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Contributors and Correspondents

(For the Presbutertan.) INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV J. R. BATTISBY.

The above subject is one that ought to be interesting, not only to all Scotch people, but to every Pre-byterian as well. When we consider all that Scotland has done, both for the establishment and progress of civil and religious liberty, then how can we help but enquire, as to the introduction and progress of that form of religion, which we hold so dear to our hearts. No subject weighed so heavily on my mind, and that too for many years, than the one that I wish now to lay before your readers. It is a subject that is wrapped up in mystery to a very great extent, and it is only by long and aborious research, by a just comparison of historical facts, that we can arrive at any definite conclusion regarding it. I spent nearly a whole year sifting out this subject, and that too when I had the best libraries of Ediuburgh and Glasgow at my disposal, and I desire to give what I have acquired. And here just a word by way of introduction. The early inhabitants of what is now termed Scotland, have different names assigned to them in history, and those I wish to name briefly. They have been called Picts, Scots, and Caledonians. I could prove, if it were necessary, that the first and last of these three names apply to one and the same class of individuals. The term Scot was originally applied to the natives of what is now termed Ireland, and meant a wanderer or rover. That the natives of Ireland and the ancient Britons were one and the same people, I think there is little reason to doubt. And that these two were just as totally distinct from the Picts of Scotland, whose language, manners, and customs prove them to have been of Germanic or Gothic origin, is I think pretty clearly established in history. The Scots and Britons can easily be shown to have been of Celtic descent, and also that that the Irish Celt, the Welsh, and the present Gaelic Highlander of Scotland, have all been and are to some extent still, one and the same people. I hold that the Picts were the real natives of what is now termed Scotland, living north and south of the Grampian Mountains, and extending south as far as the ancient kingdom of Northumbria.

NO. I .- ITS INTRODUCTION AND PROGRESS.

In dealing with the early Christianity of Scotland it has been customary with many to go no farther back than the missions of Columba or Ninian. Now, I would like to go beyond that period, and hope to be able to prove that Christianity existed in Scotland hundreds of years before these men were born. And, in order to so, we shall have to look back to the time when the Romans first occupied Britain. I think it is pretty generally admitted that Julius Cæsar visited Britain about 55 B.C., although it was known in history long before that time. As early indeed as 500 B.C. Britain was known to the Phonicians, who were accustomed to sail there, and convey home tin and other wares. Herodotus, who wrote about 440 B.C. says regarding Britain: "I have nothing certain to relate concerning the restern bounds of Europe; I know as little of the Islands called Cassiterides, from the tin which is thence imported among us."

Julius Cæsar, however, is among the first to give us any authentic account regarding Britain. It is very true that he had little, if indeed, anything at all to do, with what is now termed Scotland. This country was left for another to fight in, although he neither conquered nor subdued it. But from the final landing of Cæsar in Britain, Boma gradually extended her victories Rome gradually extended her victories northward, and may be said to have reached its farthest limits under Agricola by the year 81 A D. It was this man who fortified the line between the Frith of Forth and the River Clyde, and is said to have been so far north that he wintered in Forres, near the old city of Elgin. He is said to have spent ix years in Scotland, fighting most of that ime with the natives, but never managed to subdue them, for then as now, Scotland' so subdue them, for then as now, Scotland's sons were stubborn. It is, however, from this man's nephew, Tacitus, that we have the first notice of Scotland proper, who brings the natives before us under the title of Caledonians. This term was applied to them on account of the extensive forests of the country, used as hiding places by the natives in times of war. Agricola was suc-ceeded by Lucullus in Scotland, and after him, one general rapidly succeeded another, until the Romans took their final farewell due the island, but shortly after the beginning of the Christian era, they planted the eds of divine truth among the rude and appolished natives. Not that these were without religion of any kind, for there is no even in the most harmonic with the rune of the Britain. They came to conquer and subpeople when found, even in the most barous state, but what acknowledges some hing superior to themselves as their deity.

And so we find that when Julius Casar
risited Britain, the religion of the people The Druidism, and their northern neighbors ad something in common of this nature to, a religion, which some say acknow-

ledged the existence of a Supreme Being. But, be this as it may, I think there is very little doubt but what the word of the Reman soldiers made way for the cross of Christ, although the legions did not enter Unitain for the program of articleshops, religion. although the legions did not enter Britain for the purpose of establishing religion. Some indeed say that the Apostles themselves preached in Britain. Some of the tathers held this, and have mentioned the names of Paul, James, and Simon Zaletes in connection with it. Theodoret, who wrote about 420 A.P., says that: "Our fighermen and publicans, and our stitcher fishermen and publicans, and our stitcher (meaning Paul who was a tent-maker), carried the Gospel to all notions, who live under the Roman government." And among other nations he mentions "Britons, Cimmerians, and Germans, so that all nations received the laws of the crucified One." We know that Paul, in the 15th chapter of his Frieds to the Romens greeks of visit. We know that Paul, in the 15th chapter of his Epistle to the Romans, speaks of visiting Spain, and may have intended to visit Britam as well, and may indeed have done so, but there is no proof that he did. No doubt it would be pleasant to be assured of the fact that Scotland received the truth at the hands of an apostle, but this can never be established. But surely it will be admitted that after the Romans invaded Britain, many opportunities were offered for spreadmany opportunities were offered for spreading the truths of Christianity. Legions were drawn from it, to fight the battles of

were drawn from it, to fight the battles of Rome abread, and many of them returning home, would no doubt bring the seeds of divine truth, having received it from those with whom they came in contact.

Tacitus tells us in his Annals (Book 13-32) that, "Pomponia Gracina, a noble lady, and the wife of Plautius, who returned from Britain, to obtain a triumph, was accused of foreign superstition, and loft to be judged by her husband." Now this "foreign superstition" is supposed to have been Christianity, for the same writer calls it elsewhere "a horrid superstition." And this matter, let us remember, is related by this matter, let us remember, is related by this matter, let us remember, is related by Tacitus, as taking place in the year 56 A.D., which is a proof that Christanty was in Britain by the middle of the first century. And as Tacitus wrote chiefly of Caledonian affairs, writing as he did from the lips of Agricola, his uncle, who spent six years in Scotland proper, this Pomponia is supposed to be one of the first Christians in ancient Caledonia.

Tertullian, who wrote about the year 200 A.D., says: "That the several races of the Geti, the extensive territories of the Moors, all the bounds of Spain, the different nations of the Gauls, and those localities of the Britons hitherto inaccessible to the Romans, had become subject to Christ. The name of Christ has now reached all those places, and now reigns there." Origen, who wrote about 230 A.D., says: "When did Britain, previous to the coming of Christ, agree to worship the one God? When the Moors? When the whole world? Now, however, through the Church, all men call upon the God of Israel." Such then, are some of the events recorded by these men, men who wrote to a large extent what happened in all the bounds of Spain, the different nations wrote to a large extent what happened in their own times, and had no object to gain by colouring the truth. And from them we see not only the introduction of Christianity into Britain as well as Scotland, but we see also that it prevailed extensively as early as the year 200 A.D.

the year 200 A.D.

About the year 298 A.D. a great persecution broke out at Rome, under Diocletian, and prevailed for years in those nations under Roman power, and Britain among the rest. Bide, the historian says regarding it: "That it was carried on incessantly for ten years with hurning of churches, out. for ten years, with burning of churches, out lawing of innocent persons, and the slaughter of martyrs. At last it reached Britain, and of martyrs. At last it reached Britain, and many persons with the constancy of martyrs died in the confession of their faith." Here then was a persecution that visited Britain at that early date, and it cannot be shown that Scotland did not share in it, for a great part of that country was then Christian, and equally under the Roman power, with that of the south. This persecution was and equally under the Roman power, with that of the south. This persecution was brought to a close about the year 305 A.D. when Constantius succeeded to the throne. Then indeed the whole Roman Empire became nominally Christian, Britain and that part of Scotland under Roman power included. About the year 483 A.D. the Romans took their final farewell of Britain, but the seeds of divine truth remained hebut the seeds of divine truth remained behind. And let us remember that the bishop of Rome had not at this time swelled into a full blown pope, and that for centuries, Christianity in Rome, was but the truth in its simplicity.

(To be continued.)

[For the Presbyterian.] NOTES FROM CHICAGO.

While remaining in Chicago, specially for the purpose of availing myself of the opportunity of attending evangelistic meetings, carried on by Moody and Sankey, it was my privilege to meet with some of the Professors and Students of the Presbyterian Theological Seminary there. Such interview was to the writer profitable and pleasant. In these times when there is such tendency to liberation in Christian doctrine. as if it were a small matter what view is held of Divine truth, it is gratifying to note the tone in doctrine and practice which pervades this institution of Theological learn-

Under the able instruction of such men as Dr. Patton, Dr. Elliott, etc., young men are highly favoured. The clear, logical and comprehensive method which Dr. Patton, Professor of Systematic Theology, adopts in seaching cannot be too highly commended.

The internal arrangements of the Seminary, for the accommodation of Students, is all that could be desired. While there is in my chapel that are not in the Bible.

the absence of any indication of extravagant expenditure, nothing is wanting to make the mainter comfortable and happy.

A very marked feature among the Students (mumb ring forty-five) is their devotedness and spirituality —their deep interest in the Gospel meetings carried on in the city. Among themselves there Is a prayermeeting held in the Seminary every evening, which of itself speaks clearly of their devotion and interest in the welfare of Christ's Kingdom. These young men, by the blessing of God, cannot fail to work wonders for Christ.

Many of the Students are employed almost every Sabbath in supplying vacant charges and mission stations. A few of them, at the myitation of congregations, sanctioned by their respective Presbyteries, give stated supply to these congregations. Among the Students who are regularly employed on the Subbath, I may mention the names of Angus MacKinnon, and Alexander Alison, known to many of your readers. We were pleased to meet with these young men, and heartily wish them the presence and power of the Divine Spirit in the land of their adoption.

I need make no apology for asking space m your valuable columns for the observa-tions above. Your interest in the spread of tions above. Four interest in the spread of Orthodox Theological views and vital God-liness wherever these features appear, is a sufficient guarantee that you will wildcome a few notes concerning the Presbyterian Theological Seminary in Chicago, which is, and I have no doubt, will yet be more and more a nower for good in the porth-west. more a power for good in the north-west, and in the world.

Thomas Aquinas.

Mditor British American Presbyterian. Sir, -In your issue of the 18th I noticed a letter reviewing an article I had sent you for publication, titled "The History of Thomas Aquinas."

If the criticism had been made in a more liberal spirit I would have let it pass, but when I am charged in other words with (abricating what is false, something must

be said in reply.

If I had undertaken to defend the grave If I had undertaken to defend the grave doctrinal errors of Thomas Aquinas, then T. F. would have done wisely in informing the public that truth was necessary to spoil the beautiful picture I had drawn. See, then, the mistake into which he has fallen, He aimed to prove the story of a life to be false by some of the heresies that were held and tength.

and taught.

My humble and honest oudeavor was to give a fuller account of the public career of this remarkable man than I had hereof this remarkable man than I had heretofore seen, and for this purpose I consulted such authorities as "Lives of the
Fathers and Martyrs" "Encyclopedia,"
"Britannica," "Chamber's Encyclopedia,"
"Ree's Cyclopedia," "Neander's Church
History," "Moshiem's Church History,"
"Waddington's Church History," "Kurts's
Church History," etc, etc. With these to
assist me I have perhaps given as full and
impartial an account as has been written,
leaving the refutation of his doctrines to a
more polemical spirit than mine. If T. F. nearing the relutation of his dectrines to a more polemical spirit than mine. If T. F. would glance over the above works at the leisure he may be better able than at present to the rive Thomas goal! sent to " give Thomas credit where credit

That many of the actions of Thomas That many of the actions of Thomas Aquinas were unworthy of a Christian, no right thinking man will deny: and that many of his teachings were directly opposed to the tenets of Scripture, every student of ecclesiastical history has learned, but that he was not a true Christian at heart, no one I hope, is prepared to after —With heat I hope, is prepared to affirm.—With best wishes for your success, Mr. Editor, I remain yours in the work, T. T. J.

Plenary Indulgence. Editor BRITISH AMERICAN PRESETTERIAN.

My DEAR SIR,-Perhaps the following inscript on found in St. Patrick's Church, Montreal, might not prove unprofitable to some of the readers of your paper:

(1) A plenary indulgence.—After confession and communion on the Sunday following also and the factor of th

ing, also on the feasts of the finding and erection of the Holy Cross, May 3rd and Sept. 14th, by a rescript of March 27th, 1852, an indulgence of seven years and seven quarintines for reciting before this cross with a contrite heart, seven aves in honor of the sorrows of Mary. And sec-ondly, By 800 days for reciting before the ondly, by our days for rectang before the cross with a contrite heart, five paters aves and glorias, in honour of the sacred wounds. This, in plain English, is the manner of indulgence presented for sale in St. Patrick's Church, Montreal, by the highest authority in the Romish Church. But let us come to the Word of God and we find in it, not indulgence, but God's way of saving His people from sin and its eternal consequences—even salvation, by a book, and within the Son of God tha faith which purifies the heart, and will not indulge the sinner in his sine. How simple, how easy, how absolutely certain the salvation which is by looking unto Jesus? But I will not trespass on your space.

D. D. McLennan.

Luther.

THE Hornet is responsible for the follow ing bit of gossip about one of Rome's rich est and most recent converts:--" The Marquis of Bute must be rather troublesome to the priests of his new faith. When the decorations for the church which he is building were submitted to him he found that 'the Book of Saints' had supplied the principal subjects for sculptures. 'Who are these persons?' he asked. 'The saints,' replied the architect. 'Don't know them,' said the Marquis. 'I will have no saints

Home Mission Fund.

Editor BRIGISH AMBRICAN PRESERVERIAN.

My DEAR SIR,—In your last issue there appeared an extract of the mirutes of the last meeting of the Home Mission! Committee. Will you kindly give me space to direct attention to one or two matters that deserve special attention, with a view to the success of our Home Missionary

operations during the year.

From every part of the field there are encouraging reports from our Missionaties, with the exception, perhaps, of Silver Islet, where, on account of the great depression in the mining interests, it has been deemed deviable for at least a trace to appear. advisable, for at least a time, to suspend mission work. Manitoba sooks at once an ordained Minister or Missionary for a field that offers \$450 towards the support of a Minister; and the Presbytory could readily employ many more, had the Committee the men and means at its disposal. Sault Ste. Marie has begun the erection of a Church, and is auxious for supply during the winter. Unless we can send in a labourer at once, all our past efforts in that district will suffer. In the Muskoka district, a most encouraging report reaches us from Mr. Findlay the Missionary, which I trust will be printed in the Record. In the trust will be printed in the Record. In the Parry Sound and Ottawa Valley Districts, missionary work is being carried on with unabated energy. Indeed there nover were more encouraging evidences of the success of our Missionaries, and the great work that is done quietly, but not less faithfully, through the agency and help of the Home Mission Fund.

The Committee are exceedingly gratified

to find that steps have been taken by noarly all the Presbyteries, towards liquidating the debt of last year. So far, only \$2,500 has reached the Treasurer; but we are hopeful that, before the month closes, the entire \$10,000 will be given. A working seat me. entire \$10,000 will be given. A working man in one of our Western Towns sent mo, to-day, \$2.50 with the following letter, which shows the interest that is taken by some of our humble members in this effort.

"Please find \$2.50, which apply to extinguishing the Home Mission debt. I cheerfully gave four or five times my share in the late tax, as it has been falsely called, but I now hasten to give a little more. I was not able to give all I wished at the

was not able to give all I wished at the time the collection was taken up here. I hope the amount raised will wipe off the debt, which I feel to be a personal disgrace, but am too poor to do much more than feel."

I sincerely trust that the Presbyteries will be faithful in carrying out the instruction of the Assembly, and that the efforts of congregations who are giving beyond what perhaps is their share, may not be callified by the refusal or paltry contributions of others. It is deeply to be regretted that the generous offer made by one of our office-bearers, was not responded to by office-bearers, was not responded to by others. Surely there are in our church ten men who feel impelled, in view of God's goodness to them in worldly affairs, to give \$1000 each at this juncture in our Home Mission Fund! We shall need it all before the year closes. It is most unsatisfactors to close year after year with factory to close year after year with nothing in the treasury, and to be constant-ly negotiating loans at a high rate of interest from the banks.

It is also of the utmost importance that the special effort now made should in no wise detract from the regular contributions for the current year. It is to be feared that in some cases it may, and thus leave us, at the end of next March, little better

than we are.

At the recent Meeting of the Committee claims for the past six months were passed, amounting to nearly \$11,000. When this is added to our present indebtedness of \$8,500, it makes a total of \$19,500. In view of this fact, there is a loud call upon congre-

gations to send in at once their contributions, both for the special fund, and the current expenses of the year.

