occupations until last December, when I became unable to do any of my usual occupations, and I have no energy in whom myself and friends place any confidence. In this condition I was taken to "Hartford, Vt., for the purpose of being placed in a sanatorium. I remained there until last spring, and during that time while my faithful friends never left me and believed that some disease and not insanity was the cause of all my trouble. I regained consciousness in March last and insisted upon being taken home. The physicians advised that I remain, but I insisted upon leaving, and we began the journey, travelling slowly. I was met at the dock by a friend whom I recognized and then I became again unconscious and remained so for over a week. When I came more recognized my friend and knew my surroundings, I determined to try, as a last resort a treatment of which I had heard much, but knew nothing. Neither myself nor friends had much faith that it or anything could help me, but we resolved to try. We accordingly dismissed the physicians, gave up all other remedies, and I rejoice to say that with the blessing of Him who guided us, I am to-day a well man, having not been so vigorous for many years, and I owe it all to the wonderful, almost miraculous power of Warner's Safe Cure, the remedy which I used.

You can well imagine how grateful I must feel under the circumstances, and like a new convert. I earnestly desire that all who are suffering should know and avail themselves of this means of recovery. Had it not been for the remedy above named I should doubtless now be within the walls of an asylum or in my grave. The great trouble with my case was that I am positive that thousands of people in America today are in the same or a similar condition, and do not know its cause. Kidney troubles are the most deceptive of all diseases. They have no symptoms of their own, but often show the symptoms of nearly every known complaint. I know that people are dying every day from supposed consumption, apoplexy, heart disease, spinal complaint, and many other diseases, when, could the real cause be known, it would be found to originate in the kidneys. In their advanced stages kidney troubles are the most terrible of all known maladies, as my own experience can fully verify. That is had Bright's disease of the kidneys there can be no doubt. That the symptoms were those of many other diseases is equally certain, and that I was doomed to a terrible death had I not been saved as I was, I am positive. The following letters just received, confirm this:

VERMONT ASYLUM FOR THE INSANE, BRATTLEBORO, Vermont, Oct. 30th, 1882. Rev. E. D. Hopkins: DEAR SIR: Yours of the 21st inst. received. We congratulate you not only upon the continuance of your health, but also upon its apparent continual improvement. Few persons, I think, have passed through so exhausting an experience as you and rallied from it. Certainly I cannot recall one who came to us in so critical, and for days and even weeks in so hopeless a state for amendment as you, and who survived and recovered from it. For, I think, you may now consider yourself recovered and no longer on the convalescent list. Hoping for the continuance of your present health, with the best wishes from all here.

I am, yours truly, J. DRAPER. OCEANIC, N. J., Nov. 2, 1882. My DEAR FRIEND: Replying to your letter I would say, I have been acquainted with my highly valued friend, the Rev. S. D. Hopkins about eighteen months, and very intimately acquainted for about six months past. For a little more than five months he was an inmate of my house, and we enjoyed constant intercourse with each other. When he came in April last he was almost a perfect wreck in point of health. I thought he had come to us but to die. Soon afterwards he began the use of some of H. H. Warner and Co.'s remedies, namely, the Safe Cure, Safe Nervine and Safe Pills. From almost the time he began their use his improvement was very marked.

and wonderful, and when he left us, after having taken some two dozen bottles, he was like a new man. The change was the most remarkable I ever witnessed.

SAMUEL MILLER, (Pastor of the Presbyterian Church) In view, therefore, of these facts and with a hope that all who read this may take timely warning, I make this open statement freely and for the good of my fellow men. Sincerely, (Rev.) E. D. HOPKINS. East Richmond, Vt., Nov. 7, 1882.

KIDNEY-WORT HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES. Does a lame back or a distended abdomen indicate that you are afflicted with KIDNEY DISEASE? (Druggists recognize it) and will speedily overcome it. Ladies. For complete particulars and weaknesses, KIDNEY-WORT is the only medicine that will not act upon the system, and as it will not act upon the system, it will not act upon the system, and as it will not act upon the system, it will not act upon the system.

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KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. Malaria. If you are afflicted with malaria, dyspepsia, or constipation, KIDNEY-WORT will surely relieve you. In this season to cleanse the system, every one should take a thorough course of it.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. "Gained 20 lbs. in two months," writes Mr. C. Power, Trenton, Ill. (Dec. 2-82), "and am a well man. I'd suffered with liver disorders since 1862. Kidney-Wort cured me." Strong words from a New York clergyman. Unhesitatingly recommend Kidney-Wort. It is highly benefited says Rev. C. E. Kemble, of Mohawk, N.Y.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. FOR THE PERMANENT CURE OF CONSTIPATION. No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated KIDNEY-WORT as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

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KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. I had habitual constiveness, pain in the back and rheumatism, writes S. J. East, Burlington, Vt. "Kidney-Wort has cured them all."

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, MAY 9th, 1883.

No. 19.

NOTES OF THE WEEK.

THE "Hour" says: "Ninety-nine out of every one hundred people read with regret, this week, the contradiction of the report that the British Government had asked for the extradition of O'Donovan Rossa."

CHIEF SUPERINTENDENT POTTINGER, of the Intercolonial Railway, has issued an order that, hereafter, any officer or employé of the Intercolonial Railway who is known to be intoxicated, whether on duty or not, will be at once dismissed from the service.

IF the Government of Hayti succeeds in putting down the rebellion which has broken out there, it is very probable that the United States Government will be called on to pay a good round sum as compensation for having allowed the escape from Philadelphia of the fruit ship "Tropic," with arms and ammunition on board for the use of the insurgents. The case, according to the evidence taken in Philadelphia, is precisely similar to that of the famous "Alabama."

AT the late meeting of the Established Church Synod of Aberdeen strong disapproval of the new Universities Bill, as it proposes to effect a complete severance between the Church and the universities, was expressed. Prof. Traill said he could consider nothing more injurious than that the Church should have to provide for the theological training of her students. It was the first stroke directed by the Government against the national Church. In Canada we fail to see where the injury comes in.

A DEPUTATION from the Irish Presbyterian General Assembly's Elementary Committee waited upon the Lord-Lieutenant recently to urge, in view of the proposals with reference to the training of national teachers, that no sanction be given to the establishment of denominational training colleges, or to any other changes tending to denominationalism in the national system of education. The deputation met with a very cordial reception. The Synods of Belfast, Ballymena and Coleraine have spoken emphatically against any modification of the national system now existing in Ireland.

A SCOTTISH village congregation have adopted "No bazaar and no debt" as their motto in their praiseworthy endeavour to build a new church at a cost of about £2,000. Though the population consists chiefly of hand-loom weavers, whose wages are small, the subscriptions of the members manifest extraordinary liberality. Obtaining funds for church building and religious objects generally by the roundabout methods of fancy bazaars and kindred devices may be more in accordance with the "spirit of the age" than that adopted by these worthy hand-loom weavers. It must, however, be conceded that theirs is the more scriptural of the two.

THE Ontario Conference of the Methodist Episcopal Church has been held at Orangeville. The subject of greatest interest that occupied attention was the contemplated union of the various sections of Methodism in the Dominion. It may be safely concluded that union is now assured. Of course at the Orangeville Conference no decisive action could be taken. The Methodist Episcopal Church has to await the decision of the quarterly meeting conferences before it is finally committed to the union. Judging, however, from the strong disposition in favour of the movement manifested by the Conference, a favourable decision by the quarterly meetings may be anticipated.

In an admirable address, Dr. McArthur, of New York, at the Baptist Union which met in Toronto last week, said: "In referring to the revival work of the Church he deprecated the practice of having periodical bursts of religious enthusiasm to be followed by periods of collapse. Stimulants were all very good

for a Church or individual in a state of coma, but it was better to keep the Church in a state of health so as not to require these stimulants. He thought that there was nothing more demoralizing than the belief that they could not do aggressive work for God except in halls, camp meetings, tents, or hippodromes. He believed that those ministers would be most successful in the long run who had faith in the power of God's truth in connection with the ordinary service of the Church.

THE second reading of the Affirmation Bill has been defeated in the British House of Commons by a majority of three. Various causes account for its rejection. The Conservative party have shown uncompromising opposition to the measure, and a large number of the Irish members voted with the Tories, seeing that an opportunity offered to embarrass the Government. Bradlaugh's personality has been so mixed up with the agitation that it is not surprising much feeling has been evoked. The character of his publications and his general bearing have not impressed right-thinking people in his favour. Many of the religious bodies in Britain have taken strong grounds and have petitioned against the proposed alteration in the administration of the oath to members of Parliament. The time will come, however, when greater freedom in this respect will be permitted. The petulant outburst of the "Daily News," in its vexation over the defeat of the Bill, in saying that "the forces of bigotry and intolerance triumphed" is scarcely correct. But the "Daily News" is now under agnostic guidance, and the tolerance of agnosticism is as yet an unknown quantity.

APPLICATIONS of electricity are not only making rapid progress in every part of Europe, but also in the Southern Hemisphere. There come, indeed, from Otago, New Zealand, details of an invention as marvellous as any yet recorded in the annals of electrical science. It is now proved to be possible to convey, by means of electricity, vibrations of light—not only to speak with your distant friend, but actually to see him. The electroscope—the name of the instrument which enabled to do this—was the very latest scientific discovery; and to Dr. Guldrab, of Victoria, belonged the proud distinction of being its inventor and perfecter. A trial of this wonderful instrument had taken place at Melbourne, in the presence of some forty scientific and public men, and it was a great success. Sitting in a dark room, they saw projected on a large disc of white burnished metal the race-course at Flemington with its myriad of active beings. Minute details stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan.

MCGILL UNIVERSITY has conferred the honorary degree of LL.D. on His Excellency the Governor-General. The claims of Lord Lorne to this academic distinction are thus set forth by the learned Principal of McGill: "He has won distinction for himself in the fair and open field of literary work. We also bear in mind that since his arrival amongst us he has identified himself with the intellectual life of the country, and that throughout the Dominion he has encouraged education, not only by his wise and thoughtful words, but by the gift of medals and other rewards of merit. To him we also owe the introduction into Canada of that combination of effort in the prosecution of fine art implied in the creation of our Royal Canadian Academy. Still further we are indebted to him for gathering into one focus, not merely by his influence and patronage, but by earnest personal exertion, the scattered embers of literature and science to glow with new energy in the Royal Society of Canada, which, while a new feature of our national life, is specially a creation of his forethought and wisdom, and as it grows in importance with the advance of time, must ever be associated with the name of our present Governor-General."

THE "Commercial Advertiser," referring to the fact that the New York aldermen have passed a resolution requesting the trustees of the East River bridge to change the date for the opening of that great work from May 24th to May 30th, on the extraordinary ground that the time first appointed happens to be the birthday of the Queen of England, says: "There is something peculiarly exasperating in this insolent demand that one day in the calendar shall be put under a ban and publicly declared a *dies non*, because the ruler of a certain foreign country happened to be born on that day. What is Queen Victoria's birthday to the people of New York and Brooklyn one way or another? What if it happened to be the birthday of Jefferson Davis or Benedict Arnold, or any other man or woman living or dead? The aldermanic protest is singularly stupid as well as impudent, but its animus is unmistakable. The majority of the aldermen are, as usual, of Irish race, and they have let their Anglophobia run away with their common sense. They seem to be Irishmen first, and only incidentally Americans, which is not a tenable position for an American citizen to occupy. The fact that the change of date on the grounds alleged would be an uncalled for insult to the ruler in question would be reason enough for refusing to comply with it. Towards Queen Victoria personally the American people have always cherished the kindest feelings, and on more than one occasion, notably during the civil war and at the time of President Garfield's death, she manifested her good will towards them in a not-to-be-forgotten manner."

WEEKLY HEALTH BULLETIN.—The usual effect of the cold weather last week is seen in the increase of Bronchitis; though Influenza has not, owing probably to the continued low barometric pressure, similarly increased. Neuralgia has slightly increased, and along with it, to a certain extent, Rheumatism in degree of prevalence. A very noticeable fact is seen in Anæmia having extended till its area of prevalence equals 100. It would seem that the popular opinion, of the human system being debilitated after the rigours of a severe winter, is sustained by statistics, as, in spite of all the tendency which this season has to the prevalence of specific diseases, Anæmia has advanced for several weeks past. Consumption has not materially altered its position. Amongst Fevers, we notice not only the continued existence, but the increasing prevalence of Intermittent in Districts VII., VIII., and X., on the shores of Lake Erie. Now that the season has opened, it would seem desirable that such municipalities as are greatly affected by it might, with pecuniary advantage from better health and the increased value and greater productiveness of the soil, undertake local drainage works, and encourage the agricultural community to do the same. That such drainage materially reduces the death-rate is incontestably proved by Dr. Farr's statistics concerning the drainage of the fens of Ely and the Isle of Wight. Thus in Dorset a previously high mortality had been reduced by 1874 to only 17 per 1,000, while deaths from Consumption alone had been reduced from 2.8 to 1.9 per 1,000 of population. Amongst Zymotic diseases there is nothing new especially requiring remark. Measles retains its former position, while Mumps, which last week showed so great an increase, has this week very considerably receded. Scarletina has again disappeared from the twenty most prevalent diseases, but Diarrhoea is being marked by a steady progress. Along with its progress we shall, as usual, find chronicled an increasing infantile mortality. When can we expect the slaughter of the Innocents to cease? Only when Filth, existing in air, food and water, in its influence in producing disease is fully understood. Erysipelas has advanced very considerably since last week, but Peritonitis has disappeared again. Another disease has been reported from the sparsely settled District III.—Muskoka and Parry Sound—to such an extent as to place it amongst the six prevailing diseases. It is to be fervently hoped that Cerebro Spinal Meningitis, widely epidemic in 1873, is not re-appearing after a decade of quiescence.

OUR CONTRIBUTORS.

EVANGELISTIC WORK IN FRANCE.

THE McALL MISSION.

The eleventh annual report of the evangelistic mission in France, known as the McAll mission, has just been issued. The readers of THE PRESBYTERIAN will, doubtless, be glad to get a summary of its contents at the earliest moment. As will be seen, it contains some new features on this occasion. The report commences with a graceful reference to the loss sustained by the mission, in the early removal by death of Mr. McAll's talented and enthusiastic colleague—the Rev. G. T. Dodds, to whose memory a simple monument has been erected in the Passy Cemetery, Paris, by contributions from his fellow labourers, and more than a thousand of those who had been in the habit of listening to his fervent appeals. I understand that a memoir of Mr. Dodds is in course of preparation by his father-in-law, the Rev. Dr. Bonar, and that it will shortly appear in a French translation by Mons. Réveillaud, whom he accompanied to the United States and Canada, about two years ago.

NEW DIRECTORATE.

Steps had been taken even before the death of Mr. Dodds, with the view of placing the mission on a permanent basis as an organized society. This important measure has now been accomplished. A doctrinal and administrative basis has been carefully prepared in harmony with the purely evangelistic and undenominational character of the work. It is enough to say that the doctrinal declaration embodies the inspiration of the Scriptures, the doctrine of man's fall, of justification by faith in the atoning sacrifice of the Son of God, of holiness of life as the test of faith, of the personality and work of the Holy Spirit, and of the future state of blessedness or woe. A board of direction, consisting at present of eight members, all of whom are actively engaged in the work of the mission, has been constituted. The members of the board are, the Rev. R. W. McAll, honorary president, and Messrs. Emile Rouilly, Eugene Réveillaud, Louis Sautter, Rev. W. W. Newell, Rev. C. E. Greig, Mr. F. Dundas Chautrell, and Mr. Ruben Saillens, directors. To enable the board of directors to assume the financial as well as the administrative responsibility, an effort is proposed to raise the

RESERVE FUND,

now amounting to £1,500, to something like £5,000, which sum is considered adequate to the liquidation of the undertaking should any national or other events interpose. Until this sum can be raised, it is intended to obtain from the friends of the mission, in varying sums, an unpaid provisional guarantee fund, which in measure as the permanent reserve is augmented will cancel itself. During the course of last year the financial position of the mission caused some anxiety, and led to the strictest economy, and even to the refusal of many urgent calls to increase the number of agents. At this crisis the friends in England and Scotland came to the rescue, and relieved the managers of at least pressing difficulty. The Paris auxiliary committee also made a vigorous effort to increase the funds by contributions from the members of the Paris Protestant churches. A number of ladies connected with these churches are organizing a useful and fancy sale, to take place this spring, and which, it is expected, will realize a handsome sum.

