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## 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,  
"Yes, 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;  
Ah, Lord! she sighs, are these thy loving ways?  
He answers—"Spake I not of many days?"

The snowdrop blooms; the purple violet glimmers  
On banks of moss that take the sparkling showers;  
Half cheered, half-doubting yet, she strays and listens  
To faintest singing to the shy young flowers;  
A little further 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 die—flowers 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 stream 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 excitement of these 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 whole being and destiny."

He looked at me keenly for a few moments, and, pressing my hand warmly, said: "I thank you, sir; I believe I have caught a new idea."

And he had. This view of the matter tided him over a difficulty that had perplexed him, and has perplexed thousands of others who overlook the facts that man's moral nature is a unit, and that what we

call the natural and the supernatural, the human and the divine, are not two systems, but one. It was a turning-point in the destiny of a soul. From that hour this man's 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 human sympathy and affection vibrate also 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 altars, cakes for the queen of heaven, children for the insatiable 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 un instructed conscience of paganism. Cold morality, rubrical exactitude, sacramental efficacy, ascetic self-denial—these 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 sullen, and the clouds are dark above, and there is no voice near, nor any that regardeth the proud, the cold, the cruel sacrifice. But yonder, 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 *Herrnhut*, 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 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 hearts and thoughts of all."

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 join 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 foothold, is the unadulterated faith as taught by the Bible. There are, to be sure, many who do not at all take exactly the same line of interpretation; each uses his knowledge and conscience as well as he can, and thereby regulates his acts and purposes. May all the alumni of this institution find this day so blessed to them that the knowledge of God and his only begotten Son, Jesus Christ, as the alone source of true salvation, may advance in them. Each, indeed, is free to deal with this according to the voice of his conscience; but all must build on the foundation of the Bible and the gospel. Let

but this be secured, and all will be enabled to develop a divinely blest ministerial work, each according to his special gift.—*Christian Statesman*.

### THE EGYPTIAN THE OLDEST LITERATURE.

Prof. Max Muller had long ago spoken of the Rig Veda as belonging in certain parts 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, 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 ancient, 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 bearded; 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 things, the One in his works." It goes on to speak of him as "maker of men, listening 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, Salvation 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 Review*.

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

Let us offer one more thought over the name 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 epistles 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 for eye or ear. In explanation of this apparent defect of character, two facts must be stated. Nature had not then become as sweet and beautiful as she now is, and no old writer or orator of that period comes to us with such love of the external world as marks all modern literature. But the better explanation lies in the fact that Paul was not a writer, nor an orator, but a toiler. That he could have written, and could have been literary, as a Cicero or a Virgil, and that he 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 remind us that he was busy with the beautiful 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 the conflict; how sweetly the sun rose upon the numberless white tents and shining bayonets; but the soldier omits all this rhetoric and rushes onward to do, to act, perhaps to die. He does not know whether his rapid foot tramples upon a daisy or a clover. In the moments of such grave import it mattered not to him whether the sky was cloudy or serene. Demosthenes could equal any one in putting together the arguments and words which might win battles, but placed upon the actual battle-field, he himself ran

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 too 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 cast upon his tomb.—*Professor Swaney*.

### 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 obligation 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 commanding 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, gleaming amid *debris* that a rightly exercised Christian would have thought beneath his notice. The deep man, the man of real learning, and who is properly and efficiently a "leader" in the things that pertain to the Gospel, is one who, having a good knowledge of the Scriptures, has proved the truth of them by his communion with God; and when the hard terms and pedantic philosophizing of the other have been forgotten, the flavor of his piety will still be sweetening and stimulating the souls of his fellow-men.—*United Presbyterian*.

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 is said to have sent to the Archbishop of York a letter directing attention to "St. 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 it would then imply that a person not a bishop might have two or more wives at the same time. Now, as Dr. Ryle has married four wives in succession, it appears to myself and to many others that your Grace, as guardian of the truth in the province of York, might with no impropriety interpose your high authority, and desist from consecrating that clergyman because of this undoubted bar." It is to be hoped the Archbishop had the hearty and enjoyable laughter to which the receipt of this plainly entitled him.

## Mission Work.

### 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 people. 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 Meinau river and its tributary Quee Ping, on which their chief city is situated. A little band of Presbyterian missionaries has occupied this field for thirteen years, 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 been established, numbering twenty-five scholars. Many applicants have been refused 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 buildings, thus fulfilling the prophecy, "Kings shall 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 each Christian in the whole world what his special work is, and then we are sure we shall neither lack workers nor money."

Our Sabbath-schools, comprising "boys and girls, young men and maidens," are now being resorted to a sense of their responsibility to aid in the cultivation of that "field" which Christ defines as "the world," and 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 Sunday-schools of the North-west which are connected with the Presbyterian Church—the only Church which has missionaries among 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 the foundations—our hands will also finish 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*.

### CHINESE CHRISTIANS.

The native Christians of China are like European or American Christians in some respects. They are not all consistent Christians, 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 missionaries and to the Churches which send and 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 brethren at home. Our inquirers are catechumens. All the 'inquiring' has to be done by us, and usually with a view to instruction; still, as they advance to membership and the more select become office-bearers, our hearts are sometimes melted by the clear indications of the Holy Spirit's working. At one time, some who have been under severe discipline come to us, giving evidence that there has been a sifting and a winnowing amongst them, leaving the faithful few (to use their own words) 'clinging to the Lord's feet.' At another, misdemeanors in the conduct of a preacher cause his fellow-

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 some 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 clamoriness of the people is being sanctified, and where one did not expect it, mutual love is evoked. Out of their deep poverty many support the ordinances of religion. Without a bed-covering for themselves, they will try to provide one for their preacher. And, though their meals may be plain, they will sometimes make a feast for him. And all in the midst of the hideous sate and circumstances 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 terror, social life all hard, mendacious, selfish, and a paternal (?) government built upon might against right. Let the self-denying 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 missionary he was going to kill them, and the "capito" seemed possessed with a thirst for blood. Both were in a fearful tremor, and would listen to no pleading. Mr. Peterson resolved to go and see what could be done. He says:—

"I found him surrounded by ten or twelve murderous-looking fellows with guns and machetes. 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; they are afraid of him. Poor fellow! How he weeps!"

