WHOLE No. 2648.

## Literary and Religious.

#### DROPPING A SEED.

The land was still; the skies were grey with weeping; Into the soft brown earth the seed she cast; Oh! soon, she cried, will come the time of reaping, The golden time when clouds and tears are past ! There came a whisper through the autumn haze, Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming Of sunlight stealing through the cloudy lift; Hour after hour she lingers, idly dreaming. To see the rain fall, and the dead leaves drift; Oh | for some small green sign of life, she prays, Have I not watched and waited " many days?

At early morning, chilled and sad, she hearkens To stormy winds that through the poplars blow; Far over hill and plain the heaven darkens, Her field is covered with a shroud of snow: Ab, Lord, she sighs, are these thy loving ways? He answers-" Spake I not of many days !

The snowdrop blooms; the purple violet glistens On banks of moss that take the sparkling showers; Half-cheered, half-doubting yet, she strays and listens To finches singing to the shy young flowers; A little longer still his love delays The promised blessing-"after many days."

Oh, happy world! she cries, the sun is shining! Above the soil I see the springing green ; I could not trust his word without repining. I could not wait in peace for things unseen : Forgive me, Lord, my soul is full of praise; My doubting heart prolonged thy "many days." Sunday Magazine,

### THE SOCIAL INSTINCT.

The moral nature is a unit. The affections are correlated, and their reciprocal influence is one of the marvels of Infinite Wisdom and Goodness. There is no proper place for monasticism or asceticism in the Bible, or in healthy human nature. Neither in the Old Testament nor the New is there the slightest hint that the human soul is to find its perfection in isolation from its kind. The monastic system had its temporary uses, and has left some names that the world will not let dieflowers that bloomed in a desert. But it is abnormal, and, having no root in human nature, and no warrant from the word of the Lord, it must pass away. It has made a record in which are mingled the light of exceptional heroism and saintliness, and the shadows of human weakness and sin. The monks were exposed to temptations that could not be resisted in the midst of conditions that cut them off from the best human helps, and at the same time exposed them to the perils that must always attend any departure from any ordinance of God, whether written in his word or in the nature of man. The system, though dying, yet lingers; but it is doomed, and the experiment will not be made again. The Christianity of the cloister will live only in history and poetry. The Christianity of the future is that which, following its Master, goes about doing good, carrying its light into all the dark places of the earth, and, instead of nursing its reveries in solitude, carries the knowledge of the risen Jesus and the love of God into all human homes, and to every beating, aching, yearning, human heart.

In the absence of the social relations which God has ordained and blessed, the true and perfect development of religious character is impossible. The discipline of the family on earth is preparatory to the joys of the family above. The culture of Christian friendship and the interchange of Christian affection here are the basis and preparation for the fellowship of the saints in glory. The whole family in earth and heaven are one-

One family we dwell in him, One Church above, beneath, Though now divided by the stream. The narrow scream of death.

The interblending of human and divine love is one of the wonders and mysteries of the grace of God. Where the one ends and the other begins, no one can tell. The human affections are not only used in the Holy Scriptures to type the divine, but are in actual experience made the channel for its communication.

"I like to hear your songs; their melody enchants me; and your rejoicings around the altar give me pleasure; but it is human excitement, sympathetic emotion," said a thoughtful and sceptical physician, who stood gazing upon the exercises in the altar one night during a camp meeting in California.

· "You are right, doctor," was the reply. "It is human sympathy—and it is more; it is both human and divine. It pleases God to make one a channel for the other. In this way souls are converted. Thought kindles thought, heart responds to heart, and the blessed spirit of the Lord enters the soul, made receptive and responsive by the excitation of those elements of human nature which are as much the work of God as the creation of the soul, and which are correlated in their nature and action to man's line of interpretation; each uses his knowwhole being and destiny."

He looked at me keenly for a few moments, and, pressing my band warmly, said: May all the alumni of this institution find

a new idea." And he had. This view of the matter moral nature is a unit, and that what we foundation of the Bible and the gospel. Let upon the actual battle-field, he himself ran him.

but one. It was a turning point in the destiny of a soul. From that hour this man's Statesman. grasp upon heavenly things grew stronger and stronger, until the sublime and blessed verities of the Christian faith became the sweetness and joy of his life.

The social instinct, regarded in the light of these suggestions, is seen to be not merely the regulator of human relationships, and the instrument of earthly pleasure, but the channel through which the heavenly life flows down into the receptive soul. The same chords that respond to to the thrilling touch of the Spirit of God. -O. P. Fitzgerald, D.D., in The Class-meeting.

### THE INSTINCT OF WORSHIP.

It is generally conceded that in the long list of eloquent preachers in the British Wesleyan Church Dr. Punshon stands at the head. The following paragraph with which he concluded a recent sermon on the fifty-first Psalm is a fine illustration of his style:--

In all ages and in every heart, there must be an instinct of worship. All nations have offered sacrifice to some beings whom they deified as gods. There is no region where the pilgrim foot can travel where you do not find offerings-some sanguinary, some libidinous, some cruel, some foolish; but all to propitiate the anger or to secure the protection of the objects of worship; and there comes a cry out of the great heart of humanity, "What is an acceptable sacrifice? Show me the acceptable sacrifice." Divinations on streaming alters, cakes for the queen of heaven, children for the insatiate Moloch passed through the fire—these are the responses from classic and from pagan times. African fetichism, Hindoo immolations, Burmese cruelty, the savage atrocities of cannibal life-these are hollow answers from the uninstructed conscience of paganism. Cold morality, rubrical exactitude, sacramental efficacy, ascetic self-denialthese are the polite and conventional theories of modern formalism; and as they are all offered one by one, and the worshippers look eagerly for the accepting fire, all is sacrifice. But youder, afar off, crouching in humble attitude, with eyes that he almost fears to lift, but which struggle through their tears to fasten their gaze upon the Crucified, there is a poor solitary, contrite sinner without an offering, except that he offers himself; without a plea, except that he is guilty, and that Christ hath died; without a hope, except in the multitude of God's tender mercies: and the clouds roll harmlessly away, and the sky is beautifully clear, and the lambent fire leaps down upon the altar, and the voice speaks from the man at the right hand of the throne: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

#### THE EMPEROR WILLIAM AND THE BIBLE.

A German Moravian journal, the Herrn.

hut, has a very interesting report of an address made by the Emperor of Germany on the occasion of the Jubilee of the Cathedral College for candidates for orders. Much of the address related to local matters, but his Majesty bore the most emphatic testimony to the grand principle of Protestantism-the supreme importance and authority of the hearts and thoughts of all. . . . . .

written word of God, and the knowledge of Jesus Christ as a personal Saviour. He said: "It is my earnest wish, gentlemen, that the words you have just heard from the pulpit may find place and realization in the If there is anything that amidst the drifting stress of the world's life can give us a holdfast, it is the one, the solitary, foundation which is laid in Jesus Christ. Do not allow yourselves to be bewildered into missing this, gentlemen, by the flux of change which, especially at the present period, traverses the world. Do not ioin the multitude of those who either ignore the Bible altogether as the one foundation of truth, or at least give it a spurious interpretation of their own devising. You all know that I am a member, on full and free conviction, of the 'Positive Union' established by my late dear father. The basis and rock on which I and we all are bound to fix our footbold, is the unadulterated faith as taught us by the Bible. There are, to be sure, many who do not at all take exactly the same ledge and conscience as well as he can, and thereby regulates his acts and purposes. "I thank you, sir; I believe I have caught this day so blest to them that the knowledge of God and his only begotten Son, Jesus

Christ, as the alone source of true salvation,

call the natural and the supernatural, the but this be secured, and all will be enable? human and the divine, are not two systems, to develop a divinely blest ministerial work, each according to his special gift.-Christian

#### THE EGYPTIAN THE OLDEST LITERATURE.

Prof. Max Muller had long ago spoken of

the Rig Veda as belonging in certain pars to the

earliest stages of human thought; but unless

we throw back to a vast distance of time the origin of Vedic literature, the literature must take its place as beyond comparison the most ancient in the world. The exodus of the Israelites cannot, M. Renouf holds, human sympathy and affection vibrate also be with any probability brought lower down than the fourteenth century before the Christian era, while the Great Pyramid cannot be more recent than 3000 B.C. The maxims of Ptahhotep belong to the age of the Pyramids, and therefore have an antiquity exceeding, from fifteen to twenty centuries, the highest claimed for the oldest portion of the Rig Veda. It is, therefore, as M. Chabas has called it, the most ancient book of the world; but it appeals, nevertheless, to the authority of those who were then ancients, and it enforces a morality which rests on responsibility to a personal Creator and Preserver of all other things whose unity is declared to be absolute. This belief is set forth in hymns addressed, through'a long series of ages, to what we may, if we please, call a multitude of gods, Osiris, Horus, Thoth, Amon, and many more, are each worshipped in language which to all appearance is purely monotheistic. A hymn preserved in two manuscripts in the British Museum speaks of "the bringer of food, the creator of all good things," and says that "He is not graven in marble as an image bearing the double crown. He is not beheld; he hath neither ministrant nor offering; he is not adored in sanctuaries; his abode is not known; no shrine (of his) is found with painted figures. There is no building that can contain him. Unknown is his name in heaven; he doth not manifest his forms. Vain are all representations." Yet this hymn is addressed to the Nile. who is identified with Ra, Amon, Ptah, and other gods. In another, Amon Ra is invoked as "the ancient of heaven, Lord of all existences, the support of all sullen, and the clouds are dark above, and things, the One in his works." It goes on there is no voice near, nor any that re- to speak of him as "maker of men, listengardeth the proud, the cold, the cruel ing to the poor who is in distress, gentle of heart when one cries to him. . . . Lord of wisdom, whose precepts are wise, Lord of mercy, most loving, at whose coming men live, opener of every eye, the One, maker of all that is . . . lying awake while all men sleep, to seek out the good of his creatures, Salutation to thee because thou abidest in us, adoration to thee because thou hast created us. Hail to thee, Lord of law . . . the One alone without a second, King alone, single among the gods, of many names unknown in their number."-Saturday

#### THE ABSENCE OF ALLUSION TO NATURE IN ST. PAUL'S WRITINGS.

Let us offer one more thought over the same of the saint. Farrar remarks the absence in Paul's soul of any love of nature. In mountain and desert and in rich valley, and under a sweet sky, and often out on the calm or stormy sea, he makes no allusion to these external and impressive forms of the beautiful. In the spistles no flower blooms, no bird sings, no sea smiles, no glorious summer comes, but onward moves the theological argument as though the earth had no charms | that a rightly exercised Christian would have for eye or ear. In explanation of this appa. | thought beneath his notice. The deep man, rent defect of character, two facts must be the man of real learning, and who is properly stated. Nature had not then become as and efficiently a "leader" in the things that the foundations—our hands will also finish sweet and beautiful as she now is, and no old | pertain to the Gospel, is one who, having a writer or orator of that period comes to us good knowledge of the Scriptures, has proved with such love of the external world as marks all modern literature. But the better expla- God; and when the hard terms and pedantic nation lies in the fact that Paul was not a | philosophizing of the other have been forgotwriter, nor an orator, but a toiler. That he ten, the flavor of his piety will still be sweetencould have written, and could have been ing and stimulating the sculs of his fellowliterary, as a Cicero or a Virgil, and that he men.—United Presbyterian. could have composed orations as did Pericles need not be denied; but Paul chose rather the deeds of this world, leaving to others the easier task of speaking the world's words. All the pilgrimages of this saint, all his scourgings and arrests, and all his sorrows is said to have sent to the Archbishop of sionaries and to the Churches which send remind us that he was busy with the beautiful York a letter directing attention to "St. action. In the allotment of offices it falls to some to weave the web of literature, it falls to others to weave the web of life. A patriotic orator or poet is one form of manhood, a soldier in the field is quite another form. The orator and the poet will tell us what kind of woods or hills made up the field of it would then imply that a person not a chumens. All the inquiring has to be done her custom is more merciful than to her comthe conflict; how sweetly the sun rose upon | bishop might have two or more wives at the | by us, and usually with a view to instruction; | panions, and grants the privilege of being the numberless white tents and shining same time. Now, as Dr. Ryle has married still, as they advance to membership and the killed before the huge grave is filled in. bayonets; but the soldier omits all this rhe- four wives in succession, it appears to myself more select become office-bearers, our hearts toric and rushes onward to do, to act, perhaps to die. He does not know whether his rapid foot tramples upon a daisy or a clod. In the moments of such grave import it mattered not to him whether the sky was cloudy | crating that clergyman because of this un- | there has been a sifting and a winnowing tided him over a difficulty that had per- may advance in them. Each, indeed, is free or serene. Demosthenes could equal any doubted bar." It is to be hoped the Arch- amongst them, leaving the faithful few (to plexed him, and has perplexed thousands of to deal with this according to the voice of one in putting together the arguments and bishop had the hearty and enjoyable laughter use their own words) 'clinging to the Lord's

away from fear. Paul was not the singer of a song, not a band of music to play until the battle should begin, but he was an actor after the war curtain had been raised. His literature was not his aim, but it was only a few letters flung off in haste to his friends. His voyages, his pleadings with the crowd, his sufferings, were his main destiny, leaving his letters to be only the results of hours when he was compelled to issue some orders or to shed a few manly tears. His epistles were too earnest and serious to admit of allusions to nature; his ideas were so massive that reference to hill and vale would be much like putting a chaplet of leaves on the head of the Egyptian Sphinx. His letters are best as they are. What rich colors the saint omitted from his writings the Christian world will behold in his soul, and what flowers he neglected to weave into his rhetoric, grateful memory will east upon his tomb .- Professor Swing.

LEARNING AND PIETY. If we may believe some Christians, and especially some Christian writers, there is nothing that so needs consideration as the intellectual side of religious profession and enterprise, and hence of the questions that claim the attention of scholars and critics. They talk exclusively of readings and manuscripts, exegesis, the relation between religion and science, Biblical scholarship, and the all and singular that is comprehended in the literature of the Scriptures and associated studies. So enamored do they become of these pursuits, that simple piety loses its fragrance for them. While regarding it as a sin and a misfortune not to be saved, they yet esteem it an almost equal obliquity to be a Christian without the philological accomplishments.

It would be hard to tell how greatly the world and the church have been indebted to the men who have given their minds this kind of direction. They have been part of its glory. They still exist as those who, if not its chief ornaments, are yet its noble representatives, and to whom it turns in times of danger for light and vindication. But there is such a thing as being made mad by much learning, and, in the zeal of that which is scholarly and nothing more, of forgetting other things which are of vastly more importance. The life of Christ in the soul. nourished and cherished there as an experience, and exhibited in the daily walk and conversation, is of more value than all the technical study and philosophy that may be gained in a lifetime. He is the happiest man who has the most of it, and the best one besides. And as to influence upon the world in the way of commending the truth and in persuading men to believe in the Lord, one such man is worth more than an academy full of savants with all their learning and showy accomplishment of proof and pedantry, in whom a vigorous piety is wanting.

For this reason, amid the growing disposition to test everything by criticism, there ought to be a more urgent care to cultivate that higher life of faith and devotion to the Lord. There are hundreds of religious philosophers who are accounted "leaders" in the line of scholarship, who yet weigh but little in the way of the profounder experiences of the Gospel. They are called deep, but are shallow. They name themselves distinguished, and yet are but little known except as the newspaper gives them advertisement. They claim that they have gone to the bottom of all disputed facts involved in the religious questions of the day, when they have but lived a superficial life, gleaning amid debris the truth of them by his communion with

Canon Ryle was not to get his appointment to the new Bishopric of Liverpool without being the subject of as curious a protest as the records furnish. A clergyman Paul's express statement that a bishop 'must be . . . . the husband of one wife' (1 Timothy iii. 2);" on which he remarks that "if this apostolic law does not mean one absolutely and one only, and not one after the other, it has no meaning at all, for brethren at home. Our inquirers are cateand to many others that your Grace, as are sometimes melted by the clear indicaguardian of the truth in the province of tions of the Holy Spirit's working. At one tered, and their blood poured over the York, might with no impropriety interpose time, some who have been under severe your high authority, and desist from conse-

## Mission Mork.

THE LAOS.

In the northern part of Siam is a country called "The Land of the Laos." Its king, though subject in some things to the king of Siam, is in a great measure independent. Its inhabitants are a mild, peaceful and intelligent peoplo. They are comparatively isolated from the outside world, as their only communication with Bangkok, from which their capital, Chieng-Mai, is 500 miles distant, is by elephant-train, or by native boats which take two or three months to ascend the Meinam river and its tributary Quee Ping, on which their chief city is situated. A little band of Presbyterian missionyears, and, though interrupted for a time by persecution, they have met with most encouraging success. A proclamation has been lately issued giving to all "freedom to worship God." A flourishing school for girls has on account of limited accommodation. Its numbers can be readily increased to a hundred when a suitable building is provided. The king has bought land and presented it to the missionaries for the erection of buildshall offer gifts." The princesses, his sisters. urge that their sons should be admitted to the present school. Other parents are inquiring, What is to be done with our boys? Shall not they have equal advantages with their sisters?' Will you not give them also a Christian education?" Pained at the necessity of refusing these applications, our lady teachers write, "Just think what it is going to be to have all these girls educated, and only a few Christian boys who are living with us to be at all their equals? Cannot you send some one to take charge of a boys' school? Our hands are doubly full or we would try. Does the Lord send more work than he has workers and money to carry on? Join us in praying that the Lord will show special work is and then we are sure we shall neither lack workers nor money."

being roused to a sense of their responsibility | done. He says :to aid in the cultivation of that "field" are being organized for the effective carrying out of the parting command of their ascended Lord, "Go ye into all the world and preach the gospel to every creature." What "special work" could be better adapted to excite their interest than these schools for boys and girls among a people who are pleading, "Come over and help us?" No one who has had the privilege of listening to the eloquent words of the converted Hindoo, Ram Chundra Bose, who was educated from boyhood in an English school in India, and there savingly taught the truths of the gospel, can fail to be impressed with the belief that the work of instructing, and, under God, converting the heathen, must be largely accomplished by an educated native Christian ministry. Will not the Sundayschools of the North-west which are connected with the Presbyterian Church-the the Laos-begin at once to lay the foundations for such a ministry by raising funds for the establishment of a school for boys and the enlargement of the school for girls? May we not hope that the response to this appeal will be so prompt and generous that we can soon telegraph to our missionaries there, " Arise and build. Lay your cornerstones with rejoicing. Our hands will lay it." May God give all of our Sunday schools "a mind to the work," and to his name shall be the glory .- Presbyterian Board of Missions.

Our Sabbath-schools, comprising "boys

## CHINESE CHRISTIANS.

The native Christians of China are like European or American Christians in some respects. They are not all consistent Chris- place at the funeral of a chief in Urua. tians, nor do they always attain to the highest Christian character. Still they are usually devoted, conscientious church-members, and are full of gratitude to the misand support them. The Rev. Mr. Sadler, of the London Society, writes from the Amoy Mission as follows:

"As a rule, we cannot expect from Chinese converts such rich experience of divine grace and power as delight the hearts of our discipline come to us, giving evidence that

preachers to gather round him in tearful supplication that he may be brought to a better mind. Proofs are given that the coming of the missionary is looked forward to as a good time for obtaining refreshing from the presence of the Lord. Deep sorrow is evinced over those who bring shame on the brotherhood, and corresponding joy when any are made alive unto God. A father will go a long way, as men did of old. to seek Jesus, and ask for prayer for his son afflicted with sore mental disorder. Great tenderness for each other's distresses is sometimes produced by the Gospel, not only for fellow-Christians, but for those outside the fold. The national clannishness of the people is being sanctified, and, where one did not expect it, mutual love is evoked. Out aries has occupied this field for thirteen of their deep poverty many support the ordinances of religion. Without a bedcovering for themselves, they will try to provide one for their preacher. And, though their meals may be plain, they will some. times make a feast for him. And all in the been established, numbering twenty-five midst of the hideous state and circumstances scholars. Many applicants have been refused of China—debts and dunning, undying quarrels, innumerable diseases, cruel wrongs practised on children, women crushed, those willing to escape from gambling frequently enthralled, the Sabbath opposed by all the institutions of the country, family life a ings, thus fulfilling the prophecy, "Kings terror, social life all hard, mendacious, selfish, and a paternal (?) government built upon might against right. Let the selfdenying friends of China missions know that the word they send of rest to the weary and heavy-laden is not less sweet here than when first uttered by the Lord."

### HEATHENISM IN CONGO LAND.

Oh, how that land of Congo needs the Gospel of peace! Mr. Peterson, in a letter recently received from Paraballa Station, describes a rescue he had effected the day before he wrote. A miserable man and woman were accused of being possessed with an evil spirit, because some chief man's wife had died. The king told the each Christian in the whole world what his missionary he was going to kill them, and the "capito" seemed possessed with a thirst for blood. Both were in a fearful temper, and would listen to no pleading. Mr. Peterand girls, young men and maidens," are now son resolved to go and see what could be

"I found him surrounded by ten or twelve murderous-looking fellows with guns and matchets. He wept when he saw me, and said, 'I have done nothing, and yet I must die!' 'Pray to God to save you,' I said; and seeing no time was to be lost, I went to the king's house. He sent me away, would not speak to me, but thundered at the people to take the man out of the town, and burn him alive. I insisted on going in, and told him I had a message from God to him: God says 'blood for blood,' but this man had done nothing. I bade him fear God. who could kill and cast into hell. This moved him. I seized the chance, and said 'Sell the man to me! I will take him away and keep him.' After long arguing and bargaining, he consented, on condition I should take him away at once. I could not do this as Craven is away; so I had to chain him up under our dining-room table, or there would be a disturbance in the town; only Church which has missionaries among they are afraid of him. Poor fellow! How he weens !"

This man was saved, but the woman, who tried to escape, was caught and thrown into the M'poso river with a stone tied round her neck. As if death did not bring sorrow and misery enough, it is almost always followed by murder, and sometimes by murder on a gigantic scale, in these dark and cruel lands; the notion being that every death is the fault of some one or other, who deserves to suffer for the crime of killing the deceased. The horrid cruelties to which men are driven by degrading superstition are one of the most striking illustrations of the fact that Satan is a hard taskmaster, a murderer from the beginning. How awful, for instance. the scene described by Cameron as taking "The first proceeding is to divert the

course of a stream, and in its bed to dig an enormous pit, the bottom of which is then covered with living women! At one end a woman is placed on her hands and knees, and upon her back the dead chief. covered with his beads and other treasures. is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled in on them, and all the women are buried alive with the exception of the second wife. To This being completed, a number of male slaves, sometimes forty or fifty, are slaughgrave, after which the river is allowed to resume its course."

Should not the love of Christ constrain his people to haste to the rescue of men and others who overlook the facts that man's his conscience; but all must build on the words which might win battles, but placed to which the receipt of this plainly entitled feet.' At another, misdemeanors in the bondage as this? God hasten the day of women groaning and bleeeding under such conduct of a preacher cause his fellow. Africa's emancipation and enlightenment!

## amily Treasurp.

Fred About Much Serving. .t never asks of us such busy labor leaves no time for resting at his feet;

The waiting attitude of expectation He ofttimes counts a service most complete. He sometimes wants our ear-our rapt attention, That he some sweetest secret may impart: Tis always in the time of deepest silence

That heart finds deepest followship with heart. We sometimes wonder why our Lord doth place us Within a sphere so narrow, so obscure. That nothing we call work can find an entrance;

Well, God loves patience! Souls that dwell in stillness Doing the little things, or resting quite. May just as perfectly fulfil their mission, Be just as useful in the father's sight,

There's only room to suffer-to endure !

As they who grapple with some giant evil, Clearing a path that every eye may see! Our Saviour cares for cheerful acquiescence, Rather than for a busy ministry.

And yethe does love service, where 'tis given By grateful love that clothes itself in deed : But work that's done beneath the scourge of duty, Be sure to such he gives but little heed.

Then seek to please him, whatsoe'er he bids thee ! Whether to do-to suffer-to lie still! Twill matter little by what path he led us,

If in it all we sought to do his will. -Christian at Work.

#### The Wheel Horse.

There is a wheel horse in every family; some one who takes the load on all occasions. It may be the older daughter, possibly the father, but generally the mother. Extra company, sickness, give her a heavy increase of the burden she is always carrying. Even summer vacations bring less rest and recreation to her than to others of the family. The city house must be put in order to leave; the clothing for herself and the children which a country sejourn demands seems never to be finished; and the excursions and picnics which delight the heart of the young people are not wholly a delight to the "provider." I once heard a husband say, "My wife takes her sewing-machine into the country and has a good time doing up the fall sewing." At the time I did not fully appreciate the enormity of the thing; but it has rankled in my memory, and appears to me now an outrage. How would it be for the merchant to take his books into the country with him to go over his accounts for a little amusement? Suppose the minis. ter writes up a few extra sermons, and the teacher carries a Hebrew grammar and perfects himself in a new language, ready for the opening of school in the fall?

Woman's work is never done. She would never have it done. Ministering to father and mother, cherishing her husband, nourishing and training her children-no true woman wants to see her work done. But because it is never done she needs resting

Every night the heavy truck is turned up. the wheel horse is put up into the stable, and labor and care are dismissed till the morrow. The thills of the household van cannol be turned up at night, and the tired house mother cannot go into a quiet stall for repose. She goes to sleep to-night feeling the pressure of to morrow. She must have had "an eye" over all, until every one was in bed, and must keep an eye ready to open at any moment to answer the needs of a new day.

There is never any time that seems convenient for the mother of little children to to revolve if they were taken out of it, would leave home for even a day; but with a little find great happiness and great pecuniary kindly help from her husband, and a little resolution in herself, she may go, and be so much the better for it that the benefit will of their wives, with a division of the inflow from her into the whole household. She will bring home some new idea, and will work with the enthusiasm that comes from a

One word for the older sister, who makes the salad for lunch and the dessert for dinner-who takes the position of wheel horse quite cheerfully while her younger sisters make themselves beautiful and entertaining, and, one after another, "find one true heart "apiece to love them, and leave the maiden to grow into an old maid. However willing her sacrifice, it is one; and nothing but the devoted-love and gratitude of the household, whose fires she has helped to kindle, will reward her for what she has

## Work vs. Poverty.

In a Prussian roadside inn one hot summer's day several men were smoking and drinking. The room was dirty and uncared for, and the men, who looked quite in keeping with it, were railing at the way in which Providence did her work, and contrasting the luxury and idleness of the rich with the misery and hardship of the poor.