It was with deep regret that the Committee felt compelled, in revising the grants for next year, to reduce the amount by about 25 per sent. So long as the church at large fails to give the means to support our Missionaries, there is no other course epen. The Home Mission Committee is shout 25 no more entitled than an individual, to go beyond its means, and must be guided in administering its trust, by the generous

Contributions of the people.

W. COCHRANK, D.D., Convener. Brantford, Oct. 28th, 1876.

THE Philadelphia Presbyterian gives us the following, and we aid in passing it along:—"The story goes that Rev. Dr. Palirey, formerly a professor in the Unitarian Divinity School at Cambridge, Massachusetts, when asked why he gave up his post in the Theological School, said that he hardly knew, but the results were not very satisfactory; that when he left there were nine students, whom he classified as follows: Three Mystics, three Sceptics, and three Dyspeptics."

Any little fact connected with royalty is always read with interest; therefore, we might give in a few words a capital story, the accuracy of which we can vouch for A short time since an English princers attended service at a Presbyterian church in the West End of London, and with that courtesy which has endeared the royal fa-mily to all classes in this country, remainmuy to an classes in this country, remain-ed at the close, accompanied by her ladies in waiting, to speak a kindly word with the minister. The divine entered most heart-ily into conversation with the illustrious strauger, never dreaming he was addressing princess. Conversation, however, soon a princess. Conversation, however, and defitted theologywards, when it at once became apparent that the princess and the reverend goutleman did not see eye to eye. At length, for the honour of Presbyterianism, he found it necessary to run counter to the lady's ideas, and was rather startled on afterwards learning that he had been contradicting a royal lady. Presbytery of Quebec.

The regular meeting of this Presbytery was held at Richmond on the 13th of September last. There was very full attends ance of ministers and elders, and other ance of ministers and others, and other parties interested in the precedings of this court. The transfolder hold by Rev. W. B. Clark for the past six months as Moderator having now expired, the R.v. Peter Lindsay of Sherbrook was unanimously chosen to succeed him. The principle items of backers were the follow-1st. The consideration of two cases of resignation, namely, that if Rev. Mr. Brouillette, of the pastoral charge of Valcartier for the reason of inadeau comport, and that of Rev. Mr. McKar, cir dy on the ground of enabling the Presbyery to make a better arrangement of the field. Parties having been heard, both resignations were having been heard, both resignations were accepted, and Rev. Dr. Crok was appointed to preach at V learner on the second Sabbath at Octoor, to declare the charge vacant, and act at Moderator of session in the inform. Rev. Mr. Mackenzie was appointed to discharge a similar duty at Richmond on the first Sabbath of Cocker and Moderator of a Moderator of the charge and the contract of the charge and the charge as a Moderator of the charge and the charge an October, and the after act as Moderator of Session. The following minutes were also Sassion. passed with respect to the brethren now loosed from their pasteral charges. First in reference to Mr. Bronillette the following minute was adopted. "The Presbytery while accepting the resignation of the Rev. Telisephall Brouillette, at the same time take this opportunity of giving expression to their respect for him as a fellow presbyter and Christian labourer, their regret at being to lose his services as a fellow-worker with them, and their wishes that the Great Head of the church may direct his future movements, and that he may be long spared to be an honoured and successful labourer in the church on earth. "Secondly, in reference to Mr. Mc. Kay, the following was the minute adopted. The Presbytery, in accepting the resigna-tion of the Rev. John McKay, cannot allow this opportunity to pass without expressing their high esteem of his character as a minister and a man, and their regret at losing the valuable services of one, who for the last eighteen years, has amidst many difficulties and discouragements, laboured difficulties and discouragements, laboured so faithfully and devotedly among a widely scattered flock, not confining his labours to his own people, but always willing when called upon to undertake long journeys when the interests of the church, and especially those of the Gaelic speaking congregation within these bounds required his assistance. Wherever he goes, it is their earnest prayer that the blessing of their earnest prayer that the blessing of the Lord may go with him, and that he may be called to some field, where his labors may be greatly blessed, and all needed earthly comforts be bestowed upon him and his." The arrangement of the field of which Richmond and Melbourne formed the centres, was next taken into consideration, when it was resolved to recommend that the two stations of Windsor Mills and Lower Windsor unite with Richmond a forming one pastoral charge and that Kingsburgh along with the two stations at Brompton Gore form another similar charge. Messrs Lindsay and MacKenzie, with Mr. Stewart, elder, were apsimilar charge. Messrs Lindsay and Mac-Kenzie, with Mr. Stewart, elder, were ap-pointed as a deputation to visit the various stations interested in this arangement, with the view of leading them to full in with it. A petition praying to have a call moderat-ed in Lingwick was next read, but on ac-count of the divided state of the congregation, as well as on account of the arrears still remaining unpaid, it was resolved to appoint Rev. Messrs Mackenzie and Mc-Donald, with Mr. McMaster, elder, to visit Lingwick and Hampaon with the view of arranging financial difficulties in both places, and should they deem it expedient to moderate in the call at the same time. Rev. Mr. Lindsay was at the same time authorized to dispense the ordinance of the Lord's Supper at Coaticooke on the 24th proximo. The Presybtery than adjourned proximo. The Presybtery then adjourned to meet in Richmond on the 4th of October

again met, when the following mat-ters were adjudicated. The proportion of the Home Mission debt asof the Home Mission debt assigned to this Presbytery, was abouted to the several congregations within the bounds. The report of the deputation appointed to visit Hampden and Lingwick was heard, from which it appeared that the financial difficulty in Hampden had not yet been settled; but the arrears n Lingwick were satisfactorily arranged, and the call moderated in there, though strongly opposed by a large minority. The diligence of the deputation was commended, but considering the smallness of the number present and in the hope that a little more time for reflection might result in greater unani-mity, it was agreed to defer the consideraof said call till next meeting of the Presbytery. An application was received from Rev. Louis Langel, French Protestant minister at Quebec, acking to be received as a minister of this Church. It was unas a minister of this Church. It was the submously agreed to ask leave from the first meeting of the Goneral Assembly to receive Mr. Langel. The deputation to the stations around Richmond and Melbourne, next reported that meetings had been held in all the said places, with partial, yet so far gratifying success—Richmond and Windsor Mills having agreed to unite and Whilese Pastoral charge—the other in forming one pastoral charge—the other stations retaining for the present the position in which they have for some time in the past stood. It was then agreed that the next regular meeting of the Presbytery the held in Mornin College, Ouebec, on the be held in Morrin College, Quebec, on the second Wednesday of December next, at 10 o'clock in the forencon. The meeting was then closed with the benediction,

THERE are now 169 small planets known; two having been discovered at the begin-ning of the month, one in Michigan, the other in Paris.

MARITIME PROVINCES.

(From our Own Correspondent.)

In my last letter I called attention to the descoration of the Sabbath on the Iuteropionial Railway, and the means used by Probyterians and others to stop if possible the tunning of trains on the Lord's Day. I am glad to say now that the respones given on behalf of the Minister of Public Works to the remonstrances sont by Presbyterlans and other coolesiastical bodies is quite encouraging. It is to be hoped that the authorities mean what they say. I only know that on last Sabbath I heard a train pass over the road; I do not know what' the object of it was. Our Synod uttered no doubtful sound on the Sabbath question at its late meeting.

The Synod down here had its annual meeting the week before last. It is the only one that mucts in the fall on this side of the line; on the other side all the Synods mee' in the fall. Did it meet in spring as the Syneds in the west do, and the Assembly meet a month or six weeks after, very many well have to deny themselves the pleasure of being at one or other of them. When four months intervene the objection is removed. The attendance at the late meeting was very good, and much important business was transacted. Collegiate Eduction occupied much attention. Many years ugo the Synode co-operated with the Government of Nova Scotia in establishing a non sectainan University with the laud able hope that the time would come where the State would assume the entire responsibility. One of the Synoas furnished two Professors and their support, and the other one—in all three Professors now in our united state. The institution, in spite of the opposition of other denominations from which better things were expected, has flourished greatly. But the Government is still chary about taking it off our hands. Those interested in sectarian institutions still persist in calling Dalhousie a Presbyterian College, although it is hard to believe that they can be so stupid as not to know better. The Government vacillates between it and the sectarian schools, (that is their proper titl), which are subsidised far too largely, and it seems doubtful some times whether the niggardly support now given to Dalhousie will be continued. We need our funds for the Theological Hall and yet we are unwilling to do anything that would furnish an excuse for the everthrow of the only United College in the Province. The Synod told the Executive what we thought of their action; it declared over again what our policy is, and in the meantime we stand by Dalhousie. It is provoking to make such sacrifices as we have made for a principle so dear to us, and be misrepresented at the same time, but duty first—duty rather than any step that would play into the hands of the Educational sectaries.

Your readers will no doubt be interested in information taken from the minutes of

in information taken from the minutes of the last Assembly of the Presbyterian Ohurch in Ireland. The following are the chief items in statistics and finance:— Synods, 5; Presbyteries, 37; Congrega-tions, 555; Minieters, 636; Licentiates, 51; Families, 78 592; Communicants, 108,264, Seat Rents, \$215,000; Sustentation Fund; \$120,000; Mission Collections, \$60,000; S. S. Mission Collections, \$10,000. Total S. Mission Collections, \$10,000. Total amount given during past year, \$700,000. One of the Presbyteries is a Mission

Presbytery with its seat in India. There are 18 of the ministers on the roll whose work is in the foreign field. Besides India there is a mission to China, there is a mission to the Jews with stations in Damas ous, and at four different points on the continent of Europe. A Mr. Wright, a follow-student of the writer, who has been in Damascus for eight years past, has just accepted the post of Educational Secretary of the British and Foreign Bible Society. It cannot be said that he is abandoning mission work v hen he enters the service of an institution which has ever been a right arm to Foreign Missions the world over.

The Sustentation Fund of the Irish

Presbyterian Church while still short of the point aimed at, has done good service. Those who predicted disastrous effects from the withdrawal of the Regium Donum have been rebuked, for every minister gets \$100 more now than he did in the days of the Donum.

The Mount Forest Case.

Editor BRITISH AMERICAN PRESERVERIAN

Sir,-in your issue of the 6th inst., you have a report of the meeting of Saugeen Presbytery, held to consider the above case. I do not wish to enter into the merits or demerits of either party to the case, por do I wish to cast any reflections on the clerk who sent you the report; but simply to supplement it by one or two statements, which I think, in justice to the petitioners, should be published. Your report is correct as for as it goes, and I was glad to see it as a correction of what formerly appeared, which was such that no one could understand it : yet, would it not be well to place along side of Prof. McLaren's motion, the amendment, and also the year and nays taken on each. The amendment was to the effect that, " while not granting the full prayer of the petitioners, we request Mr. McMillan to resign." When the yeas and nays were called, nine voted for the motion and six for the amendment, while four declined to vote either, two or three of whom spoke strongly in favor of the petitioners. Now, Mr. Editor, by this you will see that the sentiment of the Presbytery was strongly in favor of the petitioners, and that the report scarcely "places the matter in its proper light." In fact, if we matter in its proper light. In fact, if we take the three commissioners out of the matter, we find that the sentiment of the Baugeen Presbytery is in favor of Mr. Me. Millan resigning his charge. However, I simply send you the above facts, and leave your readers to draw their own inferences.

SPECTATOR.

Rev Dr. Ormiston Lost! Editor BRITISH AMERICAN PRESERVENTAN

Sin - u Canada every one knew him. lis L 16 was a household word. His burly form, husby head and bursting elequence made him the Saul of the Dominion; and when he was in Hamilton the gutter boy could describe him, and guide you to his house. Well, would you believe it, he seems to be fairly swallowed up by that humbug ridden city New York. As I was "doing" if last week, I thought I might call on him too. It did not surprise me that the hotel-keeper could not give me his address. Ascertaining that from a city directory, I soon reached the place with the help of a street car, but the house was occupied by another family. The head of it was unable to tell me whither his predecessor had gone. I was directed, however, to the occupant of the third house from his, as the likeliest to farnish me with the necessary information. He was as ignorant. Going to a grocer's at the end of the street, as the gossip of a neighbour-hood finds free circulation in such a shop, I felt almost certain that my inquiries would there be crowned with success. my great mortification I was again answered in the negative. Seeing the police man pacing the street with measured tread, and feeling that he may have been doing the same there for years before, and who nightly tries every door on his beat to ascertain whether it is locked, I thought surely he will know. With difficulty I helped him to get his tongue round the name. But the blank look he east on me name. But the blank flook he cast on me required no interpretor that he had never heard it before. I then gave up the search in despair, with the soliloguy, I would rather be the first man in a village than ive nameless among the shades of a great MADOC.

[We heartily sympathize with our correspondent in not being able to find Dr. Ormiston. We can assure him that the Dr. is no mean personage in the Empire City. As a prominent rabbi of the Dutch Church, as pastor of a large and influential congregation in Fifth Avenue, as one of the foremost preachers in the United Biates, as a stalwart and eloquent defender of the Faith, and as one who lends himself to every good work, our friend may surely share with us the profound respect and admiration we entertain for Dr. Ormiston.

QUEEN'S UNIVERSITY.

Pity 'tis, he thas left us, but our loss is

others' gain .- Ed. B.A.P.1

The 16th inst. was University Day,-the anniversary of the day on which the Royal Charter was granted, in the year 1841. Registration took place in the morning. In the afternoon the students had their athletic games. In the evening the open-ing address of the session was delivered by Prof. MacKerras, M.A., Convocation Hall being filled with a highly respectable audience. The chair was occupied by Principal Snodgrass, and around him sat the other Professors of the University, Prof. Fowler, and Revds. P. Gray and A. Wilson. The proceedings were opened with prayer by the Principal, after which came the address, as follows:-

OUR ADVANTAGES AND OUR WANTS.

Two events have lately occurred, sufficient to constitute an epoch in the history of Queen's College. By the union of the several Presbyterian Churches in the Dominion the corporation of this University formerly limited to members of the Kirk in the Provinces of Ontario and Quebeo, has been extended so as to embrace every Presbyterian in Canada, whether his home estles amid the Highland scenery of Cape Breton or lies exposed on the bleak piains of the Saskatchewan. As a fruit of recent legislation, the alumni of the Institution have been accorded a voice in its affairs. Through a Council, half of whose members they henceforward elect from their number, they have the privilege of suggesting measures which they deem fitted to advance the welfare of their Alma Mater. This privilege they exercise, not apart from, but in presence of the state of from, but in presence of the governing authorities, who form the other half of the Council, and take part in its proceedings. The Trustees and Professors, who ultimately decide on all proposals, thus not only learn the results of the deliberations of the University Council, but also note the process of debate through which these results are reached, hear the arguments advanced in support of the proposed measures, and become influenced by the thought and enthusiasm of these who advocate them. Both these events are calculated to exert a powerful and beneficial effect on the future of this University. That we may reap the full benefit likely to accrue from the extended interest which the one and the deepened fervour of attachment which the other is fitted to produce, le us in the first place take stock of the advantages which we possess, and in the next detail some of the improvements which we

need. This is a denominational Institution. We frankly avow it, as we esteem this fea-ture. How much does this circumstance involve? It implies that a particular de-nomination, while it owns the property and therefore wields the control, is responsible for the management of the University and Oollege. It is a guarantee to the public that those who occupy its Professorial chairs, and thus powerfully influence impressible youth both by teaching and example, by their life as well as light, are Christians at least in profession—are men, who fix one eye on Nature and the other on Nature's God—men, who sauction not the divorce of science from revelation men, who practically prove that the devout temper and inquiring spirit are not infaminously excompatible, that he who compatible, that he who luminously ex-pounds philosophy or philology on Monday has on Sabbath been a humble worshipper in the sanetuary. Though denominational, it need not be—in the present instance it is not, sectarian in its character. We fear-lessly challenge investigation on this point. The worst features of sectarianism are as likely to be found in connection with a