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 those 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 place at the funeral of a chief in Urua.

"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 her custom is more merciful than to her companions, and grants the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves, sometimes forty or fifty, are slaughtered, and their blood poured over the grave, 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 women groaning and bleeding under such bondage as this? God hasten the day of Africa's emancipation and enlightenment!

Family Treasury.

Worried About Much Serving.

Never asks of us such busy labor... leaves no time for resting at his feet...

The Wheel Horse.

There is a wheel horse in every family; some one who takes the load on all occasions...

The Family Purse.

The money question between husband and wife is one of the most serious drawbacks to married happiness...

Self-Forgetting.

Let me try to lift the curtain... Bling other hearts from view; You complain; but are you certain...

Work vs. Poverty.

In a Prussian roadside inn one hot summer's day several men were smoking and drinking...

Christian Influence.

There is nothing so fruitful of good as a Christian life. A Christian may be unable to preach...

dividual members, exert a highly moral influence, the public sentiment of that community will be of the same character...

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...

On the evening preceding public worship he selected a subject for the discourse intended to be delivered, and made some progress in his preparations...

Thus agonized in spirit he proceeded to the house of God, where he found a large congregation assembled and awaiting to hear the word...

On the utterance of this petition he was heard; the thick cloud instantly broke away, and light shone upon his soul...

The Lord blessed this discourse, so that it proved the happy means of the conversion of about thirty persons. This day he ever afterwards spoke of as "the harvest day."

Taking Comfort in Life.

Sooner or later, friends, the time for folded hands will come to us all. Whether or not we cease from busy and weary work...

I will here give a description of my hostess and her dress. She wore a bright-red satin skirt, richly embroidered with gold lace...

can be but one answer to the state of mind disclosed in this question. God may, indeed, make exceptions to the privileges of a Christian life...

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...

1. It helps ourselves. The church services give vigor to the best thoughts and purposes, strengthen our integrity, develop and solidify right character...

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?

3. It helps the Church. A Church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt or so plainly seen...

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...

5. It helps the individual. The moral tone of any individual depends very largely on his churches and his Sabbaths. If nominal church-goers become negligent...

6. It helps the world. The moral tone of any world depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

7. It helps the nation. The moral tone of any nation depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

8. It helps the universe. The moral tone of any universe depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

9. It helps the eternity. The moral tone of any eternity depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

10. It helps the infinity. The moral tone of any infinity depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

11. It helps the omniscience. The moral tone of any omniscience depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

12. It helps the omnipotence. The moral tone of any omnipotence depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

13. It helps the omnipresence. The moral tone of any omnipresence depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

14. It helps the omnibenevolence. The moral tone of any omnibenevolence depends very largely on its churches and its Sabbaths. If nominal church-goers become negligent...

15. It helps the omniscience, omnipotence, omnipresence, omnibenevolence, omniscience, omnipotence, omnipresence, omnibenevolence...

Good Words for the Young.

Softly, Softly, Little Sister.

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

A Polite Little Boy.

Sixty or seventy years ago children were trained both at home and at school to be far more mannerly than they are now...

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...

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...

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 old 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."

"Lamps guide 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 lifted her up beside the open window, and said:

"Now look up, Annie, at the sky, and tell me what you see there." "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 sees such a thing, do they?"

"You see what looks very much like it, replied Mrs. Walters; and now I am going 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 pavement...

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.

"Do ole leg will do berry well for de week-days, but de new leg shall be preserved 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...

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 sword-fish and the whale...

The sword-fish go in schools, like whales, and the attacks are regular sea-fights. When the two troops meet, as soon as the sword-fish 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 carcass—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 sword-fish 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 Maccaus, 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.

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," 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 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 little 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 infection. 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."

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 flesh.

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 yet 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 besieging party, on scout or picket service, on the march or in the camp, to his own way of thinking, no one stood higher than he. It was an amiable weakness—that vanity of his—though in younger folk it would have been a blemish.

And yet everybody liked Old Zack. The good people of the town watched the wear of the old wooden leg, and thinking it dangerous for

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 have seen one cross word set a whole family by the ears some frosty morning." Afterward, if my brother or myself were a little irritable, she would say: "Take care, my children. Remember how the fight in the farmyard began. Never give back a kick for a hit, and you will save yourself and others a great deal of trouble."—Youth's Companion.

Retaliation.

Retaliation.

Retaliation.



All Letters containing payment for the Christian Guardian, Methodist Magazine, S. S. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, Rev. E. H. DEWART, Toronto.

Christian Guardian

TORONTO, WEDNESDAY, AUG. 4, 1890.

"BYSTANDER" ON PROHIBITION.

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 disturb the common vision.

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.

"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 values of these professions is rightly appreciated by Temperance people.

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. Doubtless's attempt to render the Scott Act useless; and gives no practical token of sympathy, except to stand aloof watching the fight from afar, and condemning the movements of which he is a mere observer.

is true, no one can be injured by enforcing the prohibition of strong drink. On the other hand, if liquor is "a good creature" fulfilling a useful purpose, like bread and tea, the system of limiting its sale by license laws, and deriving a revenue from it, which increases 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.

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.

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 the most powerful opponent of what it opposes.

decline, which would rouse the lethargy, and disturb the false security of the unthinking, if they only were pressed upon their attention. Wrong ideas on this subject extensively prevail, side by side with wrong practices, among all classes. How can they be 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.

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 reform and prohibition would prevent many of those forms of suffering which other benevolent institutions are intended to alleviate.

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.

THE ENGLISH WESLEYAN CONFERENCE.

The one hundred and thirty-seventh Annual Conference of the Wesleyan 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 more than ordinary interest.

At this stage of the proceedings, the President introduced to the Conference Rev. G. H. Bridgman and Rev. Dr. Cocker, of the American Church. The Conference next proceeded to elect their new President, when the Rev. Ebenezer E. Jenkins, M.A., received a very large majority, and was accordingly declared to be elected.

The ex-President, Rev. D. Gregory, addressing the President-elect, referred in very pleasing terms to the gratification he felt at being so highly honored as to have his name between those of Rev. Dr. Rigg and Mr. Jenkins on the roll of Presidents. He spoke of the intellectual power and many other qualifications of Mr. Jenkins for the office, and gave him a loving and brotherly welcome to the Presidential chair.