During the conversation, a stranger, a young man, came to eat his bread and cheese while his team rested in the shade before the inn. For a time he listened silently to the talk, and then joined in, saying: "You must

"Strike against what?" asked the pea-

"Against poverty!" answered the young man, "and the weapon with which to strike is work."

"Well said! Sensibly spoken!" laughed

the peasants.

"It would have been well for me had I always been as sensible," continued the stranger, "but I used to be an idle rogue. I was strong and healthy, but I would not work and if now and then I was obliged to do anything, I was off at once to the alchouse, and like lightning the money was out and the brandy was in. I went from place to place -that means, that everywhere I was turned away, for no master wants a loafer about. I'd soon had enough of farm service, and then I went about to fairs and public-houses as a fiddler. Wherever anyone would hear me, I scraped my violin, but with all my scraping individual, has a character that may be de- ed in the question at the head of this article. I was never able to get a whole shirt to my back. Soon I grew tired of music, and then in which it is held by others. If in a com- feeble enough at best, under the non-commit-

country, but most doors were shut in my dividual members, exert a highly moral inface. People said a healthy young fellow | fluence, the public sentiment of that commulike I was ought to work. That enraged me. I grumbled that God had not made me a rich | therefore our influence should be moral, as it | tian life. He may lay upon us what disabiliman, and I was envious of all who were bet. ter off than myself. I would have liked to turn the world upside down that I might have been able to lord it over the rich. One day I went into an inn, sat down in a corner, and began muttering my begging speeches. At a table not far from me sat a gentleman (he is, as I afterwards heard, a writer of books); he kept glancing at me and I kept glancing at him, for I thought he would be sure to give me a good alms, and so he did. I'm spending it still."

"What was it?" asked the men, who had listened attentively.

"He came up to me and asked me about my early life. I told him I had been a farm servant, and sent from place to place-in short I told him everything. He listened quietly, shook his head, and at last said, Show me your hands!' Astonished, I held out my hands; he examined them all over, his head.

"What powerful hands! What strength there must be in those arms!' he said. 'My lad, you must join in the war.

"'In what war?" I asked. "'In a war against your misery!' he exclaimed in a loud voice. 'You fool, you imagine you are poor—poor with such hands t and reflect upon the treasure God has given your senses and march forward in the war."

the peasants. "And so I joined the war," continued the roung man. "I looked for a place, and now I am a farm servant as before—nothing better | congregation assembled and awaiting to hear

and no richer; but I am content and industrious, and I have served the same master these five years, and shall stay with him I honor which he feared would fall upon religion until one of us dies."-From the German of through him that day. He resolved, however, Thekla von Gumpert.

## The Family Purse.

The money question between husband and wife is one of the most serious drawbacks to married happiness, and it is time it was adjusted on a more just and equal basis. The life of utter dependence which some women lead is crushing and degrading. Men do not realize the utter helplessness and vacuity to which the system condems woman. Now. does anybody believe that it is necessary for the welfare of the family that she should go to him for twenty-five cents every time she the subject of his evening meditations, which needs it for car-fare or a spool of thread? Is it right or just to take her imbecillity in money matters for granted before she has been tested? Is it not just such women. who are left by the failure of some speculative craze to their own resources, with the burden of a family on their mex. afterwards spoke of as "the harvest day."perienced shoulders, who often display wonderful powers of energy and calculation, in addition to thrift and persevering industry, which ought to put all such men

consider that the social system, bounded by the four walls of their dwelling, would cease advantage in putting the control of all the interior details of their homes in the hands come equal to the requirement.-Woman's Journal.

## Self-Forgetting.

BY FRANCES RIDLEY HAVERGAL. Let me try to lift the curtain Hiding other hearts from view You complain; but are you certain That the fault is not with you? In the Summer sunny hours, Sitting in your quiet room, Can you wonder if the flowers Breathe for you no sweet perfume? You must go to them, and, stooping, Cull the blossoms where they live : On your bosom gently drooping, All their treasure they will give

Fairly sought, some point of contact There must be with every mind. And perhaps the closest compact

Where weleast expect to find. Closed the heart-door of thy brother, All its treasures long concealed; One key fails, then try another-Soon the rusty lock must yield. Seldom can the heart be lonely,

#### Emptier cups of love to fill. Christian Influence.

Self-forgetting, seeking only

There is nothing so fruitful of good as a Christian life. A Christian may be unable to preach, or even to offer a prayer in a public place, but can by a godly walk and conversation, show forth Christ in his life. Such a life leaves its imprint upon society, the family and the church. The first impulses of young persons to acknowledge Christ come from it. The habits, tastes and aims of many can be directly traced to it, especially when such influence is exerted in the home circle by a wise and faithful father or mother. How often can we trace success or failure in lifè to good or bad influences! Parents often fail in training up their children because they do not rise to a proper conception of their responsibilities until: they are brought to see habits formed and desires growing in their children which, unless restrained and corrected. may bring them to shame and disgrace This failure to exert a good influence may work disaster to the community in which we live. We have not only church and family responsibilities, but civil obligations. A nation is made up of individuals, and, like the termined in the same way, by the estimate He had been smothering a Christian life.

may be that the community is so evenly divided as to put it in our power to turn the scales and establish the influence of society for good or evil report.—Herald and Presbyter.

## The Tempted Minister.

During the great revival of religion in America which took place under Mr. Whitefield and others distinguished for their piety and zeal at that period, Mr. Tennant was laboriously active and much engaged in helping forward the work, in the performance of which he met with strong and powerful temptations. The following is from his ewn lips:

On the evening preceding public worship he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject with an intention pushed up my shirt sleeves, and again shook to extend his thoughts further on it; but was presently assaulted with the temptation that the Bible was not of divine authority, but the invention of man. He instantly endeavored to repel the temptation by prayer, but his endeavors proved unavailing. The temptation continued and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts What a mad idea! He only is poor who is which he had prepared on the preceding sick in body or in mind. Good heavens! with evening. He tried other subjects, but could such hands, poor! Set your wits to work get nothing for the people. The whole book of God, under that distressing state of mind, you in your strong, healthy limbs. Recover | was a sealed book to him; and, to add to his affliction, he was "shut up in prayer;" a "Bravo! That was very good," laughed | cloud, dark as that of Egypt, oppressed his

> · Thus agonized in spirit he proceeded to the house of God, where he found a large the word; and then he, was more deeply distressed than ever, and especially for the disto attempt the service. He introduced it by singing a psalm, during which time his agitation increased to the highest degree; When the moment for prayer arrived, he arose, as one in the most painful and perilous situation. and with arms extended to heaven he began with this exclamation: "Lord, have mercy upon me."

> On the utterance of this petition he was heard; the thick cloud instantly broke away. and light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house at the end of the prayer was a place of weeping. He delivered was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter.

> The Lord blessed this discourse, so that it proved the happy means of the conversion of about thirty persons. This day he ever Selected.

## Taking Comfort in Life.

Sooner or later, friends, the time for folded hands will come to us all. Whether or not we Women, as a general rule, can make one cease from hurry and worry now, we shall one children, and open both eyes bright and dollar go as far as two in the hands of men; day shut our eyes upon it, and lie still, untroublearly to see the machinery well started for any many conceited individuals who now ed by the stir and the fret of things about us. Why not take comfort as we go on? You, proud mother of a beautiful, active boy, of what use will it be to you to remember how exquisitely fine was his raiment, how daintily spread his bed, and how costly and profuse his toys? What the child needs is mothering. brooding, tender resting on your heart, and he needs it every step of the way from babvhood to manhood. Take the comfort of your opportunities. Never mind though the dress be coarse, and the food plain, and the playthings few; but answer the questions, tell the stories, spare the half-hour at bed-time, and be merry and gay, confidential and sympathetic with your boy. And you, whose graceful young daughter is just blushing out into the bloom and freshness of a wondrously fair womanliness, do not be so occupied with your ambition for her, and her advancement in life, that you let her wave and your own and fall apart. Why are her friends, her interests, her engagements so wholly and distinct from yours? Why does she visit here and there, and receive visitors from this and that home, and you scarcely know the people by sight? You are losing precious hours, and the comfort you ought to take is flying fast away on those wings of time that are never overtaken.

## ""Must I Join the Church?"

This was, no doubt, an honest question in the inquirer, but it revealed an enormous weakness. It was a young person who asked the question as he was looking out from a world life into the new life of a Christian. He had been loitering near the door a long time. He was often greatly moved towards entering. He had long ago learned what Christ taught as to the terms of discipleship. The cross, the yoke, the confession were familiar terms—even threadbare in pulpit teaching, and yet ever requiring repetition. But this youth had marked out a and pretty free from the hills of difficulty. His religion he thought to put away secretly in his heart. His charities should be known only to God. His confessions of Christ were to be so indirect and informal that common his life. In some such state of mind as this our

young friend saw his companions leaving him the front of Christian living, and were going to find out what cross, if any, might lie in the path of open and honest discipleship. The flaw in his experience was revealtried begging. I went up and down the munity a majority, or a large number of in. | talism of a secret religion. Of course, there | presenting him with the sum of \$114.50.

can be but one answer to the state of mind disclosed in this question. God may, indeed, nity will be of the same character; and make exceptions to the privileges of a Christies he will. But aside from such barriers. nothing is more sure than that real love to Christ is an out-pushing, and not a secretive principle. God only knows in what shades it is possible for the plant of faith to live. He only can tell how sickly a Christian life may be, and yet be a Christian life. He only can tell us how little of courage and heartiness one may use, and yet creep into heaven. But the whole Bible is witness to the fact that Christ's type of religion is one which holds sincerity and purpose and pluck. The feeblest flower-seed has to push hard against the overlying clay. And if the world is to enjoy the odor of its blossom, there must be quite a battle with scorching sun and weeping storm.

The real religion of Jesus Christ goes beyond this question, ordinarily with a single bound. It is very sure that all the workings and successes of Christianity are achieved by another and higher principle. The remedy for such a questioner lies not in answering his query so much as in finding deep | bor's house without pulling off his hat, tuck. down in his soul a spring-a nervous, spiritual principle-which pushes itself up, and "Making your manners," they called it. comes to the surface as unconsciously as the seed germ. The religion of Jesus Christ does not wait for a "must," because it is busied in asking, What may I do for him who died for me?—Presbyterian.

#### Why We Should Always Attend Church,

1; It helps ourselves. The church services give vigor to the best thoughts and purposes, strengthen our integrity, develop and solidify right character, feed the moral and religious part of our nature. We cannot afford to lose these sweetening, strengthening influences for a single week.

2 It helps the minister. Nothing is more disheartening to a pastor than simple neglect. What sense is there in his preparing a message for those who do not come to hear it? How can he preach with vigor to places empty of those who should fill them? The dullness of any service is often to be laid to the account of the absent ones.

8 It helps the Church. A Church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt er so plainly seen, as in the attendance on the Sabbath. Every one in their place and the Church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to all its appointed work. With half the seats vacant there comes a feeling of depression, and the Church sinks into in-

4. It helps the community. The moral tone of any community depends very largely on its churches and its Sabbaths. If nominal church goers become negligent, the outside community will not go to church. The example of every neglecter of the Sabbath worship is so far an obstruction placed before the door of the church to keep others away. The community in general can never be persuaded to surmount these obstacles and press in. But if each one will remove from without the door to within the pew, the lifted her up beside the open window, and hindrances turn into helps. If the friends of a church will attend, strangers will be sure

A Persian Lady. I will here give a description of my hostess and her dross. She wore a bright-red satin skirt, richly embroidered with gold lace; it was very full and short, barely reaching to her knees; a loose jacket of blue velvet, also much trimmed—this time with silver lace: the sleeves were made of Cashmere shawl, buttoned by about twenty small steel buttons. She were several necklaces, most of them very massive, and studded with fine turquoises. On her head she wore a white shawl, with a band of jewels round her forehead, and at one side a large pearl star. She had on both arms at least a dozen bracelets -some handsome ones, some only bands of colored glass. Her feet were covered with coarse white socks; her shoes green leather, with scarlet hoels. Some of the ladies wore bright red trousers reaching to the ancle; but this was quite the exception. They were a long veil reaching from head to foot, gererally made of some print or muslin. I ought to mention that every lady wore a small leather case round her neck, containing some earth from Mecca and verses from the Koran. The faces of my hostess and friends were much decorated, the eyebrows broadened and carried quite across the nose. Some had small designs tattooed on the cheeks. The hair is very long and thick, generally dyed red; it is worn plaited, in many thin tails, twisted with gold thread. The hands are well shaped, but nails and hands are

stained a dark red .- Tinsley's Magazine. THE SUNDAY QUESTION IN PARLIAMENT .-- In the last Parliament there were two divisions on the question of opening museums on Sunday-one in May, 1874, and one in June, 1877. The total number of members who byway for himself. It was aside from the voted at these divisions in favor of Mr. P. A. thoroughfare of common Christians. It was Taylor's motion for Sunday opening was smooth, well shaded from the sun of trial, 118. Of these 118 there are 67 in the new Parliament. The number of members who voted against! the Sunday opening of museums was 362, of whom 183 have secured seats in the new Parliament, se that of those who have voted in the people could hardly suspect the real secret of | House on this question there is a majority of 116 in the present Parliament who have opposed the Sunday opening. There are also a considerable number of new members to join the church. They were coming to who are known to be opposed to Sunday opening, and Mr. Gladstone's votes and in-fluence have always gone against Sunday

-On the evening of Saturday, June 12th, a large number of the members of our church at Fordwich waited upon Rev. R. J. Husband, and presented him with an address, expressing their sympathy with him in the loss of his horse, and

## Good Mords for the Ponng.

Softly, Softly, Little Sister.

Boftly, softly, little sister, Touch those gaily painted wings: Butterflies and moths, remember. Are such very tender things.

Softly, softly, little sister, Twirl your limber hazel twig: Little hands may harm a nestling Thoughtlessly, as well as big. Gently stroke the purring pussy,

Let your unmolested mercy, Even spare the toad or frog. Wide is God's great world around you;

Lot the harmless creatures live; Do not mar their brief enjoyment; Take not what you cannot give. Let your hearts be warm and tender-For the mute and helpless plead;

#### A Polite Little Boy.

Pitying leads to prompt relieving,

Kindly thought to kindly deed,

Sixty or seventy years ago children were trained both at home and at school to be far more mannerly than they are now. No little boy ever thought of going into a neighing it under his arm, and making a bow.

Little Calvin had been thus trained, and, though only three or four years old, always did so when he went anywhere.

He had never yet been to church, and, as his mother was making him a suit of clothes that he might go, a puzzling question came into his little head, "Ought he to make his manners when he went into church?"

He wanted to ask some one, but, like many other people, he was ashamed to ask what seemed so simple a question.

The Sunday morning came, and still he had not found out what to do.

"I'll be on the safe side," he thought to himself. "It can't be any harm."

So, when fairly inside the church door, he tucked his hat under his arm, squared up, and made his manners.

I dare say there were some to smile at the odd sight; but I think the good Father, to whose worship the church was consecrated, was pleased with this act of politeness in the innocent little boy.

#### Foot Lamps.

Little Annie Walters sat thinking very deeply one Sunday afternoon, with an open Bible in her hand, from which she was studying her verse. .

"It is not hard, is it?" asked mamma, who had watched her for some time.

"Not hard to learn," replied Annie, "but I am wondering what it means." And she read from the one hundred and nineteenth psalm: "Thy word is a lamp unto my feet and a light unto my path." "People don't have lamps to their feet-do they, mother? I thought that lamps were always put up high, so that we can see better."

"Lamps gaide the feet to walk in the right path, Annie. But I will tell you more about this at bed-time."

Annie dearly loved these bed time talks; and when her face and hands were washed, and the little gown was on, her mother

"Now look up, Annie, at the sky, and tell

"Why, I see stars, mamma; O, so many of them! and so bright! and they look like lamps shining very far off."

"It would seem strange to see stars shining and twinkling on the ground, would it not ?"

"O, yes, mamma! No one sess such a thing, do they?

"You see what looks very much like it, to tell you about the 'lamps to the feet.' In the Holy Land, where these words were written three thousand years ago, there is no gas in the streets, which are very dark and narrow; and the stranger in Jerusalem, who looks out of his lattice at night, will see what looks like little stars twinkling on the fastened to the feet of those who walk after dark, so that they may see where they are going. When the Psalmist makes use of this custom he speaks of walking in the way of God's commandments. And now, darling, I think you understand what the words

"Yes, mamma," replied Annie, "I know now;" and she felt quite sure that she never would forget that verse.—Children's Friend.

## Sunday Legs.

Old Zack lived in Virginia. He was a veteran of the last war, and supported himself by doing "chores" for the neighborhood. In one of his many battles he lost a leg, and limped around on a wooden substitute. It was not one of the new patent legs. but a right old-fashioned broom handle stick. fitted with leather straps to the stump of

Old Zack was well known by his "walk and conversation" among all the townspeople. In cabins and by the wayside, it was not an unusual thing to see a group around this lame leader, listening to his stories of the battle-field.

They were marvellous tales of adventure. some probable, but many more impossible. But Old Zack had told them so many times that, like many other story-tellers, he had actually come to believe them true. And vet he was respected, because every one knew that the good old soul had no intention of lying. The marked thing about all his reminiscences was that Old Zack was the centre of every picture. In storming a be-

been a blemish. old wooden leg, and thinking it dangerous for | Companion.

Zack to use it any longer, sent to Richmond and bought for him a brand-new one, with springs and joints and toes. It had all the modern improvements.

Zack was apparently delighted with his present. He wore it one day, but seemed to be conscience-stricken over the extravagance. The next day he appeared on the streets with the old broom-handle buckled on his stump. The first of his friends who met him with remonstrance received for

"De ole leg will do berry well for de week-days, but de new leg shall be presarved for de Sundays."

Who has not heard of Sunday clothes, Sunday faces, and Sunday manners? But Sunday legs are a novelty. Perhaps so in name, but not in fact. We all know people who hobble around, week after week, and year after year, on a poor week-day principle, that may without warning break and give its owner a serious fall. Don't do it any longer, reader. Use the strong Sunday legs every day if you would be safe. Carry the words of the good book into the week; then "shall the lame man leap like a hart." -Dr. S. H. Tyng, Jr., in Companion.

#### Combats of the Ocean.

Among the extraordinary spectacles sometimes witnessed by those who "go down to the sea in ships." none are more impressive than a combat for the supremacy between the monsters of the deep. The battles of the sword-fish and the whale are described as Homeric in grandeur.

The sword-fish go in schools, like whales, and the attacks are regular sea fights. When the two troops meet, as soon as the swordfish have betrayed their presence by a few bounds in the air, the whales draw together and close up their ranks. The sword-fish always endeavors to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcase-for there exists near the brachial fins of the whale a spot where wounds are mortal—or because the flank presents a wider surface to its blow.

The sword-fish recoils to secure a greater impetus. If the movement escapes the keen eye of his adversary, the whale is lost, for it receives the blow of the enemy and dies instantly. But, if the whale perceives the sword-fish at the instant of the rush, by a spontaneous bound, it springs clear of the water its entire length, and falls on its flank with a crash that resounds for many leagues, and whitens the sea with boiling foam. The gigantic animal has only its tail for the defence. It tries to strike its enemy, and finishes him at a single blow. But, if the active sword fish avoid the fatal tail, the battle becomes more terrible. The aggressor springs from the water in his turn, falls upon the whale, and attempts, not to pierce, but to saw it with the teeth that garnish its weapon. The sea is stained with blood: the fury of the whale is boundless. The swordfish harasses him, strikes him on every side. kills him, and flies to other victories.

Often the sword fish has not time to avoid the fall of the whale, and contents itself with presenting its sharp saw to the flank of the gigantic animal which is about to crush it. It then dies like Maccassus, smothered beneath the weight of the elephant of the ocean. Finally the whale gives a few last bounds into the air, dragging its assassin in its flight, and perishes as it kills the monster of which it was the victim.

## New England Girls.

Thomas A. Aldrich carries by assault the favor of all New England girls and young women by writing this about them in the instalment of "The Stillwater Tragedy," replied Mrs. Walters; "and now I am going which is printed in the Atlantic for June: "Though Richard had scant experience in such matters, he was not wrong in accepting Margaret as the type of a class of New England girls, which, fortunately for New England, is not a small class. These young women for the most part lead quiet and restricted lives so far as the actualities are pavement; but they are really little lamps | concerned, but very deep and full lives in the world of books and imagination to which they make early escapes. They have the high instincts that come of good blood, the physique that naturally fits fine manners; and when chance takes one of these maidens from her inland country home or from some sleepy town on the seaboard, and sets her amid the complications of city existence, she is an unabashed and unassuming lady. If in Paris, she differs from the Parisiennes only in the greater delicacy of her lithe beauty, her innocence which is not ignorance, and her French pronunciation; if in London, she differs from English girls only in the matter of rosy cheeks and the rising inflection. Should none of these fortunate transplantings befall her, she always merits them by adorning with grace and industry and intelligence the narrower sphere to which destiny has assigned her."

## Retaliation.

A lady once, when she was a little girl. learned a lesson, a good lesson, which she tells for the benefit of all whom it may concern: One frosty morning I was looking out of the window into father's farmyard. where stood many cows, oxen and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said: "See what comes of kicking when you are hit. Just so I sieging party, on scout or picket service, on have seen one cross word set a whole family the march or in the camp, to his own way of by the ears some frosty morning." Afterthinking, no one stood higher than he. It ward, if my brother or myself were a little was an amiable weakness-that vanity of irritable, she would say, "Take care, my his-though in younger folk it would have children. Remember how the fight in the farmyard began. Never give back a kick And yet everybody liked Old Zack. The good for a hit, and you will save yourself and people of the town watched the wear of the others a great deal of trouble."-Youth's

HISTORY. Sabbath, August 15th, 1880.

INTERNATIONAL BIBLE LESSON .-

No. 7. (THIRD QUARTER.) ABRAM AND MELCHIZEDEK; or, Self-

Denial.—Gen. xiv. 12-24.

Golden at.

"Jesus, made a high-priest forever after the order of Melchizedek."-Heb. vi. 20.

#### Home Readings.

M.-Abram and Melchizedek, Gen. xiv. 12-24. T .- The priesthood of Melchizedek. Pss. cx. 1-7. W.-The priesthood of Christ. Heb. v. 1-14. Th.—The greatness of Melchizedek. Heb. vii. 1-9. F .-- Our great High-priest. Heb. vit. 14-23. S.—The offering of gratitude. Psa. exvi. 1-19. S.—The example of liberality, 2 Cor. viii. 1-12.

#### EXPLANATION.

Five years have passed by since the separation of Abram and Lot. The patriarch still dwells near Hebron, at peace with his neighbors, and in communion with his Friend. His nephew has drawn nearer still to Sodom, and at last takes up his residence within its walls, where ungodliness and crime riot unrestrained. The cities of the plain, after a period of subjection to a ruler beyond the Euphrates, have cast off his voke. He summons his subject princes, and a wave of war suddenly rolls up the valley of the Jordan from the south; the insurrection is quelled, the cities of the plain are pillaged, and their inhabitants, except such as escape to the mountains, are carried away as the slaves of the conquerors. The victorious army, laden with spoils, begin their march homeward. But word has reached Abram, in his tent at Hebron, that his nechew Lot and all his family have been carried captive by the marauders, and at once he undertakes his rescue. He calls together his own trusty servants, and the Canaanite chiefs near his camp; they follow in the track of the invaders, and at night fall upon their unguarded camp. The foes are discomfited, the booty regained, and Lot and his family are set free. On the return, Abram and his band pass the little city of Salem, on the heights of Zion, whose king, the holy priest Melchizedek, comes forth to meet them with refreshment for the host and a blessing upon rank by a gift of one-tenth the spoil won from the enemy. Then appears the king of Sodom, fearful lest his people have only exchanged their slavery to one conqueror for that of another. He proposes that Abram shall retain all the spoils of Sodom, and merely let its people go free. The generous patriarch disdains to receive any reward for his services, and insists upon restoring all that the foes have captured, both persons and property, unwilling that his deed shall be sullied by one touch of selfish purpose.

## LESSON.

The incidents of the previous verses are thus briefly and clearly summarized by Dean Stanley: "From the remotest east a band of kings had descended on the circle of cultivation and civilization which lay deep enscenced in the bosom of the Jordan valley. They had struck dismay far and wide amongst the aboriginal tribes of the desert, all along the east of the Jordan and down to the remote wilds of Petra, and up into the mountain fastness and secluded palm-grove of Engedi. In the green vale beside the shores of the lake, the five Canaanite kings rose against the invaders on their return, but were entangled in the bituminous pits of their own native region. The conquerors swept them away, and marched homewards the whole length of the valley of the Jordan, carrying off their plunder, and above all the war-horses, for which afterwards Canaan became so famous." (Ver. 18) This shows the friendly terms on which Abram lived with the neighboring chiefs. Ver. 14 shows the great extent of Abram's establishment. If he could take with him 318 armed men, and leave behind, as he must have done, a sufficient number of persons to take charge of his flocks and herds and protect the homestead, he must have had a very numerous retinue. (Ver. 15) Hobah-There is still a place of the same name near Damascus. (Ver. 16) King of Sodom-It is to be noted that we must not attach the same idea of the power and greatness to the title King in these early records that we now do. We see that the cities of the plain had each its king, and many of those spoken of were simply rulers of the city with which their names stand connected, and a very limited area around it. (Ver. 18) Melchizedek, King of Salem-Salem was most probably the city afterwards called Jerusalem, though some think it was Salim, near Ænon, where John baptized (John iii. 23). Bread and wine-The most ordinary form of refreshment. Priest-Mentioned for the first time, as is also the title Most High God. Some think it was the title by which the true God was known amongst the ancient Gentiles, as it was also used by Balaam (Num. xxiv. 16). (Ver. 21-24) Abram's disinterest edness shines conspicuously in refusing to take any part of the spoil to which he, as the conqueror, had a right, which the king of Sodom recognized. The reason which he assigned showed also his independent spirit. He seems to have found it necessary to be very cautious in his dealings with the surrounding chiefs, and no doubt his friendliness with them was better maintained by his independent bearing, than if he had allowed himself to come under any

God hates sin everywhere, but especially in his own people: Le will not let his children sin without correction.

obligation to any of them.