non-denominational as a denominational Institution. These show thomselves in a covert rivalry to obtain controlling influ-ence in the Board of Direction, and thus secure the patronage at its command. There is a constant though unavowed struggle for pre-ommence, all the more ob-noxious because it works in secret caucus. conducts its operations behind the scenes, and pulls the wires in chambers not open to the light. The proceedings of School Boards and Committees for the management of general benevolent enterprices afford numerous illustrations of this fact. Whereas a governing Board, composed of the members of one denomination is homogeneous, is not distracted by these petty rivalries, is from celf-interest, if from no higher metive, catholic in its aims. Whatever stigma is involved in the charge of scotarianism, the offensive meaning which it conveys lies in the implication that its teaching is nerrow-its tone intolerant. Has your observation not warranted the conclusion that the alumni of a non denominational Institution may in many instances be exclusive and illiberal, while those trained at a denominational one may be characterized by broad view, wide rang ing culture and comprehensive charity. Queen's College has a history extending over one-third of a century—a long period in the anuals of a young country. And it can point with pride to its record in proof of the catholicity of the spirit which reigns here. Not once have we heard imputed to its authorities a desire to proselytize. It exacts no tests from-it prescribes no shibboleth to the studious youth who enter its halls. If questions are asked by the Registrar as to their croed, it is for the purpose not of weaning them from their allegiance but of urging regular attendance on the religious ordinances of the Church with which they profess connection. A glance at our Roll of Graduates in Arts suffices to establish our claim to a nonsectarian character. On it we find repre-sentatives of almost every faith in Christendom. We observe with pleasure on our benches Roman Catholic as well as Protes-tant. We now count among our Students members of the Episcopal and Methodist, Presbyterian and Congregational com-munions. All alike are welcome to the educational advantages which we afford. Our Class Honours—our University dis-tinctions are open without reference to creed or class or colour. Another proof of our catholicity is found in the benefactions received from time to time from those who belong not to the Presbyterian ranks. A marked instance of this has occurred since we last met in Convocation. Your thoughts am sure, anticipate me in the mention of the honoured name of Mr. Watkins—an attached member of the Church of England During his life he contributed freely During his life he contributed freely to the revenues of the College—he provided annually for a long series of years a valuable Scholarship. By his will, tragrant with the aroma of henevolence, he bequeathed a handsome legacy to the University, and founded in perpetuity the Scholarship that hears his name. May the memory of Toler bears his name. May the memory of John Watkins ever be revered by the Under-

graduates who frequent these halls!
These remarks in defence of the deno minational character of our Alma Mater we offer, because reflections have oft been cast on it. In making them, we disclaim any intention of aspersing those who think differently from us—who prefer to send their sens to a sent of learning whose boast is freedom from denominational control. We acknowledge an equal right on their part to give offect to this preference. We admit their claim to be in this matter as conscientious—as Christian as we. Their beau ideal of a University is that the State should possess the supreme control of its several Faculties. They have perfect confidence in the health of its moral atmosphere. This being the case, we hold that every facility should be accorded them for possessing such a University. On the other hand, if our model of a University or College differs from theirs, why should we be debarred from the enjoyment of our choice? We claim reciprocity of treat-ment. To shut up all who desire a knowment. To shut up all who desire a know-ledge of the liberal arts and sciences, to attend a particular College, or College founded on a particular basis, is a repro-duction of the old intolerance, now happily obsolete, which sought to constrain all to conform to an Established Church. Some years ago, when the Government grants were withdrawn, many thought that the ure would from the Province the class of Universities that had thus been aided. But the attempt proved an utter failure, as might have been preseen by any one who studied the history of denominational enterprises. The result was, not to abolish them, as was fondly hoped by many of those who engineered the movement, but to place them on a more secure basis, to give them renewed life and quickened vigour. The principle which should regulate this question of granting facilities for acquiring a Superior Educa-tion, we conceive to be as follows: when a considerable section of a community desire a College formed on a special model, and are able to found such an Institution, no obstacles should be placed in the way. The spirit of a free country demands this. A comprehensive toleration prescribes this as the path of true statesmanship. If they will accept Collegiate instruction, only when conveyed through a certain medium, the interests of the nation require that these convictions—call them whims or pre-judices if you will—should be satisfied. Better far that they should have this edu-cation in the way which meets their views. than not have it at all. Take an extreme case—one not applicable to us, as Presbyterians have always demanded a libera education for their ministry. A body of professing Christians, not boasting numerieal strength, content with a low standard of learning on the part of its religious teachers, resolves to establish and maintain a College of its own. The enterprise, we hold, should not be frowned upon. Deny them their wish and a small per centage of their youth may find their way to one of the existing Institutions. But allow them facilities for realizing their project, and the month is that the result is that you multiply manifold the number of those who will seek advanced attainments. In progress of time a healthy emulation compels them to raise

their standard to be more in accordance

with that of sister Universities. The numher of cultured men throughout the land is increased. By elevating the educational qualification of their ministry, the whole communion is gradually lifted to a higher level. Thus benefit accrues to the country at large.

Further, this is an independent institu-

tion. This feature is of inestimable value in a country where there prevails so strong

a tendency to centralization. The control of our schools and academies is becoming limited to fewor and still fewor minds. Our educational establishments are being swathed in red tape, gradually extending and tightening its bonds—inevitably re-stricting individual freedom of action. There is abroad a morbid oraving for uniformity. A bureaucracy is formed of two or three men who from a centre dictate not merely the outlines, but even the minutest details of management. The tendency of such a system is to reduce the teachers throughout the length and broadth of the Province to be mere machines. Honce we deem it vital to the interests of Superior Education, and thus to the ad-vancement of this "Canada of ours" that the Universities should not be drawn into this machinery, which would bring all under cast iron regulations, which would reduce all into conformity with one type. If we follow nature as our model, take history as our guide, we shall find life associated with variety. The spirit of true education, which is not cramming a mind full, but bringing out into intelligent ac-tivity what is in the man, ever seeks de-velopment by a diversity of operations. Equality of level begets staguation and death. A determination to ensure a forced uniformity becomes the parent of despotism. This principle is specially true with respect to scats devoted to higher learning. While one and all must fulfil the functions of a Studium Generale, each should be allowed to pursue its dictinctive poculiarities, to develop its own speciality. One may be formed after the model of the English, another of the Scottish Universities, An Oxford may be renowned for its classi cal, a Cambridge for its mathemathical studies. One age may find a Glasgow under a Sandford and Rameay, distinguish-ed for its success in kindling enthusiasm for the ancient tongues, another may see it under a Thomson, crowning itself with laurels in the department of physics. A Yale may during one generation owe its fame to a Silliman, and thus crowd its science class-room—during another it may under the attractions of a Whitney trans-fer its love to Philology. One University may give the predominance to Honour, another to Pass subjects. This may cultivate a fixed course—that grant special favour to options. These considerations constrain us to boast of our liberty—to rejoice that we enjoy unrestricted freedom of action. Whatever improvements our experience auggests we can at once adopt, without being trammelled with State interference without waiting perhaps for years for the sanction of a Junto geographically remote, intellectually perhaps still more remote, jealous of suggestion from without, and un-sonnocted by any bond of sympathy. When, for example, deliberation ripened into conviction that the recent changes in into conviction that the recent changes in the course of studies would be a decided gain to the student, they were promptly carried into effect. And how desirable a reform these have already proved, the experience of you, gontlemen undergraduates, can attest. I can speak the more weightily on this subject as, owing to my lengthened absence, I had no part in devising this improvement. The carriculum in the Faculty of Arts is now composed of in the Faculty of Arts is now composed of ven compulsory, together with two out of five optional subjects. These, with the exception of a few which naturally precede and prepare for certain others, may be taken in any order according to the fancy or maturity of the student. Two, three or more of these subjects may be overtaken in one year. Usually, and without any undue exertion, all may be successfully passed, and the goal of B.A. reached in four sessions. If the student's health be not robust, and time be not of the essence, he may spread the course over five years. Or, if gifted wish great physical as well as mental powers—if he possess au iron constitution and shrink not from the risk of utterly ruining it, he may, by compassing five subjects in one session, consummate an undergraduate's ambition in three years. It would take pages, instead of lines, to unfold the superior advantages of this over the old system, when subjects were grouped in years and failure to pass in one de partment entailed the loss of a whole Session. Now the accomplishment of this reform could not have been so fully or speedily effected, had we formed part of a system, the whole of which must move ere any part progressed. We possess all the functions of a University, secured by Royal Charter. We teach, we examine, we confer the degree. The right to examine one's students in their trials for a degree is worthy of win lighting. degree is worthy of vindication. A Pro-feesor is and ought to be the best judge of the attainments of those who have atsended his prelections. The proposal has frequently been mooted to have one Board for examining the undergraduates of all our Universities—these examiners to be in every case distinct from those who have con their teachers. A uniform series of questions would thus be employed to test the qualifications of those who have been trained under different systems. Whatever may be the case with some depart. ments of study, there are undoubtedly others where gross injustice would be done by the proposed arrangement. Take, done by the proposed arrangement. Take, for instance, Metaphysics. The lectures in all the colleges, so far as the history of philosophy is concerned, may be similar; but here the resemblance ceases. One Professor may adopt the Hamiltonian system—another may inculcate views which greatly modify it. Or take Classics. Or take Classics. One linguist may rival a Bentley or Porson in hyper-criticism of the text. A second may display elegant scholarship in the facile composition of Greek Iambios. A third, following the footsteps of Key or Farrar—Orossen or Curtuis, may explore the mysteries of Comparative Philology to throw light on the tongues of Rome and Greece. This lectongues of Rome and Greece. This lec-turer may make a speciality of the litera-ture—that of the languages of these an-

cient nations. Hence it would be unrea. sonable to apply the same standarde to the students who have been instructed after these varying methods. Moreover, is it not the ease that examiners, not engaged in teaching, are apt to become in the pre-paration of their questions faracted and speculative. And every your, as it re-moves them farther from the protectal work of education, increase this tond now -renders them more and more theoretical. Catch questions annually assume more prominence. The result is : to give currency to some short method of solution coined in his own brain, he may frame such an impracticable paper, say in matteematics, as shall pluck nineteen out of every twenty candidates, or in algebra, as may relegate to their studies eighty-five per cent. of those who essayed to pass. The proposition to associate another examiner with the Professor we deem reasonable. This may be advantageous on in my grounds. But that the Professor should be wholly dissociated from the work of stamping the coin which he has moulded. we hold to be an educational heresy of mischievous tendency. It has gained converts during the past generation through the establishment of the Landon University. The founding of that Institution was based on the experimental theory that a University was merely an Examining Board, established for no other purpose than to stamp attainments, however was considered. What we conceived or wherever required. What we conceive to be a sounder view begins again to prevail. Professor Andrews, in the masterly address which as President of the British Association of Science he recently delivered in Hagow, boldly enunciated the proposition that the inherent functions of a University is to teach as well as examine. This voice of the eminent savant echoes among some of the most distinguished educationists in that brilliant assemblage. In verification of this time-honoured view he could point to Ox-ford, Cambridge, the Scottish, German, Italian, and Accerican Universities. What would be thought of the practical wisd um of would be thought of the practical wisd m of him who proposed to submit the same paper on Philosophy to the Students of Aberdeen, Edinburgh, Glargow, and St. Andrew's—to those who have imbibed their knowledge of this abstruce subject from the lips of Blain, Fraser, Caird, or Flint, and who undertook to appraise the value of the several answers with a view to rank the candidates from Graduation? Suppose you had in one college a McCosh, in a second a Jowett, in a third a Spencer, and the same examiners should be appointed to ascertain through the one paper the philosophical learning of the youth, who had sat at the feet of these—representatives of diverse schools of thought, and to estimate the percentage due to each paper, think you this would be a estisfactory mode of testing results? The plan of having one Board to prescribe Examination papers to the alumni of a number of colleges scattered over an empire may be suitable for these colleges while in a state of pupilage—ere they have attained their majority. But time will prove that these, so soon as they are able to assert their in-dependence—when they can heart a Pro-fessorial staff sufficiently numerous and distinguished, will at once claim Univer-sity powers. We have at the present moment a notable instance of time in the case of Owene College, Manchester. The authorities of that useful and risin; college have recently prepared a statement, ably setting forth the grounds on which they regard themselves entitled to full autono-my. This they desire in the intrests not only of that largo mart which is its seat, and the populous districts of Lancaster and York which environ it, but of higher education generally. Public attration has been drawn to the foroible arguments with which that claim has been supported, and widespread expression has been given to the opinion that their prayer should be

It has been urged as a group plea in favour of a Central Board of Examiners that such a step, if adopted, would have the effect of raising the value of a Canadian Degree, especially when the Graduate went abroad into the literary markets of the world. We admit that at the first blush this seems a well-laid argument; but examine it closely and it proves illusive. What is a Degree in Arts? It is a stamp placed after examination upon a student, indicaing the character, and in some measure the extent, of his attainments. It ought also to be a sign and seal, attesting that for several years he has attended a College class-rooms, pursuing an extensive and varied curriculum, and thus, by healthy discipline, developing his intellectual powers. Now, of all variable qualities, such a Degree is most variable. An approximate estimate of its worth might be formed, if it were a universal custom to append to the let-ers of the Degree the name of the University from which it has been received. Even then, it would not be so capable of appraisement as that you could infer the precise amount of learning of which it was en index. What a wide range may there be in the value of the same Degree from the same University! I may be won triumphantly with first-class honours, or barely grasped by another who, after a desperate struggle, has reached the minimum in Pass. It may represent any grade of scholarship from 99 down to 84, or, in some Institutions, 25 per cent. of the maximum. Take the case of an Oxford Degree. From the case listic letters, B.A., Oxon, affixed to his listic letters, B.A., Oxon, affixed to his name you learn that an individual has the imprimatur or the ancient and noble University stamped upon his literary qualifica-· But the exact importance attached to this symbol cannot be defined unless we are in possession of many details. To appraise it fully we must know whether he achieved Honours in several schools or merely scraped over the bar as a simple Pass man. The former would indicate brilliant talents and ripe scholarship—the latter very humble powers and ordinary attainments. One thing, however, this would enable scholars all the world over to recognize,—it would show that for some years he had breathed a scholastic atmosphere—that his mental powers were exerphere—that his mental powers were exec-elsed at a thoroughly equipped gymnasium—that he was subject to influences product-ive of intellectual culture and literary grace. The only country where the system of

one University having all the Colleges in the land affiliated to it has been tried on a national scale is France; and we have yet to learn that the results of the experiment in that land of drill, and uniformity, and red-tape warrant its adoption in lands pervaded by Anglo-Saxon passion for individnal freedom and preference for decentralization. More original thinkers, more inventive experimentalists, philosophers of wider reach, and philologists of more independant grasp, will be produced under a system controlled by fifty or a hundred minds werking in half a dozen or a dozen circles, than under one which takes its

tone from a few operating from one centre.
While of the opinion that the proposal to embrace all our Colleges under omprates an our confess inters. One versity is of mischiveous tendancy, we nevertheless yearn to see a thorough comity exist between them all. We be all brethren, struggling to advance a common heritage—hence Ephraim should not envy Judah nor Judah vox Ephraim. We true that the day has forever gone when one Institution shall seek to crush its neigh bours, war against their interests, or aim at universal supremacy on the ruins of those. For the weal of this country—our own home, the fatherland of our childrenour fervent hope that all shall be friendly sisters, not jealous rivals—that each shall sympathize with the difficulties and rejoice in the prosperity of others, as it is only by the advancement of all that the higher education of our beloved Cauada can be student dwell with pride on the beauties of his Alma Mater, but let him not delight to raise an ther's defects as a dark back ground on which to paint the object of his love. Elso he thus proves that he has not yet attained the high aim of a University course—a broad, generous and catholic spirit. Nor is it only between the Universities of Ontario that we advocate this interchange of courtesy—the maintenance of this entente cordiale. Our country is Canada, not Ontario; and, to say the least, we have as much reason from similarity of system to fraternize with McGill Dalhousie, or Fredericton, as with those o the Province whe coin we have our seat. We must never forg at that "Queen's" is not a Provincial but Dominion University. The dweller by the Atlantic shores is of our corporation—claims an interest in our fortunes as much as an inhabitant of Front enac. Hence it is impossible in framing our programme of subjects for Matricul ation to govern ourselves solely by the studies prescribed for the High Schools of Ontario. We must keep an eye on the stages of advance reached in the preparatory courses pursued in Nova Scotia, New Brunswick, Prince Edward Island and Quebec as well. We deem this reminder pertinent in view of the cry raised in many quarters for advancing suddenly and at frequent intervals the standard of Matriculation in the Universities of the Province This proposal may be in the interests of our High Schools and Collegiate Institutes but we humbly venture the opinion that it is not in the interests of Superior Education. Festina lente ("make haste, but don't be in hurry") should be the motto guiding those who give shape-to our educational arrangements. Prolong unduly the High School curriculum and throw proportionately back the entrance on a University was the land of the same and the depending the same and the depending the same and the depending the same and the ity course, and the danger is that we shall thus confine a University training to those qualifying for the learned professions, and prevent those who propose to themselves a commercial or agricultural career from entering our Collegiate halls. As things are now, a youth, whose future occupation is a merchant's or yeoman's life, may not shrink from the time demanded for a Collegiate education. But add another year to the attendance at our training schools and you practically cut off the ability to devote four years additional to the acquisition of a liberal education. Thus, from an over ambition to advance the higher learning attainable by our ingenuous youth, you nng attainable by our ingenuous youth, you secure one year and you lose four. It requires no arithmetical skill to see that you thus gain a loss. This is of immense disadvantage to the future of our young nation. It virtually limits our choice of those who are to represent us in our Halls of Parliament to lawyers and doctors. Or, if merchants and farmers do occasionally find their way to Ottaws, it dooms them to be mere voting machines. Whereas, if they had gained culture and command of language from a University training, they could reproduce in our House of Commons rivals to the London merchants and Manchester manufacturers and Perthshire squires, whose eloquence graces St. Stephen's-the grandest oratorical theatre

in the world. Moreover, the situation of Kingston is eminently favourable. Midway between Montreal and Toronto, it occupies a central and commanding position. Here converge water communications by lake and river. canal and bay. Statistics show that it is one of the healthiest cities in the world. Its neighbourhood is noted for scenery of great and varied beauty. It may not be an emporium, proud of its commercial activity and bustling enterprise—its streets may not be lined with mercantile ware houses of vast size and architectural splend our; but there reigns a quiet—a calm con-genial to Academic halls. And yet, though it is now the St. Audrew's or Aberdeen of Canada, its environs are stored with such mineral wealth, as yet undeveloped but only waiting the call of capital to awake to life, that the time may not be distant when it shall become the Glasgow of the Dominion. Its historic past and its prospective future alike entitle it to be a seat of Superior Education. We are aware that many minds in Ontario favour centralization in the matter of higher learning. They would confine to one centre the means of acquiring Collegiate instruction. Such a plan, if realized, would bar the progress—be suicidal to the best interests. of our country. Patroitism requires us not to look at the effect of any measure on a particular town, but to weigh its results as bearing on the welfare of the land at large. This policy of concentration would build up one place at the expense of the whole community. This in its educational advance would leave the rest of the Province habited. Thue, in the march of thought and culture, each successive year would increase the distance between the two.