The first representatives introduced were those from the Irish Conference, the Rev. W. P. Appelle, LL.D., B.D., Theological tutor in the Belfast College; the Rev. John Kerr, President of the late Primitive Wesleyan Conference at the time of the union of that body with the Irish Wesleyans; and the Rev. Charles

Robertson. The address of the Irish Conference was read by the Secretary, and Rev. Dr. Appelle 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 address from our Canadian General Conference was then read by the Secretary, Dr. Coley being ill and Dr. Farnsworth 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.

The address of the French Conference, recently held in Avignon, in the Convenes, was then read. The Methodist Church in France was small and poor, and often tried, and needed the sympathy and support of their English friends. That Church, however, was doing a great work, especially in raising up valued native workers.

On Wednesday morning the Conference met again, when routine business was proceeded with. Our 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 a future 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 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 1608; 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 pietistic leanings and defective honesty."

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 month, 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 1608.

Very wisely, indeed, the names of the thirty-two who signed the Covenant are not given; but in various other places, the references to certain persons show us the ephemerality of the document. William Brewster and William Bradford are spoken of as renegade Baptist preachers! The Christian name of Mr. Holwys is given as Henry, when as a matter of fact it was Thomas. "Rider" John Morton, mentioned in the document,

was only sixteen years old at the time, as is known from an entry in the archives of the city of Amsterdam. It is also stated that John Morton baptized 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 1603, 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 genuine.

News has been received of a terrible defeat of the British troops in Afghanistan. General Burrows' brigade of about 2,000 men was almost totally annihilated by Ayob 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 Ayob Khan, aspirant to the Amership. 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 Ayob Khan took place. Ayob 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 Ayob 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 water. The effect of this engagement on the natives will be very dangerous and detrimental to the British, unless Ayob 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 feeling 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 Methodists 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 steamboats 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 whereby our fellow-men are deprived of 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 of our Church does not make the General Conference "supreme," in matters affecting the rights and privileges of the Annual Conferences, which are the matters under consideration. To raise the outcry of "rebellion" 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. Mr. Bond urged his right to have his special 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 neither 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 public, that his career is well known. He began 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 1854, his first missionary speech made a decided impression, which has been only augmented by his later career. In 1867 he was appointed one of the Missionary Secretaries, and his election as President this year was as generally expected as it is eminently satisfactory. Small and delicate physically, he

is a man of clear intellect and superior mental powers, and takes a broad and liberal view of all questions in Church and State.

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 GUARDIAN.

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 Staustead 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 Gonzalez De Mendoza, with the approbation of King Ferdinand and Isabella the Catholic, to constitute a Tribunal 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 8,600 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, 81,912 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 pertinently 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 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 attend this camp meeting will receive a hearty welcome.

The Temperance people of Bruce are making preparations for a Scott Act campaign. They 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 electors.

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 laymen speak in strong terms of commendation of it.

The Women's Christian Temperance Union propose to present a suitable memorial to Mrs. Hayes, 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's Fund, from the Metropolitan Church: D. Wilmett, \$10; C. D. Warren, Esq., \$10.

LITERARY NOTICES.

A Dictionary of Christian Antiquities. Being a continuation of the "Dictionary of the Bible." Edited by Wm. Smith, D.O.L., LL.D., and Samuel Cheetham, M.A., Professor of Pastoral Theology in King's College, London. In two volumes. Illustrated by nearly 600 engravings on wood. Toronto: Willing & Williamson. Price per volume, \$3.50. In leather, library style, \$4.10 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 Doctrine," which will shortly follow, we will have a complete work on Christian Archaeology, 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 ostensibles in which they were laid to rest. In preparing this work, Dr. Smith has been assisted by a staff of over seventy co-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 Cyclopaedia 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 B. 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 Sunday-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 direction 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. Price 40 cents.

This is a short story in four chapters, giving an account of a little girl's "four happy days," which came every year. One year, one of them was made very unhappy by the death of her mother, but another joyously happy by her finding 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 Alphonse de Lamartine. The Orations of Demosthenes, translated by Thomas Leland. In two volumes. Vol. II. Fables, Aegreets, 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 well-known selections from Ruskin's "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 writings, 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 verses 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 rified to furnish flowers for this beautiful poetry. The range of flowers treated in the poems is equally extensive.

Dress and Health; or, How to be Strong. A Book for Ladies. John Douglal & 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' Colleges, Whiteby. Printed at the Methodist Book and Publishing House, Toronto.

This little pamphlet contains full information about the colleges.

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 got-up and printing of both these pamphlets is very creditable to our establishment.

We have received the Calendar of Victoria University 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.

Harpers' Monthly for August is a first class number. It opens with Longfellow's new poem on "Robert Burns," given in last week's GUARDIAN. 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 Canoe and its Outfit," "Washington Square," Henry James' excellent new novel, is continued; "White Wings," "drags its slow length along," and "Mary Auerley is finished. Nora Perry has a poem on "Henry of Navarre before Paris," and Emily Huntington 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 themes, 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. V. Crane; "Landscapes 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 "Cowpar," some "Briefs on Recent Novels," and the usual discursive talk in the "Editor's Table." Price \$3 per annum.

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 B. 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. Solomon Spalding; Albert Rhodes, an American girl who marries foreign titles; an amusing paper by Mr. Ridding, illustrated by Mr. Brennan and others, on "The Curiosities of Advertising;" an illustrated paper, by Principal Grant, on the "Present Position and Outlook of Canada," in a series which has attracted much attention; and further instalments of Mr. Schuyler's "Peter the Great," and Mr. Caille's "Grandissimes." Dr. Holland discusses, among other things, "The Legitimate Novel," "Uncle Esch's Wisdom" is a new feature in the Brio-a-Brao 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. Radan 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;" "Recent Original Work at Harvard;" "Geology and History;" "The Cichona Forests of South America;" "Types of the Nubian Race;" "Algebra, Space, Logic;" "Chemical Exercises for Ordinary Schools;" "The Extreme Rarity of Premature Burials;" "The St. Gothard Tunnel;" on "Santorin and its Eruptions," are also first-rate popular science papers. There is a sketch of the life of Frederick Wohler, the celebrated German chemist. The editorials, Book Notices, and Popular Miscellany are fresh, lively, and full. New York: D. Appleton & Company.