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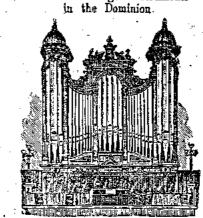
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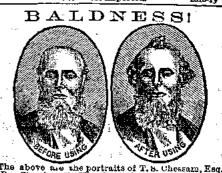
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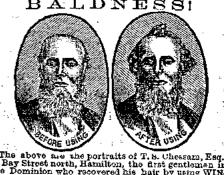
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## Christian Guardiau

TURONTO, WEDNESDAY, AUG. 4, 1980.

BESTANDER" ON PROHIBI-TION.

One good thing about " The Bystander" is. that it never hesitates to tackle any subject, however imposing. Its editor never doubts his power and impartiality to enlighten ordinary mortals, who are supposed to be under the warping prejudices and passions which disturbthe common vision. Referring to the Scott Act in the June number, it said, "We trust that it is consistent with the utmost respect and sympathy for their end, to entertain misgivings as to the expediency of their means; and to incline to the belief that in a free community, those who want to reform the private tastes and habits of their neighbors, must do it by promoting education, by writing, by preaching, above all by example, not by appealing to the strong arm of the la v." This is very mild and insinuating; but it is a little suggestive that nearly all who write against prohibitory laws speak of them as directly interfering with the personal liberty of those who desire to use strong drink, instead of preventing the legalized sale of an article that experience has shown cannot be so sold without hurtful results. We are unpleasantly surprised to find so able a writer speaking of the opinion that liquor is unwholesome, as if it were quite paralleled by opinions about the unwholesomeness of tea and tobacco. The effect of liquor upon health is only one, out of many ill effects of its use. It is the influence of intoxicating drink in searing the conscience, exciting and bewildering the brain, promoting crime, was'ing time, and causing poverty and ignorance among the people, that makes temperance people oppose its legalized sale When "The Bystander" has shown that tea and tobacco promote these evils in as great a degree as liquor, it will be all right for him to claim that the legal prohibition of tea is as reasonable a demand, as the prohibition of whiskey. But until he has shown this, which he never can show, it is really triffing with a grave question to say, some people think tea injurious and some people think whiskey injurious; if for this reason you prohibit the one, you may with equal consistency ask to have the other also prohibited. This kind of talk is very weak, whatever the claims of those who adop and use it, to superior wisdom may be.

In the same way, what is intended by prohibition is hardly fairly stated. Ceasing to provide legal facilities for the sale and use of intoxicating liquors is spoken of as a sumptuary law, interfering with the personal private habits of the people. We are told that "a Czar of Russia may order his subjects to cut off their beards; a King of Spain may order his subjects to change the shape of their hats; a free Government can only act with the support of popular opinion, which will never practically sustain a police sufficiently strong and searching to root out a private taste not directly injurious to other citizens." Now, if this writer is disposed to say, "legalized places for selling and drinking liquor are a benefit to the community, and promote the best interests of society, and, therefore, should be sustained," we know what this means, and will take the opinion for what we deem it worth. But, if he is not ready to take this position, is it quite fair to accuse those who maintain that a legalized traffic is an evil that should be removed, of wanting to pass a sumptuary law, fixing what men should eat and drink? The question really is: Is it the duty of the Government to provide facilities for supplying the people with strong drink? It is significant. that the effects of intoxicating liquors are so exceptional, no one advocates the expediency of the universal free sale of such liquors.

"Bystander" wishes it to be understood, that he is strongly in sympathy with temperance reformers, and all proper efforts to lessen the evils of intemperance. So does Mr. Dodds. Their lines of thought are really the same. Now, it is just as well for "Bystander" to know, that the value of these professions is rightly appreciated by Temperance people. That particular kind of friend who the uselessness of prohibitory legislation—who disparages the Temperance Act as the mistaken effort of well-meaning people-who. while professing sympathy, disparages and arrest the evils of the liquor business-is a kind of friend that does not amount to much in the way of actual help. And if the soct presses, was sold at auction by the bushel, it would bring a very low price.

That the real sympathy of "Bystander" is with the drinking usages of society is very clear from the June number. And yet, like a good many others, he would like the prestige of being a friend of Temperance, while he expresses his favor towards Mr. Boultbee's attempt to render the Scott Act useless; and to stand aloof watching the fight from afar, and condemning the movements of which he is a mere observer. If "Bystander" really approves of Total Abstinance, and the principles of Total Abstinence Societies, as he wishes us to believe, he must know that if it sity to supply facilities for getting intoxicat- tory and significant statistics, intimately

the prohibition of strong drink. On the other disturb the false security of the unthinking, hand, if liquor is "a good creature" ful- if they only were pressed upon their attenfilling a useful purpose, like bread and tea, tion. Wrong ideas on this subject extenthe system of limiting its sale by license laws, sively prevail, side by side with wrong pracand deriving a revenue from it, which in tices, among all classes. How can they be creases its cost, is an outrage against the rights of the people.

SPIRITUALISM NOT REALLY SPIRITUAL.

It may not have occurred to most readers

to think that in applying the term psychical to the alleged facts of Spiritualism, Mr. Joseph Cook really assumes something that requires evidence. Are these things really spiritual or psychical, or are they only physical? is a question that it is of a good deal of importance to settle correctly. In the last issue of the N. Y. Observer, the Rev. Dr. Samson has an article which throws a good deal of light on the subject. He maintains that such phenomena have been witnessed in all ages, and are not spiritual, but physical. We condense a few of his facts. Some of the earlier investigators were not so credulous as our modern philosophers. Thorough investigations, begun in Washington when at the same time Profs. Morse and Page were making their two applications of electro-magnetism and the Fox girls were displaying their table rappings and tippings, suggested the law of these physical phenomena in 1845; those suggestions were confirmed at Cairo, Egypt, in 1848, where the acquaintance of the Count de in which it is to be carried out. Gasparin was made; and that law has since been traced back through Mesmer in Paris, when Franklin, on behalf of the French Academy, investigated his experiments. Dr. S. maintains that all the attested phenomena now called spiritualistic, or psychical, can be resolved into two classes, both following the physical law now familiar in electro magnetism: First-solid bodies, such as pots, tables, &c., are moved by persons of an overcharged nervous temperament, being attracted and repelled as by a magnet. A case of this kind, witnessed in Angelique Cottin, was investigated in 1848 at the French Academy by men like Cuvier, Humboldt and Arago. Second—the muscles of animals, of delicate youth, and of nervous men, can be in like manner controlled and moved by men of strong muscle and of determined will. This is stated as an undoubted fact by Cuvier in his "Anatomie Comparee;" it was attested by Franklin, in company with a Committee of the French Academy, when Mesmer caused his subjects to move unconsciously about the stage at his will, and to utter sentiments which were but the suggestions of his mind. Dr. Samson mentions a number of very remarkable phenomena in clairvoyance, quite as singular as the alleged facts of Spiritualism; and shows that, even in past ages, these have been regarded as physical phenomena requiring no theory of spirits from the unseen world to account for them.

We hold that this is sound and suggestive. Mr. Cook, while protesting that he is an opponent of Spiritualism, has made two serious mistakes, which have strengthened the predilections of those who had a constitutional leaning towards Spiritualistic wonders. First, he takes for granted that the facts are properly psychical and not physical phenomena Secondly, he has shown too great a readi ness to admit the truth of transactions, that region of the physical world, When one reaches the position of Mr. Cook, admitting as facts what is claimed by Spiritualism, and denying the insufficiency of all the ordinary explanations, he has only to take one step and two on the ground of seniority. This further to land in Spiritualism. Mr. Cook may not have taken this step himself: but he has helped others to take it. At least he has brought them on to the point from which this step was easy. A case was brought to our knowledge, within a week past, where a reader of Cook's lectures on Spiritualism was ied by them to embrace Spiritualism, and ling and Rev. Samuel Walker were duly apturn away from the faith which he had pointed. formerly professed. We admire the ability of Mr. Cook, and the soundness of his views on many points, but we cannot follow him Bridgman and Rev. Dr. Cocker, of the Ameriblindly in all things.

## TEMPERANCE LITERATURE.

It is now generally admitted that literature, in its varied forms, is one of the mightiest, if not the very mightiest, educational forces of the times. The press is the most helpful friend of what it supports, and year, almost unanimously. There were three the most powerful opponent of what it opposes. It becomes, therefore, a question of muation, two of which were filled by the the greatest importance to every good cause how the press can be made to lend its aid to promote its interests. This is a question of by the election of Rev. Thos. Brookes, on much interest in relation to Temperance. The question of how to circulate good Temperance literature is very intimately related gives ready credence to one-sided reports of to the progress of the Temperance reforms. | pleasing terms to the gratification he felt at tion. It is very desirable that those who being so highly honored as to have his name stand forth as advocates and friends of Temperance in every community should be wise and intelligent. No cause has suffered more of the intellectual power and many other finds fault with the efforts being put forth to from advocates having zeal without know edge than that of Temperance. The only way of reaching and enlightening such people is by the writings of those who have given special dent's reply and inaugural address was of a of sympathy, which he cherishes and ex- thought and time to the various phases of the subject. One great difficulty is to extend the clear and practical. He dwelt particularly circulation of Temperance papers. The on two points—the tendency of the age to purely Temperance paper rarely goes to those who need it most. It is not likely to reach more exclusive devotion to the grand old many, except those who are of its way of Methodist work of saving souls. thinking. If, in some way or other, the leading and most widely circulated organs of public opinion could be made the vehicle of fiction mingled with sober reality." Before carrying the facts and arguments that are the appointed time of opening, the chapel was gives no practical token of sympathy, except | needed to the people who really need the crowded to its utmost capacity by an expecknowledge they supply, a great object would be achieved. There can be no question that there is a great need of correct from other Conferences, reading of addresses, information, even among educated people and wealthy people, to say nothing of the poor and intemperate. There are misconbe admitted that strong drink is hurtful and | ceptions and prejudices, the growth of genera- | P. Appelbe, LL.D., B.D., Theological tutor in unnecessary, and that it is right to urge all tions, which need to be scattered by the light the Belfast College; the Rev. John Kerr, renegade Baptist preachers! The christian men to abstain, then there can be no neces- | of truth. There are sad facts of human his-

dislodged and their place filled with better and juster ideas? That there is still a great work to be done in correcting partial and false assumptions, by diffusing right views on this question, no one can deny. The relations of the question to political economy and social progress are very imperfectly under-

Even people who are avowedly in sympathy with Temperance and Prohibition are slow to recognize the claims of the Temperance cause to a liberal support, yet those claims rank high among benevolent organizations. The orphanage, the reformatory, and the city mission work, however valuable, are mainly designed to alleviate evil effects that have already ripened into bitter fruits of suffering and ruin. But the Temperance reform and prohibition would prevent many of those forms of suffering which other benevolent institutions are intended to alleviate. This want of liberality in sustaining the cause of Temperance is another sign of the want of an intelligent apprehension of the real issues at stake. Prohibition itself, though embodied in authoritative law, can never be successfully enforced, unless it is the living conviction of | at Mr. Coley's illness, heartfelt sympathy, and the majority of the people of the community

One method of reaching the classes who need information, which has been successfully used in some places, is the circulation of tasteful and instructive Temperance tracts, by the children who are gathered in mission schools. Such children thus become an agency to carry the seeds of truth into the homes of the poor and vicious, where they may bear good fruit. We believe the time has come when the children in our public schools should have right views instilled into their minds, respecting the effects of intoxicating liquors upon health, and the waste of national resources caused by the manufacture of spirituous and malt liquors. There should be no delay in having Dr. Richardson's manual on this subject placed in all our public schools, if not as a text-book, at least as a reading-book. The American National Temperance Society has published a number of valuable works, which discuss all the phases of this grave question, and which are well adapted to aid in educating the people in sound views on this subject. They deserve a much wider circulation than they have yet received. The GUARDIAN has never lost sight of the importance of promoting right views on this question. With deepening convictions of its importance, we shall not fail to give it all due attention in the future-

THE ENGLISH WESLEYAN CON-FERENCE.

The one hundred and thirty-seventh Annual Conference of the Weslevan ministers opened in City Road Chapel, London, on Tuesday morning, July 20th. The meeting of nearly one thousand ministers in the restored City Road Chapel, with its hallowed and historic associations, was an occasion of an old but long-disused arrangement.

The names of the Legal Hundred were then read over by the Secretary, and it was announced that there were four vacancies to be filled-two by nomination and election, election is always an event in the Conference proceedings, and this year was no exception. Seven ministers were nominated to fill the vacancies, and when the vote was taken, Rev. John Baker was elected on the first ballot, and Rev. W. Wilson on the second. In the elections by seniority, Rev. Henry Hast-

At this stage of the proceedings, the President introduced to the Conference Rev. G. H. can Church.

The Conference next proceeded to elect their new President, when the Rev. Ebenezer E. Jenkins, M.A., received a very large major ty, and was accordingly declared to be elected. The vote for Secretary resulted in the choice of Rev. M. C. Osborn for a third vacancies in the Legal Hundred by superan: the ground of seniority.

The ex-President, Rev. B. Gregory, addressing the President-elect, referred in very between those of Rev. Dr. Rigg and Mr. Jenkins on the roll of Presidents. He speke qualifications of Mr. Jenkins for the office, and gave him a loving and brotherly welcome to the Presidential chair. The new Presivery high order, beautiful and appropriate, Materialism and Atheism, and the need of

In the evening, the open session was held, of which the Watchman speaks as " a pleasant tant throng. The special business of the evening was the reception of representatives and appointing Committees.

The first representatives introduced were those from the Irish Conference, the Rev. W.

All Letters containing payment for the Chris- is true, no one can be injured by enforcing decline, which would rouse the lethargy, and Robertson. The address of the Irish Conference was read by the Secretary, and Rev. Dr. Appelbe and Rev. Mr. Kerr addressed the meeting. The famine, beneficial results of the Sunday Closing Bill, progress of education, inauguration of the Irish Thanksgiving Fund. and religious progress of the country, were all dwelt on. The decrease in their numbers was largely due to emigration, but, as the Rev. W. M'Mullen, who had recently returned from his visit to America, told them, their sons and daughters on leaving their shores took their Methodism with them, and were thus carrying on and extending the work of God. The belief was expressed that a better day was dawning upon Ireland; that the power of the Romish priesthood was decreasing; that thousands of Irishmen were beginning to read the Bible, and that it was exercising a salutary influence on their hearts.

The address from our Canadian General Conference was then read by the Secretary, Dr. Coley being ill and Dr. Punshon unable to be present. It spoke of the high estimation in which Dr. Coley was held, expressed gratification at the spiritual progress of the English Wesleyan Church, and referred especially to our own religious prosperity in Canada, the soundness of our doctrinal belief, and the beneficial and harmonious working of the lay element. An official letter was also read. expressing the profound regret felt prayer for his recovery.

The address of the French Conference, recently held in Avignon, in the Cevennes, was then read. The Methodist Church in France was small and poor, and often tried, and need. ed the sympathy and support of their English friends. That Church, however, was doing a great work, especially in raising up valued native workers. The Rev. James Hocart, representative of the French Conference; the President and Rev. W. Gibson then addressed the Conference. Each spoke of the successful outlook of the work in France. Committees were appointed to draft addresses in reply to those from the several

On Wednesday morning the Conference met again, when routine business was proceeded with. Cur English exchanges, just to hand, do not contain any account of a later stage of the proceedings; but we hope to give a synopsis of these in future a issue of the paper.

### MANUFACTURING EVIDENCE

The confident and oft-repeated statements of our Baptist friends on the question of immersion are often calculated to mislead those not acquainted with the facts. They even assert that sprinkling is an invention of the Church of Rome. Sometimes, the evidence adduced on behalf of immersion will not stand a very severe test. We notice in the New York Independent an account of a curions case of this kind. About six months ago, Zion's Advocate, and other Baptist papers, quoted at length what purported to be a copy of the records of the Crowle (England) Baptist Church Book, composed between the year 1598 and 1606, according to which immersion was then practised, and persons distinguished in New England history were more than ordinary interest. After devotional there immersed. If this were authentic, it exercises, as soon as possible, the allocation | would be a very valuable document from a of seats was proceeded with, the revival of Baptist standpoint. But knowing that this was contradictory to all known Baplist history, that the Baptists themselves did not baptise by immersion before 1641, the Ind .pendent suspected that the document was a forgery, and accordingly wrote to Dr. H. M. Dexter asking information as to the proofs of its genuineness. He has since published in the Congregationalist extensive evidence which shows its fraudulent nature, and which has not been denied by the Baptist papers. The Independent adds some facts to those in the Congregationalist, proving conclusively that the record is false.

We give a few of the principal points, that our readers may judge as to the trustworthiness of the records. It is shown that the time of the document is given at from 1598 to 1606; but instead of being of Puritan times, the style and general character indicate its origin in the library of a Baptist minister of the New Connection, as the Independent says, "with strong of our Church does NOT make the General pietistic leanings and defective honesty." To begin with. it contains a Church Covenant, the rights and privileges of the Annual Consaid to be that of the General Baptist Church | ferences, which are the matters under conat Crowle, Lincolnshire, and dated January 4th, 1599. Now, it is well known that Church covenants were not in use at that period, but are a more modern invention, coming into election of Rev. T. B. Stephenson, M.A., and vogue in the nextage. The language used bears Rev. W. H. Dallinger, F.R.S., and the third no evidence of antiquity, except in the use of "ye" for "the," and even this is not consistently done. On the other hand, the Mr. Bond urged his right to have his special word "Pædo-baptism" occurs, which is a very suspicious word in a record of the Puri tan period, for the Baptists are not known to have used the word prior to the year 1660. but always spoke of "Infant's Baptism."

'Childish Baptism," or "Baby's Baptism.' Again, the dates are all given in modern style. We have January 4th, 1599, given as the date of the Covenant, where a document of the period in which this is professed to have been written would have had: The 11th moneth, the 4th day, 1599. Several persons are affirmed to have subscribed this singular Covenant as elders of the church. But the Baptists never possessed any such office as preaching elders till after their contact with the Menonites. And the steps and processes are accurately known by which this office was borrowed and incorporated, in the year lic, that his career is well known. He began strange to speak of elders in the Baptist Church eight years before such an office was created.

Very wisely, indeed, the names of the thirty-two who signed the Covenant are not given; but in various other places, the reriousness of the document. William Brews cided impression, which has been only aug-

city of Amsterdam. It is also stated that of all questions in Church and State. John Morton baptised John Smyth in the River Don on the 24th of March, 1606, which does not agree with the express testimony of E. Jessup in his "Discovery of the Errors of the English Anabaptists," and in which he places the event in 1608, two years later, Besides, Barclay, in his "Inner Life of the Religious Societies of the Commonwealth," tells us that Smyth was in Amsterdam at the date given in the record.

There are many other strange inconsistencies, in which time and place are utterly ignored; but we have given enough samples to show the correctness of Dr. Dexter's conclusion from internal evidence, that this supposed fragment of an ancient Lincolnshire Church Book is not gennine.

News has been received of a terrible de-

feat of the British troops in Afghanistan. General Burrows' brigade of about 2,600 men was almost totally annihilated by Ayoob Khan in an engagement near Candahar This brigade had been detached from the garrison at Candahar to co-operate with Shere Ali, whom the British appointed Wali of Candahar, against Ayoob Khan, aspirant to the Ameership. Shere Ali's infantry deserted in a body, but Gen. Burrows pursued them and recovered the guns and waggons carried off. A retrograde march towards Candahar was then begun. In the course of this march the engagement with Ayoob Khan took place. Ayoob Khan's force consisted of 12,000 men and 36 guns. It is impossible to get an accurate report of the battle owing to the severing of telegraphic communication and the disturbed state of the country. But it is generally understood that the engagement was very severe, and resulted in the defeat of the British. over two-thirds of the brigade being killed. Fears are entertained lest Ayoob Khan may follow up the British retreat and attack the garrison at Candahar, where fever has broken out among the troops, owing to want of the natives will be very dangerous and detrimental to the British, unless Avoob Khan is effectively and signally crushed at once. Arrangements have been made for the despatch of four or five thousand troops from England within a few days. Considerable censure is being passed on the Commander-in-Chief in India, and there is a pretty general feeeling that Gen. Wolseley should be sent out.

The Watchman gives the substance of the report that will be presented by the Committee for Promoting the Observance of the Lord's Day, to the Wesleyan Methodist Conference. This report directs attention to the fact that we are approaching a crisis in the history of the Sabbath, and that this is not a time for Mothodists to relax in the slightest degree their observance of the sacred Day, nor to withhold their efforts in defending it from insidious encroachments or from more open attacks. A favorable advance has been made this year in the entire closing of public-houses on Sunday, while the motion for the opening of museums on Sunday has not been carried. In Canada there is a tendency to tacitly permit and even avowedly sanction the running of steam boats on Sunday, often for religious purposes. We are glad to see that the managers of the Y. M. C. A. in this city adopted the following resolution, condemning the Sunday Island traffic :- "Whereas the Board of this Association has been informed by its Tract Committee that the hands employed on the ferry boats complain of being compelled to work on the Lord's Day, we desire to enter a strong protest against all such Sunday traffic, and against all that in any way, directly or indirectly, leads to the violation of God's law, or aids and abets a course needed physical rest, or attendance on the more needed means of grace."

We cheerfully give Bro. Borland the opportunity of showing his opinion. He must know, as well as we do, that the Discipline Conference "supreme," in matters affecting sideration. To raise the outery of "re bellion" against those who dare to express their honest convictions, respecting this attempt to override and repudiate a principle, that was an essential condition in the formation of our present Church organization. is a fitting culmination to the movement pleading published, and threatened if it were not published in the Guardian to have it published elsewhere. Of course, that was all right, because Mr. Bond was trying to explain away the force of an article, that Mr. Borland, with a strange inconsistency, is ready to give up. But for the Editor to claim an equal liberty to defend the law and constitution of the Church, against these unfair and illogical assaults, renders him a fit subject to be denounced as a rebel! Hard names meither answer arguments nor disprove historic facts.

It is hardly necessary for us to introduce to Canadian Methodists the new President of the English Conference. Mr. Jenkins has been so constantly before the Methodist pub-1608. To say the least of it, it seems rather his ministerial life as a missionary in Madras, where he spent seventeen years Even when there he was widely known as a preacher of no ordinary ability. His "Sermons Preached in Madras" established his reputation as a scholarly and incisive preacher. On his return to England, in ferences to certain persons show us the spu- 1964, his first missionary speech made a deter and William Bradford are spoken of as mented by his later career. In 1867 he was appointed one of the Missionary Secretaries, President the late Primitive Wesleyan Confer. name of Mr. Helwys is given as Henry, when and his election as President this year was ence at the time of the union of that body with as a matter of fact it was Thomas. "Elder" as generally expected as it is eminently satising drink. If the principle of total abstinence related to national prosperity and national the Irish Wesleyans; and the Rev. Charles John Morton, mentioned in the decument, factory. Small and delicate physically, he C. D. Warren, Esq., \$10.

was only sixteen years old at the time, as is is a man of clear intellect and superior menknown from an entry in the archives of the tal powers, and takes a broad and liberal view

> The International Temperance Camp meeting, held at Thousand Island Park last week, was fully as successful as any former meeting. The attendance was large, and the interest well sustained throughout. In addition to those speakers who took part last year, on Sunday the audience was favored by a sermon from Rev. Dr. Dunn, of Philadelphia, and an address from Mrs. Livermore, of Massachusetts. Mrs. Livermore spoke with uncommon power and eloquence, and made a deep impression upon the large audience. During the progress of the meeting, Canadian temperance work was represented by Mrs. Youmans, Rev. A. M. Phillips, Mr. Edward Carswell, Prof. G. E. Foster, and the Editor of the CHRISTIAN

We regret to learn that on Saturday, July 24th, the beloved wife of Rev. Allen Patterson, of Magog, P.Q., passed away, after a long and painful illness, which was borne with Christian patience. The funeral service was held at her father's house, the home of her childhood. Many sorrowing friends were present and listened to an impressive sermon preached by the Rev. J. Borland. This is the third time on the Stanstead District, within two years, that a Methodist parsonage has been made desolate by the removal of the wife of one of our ministers. We deeply sympathize with our bereaved and sorrowing brother in this painful affliction, and pray that God may sustain and comfort him with his divine consolation.

In June last a number of Spanish Roman Catholics celebrated, with some solemnity, the four hundredth anniversary of the Holy Inquisition's birthday. On the 1st of June. 1480, the Spanish Cortes, then assembled at Toledo, adopted a proposition, submitted to it by Cardinal Pedro Gonzales, De Mendoza, with the approbation of King Ferdinand and Isabella the Catholic, to constitute a Triwater. The effect of this engagement on bunal of Faith, which should be empowered to punish heretics, and passed a law to that effect by a majority of their numbers. Their co regnant Majesties forthwith appointed two Chief Inquisitors, who were, however superseded shortly afterwards by reason of their reprehensible leniency toward unbelievers subjected to their authority. Thomas De Torquemada, who never laid himself open to the reproach of over-mercifulness. was nominated in their stead. During this indefatigable functionary's tenure of office he performed the remarkable and-from his point of view-highly satisfactory feat of burning 8,800 heretics in different parts of Spain. His successors did their best to emulate his fervent activity, the gross result of their endeavors being that, down to the year 1808, when the Holy Office was finally abolished in the Iberian Peninsula, 31,912 men and women had been burned alive by the officers of the Spanish Inquisition.