UNION OF PARIS AND MARSEILLES MISSIONS.

The death of Mr. Dodds had the effect of drawing the attention of Mr. Ruben Saillens, founder and hitherto sole director of the mission of Marseilles, Nice, Cannes, and Corsica, to the claims of the general work in which he had spent his earlier years of active effort. He and his committee at length expressed readiness to effect a union of the two undertakings, absolutely identical in their character. This union took effect on the 16th of January last. M. Saillens will continue to be director of Marseilles; but in view of the need of a colleague to replace Mr. Dodds, and of the permanent importance of Paris as a centre whence to influence all France, he has engaged to remove to that city in the autumn. His name appears on the new directorate, as do those of M. Réveillaud, so well known as a Christian orator and writer, M. Sautter, chairman of the Paris auxiliary committee, and the Rev. W. W. Newell, who represents the United States. Devoted as he is to French

evangelization, under the auspices of the American and Foreign Christian Union, Mr. Newell and his wife are regarded as a welcome accession to the band of workers in France.

NEW STATIONS IN PARIS AND THE PROVINCES.

In Paris the great aim has been to *deepen* the work in the existing stations, to seek a more intimate acquaintance with the habitual hearers, urging upon them decision for Christ, and to provide spiritual nurture for those who were believers. The financial position of the mission did not warrant the opening of additional mission rooms in the destitute districts in and around Paris. The only station added during the year in the circle of which Paris is the centre was one in the village of Nanterre. Two of the Paris rooms were exchanged for larger and more available ones in the same neighbourhoods. The practice of hiring ball-rooms for series of occasional conferences on the Christian evidences and similar topics has been continued. The committees at Lille have added, at their own charge, a large mission hall in a densely-peopled quarter of the city, and a new meeting-place at Dunkirk. At Pau a second mission room has been established. In five other towns aid was given to the local pastors and evangelists to meet the rent and other charges of mission rooms.

DEEPENING OF THE WORK.

Three things contributed to the deepening of the religious work of the stations, during the past year—the *Societes Fraternelles*, the after-meetings, and the visit of Messrs. Moody and Sankey. The first of these are practically meetings for conversation on a portion of God's Word. The subject is always known either because a book is studied in regular course, or because a little synopsis of it with illustrative passages of scripture is distributed to the members some days before. At the meeting ideas are more or less freely exchanged, and a feeling of brotherhood is fostered among the young converts. Several cases, both of decided conversion and of clear progress in the truth, are said to be traceable to these gatherings.

After-meetings have, from the commencement of the mission, been more or less common. Many of the speakers have been in the habit of remaining to talk with individuals at the close of the meeting, so as to deepen the effect which might have been made by the public address from the platform. So far as after-meetings, then, are a novelty in the mission, they are only so because they have now been more systematized.

The impression produced by the visit of Messrs. Moody and Sankey is said to have proved beneficial, not only to those who are in the habit of frequenting the mission rooms but to those who are called to address them from time to time. Mr. McAll has since issued a pamphlet, addressed to all the workers of the mission, on the most successful modes of presenting the Gospel, as illustrated by Mr. Moody's addresses at the Oratoire, and the evident blessing attending them.

MISSION TO YOUNG WOMEN.

Through the initiative of Mrs. and Miss B. B. Atterbury, of New York, an effort has been made to bring young women, shop-women, and others, under the influence of the Gospel. These meetings are held in the mission room, rue St. Honoré. After each meeting a cup of coffee is handed round, and those who attend—many of whom have no other religious home—are treated with kindness and cordiality. Some friends from Philadelphia, happening to notice that the adjoining shop was to let, took it, and it has since been fitted up as a meeting place for the young women of Paris, and is to bear on its front the suggestive title, "Salle Philadelphie." The work is associated with the McAll Mission, though its entire expenses are provided independently of its treasury. Christian ladies at Brooklyn and New York have also undertaken the regular financial charge of distinct portions of the work, thereby relieving the Paris committee of much pecuniary anxiety. It is intended in the spring to send over to the United States M. Saillens and another representative to visit the existing auxiliaries, and to give information of the progress of the work.

MEDICAL MISSION.

There are now three free dispensaries in Paris, all of which are conducted by Dr. Darcus, an Irish gentleman. Through the intervention of Lord Lyons, full authorization has been accorded to him by the French Government to pursue this benevolent work.

He is aided by a number of friends, some of whom dispense the medicines, others visit the people in their homes, and others conduct the religious services with which the consultations are invariably connected.

WOMEN'S WORKING MEETINGS.

Mothers' or women's working meetings are carried on by the ladies in seven or eight of the stations, and four others are lent for the same purpose to Madame Dalencourt, whose work is sustained by the committee of the Society of Friends for French evangelization.

RECEIPTS AND EXPENDITURE.

The receipts from all sources during the past year amounted to £9,009, and the expenses were £9,131, leaving £122 due to the treasurer.

GENERAL STATISTICS.

The total number of mission stations is now 66, and adding the Marseilles, Nice, Cannes, and Corsica sections, the number is 80, with sittings for about 13,000. The religious meetings for adults amounted to 129. The average of the year, at which there was an aggregate attendance of 587,848. Sunday schools, children's services, young women's classes, 3,294, with an attendance of 129,414. There was an increase, in the course of the year, of the total attendance of 75,000 persons. The number of domiciliary visits paid was 12,551, and the number of Bibles, New Testaments, books, tracts, and illustrated papers, etc., distributed, 227,252. These figures do not include the statistics of the Marseilles Mission.

Berlin, Germany, 6th March, 1883.

T. H.

THE PRESBYTERIAN PULPIT.

THE REV. GEORGE M. MILLIGAN, D.D.

When the congregation of St. Andrew's Church moved to the handsome edifice erected at the corner of King and Simcoe streets, a small body of Presbyterians continued to worship in the historical building familiar to older residents of Toronto, but now no longer visible to the citizens of to-day. These residuaries were not animated by a contentious spirit, but desirous of promoting church extension, they resolved to form the nucleus of a new congregation. Ordinances were maintained by them, and after a time they addressed a call to Rev. George M. Milligan, then pastor of the Scotch Presbyterian Church, Detroit. He accepted the call, and was inducted to the pastoral oversight of Old St. Andrew's in November, 1876. Being an attractive and original preacher he soon became popular and a steady increase in membership and attendance encouraged the friends to set about the building of a new church.

The location, once so convenient and central, of Old St. Andrew's had become unsuitable. Business laid claim to the district where the old church was situated. The antiquated structure was surpassed by the many magnificent buildings devoted to business and commerce that had risen up around it, casting it into the shade. Desirous of purer air and more agreeable surroundings the people had moved away from the neighbourhood. The congregation, having resolved to build, selected a site for the new church on the corner of Jarvis and Carlton streets, and in due time Old St. Andrew's *redivivus* was added to the many handsome buildings which grace the city of Toronto.

The style adopted was early English Gothic, and the finished result is a handsome, solid, and massive example of that most popular of all styles of church architecture. For a few years the church only was built, but last year the original design was completed by the addition of a large, commodious, and elegant lecture hall, class-rooms, and apartments where the various congregational organizations can hold their meetings. The spire, at once graceful and symmetrical, was added. The building material is of Welland stone, while the ornamentation is of a lighter coloured sandstone relieving the somewhat sombre tint of the massive walls. While the exterior design is strictly mediæval, the interior, though by no means inharmonious, is thoroughly modern in construction, appointment, and decoration. Behind the platform is placed a fine organ, which lends its aid to the choir in leading the service of praise.

On a recent Sabbath a visit was paid to Old St. Andrew's. The pastor conducted the devotional exercises with a most becoming spirit of reverence and impressiveness. For some time he has been giving a series of expository discourses on Old Testament

subjects, to which series the subjoined outline belongs:

(Gen. xlix. 8-12. The tenth verse of the chapter was the then on which the preacher chiefly dwelt. After brief definition of the terms used in the text he stated that the first reference to Shiloh was in the time of Samuel, when it became the centre the capital, where all the people assembled. It signifies "peaceful," "peace-maker," then "sent," significant of the office and work of the Messiah. To Christ these titles were eminently applicable. The precepts, types, and ceremonies of the previous dispensation constituted a ministry of condemnation. They were intended to impress the fact of sinfulness. Christ, by the obedience of the cross, brought in everlasting righteousness. He followed a lucid exposition of the doctrine of Christ's vicarious sacrifice. It was admitted that the expression in the text was figurative. If the presentations of this doctrine in Scripture were only figurative we might go in with the moral theory of the atonement, but the doctrine pervades all scripture. God cannot give sin the go by. We are not capable of telling what God thinks of sin.

There are people living in heathen countries who would put to shame many of the practices of professing Christians. Abraham had a clear conception of the need of a substitute. The Shiloh gathers the people. Accepted in Christ, God treats us as a Father. Condemnation is removed. What a grand company does the Shiloh gather! From all places they came. From the slums of New York and London, and from the palaces of royalty. All conditions are included—the greatest intellect and the humblest child. They gathered to Him while He was on the earth. He bore patiently with them, instructed them, and in some dim way some of them understood what His kingdom was. He went away, but the Holy Spirit came; and Jesus Christ is the living Head of the Church in all ages. He lives; He lives to-day—not like Plato, nor Milton, nor Michael Angelo. As the brain is the seat of vital power, so is Christ among His members. This relation led to several pungent observations on the inaptness of ritualism, which was shown to be discordant with the true idea of living union to Christ. A reference to the pre-millennial theory was then made, and it was shown that the Gospel of Christ was designed for the fulfilment of the most exalted hopes of the future. No age, it was said, was so grand as the present. We yet only beheld the infancy of missions. The cause of Christ was never so mighty as it is to-day. Earnest men were proclaiming the Gospel. Christian liberality was developed a hundredfold. Christian teaching was more ethical, practical, and benevolent. Efforts to restore decaying methods were like the patching of old harness. There was in these days a strong desire to rise above the spirit of sectarianism; there was a fuller recognition of Christian unity. The Church was receiving the baptism of the Spirit. There was a greater disposition to honour man as man. King James taught his son to lie to the masses, and though many yet think that the right thing to do, there is a growing reverence for man as man. Wherever there is human need human help is prompted. Grace Darling's daring illustrates this growing sympathy with humanity. Who taught that? Christ. Napoleon's idea that man was chiefly fit for powder was a heathenish conception.

The question whether the expression "the sceptre shall not depart from Judah" had received literal fulfilment was then discussed. Mr. Milligan inclining to the opinion that the meaning was distinctly spiritual. There was no good end to be served by making the literal accomplishment of the subordinate features of the prophecy a principal object. The work of Christ was spiritual; the revelation of God's will was spiritual. The Church was a spiritual kingdom. Whoever has his sins pardoned is a child of the heavenly kingdom. All believers belong to the spiritual Israel. They are gathered in by the Shiloh.

It is needful to proclaim the Gospel of Jesus Christ. It is needful for men. There is no joy in life unless we find it in God, whose kingdom is the kingdom of peace. We are made at peace with God and man. It is an everlasting kingdom. It is the truth of Christ that gives the true purpose to life. Under its power life rises to a new dignity. We see it in Paul during the shipwreck. Who are the greatest men? Not the Cæsars, but the Pauls, the Careys, the Williamses, the Duffs. We see all explained in the cross of Christ. What think ye of this Shiloh? What is your conception of life? Why are you here? If Christ is not the object of the soul's devotion and trust we are pursuing fleeting shadows. If our life is hid with Christ in God then we rise to its true conception. We consecrate ourselves to Him in holy living and active service.

Mr. Milligan is a native of Wick, Caithnessshire, Scotland, where he received his elementary training.

When in his sixteenth year he came to Canada, and soon after was enrolled as a student at Queen's College, Kingston, where he graduated in arts in 1862. He studied theology in the same institution for two years, when he was attracted to Princeton, New Jersey, where he continued his studies, graduating there in 1867. Returning to Canada, he was soon afterwards the recipient of two calls, one to Detroit, the other to the congregations of English Settlement and Proof Line, rendered vacant by the death of one of the most pious and devoted pioneers of Canada Presbyterianism, the Rev. James Skinner. Mr. Milligan accepted the call addressed to him by the Canadian

quaint and incisive. From this peculiar faculty springs an occasional uniqueness of thought and expression that arrests the attention of his hearers. Sometimes again his thinking is subtle and strikingly suggestive, while at the same time you are amazed at its rapidity. Yet it would be unfair to describe Mr. Milligan's preaching as erratic. This much can be said, that he is never dull; nor is he sensational. His sermons are interesting and instructive. He continues to be a close student, yet possessed of the gift of popularizing the result of his study.

The pastor of Old St. Andrew's is a most popular lecturer and platform speaker. His services in this capacity are greatly in request. Though ardently devoted to his own and his ancestral Church he is no narrow-minded bigot, as his readiness to respond to calls for special services by his brethren of all denominations abundantly testifies.

DISTRIBUTION OF PROBATIONERS.

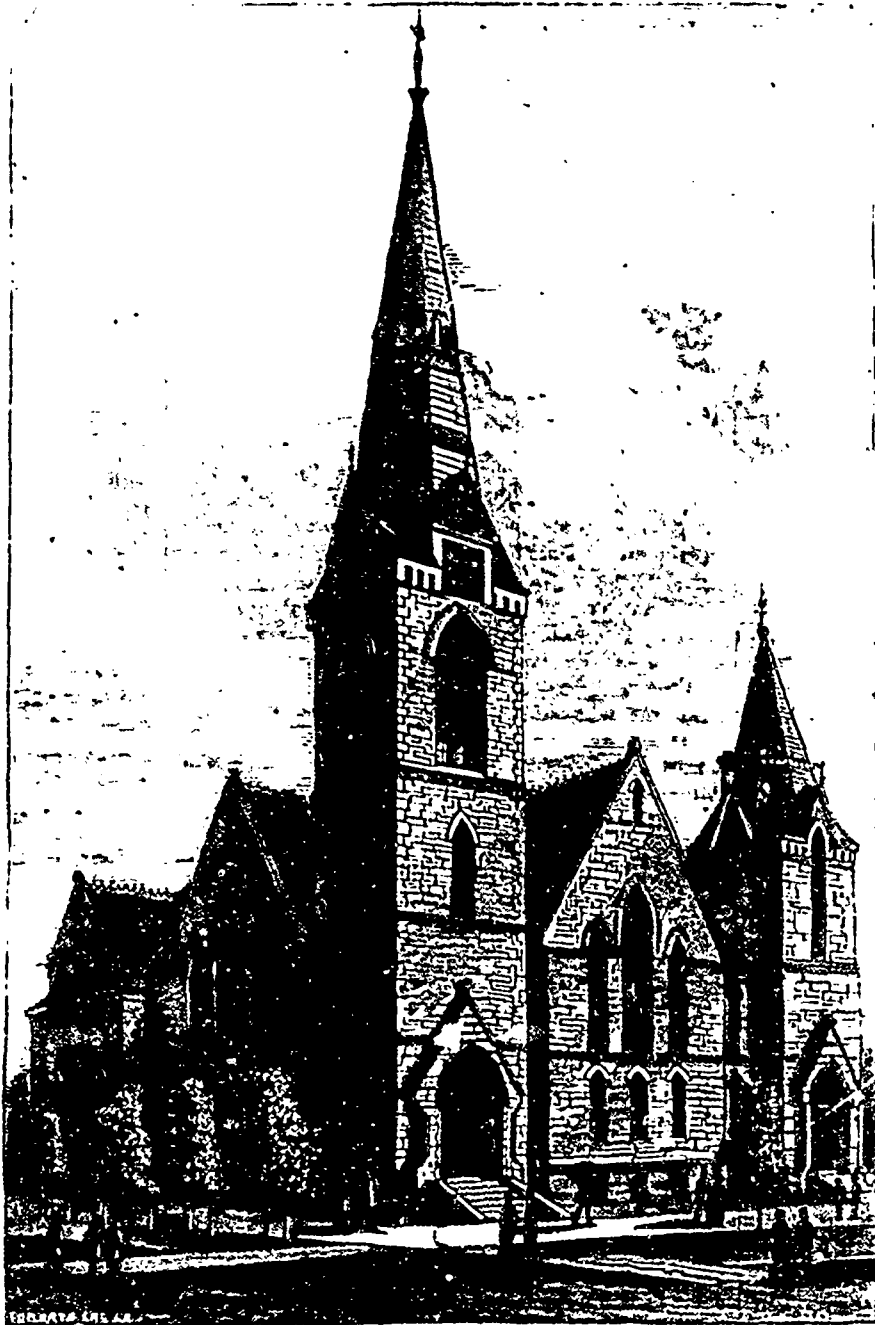
MR. EDITOR,—The scheme published in your issue of 11th April possesses many excellencies which no doubt will be duly appreciated by the readers of THE PRESBYTERIAN; but it has one defect: it rests upon a false foundation.