The August number of the North American Review opens with an article by the editor, introductory to the series entitled "Ruined Cities of Central America." This series 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 Proffitt; "The Census Laws," by Charles F. Johnson; "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 Bense; 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 Musaeus to Europe, Quarterly; A Few Weeks Upon the Continent, Contemporary; Atheism and Espionage, a Familiar Colloquy, by W. H. Mallock, Nineteenth Century; Fishing and Fishing Literature, Blackwood; Victor Hugo, Temple Bar; Sterne, Cornhill; Scientific Results of the Lowgate 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 volume 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 contains: "The Canons in England," by W. Fraser Rae; "Masson's Life of Milton," by Henry Cabot Lodge; "The Game Food of America," by William Nimot; "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 Rowland 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 "Notes and Queries" are especially good and interesting.

The Baptist Review for July, August and September has been received. It contains "Sons of God," "Hades," "The Donatists," "Pessimism and Theology," "An Argument Concerning the Sabbath," "A Review of Dr. Sheel's

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 received.

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 used 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 pauper's grave.

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, Napoleon 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-reach, priestcraft, money-seeking, foul living—in a word, the systematic debauching of public and private life." This poor youth, as the writer shows, had not time to win an eminence in crime; but his departure for Zululand was avowedly in the interest of Imperial ideas. "If he were not a conspirator," says Mr. Harrison, "bound to restore the Empire by all means, fair or foul, he was nothing—nothing but a raw saboteur of a famous family. No one," he adds, "would think of laying our friendly visitor, Lucien Bonaparte the amiable philologist, beside Henry Tudor and Elizabeth Plantagenet." The Camarilla which nurses the Imperialist conspiracy is said to be rejoicing at the inclusion of the Prince's remains in the sepulchre of our kings and most famous men. One hopes that, even now, the man whom all have delighted 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 Sunday-schools.

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 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 thousands 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 Sunday-schools 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 if possible. In a century or two the work will tell.

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 Saughbar on June 22nd, 1690, 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 thousand.

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 appreciation of his labors among them during the past year, expressing the hope that the blessing of God may rest on him and his labors in future.

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 eve 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 necessary 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 enjoying 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, Darrett and Agnew. The Rev. Mr. Glover gave a very interesting reading. The sum realized was \$10.50, which will be added to the trust fund.

YALE, BRITISH COLUMBIA.—Sunday morning, Rev. E. Robson came down from Yale, and at 9 a.m. had divine service—the first in Emory—at the saw-mill. The attendance was gathered from around the mill, ship-yard, &c. Quite a respectable number assembled. The opening prayer was earnest and to the purpose; the singing consisted of the first three verses of hymn 107 (Sankey), 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.

WIKEMEE.—A Winnipeg paper says: The reception 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. Lewis, T. W. Hall, G. K. Adams and J. Fears were included in the same category. All these reverend gentlemen, and with one or two unfortunate exceptions, their wives were present, and received a welcome to the North-west which, it is to be hoped, will tend to make them think favorably of the country, and be foretaste of the pleasures which await them on their various fields. The evening was 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 Plattsville Circuit, on the 1st of July. Over \$40 was raised: Rev. P. H. Sanderson, 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 overflowing, and a most enjoyable evening was spent.

ST. THOMAS.—The improvements on the First Methodist Church will be completed this week, and the usual services will be resumed on Sunday, 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 unfavorable 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 services 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 Messrs. Scatcherd, of Simcoe, Farley, McLachlin, Claris, Keefer, and Mr. G. K. Creighton.

MONTREAL CONFERENCE.

ROBINSON.—Prior to his departure from Robinson, 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 51,615 sittings; the Presbyterians has 65, with 41,888 sittings; of the Methodist Episcopal Church, there are 55; the Reformed (Dutch) Church has 23, with 14,935 sittings; and the Lutherans 23, with 8,970 sittings. The Roman Catholic Church, with 55 churches and chapels, is credited with 70,630 sittings, the largest number of any one denomination in the city.—Chicago Times.

RELIGIOUS INTELLIGENCE.

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

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 returned by the Government statistics for 1879 will amount to 42,000. This is a rapid increase.

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

According to a report recently made before the Lutheran Synod of Pennsylvania, the total number of Lutherans in the world is 40,000,000, of whom half are in Germany. Austria has 1,365,000; Scandinavia, 7,560,000; Finland, 1,800,000; Russian Poland, 240,000, while Russia outside of Poland has 1,900,000.

MORNINGTON CAROL, the renowned Roman Catholic 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 \$129,295, of which he owes to Mrs. Dillon \$26,620. His assets are reported as nil.

Tax English Catholics are building a magnificent cathedral, of the local 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 quarters.

In New York city there are 75 Protestant Episcopal pastors, 63 Presbyterians, 50 Methodists, 33 Baptist, 25 Reformed (Dutch), 24 Lutheran, 7 Congregational, 2 Moravian, 1 Reformed Episcopalian, and 12 denominational, 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, laid dreadfully at Leo XIII., and questions the doctrine of Infallibility. His friend and supporter, Louis Latieu, 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 stations, now 65; then 55,547 communicants, now 80,692; then 21,309 Sunday-school scholars, now 73,114; then contributions to Foreign Missions \$3,574, now \$36,293; then average yearly contributions per member for all purposes \$4.31, now \$10.85.

Tax 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 announce 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 have been taught the Gospel of John, and that five 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 seceded to the Vatican ranks. One of these latter was a young student of Berne, ordained by Bishop Herzog. Against 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 candidates for priesthood are waiting ordination. Fifty-nine priests are now installed in Switzerland. The losses are wholly in the cantons of Berne and Geneva. In Berne ten priests have been lost, and since the Solothurn Synod twelve parishes in that canton have passed by popular election to the Romanists; but in three of these there are such numerous Christian Catholic minorities that the Government aid has been invoked, and is expected. There are 3,907 children under religious instruction, and 1,055 preparing for confirmation.

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 Chairman is carefully filled up.