A writer in the Contemporary Review-Edward Scherer-gives a graphic account of the great question agitating the French nation as to who shall educate its children. After sketching the opposition of the Roman hierarchy to the spread of free principles in other nations, and especially in France since the establishment of a republic, he most pertineutly asks: "How could a country like ours, having its democratic institutions to protect and its rank to keep in the competition of free and progressive nations-how could it, without giving up its civilization, its dignity, its power, leave the education of its youth to the care of men whose educational principles are made up of fanaticism, sanctimoniousness, and self-abasement, of bitterness and hollowness-tending with express purpose to the destruction of all self-reliance and manliness-accounting as sin all that we whereby our fellow-men are deprived of hold chief virtues, the right and duty of private judgment, the liberty of creed, the toleration of error, the questioning of authority, the resistance to arbitrary power? The closer one looks into the subject, the more convinced he will be that the present movement in France against clerical teaching, far from being the offspring of irreligious fanaticism, comes from a deep instinct of national duty, and is the more ardent where the interest taken in morality and public education is stronger."

We learn we were mistaken when we said that the Parry Sound Camp Meeting is mainly in the interest of the Indians The service in the morning may be regarded as their service, but the others, including those of the Sabbath, are for the white people. All who can make it convenient to atend this camp meeting will receive a hearty welcome.

The Temperance people of Bruce are makng preparations for a Scott Act campaign. T ..., intend to hold a convention of the ministers and temperance workers at Kincardine, about the 1st of September next, to consider the submitting of the Act to the

We call attention to the advertisement of the Holman Liver Pad on the last page. We know nothing of its merits from personal experience, but a number of trustworthy persons, both ministers and layman speak in strong terms of commendation of it.

The Women's Christian Temperance Union propose to present a suitable memorial to Mrs. Haves, in approval of her noble stand in excluding intoxicating beverages from the Presidential Mansion.

We call the attention of our readers to the advertisement of the Wesleyan Female College. Hamilton, on our last page. The College is fully equipped for a good year's work, and has good prospects ahead.

The following names appear to have been omitted in the Toronto Minutes in printing the names of subscribers to the Superannuated Minister.' Fund, from the Metropolitan Church: Dr. Willmott, \$10;

#### LITERARY NOTICES.

A Dictionary of Christian Antiquities. Being a continuation of the "Dictionary of the Bible." Edited by Wm. Smith, D.C.L., LL D., and Samuel Cheetham, M.A., Professor of Pastoral Theology in King's College, London. In two vols. Illustrated by nearly 600 engravings on wood. Toronto: Willing & Williamson. Price per volume, \$3.50; in leather, library style \$4; in half Turkey morocco, \$5.

About four years ago the first volume of this work was issued. But so varied and important were the subjects still demanding treatment: that the utmost effort could not secure an earlier publication of the second volume. The first volume begins where the Bible Dictionary ends, and the two volumes embrace the first eight centuries of the Christian era. With the "Dictionary of Christian Biography, Literature, and Doctrines," which will shortly follow, we will have a complete work on Christian Archeology, from the time of the apostles to the age of Charlemagne. The subjects treated in the present work are : The organization of the Church, its officers, legislation, discipline and revenues: the social life of Christians; their worship and ceremonial, with the accompanying music, vestments, instruments, vessels, and insignia; their sacred places; their architecture and other forms of art; their symbolism; their sacred days and seasons; the graves or catacombs in which they were laid to rest. In preparing this work, Dr. Smith has been assisted by a staff of over seventy cc-laborers, including many of the most eminent British scholars. Such an admirable division of labor might well be expected to give us the most complete Cyclopædia on Christian antiquities ever published. The varied range of subjects, their importance, the exhaustive and able way in which each is treated, and the copious references given, make this work invaluable to Christian people, and especially to ministers. Dr. Smith's scholarly and comprehensive dictionaries of Classical Mythology and Antiquities have long been regarded as standard works of reference in classical study. The present work, as well as his " Dictionary of the Bible," will occupy a similar place with Biblical students. The work is well gotten up, containing about 2,100 octavo double-column pages, on good paper, and illustrated by nearly 600 wood engravings. The type, though small, is clear, and the binding good and substantial. We can heartily recommend this book as the most comprehensive and exhaustive of the kind ever issued, supplying a great and long-felt want.

-A Selection of Spiritual Songs, with Music for the Sunday-school. Selected and arranged by Rev. Charles S. Robinson, D.D. Scribner & Co., New York. Price 50 cents.

We have received an advance copy of this new hymn-book, which completes the "Spiritual Songs Series." It contains over 200 choice hymns, all selected from the best authors, and especially adapted to the Sauday-school. It has been the aim of the compiler to make a hymn-book of childlike simplicity, which should not only interest the young, but at the same time cultivate their taste in the direc tion of that which is higher and purer in music. Good paper and type, excellent presswork, and careful binding have combined to make an excellent volume. A single specimen copy will be mailed to any pastor, superintendent or chorister on receipt of 25 cents.

-The Four Happy Days. By Frances Ridley Havergal, author of "Under the Surface," &c. New York: Anson D. F. Randolph & Co.

This is a short story in four chapters, giving an account of a little girl's "four happy days," ing the Lord. It is tender and pathetic, and an especially suitable book for children. It contains four beautiful hymns by Miss Havergal, with music.

-Joan of Arc. By Alrhonse de Lamartine. The Orations of Demosthenes, translated by Thomas Leland. In two volumes. Vol II.

Frondes Agrestes, or Readings in "Modern Painters." By Ruskin.

These three volumes are respectively Nos. 33, 34 and 35 in I. K. Funk's Standard Series. The first is a capital short biographical sketch of the Maid of Orleans, and is well worth reading. The second contains several of the chief orations of the great Athenian orator, notably the one "On the Crown." The third contains the wellknown selections from Ruskins "Modern .Painters," as heretofore published. These selections include the finest things said by Mr. Ruskin on the sky, streams and sea, mountains

stones, plants and flowers, education, the moralities, the principles of art, and the power and office of the imagination. It is a good book for summer reading, especially in the mountains. Mr. Ruskin's notes, commenting on his own writ ings, are quaint and instructive.

-Flower Songs for Flower Lovers. Compiled by Rose Porter. New York: Anson D. F. Randolph & Co. Price \$1.

This is a charming little volume of bright and entertaining poems and varses on flowers, selected from standard poets. Shakespeare and Milton, Wordsworth and Tennyson, Whittier and Longfellow, Goethe and Schiller, Tasso and . Camoens-in fact, nearly all the great poets of . every age are rifled to furnish flowerets for this beautiful poesy. The range of flowers treated in the poems is equally extensive.

\_\_Dress and Health; or, How to be Strong. A Book for Ladies. John Dougall & Son, Montreal. Price 50 cents.

This is a sensible book on an important subject. It takes the ground that much of the ill-health of women and children arises from the dress worn, dwelling on the evil of compressing and depressing, and other errors of dress. It advocates a reform, and each copy contains a pattern sheet, giving full-size patterns of the most important garments of the reform.

-Sixth Annual Calendar of Ontario Ladies' College, Whitby. Printed at the Methodist Book and Publishing House, Toronto. This little pamphlet contains full information

about the college. . Annual Announcement of the Toronto School of

Medicine. Printed at the Methodist Book and Publishing House, Toronto.

Toronto School of Medicine is in affiliation with both Toronto and Victoria Universities. The faculty, regulations, curriculum, &c., are all given. The get-up and printing of both these pamphlets is very creditable to our establishment.

-We have received the Calendar of Victoria Uni versity for 1880. It is neatly gotten up, and contains all required information about the University itself, Course of Study, Regulations and Announcements, and the College Societies. There is also the usual catalogue of students and graduates for the present year.

-Harper's Monthly for August is a first class number. It opens with Longfellow's new poem on "Robert Burns," given in last week's GUAR-DIAN. The chief articles are; "The Happy Hunting Ground," " Fish and Men in the Maine Islands," "By-paths in the Mountains," "Mr. Tolman," a Story; "A Martin Summer in the Garden of France," "The Cruising Cance and its Outfit." "Washington Square," Henry James' excellent new novel, is continued; 'White Wings" " drags its slow length along," and "Mary Anericy is finished. Nora Perry has a poem on " Henry of Navarre before Paris," and Emily Huntingdon Miller a "Boat Song." The Editor's Easy Chair discusses several interesting current questions, and the other departments are well sustained.

-Appleton's Journal for August is a good summer number. It gives complete "Michael and I," a seaside vacation story, laid on the southern coast of England. There is also the first half of another novelette, entitled "Edge Tools," the scene of which is laid at a Canadian seaside resort. Dr. Richardson continues his " Health at Home" papers, in which there is an abundance of wise, practical hints. Mr. Beavington Atkinson, the well known writer on art thomes, gives the first paper of a series, entitled "The Influence of Art in Daily Life." There are also articles on "The German Dialect Poets," by W. W. Crane; "Landscape Painting," by Sir Robert P. Collier," and "The Cook's Oracle." There is a review of Swinburne's new volume of poems of Goldwin Smith's "Cowper;" some "Briefs on Recent Novels;" and the usual discursive talk in the "Editor's Table." Price

The Midsummer Scribner (August number) opens with a frontispiece engraving by Cole, from the famous picture of Savonarola, by Fra Bartolommeo. This portrait accompanies "The Plain Story of Savonarola's Life," written by the English wife of the Italian Professor Villari. The most novel art feature of Scribner is Philip Gilbert Hamerton's study of "Mr. Seymour Haden's Etchings"-" The Western Man," by Charles Dudley Warner; "The Book of Mormon," an account, by Mrs. Ellen E. Dickinson, fortified by sworn and other testimony, of the origin of the Mormon Bible, which is claimed to have been written as a novel by her great uncle, Rev. Solomen Spaulding; Albert Rhodes, on American girls who marry foreign titles; an amusing paper by Mr. Rideing, illustrated by Mr. Brennau and others, on "The Curiositles of Advertising;" an illustrated paper, by Principal Grant, on the "Present Position and Ontlook of Canada," in a series which has attracted much attention; and further instalments of Mr. Schuyler's "Peter the Great." and Mr. Cable's "Grandissimes." Dr. Holland discusses, among other things, "The Legitimate Novel." "Uncle Esek's Wisdom" is a new feature in the Bric-a-Brac department.

-The August Popular Science Monthly begins with an article by Mr. Henry George, of San Francisco, on "The Kearney Agitation in California." The interesting essay of M. Radau on "The Interior of the Earth" is completed in this number. A paper entitled "The Method of Zadig," by Professor Huxley, takes up the curious subject of retrospective prophecy. There are also articles on "The Medicinal Leech;" America;" " Types of the Nubian Race;" "Algebras, Spaces, Logics;" "Chemical Exercises for which came every year. One year, one of them | rate popular science papers. There is a sketch | laying our friendly visitor, Lucien Bonaparte was made very unhappy by the death of her of the life of Frederick Wohler, the celebrated the amiable philologer, beside Henry Tudor German chemist. The editorials, Book Notices. and Popular Miscellany are fresh, lively, and full. New York: D. Appleton & Company.

> Review opens with an article by the ediseries of articles will contain a full account of the explorations of an expedition that has recently been despatched to Central America, charged with the work of systematically searching for everything that may tend to place within the domain of history the facts connected with a people whose career must have been one of the most interesting in the general development of the world's civilization. Other articles in the same number of the Review are, "The Law of Newspaper Libel," by John Proffatt; "Nullity of the Emancipation Edict," by Richard H. Dana; "Principles of Taxation," by Prof. Simon Newcomb: " Prince Bismarck as a Friend of America and as a Statesman. by Moritz Busch; and "Recent Literature," by Charles T. Congdon,

> The numbers of the Living Age for the weeks ending July 24th and 31st respectively, contain the following articles: The Slavonic Meason to Europe, Quarterly; A Few Weeks Upon the Continent, Contemporary; Atheism and Repentance, a Familiar Colloquy, by W. H. Mallock, Nineteenth Century: Fishing and Fishing Lite rature, Blackwood; Victor Hugo, Temple Bar; Sterne, Cornhill; Scientific Results of the Howgate Expedition, 1877-78, Sir John Lubbock on the Habits of Ants, and Sign Language Among the American Indians, Nature; Heresy in Science, Pall Mall Gazette; The Nature of an Oath, Spectator; with instalments of Mrs. Oliphant's story, " He that will not when he may," and the usual amount of poetry. A new volum begins with July 1st.

The International Review for August maintains the high character of this magazine for able articles on subjects of current interest. It con tains: "The Caucus in England," by W. Fraser Rae; "Masson's Life of Milton," by Henry Cabot Lodge; "The Game Food of America." by William Ninot; "Two Anti-slavery Leaders," by T. W. Higginson; "The Undiscovered Country," by Brooks Adams; "Italian Popular Poetry," by T. F. Crane; " The Nominations." by Horace White; "National Ethics," by Row land Connor; and "Contemporary Literature."

-The Quarterly Review of the Methodist Episcopal Church, South, has the following table of contents: "Studies in Shakespeare: Macbeth;" 'The Agreement;" "The Institution of the Ministry;" "The Religion of the Romans;" "The Rev. James Everett; " "The Fourth Gospel;" "Ancestors of the Wesley Family:" and "Abbott's Oxford Sermons." The "Literary Notices " and " Note: and Queries " are especially good and interesting.

-The Baptist Review for July, August and Sep tember has been received. It contains "Sons of God." "Hades," "The Donatists," "Pessimism and Theodicy," "An Argument Concerning the Sabbath," "A Review of Dr. Shedd's sand.

Commentary on Romans," ." The Concept of Space," and " Reviews and Notices."

-Golden Hours for August has good and interesting articles on a wide range of subjects especially suited to young people.

-The Bicycling World, Boston, Mass., has been

## NOTES AND GLEANINGS.

A Jew that was not a Jew.

The clannishness of the Jews was well illustrated the other day in New Jersey. The body of a man supposed to be a Jew peddler was found on the Newark turnpike, and a number of Jewish residents of Hoboken took sufficient interest in the case to raise a subscription to ensure the unknown man a decent burial. Next day, however, it was discovered that the man was not a Jew after all. Thereupon the subscribers demanded of the undertaker the return of the money-some fifteen dollars-which had already been expended in the burial preparations. This being refused, they have sued to recover the amount, while the body of the poor fellow who was not so fortunate as to be of the Hebrew race has been laid in a pau-

Protestant Progress in Spain. To attend Protestant meetings in Spain not infrequently subjects one to loss of place or to beating or other persecution, yet in the face of whatever discouragements the cause is making gratifying advance. At the recent Synod held at Madrid, representatives were present from fifteen churches and four mission stations. The reports were very encouraging, and the spirit was that of earnestness and zeal for the spread of the gospel Evangelization has to be carried on cautiously, however, as the Catholics are bitterly opposed to the missionaries. A colporteur was arrested not long since for talking in defence of the Bible to two or three persons in the public square at Zaragoza, and free Christian speech is almost as dangerous as to talk against the Government.

#### The Prince Imperial Statue.

"The dishonor of Westminster Abbey" are words which stand at the head of a remarkable letter to the Dean of Westminster in the columns of the Pall Mall Gazette. As a piece of vigorous and impassioned writing it could hardly be surpassed. But it is more than that: Mr. Harrison presents to the Dean a most earnest view of what we feel to be Dr. Stanley's grievous mistake. He says:-"To millions of Englishmen, Napóleonism stands for all that is most corrupting, most dangerous, most barbarous in modern society. The two Emperors of that house are types for all Europe of bloodshed, ambition, treachery. lawlessness, oppression, sword-rule, priestcraft, money-seeking, foul living-in a wordthe systematic debauching of public and private life." This poor youth, as the writer shows, had not time to win an eminence in 'Recent Original Work at Harvard;" " Geology | crime; but his departure for Zululand was and History;" "The Cinchona Forests of South | avowedly in the interest of Imperial ideas. "If he were not a conspirator," savs Mr. Harrison, "bound to restore the Empire by Ordinary Schools." "The Extreme Rarity of all means, fair or foul, he was nothing-Premature Burials," "The St. Gothard Tunnel," nothing but a raw subaltern of a famous on "Santorin and its Eruptions," are also first- family. No one," he adds, "would think of and Elizabeth Plantagenet." The Camarilla which nurses the Imperialist conspiracy is said to be rejoicing at the inclusion of the -The August number of the North American | Prince's remains in the sepulchre of our | them on their various fields. The evening was kings and most famous men. One hopes tor, introductory to the series entitled that, even now, the man whom all have de-Ruined Cities of Central America." This lighted to honor will bow to the wish of so many wise and earnest men, rather than render our glorious and sacred Abbey less precious and peaceful to the hearts of large numbers of his fellow-countrymen.

#### An English View of Foreign Sundayschools.

The London Methodist says: In attending the Conferences and the public meetings which have been held in connection with the Centenary of Sunday-schools, we have "The Census Laws," by Charles F. Johnson; been much delighted with the papers and the speeches of the foreign representatives. In America, in Australia, and in the other English-speaking countries, Sunday-school work has been singularly successful. It does not meet with opposition. It has been facilitated by the convictions of the people-It has commanded the co-operation of thou sands of Christian men and women. Hence it has prospered. The statistics quoted are remarkable. But we have been most deeply interested in the reports which have been read by representatives of Sunday-school agency on the Continent of Europe. In France, in Germany, in Belgium, in Holland, in Sweden, in Denmark, the Sunday-school institution has evidently taken root. A most interesting fact was reported last Saturday. There are now 150,000 Sunday scholars in Sweden. This blessed result of Christian effort is traced back to a visit which was paid by a Swedish gentleman to the old Romney Terrace Sunday-school, Westminster, at the time when the late Rev. G. Scott-"Sweden Scott"-was stationed in the Chelsea circuit. One object of the celebration fund is to sustain and extend Sundayschools on the Continent. We have great sympathy with the object. Protestant Sunday-schools in such countries cannot fail to do great good. They will tell perhaps more than any other agency against popery on the one hand, and infidelity on the other. Liberty is advancing on the Continent. Popery is losing ground. There is greater facility for the religious instruction of the young than ever before. Every opportunity to extend Sunday-schools must be taken i possible. In a century or two the work will

> RELIGIOUS services were recently held in Edinburgh and other parts of Scotland to commemorate the struggles of the Covenanters in the seventeenth century, especially the two hundredth anniversary of the declarations in favor of religious liberty made at Sanguhar on June 22ad, 1680, by Richard Cameron and his followers. In Edinburgh the services were conducted in the open air, in Old Greyfriars' churchyard, and were held both afternoon and evening. At the afternoon meeting, the audience numbered between eight and ten thou-

### BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

ROSEMONT.-On the return of the Rev. John Power to this circuit, his numerous friends presented him with a purse of \$80, as a token of the boys' school. appreciation of his labors amongst them during the past year, expressing the hope that the blessing of God may rest on him and his labors in

PARRY SOUND .- The members of the congregation of the Methodist Church assembled in the church on Thursday, 22nd ult., to welcome their new pastor, Rev. Wesley Casson. Addresses were delivered by several members of the congregation, and a pleasant time was spent. .

Weston.-On the eye of the recent departure of Rev. T. Ferguson and Rev. T. Dunlop from Weston, a large number of the young people of the congregation met and presented to Mr. and Mrs. Ferguson a most affectionate farewell address, accompanied with a purse containing upwards of thirty dollars; they also made a handsome present in cash to Mr. Dunlop. On a previous occasion also the people of Weston and vicinity expressed their goodwill to Mr. Ferguson, by presenting him with a cheque for the amount neces sary to purchase a horse.

ALLENFORD .-- Rev. R. Godfrey writes :-- We received a very cordial reception on our arrival on this circuit. At 11 o'clock at night we found a large party in possession of the parsonage. They had all our luggage nicely stowed away; a sumptuous table was spread, groaning under the good things provided by the ladies, and the hearty welcome made us at once feel at home. Our congregations are good throughout the circuit, the people have a mind for work, and both minister and people are looking forward for showers of blessings.

FENELON FALLS .- We see by the Lindsay Post that the social given by the ladies of the Fenelon Falls Methodist congregation on the 23rd ult. in the basement of the church was a grand success. After tea had been partaken of, the company adjourned to the parsonage, where a very pleasant time was spent in conversation and enjoving some excellent vocal and instrumental music, which was rendered in admirable style by Miss Glover (who presided at the organ), Miss Mitchell, and Messrs. Kennedy, Barrett and Agnew. The Rev. Mr. Glover gave a very interesting reading. The sum realized was \$10.80, which will be added to the trust fund.

YALE. BRITISH COLUMBIA.-Sunday morning, Rev. E. Robson came down from Yale, and at 8 a.m. had divine service—the first in Emory—at the saw-mill. The attendance was gathered from around the mill, ship-yard, etc. Quite a respectable number assembled. The opening prayer was earnest and to the purpose; the sing. ng consisted of the first three verses of hymn 107 (Sankey's), and the discourse was upon the Lord's Prayer, which was handled with ability. The rev. gentleman was a resident of Yale in early days, and a pioneer in different places along the river. At 11 a.m. we had service at Yale, at 3 p.m. he officiated up the road, and in the evening preached at Yale again. He returned by Monday's boat to New Westminster.—Inland (B. C.) Sentinel, July 8th.

Winnipeg.-A Winnipeg paper says: The r. ception accorded by Zion church to its new pastor. Rev. Mr. Semmens, was a very pleasant affair. The demonstration was intended to apply equally to Rev. Dr. Rice, pastor of Grace church ; and Revs. W. J. Hewitt, T. W. Hell, G. K. Adams and J. Fears were included in the same category. All these reverend gentlemen, and, with one or two unfortunate exceptions, their were present, and received a the North-west which, it is to be hoped, will tend to make them think favorably of the country and be a foretaste of the pleasures which await spent in musical and literary exercises and social intercourse. The relations between the new pastors and their flocks are assuming a most cordial character.

## LONDON CONFERENCE.

DORCHESTER,—A large representation of members and officials on the Dorchester Circuit assembled at the parsonage and gave their new pastor. Rev. J. L. Kerr and family, a very cordial reception, on the evening of their arrival at Dorchester. After an excellent tea, music, conversation, a brief address and prayer, all left for home, pleased and expressing hopeful anticipations for the coming year.

PLATTSVILLE.—A highly successful strawberry festival was held at Bright, on the Platsville Circuit, on the 1st of July. Over \$40 was raised: Rev. F. H. Sunderson, the new minister, received a hearty welcome, and delivered an address, as did also Rev. Mr. Aston, the P. M. minister. The church was full to everflowing, and a most enjoy-

able evening was spent. Sr. Tuomas -The improvements on the First Methodist Church will be completed this week, and the usual services will be resumed on Sanday, 8th inst., when the President of the London Conference will preach. The Ladies' Aid Society held a successful lawn social at the residence of Mr. John Farley on Thursday evening last. Owing to the unfavor? able state of the weather, the attendance was not as large as it would have been had the day been propitious. The 25th Batt, band lent their serrices towards enlivening the festivities of the evening. The vocal and instrumental music did credit, as usual, to the local talent. Those who took part in the performance were the Misses Scatcherd, of Simcoe, Farley, McLachlin, Claris, Keefer, and Mr. G. K. Creighton.

## MONTREAL CONFERENCE.

Robinson.-Prior to his departure from Robin son, P. Q., Rev. J. H. Fowler, M.A., was presented with a nice sum of money. He preached an appropriate sermon to the Orangemen on the 12th ult., and left for his new field of labor on the following day.

In New York city there are 489 churches, chapels and missions of all denominations, which shows a gain in ten years of 94. Of these churches, chapels and missions 596 are classed as Protestant, and have accommodation for about 275,000 persons. The Protestant Episcopal Church leads the Protestant list in churches, and in the number of sittings. It has 85 churches, chapels, and missions, with 51,645 sittinge; the Presbyterian has 65, with 41,888 sittings; of the Methodist Episcopal Church, 58, with . 29,025 sittings; of Union Churches there are 35; the Reformed (Dutch) Church has 28, with 14,935 sittings; and the Lutherans 23, with 8,870 sittings. The Roman Catholic Church, with 55 churches and chapels, i'a credited with 70,680 sittings, the largest number for any one denomination in the city. - Chi cago

## RELIGIOUS INTELLIGENCE.

In Tokio, Japan, the Presbyterians have erected a brick building for a Theological Seminary, and a large wooden building for a

THE New Orleans Advocate says that the camp meetings in the South this year have been characterized by wonderful manifestations of divine power.

An article in the New Zealand Wesleyan says the number of Wesleyans for that island reurned by the Government statistics for 1879 will about 42,000. This is a rapid increase.

Women of the Methodist Episcopal Church ave organized, at Cincinnati. Woman's Home Missionary Society, for work especially among the destitute women and children of the

According to a report recently made before he Lutheran Synod of Pennsylvania, the total number of Lutherans in the world is 40,000,000, of whom half are in Germany. Austria has t,365,000; Scandinavia, 7,500,000; Finland. 1,800,000; Russian Poland, 240,000, while Rus sia outside of Poland has 1,900,000.

Monsignon Capel, the renowned Roman Ca tholic clergyman in England, some time since got into trouble after the manner of Archbishop Purcell, of Cincinnati. Like the latter, he has suddenly stopped payment. An examination of his accounts show debts to the amount of \$129,-225, of which he owes to a Mrs. Dillon \$26,620. His assets are reported as nil.

THE English Catholics are building a mag nificent cathedral, of the florid Gothic style at South Kensington, London, which will rank in size next to St. Paul's and Westminster Abbey. Over \$1,000,000 has been raised for it already, and money is still pouring in from all

In New York city there are 75 Protestant Episconal pastors, 63 Presbyterians, 50 Methodist, 33 Baptist, 25 Refermed (Dutch), 24 Lutheran, 7 Congregational, 2 Moravian, 1 Reformed Episconslian, and 12 undenominational, making a total of 292 Evangelical pastors.