At each election candidates for all the Counties would be sought from it as a nursery of legislators. Thus would be reproduced that monopoly which makes Paris France. Of all monopolies an educational monopoly is in the long run the most disastrons. The rising talent and ambitious enterprise of the community flow to one spot and thus intellectually impoverish the extremities. The nation at large comes to be regarded as existing merely to furnish the means of aggrandizing the favoured centre. We holdly aven our motte to be discentralization. We desire to equalize, discentralization. We desire to equation, as far as possible, the elevation of every portion of the land. The currents of sentiment which proceed from North, East, South and West produce a healthier public action. opinion-build up a more robust constitution thar one emanating at all times from a single quarter and determining the whole. The true policy we believe to be to grant to every populous centre or centre of a populous district facilities for acquiring a thorough Collegiate education. Thus all sections move forward abreast in the van of enlightened progresss. Two special ad-vantages accrue from the policy we advo-cate. The presence of such an Institution is highly suggestive to the local youth awaking to the conclousness that within his brain lies latent power—within his breast burns a thirst for knowledge. The existence of the facilities for a University training creates throughout the district a taste for higher learning. During the past thirty years, how many young men in Kingston and adjoining countries have thus taken advantage of the opportunities which Queen's afforded, who would either not have been quickened or not been able to go to a distance for the purpose of at-tending Collogo! Their intellectual capital would thus have been lest to the adjustional wealth of the Province. What would Scotland have been had she during the past four continues possessed only one University instead of four? Nor is she content with what she has. Dundee is now moving for the establishment of a College endowed with University powers or affiliated to the ancient University of the neighbouring town. What impels the American Republic so rapidly in its strides towards a higher and more refined civilization? The fact is, she can point not only to old Institutions, as Harvard and Yale and Princeton, but also to Cornell and others springing into life—not to a few in commanding capitals, but to a multitude pushing forward into prominence in every quarter of the Union. Thus advanced admostion becomes diffused. Thus is awakened a general desire for knowledge. The site of the burning torch kindles into a blaze aspiration for a higher refinement. By this instrumentality she hopes to assimilate and raise and polish the uncultured hordes pouring into her prairies—the rude masses settling in cities of the West. The policy is wise and shall meet with a rich reward. Our argument finds ready illustration in the success which has attended the Normal School recently established at Ottama. The local advantage which it opens up has drawn to its class rooms many to qualify themselves as Teachers who would not have found their way to the Parent Institution at Toronto. As it was, half of those who passed through that Training School came from the city which was its seat and the adjoining County. These facts conclusively prove that, if you would multiply facilities, you increase manifold the number who would avail thomselves of these. A second benefit which results from the adoption of this policy is, that each University seat furnishes in its Professorial staff a nucleus of scholarly men who give tone to the community. These create or foster a literary atmosphere—give an impetus to educational movements. They form a leaven to quicken into activity of thought the sur-rounding mass; while the presence of those among them who pursue the walks of

velop the mineral resources of the district.

Having thus specified some of the advantages which we possess, we now detail a few of our more pressing wants. We are not ashamed of our res angustaz, as with one or two exceptions there is not a University in the Dominion whose treasury is not similarly cramped. Nor do we refer to this matter in a complaining spirit. Ungrateful we would be, did we not acknowledge the generosity ever extended to this Institution by its founders and friends. Few Colleges of thirty-five years standing can boast of such liberal support provided by voluntary contributions. Three separ-ate endowments have been raised at great crises in its history; the first, when the College was established; the second, when this property was acquired; the third, on the withdrawal of the Government grant. Besides these collective offerings, many benefactions have been received from in-dividual donors. Within the past fifteen months no less than six scholarships have been founded in perpetuity. If we now say: "Give—give," it is not from a fancy that we have niggardly patrons dealing out grudging dole. Ours is not the greed of the leech, which giving can never satisfythat rendereth no return; but the thirst of the ground panting after more copious showers that its powers of fruit-bearing may be yet further stimulated. We are exceedingly anxious to secure the early endownent of two Professorships. One selected from those now in operation, in order to relieve the funds of the College, which have become embarrassed by the increase ot Professora' salaries—a step greatly needed, as some of them were lower than they had been twenty years ago. The other to be established in the Theological Faculty. The need of this has been a long-felt want. So far back as 1868 a movement was initiated to provide an en-dowment for the proposed Chair. But this was at an early stage suspended, when over \$1,060 had been paid, to make way for a values industriant to make way for a still greater and more urgent effort. As a temporary mode of supplying the histus, two Lecturers were appointed in 1878, and the able prelections of Dr. Jenkins and Dr. Ball and the still are the still a Bell sufficed to meet the exigency for that Session. But the Trustees of the University now feel that permanent provision must be made at the earliest moment possible for an additional Professor in the Faculty of Theology. This step is neces-

science is of value to stimulate or guide commercial enterprise in its efforts to de-

sary not merely to ease the overlurdened shoulders of the two who now compose that Faculty, but also to enable a full rounded course of Divinity to be imparted in the Hall. Yea, the welfare of the whole Church as well as the interests of the College suggest the propriety of this measure. The Union is an accomplished fact. Hence it is the duty of every Presbyterian patriot to make it a success—to render it productive of the grand ends for which it was consummated. A Church covering the whole Dominion becomes of necessity a very complex machine. Its harmony is liable to be endangered by sectional feeling and divergent interests. Hence our ecclesiastical raiors must watch carefully its working to see that each part co-operates with the rest -to eliminate every matter that would cause disturbance or undue friction -to obviate difficulty, clog or heat. Now no question contains so fruitful a germ of ponce as that of Colleges or Divinity Halls. On it the negotiations for Union were almost ship-wrocked. Schemes of amalgamation, proposals to consolidate and thus reduce the number were broached on paper only to be rejected. No solution of the perplexing subject could be found save that of preserving the integrity of one and all. Hence a revival of these schemes, is both impracticable and unwise. Impracticable—because the maintenance of those Institutions forms a fundamental resolution in the Articles of Union. Unwise—because each College has numerous friends, and any attempt on its life—any project of dismemberment would rally them in hostila attitude, rouse bitter feelings, poison our Christian life and block our Christian work. Still, there is serious temptation to these heated and fruitless conflicts, so long as the support of these Institutions depends on annual collections and the consideration of financial arrangements affecting them comes up year by year. The sconer, there-fore, this topic is withdrawn from the arena of discussion, the better for the peace and

the Theological Halls, as the only practi-cal settlement of this vexed question. We need an additional building as a Library and Museum. Our present buildings are not showy, but substantial—dis-play not architectural splendor but boast solidity and comfort. The class-rooms are lefty and commodions. They will last many a year, and are as large and suitable as those in some of the Brisish Universities. But we want room to provide ac-commodation for our steautly increasing Library—to display the geological, anti-quarian and other treasures of our Museum. In consequence of the limited space at our command, our books do not present the imposing appearance which their value warrants—we derive not sufficient benefit from our specimens in naturel history—we lose many which a view of those we have

prosperity of our united Zion. Thus Chris-

tian statesmanship earnestly enforces the full equipment and early endowment of all

would suggest to the spectator. This work of erecting a structure to lodge suitably these indispensable accompanisuitably these indispensable accompaniments of a University as well as that of founding a new Professorship and endowing one of the existing Chairs falls especially within the province of the wealthy. Not that we despise the day of small offerings. Contributions drawn from an extensive area, embracing numerous subscribers, create a wide-spread interest in the institution. tion. Our own experience, gathered from the recent endowment made up of the offerings, in many cases the sacrifices of 6.000 persons, attests the manifold benefits which accompany an appeal to the mass. But while we heartily acknowledge the liberality of a middle class constituency, we at the same time make bold to say that the duty of endowing Colleges—of founding Chairs specially devolves on the rich.
That these should make ample provision for their families and dependent relatives none will deny. But how many, while doing so, forget that they are members of circles larger than the domestic. Limiting circles larger than the domestic. Limiting their beneficence to this, they ignore the claims of those upon their bounty. Lega-cies are lavished upon their household and friends, but not a line in their Will testifies to the conviction that they had a Church or a country, of which they formed a part, and in whose progress they are bound to indicate an interest. And yet in such a man's chamber there is oft a shadow on the wall. In his meditative moods there frequently recurs to poison his satisfaction the thought which Solomon had so graph-ically expressed:—"Yea, I hated all my labour which I had taken under the sun, because I should leave it to the man that shall be after me; and who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured and wherein I have laboured and wherein I have showed myself wise under the sun. This also is vanity." Ere another generation pass, the fruits of his industry and may be scattered in dissipationsquandered in vice, and not a shred re-main to testify to posterity that such a brain once coined—that such a hand once toiled. The gnawing worm coiled in that thought the heart, who knoweth the bitterness thereof, alone can describe! Scarce he stated, summing up a man's career, can be more inglorious than this: "He lived—he toiled—he amassed, and left all to his immediate relatives!" It is the duty of the opulent, as stewards of the mercies of God, to imitate the profusion of Him who distributes the squehine and the rain. It is their duty as patriots to give back to their country for its further advance a portion of the abundance which they have drawn from its prosperity or preserved un-der its stability and order. Not only so, it is a blessed privilege productive of serene enjoyment. In the bosom of man there is implanted a craving for immortality. He yearns to have his name held in honoured remembrance long after he has passed from sight. This thirst for fame stimulates him to deeds which leave the world richer in some form of true wealth than when he found it. Is he a warrior? he is animated to achievements of martial glory by the prospect of a marble in Westminster Abbey. Is he a statesman? he is borne up in his gladiatorial combats with Parliamentary athletes by the vision of a statue in prominent niche or stately corridor. Is he

an author? he labours to construct a work—to compose a poem that shall prove more lasting than monumental bronse or

storied urn. But is he a commercial mag nate, to whom are closed these avenues to fame, on whom the Muses rest not, in whom the mantle of Demosthenes has not descended, who can win renown neither by pen, nor tongue, nor aword? 'nat his name be condemned to perpetuat culivion? Loss no path to Fame open before him? Has earthly immortality no laucel wreaths for him? Yea, verily it has. Let him devote part of the fruit of his brainthe toil of his hand, so that it shall yield good to his countrymen—so that he shad good to his countrymen—so that he shall better the land of his home generation after he has mouldered into dust. What ambi-tion so laudable as to consecrate to pur-poses of enlarged benevolence a portion of the glittering pile accumulated by steady application to business, and thus win the assurance that his memory shall be fragrant centuries after he has been covered in the noisome grave! Let him establish a Col lega or institute a Chair, and by connecting his name therewith, he may thus gratity an honourable ambition—he can thus perpetnate graceful remembrance of his noble auns. The share of his riches, which thus takes wings, bears him aloft to the far-seen eyric—to the perch commanding the view of distant ages. Suppose some wealthy burgess in the middle of last century had endowed the Professorship of Moral Philosophy in the University of Edinburgh. What a glory, though of a reflex kind, to have had his name associated with the dis-tinguished occupants of that Chair—with versatile Adam Forguson, ascomplished Dugald Stewar: brilliant Thomas Brown and rare John Wison, who in succession adorned that class .com! Would you estimate the good that may be done in this way by a far-seeing mind devising liberal things? Turn to Bishop Elphinstone, who founded King's College, Aberdeen, nigh four centuries ago. Thousands of High-land lads have risen up to bless his memory. Millions throughout the world have directly or indirectly reaped the fruits of his sagacious patriotism. Mortals cannot appraise the value to Scotland—to mankind of the benefits which have flowed from his noble set. And this subodid providence had act. And this splendid munificence has redeemed his name from the oblivion which has overtaken his prodecessors in the Sec. On what page of Wolsey's career does the student of English history linger with unmingled satisfaction? Not on the bold attempts of that ambitious ecclesiastic to master his sovereign's will. Not on the effects of that proud statement of law here. efforts of that proud statesman of low-born origin to lord over the high-born barons of England. Rather on the self-sacrificing generosity of that consummate scholar to increase by permanent endowments the efficiency of his beloved Oxford. His patronage of letters has raised him to a niche in the Temple of Honour beside those accorded to William of Wykeham and William of Waynflete, whose love of country and devotion to refined scholarship shone out conspicuously in those mediaval times. Nor are we confined for illustrations to bachelor ecclesiastics. Heriot was a gold-smith, but handling the precious metal did not harden him into avarice. Uamden was a country gentleman, but the fee-simple of broad acres did not make him a victim to land-mania. Saville was a knight with scientific tastes. Even a bookworm with the research of a Macanlay could not have brought to light the name of Nicholas Wadham and his good spouse Dorothy, had these not by mutual incitement kindled an enthusiasm sufficient to create Wadham College as one of the buttresses of Oxford. The world is not indebted for of Oxford. The world is not indebted for splendid benefactions of this class to the stronger sex exclusively. Not merely Apollo but the Muses give patronage to literature. To the Countess of Richmond, mother of Henry VII., we owe the establishment of two Colleges in Cambridge, as well as the Lady Margaret Professorships of Dignity in both the great Professorships of Dignity in both the great Professorships of Divinity in both the great English Universities. Thus this Queen-Mother is emversities. Thus this Queen-Mother is em-balmed in the fragrant recollections of the annalist, while the other Queen-Mothers of

those by gone ages are forgotten or remem bered only to be contemued. Our survey need not be restricted to Britain. If we look across the lines, we shall find princes in that Republic. The opulent citizens of the American Union take pride in founding Lectureships, Professorships and even Universities. These benefactions they make on a scale of munificence almost unparalled in the Old World. They wisely deem it a higher fame to be remarked, not as possessing the wealth or natronage of the arts and sciences. With passionate love of country, they have also the sagacity to see that the best method of fusing into one compact nationality the heterogeneous elements which compose the population, of disseminating a taste for Superior Education, of imparting a high tone of civilization to every State from the Atlantic shores to the Pacific slopes, and thus advancing the whole by advancing all the parts, is to plant broadcast throughout their vast territory High-Class Seminaries of learning. This profuse endowment of scholastic scats more than anght else within their borders, more than their boundless resources, more than their restless energy, more than their inventive powers, arrests the admiration of enlightened travellers. Look at Harvard and Yale. In the staff lists of these Universities we find numerous Chairs bearing the founder's name; the former boasting a score, and the latter a dozen of these commemorative monuments. Since McCosh was installed in the Presidenov of New Jorsey College, \$1,250,000 have flowed into its treasury. These don-ors, while gratifying a noble patriotism, also satisfy an honourable ambition. In honouring learning, they honour them-selves as well. No calendars, in which to inscribe one's name, are so enduring or honoured as that of a University. It carries down through the centuries the name of the generous giver. Vanderbilt is now known as the Jupiter Tonans of Wall Street, who by his nod can influence the stocks of half a continent. But what shall perpetuate his name? Not the remembrance of his power as a railway king, but the University he has recently equipped. A century hence the memory of Cornell, ruler of gigantic corporations in the Em-pire State, shall have faded away, but of Cornell, creator of the University amid the picturesque scenes of Ithaca, shall be green.
Will the example of these millionaires

not stimulate our wealthy men, whether within or without the donomnation, to emulate their princely beautice ace? Valuable as are these donations or bequests at any period in the history of a country—in the growth of an Institution, they are doubly valuable in its early stages. Our Dovaluable in its early stages. Our Do-minion is yet in its lafancy. We are now laying the foundations of a vast Empire. Our history is not in the past, but str tokes awey before us. Our na tonality but a twig, and any influence on its shape is more powerful and enduring that when exerted on the landy tree. Queen's 14 one of the oldest Universities in Canada; hence every circumstance which strengthens its foundations or increases its efficiency, ninet tell mightily on the future of this land. Has none of our friends, whom God has blessed with abundance, the desire to endow a Professorship, and thus by one act benefit his country, promote the harmony of his Church and minori 'ze himself. Thirty thousand dollars (16),000 may seem a large sum for one to give. Such an one may naturally ask. "Will it par?" Will it yield remunerative interest? "Yea," more than invested in any other a You enable a man of mark to make la impress on the ingenious youth who attend his prelictions. These going forth in successions become centres of circles. Survey these circles, court their number, measure their extent in one goveration during the incumbenoy of one eccupant of the chair. Then multiply this product by the number of generations over which Canada's history may be expected to extend, and you may thus vaguely realize the blessings originated by your noble act. Leave not the execution of variations and product the execution of variations and product and the execution of variations are executions. execution of your generous purposes till death be your own executor. Give during life. Thus you ensure the fulfilment of vour wish-vou have the high satisfaction of seeing the beginning of an endless good which you have created. A man's life is made up, not of the abundance of comforts made up, not of the abundance of comforts which surround him, but of the enjoyable thoughts wherewith well-doing fills his soul. If you defer the accomplishment of your wish until effect be given to it by your last Will, what may happen? Given now; and you may searce have to stint yourself in a single laury; leave it to assume the form not of a gift but a bequest, and ore death arrives adversity may have overtaken you and made shipwreek of your fortune. This is no hypothesis. Queen's has in one case at least experienced the reality of this contingency. Or, even if your estate has ample means to give effect to such a provision, greedy heirs may conceal it or defeat it by resort to legal technicalities. It is not every one who leaves behind him such generous heirs as George Michie or William Hall.