CASH RECEIPTS—ORDINARY FUND

Table with 2 columns: Name and Amount. Includes entries for Plainville, Montreal, Rama, Laura E. Creighton's card, Rev. K. J. Creighton, and The Fort Simpson Girls' Orphanage.

CASH RECEIPTS—RELIEF AND EXTENSION FUND.

Table with 2 columns: Name and Amount. Includes entries for St. John's Nfld., Fouché Cove, Burin, Grand Bank, Fortuna, Petties, Chanaan, House Bay, Labrador, Rev. G. P. Storey, W. Kendall, S. Matthews, Thoma Harris, J. Hill, J. P. Ince, J. F. Reynolds, J. B. Strat, J. P. Peters, J. P. Bowdler, S. E. Mandley, Bourg Louis, Rev. S. E. Mandley, St. John's, Rev. J. M. Hagar, Rev. J. G. Weldon, Gaining, Rev. M. S. Hagar, Rev. J. G. Weldon, Rev. R. Smith, Sussex, Rev. J. F. Betts, Rev. Thomas Quinn.

CURRENT 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 is reported that a company of pioneers has remained. No details given.

—A despatch from Constantinople says that an English missionary, Dr. Parsons, and his two servants have been murdered at Iamit.

—The Premier of the Government at Capetown telegraphs that the Basutos are deserting the rebel chiefs in large numbers. Arms have been surrendered in the Karib district.

—Application has been made to the authorities to try by court-martial Sergt. Marshman, of the Marines, the Wimbledon market 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'Kostiv 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. E. 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 hand will be enough to meet all pressing demands.

—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 Dumont, Inspector-General of Steamboats, says the evidence taken at New London regarding the Narragansett disaster shows conclusively that the collision was entirely unjustifiable, and due to reckless management.

—Stonach 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.

—The revenue cutter Corwin has found that the inhabitants of St. 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 despatch from London, England, says that on Thursday twenty-four members of Parliament and other gentlemen breakfasted at the Palace Hotel, under the presidency of Sir Wilfrid 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 Kent and the adjacent counties bordering on the Thames the prospects of the wheat crop have been dashed by heavy storms during the past twenty-four hours. Heavy continuous rain for six hours this morning laid hundreds of acres of grain and caused irreparable mischief. Grazing lands between Plaistow and Barking are five or six inches under water. Tributaries also in many parts of the country have overflowed their banks, destroying out hay.

—A little before ten on Saturday evening a passenger train from Long Beach 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 lights. It should have remained at Wood Haven until the Long Beach train reached there.

—A despatch from Mexico states 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.

—At the Grand Trunk crop reports from one hundred and forty-nine places along the line show fall wheat to have been partly winter-killed in sections between here and Fort Hope; but from Toronto to Sarnia it promises to yield 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 flax crop 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...

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...

whose movement and expression is sui generis. You can't anticipate him. His own image and...

Correspondence.

THE RIGHTS OF THE GENERAL AND ANNUAL CONFERENCES, AS AFFECTED BY THE ACTION OF THESE BODIES CONCERNING THE TRANSFER COMMITTEE.

meeting and act there in their behalf—then beyond a question their conduct was not only in accordance with the noblest and most...

LETTERS FROM THE NORTH-WEST.

No. III.—AMONG THE BUFFALO.

During low water the Missouri is difficult of navigation, owing to its crooked channel and numerous sand bars...

farther upstream. 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...

RELIGIOUS "DEAD HEADS."

Who should support the churches of our land? If every man, on reading the question, were compelled to give an answer...

the river were soft and flexible, have here in many places hardened into stone; but the softer portions having been washed away...

STEAMER "KEY 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...

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 their tithes to the Lord's treasury...

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 do the minister paid? What are the ordinary 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...

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 which you pay for 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 fail at the church for being in debt, or not having free seats, unless you are prepared to pay your share of the debt.

Remember 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 binding on you as well as on your neighbor.

Do your share. Let every man do his share, and there is not a church in all this land that will not be freed from embarrassment.

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 oaken matting. The communion table and pews are of dark oak, the crucifix is finished with ornamental ironwork, painted blue and tipped with gold.

The opening services were conducted by Rev. Dr. Young, Rev. J. A. McCamus and Rev. T. L. Halliwell taking part. Rev. Dr. Young preached on "Fasting," 13th Psalm, "I will place salvation in Zion for Israel my glory."

The Sunday-school service was held in the afternoon, at which addresses were given by the superintendent, Mr. J. D. 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 reference to his first experience in Winnipeg twelve years ago.

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. G. German presided in the afternoon, and his subject was "Corinthians, iv. 7: 'We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.'"

The collections on the Sabbath 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 ECCLÉSIASTIC ROUTE.

Writing is a solace to the solitude of desolation, 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 travelled.

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 Church 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, and his talents and talents to the double work. Naturally, this relationship terminated two years ago, when, by the recommendation of the Official Board, Zion Church was set apart as an independent congregation; but practically no steps had been taken to carry out this arrangement.

During the ordinary course of the year, the pastor of the church, was to concentrate his strength more fully upon his own peculiar work; 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 one forenoon service, under the new order of things, as 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 changes of church life. At first the undertaking seemed to be rather 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 pastor 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 that would be likely to result in 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 the erection of a new church.

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 Main and Church Streets, 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 27 feet by 53 feet. The north side is 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 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 octagonal wing, designed for the organ and the choir. The doors are double, and hung on adjustable hinges, so as to open either externally or internally. The organ is constructed on the balcony frame principle, with self-supporting 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 angles being filled with coarses rising to the height of four feet, and the highest part being laid off in panels in the form of squares, with wainscot 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 is 14 feet by 20 feet, inclusive of a small music room on the south side; or 10 feet by 14 feet exclusive 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 wainscot moulding. There are two aisles, each three feet wide, the side pews being placed at an angle with these, so that all the hearers have a view of the altar. The seats are of beautifully stained glass, the one at the west end being circular, 3 1/2 feet in diameter, and of a peculiarly ornamental description. The Bible-class room and general prayer-meeting room is in the lower story of the wing on the north side. It is 14 feet by 32

Table listing names and amounts for the Nova Scotia Conference, including Samuel Robinson, Thos. Miley, and others.

NOVA SCOTIA CONFERENCE.