I quote the first two sentences: "The main object to be aimed at in such a scheme is the facilitating of the settlement of pastors in the vacant congregations. The supply of ordinances to the vacancies and the giving employment to the men, though not to be wholly disregarded, are only secondary considerations." "The main object," therefore, aimed at in this scheme is to provide vacancies with nice ministers, and ministers with comfortable livings. The preaching of the Gospel of Jesus in these vacancies, "though not to be wholly disregarded," is only a "secondary consideration." This is a lamentable confession. Let us suppose that it is a mere slip of the pen on the part of those who prepared the scheme. This has been the mistake all along under the scheme at present in operation. "The main object" aimed at is "the facilitating the settlement of pastors in vacant congregations," the supply of ordinances to the vacancies is only a "secondary consideration." And this serious defect goes far to account for much of the unsatisfactory fruit borne by this scheme after so many years of patient trial. I trust that our Church will see that this serious mistake be not perpetuated in the scheme by which it is to be replaced.

Let the preaching of the Gospel be the "main object aimed at," that God may be glorified, and let everything else be a "secondary consideration." Our friends, the Methodists, have no settled minister, properly speaking—no settled charges, yet they appear to get on very well without them. They have not yet been misled by the glamour of a settled pastorate. When the foundation is unsound we need not give ourselves much concern about the fabric reared upon it. As I have already said, it possesses some excellent features and avoids some of the more glaring defects of the existing scheme, but the main defect—subordinating the preaching of the Gospel, even for a temporary purpose, to the settling of pastors—is left untouched; or rather, instead of being removed, it is proposed now to make it the "main object to be aimed at."

WATCHMAN.
May 1st, 1883.

ERSKINE CHURCH congregation, Montreal, has completed the first-half century of its existence. The event was celebrated by very interesting and appropriate jubilee services last week.



OLD ST. ANDREW'S CHURCH, TORONTO.

congregation, being ordained by the Presbytery of London on the 4th February 1863. His brief pastorate in the vicinity of London was eminently successful. Being called a second time to Detroit he was inducted pastor of the Scottish Church there in July 1869. For seven years he continued with zeal and acceptance to minister to a large and influential congregation. As already stated, Mr. Milligan became minister of Old St. Andrew's, Toronto, in 1876 and has been ever since a faithful and diligent labourer in his present charge. His efforts in gathering and building up a large congregation have been eminently successful. This will be at once apparent when it is stated that he entered on his present sphere of labour with a membership of about fifty, and his hearers averaging sixty; while at the present time the membership is about 400, with an average attendance of 600.

Mr. Milligan is possessed of marked individuality. He is a fluent and energetic speaker. In his impassioned utterances he is not hampered by conventional restraint. The hearer is often struck by the ready and apt flash of thought, rapid as a lightning glance, expressed in a form memorable because sometimes

THE CALCUTTA MISSIONARY CONFERENCE.

"The Catholic Presbyterian" for April contains the following summary of the decennial Missionary Conference recently held at Calcutta.

1. The Conference commenced with the methods of mission work. Very naturally the place of honour was given to missionary "preaching," on which subject papers were read and many speeches delivered. There was nothing perhaps very new to be said. It seemed to be thought that, in the past, missionary preachers had been often ill prepared for the work, especially in respect of a thorough knowledge of the vernacular languages.

The place of "Higher Christian Education" as a missionary instrument obtained a cordial recognition. The Rev. Mr. Blacket of the Church Missionary Society, a member of the Educational Commission which has been for some months moving about over India, said that his interest in missionary schools had been not a little quickened by the evidence which had lately been given in his hearing. Many natives had testified in their favour. On the other hand, the hostility which had been manifested to them by natives and others was unequivocal evidence of their power. A Canadian Baptist—"a vernacular missionary," as he called himself—mentioned that in his own field he had had experience enough of the advantages of the Higher education, and he expressed the strong desire that it should be strengthened at every possible point and in every possible way. "As the time goes by," he said, "its work will appear to be more and more important." Dr. Chester, of the American Board of Missions, spoke in the same strain, stating that during the twenty-one years he had spent in India he had felt the "greatest obligation" to those men who were working it. "The General Assembly's Institution," another American testified, "is doing a great work."

At the same time, it should be said that there were some dissonant notes. Mr. McGrew, of the Methodist Episcopal Mission, affirmed that the "policy of high English education in the Presidency town had proved a failure." "Where," he asks, "are the thousand of young men moulded by Duff and Murdoch and Wilson? They are not in this assembly. They are in the Bramo Somaj." However this may be, we believe that the state of matters among English-speaking educated Hindoos is very different from what it would have been if they had all got their training in the presidency colleges. The acting principal of the Serampore Institution declared that though he could not tell of a single convert, he still believed in his work. His pupils left him with their attitude towards Christianity entirely altered.

In regard to "Mass," or "Lower" education, which, in one aspect or another, was very frequently referred to in the Conference, all missions make use of that; and in various forms it is used as distinctively Evangelistic. There are as many as 4,350 native Christian teachers, an increase of more than 2,000 since 1871; and what is of special interest, the increase of non-Christian teachers in mission schools is slight. The Propagation Society sets in this a good example. Ten years ago its Christian and non-Christian teachers were just about equal in number, now it has 645 of the former and only 100 of the latter.

Among other forms of mission work of which notice was taken in the Congress, we may mention Sabbath schools, which have been conducted with great vigour and success, especially by the American Methodists, medical missions, orphanages, boarding schools, etc. The very touching and striking fact was stated by the chairman of the Conference, Sir H. Ramsay, that during the year 300 girls had been baptised in a leper asylum.

2. Another set of papers dealt with work among Mohammedans, Aboriginal tribes, and English-speaking Hindus. One half of the Indian Mohammedans, it is stated, are to be found in Bengal. They are there "the poor and illiterate;" and in their ignorance and bigotry, so far as conversions are concerned, retain an almost unbroken front. But in some other parts of India Mohammedanism is less rigid and immovable. In the north and north-west, Western influences are telling. A new Moslem school has arisen, the leader of which "professes to have studied all modern religions, and claims that in Mohammedanism he finds the reconciliation of the spirit of the Koran and the Bible with modern discovery." And Syed Ahmed Khan is not a mere speculator. He has built a college

at Allgarh, in which his views are carried out. The foundation-stone was laid eight years ago by Lord Lytton, and now we are told it has the names of nearly 300 students on its rolls. According to the chairman of the Educational Commission, this remarkable institution, "recognizing the special spiritual needs of the Mohammedan youths, bases its teaching on the truths of Western science." Something of the same spirit of compromise, it is said, has been manifesting itself in Southern India. What may come of this it is hard to say. It is not without its dangers, as a Scotch missionary suggested; and certainly its significance, from a Christian point of view, may be greatly over estimated. Islam, lax and philosophical, may be found less friendly to Christianity than Islam traditional and bigoted.

Peculiarly interesting and very important, as we think, were the papers and speeches on "Work among Lower Caste Hindoos and Aboriginal Tribes." It was stated that these two classes form a majority of the population of Bengal, and a large proportion of the entire population of India. They are very accessible—no "national, physical, social, or governmental obstacles" bar the way to them. But they are not only accessible—they are friendly; the preacher scarcely ever fails to get a cordial welcome from "these common people." Among some of the thinly scattered mountain tribes the success has not been great; but among the Coles and the Santhals the converts are counted by thousands. The Christian population of Chota-Nagpore, in connection with Gossner's Mission, amounts to over 30,000. The organization of native pastors, elders, catechists, and teachers, appears to be very complete. A theological seminary, in which twelve natives are studying for the ministry, is also in operation. "The converts," said one of the missionaries, "have a very encouraging missionary spirit, and their lives tell powerfully on their heathen neighbours. The Cole Christians are wonderfully simple and powerful in prayer." Among the Santhals the work is full of hope. "A good-hearted lot they are," said one who commenced work among them ten years ago, and now reports fifteen villages in which Christ is worshipped. "No work," says a Church Missionary Society man, "is more interesting or successful than that being carried on among the Santhals. And the winning of these tribes to Christ, let it be remembered, would not be the winning of a few thousand mountaineers, but of a nation, for they number not less than three millions."

The past decade, too, witnessed notable success among the lower classes of Hindoos. At Ongole in the Madras Presidency, the American Baptists report 20,000 converts, mostly gathered in since 1878. In that year a great movement commenced. It has gone steadily on ever since at the rate of from 1,500 to 2,000 converts a year.

Not a very hopeful field of mission work is afforded in the English-speaking Hindoos. From the thoughtful paper of Mr. Alexander of the Free Church Mission at Madras, on through all that followed, there was very little to encourage. The class referred to, now very numerous, it seems hard to reach. Separated to some extent from their own people, and yet kept at arm's length by Europeans, they are not in a position likely to minister to sweetness of temper. One remark painfully struck us. It was said or hinted that these people were not expected to make their appearance in the English Churches. There are other castes besides those of Hindoos. The Baboos of the smaller towns—where, as well as in the presidential capitals, they are numerous—are very accessible to Christian influence.

3. Another subject was the "Self-support and Self-propagation of the Native Church." Things are greatly more advanced in this respect than many have any notion of. Twenty years ago the Tinnevely Mission was carried on by sixteen European missionaries. Now it has only four Europeans, one of them the Bishop, and the other three engaged in educational work. The pastoral work is in the hands of natives, and the native contributions amount to £2,500 a year. "Our Tamil Missions," said a native C. M. pastor, "have made much progress in self-rule and some advance in Church extension. The native Council is *bona fide*—the chairman, secretary, and members all being natives." The C. M. S. Santhal converts build their own chapels and pay more than half the stipends of the native clergy. We have seen that the Gossner Mission is largely wrought by native pastors and catechists; they get half their sup-

port from the native congregations. "My first mission field," said the Rev. M. Timpany of the Canadian Baptist Mission, "was Nellore. At the end of six years there were between 700 and 800 communicants, and ten village school-house chapels were completed, and twelve more were a-building. The only outside help the people got was from the Central Church, which gave to each erection a door, a window, and five rupees." "I know" said Mr. Timpany, "that Indian Christians will give out of their poverty." In Ceylon, the American Board of Foreign Missions has thirteen native churches, all but three of them self supporting. Their 1,000 members not merely support their own ministers in a suitable manner, but they contribute £70 a year for native missions. A native Ceylonese having a humble Government appointment, will contribute an annual sum, at the thought of which a broad-acred laird would not long ago have grown pale, and which would have startled even a stiff well-to-do Seceder accustomed to put his hand in his pocket.

We shall briefly allude to the papers on "Woman's Work in the Indian Missionary Field." These—all by ladies—were not the least notable. The Eurasian and Foreign Female Mission agents have increased by more than a fourth, and the Zenana pupils have grown from 2,000 to 9,000. More remarkable still, a thousand more native Christian females are in the mission-field in 1881 than in 1871. Everything indicates still greater progress in the coming years.

ADVICE TO CONVERTS.

The Christian character of most persons who unite with the Church is practically determined the first few months of their Church experience. If they begin by cultivating a habit of cheerful obedience to duty, for example, if they begin by modestly taking part in social meetings, as a rule, this will be a preparation for usefulness. There are so many *silent* Christians, from whom you never hear, and from whom in conversation you can scarcely get anything satisfactory. Begin by feeling that you are a part of the church and have your work to do, and furthermore *do* it.

Be an intelligent Christian, a Bible reader and a Bible student. Be intelligent in the work of your church and denomination. Take a good denominational paper and read it.

Read missionary intelligence, home and foreign. Inform yourselves about denominational societies, educational matters, so that if God gives you money as you advance in life, you may know how to use it wisely as His steward.

Be an intelligent, large-minded, great-hearted Christian.

Be a benevolent Christian. This is the best type of a Christian; don't wait to have large sums to give before you begin to give; that policy is destroying the usefulness of thousands in our churches; but begin to give with the little you have now. Form the habit of regular giving and of systematic giving. Set apart so much of what you receive, and give it wisely and for the love you bear Christ.

Be an honest Christian. Never take advantage of your church membership for personal ends. Never borrow money if you can possibly help or avoid it, and when you do, then pay it when you promised it, if you have to sell the shoes off your feet. Keep your word if it kills you. If you are a Christian you can afford to die, but if you are a Christian you can't afford to lie.

Again, support your church. This is not charity nor is it benevolence; it is debt. Your covenant vows bind you to the support of your church; give what you feel God will approve and bless.

Finally, attend the meetings of your church on the Sabbath, the Sabbath school, the social meetings of the week. Work for your church. Love it, and cherish its good name, and the good name of its members and officers.

Be an earnest, growing, happy, faithful Christian. For the Master has need of such, and such Christians make a live church.

EVERY morning, before you see the face of men, register this prayer in heaven. "Hold Thou me up and I shall be safe, and I shall have respect unto Thy statutes continually." Are you going down-stairs without that prayer? Then you may fall into sin at the breakfast table. You may lose your temper, and a tiffle not worth noticing may put you off the tram-lines for the day. Therefore, pray ere the car moves.—*Spurgeon*.

OUR YOUNG FOLKS.

ELSIE MARLEY AND HER PIGS.

"Elsie Marley is grown so fine,
She won't get up to serve no swine,
But lies in bed till eight or nine,
And surely she does take her time."

(Mother Goose.)

Now, dear little people, I happen to know more about Elsie Marley and her pigs than Mother Goose does—a little pig told me all about it! Elsie's mamma and papa lived on a little farm in the country, and such a snug little cottage. They had two children—Elsie and her baby brother, just two years old. One day in June before daybreak Mr. and Mrs. Marley were moving about the house, preparing to go to town, four or five miles away. Mr. Marley was to take vegetables, fruit, chickens and eggs to sell, and his wife wanted to get some muslin and calico and see her aunt, who lived in the town. The baby was to go too, but Elsie was to be left at home as there was not room for her in the spring wagon, and then some one must feed the chickens and pigs.

Just before she left Mrs. Marley gave Elsie, who was sound asleep, a good shaking, and told her she must get up right away, and must be sure and feed the pigs and chickens and tidy up the house. "Oh, yes, ma'am," said Elsie brightly, but after her mother left and all was quiet, she could not resist another nice little nap—"just for a few minutes," she told herself sleepily. But we all know what that means! The hours passed, and still lazy Elsie slept and dreamed the time away! The sun stared in at the window and tried his best to wake her, but in vain!

In the meantime the pigs were getting hungrier and hungrier: "Squeak, squeak!" said one little pig; "I'm starved to death nearly. Why don't someone bring me something to eat?" "You nearly starved to death! You are always thinking of yourself," grunted a mamma pig crossly. "How do you suppose I feel?"

"It is too bad we must depend upon lazy little girls to give us our breakfast," said the wise papa pig, "they do not know what it is to be hungry." "Ugh, ugh," snorted an impatient and very fat little pig, "I can't wait any longer. I feel that I'm growing thinner every minute." Gradually the pigs gathered closer together and held a consultation—and this is what they decided to do.

Elsie's bedroom was on the ground floor, and they determined to try and waken her themselves. The whole herd ran across the barn-yard—frightening the ducks and chickens out of their feathers, who though hungry were naturally more patient and less greedy than the pigs—straight on to Elsie's window, where they gave her such a serenade! You never heard a louder one, I'm sure! Still Elsie slept like the seven sleepers!

The impatient little pig could stand it no longer! He darted around to the back door. Now, as luck would have it, Mrs. Marley had left this door open, and the baby had run back to kiss Elsie "good-by," and left all the others open. When the little pig found this out he squealed triumphantly to the others.