The Bishop of Tournai, Mgr. Dumont, who was removed by the Pope for a too-active opposition to the new Belgian school laws, rails dreadfully at Leo XIII., and questions the doctrine of Infallibility. His friend and supporter Louis Lateau, the famous stigmatist, has been excommunicated.

THE United Presbyterian Church in the United States has added during the last twenty years to its number of communicants over 25,000. There were then 408 ministers, now 675; then 634 congregations, now 798; then 44 sta- hand will be enough to meet all pressing detions, now 65; then 55,547 communicants, now 80,692; then 21,209 Sanday-school scholars, now 73,114; then contributions to Foreign Missions \$8.574, now \$36,290; then average yearly contributions per member for all purposes \$4.31 now \$10.35.

THE Pope has expressed an intention of addressing "a brief" to the English Roman Catholic Episcopacy, expressive of his satisfaction at the labor, zeal, and learning which they have manifested in the conversion to the Church of numerous persons of all conditions and social classes. It is asserted at the Vatican that many conversions have been effected among the High Church Anglican clergy, and that the English bishops aurounce sundry others as imminent.

THE Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army ave hundred thousand young men know that Gospel by heart, and that one hundred thousand soldiers driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts. Surely, God's word does not return unto him void. Concerning the Old Catholic movement, we

have the following summarized report from Switzerland; The report presented by Bishop Herzog at the recent meeting at Geneva shows that fifteen priests have been lost during the past year to the movement: three have died at their posts; five have resigned in parishes where the popular election installed Roman priests, and two left their posts without waiting for the inevitable rejection; three priests have been discharged, and two have secoded to the Vatican Kent and the adjacent counties bordering on ranks. One of these latter was a young student of Berne, ordained by Bishop Herzog. Against the have been dashed by heavy storms during the losses an ordination of two priests is to be placed, and the reception of Abbe Carrier, formerly M. Loyson's curate in Paris, while five of grain and caused irreparable mischief. Grazcandidates for priesthood are waiting ordination ing lands between Plaistow and Barking are Fifty-nine priests are now installed in Switzer. land. The losses are wholly in the cantons of Berne and Geneva. In Berne ten priests have been lost, and since the Solothern Synod twelve parishes in that canton have passed by popular lection to the Romanists; but in three o there are such numerous Christian Catholic minorities that Government aid has been invoked and is expected. There are 3,907 children under religious instruction, and 1,055 preparing for

## FROM THE MISSION ROOMS.

Blank schedules for recommended grants to missions have been sent out to every Chairman and as these have to be afterwards tabulated and printed for the use of the Central Board, it is highly necessary that they should be returned to the Mission Rooms immediately after the close of each Financial District Meeting. Chairmen of Districts will please see that every column s carefully filled up.

CASH RECEIPTS-ORDINARY FUND Plainville, per Chairman Montreal Seventh, per R. Turner, Esq. Rama, Laura E. Creighton's card, per Rev. K. Creighton Creighton

A Lady, Brantford, per Rev. Dr. Byckman, for
the Fort Simpson Girls Orphanege......

CASH RECEIPTS-RELIEF AND EX-TENSION FUND.

St. John's, Nfid., per Chairman... Pouch Cove, Buric, Grand Bank, Petites, Channel, Rev. G. P. Storey, W. Kendall, W. Kendali,
S. Matthews,
Thomas Harris,
J. Ilial,
J. Pincock,
J. Heyfield,
W. R. Tratt,
J. Peters,
J. P. Bowell,
S. E. Maudeley
Unto Lore Per Bourg Louis, per Rev. 8. E. Maudsley Kemptville, per "J. M. Hagur Sackville, per B. C. Weldon

## **CURREN** / NEWS.

-Sir Bartle Frere has been recalled.

-Her Royal Highness the Princess Louise and H. R. H. Prince Leopold sailed from Quebec on Saturday by steamer Polynesian for England.

-A despatch from Larnaca, Cyprus, says it s reported that a company of pioneers has mutined. No details given.

-A despatch from Constantinople says that an English missionary, Dr. Parsons, and his two servants have been murdered at Ismidt. -The Premier of the Government at Cape-

town telegraphs that the Basatos are deserting the rebel chiefs in large numbers. Arms have been surrendered in the Leribe district. -Application has been made to the authorities

to try by court-martial Sergt. Marshman, of the Marines, the Wimbledon marker charged with receiving a bribe. -The Metropolitan (underground) Railway of London runs 1,000 trains a day, which, during

the year just past, had carried nearly 62,000,000 passengers besides freight. -The Admiralty has received a telegram announcing that Her Majesty's ship Iron Duke had grounded on O'Kosivi Island, off the south-west

coast of Yesso, in a fog. —A strong shock of earthquake was felt at Smyrna on Thursday last. The walls of the telegraph offices were split, and several houses are reported to have been thrown down in the

town and at Barnova. . -Rev. T. B. Miller, Dean of the Philadelphia University of Medicine and Surgery, has been arrested on a charge of forgery in connection with the granting of a certificate for \$25, entitling the

purchaser to practise. -The Manager of the Emigration Club is en route to Manitoba to prepare the way for the three thousand English emigrants who have been offered work on the Canada Pacific

Railway. -Mr. Gladstone caught a chill after leaving the House of Commons on Friday, and is suffering from congestion of the left lung, with slight fever. His condition on Monday, however, was

more favorable. -A despatch from San Francisco reports that the town of Yale, British Columbia, the headquarters of the Canada Pacific Railway, was burned on the night of the 27th ult. The fire was probably incendiary in its origin.

-The improved condition of Ireland and the prospects of an abundant harvest have caused the relief committees to prepare to dissolve. There is little doubt that the money in mands.

-The N. Y. Times' Washington special states that General Sherman, having returned from the North-west, says the Indians are quite peaceable and there is no danger of an outbreak in that region. Sitting Bull has been deserted by all except eighty warriors.

-The Post's Washington special states that General Damont, Inspector-General of Steamboats, says the evidence taken at New London regarding the Narragansett disaster shows conclusively that the collision was entirely unjus. tifiable, and due to reckless management.

-Stronach and Porter, the former the manager and the latter a director of the City of Glasgow Bank, convicted of complicity with the late great frauds in that institution, have been released in good health after eighteen months' imprisonment.

inhabitants LeSt. Lawrence Islands, in the North Behring Sea, have been in a starving condition for two years, and that from two to five hundred persons have died of starvation. The captain of the Corwin thinks that the missing whalers are lost, and that the Jeanette, if not lost, may be permanently icebound.

-A despaich from London, England, save that on Thursday twenty-four members of Parliament and other gentlemen breakfasted at the Palace Hotel, under the presidency of Sir Wil frid Lawson, to meet Sir Charles Tupper and Senator Vidal. Sir Wilfrid Lawson congratulated the Canadians on having carried a measure to prohibit the liquor traffic. Sir Charles Tupper responded in an appropriate speech.

-The Pall Mall Gazette says : In Essex and the Thames the prospects of the wheat crop past twenty-four hours. Heavy continuous rain for six hours this morning laid hundreds of acres five or six inches under water. Tributaries also in many parts of the country have overflown their banks, destroying out hay.

-A little before ten on Saturday evening a passenger train from LongBeach to Brooklyn collided with a train from Brooklyn going east, near Jamaica, L. I. Both trains were running at a high rate of speed. The shock was terrific, both engines being completely demolished. The eastern train engineer was injured so badly that he died. Several others were bruised and seriously injured. The train from Brooklyn was a local train. It started late, and had no ights. It should have remained at Wood Haven until the Long Beach train reached there.

-Advices from Mexico state that on the 21st ult. Col. Valles, in command of 370 cavalry and 150 infantry, federal troops of Mexico, attacked the Apaches under Victoria, forty miles from old Fort Quitman. The fight was indecisive. The Mexicans lost three men killed and ten horses. The Indians lost four warriors and six horses. On the 26th the Mexicans again attacked the Indians in the Pine Mountains, fifty miles from the line. After a long fight the Indians retired. Their loss is not known. The Mexicans lost six killed. Col. Valles intends to follow and attack them again. The Grand Trunk crop reports from one hun-

dred and forty-nine places along the line shows fall wheat to have been partly winter-killed in sections between here and Port Hope; but from Toronto to Sarnia it promises to gield from 25 to 40 bushels per acre. Spring wheat in places is badly rusted, and likely to be considerably below an average. Peas and corn generally look well and give promise of a large yield. Barley and oats are progressing very satisfactorily, and full average crops, are expected. Hay in a few places is light, but as a rule will be considerably above an average. Cloverseed is partly winter-killed. The flux grap is excellent. Fruit promises a fair crop, especially apples. Hops are also looking well, both in the townships and Ontario,

THE LAMP OF GOD'S WORD.

REV. DWIGHT WILLIAMS.

The shadows fall around us chill and damp. As toward the morning land we go, And passes wild we do not know Before us lie; but one hath sent a lamp, A friendly light. To guide us through the night.

It leads us as we follow, like a star; And often where our comrades fall In gloomy places, as they call We lend a hand, and bring them back afar, And from the maze They go in pleasant ways.

There is a city o'er the desert wide And we as pilgrims seek its rest; As strangers in this land confess'd We journey safely, as our loving guide, With patient hand, Leads on o'er rock and sand.

Uncounted throngs have hailed the morning glow, And safely passed the dark defiles; For, like the sunshine with its smiles The lamp of life has gleamed on paths below, Until they frod The gardens of our God.

Shine on, O Word of beauty and of light! And lead the nations all one way; Above their temples in decay Shinedown, until their gods in frantic flight And Christ be conqueror.

Ah, golden-winged the Word is flying round The world, a path of sunbeams kissed; The shadows fise! the midnight mist Fades out, and beauty fills the vault profound. The light is come!

And crowns the agure dome. -Bible Society Record.

## THE BACCALAUREATE SERMON.

The following are extracts from the eloquent and instructive sermon delivered to the graduating class at the closing of Hamilton Ladies' College, in the Centenary Church, by the Rev. Dr. Burns, the text being from Matthew xxv. 21

"Well done." That amidst the delights and the responsibilities of this hour I stand before you this evening entirely free from embarrass-ment, it were vain for me to affirm. Of its delights I confess myself strangely susceptible, and willing partaker of the responsibilities. I feel the pressure not as a galling yoke nor an irksome task, but as the gentle dew of a father's benediction. This audience is not an ordinary one, nor is its interest in the scene transpiring this week to be measured by the ordinary standard. Before me are the trustees of our college, whose unselfish attention to her interests should, and I would fain add does, meet with a hearty response from our citizens, who, as a matter of course, are directly benefited by the success of this enterprise. Here, also, are our citizens, whose sympathy and co-operation are reasonably d and as cheerfully rendered. Here are our students desiring to look into those things that monopolize the attention of seniors this week, but who must learn to labor and to wait before the laurel can grace their brow; and before me are those for whose special case the services of this hour have been appointed. May they never see a darker day than this, as they now pass out to add their quota to the mo-mentum of truth's militant host. With timid step and unconfident or hesitating inquiry the class now before me entered upon the work of culture, and with equal modesty its close has been reached; and while new gates are swung open for their entrance, the old college doors are about to close, separating them from apprenticeship and tutelage, and pushing them out among the busy throng who have reached their majority. Within comparatively recent times the custom has grown up in the educational world of seizing the last Sabbath of the collegiate year as a halting station for purposes of review and resolve, and here and now we confront the fact that to-day's association of mingled joy and sadness, of gratitude and anxiety, form the transi-tion between dependence and independence—between dress parade and the clash of arms. The term Baccalaureste has been applied to the address of the day, because of the triumph implied in the completion of the curriculum, the victor's crown in the ancient triumphal procession being made of bunches of laurel. This is to our young friends a triumphal day, and our songs should be pealms of praise. The wise man says, "By desire a man having separated himself, inter-meddleth with all wisdom," but it requires selfdenial and a sober view of life's responsibilities to carry out such a desire. Especially is this true in young countries, whose undevelope dition presents innumerable opportunities for sudden changes of fortune, and where glittering success seems rather to attend the revolution of fortune's wheel, the lucky chance, the happy hit, than the matured plan and the intelligent strug Whilet blatent ambition, trumpet tongued and clamorous, would hexald the praise of fame, it is cause of congratulation to-day that you have tarried at this Jericho till in possession of better grounds for a hope of success in your future life work. That you have endured to the end, and have not been diverted from your origi-nal noble purpose, gives joy to the heart as well as stability to the character; that you could have entered life without placing yourselves at the feet of instructors or winning a college di ploma gives more value to the fact that you have chosen the better part; and I doubt not that should a regret ever visit your mind, it will be, not that you have given too much time to preparation, but that you have been rather sparing of it. Apprenticeship is an ordinance of nature; tutelage and minority go hand in hand. Jupiter's brain has credit for producing a mature offspring, but in shoals of minds not at all mytho logical, but exceedingly human, may be found the thought that apprenticeship to be profitable should be brief, and that delay for preparation is criminal waste of time; and I regret to be compelled to add that cis-Atlantic countries are more responsible for the growth and perpetuation of this error than the old world. Amidst the hum and buzz of our activities, little wonder that impatient youth should pant to join the throng while yet untrained and unequipped. Our day and land call for workers. To give even a moderate development to our fabu-lous wealth would require many times our present working force and many a decade. Hence men gamble with her prospects, and a Wall Street is in every department of her in-dustries. Not a calling of our day, from that which yields its harvest to honest sweat to that whose treasures are mined from depth of brain through toil intense, that has not felt the paralysing force of the infatuating rage for specula-tion. Hence callings are entered per saltum and abandoned as quickly. The mechanic or farmer of to day is the teacher of to-morrow. The vendor of tea and sugar of last week is now with pharmacopæa in hand assuring you prescriptions will be carefully prepared.' And should you visit him whose saintly voice blessed your naptials or named your children, you might find over his door, "Attorney and Barrister-at-law," or "Fire and Life Assurance," or "Real Estate Agency.' The zeal of other or "Real Estate Agency." The zear or other days had departed, and his place and pulpit are now filled by one whose preparation for its sacred functions came from experience in the department of activity to which the quondam paster was now descending. There is a more than Paul willingness to "become all things to all men if by any means we may gain." Few make their calling a life-work. It is merely a stepping-stone to they know not what, but something that will produce the "elixir of life" or the "philosopher's stone." And as a stepping. stone we deal with it as with a temporary hut that is to afford us comparative shelter while the stately mansion is in course of preparation. Touching it, our entrance or exit is of but little importance. It may "gape with many a chink." No cunning artificer spends his skill on it, no fresco or gazniture adorns it, no watch-ful eye or guardian hand to shield it from de-Nor will life be otherwise until higher standard is erected and until better work is demanded. It speaks little for a calling, if a man unversed in its operations and unpractised in its details can enter it and live. That your ung hearts shrunk from the thought of incompetency, or even monotonous mediocrity, is evilargument to enter and explore. It is a great redent from your presence here this morning after lief to ordinary human nature to meet a man

ficulties aurmounted, will but heighten your joy to-day. Self-denial the most persistent is ex-torted from every student; he who would wor-ship at this shrine may expect to meet a jesious. God, and to divide the heart in this reshin is to lose the prize. Poverty may stand at the door and frugalize the meat, harden the cot and fade \$ 10 coal. Pleasure may extend her flowing cup, may becken to her obstrued circle. Base may spread her ceach, and uffluence may unrol her treasures, beedless akke or frown or smile; as the neatle to the pole, so bends the heart smitten by love of truth. There is no solider ground for national hope to day, nor can kuman eye, or angelic either, witness a more inspiring sight than is presented by the youth of our country in their struggles for intellectual manhood. We have never yet graduated a class that contained not some whose encounters and successes might beget hope in the most untoward circumstances. And in this we rejoice; and for such heads we are especially glad to twine the laurel. But in the investment of a scholar one of the most valuable ingredients is time. Years have been freely given, and they have been years of sweetest and keenest susceptibilities, years whose associations will impress, and whose friendship will abide. That such years should be properly directed and crowded full of the noblest aspirations, sweetest hopes and marries to properly is of paramount importance. manliest apprations, sweetest hopes and manliest purposes, is of paramount importance. That they should go down in after years with us freighted with recollections of the purest friendships and the noblest examples is much to be desired; and we have misread history and misriterpreted our expectations and considerations. misinterpreted our surroundings and ourselves if college associations generate not friendship and sympathies as pure and tender and strong and sympathies as pure and tender and strong and abiding as any that visit human hearts or lend their charm to social life. But these years have been questioning years. You have been in an inquiring mood. To nature, science and art you have been a perpetual note of interrogation, a never-ceasing "why?" as absorbents with every tentacle in activity. And in no more philosophical or rational manner could the years have been apart. Your triple nature, your time have been spent. Your triple nature, your time and your means have all been subject to a heavy draft that this day's result might be realized and what have you in return? The indefinite image of scholarship that floated in your mind when you entered has given place to an actual acquaintance with the curriculum. A discrimination might be made as to the relative value of the subjects embraced, but who that aspires to liberal scholarship would eliminate a single department? We look on our course with much satisfaction, and have rarely met a student who would have unvisited a solitary section. I fancy I can hear some regrets this evening as you scan just now the curriculum. Memory has been treacherous; you may have forgotten many a fact and many a formula, and perhaps you may feel afflicted thereat and fear that all your acquirements may be of the same fugitive character. I find in a book an effort to prove that tribes have been discovered, who, contrary to the current notion, have no idea of religion, and that therefore the idea of religion is not intuitive. I read carefully the names of the tribes, the name of the travellers whose statements formed the arguments, and as I read, I mentally frame my auswer or accept the inference framed for me by the writer. Months or years pass, and the names of the tribes are forgotten; the names of the travellers also disappear for the same reason; even Lubbock's name has faded away, but the argument and my mental protest remain as the sum total of a respectable duodecime. I remem-ber enough, for the object of the book was to show that religious ideas were not intuitive, and I remember the principle advanced in its support, and have my argument at hand, and an argument framed as I read it. I may add that I am in possession of all that the book contains on its own theme. It is not necessary to the argument that Choctaw be the theme instead of Sioux or Ojibewau. Nor does it matter whether the traveller be Mungo Park, Stanley, or Livingstone—or some John Smith—so I conveniently forget tribe and traveller, and retain the principle forming the kernel of my duodecime. And thus it is in all the curriculum. Those data which have impressed us find a lodgment, a home and a ready recognition, while unimportant and unessential minutise are relegated to the mazes of an accommodating oblivion. Let not your heart be troubled or your spirit clouded on this joyful day, because the transient acquaintances of passing terms have had a slight hold on you. Many facts have escaped, names and data are forgotten. but every page has left its impress, every conver-sation and lecture has contributed its quotain the now prepared to exert. It were a sad comment on our labors if we had taught you to repeat instead of to think, if we had aimed at making you automata instead of women. Scholarship should not consist in a mere accumulation of facts, dates or names. Phenomena are important, but scholarship groups, arranges, accounts for them. Phi-losophy searches for causes, and is the grand director and strengthener of our intellectual life. There is a satisfaction in the knowledge of naked facts, but how much is that heightened when these facts, apparently unrelated and even incon-gruous, can all be joined in the same category. Newton did not invent gravitation or even dis cover it. Stimulated by a philosophical spirit, he carried his hypothesis from the garden to the stars, and encouraged there he tested it o'er nature's broad domain till every atom—solid, liquid or gaseous—had acknowledged its sway, What is the intellectual joy of the mere observer compared with that which flooded his soul as in armony with his hypothesis he saw

trod during your preparatory terms, and at dif-

"That very law that monlds a tear, and bids it trickle from its source;

That law preserves this earth a sphere, And guides the planets in their course?" To this joy we have invited you; to this higher realm we would point you. Our pride to-day is, not that we have satisfied your cravings, but rather that we have deepened your hunger and whetted your appetite; not that we have not arnished you many a tempting meal-meals fit for the gods. May we not say reverently,
Blessed are they that do hunger and thirst after
knowledge, for they shall be filled?" If true of righteousness, it is not inappropriate here. How contracted the cup you brought here. It was filled to overflowing by the algebraic explanation of the "least common multiple" or the "greatest common divisor." Anon the "pons asinorum" spanned its sides, and found them duly extended to support it, and your heart leaged for joy as you crossed to newer conquests. Your widened visions of the field of thought have so stultified your real attainments as to reader you an uniair judge of your own advancement. So, strange as it must appear to you, I fall into line and assume a new role to day, and join with my associates in saying to you every one, "Well done; you have run well." Many a time have I trenched hard upon your feelings, perhaps, by cutting spur or remorse-less pruning knife. I always credited you with wisdom enough to attribute my severity to the pure desire that possessed me of one day rejoicing in your culture and symmetry. That day has come, and fully justifies our severity and your patience. You are rich in principles, in habits, in aspirations, in purposes, in knowledge of yourselves, in strength of will and heart; rich in the confidence of your associates and instructors. Call not yourselves poor. God has com mitted to your young hearts what Crossus could not buy-honesty, culture and independenceand from your hands no pauper's offering would be appropriate. But I am bidding you be glad to day, and in this I fall into line in march of every young heart. Much of the strength of life is lost by a provacted use of swaddling bands. Many a wreck is thrown on life's shore by a cowardly striking sail to our fears. Many a youth with real genius and intellectual prospects sinks utterly beyond our view through fear of venturing on seas unfurrowed by other keels. Our most profitable thoughts will be found to be those that form the outblooming of our untrammelled hearts, though they run counter to all our predilections and our popular creed, secular or sacred. The rilest burlesque on the religion of the day is that which paints it as hedged in by the thoughts and rules of other ages. There is no nack or crevice in all the realm of space that is forbid-den ground to the thinker; there is no phase of den ground to the thinker; there is no phase of thought, sacred or secular, that is not legitimat. to him who with unsandalled feet would approach God in quest of light; that others have not left their footprints, is the most tempting argument to enter and explore. It is a great re-

wearisome march. A glance over the path whose movement and expression is sui generis. You can't anticipate him. His own image and superscription is on every act, and the whole herd of copyists pay tribute to such spirits, for they widen the realm of legitimate action. Thus in society the great bulk of human action and expression may be anticipated, because all but a few who retain their individuality and value their freedom deposit the ballot written and pre-pared by others. They can hardly be said to have an opinion or to act voluntarily. They simply float with the current, and if they are noticed at all it is through collision with some up-stream stranger, whose counter movement indicates originality or force. Individuality will be needed, for upon woman must depend largely the correction of many of the errors that te-day afflict society and tend to degrade her sex. Her sphere is said to be settled by nature, and she is warned against masculine tendencies if she dares to call this in question. If settled, it is then as amongst our indiens, or as in the Orient or by Angle Saxon custom. In the first two she is a slave or worse; with us, the education marked out would suggest a doll or an idol. If anything on earth should be worshipped it would be an intelligent, refined, beautiful woman, for earth has nothing comparable to her, and there never was a manly heart that would not pay tribute at her shrine. Too many also are willing to be treated as dolls, and the doll theory of education is all too prevalent. Walk gracefully, talk prettily, dress tastefully, smatter French, play the piano, make waxen plumes and silken spiders, "only this and nothing more." It is for intelligent women to resent the idea that the above so-called accomplishments constitute the essential equipment of a lady. Buch an outfit falls infi-nitely short of the ambition of every true woman. General culture and intelligence are necessary to that charm of conversation in which women stand peerless, and goodness of heart is an essential constituent in that queenly dignity which puts a sceptre in the hand of every true woman. Her own voice must be heard on this matter. Give us taste, give us gracefulness, give us music, but take not away the woman in producing the creature of fashionable society, How can we present the literal application of the term "weaker vessel," if the finished edu-cation of the sex is left as it is now—if the cation of the sex is left as it is now—if the literature specially adapted to her use is the modern novel and romance, and if dreamland must be ransacked to furnish something indefinite and untangible enough to suit her unreasoning talents? Of course these are but caricatures on woman, but they are drawn by women, too, and proclaimed in thousands of homes by girls whose parentage would suggest a higher ideal. There are moth-ers, alas I whom Church restraints offend because they are pleased to put the graces of the Spirit above grace in the whirl of the midnight dance—because they emphasize "the ornament of a meek and quiet spirit" above the extrinsic trappings of outward adornment. Women have much to do-more than men—in ridding the world of the idea that the highest attractions of refined society come from the tailor, the milliner and the dancing-master. Woman stands nearer to the heart of society than man, and can mould its customs more easily than he. To her the world must look largely to eliminate from society its moral defects. Who could measure the social effects of her decision to scrutinize as closely the conduct and reputation of young men as that of young women, and to keep as far from her fire-side and the companiouship of her family the young man of questionable character as the woman of doubtful conduct? That his wealth hould gain his admittance is enough to bring the blush to our civilization. I would burn into your hearts to-night this principle, divine as the Scriptures themselves, that the heart of a young man bleat with industry, integrity and intelligence, is infinitely preferable to that of any man of doubtful or careless life, though he be possessed of the wealth of a Creaus. Better begin life at the lower rung of the ladder with the former, than with Crossus at the top. True life is activity. In growing, in rising, is genuine joy. By a strange perversity of thought, not a few to-day find their highest ideal of life in inactivity, and some even think it a lowering of their rank to admit that their ancestors toiled for a living. Well, they either carned it themselves or were supported by the generosity of others. There is a genuine pauperism clothed in rage, but longing or work there is another nauperism in purple and fine linen, and faring sumptuously every day. The former is the more honorable of the two, and costs society less to support it. The workman parade about ancestry brought not relief, and which would outshine at the next royal levee if the adornments should find the estate worth twenty cents on the dollar. It is not, after all, the number of years, but the way you use them, that makes life long or short. There are young men and women all around us who have never lived a month in their lives. Others crowd decades into years, and centuries into decades. Work with us all will soon cease, but we may have our lives multiply in a geometrical progression. We hope that when teachers and pupils who to-day stand face to face for the tast Sabbath of collegiate life shall have been gathered home, there shall remain to take our places young hearts directed to truth by our teaching and inspired to a holy heroism by our

## Correspondence.

THE RIGHTS OF THE GENERAL AND ANNUAL CONFERENCES, AS AFFECT-ED BY THE ACTION OF THESE BODIES CONCERNING THE TRANSFER COM-

That a great constitutional question is in-volved in the action which the General and several of the Annual Conferences have taken in reference to the Transfer Committee, must be dear to all who have thought on the subject and, therefore, none will be surprised that it has lrawn out considerable discussion, according to the different standpoints from which it has been viewed. It will be admitted, I think, by every one calmly looking over the whole subject, that with the General Conference, being the supreme ody, and having in itself the exclusive right of legislation, rests the right not only of legislating, out also of defining what its legislation means; and, shall I say further, of enforcing its own views and conclusions on all such subjects. By this I would not be understood as intimating that because the General Conference is supreme in these particulars, any lower body of the Church must take its action in silence and abject submission. The lower Court, or body, may feel that some one of its rights or privileges has been invaded; and therefore it will re-solve to discuss the action of the higher Court, question. Such may be perfectly legitimate and nigher Court was strictly legal or not; but, now that such action has been taken, shall the lower Coarts pursue an illegal course in setting the natter right? None will say that they should. In the subject before us we see that the last General Conference carried a measure which limited the representation of the Annual Conferences in the Transfer Committee. This was challenged at the time, and the measure carried against the dissentients. Hence, in this particular the Annual Conference gave a de-liverance on the nature of the act, and it became law. But seggral of the Annual Conferences felt that a right and privilege had been invaded; and in this riew of the case, they give expression to their convictions. This was perfectly right, so I think; and had they conined their action to a discussion of the whole question, and then to a vote, by which their judgment was fully and fairly expressed; or had they gone so far as to resolve that this their judgment should be brought before the next Seneral Conference for a reversal of its action, none could take exception to such a course. But when, on the assumption that they not only had a right to judge in their own case, but to carry their judgment in opposition to the recorded

meeting and act there in their behalf-then beyond a question their conduct was not only in-subordinate, but actual rebellion, and fraught with the most undesirable consequences. And the evil of this course was greatly increased and intensified when, after the action of the Court of Appeal, the two Conferences sought to neu-tralize such by repeating their act of electing rose again, and made his way slowly up the steep their representative to the Committee. This was a rebellion beyond a question, while to all onlookers it expressed a determination to carry the war to any length within their power.