Table listing names and amounts for the Shubenacadie Circuit - Truro District, including Donald Macdonald, Thos. B. Donaldson, and others.

STANSTEAD WESLEYAN COLLEGE.

AMOUNTS PAID TO THE STANSTEAD WESLEYAN COLLEGE, FROM JUNE 17TH, 1879, TO JUNE 15TH, 1880.

Table listing names and amounts for the Stanstead Wesleyan College, including Dr. Rugg, Mrs. Lowrie, and others.

Table listing names and amounts for the Nova Scotia Conference, including Oliver D. Corran, Gannaque, Daniel Dose, and others.

THE RIGHTEOUS DEAD.

One after another of the early Methodists 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 to relate their adventures and exploits of the pioneer preschery.

AMELIA GOWAN.

Among the latest departed was Sister Gowan, who in her day assisted in laying the foundation of the cause in this place; doing the work of steward when there was none else to fill the office, and performing other duties necessary on 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 she married the late W. B. Gowan, brother of the late O. R. Gowan, M.P., whose joys and sorrows she shared until death separated them. She was converted under the labors of Rev. Mr. Bursell, and gave unmistakable evidence of it, in 1841, and remained faithful until death.

The disease which she died of, she never recovered from, and she died on the 10th of the month of February, 1880, after the sun had set on earth, to behold the Sun in his noontide glory, even "the Lamb who is the light of life."

When she was asked her many questions on the facts that she was assured of heaven, and that Jesus was her Saviour; and to the last she tried to sing of the wondrous love of Jesus. We might quote her utterances, but this is unnecessary; let it suffice to say, she died in hope of a glorious resurrection. May her soul be united to the sweet by-and-by.

MR. THOMAS MARRIOTT KIRKTON CIRCUIT, STRATFORD DISTRICT.

Bro. Marriott was born near Paisley, in the West Riding of Yorkshire, in the early part of the century, and finished his earthly course in the township of Blanchard on the evening of Sabbath, May 6th, 1880.

The district where he was born was famed in the surrounding country for two things - for its giant strength and Methodism. John Nelson, the renowned local preacher, who 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 grew up in the faith, and through his early middle life he was under the ministry of men 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 would assiduously visit, whom Bradburn would have classed in the first second rank as preachers of the world. 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 a while in Toronto, until two years after he had been laid in the grave in the Blanchard township. The rest of his life he was trying to be a man of God, and he was successful in it.

At the time of his death he had spent 55 years in his home in Blanchard, where he had acquired the esteem of the community by his sterling principles and upright conduct. Those who know him best, and who were long acquainted with 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. L. Kerr read the usual form of service.

He was a man of strong and warm affections, and was much attached to and not beloved by every member of his family. His children all cherish his memory, and praise God for such goodly 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 were long and long together - for they had made constitutional strength and an unceasing ceaseless activity. The affection will still live. Bro. Marriott was one of a family tenacious of life, and himself gave promise of length of days, but about 24 years ago an accident befell him at a railway crossing that resulted in dismemberment. He never fully recovered, and never felt equal to the discharge of his 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. He was 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 name placed on his tomb. He expressed his pleasure with the death 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 retained 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, humble and unpretending. In prosperity as in days of less means he was the same man in spirit and feeling. As his means for doing good increased, his heart withered up in liberality. He was a trustee and the society steward for the church (Cooper's) for many years, and he loved the singing of the congregational hymn suitably. He loved the word and delighted to meditate therein, and

was familiar with the publications of our Church. He had a shrewd discerning nature, quick in temper but sound in judgment, and was neither fickle nor changeable. He was a true man, and "for him to live was Christ, but to die gain." 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 1st Thim. 11: 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 kindred join him above!

CHAS. STRONGBELLOW.

Education.

PICKERING COLLEGE.

TO PERSONS WHO WISH TO SECURE for their sons and daughters a thorough practical education, and to young men and women who purpo 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 Surgeons, 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 of their parents or guardians' sect. 2nd. It aims to give a first-rate education at the lowest possible cost. The fees are only \$100 per annum, or a proportionate amount for a shorter time; and they include tuition, board, washing, fuel, light, etc.; - every necessary expense is provided for. 3rd. Its curriculum and studies are precisely the same as in our best High Schools and Collegiate Institutes. But the Pickering College is a more liberal and practical one than to be obtained in most High Schools; such as a course in College building, a reading room well supplied with the best current news and libraries, 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 course of all practical branches in Mathematics, and in the Second, Third and International work. Every student in the department will be required to become a practical experimenter. 5th. A Commercial Form is established in which students are thoroughly taught Commercial Arithmetic, book-keeping, and the use of the pen. A Commercial 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 studies. 7th. The means are provided for mental recreation are ample. Besides the reading room, there is a Literary Society which meets once a week, and a course of lectures by leading scientists and others will be delivered during the winter. 8th. The College building is so arranged that the sexes are separated, and dining tables are provided in the dining room. Boys and young men are under the charge of the House-master. Young ladies are under the charge of the Governess. 9th. The Committee and Officers have 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. The management, by dealing fairly and carrying out faithfully all that is undertaken, to secure a good class of students, and those willing to be diligent for one year are invited to enter. And vigorous after a fair trial, will be got rid of. There are no prizes, scholarships, or rewards; no marking in the books, and no examinations. The management can confidently refer to the work done in the College during the past year, and to the University Examinations. The results of the year's teaching are as follows: - 1st. The Government Examinations in English Literature, which will be ready on August 30th. 2nd. The Government Examinations in the most important examinations held in the Province. For full particulars, and for the "College Announcements," apply to J. E. BRYANT, M.A., Principal, Pickering, P.O. Pickering 20th July, 1880.

Wesleyan Female College.

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

This is the oldest Ladies' College in the Province, and in outfit of every kind is more 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 very low. New catalogue and prospectus for next year. For particulars, address the Principal.

MONEY TO LOAN.

Money advanced to Church Trustees at a low rate of interest, and for times to suit Borrowers. Charges very moderate. For further particulars apply to A. W. LAUDER, General Treasurer of the Star Life Assurance Society for Canada, or to LAUDER & PROCTOR, Solicitors, 50 Front Street, Toronto.