In a second they were around him. In the house they went, grunting and squealing, running against chairs, upsetting buckets, until they burst into Elsie's room itself. Here was fun for Elsie was a very careless little girl and left her things on the floor and everywhere. One pig chewed her hair-ribbon, another picked up her doll in his mouth getting her fine clothes all wet, and frightening her terribly. They scattered her clothes all the time making such a commotion that at last Elsie awoke.

She thought at first it must be a dream when she sat up in bed, and was very much frightened. When she realized that it was really true, she soon scrambled out of bed and drove them out. Then she hurried to dress, ate her breakfast, and gave the pigs, ducks and chickens theirs. But it was so late now, and so hot, that she decided to wait until late in the afternoon to tidy the house—and what do you think? Her mamma and papa came home before she had made the beds or dusted and swept!

Just think how ashamed she must have been! Do you think she ever slept so late again? The little pig that told me about it did not know.—D. R. C.

THE SISTER MONTHS.

(By Lucy Larcom, in *St. Nicholas*.)

When April stops aside for May,
Like diamonds all the rain drops glisten;
Fresh violets open every day,
To some new bird each hour we listen.

The children with the streamlets sing,
When April stops at last her weeping;
And every happy growing thing
Laughs like a babe just roused from sleeping.

Yet April waters, year by year,
For laggard May, her thirsty flowers;
And May, in gold of sunbeams clear,
Pays April for her allvery showers.

All flowers of spring are not May's own;
The crocus can not often kiss her,
The snowdrop, ere she comes, has flown;
The earliest violets always miss her.

Nor does May claim the whole of spring;
She leaves to April blossoms tender,
That closely to the warm turf cling,
Or swing from tree-boughs, high and slender.

And May-flowers bloom before May comes
To cheer a little April's sadness,
The peach-bud glows, the wild bee hums
And wind-flowers wave in graceful gladness.

They are two sisters, side by side,
Sharing the changes of the weather,
Playing at pritty seek and hide—
So far apart, so close together!

April and May one moment meet
But farewell sighs their greetings sweeter;
And breezes tell, and birds repeat
How May and April love each other.

YOUNG RATS NURSED BY A CAT.

A few years ago, when visiting a neighbour's house, it was mentioned in the course of conversation, that there was then on the premises a singular case of a cat having adopted children from a nest of one of her natural victims. On my expressing a wish to witness this phenomenon, I was at once taken to the stable yard, and there shown a fine female cat nursing a family composed of two kittens and two handsome young rats, the whole four living in perfect harmony. On my enquiring the history of this remarkable group, I was informed by the coachman in charge, that shortly after the cat-mother had given birth to a litter of

kittens, she had been deprived by him of all but three. The mother evidently did not approve of this reduction in her family, became restless for a time, and, on her again settling down, it was discovered she had replaced one of her murdered children by a fine young rat. Seeing this, and knowing that cats were too numerous to please the game-keeper, the coachman determined to destroy one of the three remaining kittens, which was done. On the following morning the coachman, on visiting the cat's nursery, was not a little surprised to discover that the mother, in lieu of her murdered offspring, had introduced into her nursery a second young rat. The two kittens, in company with the two rats, had been impartially nursed, and were, when I saw them, living in perfect harmony. They were at that time about two months old, and were residing together in an old wine-case, with a piece of wire netting thrown over the top. The young rats were pretty looking, sleek creatures, with brown eyes, and evidently well nourished. They were, however, of different dispositions, for while one would with confidence return the visitor's gaze, the other disliked being looked at by strangers, and would, on the approach of the latter, make frantic endeavours to conceal itself amongst the fur of its foster-mother.

"THE WORK OF OUR HANDS."

"The work of our hands establish Thou it." I read the words over again, going back a little. "Let the beauty of the Lord our God be upon us, and the work of our hands establish Thou it."

"The work of my hands day by day," I said almost scornfully, as I thought of the homely work my hands had to do, the cooking, the house-work, the patching, the mending, the rough, hard work I sometimes had to put them to. And I smiled as I thought of such work being established forever. I smiled again almost bitterly as I thought, "It is established that my hands must work, if not forever, for all my earthly time."

"Please comb my hair now, mamma; the first bell is ringing," and Neddie tapped my hand with his comb.

I patted and smoothed my boy's tangled locks. "The work of my hands," I said, and perhaps more gently than usual turned up my boy's face to kiss his lips as he went to school. I turned to the sitting-room, drew up the shades in the bay-window, so that my few geraniums might have all the sun's rays they could, shook down the coal in the stove, dusted the chairs, straightened out the table-cover and books, and brushed the shreds from the carpet, sighing a little over the thin places that the best arrangement of mats could not quite cover. The rooms looked neat and tidy. "The work of my hands," I repeated, mechanically. Just then the sun shone out bright. It lit up my room like a kind smile. "The beauty of the Lord our God." I repeated softly.

I went to my homely work in the kitchen. Patiently I tried to go through my every-day routine of duty. For I said to myself, "If this is always to be the work of my hands, surely I must let the beauty of my Lord rest upon it."

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TORONTO, WEDNESDAY, MAY 9, 1883.

THE attention of readers is specially directed to the communication by Rev. R. H. Warden, Agent and Joint Treasurer, respecting the state of the College Fund.

IN answer to a correspondent who inquires concerning the disposition made by last General Assembly of a proposed Sabbath School Constitution it is stated that the paper was ordered to be printed in the Assembly's minutes for 1882, and the subject referred to the Sabbath School Committee to be reported on at the ensuing Assembly. Those interested in the matter should correspond with Rev. A. Simpson, Halifax, or Mr. W. Hossie, Brantford.

THE *Christian Advocate* gives this advice to the Methodist pastors of the United States.—"Beware of unworthy evangelists, temperance lecturers, reformed men of all sorts, who want to tell the story of their lives and give you half the proceeds." We know a few good people in Canada who would have saved themselves a good deal of trouble, worry and money had they taken this advice. Things are improving, however. Few rational men now consider themselves under obligation to listen to a man, much less to give him a pulpit, simply because he has a cheek of brass, and says he is a reformed drunkard, or an escaped monk, or converted Jew. People have seen too many converted Jews of all kinds who were not converted. The days of these gentry are over in the old settlements. Occasionally they make a bit yet in very remote regions.

THERE was an intensely conceited little clique in Pennsylvania—we shall not say to what church they belong—who imagined that they were too holy to repeat the Lord's prayer. They always omitted the phrase, "forgive us our trespasses," because it implied that they had faults. The leader of the party left his wife and ran away with a handsome young "sister" who had been very pronounced in her objections to the Lord's prayer in its original form. No doubt he admired her principally because she was faultless, and she reciprocated because he was so much better than his neighbours. No doubt both looked down most patronizingly on the less advanced Christians around them who continued to say "forgive us our trespasses." Quite likely they varied the proceedings when planning their elopement by bitterly denouncing the church members in their neighbourhood. Most of the people who can't find any church good enough to join, or any communion table pure enough to sit at are about on the same moral plane as these Pennsylvania people.

THE meeting of the Synod of Toronto and Kingston last week was on the whole enjoyable and useful. There was but one appeal case which would have been disposed of by a committee had not one of the parties refused to acquiesce in the finding. As the matter now stands the labours of both committee and Synod go for nothing, an appeal having been taken to the Assembly. Much attention was given by the Synod to the reports on the State of Religion and on Sabbath Schools. This is as it ought to be. Indeed anyone can see a great improvement in our ecclesiastical meetings in this regard. There are no union, or organ, or hymn, or other vexed questions to take up the time of the court. The day of the ecclesiastical pleader has gone and the pleader has gone along with it. The not very serious visitors who used to come in during the evening in the hope of hearing a "fight on the organ" or something else, are conspicuous by their absence and in their place we have people who desire

to hear addresses on Sabbath schools or on the State of Religion. The change is a good one. The more any Church court deals with the vital work of the Church the better. The Conference which took place before the meeting of the Synod was on the whole a success. There should have been a larger number present but the audience increased in numbers and interest to the end. Many of the addresses were models—clear, crisp, brief and pointed. The spirit of the Conference was good throughout.

THAT REVOLT.

WE have now before us a report of the meeting of the London (Eng.) Presbytery at which Mr. Dale and his overture were disposed of, and are in a position to take the exact measure of the "revolt" about which our neighbour the "Guardian" has been so much exercised. Our readers will remember that the "Guardian" gave the name of Dr. Donald Fraser as one of the revolters. Dr. Fraser's position on the question may be learned from this extract from his speech:

The course which no one recommended was that of modifying or re-arranging the Westminster Confession. This Confession of Faith was not at all a loosely-written document. All its clauses had a definite object, and were essential to the full assertion of the whole doctrinal position as it appeared to the minds of the Westminster divines. Such a document could not be revised, could not be corrected and improved by the steel pens of moderns, who could no more improve a solid work of that worth than they could build a great pyramid of Egypt.

The course which Dr. Fraser declared "no one recommended" is the very one which the "Guardian" told its readers the leading Presbyterians of England were demanding. Dr. Fraser is the "Guardian's" witness—not ours. How does our neighbour reël his testimony? Mr. Dale's overture was voted down by a large majority; which means simply that the Presbytery refused even to transmit it to the Synod. An overture was adopted simply asking the Synod to consider the relation of the Church to the Confession, and Dr. Fraser in moving it stated all he and his friends desired was to

Draw up a declaration of Faith in a much shorter form, perhaps in the shape of articles without any of that denunciation of contrary errors to which their fathers attached so much importance, but in harmony, avowed and acknowledged harmony, with the Westminster Confession, and fit to be used as a handy and fit substitute for it under the discretion of sessions and presbyteries.

That is to say they asked precisely what we said some Presbyterians would like to have—the doctrines more briefly stated and without the denunciations of contrary errors that existed when the Confession was framed. The "Guardian" told its readers that the movement was against some of the peculiar doctrines of the Calvinistic system. Dr. Fraser, one of the "Guardian's" own witnesses, says the new symbol must be in "avowed and acknowledged harmony with the Westminster Confession."

IRISH CONVENTION AT PHILADELPHIA.

THE great Irish Convention at Philadelphia has been held. Its members came from almost every State of the Union. Canada had the equivocal honour of a representation in the Quaker City, and Delegates from Ireland put in an appearance. Altogether the deliberative body numbered about twelve hundred, not including a select muster of ladies who were as enthusiastic as the best of them there. What does the whole affair, now that it is a thing of the past, amount to? Will the deliberations of the motley throng contribute in the slightest degree to the improvement of the melancholy state of affairs in the Green Isle?

There was plenty of oratory, of the highfalutin' kind mainly, and the audience was often beside itself in ecstasy of enthusiasm over those passages in which the speakers were more than usually extravagant. In fact for the most part common sense was conspicuously absent—at all events from the report of the proceedings. Mrs. Parnell, who is the mother of the Irish Parliamentary of that name, was the great heroine of the melodrama. She is, we are assured, like the mother of the Gracchi, which must be a great comfort to the Irish people.

So far as the reports go, the principal business of the Convention was the formulating and adoption of a series of resolutions. These being intended as a manifesto to England and the world of the aims and purposes of the Irish movement, had to be prepared

with unusual care and ability. It seems to have been the intention of the framers to give the resolutions an historical tinge. In fact they solemnly declare that they cite "unquestioned history," while they rush into shrieking distortion of facts, casting the wildest and most malignant abuse on the head of England. Men in earnest do not need to resort to meaningless rhotomontade in order to gain acceptance for a good cause. There is not the faintest recognition of the ameliorative measures that have been devised within the last century for the removal of Irish wrongs. It is a fact of "unquestioned history" that the Catholic Emancipation Act was passed, that the English Church in Ireland was disestablished and disendowed, that a Land Act was placed on the statute book, and a Land Court established. Much has been done to promote the educational and industrial interests of the Irish people. The "undoubted" historians of the Philadelphia Convention, not being under any obligation to be impartial, scarcely thought it worth their while to try. From the sulphurous style in which the resolutions are written, it is obvious that their compilers are better romancers than historians.

The literary experts of the Convention not only profess to be deeply versed in historical lore, they also aspire to fame as originals in political economy, as the following excerpt from the resolutions will testify:

Resolved, That as the manufactures of Great Britain are the chief source of her material greatness, already declining under the influence of American competition, we earnestly counsel our countrymen in Ireland to buy nothing in England which they can produce in Ireland or procure from America or France, and we pledge ourselves to promote Irish manufactures by encouraging their import into America and to use our utmost endeavour, by plain statements of fact and discrimination in patronage, to persuade American tradesmen from keeping English goods on sale.

This is simply terrible. After this the forges and furnaces of Great Britain will be extinguished, her mines will decay, her looms fall silent, and dreary stagnation will ensue. Macaulay's New Zealander must be on his way to London Bridge. The reading of the resolutions would form a theme worthy of the highest artistic genius for we are informed that:

Intense silence prevailed during the reading of the reports, punctuated by hearty applause at times. At the solemn arraignment of the English Government in the resolution the entire convention arose and cheered. The resolutions were read in Father O'Reilly's deep, modulated tones, with much emphasis of voice and of gesture. Delegates, at times, cheered deafeningly.

In sober sadness we ask what does all this masquerading mummery mean? In the earlier stages of the present Irish agitation British statesmen and the larger part of the British nation expressed deep sympathy for the Irish people, and strong efforts were made to right their wrongs and better their condition, but there has been an utter lack of appreciation of these efforts, and an entire absence of all co-operation by the Irish party. Under the shadow of the Land League baronous atrocities have been committed, and the dynamite miscreants have been sent forth on their murderous mission. It is but just to say that individual leaders have condemned the horrible crime. The principal of them who are so lavishly eloquent on England's cruelty, have no rebuke for these dastards that disgrace the Irish name. The Convention, knowing that it would utterly discredit them with the American people, were anxious to suppress the dynamite wing of their compatriots, but condemnation of dynamite as an auxiliary to Irish regeneration has no place in the Philadelphia manifesto. The liberation of the land from the hated Saxon is a grand vision, but pecuniary contributions from the Irish American people and their political bosses are a present fact which many a grandiloquent Hibernian is acute enough to recognize.

THE ASSEMBLY'S FOREIGN MISSION.

A communication lately received from Rev. Dr. Mackay, of Formosa, contains the following piece of intelligence for which the Presbyterian Church in Canada should "thank God and take courage"—"A thousand Aborigines have thrown away their idols."

The people of whom Dr. Mackay thus speaks are not Chinese; they are Malays. In Formosa they are generally found on the mountainous parts of the island. Their religion is a mixture of Mohammedanism. They are, for the most part, savages. They have, in their natural state, abandoned themselves with desperation, to the most ferocious habits, taking delight in doing mischief to their neighbours. T. L.

BOOKS AND MAGAZINES.

FRANK LESLIE'S SUNDAY MAGAZINE. (New York: Mrs. Frank Leslie.)—This magazine, from the varied, full and interesting nature of its contents, and the great number and excellence of its pictorial illustrations, is especially fitted for a wide circulation. It is healthy in tone and admirably adapted to impart useful instruction to its many readers. The present number contains another answer to the question, "What is Presbyterianism?" The writer of the paper specified is the venerable Dr. Hatfield. It is clear, concise, and catholic.

LITTELL'S LIVING AGE.—(Boston: Littell & Co.) The numbers of "The Living Age" for April the 14th and 21st contain "A Few Words about the Eighteenth century" (Nineteenth Century); "Miss Burney's Own Story, and The Enchanted Lake" (Contemporary); "Jonathan Swift" (Blackwood); "Scenes During the Winter of 1794-5" (Temple Bar); "Queen Victoria as Goddess," "Startling Poetry," "The Conditions of 'The Grand Style,'" "Sir George Jessel," and "Socialism and Anarchism at Geneva" (Spectator); and in the line of fiction "Under the Snow," "The Three Strangers," and "The Wizard's Son," with the usual quantity of poetry. The number for April began a new volume.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The May number of "Harper" concludes Volume LXVI. of this popular magazine. The principal illustrated articles are,— "San Francisco," by William Henry Bishop; "The Treaty of Peace and Independence.—11." by George Ticknor Curtis; "The National Academy of the Arts of Design, and its Surviving Founders," by Benson J. Lossing; "Roman Colonial Sketches," by Anna Bowman Blake; "The Brooklyn Bridge," by William C. Conant; and several other short papers. Part I. of a new novel is begun under the title of "A Castle in Spain," which has the added charm of numerous illustrations. An excellent story—completed in this number is "Nehemiah's Plan." The poetical contributions are good, specially "Galatea," by Elizabeth Stuart Phelps, and "The Oldest Friend," by Louise Chandler Moulton. The "Easy Chair," is well filled, the "Library" and "Historical Records" are interesting and the "Drawer" has good things stowed away in it. Altogether "Harper's" for May is a bright number.