I here express no opinion as to whether or no the action of the General Conference was an invasion of a right or privilege of the Annual Conerences. But I contend that after the Annual Conferences had given a declaration of their judgment in the case, there remained for them, only, obedience to the law as then laid down, and the purpose of having their views carried, if possible, at the next General Conference. It is very much to be regretted that beyond this any one should have allowed himself to go; and especially so, that the organ of our body (you will ex-cuse me for saying), which should always be on the side of law and order, has in any measure

lont itself. In conclusion, let me say that a discussion of the rights and privileges of the Annual Conferences is a legitimate act for such bodies at any time; and that when, thinking such to have been invaded by the General Conference, an expression of purpose to urge their views at the next sessions of that Conference to secure a reversal of the objectionable act, or acts, is equally so. But when, in addition to this, a course is pursued that practically ignores the act comclained of, and with it the authority of the General Conference itself, then a serious violation of rule and order has been perpetrated which all must deplore; and, I think, with such as will think and feel so will be found those who, in the heat of the moment, have allowed themselves to be carried away beyond their ordinary course of John Borland.

## LETTERS FROM THE NORTH-WEST.

No. III.—Among the Buffalo.

During low water the Missouri is difficult of pavigation, owing to its crooked channel and numerous sand bars; and even at high water there are places where the pilot has to proceed with caution, and take frequent soundings. Here we are approaching a broad part of the river, and it is impossible to tell just where the channel may be, as it often changes its location be-tween one trip and the next. A tap on a bell near the pilot-house is heard, and a man promptly takes his stand near the bow with a pole some twelve feet long in his hand. He plunges the pole into the water, and reports—" No-o-o-o botto-o-m!" Again the pole goes down—
"Sevu-u-u-n feet!" A few yards farther, then
another plunge—"Fc-o-o-ur feet!" Once more
—"Thre-e-e feet!" and the boat grounds on the bar. This is probably a common occurrence, for nobody seems to mind it. Steam is crowded on, the boat twists and creaks, and soon works its way over the bar and into deep water again. But sometimes a spot is reached where there may be only two feet of water for a short distance, and the boat grounds firmly. What is to be done? Back down? That is not in the creed of a Western Yankee. His motto is emphatically—"Go ahead!" On the forward part of the deck, on either side, there is a strong derrick; attached to this is a massive spar, which is swung over the side and dropped to the bottom; strong ropes are thrown round the capstans and attached to a "nigger" engine; steam is turned on; round go the capatans; the ropes run smoothly through the tackling of the derricks, and in a wonderfully short space of time the bow which is loaded to draw rather more water than alt) is literally lifted over the bar, and away we go again. I had heard of such a thing as a man lifting himself up by the straps of his boots; but this was the nearest approach to the ex-periment that ever came under my observa-

On the 5th of July we passed an Indian On the 5th of July we passed an Indian "Agency," where a large number of Sionx were encamped. Many came down to the landing to see the big "Fire cance." Some were painted and feathered in true pagan fashion, but nearly all were poorly clothed. We were told that a part of those in the camp had belonged to Sitting Bull's band, and this is quite probable, as we are now less than a hundred miles from the frontiar. Many of the men were away posting. frontier. Many of the men were away up the an independence that would luxuriste on bread in that they had charged a camp of their herediand water earned by honest sweat; there is a pauperism that would pine away and die if the parade about ancestry brought not relief to the control of the river and t twelve men. Amid the motley group on the bank were a number of boys and girls, many of whom, in all human probability, had never seen a steamboat before. When the whistle sounded. some took to their heels and ran for their lives while others, less fearful, stood looking on with true savage wonder, pointing to the mysterious whistle from which the ominous sound—worse than any war-whoop—proceeded. Several of the men came on board the boat, and one of them, resplendent in paint and feathers, walked into the cabin just as a lady of our party was coming out. Instinctively she started back, and her eyes opened rather more widely than usual, whereupon the "noble brave" grinned with intense delight at the impression which his charms had made upon a lady of the

But what about the Buffalo? Well, as preacher said of his sermon, after spending half an hour on the introduction, "I'm coming to that." We had begun almost to doubt the bufalostories we had heard; but on the 6th, the eight of several drowned animals, floating down he stream, convinced us that there were buffalo comowhere ahead. During the day we counted twenty of these carcases, a sight which didn't increase our relish of Missouri water. But the lay passed, and once more we had to turn in vithout having our eyes gladdened by the sight of a live buffalo. We had reached what are called the Bad Lands of the Upper Missouri, probably once a lofty and level plateau, but now deeply scored and channelled by the rains and trosts of centuries, exceedingly rough and broken, forming ranges of steep and lofty hills with deep intervening gullies, which to all appearance would scarce supply pasture for a flock of goats; but it is said the short, scart grass on these hills is very nutritious, and is preferred by the buffalo to the ranker growth on the bot-toms. At all events we had ocular demon-

stration that these animals keep fat on it. It is hardly necessary to say that the morning the 7th dawned. Most mornings do "dawn. but few people are up in time to see it. friend Warren was up before the day had fairly dawned, and just as I was indulging in the luxury of a "fresh roll," he put his head in the state-room doorway and asked-"Do you want to see them?" It needed no word to explain what was meant by "them." I got into my clothes with unusual celerity and scrambled up and even to take measures against it. But to the pilot-house, and from there got my first what measures shall they be? is an important glimpse of a herd of buffalo on their native heath. They were balf a mile away, but proper; or, they may be highly improper and through a glass the individuals of the herd illegal, and therefore rebellious. The point is could be distinctly seen, grazing as quietly as a not material, I submit, whether the action of the herd of domestic cattle. Word went through the boat, state-rooms were quickly vacated, and everybody was on the qui vive. Each bend of the river now brought us in view of new herds on both sides, not in dense masses, as when migrating, but in scattered bands of from ten to one hundred, sometimes close to the river's bank-from which they went off at a lumbering gallop as the steamer approached. Speculation now began to be rife among the crew as to whether the "Old Man" (i. c. the Captain) would allow any shooting to be done, the prac-tice having been forbidden in consequence of several narrow escapes through the careless nee of firearms in the past. The appearance of the steward, soon after, with a rifle on his arm, indicated that the desired permission had been granted. Quickly several other rifles made their appearance, and all was excitement, though, from the careless handling of some of the weapons, it seemed as though the marksmen would be in greater danger than the game. Attention was now directed to a spot a bundred and flity yards in advance, where eight or ten dusky forms could be seen, in Indian file, struggling across the current, and we knew it was a band of buffalo rent, and we knew it was a awimming the river—a sight of almost hourly occurrence during the rest of the day. The swim-

farther up stream. Obedient to the pilot's hand on the wheel, the boat swung in towards shore, and in a few moments we were abreast of some six or eight splendid animals, at a distance of not more than ten yards, and getting gradually nearer. Crack went a couple of rifles, and a bank. The boat was now close to shore, and her speed slackened; a plank was thrust out, and there was a speedy rush and scramble up the bank, a boat haun lealing the way and Warren close behind, resolved to secure the prize or perich in the attempt. At the same time three other fine bulls rushed past the boat and plunged into the river, but as the motion of the boat was not entirely checked, the bow bumped against the shaggy sides of the struggling animals, who were too much confused to get quickly out of the way. A shot from the lower deck wounded one in the head; and although from the strength of the current it was evident we could not secure him yet rather than leave him to a lingering death couple of shots from a Winchester rifle was sent after him, which quickly ended the matter, and after awimming a short distance he gave up the struggle, and floated lifeless down the stream. Meanwhile, the party who had gone after the wounded bull returned in triumph, dragging the huge beast along by the united strength of twenty pairs of arms. He was soon on board, and at dinner that day roast buffaio was added to our aual bill of fare. It was now breakfast time, and even buffalo

must not be allowed to interfere with that. It was tacitly agreed that no more shoeting should be done, unless to secure a young animal for the table, as it was felt to be wanton cruelty to kill for the mere sake of killing. Breakfast over, all were soon on leck again, watching with unflagging interest the vast number of animals to be seen on every side. As we steamed along, a brown object was seen against the dark bank of the river. It proved to be a buffalo calf that had crossed over, and was resting awhite before seeking a convenient place to get up the bank. Again the boat swung in to shore, and several men sprang off in hope of making a capture. The calf remained perfectly still till they laid hold of it, when it auddenly sprang down the bank and into the river, and started to swim vice coasly past the boat. A cast was made with a lasso, but missed. Friend Warren was again promptly on hand with a boat pole, which he pressed against the creature's neck and changed its course. A second cast of the rope was more successful, and in a few moments his caliship was hauled safely on board, and consigned to the care of some of the hands in the "regions below," In the course of an hour or so a second capture was made under similar circumstances. In this case it proved to be a female, and de-oidedly vixenish withal, strongly resenting her capture, and kicking like an army mule at any one who came near her.

One might suppose that shooting two buffaloes and capturing two calves was enough for one day; but we had not gone much farther when a third call was sighted, and as avarice grows by what it feeds on, it was resolved to attempt the capture of this one also. The bank was steep and losty, and the calf was ensconced on a kind of shelf about twenty feet above the water. As soon as the boat gets near enough, half a dozen men spring ashore and scramble up the bank holding on with hands and feet, the soft friable clay giving way under them like sand or ashes. But what are difficulties with such a prize in view? Up they go! Near the spot where the calf is reating, a huge boulder of clay stands out from the bank, with a parrow passage behind it. The foremost man, perceiving this, makes a flank movement, with the evident design of "surrounding" the enemy from the rear. Passing the boulder with a spring, he makes a clutch at the creature's neck. The calf, who is not so stupid as it looks, springs to its feet and avoids arrest. The man, with a desperate effort, seizes it by the leg; the calf (which I should judge is some four months old) responds with a roar and a bound, and in an instant down the bank they go, head over heels, making it difficult to determine whether the strange-looking object is a double man, or whether both are alike caif. Reaching the bottom of the bank the "What-Is-It" resolves itself into its constituent elements, the calf going splash into the river, the man saving himself by sticking knee deep in the tenacious mud. Of course everybody went into convulsions of laughter. To the spectators the scene was intensely funny; but it did not seem to afford nearly as much amusement to the poor fellow who had so suddenly proved that

## "The best laid schemes o' mice and men Gang aft agley."

composedly down the river, to seek a safer anding place at a more convenient season.

Our day's experience had been, thus far, in-tensely interesting; but richer fortune was yet in store. As we were approaching a grove of cottonwood on a level bottom, four Indians were seen riding quickly down a neighboring alope. They disappeared behind the timber, but soon re-appeared on the river bank. All seemed to have good horses, but only one carried a rifle. After gazing a few minutes at the boat, they rode back out of the timber, and took a course parallel with the river, which soon brought them to a point on the bank beyond the ecttonwood pelt, and close to the steamboat channel. called several times to those on board, but no one understood their tongue. After a few moments' consultation, they seemed to decide upon a new line of action. The two who seemed to a new line of action. The two who seemed to be the best mounted, transferred their few articles of camping gear to the other two, and then rode ahead. At a distance of half a mile a herd of about fifty buffalo were quietly feeding, and towards these the two Indians made their One was mounted on a handsome white horse, the other on a bay, and both animals evidently understood the business on which they were going. They proceeded at an easy canter through the sage brush till they reached clear ground about three hundred yards from the herd. Here they diverged, one approaching the animals in flank, the other in the rear. At this juncture the approach of the Indians was discovered, and instantly the herd was in motion. Crowding quickly into a compact mass, they set off at an astonishing pace. This was the signal for the hunters. A loose rein was all the impa-tient horses needed, and like an arrow from the bow, or eagle darting on its quarry, they swooped down on the retreating herd. Gaining at every stride, they are soon upon the flanks of the strug-gling mass. A puff of smoke is seen, followed by the sharp crack of a rifle, but no victim falls. few rods farther on, the bay horse stumbles on uneven ground, and away go horse and rider, rolling on the plain. But the hunter is up and remounted almost in an instant, and there is no pause in the chase. Clouds of dust rise from the trampling hoofs, amid which the white horse, like the famous plume in the helmet of Navarre, can be seen glancing in the thickest of the fray. Now the herd plunges down into a deep coulee, and struggling up the farther bank continue their flight. Here the chase ends. The hunters dismount and seat themselves on the river bank, awaiting the approach of the steamer. In the meantime the other two Indians ride up, and as we approach one of them lifts up a small kettle, and puts his hand to his mouth which we at once interpreted as a mute request for some tea; while another poor fellow stands motionless, with his hands clasped in a pathetic fashion over his stomach, as if indicating a sense of goneness" in that region. This led some of us to the conclusion that the hunt was merely an exhibition got up for our benefit, with the hope that we would reward their dexterity with presents of food. But even as we were speculating on this point the boat swept on, leaving the noble hunters to the cheap, if not always comforting, reflection that "virtue is its own reward.' But I must not weary my readers further

Suffice it to say, that the lowest estimate of the number of buffalo seen in a distance of some sixty miles, was ten thousand; and as our view was confined to narrow limits by the bluffs on either side of the river, ten times that number may have have been within a short distance

We are now (Saturday, July 10th) reported to be some fifty miles from Fort Benton, the end of our river journey, and expect to reach it in the evening. The scenery, during the past two days, has been more impressive. The bluffs are more lofty, and come closer to the river, risdid by electing a delegate to the Transfer Con:

with them, but the bank was too steep to make their way a little feet. The sand and clay which farther down

the river were soft and friable, have here in many places hardened into stone; but the softer portions having been washed away, the cliffs have assumed all kinds of shapes—sometimes majestic, sometimes grotesque, and al-ways impressive. Here is an ancient castle with towers and battlements; there, a fortress with frowning ramparts; yonder, a massive ca-thedral with double tower and graceful pinnacles. Once these were shapeless masses of rock and clay, but nature has been busy with chisel and graving tool, hewing them into pillars, sharpen-ing them into spires, rounding them into domes; while here and there she has hewn out a group of colossal human figures, who sit in majestio silence on their lofty pedestal, while the symbol of advancing civilization atoms the current of the

A. SUTHERLAND.

STEAMER "KET WEST." Missouri River, July 10, 1880.

RELIGIOUS "DEAD HEADS."

Who should support the churches of our land? If every man, on reading the question, were compelled to give an answer, what a variety of reading matter it would supply, and what a differ-ence of opinion it would bring forth. Not a few would contend, and with some

show of plausibility, that as churches-to take the lowest estimate of their value—are at least schools of morality the State ought to do something towards their support, since mo-rality is as necessary to the well-being of a State as either science or art, and both of these have always been looked upon as fair subjects of State

It might with equal plausibility be contended that as municipalities are but smaller States, having perfect freedom to govern within certain limits, therefore the local authorities ought to be charged with the maintenance of institu-tions which so powerfully aid in repressing evil

and promoting order.

This would be an amusing commentary on the doctrine of non-exemption, as it is preached by extreme theorists who look upon churches and church property as fair subjects for taxation.

But as in practice it would be found incon-

venient to have the authorities, whether local or general, interfering in the affairs of any church, and as their right to interfere where their money is spent could not be disputed, it follows that the people have wisely resolved that we shall have no State churches in Ganada; while as for municipalities having churches under their control, the idea of the average alderman undertaking to meddle and muddle in a church would convert Christianity into Paganism in twelve months, and that without the aid of a single missionary. If, however, the powers that. be are released from any obligation in this mat-ter, on whom shall the duty devolve?

No member of a community can point to his neighbor and say that he is bound to supply the

No section of a community can throw the responsibility over on another; and yet, practically and in reality, that which calls for the active cooperation of every member in any given com-munity is shifted over to the shoulders of a class, and by a system of shirking in that class is further shifted, until the whole responsibility rests upon the shoulders of the few members who take an active interest in the work of the church with which they stand connected, and so it comes to pass that there is not a church in the land which does not suffer from the habitual shirking of duty by a large percentage of every community, and not a single community in which there are not hundreds of people who are quite willing to reap all the benefits and shirk all the responsibilities of maintaining in their midst churches that wi men establish.

In olden time every man was willing to do his fair share of any work undertaken for the common good, and shame would fall upon the man who meanly "spunged" upon his neighbors. Now, a species of religious "dead beat" has invaded the churches, and the advantages purchased by the self-denial of some are meanly stolen and unblushingly used by others.

Men whom the world would call respectable.

because they dare not in the world associate with their fellows for any common object, and then attempt to ignore their own share of responsibility, can in the churches spunge upon their neighbors seemingly without a qualm of conscience.

How is it that in Church matters men are not

influenced by the same high sense of honor which governs their conduct in all other mat-

Here it might be well to inquire if the Church. itself is altogether blameless. Raised up as a witness for the truth, and with a high mission to carry the gospel of the Lord Jesus Christ to perishing man, it is only too evident that in many instances churches allow themselves to compete for patropage in such a way that adherents join with a sense of conferring a favor, where formerly it was considered a high privi-

lege to be admitted.

If the privilege of membership is allowed to degenerate until the standard is fixed at the line of selfishness, it will be no wonder to find the churches full of members intent on making the est bargain that can be made of religion. buy a pew in a church as they buy a stall at the opera, and are more intent on the performance which is to follow than curious to know

who defrays the expenses. And is it not too true that Sunday services can be designated as performances? Have we not churches where the musical service is the one special feature of attraction? Have we not others attracting by a gorgeous ritual? Have we not a sensational pulpit? These all have their redeeming qualities; but is it not a well-known fact that the first and chief object is " to draw" to make the church a place of fashionable resort? Fashionable resort! Our churches are much too fashionable already; so fashionable that there is no room for the poor, and so encumbered with a fashionable debt that there is no desire to give them room. Messieurs the Wardens and Trustees, we want in our churches here a little of the equality that will rule up yonder by and bye; and once before a voice of warning gave Judea to know that it was a favorable sign when "the poor had the gospel preached unto them." Let is have a little more competition for the honor of lifting the fallen, a little less for fashion, and the result will be a united Church, every member co-operating as God has given him

But while the Church is not blameless, its fault. does not excuse the unworthy adherent who en-joys certain privileges for which he makes no effort to pay.

There are hundreds of adherents who never give this matter a thought. They are content to come and go, never making inquiry as to how the whole machinery is kept in motion, never dreaming that by such conduct they are hinder-ing the work of the churches to which they at-

twon themselves.

Il some modern Nathan were to make his arearance in our midst, commissioned to denounce the men who were hindering the work of God, many a steady, respectable church-goer would be surprised to find that the prophet's finger pointed directly at him, as the words "Thou art the man!" rang through his ears and struck his guilty conscience.

No man has any right to use the privileges of the Church, be found in his pew Sunday after Sunday, have his children taught in its Sabbathschool, have the ordinances administered from time to time as they may be required, without asking himself whether he is paying, or has paid, for any or all of these privileges.

It is not sufficient to put five cents into the

offertory each Sunday, and in his conscience every man acknowledges this; but, unfortunately, nscience is easily hushed into silence where avarice is allowed to govern.

Is it not true, Messieurs Pew-holders, that

you generally hush your own conscience by saying This is no affair of mine? I don't meddle in the concerns of the church, therefore I am not responsible." Don't you know in your inmost heart that if:

requires money to keep up a church? Do you not frequently hear that the finances are short? Don't you know that, as one enjoying all the privileges of a church service, you are bound to co-operate to the best of your ability with your fellow members in making both ends meet at

the close of each year?

Ask yourself, if you be a man, whether it be maily to let your dues be paid by the poor but devoted member of the Church who lacks your

worldly advantages, but makes up by a faith that is rich in works. There are members in all our churches who deny themselves in order that they may pay what they think is due to the Lord's treasury, and it is to pay your debt that they thus deny themselves; while you, in your meanness, or care-lessness, or thoughtlessness—it matters not which name you give it—are hoarding up your treasures as you think to yourself, while, like a pauper, you apply to the church for that which others must provide by their hard earnings.

Don't deceive yourselves, Messieurs the Pewholders, rolling in your wealth. The riches you possess are yours on trust; and when the day of reckoning comes, and you are asked what you did with your Lord's money, it will scarcely serve your purpose then to say, "O, I had nothing to do with the business affairs of the church. I was ignorant of their wants. I did not know that my help was required."

Your first duty on joining any church is to ask yourself what part of the responsibility of keeping it up devolves on you?
What are your means compared with those

who associate themselves with you in that particular church? How is the minister paid? What are the or-dinary expenses; and what proportion of these should fall to your share?

Don't try to be ignorant. Don't shut your eyes to the fact that it requires money to run a church, just as it does to run any other business, and that it is just as dishonorable to join a church and shirk your share of the expense, sait would be to issue United Americans. as it would be to join a limited partnership con-cern, and shirk your share of the expenditure

connected with that.

Don't, when you know that the rent of pews is a mode of raising money to pay the interest of the church debt, grudge the small amount you pay as it it were something for which you received no return.

Don't, with a family of six, be satisfied to

take three sittings, with a full knowledge that the other three will be accommodated by your good-natured neighbor in the next pew. Above all things, don't rail at the church for being in debt, and for not having free seats, unless you are prepared to pay your share of the

Renember that there is no special obligation resting on one set of men which makes it imperative that they should provide accommodation for others; but if there is, the obligation is as binding on you as it is on your neighbor. Do your share. Let every man do his share, and there is not a church in all the land that will not be freed from embarrassment.

BILDAD. ZION CHURCH, WINNIPEG.

The past ecclesiastical year has been marked dn the city of Winnipeg by the construction of a new church, which is a credit to the city and to the denomination, both as regards its internal and its external appearance. Those of the readers of the Guardian who have been acquainted with the working of Zion Church in former years, remember that the cause here has always been a feeble one, and they will un-doubtedly be surprised that the few members have so rapidly urged forward to completion the work of erecting a church calculated to seat an ordinary congregation of 325 persons, and at a total outlay of \$5,850, including cost of two lots, for the payment of two-thirds of which amount

provision has already been made.

At the beginning of the present Conference year, while the nominal membership was not large, it appeared to more than represent the actual strength of the congregation, seeing that a number of the members occupied a sort of double relationship to Grace and Zion Churches, which to some extent divided their energies between the two. At the same time, the pastor of Zion Church had, from the commencement of its history, labored as the colleague of the pastor of Grace Church, devoting his time and talents to the double work. Nominally, this relationship terminated two years ago, when, by the recommendation of the Official Board, Zion Church was converted. Church was set apart as an independent congregation; but practically no steps had been taken to carry out this arrangement. During the past year, however, Rev. J. A. McCamus, the pastor of the church, was led to concentrate his and accordingly, as soon as it appeared that he could do so without detriment to the general interests of the work in the city, he made arrangements for the holding of two services every Sabbath; and the first forencon service under this new order of things was conducted by Rev. J. F. German, Chairman of the District, on the 8th of February. At the same time the Sunday-school was prospering, and the work of the Church was taking such a hold on the minds of the people as to prepare them for the important enterprise of church building. At first the undertaking seemed to be rather a doubtful one. The members of the congregation were not wealthy, and it was hardly to be expected that the supporters of Grace Church would contribute largely, seeing that they had the erection of a costly and commodious church for themselves in contemplation; nevertheless, it was felt, both by the pastors and the members of the Trustee Board, that not merely the growth but even the existence of the cause in Zion Church depended upon a movement of this kind. The Missionary Society would naturally expect of a church in this rapidly growing city, progress towards financial independence, and would be likely to reduce its appropriations from year to year; but this would soon result in the abandonment of the work, as, without a larger building, there was no room for growth. The choice then was between now and never; and the members of the Board decided upon immediate action. Mr. James Chisholm, the architect, a low years ago, of the fine new Methodist Church in the town of Parls, Ontario, was fortunately a member of the Trustee Board of Zion Church, and his talents and experience were brought into requisition in the preparation of a suitable plan. Mr. A. Monkman, of the law firm of Aikins, Monkman & Culver, was secretary-treasurer of the Board, and his wide securitance throughout the city proved of great value in obtaining the support of those who were able to render financial assistance. Mesers. C. Shipp and J. Palk, also members of the Building Committee, having a thorough prac-tical acquaintance with the details of building, were in a position to give much important advice.