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Special Notices. ERRE'S COCOA - GRATEFUL AND COMFORTING. "By thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected coconuts, Mr. Erre has produced our breakfast table with a deliciously 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 attack by keeping ourselves well fortified with pure blood and a properly nourished frame." - Civil Service Gazette. - Sold only in Packets labeled - James Erre & Co., Homoeopathic Chemists, London, Eng." 2545-2610-17

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 Dry Goods store where you can buy any length; that is at

A. B. FLINT'S, 35 Colborne Street, Toronto. 2645-2651-17. Financial. DESIRABLE INVESTMENT. There are few first-class investments outside the Preference Stock of The Financial Association of Ontario, which can be purchased at a price yielding eight per cent per annum. The permanency of the eight per cent dividend on this stock is insured by the first claim it has on the profits to that extent, and it is, therefore, a most desirable investment for those who wish an assured regular income. The stock is now held in nearly every section of Canada, and its price will be increased to a premium as soon as thoroughly introduced. Address for particulars. EDWARD LE RUEY, Managing Director London, Ont. 2623-17-2614.

LAND & LOAN OFFICE. Debentures, Mortgages, Bank or Loan Co. Stocks, Bonds, &c., bought and sold. MONEY LOANED ON MORTGAGE. Loans on Small Sums Invested on short notice, and if not so invested within one month, interest will be allowed until invested. 2000 or \$3000 on loan on Farm Property in York or Peel at 7 per cent. Various sums, large and small, to loan on Mortgage of City Property, or any city. J. E. BRYANT, M.A., Principal, Pickering, P.O. Pickering 20th July, 1880.

LAKE & CLARK, 10 King Street East, Toronto. JOHN N. LAKE (2621-2629) J. P. CLARK. MONEY TO LOAN ON IMPROVED FARM PROPERTY. Interest, 5 per cent. ROSE McDONALD & HERRITT, Union Loan Co's Buildings, 28 & 30 Toronto Street, Toronto. 2677-17. MONEY TO LOAN. Money advanced to Church Trustees at a low rate of interest, and for times to suit Borrowers. Charges very moderate. For further particulars apply to A. W. LAUDER, General Treasurer of the Star Life Assurance Society for Canada, or to LAUDER & PROCTOR, Solicitors, 50 Front Street, Toronto. October 17th, 1877.

Wesleyan Female College, HAMILTON, ONT., Will open on September 1st. This is the oldest Ladies' College in the Province, and in outfit of every kind is more 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 very low. New catalogue and prospectus for next year. For particulars, address the Principal. A. BURNS, D.D., LL.D. 2545-2614. Hamilton, July 14.

F. H. TORRINGTON (Organist Metropolitan Church, Conductor Philharmonic Society). For the past five years in charge of the music department of the Ontario Ladies' College, Whitby, having withdrawn from the name, will receive pupils for ORGAN, PIANO & VOCAL MUSIC at his residence, or at Mrs. Neville's School (Ridgeway House, John Street, Toronto). Greater facilities for imparting musical instruction, with superior city advantages. ORGAN, PIANO & VOCAL MUSIC. Pupils specially qualified either as Organists, Pianists, Soloists, or Teachers. Particulars upon application, with list of Mr. Torrington's pupils now holding positions in Churches, Schools, and Colleges. N.B. - Organists supplied, and positions found for Teachers. 2644-81.

VICTORIA PARK. STEAMER PRINCE ARTHUR. Until further notice will run regularly between the City and the Park, leaving Church Street Wharf at 11 a.m., 3 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 \$3.00. On and after Monday, the 7th, will be issued Family Season Tickets of 50 Tickets, for \$3 obtainable at the Company's office, 55 Front Street East. Fare and return, 25c.; children, 10c. A. P. LOBB, 55-57 Front Street, Toronto, Ont. Secy. V. F. Co.

THE THOUSAND ISLAND PARK, SEASON 1880, On Wellesley Island, St. Lawrence River, near Cayuga, Alexandria Park, N. Y. This celebrated Summer Resort will be open from June 15th to October 1st. A series of public meetings will be held from July 15th to Aug. 31st. Abundant and pleasant arrangements to accommodate families and guests. The most delightful place of the kind in the world. Correspond with REV. J. F. DAYAN, 2645-54 Thousand Island Park, N. Y. MONEY TO LOAN. THE REV. J. DOUSE IS AUTHORIZED to treat with responsible parties desiring Loans. Security must be unobtainable in every case, and the price paid for the same will be 10c. Application, stating amount required, security offered, and name of applicant, to be made to Rev. J. DOUSE, LeRoy, Ontario, June, 1880. 2682-41.

50 ACRES, ABOUT SEVENTY cleared, 30 good wood. Soil, sandy loam and black muck, well watered. Good buildings. Fruit trees, Apples, Peaches, Plums, Cherries, Raspberries, Currants, Raspberries and Strawberry - some bearing, some young. Price \$4,000. Address M. HOLBY, Valda, 2637-41.

Connexional Notices.

RE-OPENING
First Methodist Church, St. Thomas.
SERMONS, August 4th,
By the President of the London Conference, REV. JOHN WAKEFIELD, at 11 a.m. and 7 p.m.

GODERICH DISTRICT CAMP MEETING.
A camp meeting for Goderich District will be held near the village of Blyth, commencing on Thursday, September 2nd, at 10 a.m. Pastors and good workmen invited.

A FIELD MEETING.
A field meeting will be held at Davenport, in the beautiful grove of George Cooper, Esq., on Sunday, the 15th inst. Services at 10 a.m. and 7 p.m. Prayers at 9 a.m.; preaching at 10.30 a.m. and 6.30 p.m. Prayers meeting after each service. All are cordially invited, especially all helpers in evangelistic work.

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

BRIDGE DISTRICT.
The Financial Meeting for the Bridge District will be held in the Methodist Church, Brantford, on Wednesday, September 1st, commencing at 10 o'clock a.m. J. LAIRD.

BRACEBRIDGE DISTRICT.
The Financial Meeting for the Bracebridge District will be held at D. J. Bracebridge on Wednesday, September 1st, commencing at 9 o'clock a.m. J. WOODSWORTH.