THE CATHOLIC PRESBYTERIAN. (New York: Anson D. F. Randolph & Co.)—The April number of "The Catholic Presbyterian" is good, but not equal to its predecessor for March. Its contents are varied and afford profitable and instructive reading. The opening contribution is from the editorial pen. Dr. Blake writes on "Outer Features of Our Lord's Ministry" in his own graceful and suggestive vein. Dr. Brandes, of Gottingen, furnishes a good historical paper on "The Imperial House of Hohenzollern and its Reformed Creed." This article is followed by one which goes far to prove the correctness of Milton's saying, "There are no politics like those which the Scriptures teach." It is the first of a series by Mr. Reid, Kirkintilloch, on the land question entitled, "Land Tenure in Bible Times.—I. Patriarchal." The Rev. Mr. Drysdale, Rochdale, writes on "Philip Henry and His Recently Published Diaries." "The Deacon in History.—I. The Apostolic and Early Age" is discussed by the Rev. Mr. McPherson, of Fundhorn. Professor Watts, Belfast, is the contributor this month to "The Symposium—Progress in Theology." The paper is clearly written, thoroughly orthodox, and just a little common-place. The other contents of the number are up to the usual standard of excellence and interest.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—This high-class magazine maintains its well-earned reputation. The best American authors contribute to its pages. Henry James, jr., gives the second act of his comedy "Daisy Miller." "Niagara Revisited, twelve years after their Wedding Journey," is William Dean Howells' contribution to the present number. Henry Cabot Lodge writes on "Colonialism in the United States," and "The Pauper Question," is discussed by D. O. Kellogg. N. S. Shaler describes "The Floods of the Mississippi Valley," and advocates the adoption of national measures for their prevention. "College Athletics," as befits the theme, is treated learnedly and appreciatively by Andrew M. F. Davis. Edith M. Thomas writes

charmingly on the commonest of common topics,— the weather—under the caption of "The Rain and the Fine Weather." Recently published works in History, Art and Fiction, afford subjects for excellent critical articles in this month's number of the "Atlantic." The usual quota of story-telling is also to be found in this issue. The first part of "A Landless Farmer," by Sarah Orne Jewett, and "The 'Harnt' that walks Chilhooes," by Charles Herbert Craddock, are specially good, while the poetical contributions are of decided excellence, notably "The Flaneur," by Oliver Wendell Holmes. "The Contributors' Club," contains a racy paper on "Richard Wagner at Paris." The May number of the "Atlantic Monthly" is a splendid one.

THE CENTURY MAGAZINE. (New York: The Century Publishing Co.)—The May Century makes appeal to a large variety of tastes. By way of history and adventure there are three illustrated papers—"The Aborigines and the Colonists," by Edward Eggleston, the first of two papers by H. H., on the Spanish Missions of Southern California, entitled "Father Junipero and his Work," and a paper of great readability and ethnological value, by Frank H. Cushing, on his "Adventures in Zuni." The illustrations of all these papers have been made with the strictest regard for historical accuracy. By way of personal interest there are three sketches: One of Cardinal Manning, whose portrait is printed as a frontispiece, by C. Kegan Paul, a second, an exposition of Salvini's King Lear, by Emma Lazarus, with a drawing of the great tragedian in this character, made from life by Alexander, and a third, a charming light essay by Henry James, jr., on Du Maurier's caricatures in "Punch," and on the artist's relations to London society. With the last are reproduced a number of Du Maurier's best drawings from the original cartoons for "Punch." Apropos of the recent criticisms of American literature and American writing about England, Mr. Charles Dudley Warner makes a retort courteous to his critics in a humorous paper entitled "The English Volunteers during the Late Invasion." "Moral Purpose in Art," by the late Sidney Lanier, treats a theme of wide interest. There is also an illustrated paper on "The Father of American Libraries." The practical and suggestive series of papers, by Washington Gladden, on "The Christian League of Connecticut," is continued. In fiction there is an instalment of Mr. Howell's serial "A Woman's Reason"; a short story by F. R. Stockton in the Rudder Grange series—"Pomona's Daughter"; and the first half of a story of much freshness and humour by Joel Chandler Harris ("Uncle Remus") namely, "At Teague Pottee's." A new departure explains the discontinuance in "The Century of the departments of "Home and Society," "Literature," and "The World's Work," the places of which are taken by a new department entitled "Open Letters." It is intended to devote more exclusive attention to the criticism of books of permanent and special value, and to consider modern literature especially in its general tendencies and relations. Contributors to "Bric-à-Brac" are Walter Learned, R. H. Stoddard, Oscar Fay Adams, J. A. Macon, and Charles H. Crandall, whose "Plowing" occupies most of the department. Other poetry in the number is by Rose Hawthorne Lathrop, L. Frank Tooker, Richard Watson Gilder, Joel Benton, John James Piatt, and others.

PICTURESQUE CANADA. Edited by Principal Grant, D.D., Queen's University. (Toronto: The Art Publishing Co.)—The last issues of this magnificent work are parts 17 and 18. They complete the description of Toronto, and begin "From Toronto, Westward." The unstinted praise bestowed on previous numbers belongs equally to those now under notice. Toronto is one of the show places always on the programme of the numerous visitors to the Dominion from this and the older continents. Residents of the Queen city are assured by tourists that it is beautiful. Though the perception of the average citizen may be occasionally dulled by familiarity, he has only to glance for a moment at the spacious streets lined with substantial and handsome edifices or to take a walk in the environs to be reminded that "the lines have fallen to him in pleasant places," or let him simply look at the engravings in these numbers of "Picturesque Canada" and he cannot fail to be impressed with the fact that it is in reality magnificent. The subjects for pictorial treatment in and around Toronto in these numbers have been most judiciously selected and are faithful to reality as they are exquisite in

artistic finish. The varied lights in which they are shown indicate a true artistic taste. The less busy part of King street, with the fine proportions of St. James' Cathedral is given as a night scene, while the westward portion of the same street is presented with its massive buildings and its bustle during the day. The Horticultural Gardens when illuminated afford a fine subject for artistic treatment, while Osgoode Hall, the University, College avenue, and the sylvan beauties of Rosedale show admirably in the sunlight. Two full-page engravings, "A Sculling Match on Toronto Bay," and "Toronto from Kingston Road," are strikingly good, the former for its exact presentation of a very natural scene, the latter because it is a fine piece of scenic beauty. In part 18 there is a bit of landscape as a vignette, which is a perfect gem. Fine as is the artistic excellence of these numbers, the literary merit of the letter-press description of Toronto is equally high. Mr. G. Mercer Adam's fine literary tastes, broad culture, and long experience renders him a valuable Cicerone while he narrates the historical incidents connected with the growth of Toronto, and gives a luminous description of all that is worth seeing in the city and suburbs. When looking at the engravings of the fine buildings dedicated to the advancement of learning, it was with a feeling of regret that we failed to notice one that would have afforded fine scope for pictorial treatment—Knox College. The omission is in part atoned for by the genial notice of this institution in Mr. Adam's description: "Finely situated at the head of Spadina avenue, is the new home of Knox College, a handsome building devoted to the training of students for the Presbyterian Church. The college was founded in 1846, and long had its habitation in Elmsley Villa, to the northwest of the Central Presbyterian Church on Grosvenor street, and what was once the vice-regal residence of Lord Elgin. It has a partial endowment and an able faculty, whose zealous work will always secure for it a hearty support. The new buildings were erected at a cost of \$120,000." "Picturesque Canada" has hitherto amply redeemed the promises made by its projectors. This superb work is deserving of the fullest encouragement. It possesses a high educational value. It teaches Canadians to love art, and what is of more moment still, to love their country, while it will help many beyond its ample borders to think kindly of it too, for it will convince the most sceptical that Canada contains much more than "a few arpents of snow."

COLLEGE FUND.

The receipts to 5th May are only \$14,200, whereas the amount required for the year is \$19,000. Quite a number of congregations have failed to contribute to the fund. To give these an opportunity still to do so, the College Fund books will be kept open until Tuesday, 29th May. It is earnestly hoped that no minister or session will neglect to give their people the opportunity to contribute to this fund. There is not a congregation or mission station in the Church but will contribute something if the opportunity is afforded them. There is yet time for a collection to be taken in every non-contributing congregation, and it is hoped that this will be done and the amount forwarded before the 29th inst.

In the interests of the Fund I would respectfully but urgently appeal for a special collection from those congregations that have already contributed. Most of the other schemes close the year free from debt. Will not the friends of the Colleges generously and promptly provide the \$5,000 still required to equalize the revenue and expenditures of the current ecclesiastical year.

ROBT. H. WARDEN,
Montreal, 7th May, 1883. Agent of Fund.

THE enormities in the Tewksbury almshouse unearthed by Governor Butler have not been alone it seems. It is now said that the keeper of the poorhouse in East Brunswick, N.J., since last March has been Adolph Hamann, who receives \$2.25 per week for each inmate. It is alleged that paupers have been given barely enough food to sustain life, and kept without a fire and in the most deplorable condition. The sick have been kept in an attic where the snow drifted through the roof, and were without proper covering. One man lay with his flesh rotting from his bones from a neglected sore. Another was treated to rum and whiffs from a tobacco pipe while the death rattle was in his throat.

CHOISE LITERATURE.

FAIR DEALING.

The amount of adulteration and substitution that is daily going on in the production of various articles of food, as well as in many other manufactured substances, has become so great that a keen observer often feels almost afraid to purchase even the barest necessities of life, lest he may in some way be deluded and cheated not only to the detriment of his pocketbook, but also of his health. Legislation has of late been resorted to in endeavours to stop some of these abuses; but in most cases the laws passed have proved inadequate to conserve the purpose of their passage, either through their unfortunate unconstitutionality or through their possessing some defect which affords a loop-hole of escape for the transgressor of their actual spirit.

Many manufacturers and producers claim that they are benefiting mankind in turning out articles which are really healthier and cheaper than those which have the virtue of being "strictly pure and genuine." This may be so; we live in an age of invention, and also of progress in hygienic and gastronomic knowledge, and it would be strange if there were not improvements in food, clothing, etc., as well as in mechanics and other sciences. But that does not excuse putting false labels upon these goods, calling oleomargarine butter, cotton seed oil olive oil, and like deceptions. Why not call an article by its right name and give the public a fair chance to try its good qualities in comparison with those of that for which it is a substitute? The only true answer that can be made to this question is, that the sales of these goods would be infinitely small in comparison with what they are now under this deceptive practice. Such an answer puts many persons, both producers and agents, in a very bad light; yet in plain fact there can be no doubt that they are deliberately dealing fraudulently with their customers in order to acquire money; for that which is supposed to be given them is an entirely different article. No matter how these misnamed goods may affect the health of the consumer, they are undoubtedly guilty of conscious fraud in palming off on him that which is not what it purports to be. Last year there were seventeen million pounds of oleomargarine disposed of in this way, and without doubt many other articles were sold in the same manner.

The legal remedy for this evil has yet to be discovered; and it is to be hoped some ingenious statesman will soon appear up and propose efficacious legislation upon this subject. Such a man would rank high among the world's philanthropists.

But there is another view to be taken of this practice. It tends to impair the morals of all trades, and raises barriers of distrust between man and man. The buyer cannot trust the seller, and the seller is fearful lest his customer will try some sharp dealing with him. If this feeling of distrust existed in business alone it would be bad enough, but its influence extends even farther. Men meet in the church and in society; they profess Christian principles and form friendships; but how can they believe that either are absolutely genuine when they know that a few hours afterwards they will meet again, this time in commercial centres, and each will not scruple to delude the other? From an ethical and moral point, these dealings cannot be excused, and a man should think well before countenancing in any way such traffic. The quality is no excuse, in fact worse than no excuse; for some trading might be done upon its merits without disguising its true origin. A man that engages in such trade knowingly and deliberately is committing a

double sin—first, in defrauding the purchaser; and, secondly, in setting a bad example to employees and the trade at large, for whose future integrity he is in a measure responsible.

SLANDER.

'Twas but a breath—
And yet the fair good name was willed;
And friend once fond grew cold and stilled
And life was worse than death.

One venomed word,
That struck its coward, poisoned blow,
In craven whispers, hushed and low—
And yet the wide world heard.

'Twas but one whisper—one,
That muttered low, for very shame,
The thing the slanderer dare not name—
And yet its work was done.

A hint, so slight,
And yet so mighty in its power,
A human soul in one short hour,
Lies crushed beneath its blight.

ALPHABET OF BIBLE PROVERBS.

- "A soft answer turneth away wrath."
 "Better is a little with righteousness than great revenues without right."
 "Commit thy works unto the Lord, and thy thoughts shall be established."
 "Death and life are in the power of the tongue."
 "Even a child is known by his doings, whether his work be pure or whether it be right."
 "Fools make a mock at sin."
 "Go to the ant, thou sluggard; consider her ways and be wise."
 "He that is soon angry dealeth foolishly."
 "If thine enemy be hungry, give him bread."
 "Judgments are prepared for scorners."
 "Keep thy heart with all diligence, for out of it are the issues of life."
 "Lying lips are an abomination to the Lord."
 "My son, if sinners entice thee, consent thou not."
 "A naughty person, a wicked man walketh with a froward mouth."
 "Only by pride cometh contention."
 "Poverty and shame shall be to him that refuseth instruction."
 "Remove far from me vanity and lies."
 "Say not, I will do so to him as he hath done to me."
 "The eyes of the Lord are in every place, beholding the evil and the good."
 "Understanding is a well-spring of life unto him that hath it."
 "Evil pursueth sinners, but to the righteous good shall be repaid."
 "Whoso mocketh the poor reproacheth his Maker."
 "'Xalt her, and she shall promote thee."
 "Yet a little slumber, a little sleep, so shall thy poverty come as one that travelth, and thy want as an armed man."

HOW TO SAVE THE BOYS.

Women who have sons to rear and dread the demoralizing influences of bad associations, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vague ambitions, by thirst for action, by longings for excitement, by irrepresable desires to touch life in manifold ways. If you, mothers, rear your sons so that their homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in some measure can supply the need of their hearts. They will not go to the public houses at first for love of liquor—very few people like the taste of liquor; they go for the animated and hilarious companionship they find there, which they discover does so much to repress the disturbing restlessness in

their breasts. See to it, then, that their homes compete with public places in attractiveness. Open your blinds by day and light bright fires at night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon the tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass boyhood and enter upon manhood with refined tastes and noble ambitions depends on you. Believe it possible that, with exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—*Appleton's Journal.*

WHAT MAKES THE HOME?

Home is not made up of spacious rooms, new carpets, old tapestry, far-fetched pictures and decorated china. Wealth, taste, that most indefinite nebula called "culture," and accomplishments will not of themselves make home. They are most valuable in their place, but they cannot give out what is not in them. Nor is the absence of these things a guarantee for a home. Dirt, impurity, intemperance, and want of feeling, can add misery to the poet's cherished "lowly cot." To make a home we need gentleness, kindness, fitting employment, good sense, principle that controls selfishness, and conscience trained to respect authority, duty, and Deity. We must have woman's gentleness, giving out fragrance as a rose does, and woman's ingenuity making rough places smooth. We must have man's presence, strength and honour, his force, his firmness on the side of right. We must have forbearance bred of love, and patience, and prudence, and sweet-voiced charity. And we must have, like the pure air of the dwelling filling all, a heart-deference to One above, a God, a Father, whose will fixes duty, and whose approval is the joy of the sensitive, innermost soul.—*Ex.*

PROFANITY.