The new Zion Church stands on the same street as the old one, namely, Maria Street, and is two blocks farther north. It is situated between Manitoba College, which is on Main Street, the next street to the east, and Christ Church on Margaret Street, the next to the west. The main building is 37 feet by 52 feet. On the north side is a wing 14 feet by 37 feet. In the north-west corner stands the tower, which is 8 feet square, and which rises to the height of 8 feet above the roof of the building, terminating in the belfry, surmounted by an ornamental cresting of iron work. One of the main entrances is through the tower, and the other at the south west corner, both being from Maria Street. There is a third entrance on the north side, near the east end of the wing. On the east end of the main building is an tagonal wing, designed for the organ and the choir. The doors are double, and hung on adjustable hinges, so as to open either exter-nally or internally. The church is constructed on the balloon frame principle, with self-sup-porting roof; and the exterior is covered with siding. The side walls of the main audience room are in height 20 feet, and the centre of the ceiling is 26 feet from the floor, the the ceiling is 26 feet from the floor, the angles being filled with cover rising to the height of four or five feet, and the highest part being laid off in panels in the form of squares, with walnut moulding. The orchestra is in rear of the pulpit, at the east end; its floor is five feet above the main floor. The space included in 14 feet by 20 feet, inclusive of a small music room on the south side; or 10 feet by 14 feet ex-clusive of it and the space occupied by the organ. The ceiling of the orchestra is in the form of gothic arches springing so as to meet towards the front, the angles being finished with imitation walnut moulding. There are two aisles, each three feet wide, the side pews being placed at an angle with these, so that all the hearers face the minister. The windows are of beautifully stained glass, the one 

feet, with a ceiling 10 feet high. The upper storey is occupied by a vestry 12 feet by 14 feet, and the infant class-room 13 feet by 24 feet, each of these having a ceiling 9 feet in height.
The aisles are covered with fine cocce matting.
The communion railing and posts are of dark cak, the railing being finished with ornamental ironwork, painted blue and tipped with gold. The pulpit and sofa are of black walnut, with manager through the alter and pulpit. with maroon trimming; the altar and pulpit platforms are circular and covered with rich crimson tapestry, the former being 8 inches, the latter 26 inches above the main floor. The front of the orchestra is of open woodwork, stained in imitation of black walnut and cak;

stained in imitation of black walnut and cak; the front of the pulpit piatform is of dark oak, grained with light celored panelling.

The opening services were conducted by Rev. Dr. Young, Rev. J. A. McCamus and Rev. T. L. Helliwell taking part. Rev. Dr. Young preached from Isaiah xlvi. 13—"I will place salvation in Zion for Israel my glory." The Sunday-school service was held in the atternoon, at which addresses were given by the supering at which addresses were given by the superintendent, Mr. J. B. Ferguson; Revs. J. A. McCamus and E. Morrow; Mr.S.C.Briggs, superintendent of Grace Church Sunday school, and Rev. Dr. Young, who, in the course of his address, made interesting reference to his first experience in Winnipeg twelve years ago, to the building of Grace Church parsonage in 1869, the circumstances of the rebellion in 1870, the completion of Grace Church in 1871, and the dedication of the old Zion Church by himself on the 24th of May, 1874. Rev. J. F. German preached in the evening to a crowded house, from 2 Corinthians v. 7: "We have this tressure in earthen vessels, that the excellency of the power may be of God and not of us." The collections on the Sub-bath amounted to about \$100. On the Monday and Tuesday following a bazaar was held, which realized \$150 above all expenses; and on Monday evening a tea-meeting took place, the proceeds from which were also \$150. T. E. M.

A SUMMER EXCURSION ON AN ECLEC-TIC ROUTE.

TRACTS—IRON MINE—EXTEMPORE SERVICE, ETC.

Writing is a solace to the solitude of deafness. and I hope I may be allowed to continue and finish.

Before I left Toronto, I went into our noble Tract Depository, and supplied myself with several small packages of assorted tracts. These I circulated on the steamer, on the cars, and in the families of the remote settlers among whom I went. On Wednesday, the 21st, guided by a young woman—the only one the harvest fields could spare—I strode away from my friend Mr. John Hannah's, by fields and through wilds, Mr. John Hannah's, by fields and through wilds, under a variegated sky—an interesting walk, the two or three miles which interrened between his place and the Palmerston I:on Mine. We found the three paying openings in the sides of a black protruding rock, like an immense potash kettle turned upside down. A great amount of capital has been expended in making ways, in drainage on a large scale, in erecting houses for workmen a deforthe needed machinery. A reilower track has also been laid from the A railway track has also been laid from the main line, a full mile at least, near to the mine; and three carloads of ore are sent off every day. The percentage of pure iron in the ore, I was told, was about 63 per cent., which, I am intormed, is as good as any known. I might here say, that I saw ore piled up on the banks of the Mississippi, at the terminus of the railway, quite as black and rich-looking as this, said to be brought from the north side of the river, where it also is to be found. My friend, Mr. H., is likely to prove the possessor of this kind of mineral wealth. The Mining Company has paid him a retaining fee for the right of prosecting: and if it prove as rich as expected, he pecting; and if it prove as rich as expected, he is offered \$1,000 for the privilege of working it. My gentle guide meeting some young friends, turned back, and I walked down to the Junction, with a view to catching the cars and getting a free ride to the post-office at Mississippi station. Several were waiting like myself. To be use-

The next twenty-four hours were pleasantly and not unprofitably spent, one part of which was pledging pious sympathizers around to come to my sid; and also the delightful singers among the young in the two families of the Hannahs to come and constitute my choir.
Friday night arrived. We were all on hand; and there could not have been less than thirty or forty adults. The "Gospel Hymns" were sung, which are known to the pious of all denominations; and the singing was most ex-hilarating. The several parts were well sus-tained. A young man in each of the above-mentioned families has a bass voice which impressed me more than I have been for a long time. I had hearers from all parts of the world, and all sections of Christondom; and I was greatly drawn out tewards them. May it appear, in the final day, that some good was done! I

My bed and board at Mr. E. Upham's were all that could be desired, and entirely free of cost. Nay, as the congregation was breaking up, he took his hat and went through among the the people for the inevitable collection! which they insisted on the parson's acceptance of. It was not large, but amounted to enough to carry me to Harrowsmith, where I was te go next to preach, on Sunday, the 25th, and where I am now the privileged guest of the Rev. William Sanderson and his most engaging family. One more letter, and I have done.

let him make Mr. Upham's his head quarters. In my last letter are the following errors: "Monason," for Musson; "Aleutejo" for Alutejo.

RELIEF AND EXTENSION FUND. LISTS RECEIVED.

TORONTO CONFERENCE.

BRUCE MINES MISSION—ALGOMA DISTRICT, GARDEN RIVER AND KORAIL.

 
 Joseph Little
 \$4 00
 Mrs. Hunt

 Mr. McLaren
 4 00
 Mrs. McGee.

 Mrs. Dunfield
 3 00
 Mrs. Halstead

 Annie Ferris
 2 00
 Small sums

 Mr. Harkness
 2 00
 Total, all paid

 Edward Smith
 1 00
 Total, all paid
 Total, all paid... \$25 00 MANITOWANING, ALGONA DISTRICT. 
 George McDonald
 \$5.00 | James Reaburn
 2.00

 M. M. Fisher
 4.00 | E. Bassingthweight
 2.00

 G. Rookledge
 2.00 | R. English
 1.00

 W. B. Abrey
 2.00 | Small sums
 1.00

 J. H. Tinkiss
 2.00 | Collections
 3.00
 

hos. Maley, pd 1: obt. Parkinson rs. Parkinson artha Stevenson, pd yles Storey enry Magee rs. Wm. Morton,pd D. Buck Greer hn Edwards enry Shaler, pd	1 00 1 00 2 00 1 00 1 00 1 00 1 00	Annie F. Kirkup, p Mrs. Jas. Selleck, p H. A. Liffiton, pd. James Sanders, p Jas. McGregor, pd. Small sums. pd \$

NOVA SCOTIA CONFERENCE. SHUBENACADIE CIRCUIT-TRUES DISTRICT. 

STANSTEAD WESLEYAN COLLEGE. AMOUNTS PAID TO THE STANSTEAD WESLEYAN COL LEGE, FROM JUNE 17TH, 1879, TO JUNE 14TH, 1880.

(Continued from last week.) rnos Caurs,
Thos Elliott,
R. Matthewson,
Jno. Rudd,
Thomas Elliott, Amprior
Wm. Willie,
George Carse,
Joseph Halfpenny,
James Miller,
Geo. Boulton,
J. Jamioson,
Almonte,
Wm. Thoburn,
A. Wangh,
Samuel Sheard,
D. E. Scott,
Jas, Wilson,
Robt Eurne, M.D.,
Ingram Scott,
Albert Tasker Carling Disc. .. Foster, .. Dunlop, .. Delahey, as. Cockbarn,

bbert Cockburn, J. Slater, Chapman, ex. Frazer, Westmeath m. Edmunds, ... ul M. Robins, Ottawa. no. Peacock, Wm. Craig, sen., North Gower. Sobt. Wilson, 160. Craig, . Craig, ot. Craig. jun.,

Jas. Craig.
Robt. Craig. jun.,
8. Calender,
Jno. H. Brownlee,
Jno. H. Brownlee,
Sandy Wallace,
Andrew Calender,
8. Eastman,
Robt. Craig. sen.,
Joehna Morphy,
G. M. Cossitt, Brockville
H. E. Empey,
W. A. Schoneid,
D. B. Jones,
G. McLean,
Geo. Barr,
Joseph Deacon,
Wm. Sherwood,
Stephen Glazier,
Wm. Coates,
Edwin Bates,
Jonas Abbatt,
Wm. Doyle,
Jas. Pyke,
Wm. Botsford,
E. Overall,
Mrs. Jno. Arnold,
Lewis Smith,
Jno. Rhodes,
O. C. Lyman,
Wellington Stagg,
Z. B. Lyman,
Lewis Unipman,
Lewis Unipman,
Mrs. S. G. Booth,
Edward Smith,
Henry Armstrong,
Jno. Adems,
Artemus Bissell, Maitland.,
Peter Drummond, Spencery
Jacob Heek,
Joseph McLein,
Jno. Bennett,
Adex. Toppin,
W. J. Bennett,
Adex. Toppin,
W. J. Bennett,
Jao. Connell,

Hugh Hughes,
Abr. Corrigan,
W. H. Stewart,
Jas. N. Johnson,
W. H. Stewart,
Jas. N. Johnson,
Wan Mallory,
Androw Trimmins,
Saauel Rose,
Wm. Gillroy,
Reuben Sharer,
Wm. Greville,
Daniel Briens,
Joseph Cook,
Simen Johnson,
Neison Farrel,
Mrs. Jno. A. Barkley,
Simon Johnson,
Wm. Fraser,
Alex. Smith,
David Johnson,
Mrs Jas. Salleck, Kei
H. Hutchine,
Thos. Conley,
Wm. Spotswort,
Thos. Hicks,
Jno. Agnew,
Bisher'd Creat

Samuel Landon, Iroquois. Jas. Tindall,

Andrew Broder, M
Jno. S. Roes,
Aaron Sweet,
W. S. Hughes,
Jno. Davidson,
Geo. Rendre,
Joseph Forth,
Reuben Bates,
Aaron Howes,
Jas. Hughes,
Reuben Robinson,
Nathan Howes,
Ira Shaver.

Shaver, J. S. Sommers Jas. Walker,

Wm. Faith, Holmes Bros., A. C. Allison, W. R. Allison,

Squire Bogart,
Alex. L Becker,
Wm. Murroe,
Mrs. Mary Bredin, Aut
George Bigelow,
Joseph Smith,
Thos. Anderson,
Michael Winter
John Bredin, Kingst
Edwin Chown,
Dr. Skinner,
Jas. Richardson,
Wm. McRossie,
Richard Tossell,
Mrs. A. Martin,
T. G. Rudd,
Alex. Gaun, M.P.,
Chas. Tossell,
Arthur Chown,
E. R. Rees,
Mr. & Mrs. Jas. Taylor
Jno. M. Trenaman,
Sanuel Birch,
Robert Wales,
Jno. Hiltt,
Jas Downing,
S. J. Kilpatrick,
Mrs. A. W. Heath,
Robert Forsyth,
J. L. & J. Gardiner,
J. W. Brown,
Sir J. A. Macionald,
John McIntyre,
E. B. Bailey,
Leace Simpson,
James Gowdey,
R. D. Anglin,
Albert Chown,
Jos. Franklin,
Samuel Woods,
Mayor Cateon,
Dr. Clark, Napanee
Jno. Aylsworth, Napane
Jno. Aylsworth, Napane
Jno. Aylsworth, Napane
Jno. Aylsworth, Napane

Jno. S. Rouse, Geo. Assettine, S. Miller, Mrs. E. Box, 8. Wright, S. D. Wright, S. D. Wright, Jas. Miller, Vanner, Jas. Miller, Wm. Perry, A. B. Perry, N. Storms,

. 450 . 150

Miss L. Coons,
Andrew Broder, M.P.P., West Winchester.

Chesterville...

Auitsville

ful, I distributed some tracts, which, as they are always adapted to do, led to some useful conversation, and drew out some of the best disposed minds. A Church of England gentleman, who keeps the new boarding-house erected by the company, begged for some of the tracts for distribution among his boarders, and I gave him all I had left. He then expressed a wish for a sermon in his dining-hall; and, though I had intended to go southward by the train the next idea. I engaged to size them, a homily the follow. Thomas Bennett, Jao. Connell, Dr. Hickey, Mrs. J. N. Rose, day, I engaged to give them a homily the follow-Gilbert Smith,
George Doran,
Mrs. George Cam
Jno. Corrigan,
Chas. Dourant,
Hugh Hughes, ing evening, provided I could find a bed at his place and a means of catching the train on Friday morning, all of which was agreed to.

met and conversed with a man from the Land's End, old England, who had enjoyed a Wesleyan training. He was a Cornish lead-miner—had worked as a navvy, along with Zulns, in South Africa, and is now delving in the mines of Palmeraten Ontario.

JOHN CARROLL. N.B.—If anyone wants to tour it in these wilds,

[Two other articles on Bro. Carroll's trip, which should have preceded this in order, will appear in future issues of the paper.—Ep.]

PORTAGE LA PRAIRIE, WINNIPEG DISTRICT.

Total, all paid... \$0 00

Ohver D. Corran, Gananoque Daniel Bone, C. W. Taylor, Dr. Meacham, Odessa Go. Lucas, Chas. Fraser, J. M. Patrott, Geo. W. Playfair, Verona Androw H. Saylor, Bloomfield. M. Barker, A. Soaris, Wellington J. N. Dundas, Lindsay. \*\*\*` own Bros., in Macdonald, Jas. Patterson, Robert Wilkes, Jno. Morrow, Rev. S. J. Hunter, Goo. H. White,

## The Righteons Dead.

(To be Continued.)

Mrs. W. H. Orr, Henry Sharris,

AMELIA GOWAN. One after another of the early Methodists on One after another of the early meanouses on this circuit have been called from labor to rest —from the trials of earth to the glories of heaven—until but few are left to tell of the trials and triumphs of the former time, or recount the adventures and exploits of the pio

neer preschers.

Among the latest departed was Sister Gowan who in her day assisted in laying the founda-tion of the cause in this place; doing the work of steward when there was none else to fill the office, and performing other duties ne-

fill the office, and performing other duties necessary in those days.

She was a native of Ireland, born in the town of Wicklow, February 2nd, 1814, from whence she, with her parents, emigrated to Canada when a child of but three years, settling in Lansdowne; the neighborhood still being known by the old family name—"The Taylor settlement." In 1832 ahe married the late W. R. Gowan brother of the late O. R. late W. B. Gowan, brother of the late O. R. Gowan, M.P., whose joys and sorrows sha shared until death separated them. She was converted under the labors of Rev. Mr. Bursell, and remained "faithful unto death." The disease of which she died did its work severely, yet in brief space, and in triumph she passed to the "land that is fairer than day," on the evening of February 16th, 1880, after the sun had set on earth, to behold the Sun in his noonday glory, even "the Lamb who is the light of it."

light of it."

When conscious, we asked her many ques tions, and she always laid emphasis in her answers on the fact that she was assured of heaven, and that Jesus was her Saviour; and to the last she tried to sing of the wondrom love of Jesus. We might quote her atterances but this is unnecessary; let it suffice to say, she died in hope of a glorious resurrection. May family and friends so order their lives as to meet her again "in the aweet by and bye."

MR. THOMAS MARRIOTT, KIRKTON CIR CUIT, STRATFORD DISTRICT.

Bro. Marriott was born near Pudsey, in the West Riding of Yorkshire, England, in the early part of the century, and finished his earthly course in the township of Blanchard on the evening of Sabbath, May 9th; 1880.

The district where he was born was famed

in the surrounding country for two things—men of giant strength and Methodism.
John Nelson, the renowned local preacher, was raised in the locality, and there learned the business of stonemason, the chief employment of the neighborhood. Thomas learnt the business, found peace to his soul, joined the society of Methodists, and became one in heart, soul and purpose. Thomas was cradled in Methodism, and from the dawn of his understanding to almost mid-life he sat under the ministry of mer honored of God with large gifts, grace and fruit, His profiting was marked and abiding. His comrades, though men of rough exterior and unpolished speech, were strong of understanding, and could appreciate the visits, whom Bradburn would have classed in the first or second rank as preachers of the word. In the year 1842 Bro. Marriott began to think of Canada as his future home, and resolved to come as the pioneer of the family. He followed his occupation for

and left his family to live on the homestead. During this time, working on the Grand Trunk, then building, he had a fellow-workman who has since risen to distinction, and with whom he was familiar—the Hon. Alex. Mackenzie, Canada's Bro. Marriott was after a time able to live on the farm, and gave up his former calling and got into circumstances of comfort and respecta-bility. He was thankful that he held his farm,

and was not induced to cross the lines and try to

a while in Toronto, until two years after he settled on land he bought in Blanchard town-

ship. The new life to him was trying and unre-

munerative. He therefore followed his calling

do better in a more southern land—he became : loyal Canadian as he was a true Briton. At the time of his death he had spent 35 years in his home in Blanchard, where he had acquired the esteem of the community by his sterling principles and upright conduct. Those who most sorrow for his removal are those who knew him best. Such honest, soher and industrious men as he are the class of men needed to settle this new country. As a proof of this esteem, it may be stated the funeral procession was the largest that ever passed through the town of St. Marys to the cemetery, where the Rev. J. I. Kerr read the usual form of service.

He was a man of strong and warm affections, and was much attached to and much beloved by every member of his family. His children dearly cherish his memory, and praise God for such godly parentage. His married life proved to be suitable and happy. The tie endured for 32 years, until death caused a separation and left Sister Marriott to sorrow, yet not without hope. They worked hard and long together—for they had great constitutional strength and an almost ceaseless activity. The affection will still live.

Bro. Marriott was one of a family tenacious of life and birest results are a second strength. of life, and himself gave promise of length of days, but about 2½ years ago an accident befell him at a railway crossing that resulted in dis-placing the heart. He never fully recovered, and never felt equal to the discharge of the work he had previously done. His sickness became more serious during the past winter, by the pressure of the heart upon the lungs. The writer was permitted to see him during his sickness. The body was greatly reduced and the strength was almost gone, but "his house was set in order." He was willing to live a little larger had. willing to live a little longer, but not unwilling to die. His state and prospects for eternity were bright and clear. He expressed himself as having unusual comfort and access to God, and that the Almighty was preparing him for home. He was not afraid to die, and wanted the Lord's

will to be done. He expressed his pleasure with the dealings of God, and the blessings that had crowned his life.
He suffered on for some few weeks more, until at last the end came. The day of his departure will linger long in the memory of his family. He requested his eldest daughter to read him the 23rd Psalm and then the 103rd Psalm, after which he said he was satisfied. He then began to praise God for his mercies and the comfort and the strength of his word. He had something to say to all whom he saw in his room. As the day advanced and the earthly Sabbath was closing, he entered the holy place, and began the rest remaining for the people of God.

It can be said of him that he was affable, hum-

ble and unpretending. In prosperity as in days of less means he was the same man in spirit and feel ing. As his means for doing good increased, his heart withered not in liberality. He was a trustee and the society steward for the church (Cooper's) he attended. He formany years led the singing of the congregation, and led it suitably. He loved the word and delighted to meditate therein, and

was familiar with the publications of our Unurch. He had a shrewd, discerning nature, quick in temper but sound in judgment, and was neither ickle nor changeable. He was a true man, and "for him to live was Christ, but to die galu." Few men were more worthy of confidence.

The writer had the duty of addressing his family and friends, who more than filled the church, from St. Paul's words in Phil, iii, 20th and 21st. One was present at the service who crossed the Atlantic with Bro. Marriott 35 years before, and who bore direct testimony to his consistent and pious character from a long and intimate knowledge. May his friends and hin dred join him above! Chas. Stringfellow.

Education.



## PICKERING COLLEGE.

TO PERSONS WHO WISH TO SE-

CURE for their sons and daughters a thorough and practicel education, and to young men and women who purpo e preparing for Second and Third-Class Teachers' Examinations, or for Matriculation into the University, or into the Law Society, or into the College of Physicians and Surgeous, this institution/offers peculiar advantages. Its special features are:

1st. Although endowed and maintained by the Society of Friends, it is open to young people of both sexes of all denominations. All students are expected to attend some place of worship, but it may be that which they or their parents or guardians select.

2nd. It aims to give a first-rate e-lucation at the lowest possible cost. The fees are only \$150 per annum, or a proportionate amount for a shorter time; and they include tuition, board, washing, fuel, light, etc.—every necessary expense except text-books:

2sd. Its curri-adum and studies are precessly the same as in our best High Schools and Collegiate Institutes. But students attending this College have many advantages not to be obtained in most nigh Schools: such as board in College building, a reading room well supplied with the best current news and literature, comfortable study rooms, parlours, bedrooms, etc., gymnasiums, playgrounds, etc.

4th. It is aimed to make the Scientific Department as thorough as possible. A very complete consil al apparatus has been purchased in Philadelphia, suitable for

thorough aspossible. A very complete enemi-al apparatus has been purchased in Philadelphia, suitable for fecond Class and Intorunciates, work. Every student in the department will be required to become a

practical experimenter.

5th. A Commercial Form is established in which tudents are thoroughly taught Commercial Arithmetic, composition, and Book-keeping. Any student in the commercial form may take any other subject in Addition.

Commorcial form may take any other subject in addition.

6th. Students who do not wish to prepare for any examination may take an optional course, and devote their time to special subjects.

7th. The means afforded for mental recreation are ample. Pesides the reading room, there is a Literary Society which meets once a week, and a course of lectures by leading sducationists and others will be delivered curing the winter.

6th. The College building is so arranged that the saies are separate accept during recitations and in the dining room. Boysandyoung men are under the Coverness.

of the house-master. Today that's are under the Governess.

9th. The Committee and Officers hope to maintain a good moral tone in the school. Bible classes are held every Sunday afternoon. On Sunday evenings, lectures on morals, character, and conduct are delivered by the Principal.

on morals, character, and conduct are delivered by the Principal.

The management hope, by dealing fairly and carrying out faithfully all that is undertaken, to secure a good class of students.—None but those willing te do work for its own sake are invited to attend. The idle and vicions, after a fair trial, will be got rid of. There are no prizes, scholarships, or rewards; no marking system or competitive examinations.

The management can confidently refer to the work done in the viollege during the last year. Classes have been specially formed for all the Professional and University Examinations. The results of the year's teaching in these classes will be detailed in the new "Announcement," which will be ready on August 20th. Especial attention is given to the Government INTERMEDIATE EXAMINATION, which is now the most important examination held in the Province.

For full particulars, and for the "College Announce.

For full particulars, and for the "College Announcements," apply to J. E. BRYANT, M.A., Principal, Pickering P.O.
Pickering 20th July, 1980.

Principal, Pickering P.O.
2543-5t

Wesleyan Female College, JOHN N. LAKE

HAMILTON, ONT., Will open on September 1st.

This is the oldest Ladies' College in the Province, and in outfit of every kind is most complete. Course of Study extensive, Instruction thorough, Accommodation excellent. We offer unusual advantages in Music and Painting. As this is the only College in the Dominion out of debt, our terms will be found vory low. New advantages are in preparation for next year. For particulars, address the Principal,

A. BURNS, D.D., LL.D. Hamilton, July 14.

F. H. TORRINGTON Conganist Metropoli-tan Church, Conductor Philhar-monic Society,

For the past five years in charge of the music department of the Unterio Ladles' College, Whitby, having withdrawn from the same, will receive pupils for

ORGAN, PIANO & VOCAL MUSIC at his residence, or at Mrs. Neville's School (Rolleston House, John Street, Toronte). Greater facilities for imparting musical instruction, with superior city ad-

ORGAN, PIANO, & Pupils specially qualified either as Organists, Soloists, or Teachers.

Particulars upon application, with list of Mr. Tor rington's pupils now holding positions in Churches Schools, and Colleges.

N.B.—Organists supplied, and positions found for Teachers.

Miscellaneous

## VICTORIA PARK.

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PRINCE ARTHUR Until further notice will run regularly between the city and the Park, leaving Church Street Wharf at 11 a.m., 2 and 4 p.m.; York Street 15 minutes later. Returning, will leave the Park at 12.30,3 and 6 p.m. FIFTY TICKETS FOR \$5.00.

On and after Monday, the 7th, will be issued Family Season Books of 50 Ticket, for \$5, obtainable at the Company's office, 56 Front Street East. Fare and return, 25c.; children, 10c.

ROBT. DAVIES, Pres. V. P. Co. THE THOUSAND ISLAND PARK,

SEASON 1880.

On Wellesley Island, St. Lawrence River, near Clayton, Alexandria Bay, N. Y. and Gananoque, Canada. This celebrated Summer Resert will be open from June 15th to October 1st. A series of public meetings will be held from July 11% to Aug. 31st.