LONDON CONFERENCE—GENERAL CONFERENCE FUND
Hamilton Centenary..... \$10.00
Burlington..... 10.00
Newark..... 10.00
Welland..... 10.00
Crowsnest..... 10.00
London, Dundas Centre..... 11.18
St. Thomas 2nd..... 4.00
Arnprior..... 4.00
Fergus..... 4.00
Grand Bend..... 2.22
Berlin..... 5.00
Prescott..... 3.00
Listowel..... 2.00
Windsor..... 4.20
Mitchell..... 4.00
Huronville..... 5.00
Fullarton..... 5.00
Brussels..... 6.00
Milbank..... 2.00
Clinton..... 5.17
Total..... \$128.00
JAMES GRAY, Treasurer.

Commercial.

TORONTO MARKETS.

FARMERS MARKET—STREET PRICES.
Wheat, fall, per bush..... \$1.08 @ 1.10
Barley..... 85 @ 90
Oats..... 75 @ 80
Rye..... 85 @ 90
Dressed hogs, per 100 lbs..... 7.00 @ 7.50
Beef, fore quarters..... 4.50 @ 5.00
Pork, per 100 lbs..... 6.00 @ 6.50
Chickens, per pair..... 1.00 @ 1.25
Ducks, per brace..... 1.50 @ 2.00
Geese, each..... 1.00 @ 1.50
Turkey..... 1.50 @ 2.00
Butter, lb. rolls..... 15 @ 16
Butter, large rolls..... 14 @ 15
Eggs, fresh, per doz..... 13 @ 14
Eggs, packed..... 12 @ 13
Apples, per bush..... 1.00 @ 1.25
Potatoes, per bu..... 1.00 @ 1.25
Onions, bush..... 1.00 @ 1.25
Tomatoes, bush..... 1.00 @ 1.25
Turnips, per bush..... 1.00 @ 1.25
Cabbages, per doz..... 1.00 @ 1.25
Beets, per bag..... 1.00 @ 1.25
Carrots, do..... 1.00 @ 1.25
Parsnips, do..... 1.00 @ 1.25
Hay..... 1.00 @ 1.25
Straw..... 1.00 @ 1.25

WHOLESALE PRICES.
FLOUR, f.o.b.
Superior Extra..... 5.30 @ 5.40
Extra..... 5.20 @ 5.30
Fancy..... 5.10 @ 5.20
Spring Wheat, extra..... 5.00 @ 5.10
No. 1 Superior..... 4.90 @ 5.00
Oatsmeal..... 4.80 @ 4.90
Cornmeal, small lots..... 4.70 @ 4.80
GRAIN, f.o.b.
Fall Wheat, No. 1..... 1.15 @ 1.14
No. 2..... 1.10 @ 1.12
No. 3..... 1.05 @ 1.06
Spring Wheat, No. 1..... 1.15 @ 1.14
No. 2..... 1.10 @ 1.12
No. 3..... 1.05 @ 1.06
Oats..... 0.75 @ 0.80
Barley, No. 1..... 0.70 @ 0.75
No. 2..... 0.65 @ 0.70
Corn..... 0.50 @ 0.55

Travellers' Guide.

GRAND TRUNK RAILWAY.
Depart..... 7 12 11 12 5 07
Arrive..... 9 37 11 07 7 32 10 52
GRAND TRUNK WEST.
Depart..... 7 30 8 15 9 25am 11 00am 5 10 11 45
Arrive..... 8 15 9 30 10 40 12 15 6 10 11 45
GREAT WESTERN RAILWAY.
Depart..... 7 10 8 20 9 30 10 40 11 50
Arrive..... 8 15 9 25 10 35 11 45 12 55
NORTHERN RAILWAY.
Depart..... 7 45 11 30 5 15
Arrive..... 8 15 12 15 6 15 9 15
TORONTO AND NIAGARA RAILWAY.
Depart..... 7 45 4 00
Arrive..... 11 15 8 30
TORONTO, ONT., AND BRUCE RAILWAY.
Depart..... 7 30 12 20 0 00 5 00
Arrive..... 10 30 8 20 9 40
CREDIT VALLEY RAILWAY.
Depart..... 8 00 4 30
Arrive..... 10 15 6 30 0 00

Births, Marriages and Deaths.

NOTICES OF BIRTHS and MARRIAGES, to insure insertion, must be accompanied by 25 Cents each, sent to the Book-Steward.
BIRTH.
On the 30th ult., at 85 Alexander Street, Toronto, the wife of Archer C. Watson, of a daughter.
MARRIED.
On the 30th ult., by the Rev. J. H. Stewart, at the Methodist parsonage, Elizabeth Dr. Groves, Miss Aggie, youngest daughter of Capt. I. Watson, all of Marquette.
On the 27th ult., by the Rev. Chas. Barlow, at the residence of the bride's father, Apple Grove Villa, Mr. John J. Ryan, Esq., of Geo. F. Stewart, teacher, Oakland, to Miss, eldest daughter of Alfred Eddy, Esq., M.D., of Kinross.

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Lectures begin October 4. Matriculation, Sept. 22nd. Expense for board, tuition, &c., \$120 to \$150 per annum. Five Scholarships at Matriculation. Catalogues on application.
S. S. NIELLE, President.

Medical.

VEGETINE, BY THEIR FRUITS YE SHALL KNOW THEM.
THE HOLMAN PAD CURES BY ABSORPTION.
A THEORY WELL SUPPORTED.
The HOLMAN LIVER PAD has successfully 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.

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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 malady for upwards of six years, obtaining but temporary relief from the usual remedies so often had recourse to in these cases.

HOLMAN LIVER PAD CO.
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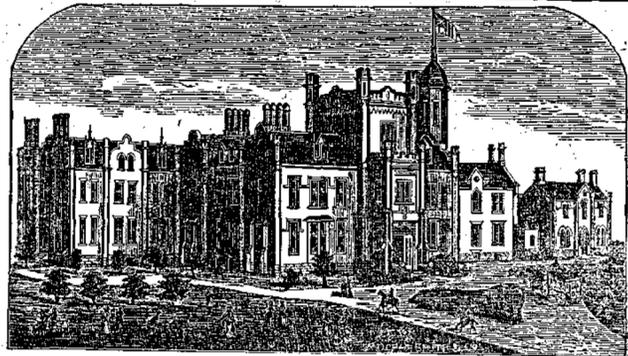
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