We thus greefelly enpeal to these of our

We thus specially appeal to those of our friends who command overflowing wealth. Most fitting it is that the Queen of Sheba should bring gold to teetify appreciation of the wisdom of Solomon. We also prize con-tributions from well-accomplished wishers of limited resources. These benefactions, though not bulking high in the eyes of men, may be valuable in the sight of Him, who scrutinizes all offerings and estimates their worth not by what is given but what is left.

A generous spirit can work wonders with
moderate means. A cramped or deficient
revenue hails accessions from every source. Hence every addition is a welcome boon. We also need Scholarships and Prizes. We also need Scholarships and Frizes. These may be in various forms; some a yearly gift—others, if possible, a principle sum yielding interest in perpetuity which may form a reward of merit and an encouragement to struggling geniue. A minister of cultured tastes and frugal habits dies without issue; but the Buchan Scholarships, which he founds paraeters his area. withoutissue; butthe Buchan Scholarships, which he founds, perpetuate his name. A generous farmer, possessed of an ample competence, resolves when in the prime of life to devote to noble ends a portion of his surplus. Hence the Dow Schol riship. From the Maritime Provinces, there reaches forth to us a hand. The owner thereof we see not—we know not. Mystery analyzed him. But the core pale offers enshrouds him. But the open palm offers money sufficient to constitute the Domin-ion Scholarship. Several of our alumni consecrate their first fruits on the shrine of consecrate their first truits on the shrine of Alma Mater as Class or University Prizes. Have you not spare books on your shelves accumulating dust? Place them in our Library, and they shall convey knowledge to a widened circle. Have you not a rare coin—a curious relic—a singular specimen in Natural History? Retain it, and a child or servent may less it. or servant may lose it. But store it in the power of a Macaenas, but as displaying his | cabinets of our Muesum, where it may interest or instruct, and you thus secure its preservation and usefulness. One may say: "Silver or gold I have not—such as I have I am willing to give." Give us a lively interest in our fortunes—a hearty sympathy in our difficulties—a good name, wherever you go. Yes, you can more. Remembering that the bui builder builds and the watchman watcheth in vain unless God grants the enriching blessing
—knowing that money will not yield true
money's worth if He withold His favour, we are not ashamed to crave the boon once fervently solicited by a consummate tinker, an accomplished scholar, a world embracing philanthropist." "Brethren pray for us!" Pray that this University may be a distinguished hand-maid of Canada in her progress to a high toned culture and robust nationality! Pray that our School of the Prophets may send forth into the field workmen that need not to be sahamed— men diligent in study; fervent in spirit, serving the Lord! Pray that our Profess-ors may be full of wisdom and the Holy Ghost—may be endowed with power from on high to understand, if not all mysteries, specially the greaty matery of godliness! Pray that our Students may while mastering the abstruce truths of science, subordinate all knowledge to a knowledge of the only true God and his Son Jesus Christ, because in this knowledge consisteth eternal life:

> SAMUEL SHARPE recommends travellers to copy the Sinaitic inscription on the sides and peak of Serbal. He says they are older than those which have been copied.

THE Canadian Pacific Railway surveyors have obtained, by a series of spirit levels, carried all along from the sea, the heights above the sea-level of the following lakes: Lake Winnipeg, 710 feet; St. Martin's Lake, 787 feet; Lake Manitoba, 752 feet; Lakes Winnepegosis and Cedar, 770 feet; and Lake of the Woods, 1,042 feet.

Meitish American Bresbyterian, 102 BAY STREET, TORONTO.

Por Terms, RTC., sed Righte Page. O. BLACKETT ROBINSON Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted WRIGER HRIDS, OTHERWISE THEY WILL HOS DO IDSERTED.

Articles not accompted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage atamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be compiled with.

OUR GENERAL AGENT.

MR. Charles Nicol, General Agent for the Present relative in now in Western Outs die pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian.

FRIDAY, NOVEMBER 8, 1876.

Owing to a press of matter, the conclusion of "Behold this Child" is unavoidably postponed till next issue.

NATIONAL THANKSGIVING.

Thursday of this week has for some time been announced as officially set apart for thanksgiving. In this case fortunately Church and State have agreed. It is an understood thing that the day named by the Governor shall be recognized by the authorities of Churches. The second of November has been thus named and recognized as a national day of Thanksgiving. It is a pleasant thought then to realise that our words may reach many just as they are enjoying the national holiday, and that before they have found their way to the whole of our constituency, a large number of our readers will be looking back with satisfaction to the day spent to so good a purpose. To our mind their is something morally sublime in a nation as a whole, setting aside for one brie day the labors of business, and giving heed to the duties of thanking and praising the Lord for his many mercies. Have we not indeed much reason for

acknowledging the Father of mercies? The most obvious thing is the harvest with which Providence has crowned the year. The labors of the farmer have not been in vain. We feel that these have been specially blessed of God, when we contemplate the well filled stores of the husbandman, and the plenty that reigns throughout the length and breadth of the land. In this respect the present period is fruitful of many lessons. During an ordinary season we may be apt to forget the merciful interpositions of Providence, as we experience from day to day the fructifying warmth and the genial showers which inevitably lead to fruitfulness. But during this year we behold in an especial manner the merciful intervention of God. The Spring opened upon us with the greatest promise. During the early summer the rains fell in copious supply. The utmost nicety of balance between moisture and sunshine was maintained. All this led to a harvest of hay and grass, which was not only more than an average of years, but which was a wonder to everyone who thought for a moment upon the subject. Then came a great drought upon the land. The promising growth of grains and fruits was checked, and the husbandman now began to tremble in the view of approaching loss. But what is the result? Have not many districts been even more than usually blessed with abundance. have not others been able to show an average exhibit, and have not most been so well supplied that there is enough of food in them for man and beast, and probably sufsaries, and even the luxuries of life. Now, what we have to think of is this, that with the slightest addition of heat to that which we experienced, and which we regard as unusual and extraordinary, those who have less than an average crop might have had none, and those who are rejoicing in abundance might have had to stare in the faceruin and failure. If ever there was a year that should effectually show forth the mercy and goodness of the Lord, it is this whose harvest we are now celebrating. We have been led to see how vain and useless may become all the labors and enterprise of men. and how absolutely dependent we are upon the Sovereignty of God. The lesson has been read to us as to the accuracy with which the forces of nature have to be regulated in order to produce a satisfactory result. While we are rejoicing in plenty. we are yet taught that with still less of rain than we have experienced, and with more of that scorebing and fervid sun, it might have been that we would have been mourning the failure of our crops, and been look ing forward to a winter of want and hard-

It is evident that we almost all associate thanksgiving simply with the harvest. But is not that merely one of the things for which we have to thank God? What have ve to say regarding the business and the commerce of the past year? It will at once be east in our face that we have hard times -times of unusual dulness and even stagnation in trade. This is all true enough, be something wrong, and very property a

ship.

and yet has not mercy been wonderfully mingled with judgment? Compared with other nations our failures have been few, our suffering poor have been limited in number, cases of want and starvation have been actually wanting. We have had no such record of human misery as we have read in the papers of New York and other commercial centres of the world. The marvel is that the business integrity of the country is to-day so sound and stable. And a reason of thankfulness is surely found in the fact that while we have passed through hard and trying times, the worst seems to have been passed, and business men are looking forward to the future with hopeful expectation. For all the consequence of soundness to the very heart of the nation have we not reason to thank God? Tlank of the commodious dwellings, the comfortable parlors, the cheerful kitchens and well filled larders, of which even respectable artisans and tradesmen can boast? And with these, how yast and ramifying is the social machinery for the education and well-being of the young and rising generation! What advantages have they in our day compared with the past? To these again add the means at the hands of the poorest, if they will only care for these things, for the culture of their intellects, for the improvement of their tastes, for domestic and social enjoyments. And we have presented before us other and perhaps stronger reasons than even those connected with a bountiful harvest for rejoicing in God and thanking Him for his goodness.

One thing more. As a Christian nation we have abundant cause for thanksgiving. The privileges we enjoy in our Church relations are many. Let our readers count them one by one. An open Bible, a well observed Sabbath, a sanctuary with doors thrown wide apart in which we may worship God, instruction from the pulpit, our happy friendships in the congregation, our Sabbath Schools so many, so useful, and so efficient in all their parts-the thousand godly influences that come from all these upon our hearts and our lives. Who can tell the number of our religious blessings? Do we not recognise them as real and actual in our daily life? Would not the want of any one of these be felt by many of our readers as the greatest possible loss?

Well, then, it is that we have a day annually set apart in which away from the Sabbath, and freed from all ordinary toils and cares we may meet together and praise the Lord for his goodness, and during which we may gather our families and friends for thankful recreation. The best wish we can express for our rulers and Church authorities is, that they may be spared to appoint many such days in which in other years the people shall meet together and enjoy their thanksgiving services.

HOME MISSION SUPPLEMENTS.

From the Minutes of the late meeting of the Home Mission Committee we observe that grants were not made to a large number of congregations heretofore supplemented from the Home Mission Fund, on the ground that those congregations had not complied with the regulations of the General Assembly. These regulations require that before a supplement can be granted to any congregation, it must contribute towards the support of a pastor, at least, \$400 per annum, a minimum contribution being also required of \$4.50 per communicant, and \$7.00 per family. The Committe had, therefore, no alternative but to decline making grants where these regulations were not complied with, for it is expressly enjoined (page 48 of Minutes of last Assembly,) that "Cases in which the application of this rule appears to affect injuriseeking to be placed on it, shall be reported to the General Assembly, and supplements granted to them only when its sanction has been given." In regard to that part of the law requiring .. minimum contribution of \$1.50 per communicant, and \$7.00 per family we think no objection can, as a general rule, to reasonably made. On referring to the Statistical and Financial tables of the past year, we find that the average contribution for the Minister's Salary, over the entire Church, is \$4.60 per communicant, and \$7.50 per family; while deducting the Synod of the Maritime Provinces, and taking that portion of the Church in the limits of the Western Section of the Home Mission Committee, it reaches \$4.75 per communicant, and \$8.25 per family. Some may, however, say that it is not fair to take the average contribution of all congregations-self-supporting as well as aid receiving; we therefore turn to the tables in the Report of the Home Mission Committee (Western Section), and we find that the average contribution last year, for the Minister's Support, in Supplemented Congregations alone, was \$5.68 per communicant, and \$8.50 per family-a very much higher average than that in self-supporting and supplemented charges combined. No objection then can be taken to the regulation of the Assembly as to the minimum coutribution per communicant and family required before a supplement can be given. If this minimum is not reached, there must

grant should not be given. But when we come to that part of the law which requires an aggregate contribution for the Minister's Salary of \$400 per annum, before a supplement can be given, we are not sure of the justice and expediency of the General Assembly's action. Among those congregations to whom, in the meantime, a grant has been denied by the Committee on this ground, there are, at least, some that are contributing far beyond the minimum required per family and per communicant. Indeed there are one or two whose average contributions are excelled by few congregations in the entire Church, and it is manifestly unfair to withhold a grant from such Here, for example, hemmed in on all sides by a Roman Catholic or Infidel community, are a few Presbyterian families struggling to maintain Gospel ordinances among them, willing to make great personal sacrifices to have their children surrounded by Christian influences, and for this purpose contributing liberally of their scanty means to sustain an ordained minister in their midst, but this new regulation of the Assembly stops in and virtually says: "The Church will do all in its power to carry the Gospel to the very door of those who are within easy access of other Protestant and, sometimes, even Presbyterian Churches, by giving liberal grants to sustain a minister among them,-the Church will even strain a point to send and wholly support, by its funds, missionaries to foreign lands, but as for those districts of our own land, where infidelity is rampant and Roman Catholicism predominates, the Church cannot afford to expend men or money in maintaining Gospel ordinances, even though the Presbyterian families there show, by their more than ordinary liberality, their earnest desire to have among them a minister of Christ. We shall take away from them the little light they have, and leave them and their children to grope their way as best they can in the surrounding darkness." Such, practically, we conceive to be the result in many cases, of the stringent regulation adopted by the last General Assembly.

We learn that, even already, one or two ministers contemplate immediate resignation in such fields, owing to the fact that they cannot possibly exist on the small slender pittance their people are able to pay them. Hitherto they have found it difficult to eke out a bare living even with the Home Mission Grant. The withdrawal o that grant, or even the delay in receiving it till next Assembly meets, is to them so serious a matter, that they have no alternative but to look out for a more promising field of labour. Hard as the regulation bears on some of our ministers, it will be more disastrous still to some of our weak congregations. To reduce these to mission stations, by compelling the withdrawal of their ministers, is virtually to give them their death blow, and to hand over our people to the Church of Rome, if not to something worse.

While the new law may cause several congregations in older and more Protestant settlements to increase their contributions, and thus save the Home Mission Fund, its stringency in leaving the Home Mission Committee without any discretionary power in exceptional cases, will tell against the success and advancement of our Church in the very districts where, above all others. there is room for what we conceive to be truly Home Mission work. The new law, it seems to us, would have been more honored, in many instances, in its breach than in its observance and we would respectfully suggest that the Convener of the Sub-Committee of the Home Mission Committee should immediately adopt some course of action, as to them seems best, to prevent the threatened resignations of any of our ministers because of the application of this rule. We will gladly throw open our columns to correspondents desirous of giving expression to their views on this subject.

THE Annual Meeting of the Woman's Temperance Union, was held in Shaftsbury Hall, on Thursday evening of last week-Mr. George Hague in the chair. After the Rev. Dr. Robb led in prayer, Mr. Mountain read the Secretary's-Miss Maggie Smith-report. Speeches were then made by Rev. Thos. Griffiths, Rev. Geo. Young, Dr. Castle, and Rev. Prof. McLaren of Knox College.

THE London Advertiser comes to us in a bright, becoming new dross, giving evidence of good tasts and growing prosperity. During a recent visit to the West we were surprised to find how completely this enterprising journal has taken possession of the field. It is to be found everywhere: and it well merits the wide circulation attained. People who imagine that the political journals published in this City are the only ones read West of Toronto, make a great mistake. The Advertiser is a power in Western Ontario: and we cordially wish it continued and ever increasing success. Toronto and Emtern business men wishing to reach a wealthy agricultural class, which forms the Advertiser's principal constituency can not find a botter medium for their assessmen-

EVANGELISTIC MEETINGS IN CHICAGO.

[COMMUNICATED.]