Abundant and pleasant arrangements to accommodate families and guests. The most celightful place of the kind in the world. Correspond with REV. J. F. DAYAN. Thousand Island Park, N. Y.

MONEY TO LOAN. THE REV. J. DOUSE IS AUTHOR.

IZED to treat with responsible parties desiring Loans. Security must be unaboubted in every case, and interest paid with promptases semi-annually. Application, stating amount required, security offered, period of loan, &c., to be made to Rev. J. DOUSE, Lefroy.

Toronto, June, 1880.

50 Gold. Chromo, Marble. Snowfiske, Wreath, Scroll Motto, &c., Cards, with name on all, 190. Agent's complete outfit, 60 samples 190. Heavy Gold plated Ring for club of 10 names. Globe Card Co., Northford, Ct. 2633-26t

Svecial Antices.

Epps's Cocoa.—Grateful and Comporting.—"By thorough knowledge of the natural laws which govern he operations of digestion and nutrition, and by a care ful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Garette.—Sold only in Packets labelled—James Epps & Co., Homocopathic Chemists, London, Eng."

Dry Goods.

## WARNING!

A. B. FLINT

was a member of the late Wholesale Dry Goods firm of BRANDON & CO. He tried the experiment of selling to Consumers at the genuine wholesale prices. It has proved such a success that a number of imitators have sprung up. There is only one genuine Wholesale Dr Goods store where you can buy any length; that is at

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Financial.

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DDER, General Treasure.

LAUDER & PROCTOR,

Solicitors, 20 Masonic Hall,

Toro

October 17th, 1877

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DRAB SHELL HATS, MANILLA HATS,

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My own manufacture. J. H. ROGERS,

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External and Interior Views. Size 11 x 14 inches.

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FARM FOR SALE.

ACRES, ABOUT SEVENTY cleared; 30 good bush, Soil, sandy losm and black muck; well watered; good buildings. Fruid-Apples, Pears. Peaches, Plum, Cherries, Gooseberries, Gurrants, Raspberries and Strawberries—some bearing, somelyoung. Price \$4,000, Address M. HOLTBY, Walsh,

#### Connexional Rotices.

RE-OPENING First Methodist Church, St. Thomas. SERMONS, August 8th.

By the President of the London Conference, REV JOHN WAKEFIELD, at 11 a.m. and 7 p.m. SERMONS, August 15th,

By the REV. LEONARD GAETZ, of Hamilton, as 11 a.m. and 7 p.m. Special collections in aid of the Building Fund.

#### GRAND SACRED CONCERT, THURSDAY, AUGUST 19TH.

MANLY BENSON. Admission, 25c. St. Thomas, July 27, 1880.

GODERICH DISTRICT CAMP MEETING. A camp meeting for Goderich District will be held near the village of Blyth, commencing on Thursday, September 9th, at 2.30 p.m. Pasture and good water convenient.

Applications for tents to be made to the Rev. Wm. Birks, Blythe, or to the Rev. James Caswell, Londesbore. espore.

The grounds are pleasantly situated within sigh of the village, and easy of access by the Great Wes ern

The grounds are productions the village, and easy of access by the Great mean the village, and easy of access by the Great mean the village, and for the Divine blessing. As the meeting is so contiguous to the village, there will be no need of provision or boarding tents on the ground.

An ail day temperance meeting will be held on the ground on Thursday, 16th September, commencing at 10.36 a.m. A FIELD MEETING.

A field meeting will be held at Davemport, in the beautiful grove of George Cooper, Esq., on Sunday, the 15th inst. Services as follows: Prayer-meeting at 8 a.m.; preaching at 10.30 a.m. and 6.30 p.m. Prayer-meeting after each service. All are cordially invited, sepecially all helpers in evangelistic work.

JAMES PEASEN.

KINGSTON DISTRICT. The Financial Meeting for this District will be held in the Methodist Church, Cataraqui, on Thursday, September 2nd, commencing at 9 a.m. J. ELLIOTT.

BARRIE DISTRICT. The Financial Meeting for the Barrie District will be held in the Methodist Church, Barrie, on Wednesday, September let, commencing at 10 o'clock a m. J. G. LAIRD.

BRACEBRIDGE DISTRICT The Financial Meeting for the Bracebridge District will be held (D.V.) at Bracebridge on Wednesday, September 1st, commencing at 9 o'clock am.

J. Woodswortz,

LONDON CONFERENCE—GENERAL CONFERENCE FUND Fenwick
Weiland
Orowland
London, Dundas Centre.
St. Thomas 2nd
Ayimer
Fingal
Grand Bend
Berlin
Preston Wallace Mitchell Millbank JAMES GRAY, Treasurer

### Commercial.

### TORONTO MARKETS.

FARMERS MARKET.—STREET PRICES. PRICES.

\$1 08 @ 1 10

1 10 - 1 18

0 55 - 0 65

0 38 - 0 40

0 088 - 0 70

0 088 - 0 70

0 6 50 - 7 70

1 6 50 - 7 70

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1 0 00 - 0 00

1 0 00 - 0 00 Wheat fall, per bush
Wheat spring, do
Barley do
Oats do
Peas do
Rye do
Dressed hozs, per 100 lbs Rys

Rys

Arys

Arys

Beef, hind quarters

Beef, fore quarters

Beef, fore quarters

Beef, fore quarters

Beef, fore quarters

Butter, per 100 lbs.

Chickens, per pair

Ducks, per brace

Gesse, each

Turkeys

Butter, ib. rolls

Butter, ib. rolls

Butter, ic. rolls

Butter, store-packed

Ergs, recht, per dozen Butter, the darry ...
Butter, store peaked
Eggs, fresh, per doz(n
Eggs, peaked ...
Apples, por bri. ...
Potatoes, per bu ...
Conions, bush ...
Tomatoes, bush ...
Turnips, per bash ...
Cabbare, per dosh ... Cabbage, perdos Seets, per bag Sarrots, do Sarsnips, do FLOUR, f.o.c. WE Superior Extra Extr

GRAIN, 1, 0, 0, 1 Fall Wheat, No. 1 In No. 2 In No. 2 In No. 2 In No. 3 In No. 3 In No. 3 Oate Barley, No. 1  $\frac{1}{2}$  0 68  $\frac{1}{2}$  0 70  $\frac{1}{2}$ 

## Trabellers' Gnide.

GRAND TRUNK EAST A.M. A.M. — 7 12 11 12 — 9 37 11 07 GRAND TRUNK WEST. P.M. P.M. P.M. P.M. 12 15 3 45 5 25 6 40 8 25am1 J 03am1 05 5 10 GRBAT WESTERN BAILWAY. Am. Am. P.M. P.M. P.M. P.M. P.M. P.M. Depart 7 10 9 65 12 60 3 30 5 85 11 45 Arrays 15 10 20 11 15 4 30 6 45 11 20 Trains on this line leave Union Station five minutes after leaving Yonge Street Station. NORTHERN BALLWAY. Depart ... 4.M. P.M. P.M. P.M. Arriva ... 10 10 ... 2 15 0 00 P.M TOBONTO AND NIPISSING BAILWAY Depart ... 7 45 4 00 ... Arrive ... 11 15 6 80 ... TORONTO, GREY, AND BRUCE BAILWAY. A.M. P.M. P.M. 7 80 12 20 0 00 -- 10 80 8 10 ---CREDIT VALLET RAILWAY.

A.M. A.M. P.M. P.M.

8 00 ..... 4 20 .....
10 15 ..... 6 30 00 00

Nirths, Marriages and Deaths.

Protices of Births and Marriages, to insure insertion must be accompanied by 25 Cents anach—sent to the Book-Steward.

BIRTH. FIOr the 30th wit., at 38 Alexander Street, Toronto, the wife of Archer C. Watson, of a daughter.

MARRIED. On June 20th, by the Rev. J. H. Stewart, at the Methodist parsonage, Manotick, Dr. Groves, to Miss Aggie, youngest daughter of Capt. I avideon, all of Manotick On the 2nh ult., by the Rev. Chas. Barltrup, at the residence of the bride's father, Apple Grove Villa, Mr. John J. Signs, of Brastford, to alice K., eldest daughter of Geo. W. Howell, Esq. of Oakland.

On the 28th uit, by the Rev. C. Barltron, assisted by the Rev. E. Kersnaw, at the residence of the bride's uncle, J. Dynkend, Esq., Kr. Geo. F. Stewart, teacher, Oakhand, to Annie, eklest Jaughter of Alfred Eddy, Esq., M.D., of Missouri.

DIES. On the 12th pit, at his residence at Blenheim, Bon-deau, after an illegas of four steeks, Mr. Samuel K. Shillington, late of Prospect, aged 33 years; deeply

On the 24th ult., at the parsonage, Magog, P.Q., Hattie E., second dau, hter of A. V. F. Hogel, E.g., and beloved wife of the Hev. Allen Patterson, of the Montreal Con-ference, aged 5 years and 11 days. Her and was peace

## VICTORIA UNIVERSITY,

COBOURG, ONT.

Provident

Lectures begin October 4. Matriculation, Sept. 22nd. Expense for board, tuition, 4c., \$120 to \$150 per annum five Scholarships at Matriculation. Calendars on application. S. S. NELLES,

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Will cure the worst case of Scrofuls. VEGETINE

Is recommended by physicians and apothecaries. VEGETINE

Has effected some marvellous cures in cases of

VEGETINE

Cores the worst cases of Canker. VEGETINE

Meets with wonderful success in Mercurial Diseases. VEGETINE

Will eradicate Salt Rheum from the system.

VEGETINE Removes Pimples and Humors from the face.

VEGETINE Oures Constipation and regulates the Bowels.

VEGETINE

Is a valuable remedy for Headache VEGETINE

Will care Dyspepsis. VEGETINE

Restores the entire system to a healthy condition VEGETINE

Removes the cause of dizziness. VEGETINE

Relieves Faintness at the Stomach. VEGETINE

Cures Pains in the Back. VEGETINE

Effectually cures Kidney Complaint. VEGETINE

Is effective in its cure of Female Weakness VEGETINE

Is the great remedy for General Debility.

VEGETINE Is acknowledged by all classes of people to be the bes and most reliable blood purifier in the world,

VEGETINE

Prepared by H. R. STEVENS, Toronto, Ont.

Vegetine is Sold by All Druggists.

Tenders.



## UANADIAN PAGIFIG KAILWAY

TENDERS FOR ROLLING STOCK.

THE time for receiving tenders for the supply of Rolling Stock for the Canadlan Pacific Bailway, to be delivered during the next four years, is further ex-tended to 1st October next. By order. F. BRAUN.

Secretary. Department of Railways and Canals, Ottawa, 26th July, 18 0.

2648-9t 14 STOP ORGANS, SUBBASS and Octave Couples, SUBBASS 4 Set Reeds. \$65. Pianos \$126 & upv ards sent on trial. Catalogue free. Address Daniel F. Beatty, Washington, N. J. 2048-2006-ly Holman's Liber Dad.

BY THEIR FRUITS YE SHALL KNOW THEM

THE

CURES BY ABSORPTION.

## THEORY WELL SUPPORTED

The HOLMAN LIVER PAD has successfuly fought its own battles against custom and prejudice, and is justly entitled to the high position which it now holds in the affections of the people. Any one who reads the papers will scarcely fail to notice that there are many varieties of medicines advertised for the cure of Liver complaints. How important that every sufferer should before commencing the regular course) investigate their claims, and ascertain, if possible, which one fills the bill, if any. This is not a difficult task if you wish to look up the HOLMAN PAD. Does not the testimony of our citizens become valuable when brought into comparison with that coming from strangers living hundreds of miles away, IF LIVING AT ALL! No remedy in the known world has ever approached the amount of overwhelming testimony that has been given in behalf of the HOLMAN LIVER PAD since its first introduction to suffering humanity. Imitations have been and are now being pushed into notice. We caution the public against imposition. against imposition.
abroad.

TORONTO, 19th Feb., 1879.

2648-3t

HOLMAN LIVER PAD CO.

GENTLEMEN,—I have much pleasure in testifying to the extreme efficacy of your remedy for dyspepsia. My mother, Mrs. W. A. Murray, No. 146 Wellington Street, had been a martyr to the sufferings induced by this melady for upwards of six years, obtaining but temporary relief from the usual remedies so often had recourse to in these cases. After considerable persuasion she consented to wear one of your Liver Pads, and notwithstanding her want of faith in it, she experienced considerable relief in the course of a few weeks. Since then she has used a second one, and now claims for your Pads the ENTIRE CREDIT of having brought about a CURE beyond expectation, for which not only does she feel deeply indebted to you, but I must myself congratulate and thank you for a cure I could but at the most have hoped for. thank you for a cure I could but at the most have hoped for.
Yours most respectfully,
C. STUART MURRAY, M.D., L.R.C.P., &c.

TORONTO, 25th Sept., 1879.

HOLMAN LIVER PAD CO. GENTLEMEN,-This is to certify that my child, five years old, was affected with fever and ague GENTLEES,—This is to certify that my chid, five years old, was an ected with lever and aggle for about three months, her system being very mich reduced. After having tried several remedies, I was induced to try the Holman Pad. It had only been applied twenty-four hours when the fever subsided, and has not since returned, and I have no hesitation in saying it did its work effectually. The child is now going to school and is well.

Yours truly,

R. CUTHBERTSON, 133 Sumach Street, Toronto.

DERBY, Alvanly P.O., Co. of Grey, Aug. 24, 1879.

HOLMAN LIVER PAD CO. DEAR SIRS,—Last March I met with an accident, and broke my thigh-bone, causing me to be confined to my bed for the last four months. During that time I suffered severely from affections of the Liver, Stomach, and Kidneys, not being able to retain anything on my stomach, and suffering great pain; so much so that I baffled medical aid. My life was despaired of, and my friends thought that I would never be up again. My husband was induced to purchase a Holman Liver Pad for me from your agent, Mr. R. Wightman, Druggist, Owen Sound, and I now claim for your Pad the entire credit of having brought about a cure beyond expectation. I am convinced that there is no remedy equal to it for Stomach, Liver, and Kidney affections, and take great pleasure in recommending it to others. My family and myself feel very grateful for the benefit I have received from your Pad. ceived from your Pad.

MRS. JANE DESELL.

MARKHAM, Ont., July 18, 1879.

HOLMAN LIVER PAD CO. HOLMAN LIVER PAD CO.

Sins,—It is with pleasure I express the great benefit I have received from the Holman Liver Pad I bought from you. For upwards of two years I have been a great sufferer from general debility of the system, with pain in the side and back, palpitation of the heart, with severe pains around the heart. I have taken a great deal of medicine from different physicians (among others R. V. PIERCE, of Buffalo, N.Y.), but without receiving any very great benefit. I commenced to use the Pad on the 12th of May, and since then the palpitation of the heart has entirely ceased. I am very seldom troubled with any pain, and can do my work or walk a good distance with ease, whereas before I could not. I am now using the second one I got from you, and can recommend the Holman Pad to every one suffering as I have, knowing it has been a great benefit to me.

Yours respectfully,

MRS. JOHN B. ORMEROD.

MRS. JOHN B. ORMEROD.

WALKERTON, Ont., Oct. 27, 1879. HOLMAN LIVER PAD CO, TORONTO.

DEAR SIR,—Please send to my address, per express, C. O. D., one more Liver Pad for a lady here, who is suffering very much from Liver Complaint. I have mine on five days now, and feel like a different man altogether. I have not had any pain since I put it on, and am not only surprised at the wonderful cure, but thankful for the same. Money could not buy it from me if I could not get another. I have felt like a new man ever since, with the exception of a slight headach do-day, which I blame myself for, for I ate too much; my appetite is so great that I dare not eat what I could. Yours faithfully,

JOHN C. APPEL, Merchant. STRATUROY, Ont., March 20, 1878.

HOLMAN LIVER PAD CO.

DEAR Sins,—Having used a Holman Liver Pad for some time, I take pleasure in stating that I have found great benefit from it, and believe it to be an excellent invention. D. A. MAXWELL, Principal Public School

SPARTA, Oct. 24th, 1879.

Gentlemen,—Find enclosed \$2.50, for which please send a Liver Pad and one of your Plasters to Rev. D. Laing, Sparta, Ont. This is the third Pad I have gotten. I an thankful to be able to say that by its use I enjoy perfect health. I take pleasure in recommending it to others. I want one of your Plasters to apply across my kidneys. I may be permitted to further add, that I have induced several to try your Liver Pad, and I have never known a case where it has not proved beneficial.

I am, gentlemen, yours respectfully,

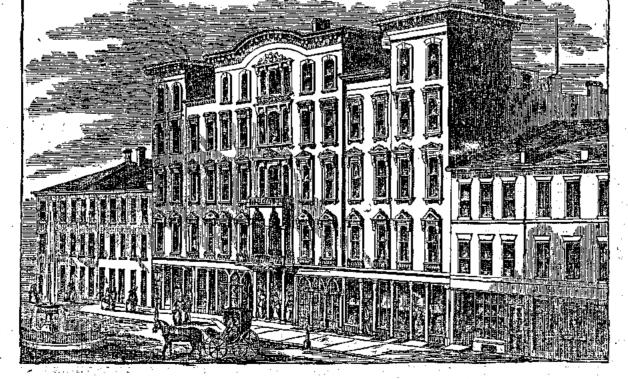
REV. D. LAING.

\*\*Beware of Counterfeits. TO AVOID imposition, buy none but those having the name, ALEX-ANDER NOTMAN, Proprietor, on the outside of EACH BOX and Cover.

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301 Notre Dame St., Montreal And all first-class Wholesale and Retail Dealers throughout the Dominion,

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HOLMAN LIVER PAD CO., Toronto.

## WESLEYAN FEMALE COLLEGE, HAMILTON, ONT.

WILL RE-OPEN SEPTEMBER 1. S THIS COLLEGE IS THE OLDEST, SO ALSO IT IS THE MOST THOROUGHLY EQUIPPED LADIES' COLLEGE IN the Province, having accumulated in its many years of activity all the appliances of apparatus, globes, maps charts, museum, &c., &c., found in the best institutions. It has also a Reading Room and an excellent Working Library containing the most valuable Cyclopædias, and numerous expensive works of reference, all accessible to the supply

pupils.

Thomograph and systematic work is required in every department. Logic, Mental and Moral Science, Evidences of Christianity and Biblical History are taught by the Principal, who, in addition to general supervision, devotes at least three hours daily to the Lecture room.

The Natural Sciences—Botany, Zoology, Geology, Chemistry, &c.—are taught by Prof. Wright, M.A., B.D., a university graduate of twenty years' experience in teaching these subjects. He has charge of the Latin Classes also. Music is in charge of Prof. Ambrose, well known by his numerous Compositions, and one of the most successful piano teachers in the Dominion, who devotes his whole time to us, assisted by ladies of rare Musical accomplishments. A diploma will be awarded on the completion of

pland teachers is the Dominion, who devotes his whose time to us, source by inches and rate account and rare teaching ability. He has made frequent visits to the Art Department is in the hands of Prof. Martin, a gentleman of enthusiasm in his work, and rare teaching ability. He has made frequent visits to the Art Schools of Europe to surich his collection and keep abreast of the times in thought and method in Art. His department is a grand success.

The Modern Languages are taught by natives, and in the higher classes English is not permitted in the French or German class-rooms, or at the French table.

All the English subjects are taught by ladies who are graduates of experience and teaching ability, and no others will be employed by the Institution. The regular leaching torce is cour professors and seven ladies.

The building, which cost \$110.000, has all the conveniences of a first class hotel, parlor and dining hall unequalled in the city, bed rooms large and perfectly ventilated; halls and recitations rooms very commodions and always comfortable. Pupils have full access to Library, Reading Ecom, Museum, Gymnasium, Drill-Shed, Skating Rink. We would call special attention to the fact that our pupils have city advantages, in society, in church, in concerts and lectures, whilst their habits and manners

We would call special attention to the fact that our rupiles have city advantages, in society, in church, in concerts and lectures, whilst their habits and manners are under constant and carein approximate. We fear to emphasize prizes. We could offer many. We have a few valuable ones, amongst them the Governor-General's Silver Medal.

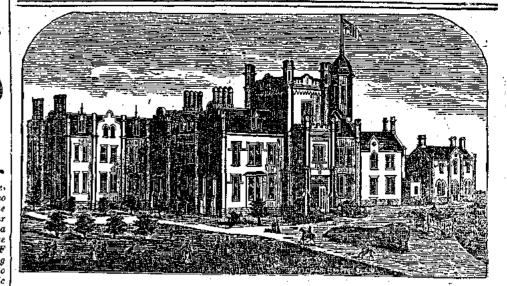
Public attend their own church. On Sabbath morning one division goes to the Methodist Church, another to the Presbytarian, and another to the Church of England, in the charge of a member of the faculty. Last year we had in attendance the children of lifteen ministers of different denominations.

As tals College is untrammelled by debt (the only one in the Province, we think), its whole aim is the improvement and enlargement of its educational facilities. We make no bids for public but the advantages we can offer; and we have no agents in the field golicities patronage. Our terms will be found very low. For particulars address the Principal,

A RIIRNS D.D. I.I.D.

A. BURNS, D.D., LL.D.

Education.



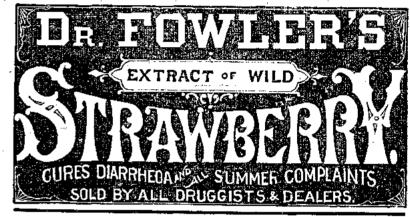
## ONTARIO LADIES' COLLEGE,

WHITBY, ONTARIO

The Leading Ladies' College of Ontario, Re-Opens Sept. 2nd with full corps of instructors and special advantages in every department. No effort or expense is spared to keep abreast of the best Canadian and American Colleges for women in both matter and methods of teaching. TENPER CENT. DISCOUNT is allowed when payment is made for a whole year in advance. Our location is central, healthful, and boutiful. Our buildings and grounds are unequalled in the Dominion, Before making arrangements elsewbere, send for Calendar to

J. J. HARE, M.A., Principal.

Medical.



Mrs. FREEMAN'S WORM POWDER is a safe, sure and effectual destroyer of worm in children or adults. Price 25 cents, or 5 for \$1.00.

Mrs. FREEMAN'S NEW DOMESTIC BYES are perfect in every color. For brightness and durability they have no equal. Price 15 cents per package.

Dry Goods.



Opposite St. Lawrence Hall, King Street, Toronto.

WE SHOW SOME REMARKABLY CHEAP DRY GOODS THIS SPRING? FINE RICH EMBROIDERIES, wonderfully cheap. DRESS SILKS, in Black and Colored, at 500.7a. yard. STRIPED SILKS at 420. a yard. HEAVY CORDED SILKS, in all the new colors, 900. a yard. ALL-WOOL DEBAIZES, 230. and 250. a yard. Also, BLACK and COLORED CASHMERES, beautiful qualities, all, wool, 40c. a yard. NEW BRADFORD CASHMERES, 230, a yard. COTTONS and PRINTS as cheap as ever. MILLINERY AND MANTLE SHOW-ROOMS.

Gentlemen's and Youths' Ordered and Ready-Made Clothing.

Sewing Machines.

## WHEELER & WILSON'S



Family Sewing Machine IS ADAPTED TO EVERY KIND OF

## DOMESTIC SEWING

HEAVY AND LIGHT,

AND IS SUPERIOR TO ALL OTHERS IN POINT OF SPEED, DURABILITY, STRENGTH. BEAUTY OF STITCH, RANGE OF WORK, AND ELEGANCE OF FINISH,

Ladies should try one of these latest machines, before ordering the clumry out of date machines that are now rejected by manufacturers of Ladies' wear. Address

WHEELER & WILSON MANUFACTURING COMPANY, S5 KING STREET WEST, TORONTO.

Partnership Aotice.

CHANGE OF FIRM.

The undersigned respectfully announces that he has this day retired from the General Wholesale Jobbing Trade at Toronto and Montreal.

While thanking his customers for their liberal patronage, extending almost a quarter of a century, he solicits for his successors a continuance of the same, believing that after their long and confidential connection with the house they will be enabled, with reviving trade, to continue and extend the Causalan business of the house, to the satisfaction and profit of all concerned.

Toronto, 48 & 50 Yonge street (up stairs).

Montreal, 195 & 198 McGill street.

Monday, 2nd August, 1880.

With reference to the above—having purchased from Mr. Robert Wilkes his stock-in-trade at Toronto, and supplemented it by extensive importations arriving and to arrive, and having formed a co partnership under the firm name of SMITH & PUDGER

we solicit a continuance of the patronage enjoyel by the house for so many years. Our travellers start almost immediately with very full lines of newest samples. Customers visiting this market will please call upon us at the old stand, BRITISH AND FOREIGN IMPORTING HOUSE Corner Yonge and Wellington Streets. 21 All goods in stock are being listed at special clearing prices.

HENRY EMTER,
HARRIS H. FUDGER.

Referring to the above, the undersigned beg to announce that having purchased the stock-in trade of Mr. Wilkes at Montreal, and secured a lease of the premises, they have formed a co-partnership, under the designation of JOHN H. JONES & Co.

Importations of the most recent goods are now arriving, and on the way, enabling us to show by our own travellers, and in the warehouse, the best value and most destrable goods in all our lines. The patronage of our friends respectfully solicited.

JOHN H. JONES,

WM. LIFFETON,

FRED. CHANDLER.

## ROBERT WILKES & CO., Export, Import,

SHIPPING AND COMMISSION MERCHANTS. LONDON-60 Quean Victoria Street. NEW YORK-69 West Broadway. TORONTO-6 Wellington Street.

Miscellaneous.

CATARRH!

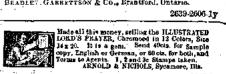
cure Catarrh unless complicated with Consumption CONSUMPTION!

I cure Consumption in the first or second stage. CANCER!

I cure Cancer without the use of the knife. REV. JAMES EDGAR, M.D., 40 Charles Street, Toronto

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