Vast effort and much time are devoted to the temperance cause. Grand results have been attained in this work, and we still implore the divine blessing upon every true effort put forth to crush the insidious monster. But while many a heart quakes at the wine-cup's glow, how often the foolish, wicked oath is passed unheeded by! Comparatively little is thought of it. Many an active temperance worker is not arrested by that frightful sound, but rushes on to his reform club where he discourses both long and loudly upon the evils of King Alcohol, not for a moment realizing that he has just passed, unheeded, the widest gateway his foe in question ever had opened for his admittance. Numberless efforts have been instrumental in staying the liquor traffic, but what one public attempt has been made to stay the dangerous foe, profanity! If a human being libels his neighbour, our law provides for the offence, yet the name of the Holy and Just One may be continually defamed without rebuke. God's name cannot be impaired, though polluted lips breathe curses upon it; yet He who said, "Thou shalt not kill," said first, "Thou shalt not take the name of the Lord thy God in vain."

While we believe something should be done openly to crush this evil, much more can be done by domestic effort. Let every parent, brother and sister trample upon the serpent, that its deadly fangs poison not those surrounded by their influence.—*Lucy, in the Morning Star.*

A CHINESE ENCYCLOPÆDIA.

The celebrated "Chinese Encyclopædia," which was purchased some months ago by the trustees of the British Museum for fifteen hundred pounds sterling, has been safely lodged in that institution. It forms the most important acquisition to the great national library which has been made for some time past. The work is remarkable as having nothing parallel to it extant in other countries. It is comprised in 5,020 volumes, and consists of a vast thesaurus, into which is digested the entire mass of Chinese literature extant to the date of its publication, classified under appropriate headings, and accompanied with illustrative drawings, plans and maps. It includes treatises ranging from 1150 B.C. to about the year 1700 of our era, and it professes to represent every branch of Chinese literature, with the single exception of works of fiction.

It was compiled in the early part of the eighteenth century by an imperial commission under the orders of the great emperor Kang Hi So, well known to us, from the accounts of the Jesuit missionaries, whom he favoured and assisted, and who were his instructors in European art and learning. The emperor was himself a great writer, and he was struck in the course of his literary investigations by the alterations and corruptions which were being gradually introduced into the texts of standard works. He therefore conceived the idea of reprinting from the most authentic editions the whole body of Chinese literature then in existence. A commission of high officials was appointed to select and classify the texts, and its labours extended over forty years, terminating in the publication of the work in 1726. For the purpose of printing it a complete font of copper type was cast under the direction of the Jesuits, who probably superintended the printing.

Only one hundred copies were printed, the number of which has been much reduced since the time of the issue by various casualties. The whole impression was distributed as presents among the princes of the imperial family and the great state officials. The type used in the production of the work is said to have been melted down shortly afterward, and converted into money to meet the exigencies of the government during a financial crisis, and in this way the means of producing a second volume was destroyed. The copies which still exist are in the hands of the families of the original recipients, from one of whom the copy thus happily brought to London has been purchased. So completely private is the ownership of copies of this encyclopædia in China that no copy is known to be accessible for reference to the general body of students of that country.

AN ANGRY TREE.

A gentleman of this place has a tree which is a species of acacia. It was grown from a seed brought from Australia. The tree is now a sapling some eight feet in height, and it is in full foliage and growing rapidly. It is leguminous, and very distinctly shows the characteristics of the mimosa, or sensitive plant. Regularly every evening, about the time the "chickens go to roost," the tree goes to roost. The leaves fold together, and the ends of the tender twigs coil themselves up like the tail of a well-conditioned pig.

After one of the twigs has been stroked or handled, the leaves move uneasily, and are in a sort of mild commotion for a minute or more. All this was known about the tree, but it was only recently that it was discovered that the tree had in it much more life and feeling than it had ever before been credited with. The tree

being in quite a small pot, one which it was fast outgrowing, it was thought best to give it one of much larger size. Yesterday afternoon the tree was transferred to its new quarters. It resented the operation of its removal to the best of its ability.

Arriving at his residence about the time the tree had been transplanted, the gentleman found the house in grand commotion. On asking what was up he was told that they had transplanted the tree according to orders and the operation had "made it very mad."

Hardly had it been placed in its new quarters before the leaves began to stand up in all directions like the hair on the tail of an angry cat, and soon the whole plant was in a quiver. This could have been endured, but at the same time it gave out an odour most pungent and sickening—just such a smell as is given off by rattlesnakes and many other kinds of snakes in summer when teased. This odour so filled the house and was so sickening that it was found necessary to open the doors and windows. It was fully an hour before the plant calmed down and folded its leaves in peace. It would probably not have given up the fight even then had it not been that its time for going to roost had arrived.—*Virginia (Nev.) Enterprise.*

HOW SIR GEORGE JESSEL GOT THROUGH HIS WORK.

Some few years since I appeared before the late Master of the Rolls as party to a friendly family suit, where the advice and whitewashing by the Court of Chancery was sought by trustees, of whom I was one. The case was simple. A discrepancy between a marriage settlement and a will, both drawn by the same firm of lawyers and never contemplated by the testator, involved a point patent of solution to any outsider, but which, after acres of counsel's opinions and legal pour-parlers, the lawyers persuaded the trustees to take it before the Master of the Rolls. Never shall I forget the electrical rapidity with which Sir George Jessel grasped the facts. In fewer minutes than I take to pen these lines he asked why he had been troubled in so simple a matter, stating that if the beneficiary were not rich he should have ordered the trustees to pay the costs out of their own pockets, thus marking his objection to their wasting the court's time by obtaining an opinion from him that was not wanted in so clear a case. So struck was I with this great judge's perception that once in Chancery I could not get out of it, and I remained for the next case. Some trustees for a young lady, a minor, whose fortune was growing potentially, applied for increased alimony, and the counsel quoted a decision of Lord Mansfield's in support of his application. Sir George, listening for a moment, asked counsel if the testator was in his right mind when he made his will. "Yes, my lord," answered the learned gentleman. "Then I shall not alter its terms or provisions. The testator knew best what he wanted for his child; I am here to carry out those terms and provisions and, though Lord Mansfield was a clever man, yet he was not God Almighty. Mr. So-and-so, you may sit down. What is the next case?"

A LITERAL TRANSLATOR.

A copy of Moody and Sankey's volume of hymns lately reached one of the Turkish Post Offices in Armenia to the address of an American missionary. Of late the imperial restrictions on the importation of foreign literature, as well as on the printing press, have become more stringent than ever, so, as a matter of course, Moody and Sankey must pass under the eagle eye of Bukh-

sheesh Effendi, the Governor-General's factotum, who knows a few words of English. He was all the sharper on this occasion because he had very recently passed by inadvertence a book consisting of letters from one of the New York papers, the author of which roundly denounced the misgovernment he had witnessed in Armenia during the campaign of 1877. And this volume was addressed to the same quarter as the present hymn book. "Dogs," exclaimed Bukhsheesh Effendi, as he turned over the leaves. "Hold the fort! What fort? Treachery, as I live! May Satan seize them!" They were patriotic songs for the use of the Armenians, those hymns, and the musical notation proved it, and that particular song, "Hold the Fort," must have reference to an intended insurrection. So "Hold the Fort" was cut out by order of Bukhsheesh, and the expurgated volume sent to its destination.

THE POWER OF IMAGINATION.

There has just died at Charenton, near Paris, a man who has had a very curious history. Thirty years ago this person, whose name was Roussot, was condemned to death at the Seine Assizes for the murder of an old gentleman, M. Demoury. The case had excited considerable interest, and the court was crowded with spectators. Among the persons standing immediately behind Roussot, who was flanked by a pair of gendarmes, was one Planchat, an employé of the *Presse* newspaper, who had somehow contrived to wriggle himself into that position without attracting notice. Scarcely had the sentence been pronounced when Planchat, moved, as he afterwards explained, by an uncontrollable impulse, passed the side of his hand over the prisoner's neck in imitation of the keen blade of the guillotine, at the same time emitting a whirring sound. Roussot instantly fell forward with a shriek of terror, and the bystanders, indignant at this heartless and shocking act, rushed upon Planchat and roundly abused him. Planchat was subsequently condemned to two years' imprisonment. As for his victim, he never recovered the shock, but remained insane until the day of his death. He was pardoned by the Emperor, and confined, first at Bicetre, and afterward at Charenton, where he has just expired. The unfortunate man was under the impression that he had been actually beheaded in the Palais de Justice, and when relating the story was in the habit of imitating the sound that haunted him for thirty years.

HONESTY IN WORK.

We are all of us workers in one way or another, but how many of us are possessed with an earnest desire that the work we put from our hands shall be a thorough, honest faithful performance that shall fulfil its purpose, and withstand the ravages of time? The great difference in labour is not what is done—not the kind of work we perform—but in the spirit we put into it. From the cleansing of a room to the purification of a government, from the clearing of a forest to the chiselling of a statue, from the humblest work of the hands to the noblest work of the heart and brain, it is the determination to make it of the best possible quality that places it in the front rank. The work that is performed only for the sake of what it will bring, not for what it will carry forth, is like cloth of shoddy, which may please the eye, but will not wear. It is cheap, flimsy stuff, woven with no nobler purpose than to hold together long enough to be bought and paid for.

A word fitly spoken is like apples of gold in pictures of silver.

MINISTERS AND CHURCHES.

On the third day of April a large number of the members and adherents of the congregation of Mosa met in the church and sent for their pastor and his wife. On their arrival Mr. Donald McVicar, teacher, was appointed chairman. An address was read by Mr. Arch. McAlpine in the name of the congregation, expressing their kindly feelings and offering the present of a beautiful covered buggy and set of harness to Mr. McKinnon, and a well-filled purse to Mrs. McKinnon. The buggy was delivered by Mr. Arch. Munro, and the purse was handed over by Miss Jessie Munro. The address, beautifully written, was set in frame. Mr. McKinnon made a suitable reply for himself and his partner. He stated that these were not the only special tokens of kindness which he had received from the congregation. He appreciated the address and the valuable presents as tokens of the people's love and esteem, and as tokens of God's goodness to him and his, and he hoped that he would be long spared to use this buggy with its beautiful cover, a shade from the sun, and a shelter from the rain, in carrying on his ministry among them. Several others made short speeches. A committee distributed refreshments, and a pleasant hour was spent. Mr. Lewis and a choir of pupils whom he had been training during the winter, interspersed the proceedings with music. The meeting was closed with prayer and the benediction.

PRESBYTERY OF PETERBORO'.—This Presbytery met at Guelph on the 2nd of May. A letter was read from Mr. Craigie under call to Bobcaygeon and Dunsford, declaring his acceptance of the call. Messrs. Torrance, Carmichael and Bennett were appointed a committee to prescribe pieces of trial to Mr. Craigie prior to his ordination. It was agreed that the ordination of Mr. Craigie take place in Bobcaygeon, on Wednesday, the 23rd of May, at 2 o'clock in the afternoon. Mr. Ewing was appointed to preside, Mr. Bennett to preach, Mr. Clark to address the minister, and Mr. Bell the people. It was agreed to hear the trial discourses at a meeting of Presbytery to be held at Peterboro' on the previous day. On reconsideration the date of the next ordinary meeting of Presbytery was changed from the 26th of June, to the 3rd of July at 7 o'clock p.m. Presbytery agreed to take Mr. William Robertson on trial for license at the meeting in Norwood on the 3rd of July. The names of Messrs. Duncan and Cameron, ministers, and Dr. Taylor, elder, were added to the Committee on Visitation Meetings of Presbytery, of which Mr. Beattie is convener.—WM. BENNETT, Pres. Clerk.

SYNOD OF TORONTO AND KINGSTON.

The annual meeting of the Synod of Toronto and Kingston commenced on Tuesday week in Chalmers Church, Guelph. It was attended by about one hundred and eighty ministers. The opening sermon was preached by the retiring moderator, the Rev. A. A. Drummond, of Newcastle. He selected for his subject John xvii. 22, from which he preached an able, appropriate and suggestive sermon.

After the services the moderator opened the Synod with prayer, asking that the Divine Spirit might guide them in all their deliberations. The roll was then called, after which the Rev. James Cameron, Chatsworth, was unanimously elected moderator. Committees were then appointed, after which the Synod adjourned.

ON WEDNESDAY MORNING

the Synod met at ten o'clock. The first hour was spent in devotional exercises. The Committee on Bills and Overtures gave in their report, which was adopted, recommending the order of business. Committees were appointed to examine Presbytery records with instructions to report as the first business, on Thursday morning. A Committee was appointed on Elders' Commissions. This committee reported in a short time, recommending that the name of an elder who had been duly certified through the Presbytery, should be placed on the roll. Rev. John Smith was requested to prepare the report from the Committee on Temperance, the stated convener being necessarily absent through sickness.

Applications were presented from the Presbyteries of Kingston, Toronto and Saguenay for leave to take certain students, who had completed their curriculum on trials for license.

A petition was considered from Mr. Joshua Fraser praying to be relieved from the sentence of suspension under which he had been laid four years ago. It was agreed that the petition be not granted as he had not complied with the instructions given him by the General Assembly, and he was to be notified by the clerk that if he fail to do so by next meeting the Synod would direct that final action be taken in his case.

The report of the treasurer was submitted, giving a statement of receipts and expenditure for the year. The report was received and the treasurer thanked for his services.

The Presbytery of Whitby was directed to consult the General Assembly's Committee on the protection of church property in relation to an endowment farm in Pickering. The congregation of Highland Creek was separated from that of Scarborough in the Presbytery of Toronto, to be united to that of Dunbarton in the Presbytery of Whitby, the united charge to be regarded as in the bounds of the latter Presbytery and under their oversight.

The next meeting was appointed to be held in St. Andrew's Church, Belleville, on the second Tuesday of April, 1884, at half-past seven o'clock in the evening. No report was forthcoming from the committee on the use of the Bible in public schools.

An overture from the Presbytery of Peterborough anent filling vacancies was considered, but on consideration was rejected. The minutes of General Assembly on the appeals of Rev. Dr. Barclay and Rev. A. Bell were read and their reception noted; also the answer of the Minister of Education to a resolution that had been forwarded to him on the insertion of lessons on temperance in the reading books used in our public schools. A communication was read from the Dominion Alliance. An invitation was presented from the President of the Agricultural College to members of the Synod to visit that institution, and the clerk was instructed to acknowledge the same and express thanks for the courtesy extended.

In the evening very extended and interesting reports were presented from the committees on the State of Religion, on Sabbath Schools, and Sabbath Observance. Thanks were given to the respective committees and especially to the conveners for these reports. Dr. Waters, of Newark, formerly of St. Mary's, and more lately of St. John, N.B., being in the house, was warmly received, and addressed, by request, a few words to the Synod before adjourning in the evening.

ON THURSDAY MORNING

the reports of the committees appointed to examine Presbytery records were given in and adopted, and each record ordered to be attested in terms of its report. The rest of the forenoon was occupied in considering a protest and appeal by Mr. Adam Spenser against the finding of the Presbytery of Whitby, requesting him to resign his present charge. The case reaches back for years, and was frequently before the Presbytery.

In the afternoon the Synod dismissed the appeal of Mr. Spenser against the finding of the Whitby Presbytery, advising him to demit his pastoral charge, at the same time affirming that this did not interfere with his claim for such an amount of arrears of salary as may be judged equitable. The Presbytery acquiesced in the decision, but Mr. Spenser appealed against it to the General Assembly, to meet in London in June next. Leave was granted to the Presbytery of Guelph to take Mr. Angus Robertson on public probationary trials for license.

Rev. John Smith, interim convener, read the report from the Committee on Temperance, which was received and its recommendations adopted. The various standing committees, as on the State of Religion, Sabbath Schools, Sabbath Observance, and Temperance, were appointed for the current year. Votes of thanks were passed to the friends in Guelph for the kind and hospitable manner in which they had received and entertained the Synod, the trustees of Chalmers Church for the use of their church, and the accommodation afforded them, to the different railway companies for the reduction on usual rates of travelling granted to those in attendance, and to the press for the full and accurate reports of the proceedings published. The moderator then declared the Synod adjourned, to meet in St. Andrew's Church, Belleville, on the second Tuesday of April, 1884, and closed with praise, prayer, and the benediction.

THE CONFERENCE AT GUELPH.