God's people rejoice where a work of grace is going on wherever it is. Christianity knows no political boundaries, and recognixos no national distinction. Wherever the truth as it is in Jeans provails, and finds a place and an influence in the hearts of men, there she lifts up her banners, and the saved in all climes and of all nations rejoice together. The battle is one-it is sin, Satau, the world and the flesh against the Lord Jesus Christ. The soldiers of the eross must fightithe battles in the name of their Lerd, and by the power of His Spirit. The world must be won to Christ, and Jesus be enthroned.

A mighty battle is being carried on in Ohicago. The powers of darkness have beginning to tremble, and Satan's power in the hearts of many is restrained and overcome. Heaven and hell are in conflict. Satan is enraged. The theatres are complaining, the hope of their gain is lost. There are absentees from the gambling saloon and card table. The charge brought against the Primitive preachers of the Gospel: "These that have turned the world upside down are come hither also." is not yet buried in the lapse of ages.

The glorious beginning is an earnest of a rich and bountiful harvest of souls for Christ. The Christian people in Canada will rejoice to know that God is countenancing in a remarkable manner the efforts put forth in this Western City for the salvation of perishing sinners. Let us too have a share in the work by our sympathies and prayers, and may God send the wave to our own dear land.

The manner in which these meetings were first conducted is an avidence of the wisdom and foresight of ithe evangelists. The people of God were exhorted to conseerate themselves afresh and entirely to the Lord. These workers were evidently impressed with the scriptural idea that all true revival of religion must begin in the hearts of believers. Until the Church awakens from the slumbers of spiritual indifference and lethargy, there can be no well-grounded hope for a revival. But let Zion awake and wait, and look, and long, and pray, and hope, and showers of blessings shall

The Christian people of Chicago appear to have felt that this is the way by which God meant to bless them and theirs and the city. The hearts of the people were moved to build the large Tabernacle in which the multitude met. As I entered it and saw its huge dimensions, I thought of Noah's Ark. No doubt many would say what are these Christians doing-erecting such a large house? Where is the sign of a revival? Amid the din and bustle of the busy city there is no time to think of revivals. But these Christians rested on the promise of a faithful God, and their hearts; yearned for the salvation of men, and they are now beginning to reap the harvest.

One most promising and sheering feature in connection with these meetings is the large attendance at the noon-prayer-meetings. There are generally between 8000 and 4000 persons present. Business men leave their work for an hour and seek intercourse and fellowship with their Lord. Many unsaved ones, too, attend these meetings, and numerous are the requests for prayers presented by parents for prodigal sons, and by individuals for themselves.

The prayers are brief and pointed, and full of fervour and heart. The prayermeeting and the inquiry-rooms form the great battle-ground. The enemy is wounded in the Tabernacle under the effective and powerful preaching of Mr. Moody, and igorous and solemn singing of but it is generally in the prayer-meeting or

inquiry-room it is alain.
The attendance in the Tabernacle numbers generally over 8000 persons. The most profound solemnity prevails. The vast multitude, with eager attention, listen to the words of the preacher as the solemnities of eternity, the responsibilities of time, and the riches and the glories of the Gospel are unfolded. Truly it is a solemn scene to witness the anxiety and solicitude depicted on many countenances—to listen to the Gospel tidings proclaimed by one who has the burden of souls resting on him. But amid all this holy seal and fervor and godly enthusiasm, there is no excitement but the deepest solemnity, and the most calm serenity.

A question, and a pertinent one, which we are ready to ask ourselves is—wherein lies the power of the preacher? No doubt many come to the meetings from vain, empty curiosity. Moody has a name which he has won and established by earn which he has won and established by earn
est, active, diligent, and faithful labors for
Christ. Many come out to hear the man,
but with no idea of hearing the voice of the
Son of man. The Gospel net is set and some are caught to the praise of the glory of God's grace. But wherein lies the preacher's power—not simply in what is said—it is the old, old story in plain simple unadorned language. It is not the man but adorned language. It is not the man but the Spirit of God that does the work, and He Himself is the readiest to asknowledge Himself is the readiest to asknowledge.

He is the honoured instrument in hands of the Spirit for winning souls to int. He desirt Moody's power reght the Spirit lies in his entire concepts to God and His work. You follow he handles in the histories in his testing to one who is families in heaven—who holds intimate commun.

the banqueting house to speak of the tree of life that blooms fresh and fair in the paradise of God-come to unfold to perishing sinners the rishes of eternal love.

The prayers for the presence and power of the Holy Spirit are frequent and earnest. As was said of the celebrated Whitefield, that "he preached like a lion," so it may well be said of Moody. Infidels, sceptics, rationalists, and all that oppose and roject the Lord Jesus Christ, have their door the Lord Jesus Christ, have their doom clearly set before them with the tenderest affection and earnest entreaty to be reconelled to God.

The simple, lucid manner in which the copel is presented, cannot fail by the blossing of God, to awaken anxiety and deep concern in the hearts of men. The hold, ing or God, to award mixtey and deep concern in the hearts of men. The hold, direct application of the truth to the hearts and consciences of the hearers, is a marked feature in Moody's teaching. The speaker has in a remarkable manner the power of "turning men's ears into his eyes." Very hard and impenitent must be the heart that is not moved under the solemn appeals made to sinners, to flee from the wrath to

Moody's theological teaching is evange. lical, and the crowning excellence of his teaching is, that the fundamental doctrines of Christianity are set forth in their just proportion and relation to one another. The depravity of the human heart—the Spiritual impotency of man, and the riches of grace, are clearly and powerfully set forth and illustrated by thrilling and heart-topphing incidents. touching incidents. The three R's-ruin by the fall, redemption by Christ, and regeneration by the Holy Ghost-are prominent features in Moody's addresses in the Tabernacie and Farwell Hall.

It would be but a partial view of the gospel meetings in Chicago, if we should overlook the service of praise. A choir of 300 voices assist Mr. Sankey in leading the vast congregation; but the most interesting and affecting part of the singing is Sankey's solos. No doubt many are drawn to the meetings by the singing. Every word is distinctly pronounced, and the clear, open, full sonorous voice of the singer render the sweetest melody. It is delightful, charming and full of pathos.

These meetings have already demonstrated the reason of the single text.

ted the power of the simple truth. Unbelievers, sceptics, cavilers, can listen unmoved to the most soute and convincing metaphysical reasoning, but the plain, simple gospel in the hands of the Holy Spirit, will slay the most inveterate enmity. This it is doing in Chicago. Let us pray that the conquests for Christ this fall and winter may be unparalled in the history of the Church.

You will pardon the length of this communication, the interest in the meetings is wide-spread, and a few notes from one who had been privileged to attend these services for part of two weeks, will perhaps be of interest to the readers of the Paus-BYTLRIAM.

Ministers and Churches.

THE Rev. D. Camelon, of St. James Church, London, has been called by St. Andrews' Church, Chatham.

THE Rev. C. Chiniquy is announced to lecture in Knox Church, Hamilton, on the 6th Nov. The rev. gentleman will doubtless have a crowded house.

On Monday evening, 28rd October, a number of the members fof St. Andrews' Church, London, visited the manse, and presented the Rev. J. A. Murray, with a horse, buggy, and barness. The gift was accompanied with an affectionately worded address, signed on behalf of the congregation by J. Mills and J. McMillan. Both minister and people are to be congratulated on this evidence of Christian liberality and good feeling.

THE Rev. J. MacNabb of Beaverton, after an absence of one month, has returned home. Mr. MacNabb attended for some time the Evangelical meetings in Chicago, and speaks highly of the character and tone of the services. Much good is being done, God's people are quickened, and prodigals are reclaimed. A perusal of his communication from Illinois will be interesting to our readers. Mr. M. spent a few Sabbaths in Elmira. Illinois, and found the congregation connected with our church in that place in good spirits, and anxious for a settled nastor. He speaks of it as an active, flour ishing congregation, and a desirable charge

Ox the 24th ult., the Presbytery of Ottawa ordained and inducted into the pastoral charge of the congregation of Metcalfe, Mr. Thomas Muir, Probationer, late of the Bible House, Montrest. The Bev. D. M. Gordon, B.D., of Ottawa, presided on the occasion; the Rev. C. J. Cameron, M.A., of New Edinburgh, preached. The Rev. Joseph White, B.A., of Rochesterville addressed the pastor, and the Rev. Wm. Armstrong, M.A., of Ottawa, the people. The attendance of the people at the ordination and induction services was large. but larger still was the attendance at the meeting of welcome given in the evening when friends from neighbouring congregations came out to express their good will to the congregation, and to bid welcome to their midst another worker for the Lord Jesus Christ. At the meeting of welcom in the evening addresses were given by the Boys, McDiarmid, McKay of Richmo in Prosbytery of Montreal, C. J. Cameros White, and the newly industed past This is the first time Metcalfe (for connected with and part of the p charge of Onguele) has been set independent charge. Our expects per ir that parter and people may long be a oil to easily on together the week of

LADIES' PRENCE EVANGELIZA-TION SOCIETY.

A public meeting under the auspices of this society was held in St. Paul's Church, Montreal, on the evening of Tuesday, 24th October. The Rev. Dr. Jenkins precided. On the platform were Principal Macvicar, Professor Campbell, Rev. Messrs. C. A. Doudlet, J. S. Black, R. Campbell, J. Elliott, R. H. Warden, J. Baxter, J. Scrimger, and J. Fleck; Messrs. Amaron, and Mousseau, French Missionaries, and J. L. Morris, Esq.

After devotional exercises and an opening address from the chairman, the accompanying Report was read by the Rev. R. H. Warden, on behalf of the Ladies :-

first annual report of the Ladies' french EVANGELIZATION SOCIETY OF THE PRESBY-TERIAN CHURCH IN CANADA.

In presenting the following brief report of their work during the past year, the Ladies' French Evangelization Society of the Presbyterian Church in Canada, desire to express their heartfelt gratitude to God for the measure of success which has attended their labors, and their earnest determination to prosecute the work with still greater zeal and activity during the year on which the Society has now entered.

Previous to the Union in June of last year
of the several branches of the Presbyterian

Church, a Ladies' French Committee was in operation in the Presbyterian Church of Canada in connection with the Church of Scotland. After the consummation of the Union it was deemed desirable to extend the circle of operations, and on the 21st of September. 1875, at a meeting of the Ladies of the several Presbyterian congregations of the city, held in the Session Hall of St. Paul's Church, the Ladies' French Evangelization Society was formed, its object being to co-operate with the General Assembly's Board of French Evangelization, in extending the Gospel to the French speaking people of the Dominion.

The membership of the Society is com-posed of all Ladies of the Presbyterian Church in Canada who are willing to aid in the work, and who contribute the sum of at least one dollar annually toward its funds. The officers of the Society consist of President, three Vice Presidents, a Recording Secretary, Corresponding Secretary, a Treasurer, and an Executive Committee, comprising at least three representatives from each of the Presbyterian Churches in the City of Montreal. Immediately after the Organization of the Society Special Committees were formed to take charge of the various departments of its work.

To the Committee on Education was as signed the general supervision of the French Protestant day-school at Russell Hall. This school having since been assumed by the Protestant School Commissioners of the city, the Committee have devoted their efforts mainly in seeking to advance the interests of the Sabbath School in connection with St. John's Church. At this school, besides the Superintendent, Deputy Superintendentland Librarian, there are eight teachers, with an average attendance of sixty scholars, the number on Roll being about one hundred. A grant of Fifty Dollars was received from the Board of French Evangelization, and has been expended in improving the Library and in adding generally to the attractions of the School of the School.

The Committee on Visitation have rendered efficient service in personally calling at the homes of those of the French Converis who were in need of assistance, and in discriminating between the deserving and undeserving poor among them. Owing to the general depression in business last year, and the large number of converts from the Church of Rome who were thrown out of employment by taking this step, the duties of the committee were very onerous. One member of the committee reports per sonally visiting forty-nine families, to the homes of some of whom her visits were repeated frequently, in cases of sickness. This is one of the most important depart-

ments of the work of the society, and in order to carry it forward with efficiency a mission home has recently been secured in a central part of the city, No. 528 Lagau-chetere street, where, in addition to a caretaker, a Matron is about to be appointed, when she shall in consideration with the consideration of the constraints of the city, No. 528 Lagau-chetere street, where the constraints of the city, No. 528 Lagau-chetere street, where the constraints of the city, No. 528 Lagau-chetere street, where the constraints of the city, No. 528 Lagau-chetere street, where the constraints of the city, No. 528 Lagau-chetere street, where the constraints of the city, No. 528 Lagau-chetere street, where the constraints of the city of the c bers of the Committee on Visitation, personally investigate the claims of those siring assistance, and give such aid as may be deemed requisite in the way of food

fuel, clothing, etc.

During the past year one of the Bible Women of the Montreal Ladies' Bible Association has been employed under the direction of the society. The limits of this report prevent a detailed statement of her Let it suffice to say, -she has been most earnest and diligent in the discharge of her duties, finding her way into nearly every French Protestant household as well as not a few others in the city. Reading the word of God and praying with the families visited, and giving them counsel as to the things pertaining to their eternal peace—notwithstanding discourage ments met with at times and occasional rebuffs, she has not been weary in welldoing, but has steadfastly held on her way. and has not infrequently been cheered and encouraged in her work by finding many individuals who not only professed to love the Saviour, but who exhibited in their daily walk genuine piety and devotion to

The average number of homes visited by her has been between twenty-five and thirty, weekly, and since January she has smirty, werkly, and since January she me sold eighteen Bibles and two Testaments, and gratuitously distributed upwards of forty copies of the Word of Life, besides a large number of Religious Books and Tracts.

The result of her self-denying labours the Great Day alone will reveal, but there is good reason to believe that her work has proved a very great blessing to many of the French people of this city.

In Midwinter a Helping Hand Society wis organized, under whose anapiese two sawing classes were entried on in Ressall Hall; the one for Mothers, attended by from thirty to sixty-dve, which mot every

Tuesday, at which instruction was given in religious subjects, as well as in needle work and domestic matters generally work and domestic matters generally—the other for young girls, which met on Saturday afternoons, and which was most encouraging in many respects—the number in attendance increasing from eight to upwards of forty. These moetings were opened by prayer and the reading of the scriptures, and are believed to have been productive of good results. The "Helping Hand" Society also distributed large quantities of clothing and provisions kindly supplied by the Dorcas Societies of the Oity Churches, as also by private friends. Oity Churches, as also by private friends. It is designed to transfer the sphere of this committee's operations from Russell Hall to the new "Mission Home," where Bible classes, Mothers' meetings, and Sewing classes are immediately to be organized for the coming season. By means of these many favorable opportunities will be presented for the inculcation of religious truth. The society is most desirous to encourage and foster a spirit of self-reliance in the classes among whom they labour, and for this purpose will endeavor to give omployment in needlowork, etc., to all deserving applicants. In the "Mission House" a register will be kept of persons tions a register will be keps of pursons in need of work and of persons requiring the services of such, and in this way, it is hoped, situations may be precured for many of the Converts who otherwise might remain the recipients of charity. In the visitation of the sick the Bible women will be assisted, as heretofore, by members of the society, and thus many homes, it is believed, will be reached that are inaccreeible to the regular Missionaries of the Board of French Evangelization.

It is also designed, if funds permit, to establish in the Mission House a Circulating Library of religious French works for the intellectual and moral improvement of the Converts and their families. It is confidently anticipated that the opening of this "Home" will prove of great advantage in the prosecution of the work, and no effort will be spared by the society to make it a centre of attraction to the classes they seek to benefit. To the Finance Com-mittee was assigned the duty of visiting the various Presbyterian families of the city, to solicit subscriptions in aid of the general work of the society, and what result the accompanying report of the Treasurer will show. From the funds of the society two agents of the French Protestant Benevolent Society were ty were paid during the past year. The services of these agents were employed in devices or these agents were employed in de-tecting imposters and in discriminating between the deserving and undeserving ap-plicants for aid. At a recent meeting of the Society, Sub Committees were appointed for each of the Presbyterian Congregations, connected with the Church in the city. These will in the course of the next few weeks personally solicit aid from the members and adherents of their respective churches, and it is earnestly hoped that they will meet with a hearty and liberal response. The increased expenditure consequent upon the opening of the Mission House, and the rapid expansion of the work, together with the destitution likely work, together with the destitution likely to exist during the approaching winter, will necessitate much larger contributions from the friends of the Society than those received during the past year. The Society have to acknowledge with gratitude the services rendered by Drs. Roddick, Bell, Bessey and Trenholm, all of whom have gratuitually given their professional services to French Protestants, unable of themselves to meet the expense of medical themselves to meet the expense of medical advice. In closing this report, the Society desire to go forward to the work of the present year in humble dependence on Divine direction and aid, and would re-spectfully but earnestly solicit the co-operation of the Ladies of the various Presby-terian Congregations of the Church,—of the Dorcas Societies of these congregations in providing articles of clothing for the French Poor,—and of the friends of the cause generally, in liberal contributions to carry on this most important department of Christian effort.