This gathering though associated with the meeting of the Synod, and arranged by its Committee on the State of Religion, was a voluntary undertaking, being held before the meeting of the Synod and not therefore, liable to be curtailed by any pressure of business. Though a first attempt to meet a felt want, and being to a great extent an experiment, it was regarded by all present as an unmingled success, and a valuable addition to the ordinary work of the Synod. The attendance at first was small, but gradually increased. The interest throughout was deep, and the sense of the presence and power of the Holy Spirit at times profound, especially the first evening when, after opening exercises under the leadership of Rev. Mr. Drummond, the subject of "The Source and Conditions Spiritual Power" was being discussed. In introducing it Mr. Torrance, Peterboro', said the grand source was the Holy Ghost. For His presence as such the disciples were enjoined to wait before leaving Jerusalem on the great work of evangelization. "Ye shall receive power," was the Master's promise so gloriously fulfilled at Pentecost. The same truth applies to God's people in every age, as indicated by Paul's injunctions to the church at Ephesus as "Being filled with the Holy Ghost."

Mr. Parsons pointed out that all Christians had received the Holy Ghost, but were not all "filled with the Spirit." This baptism is a blessing to be specially sought and enjoyed by all who will. This is the normal condition of the Church; its present and ordinary deficiency is an abnormal condition.

Rev. Mr. Rodgers spoke of the importance of, and encouragement to faith as a great essential to this power. Along with this and before it must be consecration as a primary and fundamental condition.

Rev. Mr. Smith, Toronto, made a few pointed remarks as to our feeling the need of this power. The great blessing it was to any minister to have his people praying with him and for him for this priceless boon.

"Come Holy Spirit, Heavenly Dove" having been sung with much feeling and fervour, and prayer offered by Mr. Roger, of Ashburn, the next subject was called for—"Religious Life and Intercourse in the Home" and was introduced by Rev. P. McF. McLeod, in the absence of Mr. McCrae. He regretted the worldly tone of home life in so many families, and very solemnly pleaded for more careful spiritual culture. Let home be filled with the atmosphere of a higher religion. Let the children have a part in the worship, choosing the hymns. Aid them in every possible way in the first steps, and in their onward course of joyful fellowship with Christ, and His people, and the reward will be rich both in the home and the Church.

Rev. Mr. Grant, of Orillia, followed, emphasizing the relation of our baptized youth to the Church as already within it and to be dealt with as such, not out side till they had gone astray and been then restored.

Rev. Geo. Milligan spoke a word of warning against errors in home training, and insisted on special prayer for the children individually with definiteness and expectancy. If our homes were what they should be the Sabbath school could be dispensed with. With brief remarks by others the conference closed.

Tuesday Morning.—Dr. McGuire occupied the chair, and after devotional exercises introduced Rev. R. N. Grant who spoke in a practical vein with clearness and piquancy on "Helps and Hinderances in the Congregation to Ministerial Success."

Rev. Mr. Smith spoke of the special work which each might do, especially inviting others to Christ and to the Church.

Rev. Mr. McLeod followed with a few timely suggestions.

Mr. Rodgers spoke of the hindrances caused by the social life and customs of the people, who sometimes made their party gatherings and meetings for young people even on the evening fixed for holding the prayer meeting.

Mr. Eastman referred to the encouragement ministers would receive if those of their hearers who had profited under their sermons, would inform them of the benefit they had received.

"Nearer my God to Thee" was sung, and prayer by Rev. J. C. Smith followed.

Rev. J. A. R. Dickson introduced "The Promoting of Life and Interest in the Prayer Meeting." Weak prayer meetings often arise from a low conception of their importance by minister and people. To remedy this the minister must give heed to himself—first of all to his

preparation. The meeting ought to be varied by praise, Bible reading, testimony, fellowship, experience, etc. Long prayers were wearisome and indefinite. Dirgeful music, instead of vigorous, joyful, inspiring strains, made prayer meetings dismal.

Rev. Mr. Milligan spoke on the importance of preparation.

Mr. Roger referred to the undesirableness of having a preaching meeting instead of a prayer meeting. The minister should not occupy much of the time, not more than the half; that the meeting should be thrown open, and the people present taught to regard it as their meeting, that they were responsible for it and that if they did not discharge their duty the meeting would be closed.

Mr. Parsons gave some facts from his own experience which led him to change the subject on which he had made preparation. He thought the highest preparation was that of the closet. Every brother must be guided by his own special circumstances.

Tuesday Afternoon.—Mr. W. B. McMurrin presided. After devotional exercises Rev. R. McKay, Scarborough, spoke upon "The Development of a Missionary Spirit among the Young." He suggested the education of the young in this department systematically with the help of maps, books, etc., the cultivation of a missionary spirit, suitable literature, but more especially by seeking the help of the Holy Spirit, and the development of a spirit of Christian liberality, by encouraging and fostering it.

The subject was also spoken on by Rev. Dr. Wardrope, Mr. Parsons, Mr. Rodgers, Mr. McLeod, Mr. Meikle, Mr. McIntyre, and others chiefly enlarging upon and illustrating the suggestions already made.

After praise and prayer the Conference listened to an exceedingly interesting and impressive address by Mr. Parsons on "The Spirit's Power in the Preaching and the Hearing of the Word," which was brought before the meeting by Mr. Parsons. The gist of the subject came out in the question, "By what way shall the power of the Holy Spirit be utilized by every preacher in his act of preaching and by every hearer in his hearing?" He remarked: First, that the Holy Spirit prepares both the preacher and hearer, the one for preaching and the other for hearing. He directs the preacher in selecting texts, and in the treatment of them. Take the hearer—there is a preparation of him by the Spirit for hearing. He prays for his pastor. Second, He anoints the preacher while preaching—which anointing is the additional power promised by the Holy Spirit when engaged in speaking. Illustrations of this were given. Third, He produces in the believer co-working intercession while hearing. Such power of the Spirit deserves to be recognized and will be recognized. Fourth, He seals the truth on the heart of the unbeliever through the faith of both the hearer and preacher. Fifth, He sanctifies both preacher and hearer in this use of His Word.

Principal Grant next addressed the Conference on "How to enlist Church members in Christian work?" He said the persons to be enlisted are mentioned. Church members, who are they? Our children are members of the Church, and it is proper to employ them in Christian work, but I suppose what is primarily meant is members in full communion. Who are the parties to do the enlisting? They are not specified, but I may assume that the pastors of congregations are chiefly meant, and not so much the pastors individually, but the Kirk session as a body, that is the Minister, Elders and Deacons, where there are Deacons. What is the Christian work that is referred to here? For it is not specified, and it is much more difficult to do so than to specify the persons to enlist or those to be enlisted. All work is Christian or un-Christian according to the spirit in which it is done. There are special temptations besetting every work and against which the Christian should be on his guard. The pastor must give his people sound views of the nature of their duties. His one great thought and prayer should be that his people should be alive to God through Jesus Christ. There is, however, special Christian work to which the Church as an organization is pledged, and it is to this that the Conference had reference. The Church is pledged to the great work, which the Master entrusted to her, the conversion of the world, the disciplining of all nations, and teaching them to observe all things he has commanded. The minister in his official capacity, must have clear, distinct views as to what is needed in his own particular field, and also what his people are best fitted for. Bible and tract distribution are needed in some places,

but not very generally in our congregations. Visiting the poor may not be needed in some districts, for, thanks be to God, we have comparatively few poor. So of visiting the sick, the minister should take the schemes of the Church in actual organization. He should know what the Home Missions are and what the Foreign Missions are, the names of the Home missionaries and those of the Foreign missionaries, and then what proportion should be raised among his own people. Then let him engage in any other work to which he is called of God. He must deal with individuals. Let him begin with his own session and get each member to do something—each deacon, each member of his Sunday school. Let him deal individually with those who come to speak with him when proposing to come to the communion table of the Lord's Supper for the first time.]

A resolution, expressing high appreciation of the Conference and desire for its repetition, was submitted by Rev. Mr. Milligan, seconded by Rev. John Smith, and adopted; and the benediction concluded the proceedings.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XX.

May 20, 1883. } HEROD AND PETER. { Acts xii. 1-17.

GOLDEN TEXT.—"The Angel of the Lord encampeth round about them that fear Him."—Ps. xxxiv. 7.

CENTRAL TRUTH.—God's servants are kept by His hand.

CONNECTION.—Herod Agrippa, reigning at first over some of the adjoining provinces, had also Judea and Samaria added to his kingdom by the new emperor, Claudius. Claudius began to reign A.D. 41, and Herod died in 44; so he could only have reigned over Judea some three years. He loved luxury, and courted popularity. The story changes from Antioch and the spreading of the Gospel, to Jerusalem and the troubles of the Church there.

NOTES.—Herod: no less than seven Herods are mentioned in this New Testament. (1) *Herod the Great*, son of Antipater and Cypros; made king of Galilee by his father, and king of Judea by Antony; he ordered the murder of the infants (Matt. ii. 16-18). He was married to ten wives, all of whom bore him children, and nearly all of whom became victims to his dislike. He died B.C. 4. (2) *Herod Antipas*, son of Herod the Great and Malthace, tetrarch of Galilee. He conspired with Herodius, his brother's wife, and married her; was reproved by John Baptist; imprisoned John, and afterwards put him to death; Pilate sent Jesus to this Herod (Luke xxiii. 12); he was banished to Gaul A.D. 38. (3) *Herod Archelaus*, younger brother of Antipas, succeeded Herod the Great in the reign over Judea. Because of this, Joseph returned from Egypt with the infant Jesus to Galilee instead of Bethlehem. (4) *Herod Philip I.*, son of Herod the Great and Mananne II.; he was the husband of Herodias, who left him for Antipas, and father of Salome, who danced before Herod Antipas. (5) *Herod Philip II.*, son of Herod the Great and Cleopatra; he was tetrarch over Trachonitis (Luke iii. 1) and other small provinces; he married Salome, daughter of Philip I., and reigned thirty-seven years. (6) *Herod Agrippa I.*, son of Aristobolus and Berenice, and grandson of Herod the Great; companion in childhood with Claudius; he was a brother of Herodias, wife of Antipas and of Philip I.; he is the Herod of Acts xii., which contains the current lesson; he was brought up in Rome; compelled several times to flee for his debts and crimes; imprisoned by Tiberius; released by Caligula, from whom he received the tetrarchy of Philip; was made consul; possessed, in A.D. 41, the entire kingdom of "Herod the Great," put to death James; imprisoned Peter, and soon after died. (7) *Herod Agrippa II.*, son of Agrippa I. and Cypros; it was before this Herod and his sister Berenice that Paul made his defence, and earnestly "persuaded him to be a Christian" (Acts xxvi); he was intimate with Festus; also with Josephus; and was the last Jewish prince of the Herodian line. He died in Rome in A.D. 100. James: one of the twelve; one of the favoured three, and probably their leader till his death, John with James, sons of Zebedee, fishermen called to the apostleship; author of five books in the New Testament, lived to be 100 years old. Peter. (See preceding lessons.) *Fe* Quaternions (*quaternion* means four): sixteen soldiers, in four companies of four soldiers each. The Romans divided the night into four watches, four soldiers being on guard for three hours at a time. Two of the four the prisoner was chained; the other two kept watch before the doors of the prison, forming, as *Alford* thinks, the first and second guards. (See below, v. 10.) *Mary*: unknown except as the sister of Barabas, and mother of *John Mark*, author of the Gospel of Mark, the subject of Paul and Barabas' contention (Acts xv. 37-40); Paul and Mark were afterwards friends (Col. iv. 10; 2 Tim. iv. 11). *Rhoda*: nothing is known of this maid save what is here recorded; she was probably a servant in Mary's household.

I. PETER'S IMPRISONMENT.—Ver. 1.—Herod the King: Only for some three years was there a "King" in Judea since the death of the first Herod: and none afterward. This Herod was a grandson of Herod the Great and of Mariamne (who was of the line of the Maccabees), and would be more acceptable to the Jews than any others of his family. To vex certain of the Church: wish-

ing to gain the favour of the Jews, he persecuted the Christians—probably had them arrested and beaten.

Ver. 2.—Killed James, the brother of John. Jesus called them "Sons of Thunder," and likely James was very bold and outspoken. Perhaps he often referred, as Peter did (2 Pet. i. 17-18), to the Divine glory on the Mount, and this would be treated as blasphemy. (Acts vii. 55-58.) Some specific charge was brought against him which was not brought against the others. The other James (author of the Epistle, brother of our Lord) is often afterward mentioned. With the sword: not a Jewish mode of execution. We judge it was Herod himself, rather than the Council, who condemned him.

Ver. 3.—Proceeded further to take Peter: this was pleasing to the Jews, and so he proceeds further. Just like sin, always: Do one wrong thing, and it leads and draws toward more. Days of unleavened bread: these things took place at the Passover season, in Spring.

Ver. 4.—Four Quaternions: four companies of four each guarded the prisoner in turn. After Easter (*Revision*, "after the Passover"), the Rulers could postpone their judicial murders till after the holy convocation (Lev. xxiii. 8), or hurry them on before (John xix. 31-34), but refused to give God their hearts!

Ver. 5.—Prayer . . . without ceasing: men have never yet fully realized how much God will do in answer to prayer. Even these brethren, as we shall see, had not as much faith as they should.

II. PETER'S DELIVERANCE.—Ver. 6.—The same night: the last night of the feast, just before Herod intended to bring him up for condemnation and execution. Between two soldiers bound: two of the quaternions were manacled to him (or he to them), and two were on guard outside.

Ver. 7.—The Angel of the Lord (*Revision*, "an angel") are not God's angels always near us, though we see them not? (2 Kings, vi. 15-17.) Raised him up (*Revision*, "awoke him"): the angel roused him from sleep. Perhaps Peter thought it the summons to execution. Chains fell off: he arose unbound; and without awakening the soldiers beside him.

Ver. 8.—Gird thyself, etc.: the angel told him to dress himself and follow him. God demands the use of our faculties.

Ver. 9.—Thought he saw a vision: perhaps to everyone there comes at times a feeling of unreality—things all seem in a dream, and then the feeling passes off again. So with Peter.

Ver. 10.—First and second ward: "Passing through a first ward, and a second."—Rotherham's *Tregelles*. Not keepers, but compartments or courts of the prison; each with a sentinel. The iron gate: the great iron-plated and iron fastened gate opened by God's power, and no noise or alarm was made. Passed on through one street: having led him some distance from the gate of the prison, the angel left him.

Ver. 11.—When Peter was come to himself: only now did he realize that it was all true, and not a dream. The Lord hath sent his angel: now he knew God had delivered him by a miracle. How often are we delivered—from spiritual as well as bodily danger—and how often fail to see God's great hand in it?

Ver. 12.—Came to the house of Mary: Mark's mother is not elsewhere mentioned. She was aunt to Barabas. (Col. iv. 10, *Revision*.) Many . . . praying: no doubt spending the whole night thus. In 1630, on a Sacrament Sabbath, at the Kirk of Shotts, in Scotland, hundreds were converted on the spot, and it came to be known afterward that John Livingstone, the young man who preached, had, with one or two more, spent the whole preceding night in an agony of prayer!

Ver. 13.—A damsel came to hear: their doors did not communicate direct with the street, as ours. And this was far in the night, and they might think it enemies come to arrest them. Rhoda: "rose", a beautiful name; ever-fragrant!

Ver. 14.—She knew Peter's voice: through all time and change, no mark of identity remains with us like the voice!

Ver. 15.—They said . . . thou art mad: they had, after all, but slight faith their prayers would be heard. Perhaps they had formerly too much depended on the strong faith of James and Peter, and now felt weak and desponding without them. She constantly affirmed: well done, Roda! She knew Peter was there; she knew their prayers were heard! It is his angel: either a spirit (Matt. xiv. 26), or more likely a guardian angel of Peter (Matt. viii. 16); so they thought but could not believe it was Peter, in his own body.

Ver. 16.—Continued Knocking: dangerous to be on the street, an escaped prisoner. They were astonished: God had answered all their prayers, and was better to them than their fears!

Ver. 17.—Beckoning . . . to hold their peace: he calmed them and told them how he had been delivered. Show these things unto James: this was "James the less," from henceforth apparently the leader of the Church at Jerusalem. The other apostles travelled much; James, apparently, not at all. Went into another place: we infer that Peter often went to this house—perhaps lived there, and, not judging it a safe place, hid somewhere else; or escaped for a time from Jerusalem.

PRACTICAL TEACHINGS.