Want of space prevents the insertion of the Treasurer's Report. Short addresses the Treasurer's Report. Short addresses were delivered by Principal Macvicar, Rev. Messrs, J. S. Black, R. Campbell, C. A. Doudiet, J. Fleek, J. L. Morrie, Eaq., and by Messrs. Amaron and Mousseau, two of the students of Montreal College. The former of these two, than whom few Colleges have produced a better student and miswho labored successfully for many years in Canada. He delivered an interesting address demonstrative of the fact that French Missions have not been in vain. One of the illustrations given in proof of this was derived from his own personal experience. During part of last summer he labored in a French settlement in the Presbytery of Huron. On arriving there he was sur-prised at the heartiness of the welcome iven him by the people, and soon discovered the cause,—several of the families were brought to the Saviour many years ago in Lower Canada through the instrumentality of his father, and were compelled by persecution to emigrate to the shores of Lake Huron, where they formed a colony and trained their children in the Protestant faith, and for the sake of the father and the Gospel, they received with open arms the son. In a few simple touching sentences, spoken in a broken English, Mr. Mousseau gave a sketch of his labors during the summer among a colony of French Protestants in the County of Otta-wa. This colony was founded last spring, and consists chiefly of a number of Con verts of the preceding winter, who left Montreal with the Missionary in April to form homes for themselves, where free from persecution, they could worship God and bring up their children in the faith of the Gospel. The meeting was of a most deeply interesting character, and could not fail to carry the conviction home to the hearts of all precent that the Lord is in a remarkable manner owning the labors of our mis sonaries to this increasingly important department of our Church's work. One most noteworthy feature, and an encouraging one it assuredly is, is the fact that the elase of laborers which the great head of the Church has raised up of recent your, and placed at the disposal of our Board of French Evangelization, is very far in ad-vance of these who in former years were

employed in connection with the same kind of mission work.

[We remind our readers that the Ladies' Society are greatly in need of funds to carry on this work, and carnestly appeal for money and parcels of clothing, provisions, etc., in aid of the poor converts. The winter season being close at hand, these should be forwarded without delay, addressed either to the President, Mrs. Red. path, or to the Treasurer, Miss Gordon, at the Presbyterian Mission bouse, No. 528 Lagauchetere Street, Montreal.-Ed. B.

List of Supplemented Congregations and Mission Stations, with the Grants tor the year beginning 1st Oct. 1876.

The following is a complete list with the amounts asked and granted to each for the

year beginning 1st October, 1870:—
N.B.—Those marked a are conditional upon Settlement. Those marked b received no grant at present, because the law of the Assembly (page 48, Minutes, 1876) was not complied with.

1. -QUEBEO.

SUPPLEMENTED CONGREGATIONS. a Blot mond, asked \$200 per an , granted \$100 per an — Windsor Wille, asked ₹100 per an, granted \$100 per an, b Winslow, asked ₹100 per an, granted \$100 per an, b Winslow, asked ₹200 per an, grant delayed. — b Danville, asked ₹200 per an, grant delayed. — b St. Bylvoster, asked ₹200 per an, grant delayed.

MISSION STATIONS.

**Metia, askad 33 25 per sab., granted 23,25 per sab., ;Kannebec Road, asked 34 00 per sab. granted 24.00 per sab., granted 24.00 per sab., granted 24.00 per sab., granted asb.—lake Megantic, asked nothing, granted nothing.—Brompton Goro, asked nothing, granted nothing.—Hamplen a Scotstown, asked nothing, granted nothing.

In the hope that union will be effected with Winslow. Full Statistics; equired before the grant is paid.

(For part sty months. The product of the grant is paid.

is paid.

(For next six months. Presbytory notified that if the contributions of the people are not increased, the grant will then be withdrawn.

For six months, and \$3 per Sabbath after that

iFor any months, and a product of the support of French Evangelization as to the supply of this field.

II .- MONTREAL.

SUPPLEMENTED CONGREGATIONS. b Mille Isle, asked \$200 per an, grant delayed.— bFarnham Centre, asked \$200 per an, grant delayed.—Other des Neiges, asked \$100, granted \$100 per an.—Leguerre, asked \$200 per an, granted \$150 per an.—Valleyfield, asked \$300 per an, granted \$150 per annum.

MISSION STATIONS. Mission Stations.

Harrington and Grenville, asked 23.00 per sab., granted 23.50 per sab.,—Arundel and DeSalabery, asked 28.00 per sab., granted 24.09 per sab.—New Glasgow, asked 25.00 per sab. granted 82.00 per sab., granted 82.00 per sab., granted 82.00 per sab., asked 23.00 per sab.—Hoehelaga and Longuell, asked 23.00 per sab., granted 82.00 per sab.—Helaga End, Montreal, asked 83.00 per sab., granted 82.00 per sab.—Avoca, asked 20.00 per sab., granted 82.00 per sab.—Avoca, asked 20.00 per sab., granted 82.00 per sab. —State 82.00 per sab.—End. Montreal, asked 20.00 per sab., granted 82.00 per sab.—State 82.00 per sab.—End. Montreal, asked 20.00 per sab., granted 82.00 per sab.—State 82.00

III.-GLENGARRY. SUPPLEMENTED CONGREGATION.

*Alexandria, asked \$200 per an., granted \$200 per an. MISSION STATION.

†East Hawkesbury, askéd \$4.00 per sab., granted \$4.00 per sab.

And \$2.00 per Sabbath while vacant. #For next six months.

IV. BROCKVILLE. SUPPLEMENTED CONGREGATIONS.

SUPPLEMENTED CONGREGATIONS.

South Gower and Mountain, asked \$200 per an, granted \$150 per an, —5Dalhousie and K. Sherbrook, asked \$200 per an, grant delayed.—

by. Augusta and Fairheid, asked \$200 per an, grant delayed.—Edwardsburgh and Iroquois, asked \$90 per an, granted \$150 per ac.—Dunbar & Colquinoun's Settlement, asked \$100 per an, granted \$100 per an., granted \$150 per xn.

MINISTON ATATIONS. MISSION STATIONS.

Mission stations.

Newboro' and Westport, asked \$4.00 per sab., granted \$3.00 per sab.—Kitley, asked \$2.00 per sab., granted \$1.00 per sab.—Merrickville, asked \$2.50 per sab., granted nothing.—Bathurst and 8.8berbrook, asked \$2.00 per sab., granted \$2.00 per sab.—Lavant, asked \$2.00 per sab., granted \$2.00 per sab.—Lavant, asked \$3.00 per sab., granted \$2.00 per sab.—Halmerston, asked \$3.00 per sab., granted \$2.00 per sab.—Strained \$2.00 per sab.—Strained \$3.00 per sab., granted nothing.

*And \$3.00 per Sabbath while vacant. fThere being no Statistics.

V. OTTAWA.

SUPPLEMENTED CONGREGATIONS. *Adamson, asked \$100 per an., granted nothing.— bNepean, asked \$100 per an., grant delayed.— Aylwin, asked \$300 per an., granted \$100 per an.— afletcaile, asked \$200 per an., granted \$150 per an.— +Aylmer, asked \$200 per an., granted \$150 per an. MISSION STATIONS.

Mission stations.

Alice and Pottawawa, asked \$4.00 per sab, granted \$4.00 per sab.—Bearbr'dge and Cambridge, asked \$4.00 per sab.—Bearbr'dge and Cambridge, asked \$4.00 per sab.—East Templeton, asked \$3.00 per sab. granted \$2.00 per sab.—Castleford, asked \$4.00 per sab. granted \$4.00 per sab.—Wilberforce, asked \$4.00 per sab., granted \$2.00 per sab.—Hull, asked \$4.00 per sab. granted \$2.00 per sab.—Beaert, asked \$4.00 per sab. granted \$3.00 per sab.—Stochestorville, asked \$7.70 per sab., granted \$8.00 per sab.—Beaert asked \$4.00 per sab.—Stochestorville, asked \$7.00 per sab.—Stochestorville, per sab.—Cantle and \$9.02 per sab.—granted \$3.00 per sab.—Stochestorville, per sab.—Cantle and \$9.02 per sab.—granted \$3.00 per sab.—Cantle and sao., granted \$8.00 per sub.— Upper Ottawa, asked \$9.03 per sab.— Upper Ottawa, asked \$9.03 per sab.—Cantiv and Portland, asked \$4.00 per sab. granted \$5.00 per sab.—Huntig and Kinturn, asked nothing, granted others.

*Till Prosbytery report as to arrears.

†The exceptional liberality of the neople to be reported to the Assembly with a view to have the grant increased. (See Assembly Minutes, 1876, page

(3) (Conditional on their getting the full services of a Missionary and union with Rochesterville not being effected.

Sprovided the Presbytery unite this field with Hull and work them together; otherwise the grant to be wiper Sabbath for ordained Missionary.

Regret expressed (i) that though this field has been on the list for several years, the Committee have no definite information as to Mr. Turnbull's labours, (2) that no definite obligation as to safery has been assumed by the people, and (3) that there is no organization.

VI. KINGSTON. SUPPLEMENTED CONGREGATIONS.

St John's, Pittsburg, asked 2150 per an., granted 2150 per an., b'amberst Island, asked 2150 per an., b'amberst Island, asked 210 per an., granted 2300 per an., granted 210 per an., granted 220 per an., granted 220 per an., granted 220 per an., granted 220 per an.—b'Camden and Sheffleid, asked 2150 per an., granted 220 per an., granted 230 per an. MISSION STATIONS.

Predericksburgh and Mill Haven, asked \$2.50 per sab., granted \$2.00 per sab.—Huntingdon, asked \$2.00 per sab.—Huntingdon, asked \$2.00 per sab., granted \$2.00 per sab.—Consecon, asked \$2.00 per sab.—Stock \$2.00 per sab.—Within buck and Bedford, asked \$2.00 per sab.—Huntin buck and Bedford, asked \$2.00 per sab.—Tranted \$2.00 per sab.—World Island, asked \$4.00 per sab., granted \$2.00 per sab.—Wolf Island, asked \$4.00 per sab. granted \$3.00 per sab.—Stock \$3.00 per sab.—

VII. PETERBOROUGH.

SUPPLEMENTED CONGREGATIONS. bFenelon Falls, etc., asked \$175 per an., grant delayed.—Colborne and Brighton, asked \$30 per an., granted nothing.—Bobesygoon, etc., asked \$200 per as., granted \$150 per an., prant delayed.—awares and Dummer, asked \$150 per an., granted \$150 per an.

MINISTREE STATIONS. na acted \$6,00 per selv. grained \$5.00 per sab. - Chaudes and Burleigh, asked ₹3.60 per sab., granted ₹8.50 per sab. - Harvey, asked ₹8.50 per sab. - Harburded ₹8.50 per sab. - Haiburton, asked ₹3.50 per sab. granted ₹2.50 per sab. For Ordained Missionary

VIII. WHITHY

SUPPLEMENTED CONGREGATIONS Ennishillen and Cartwright, saked -200 per an granted \$170 per an.

NO MISSION STATIONS

IX. LINDSAY SUPPLEMENTED CONGREGATIONS

N Mart and Cardon, asked -200 per an granted \$150 per an. Halsover, asked \$100 per an granted \$100 per an. Airhead, etc., asked -500 per an granted \$150 per an.

MISSION STATIONS.

Sunderland and Vroomanton, asked ~2.50 per sab granted ~2.50 per sab (Cobosonk, Readlanke and Digby, asked ~100 per sab, granted ~150 per sab A. TORONTO. SUPPLIMENTED CONGREGATIONS

York Mills and Fisherville, asked \$100 per an ganted \$100 per an Mono Centre and West, saked 100 per an granted 50 per au Mission stylions,

Mission strikes asked -250 per sab., granted -260 per sab., Mono Mille, Caledon, and bandhill, asked \$250 per sab., Mono Mille, Caledon, and bandhill, asked \$250 per sab. Alton and Caledon West, asked \$1,50 per sab, stratted -100 per sab. -Queensille, Ravonshoo, etc. asked >200 per sab., granted -250 per sab. - (Aurora, asked \$100 per sab., granted -250 per sab.) in the sab. - (Aurora, asked \$100 per sab.) granted >250 per sab. - (Aurora, asked \$100 per sab.) strained sab. - (Aurora, asked \$100 per sab.)

*And *3m per annum if settled |And *3m per annum if settled |And *3m per annum if settled

XI. BARBIE.

SUPPLEMENTED CONGREGATIONS.

aDuntroon and Nottawa, asked ~100 per an., granted ~100 per an. Town Line and Ivy, asked \$50 for 6 mos, granted ~50 for 6 mos.

MISSION STATIONS.

Bracobildge, asked \$200 per an., granted \$50)
per an — (Penetagguishone, asked \$200 per an.,
granted \$200 per an - Gravenhurst, asked \$400
per al., \$200 per ash Almayville, etc.,
asked \$400 per ab granted \$200 per sab. Raymond, Por! Carling, etc., asked \$400 per sab.,
granted \$300 per sab. Ressou and Turtle Lake,
asked nothing, granted nothing - Waubusushero,
ctc., asked nothing, granted nothing - Tay. Modonte, and Coldwater, asked \$1.00 per sab., granted \$400 per sab. Washago, Severn Bridge, and
Ardtren, asked \$200 per sab., granted \$200 per
sab - Bayville, Drake, and Hamilton, asked \$4.00
per sab., granted \$300 per sab. Burns* Ch. and
Dunns Settlem't, asked \$200 per sab., granted
nothing. Beggsborough asked nothing, granted
nothing. Beggsborough asked nothing, granted
in the hope that the grant required will be less

In the hope that the grant required will be less after 1st April next.

+For Ordaned Missionary.

XII. OWEN BOUND. SUPPLEMENTED CONGREGATIONS.

Meaford, asked *150 per an , granted *50 per an. bN. Keppel and Salawak, asked \$250 per an. grant delayed.

MISSION STATIONS.

†Parry Sound, saked \$600 per sab., granted \$5.00 per sab.—Indian Peninsula, Com. promise all reasonable aid, if occupied.

*For next 6 months. †All above \$5 00 per Sabbath contributed by the people to be deducted from the grant.

XIII. SAUGEEN.

SUPPLEMENTED CONGREGATIONS. bProton, asked \$100 per an., grant delayed.—

N. Arthur, asked \$100 per an., granted \$50 per an.

-bHanover and W. Bentinck, asked \$150 per an., grant delayed.—bS. Luther and Little Toro.ito, asked \$200 per an., grant delayed.—10 aprey, asked \$200 per an., granted \$150 per an.—N. Luther and Ross, asked \$200 per annum. Action delayed owing to the absence of statistics.

MISSION STATIONS. Dundalk and Fraser's Settlement, asked 82.00 per sab., granted 81.50 per sab.—Waldemar and Amaranth, asked 83.00 per sab., granted 82.50 per sab.—Ayton and East Normandy, asked nothing, granted nothing.—Egreemont and North Froton, asked nothing, granted nothing.

*For next 6 months, and Presbytery's attention called to the propriety of uniting this field with some other, so as to remove the necessity of a grant.

**For 7 months. Full statistics required before April Meetings.

XIV. GUELPH.

SUPPLEMENTED CONGREGATIONS. Bockwood, asked 875 per an., granted 875 per

MISSION STATIONS.

Mission stations.

Proston and New Hamburg, (German), asked \$4.00 per sab, granted \$3.50 per sab.—New Hamburg, (English), asked nothing, granted nothing,—'Moorefold, (in conjunction with Rothasy), asked \$3.00 per sab.—Eden Mills, asked \$1.50 per sab, granted \$1.50 per sab.—Everton and Ospringe, asked nothing, granted nothing.—I'mirs and liawkaville, asked nothing, granted nothing.

*Declined because the contributions of the Pastoral charge are below, the minimum required by the Assembly.

XV. HAMILTON.

SUPPLEMENTED CONGREGATIONS

Kilbride, asked 3100 per an., granted 3100 per an.

Vittoria, asked 3200 per an., granted 3200 per an.

Grimsby, asked 3100 per an., granted 3200 per an.

N. Polham, etc., asked 3150 per an., granted 3100 per an.—Dunville, asked 3150 per an., granted 3100 per an.

MISSION STATIONS. Fort Erio and Ridgeway, asked \$4.00 per sab, granted \$3.00 per sab.—Poblit, asked \$4.00 per sab, granted \$3.00 per sab.—Port Dalhousie, asked nothing, granted nothing.—Rast St. Catherines, asked nothing, granted nothing.