1. Christian conquered when he fought Apollyon with the weapon of "All-prayer." (See Bunyan.)
2. Killing an apostle does not destroy the message sent to sinners!
3. Herod only gave Peter a few days to live; he was within a few days of his own death, *ver.* 23.
4. Unceasing prayer will be answered in some way! Luke xviii. 1, 7, 8.
5. Christ's voice in the soul is recognized by the true believer, *ver.* 14.
6. The Lord delivers us out of many prisons and captivities. Has he yet delivered me?

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" Some form of Hops!"

CHAPTER I.
Ask any or all of the most eminent physicians:
" What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to "Women"?
" And they will tell you explicitly and emphatically " Buchu."
Ask the same physicians
" What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, &c.," and they will tell you:
" Mandrake! or Dandelion!"
Hence, when these remedies are combined with others equally valuable
And compounded into Hop Bitters such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is
Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.
" Patents
" Almost dead or nearly dying"
For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.
Women gone nearly crazy!
From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.
People drawn out of shape from excruciating pangs of rheumatism,
Inflammatory and chronic, or suffering from scrofula,
Erysipelas!
Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases frail
Nature is heir to
Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.;

DAUGHTERS, Wives, Mothers, look to your health! The many painful and weakening diseases from which you suffer, despairing of a cure, can be remedied by that unfailing regulator and unfailing tonic, Burdock Blood Bitters. Ask your druggist for proof.

FLIES AND BUGS
Flies, roaches, ants, bed-bugs, rats, mice, gophers, chipmunks, cleared out by "Rough on Rats." 15c.

Don't wear dingy or faded things when the ten cent Diamond Eye will make them good as new. They are perfect and cost but 10 cents.

A HEARTY RECOMMENDATION.—Jacob A. Empey, of Cannamore, states that he has taken Burdock Blood Bitters with great benefit in a lingering complaint, and adds that he would gladly recommend it to all.

WELLS' ROUGH ON CORNS.
Ask for Wells' " Rough on Corns." Quick, complete, permanent cure of corns, warts, bunions.

"The woman who seeks relief from pain by the free use of alcoholic stimulants and narcotic drugs, finds what she seeks only so far as sensibility is destroyed or temporarily suspended. No cure was ever wrought by such means and the longer they are employed the more hopeless the case becomes. Leave chloral, morphia and belladonna alone and use Mrs. Pinkham's Vegetable Compound.

"MOTHER SWAN'S WORM SYRUP.
Infallible, tasteless, harmless, cathartic; for feverishness, restlessness, worms, constipation. 25c.

REMARKABLE AND TRUE.—Alonzo Howe, of Tread, was cured of a fever sore of thirty-five years' duration, by six bottles of Burdock Blood Bitters. He had suffered terribly, and tried many remedies in vain. He considers Burdock Blood Bitters a marvelous medicine.

DR. PIERCE'S " FAVORITE PRESCRIPTION"
The debilitated woman's best restorative tonic.

Words of the Wise.

No affliction would trouble a child of God, if he knew God's reason for sending it.
He that respects himself is safe from others. He wears a coat of mail that none can pierce.
—Longfellow

There is strength
Deep-bedded in our hearts, of which we reck not little till the shafts of heaven have pierced
Its fragile dwelling. Must not earth be rent before her gems are found?—Mrs. Heman

ONE of the rarest pieces of luck is an opportunity for merited beneficence.—Marian Eschenback.

THOSE who would let anything take the place of Christianity must first abolish all sorrow from the earth.—Montalembert.

NOTHING makes the world seem so spacious as to have friends at a distance; they make the latitudes and longitudes.—Thoreau

THE soul of a man is audible, not visible. A sound alone betrays the flowing of the eternal fountain invisible to man.—Low, yellow.

THE greatest friend to truth is time; her greatest enemy, prejudice; and her constant companion, humility.

THE precept " Know yourself," was not solely intended to obviate the pride of man kind, but likewise that we might understand our own worth.—Cicero.

The good—they drop around us, one by one. Like stars, when morning breaks; though lost to sight,
Around us are they still in heaven's own light, Building their mansions in the purer zone Of the invisible.—Isaac Williams.

WE must choose between the romance of a man and the mysteries of God. God only reveals Himself through men's veil, but those veils are not falsehoods.—Guisot.

IT is a solemn fact that, of every three persons walking on this vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven or of hell!

Who loves and lifts his fellow-man,
He is the saint;
He walks with God who works for man;
Who in restraint
Holds passion close, and folly scorns,
His nights are clean and sweet his morn,
God his pure brow with peace adorns,
And crown the saint!

How much trouble he avoids who does not look to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure.
—Antoninus.

MULTITUDES within the Church dare not strike a hard blow at the liquor interest for fear of being hated by its advocates. This weakness that is unpardonable in a courageous man.

LET no one flatter himself that he is innocent, if he loves to meditate upon any thing which he would blush to avow before man, or fear to unveil before God.—Francis Wayland, D.D.

TIMES of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunder bolt is elicited from the darkest storm.—Colton.

As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and reaped out of broken hopes and blighted expectations.
—F. W. Robertson.

LET not unworthiness scare the children of God. Parents love their children and do them good, not because they see they are more worthy than others, for it may be far otherwise, but because they are their own.—Archbishop Leighton.

A THOUGHT, A WORD.
Only a thought, but the work it wrought,
Could never by tongue or pen be taught.
For it ran through life like a thread of gold,
And the life bore fruit—a hundredfold

Only a word, but 'twas spoken in love
With a whispered prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door.

WHEN Christians get in earnest, we may be sure they can surprise and amaze the world now as well as in the days of Pentecost. They only need to work together, and they can break down any giant evil, like intemperance or bribery in politics.

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And will completely change the blood in the entire system in three days. Any person who will take **ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS** may be said to be in a sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians will find them in their practice. Sent every where, or sent by mail for 25 cents in stamps. Send for pamphlet. **L. S. JOHNSON & CO., Boston, Mass.**

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All those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call.

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Yours truly,
CHARLES CLARK,
Stratford, Dec. 27th, 82. (C. I. Works.)

Personal examination is preferred, after which you can be treated at home. If impossible to call, write for "Questions and Circulars." Consultation free. Fees moderate. Address **DR. NASH, M.D., M.C.P.S.O., "Toronto Pulmonarium,"** 123 Church Street, Toronto, Ontario.

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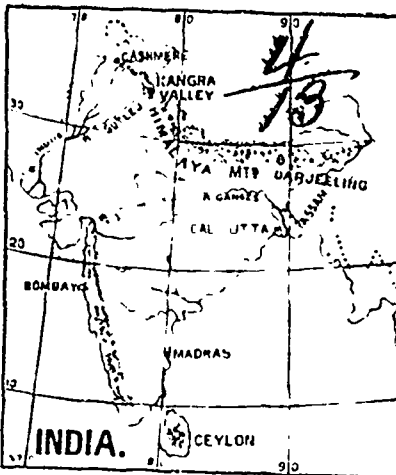
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ADVICE TO MOTHERS.—MRS. WINSLOW'S INFANT SYRUP should always be used when children are cutting teeth. It relieves the little sufferer as soon as it produces natural, quiet sleep by relieving the pain from pain, and the little cherub awakes as "fresh as a button." It is very pleasant to taste, soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

HAMILTON.—Next dated meeting will be held in Central Church, Hamilton, on the third Tuesday of May (15th), at ten o'clock a.m. LINDSAY.—At Woodville, on Tuesday 29th May, at eleven a.m. SARINIA.—In St. Andrew's Church, Sarin, on third Tuesday in June, at three p.m. LAWARK AND RENFREW.—In Zion Church, Carlton Place, on Tuesday, May 22nd, at noon. GUELPH.—At Guelph, in Chalmers Church, on the third Tuesday of May, at ten a.m. BRUCE.—At Pinkerton, Tuesday, July 17th, at two p.m. QUEBEC.—At Three Rivers, on Wednesday 6th June, at ten a.m. KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m. BARRIE.—At Barrie, last Tuesday of May, at eleven a.m. PETERBOROUGH.—At Norwood, on the first Tuesday of July, at seven p.m. GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m. TORONTO.—An adjourned meeting will be held in the usual place, on the 17th of May, at 11 a.m. WHITBY.—At Port Perry, third Tuesday in July. OWEN SOUND.—In Division Street Church, Owen Sound on the 22nd May, at 1.30 p.m.

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TENDERS FOR COAL

FOR THE Public Institutions of Ontario, 1883.

The Treasurer of the Province of Ontario will receive tenders, addressed to him at the Parliament Buildings, Toronto, and endorsed "Tenders for Coal," up to noon of

TUESDAY, 15TH MAY, 1883.

for the delivery of the following quantities of coal in the sheds of the institutions named (except as regards the Asylum for Idiots, Orillia, where delivery is to be effected at the Midland Railway Station), on or before the 1st July, 1883, viz:—

- Asylum for the Insane, Toronto. Hard coal—900 tons large egg size, 175 tons stove size. Soft coal—400 tons. Central Prison, Toronto. Hard coal—25 tons chestnut size, 74 tons stove size. Soft coal—500 tons. Reformatory for Females, Toronto. Hard coal—100 tons stove size, Soft coal—500 tons. Asylum for the Insane, London. Hard coal—220 tons egg size, 70 tons chestnut size. Soft coal—1,650 tons. Asylum for the Insane, Kingston. Hard coal—350 tons small egg. Soft coal—1,400 tons. Asylum for the Insane, Hamilton. Hard coal—88 tons stove size, 26 tons chestnut size. Soft coal—1,212 tons for steam purposes, and 75 tons for grates. No. 1—200 tons of the steam coal to be delivered at the pumping house. Asylum for the Blind, Orillia. Hard coal—85 tons stove size. Institution for the Deaf and Dumb, Belleville. Hard coal—75 tons large egg size, 25 tons stove size. Soft coal—600 tons. Institution for the Blind, Brantford. Hard coal—450 tons egg size, 150 tons stove size, 10 tons chestnut size. Soft coal—10 tons for grates, Agricultural College, Guelph. Hard coal—300 tons large egg size, 25 tons stove size. Soft coal—125 tons for steam, 20 tons for grates. The hard coal to be Pittston, Scranton, or Lehigh. Tenders are to name the mine or mines from which it is proposed to take the soft coal, and to designate the quality of the same, and, if required, to produce satisfactory evidence that the coal delivered is true to name. All coal to be delivered in a manner satisfactory to the authorities of the respective institutions. Tenders will be received for the whole supply specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Treasurer of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the Bursars of the institutions. The lowest or any tender not necessarily accepted. S. C. WOOD, Treasurer of Ontario.

Parliament Buildings, Toronto, 24th April, 1883.

LACHINE CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tenders for the Formation of Basins near St. Gabriel Lock," will be received at this office until the arrival of the Eastern and Western mails on WEDNESDAY, THE 6TH DAY OF JUNE next, for the formation of TWO SLIP'S or BASINS, on the north side of the Lachine Canal, at Montreal.

A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after TUESDAY, the 22nd day of May next, at either of which places printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.

An accepted Bank check for the sum of \$5,000 must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Dept. of Railways and Canals, Ottawa, 21st April, 1883.

THE SABBATH SCHOOL Teacher's Companion.

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T. MILBURN & CO., Proprietors, Toronto.

GENTLEMEN.

In presenting you with my circular for SPRING, 1883, I have much pleasure in being able to state that the new goods now to hand are exceedingly attractive and varied, so that any gentleman visiting my establishment, will find to ordering clothing, can hardly fail to get what will please and suit him.

- LIST OF DEPARTMENTS: Tailoring Department, Light Overcoat Department, Waterproof Coat Department, Shirt Making Department, Furnishing Department. THE FOLLOWING STANDARD LINES ALWAYS ON HAND: Chas. McIntosh's Celebrated Waterproof Coats, Fownes Bros. & Co's Celebrated Kid Gloves, Perfect Fitting Collars, best English and American, Cartwright & Warner's Merino underwear, and Solley & Co's high class Hosiery. R. J. HUNTER, 606 KING AND CHURCH STS., TORONTO.

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KIDNEY COMPLAINTS

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From Mr. EDWARD MITCHELL, Manager of the Bank of Commerce, Hamilton, Ont. Hamilton, January 18th, 1883.

J. N. SUTHERLAND, St. Catharines. My DEAR SIR,—I am in receipt of your favour of yesterday's date, asking my experience with regard to RHEUMATINE, and I have no hesitation whatever in pronouncing it a success in my case, and in heartily recommending the remedy to those suffering from Rheumatism. I suffered for months with that trouble in my right arm and shoulder, and often was unable to use my hand, and at night the pain was frequently so great as to render sleep an impossibility. I must confess that I entertained a repugnance to "patent" medicines, but some of my friends persuaded me to try "Rheumatine," and although it may be true that I might have got well without it, one thing I do know, that after taking four bottles the pain took its departure, and I have now the full use of my arm. I heartily wish you unbounded success, as I fully believe your remedy is all that you advertise it to be. I am, my dear sir, yours most truly, E. MITCHELL.

See our Change of Testimonials every week in Daily Papers.

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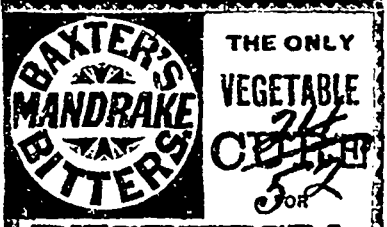


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THE ONLY VEGETABLE CURE FOR DYSPEPSIA, Loss of Appetite, Indigestion, Sour Stomach, Habitual Costiveness, Sick Headache and Bilioussness. Price, 25c. per bottle. Sold by all Druggists.

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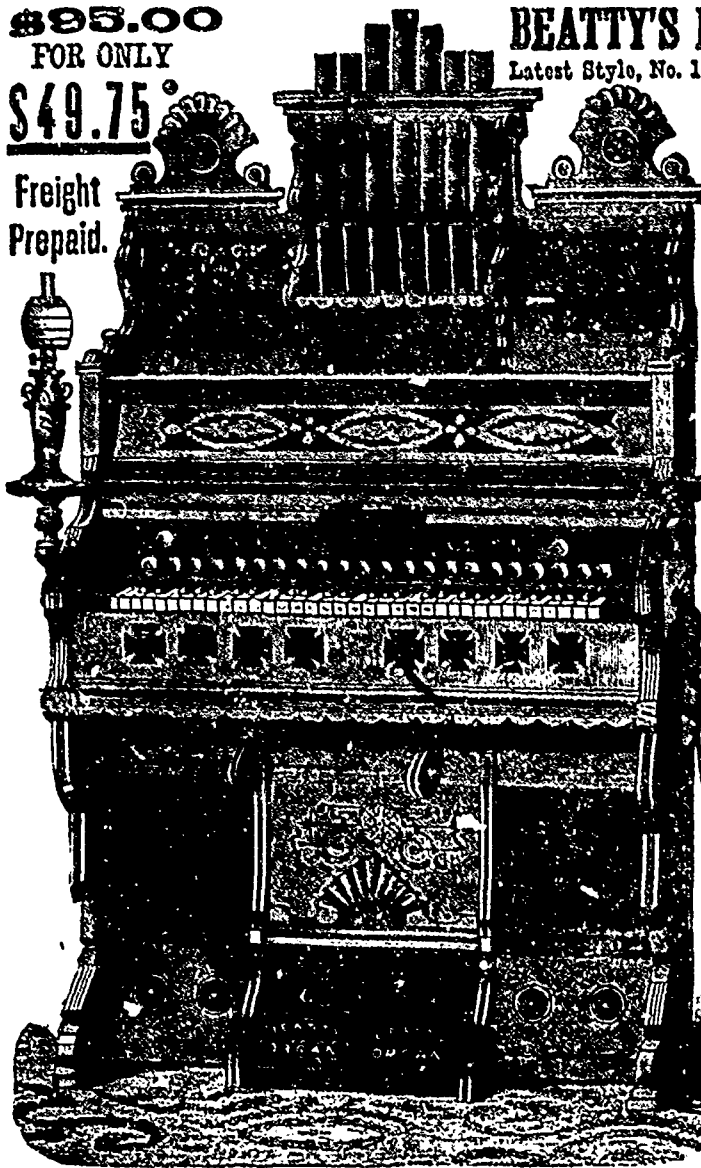
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