XVI. PARIS.

AUPPLEMENTED CONGREGATIONS SUPPLEMENTED CONGREGATIONS.

Mount Pleasant and Burford, asked *100 per cm.,
granted *100 per an.—St Andrew's Ch., East Oxford, asked *150 per an., granted *75 per an.

Mission STATIONS.

West Brantford asked nothing, granted nothing.
—Beachville, asked nothing, granted nothing.
Old Hast Oxford, asked nothing, granted nothing.

XVII LONDON.

NVII LONDON.

SUPPLEMENTED CONGREGATIONS.

Dorchester, asked \$250 per an., granted \$200 per an.—Wardsville, \$100 per an. granted \$100 per an. -Napier, asked \$150 per an., granted \$75 per, an.—Alvinston, etc., asked \$100 per an., granted \$100 per an. asked \$200 per an., granted \$100 per an. asked \$200 per an., granted \$100 per an. armst delayed.—"Camiachie, asked \$250 per an., granted \$100 per an. granted \$100 per an. MISSION STATIONS.

Mission stations.

Port Burwell, asked -140 per sab., granted 32.0 per sab.—Hydo Par, asked 2.00 per sab, granted 32.0 per sab, pranted 32.0 per sab, granted 32.0 per sab. Springfelt asked 32.0 per sab, granted 32.0 per sab.—Lucan, asked 34.0 per sab.—Corunna and Mouretown, asked 3.00 per sab.—Corunna and Mouretown, asked 3.00 per sab.—Lucan, asked 32.0 per sab.—Lucadon 44.0 per sab.—Hydra 32.0 per sab.—Lucadon 44.00 per sab.—granted 32.0 per sab.—Granted 32.0 per sab.—Springs, asked 33.00 per sab.—Granted 32.00 per sab.—G

'Agreed to reconniend Assembly to grant \$100 additional (See Minutes 1876 page (a)) tConditional on the congregation giving the other >30. !Conditional upon statistics being forwarded at

XVIII, CHATHAM. SUTPLEMENTUD CONGREGATIONS.

bHarwich, asked \$100 per an, granted \$100 per an.— Buxton, asked \$100 per an, granted \$100 per an.— Ambersteburgh, asked \$350 per an, granted \$250 per an.—Allorence and Dawn, asked \$200 per an, granted \$200 per an. MISSION STATIONS.

Sombra, asked \$2.00 per sab, granted \$2.00 per sab.—Dreeden, asked \$4.00 per sab, granted \$2.00 per sab.—Tilbury west and Comber, asked \$2.00 per sab., granted \$9.00 per sab.—Merree, asked \$3.00 per sab.—Merree, asked \$3.00 per sab.—Maidstone, asked nothing, granted nothing.

XIX. STRATFORD. SUPPLEMENTED CONGREGATIONS. Listowell, asked \$100 per an, granted \$100 per "Burns' Church, Zorta, asked *200 per sab-

The attention of Presbytery called to the pro-priety of uniting this with some other field.

ZZ BPGGE

Kiniosa and Hervie, askat - on per an , granted when each blangside, askat stopper an , granted - Piro River, asked - for per an , granted slopper an , granted slopper an .

No Mission battons reported

XM RURON

SUPPLEMENTED CONGRET TRUSS. blumgamon, etc., esked *127 per an grant de-layel--Chambrook and Ethel, eskel-issperan, granted-10 per an

MISSION PTATIONS

Stophen, asked ~250 per sab., granted ~200 per sab. Bethairy, asked ~300 per -ab, granted ~200 per sab.—Goderich (dache), a-ked ~250 per sab., granted 240

YM UNDER HOME MISSION COMMITTEE. est. Westminister B.C., 1200 per namum— Smalt ster Marie, 500 per namum, less amount prid by stations (Phunder Ba) Manitobs Mission-nries, married over 500, best amount paid by stations Manitobs Alissionaries, unmarried ouch, 500, less amount paid by stations

Conditional on people contributing see per amount additional absent this field

RESOLUTI NS ANENT GRANTS, BIC.

The following resolution was submitted by Mr. Laing and adopted by the Commit-

That the attention of the Prophytories to which they belong, be directed to all cases in which the Committee has not seen their sy to make grants meauwhile, on account of the regulations of the Assembly not having been complied with, (see Minutes of Assembly, 1876, page 48,) and that they he informed that, at the meeting of the Committee in April next, only such cases as may appear to be cases of exceptional hardship shall be reported to the Assembly for its action.

On motion of Mr. J. M. King, the following resolution was carried:—

That whereas the Committee has, at this meeting, with deep regret, been compelled to aim at the reduction of the grants by twenty-five per cent. in the aggregate, in the hope of equalizing the expenditure and the income,—and whereas the Committee is satisfied that only by a strong and general effort the income of this year can be made equal to the proposed expenditure,—Resolved, That the Committee urge on all the Presbyteries of the Church to use the utmost diligence in securing liberal contributions to this scheme from every Congregation and Mission Station within their bounds, and hereby intimate that in the event of the income of the present year being again unequal to the expenditure, it will recommend that action be taken in still further reducing the

APPOINTMENTS OF MISSIONARIES. The list of Missionaries available for service during the winter months was made up, and appointments given the n.

MINUTES TO BE PRINTED. The Secretary was instructed to have the Minutes of this meeting printed, and a copy forwarded to each member of the Committee and each Presbytery Clerk.

MEMBERS' EXPENSES PAID. The travelling expenses of members of Committee were noted and paid.

CLOSE.

The Committee abjourned shortly after one o'clock p.m., on Wednesday, the 4th of October, and was closed with the Benedic-WM. COCHEANE, D.D., ROBT. H. WARDEN,

Secretary. Convener.

Presbytery of Manitoba.

The regular meeting of the Presbytery of Manitoba was held in Knox Church, Win-nipeg, on the 11th day of O tober. There was a good attendance of ministers and elders. The Rev. H. J. Borthwick on presentation of the usual papers, was cordially received as member of Presbytery. Mr. D. C. Johnson, lately appointed Teacher to the Prince Albert mission, was examined with a view to ordination before proceeding to his sphere of labor. The examination was unanimously sustained, and Mr. Johnson was ordained at the evening sedurent, when the Moderator, Prof. Hart, presided. Mr. Borthwick preached, Prof. Bryce addressed the minister, and Dr. Black the congregation present. Mr. Johnson was given the right hand of fellowship and received as a member of Presbytery. A petition was presented from the people of Springfield and Suanyside, asking moderation in a call, and Dr. Black was appointed to preach and moderate in a call at Springfield on the first Tuesday of December. Application for a similar object was made by Portage la Prairie and Burn-side, and Mr. Donaldson was appointed to preach at Portage la Prairie at such a time as would be most convenient. A call from the Boyne and Pembina Monntains in favor of J. C. Stewart was sustained, and ordered to be transmitted to him The people in the township of Clear Springs and Caledonia, petitioned the Presbytery to organize them as mussion stations. The prayer of the petition was granted and these stations attached to Springfield and Sunnyside to receive fortuightly supply. Partial reports were made from congregations and stations anent the collections in aid of the Presbytery fund, and contributions for the support of ordinances which were received, and consideration of the same deferred till next meeting, when complete reports were expected. Mr. J. S. Stewart was appointed to proceed west as far as the settlements on the Little Saskatchewan, visit the people, preach a Sabbath, and report to Precbytery. Mr. Scott was instructed to proceed with the erection of a school house at the Roseau immediately, and members of Presbytery immediately, and members of xpense. Ser-promised aid in defraying expense. Ser-sion Records of Knox Church, Winniper, Kildonan, were examined and reported correctly kept, were ordered to be attested. It was agreed to hold the next meeting of

10 a.m. ITALY possesses, now, seventeen univer-sities kept up at the expense of the State, four free universities maintained by the respective municipalities, and one academic institute maintained at the cost of the pre-

Presbytery at Kildonan, on the first Wed-

needay of December, and at the hour of

Sabbath School Beacher.

LESSON XLV.

SAUL'S CONVERSION. Nov. 5,

COMMIT TO MEMORY, VS. 8-6.

PARALLEI. PASAGES — Acts xxii. 6-9, and Acts xxvi. 11-14; Eph. iii. 7, 8.
SCRIPTURE READINGS.—With v. 1, 2, Scripture Readings.—With v. 1, 2, compare Acts viii. 3, and 1 Tim. i. 18; with v. 8, compare Matt. xvii. 1, 2; with vs. 4, b, read Matt. xxv. 40; with v. 6. read Acts ii. 37; with v. 7, Dan. x. 7; with vs. 8, 9, compare Job xlii. 5, 6; with vs. 10, 11, read Acts x. 10, 11, and also read "he prayeth," Jer. xxix. 11, 12: with vs. 12-15, read Iss. lv. 7, 8; with v. 16, read Phili. iii. 8; with v. 17, 18, compare Acts viii. 17.

GOLDEN TEXT .- A new heart also will I

give you.—Ezek. xxxvi. 20. Orntral. Truth.—"Jesus is mighty to

ENVO. For the persecuting career of Saul we For the personuting career of Saut we turn to Acts viii. 1, 8, 4. Honce in v. 1, "yet." This man was well born, Phil. iii. 5; well-educated, Acts xxii. 8; xealous and sincere, Phil. iii. 6; influential, Acts ix. 1, 2, could "get letters" from the high priest; well-known, v. 18; very energetic, v. 1, 22; and very determined against Christ and His cause (Acts. xxvi. 11). His conversion, therefore, is an event of great moment, and may well be studied with interest as it is recorded with fulness.

He was born in Tarsus (v. 11), in Cilicia (Acts xxii. 3), brought up a Pharisee (Acts xxiii. 6), and, like his namesake in the Old Testament, a Benjamite (Rom. in the Old Testament, a Benjamite (Rom. xi. 1). The Jews were numerous in Oilicia, and Sarl's family was free and probably wealthy, as they could afford a good education to Saul, who had the best prospects as a learned man. The Jews believed that "he who teaches not his son a trade teaches him to be a thief," and so Saul had been tracket tent, making (Acts Xviii. 3). taught tent-making (Acts xviii. 8).

He went unto the high priest, president of the council, for a commission to arrest, bring to Jerusalem, and punish members of the synagogue at Damascus who believof the synagogue at Damascus who believed in Jesus. The council was the ruling body over all the Jewish church, however scattered. "Men and women"—for of the latter many were then, as now, specially devout believers—were to be brought "bound unto Jerusalem."

Thermsons has an interesting history

Damascus has an interesting history from Abraham's days till now—into which the teachers will look with interest. (See Concordance.) It has many Christians now in its population of 150,000, and though Mohammedans rule it, the truth is spreading. It is "beautiful for situation."
(See map.)
Luke describes the mode of Saul's

enlightenment on the way (v. 3). The other apostles had companied with Christ, and three of them had seen Him on the Mount of Transfiguration. All of them had seen Him "risen" and ascending. Saul's mind was full of the belief that He was an impostor. To be assured of His was an imposor.

existence and glory was his great need.

This the Lord supplies. In light as at
Sinal, in the Shechinah, on the Mount, and later in Patmos, above even the eastern sun's light (Acts xxvi. 18), a dazzling, overpowering (Acts xxii. 6) brightness prostrated him and his companions, who were probably mounted like himself.

(V. 4.) A voice addressed him by name which identifies the speaker with Christ, "me," and set in its true light Saul's cruel work, "persecuting," i.e., inflicting evils on men for their religious opinions. (V. 5.) As we say, he knew the speaker Lord;" and yet he did not, "Who as

"Lord;" and yet he did not, "Who as thou?" He prebably saw a form, though nothing is said of that. Indeed, no particulars are given but such as are needful to explain his complete and sudden change of

action. The Lord strongly identifies himself with his people. "I am Jesus," etc., and then quotes a proverb of the East founded then quotes a proverb of the East founded on the way of driving oxen with goads or sticks with sharp points. The older pupils may be told that the proverb applies to them when they resist God's demands, go against the Holy Ghost in the word; against their own consciences; when they quarrel with or break God's laws; and when they refuse to on whither God would when they refuse to go whither God would lead them.

(V. 6.) Saul trembles and is astonished. is the foe of this plainly Divine being. He has persecuted Him. But he did it "ignorantly and in unbelief" (1 Tim. i. 13), and now that he sees the error, he sets about correcting it with a promptness and whole-heartedness (Gal. i. 16) which may well teach us, "Lord, what wilt thou have me to do?" When his heart felt that before to do?" When his heart felt that before the Lord, the quarrel was at an end, he was reconciled. He laid down his weapons. There is no pride, self-will or arrogance here. He believes. He means to obey. He will wait for orders from the Lord. The Lord does not give them at once, but puts him in the way of receiving instructions. He had remained prostrate. "Arise," ctc. The Lord has His own way of teaching every disciple, and it is no doubt arranged in view of the greatest amount of good to all.

The description of v. 7 has been already

V. 8 shows us a strange sight.
When the stricken leader rose from
the earth, he was utterly blind.
All the outer work is closed out noticed. from him that he may continue with God, his remembered word and his own soul. How much that strong, active, ambitious soul had to recall! How intense its humiliation must have been ! There could be no intercourse with him on the part of expectant allies in the work of persecution. He had no explanations to make prematurely. He was alone with God. What eventful three days, though his body must have been inactive! Blind, without food or rest, absorbed in the affairs of that new life on which he was entering, how deep must have been the impressions now made on that strong spirit! He learns the nature of law,

sin, self, and grace.

In the particulars of Ananias' visit (vs. 10-17), there is nothing requiring explansion. He is an obseure disciple, (no one sould allege that Paul received authority from some great man,) yet how high the

honor put on him! A lowly teacher may be forming a mind that is to evangelize China.

If any of us should visit Damasons, we could still walk up the "Straight street," now called the "Street of Bazaare," dividnow called the "Street of Dazarrs, thirding the city into two parts. There could be no risk in going to Saul now, "for behold he prayeth," the sign of a new man, a God-fearing man. He was prepared in vision for Anadias' visit (v. 12) as Cornehus was two Parts," His visit was expected. Was for Peter's. His visit was expected carry God's name far and wide (see the fulearry God's name far and wide (see the ful-fillment of this to the end of the Acts). Then comes an antithesis, "He came to inflict suffering on you for my sake," but (v. 16) "I will show he must suffer." So Ananias simply obeyed; announced himself, cails Saul "brother," laid his hands on him, imparted the Holy Ghost, while his sight was restored, sonless as it

while his sight was restored, scales, as it were, either literally or figuratively, falling from his eyes. There, in the house, probably at once, he was baptized, as all other believers in Jesus were, so confessing Christ. The points to be made clear to the pupils

from this lesson are the following:
(1) Saul has supplied to him what the

other apostles enjoyed, that he might be an apostle. He saw the Lord, heard His an apostle. He saw the voice, beheld His glory.

(2) Everything about his conversion shows its reality. It was against his education, tastes, interests, pursuits. He had no prepossession, and no solfish aim on the side of the despised Christians. He was publicly pledged to be their foe. It is impossible to account for his characteristics. possible to account for his change on any common motive.

(8) But the conversion is like other conversions, in itself, namely, the turning of his heart and will towards Ohrist when he is revealed to him. The miraculous and supernatural did for him what education, friends, teachers, the Bible, have done for us. We are not in doubt about the reality, us. We are not in coupt accut the reality, claims, work and authority of Jesus. We are at the point already to which Saul had to be brought. Now, are we proceeding with him to trust and obey this Redeemer? What we know are we doing?

SUGGESTIVE TOPICS.

Saul's occupation-his birth-training-Saul's occupation—is birti—training—tribe—character—commission—errand—arrest—on the way—mode of it—the fitness of the light—effect on him—his questions—replies—meaning of—his condition for three days—effect of it—his relief—why Ananias—lesson of this—the hesitation of Ananias—how removed—the opened eyes—the presions ciff—the new name—the —the precious gift—the new name—the confession of Christ—and the three great lescons for us.

LESSON XLV1.

 $\left\{ egin{array}{ll} Nov. 12, \ 1870. \end{array}
ight\}$ SAUL'S EARLY MINISTRY. $\left\{ egin{array}{ll} \Lambda ext{ots ix} \ 19-3 \ . \end{array}
ight.$

COMMIT TO MEMORY Vs. 20-23. PARALLEL PASSAGES .- Gal. i. 17; Acts

PARALLEL PASSAGES.—Gal. i. 17; Acts vi. 8, 9, 10, 11, and vii. 59.
SCRIPTURE READINGS.—With vs. 19, 20, read Acts xxvi. 19, 20; with v. 21, read Acts xxii, 19; with v. 22, read 2 Cor. xii. 9; with vs. 23, 24, read 2 Cor. xi. 32; with v. 25, compare Josh. ii. 15; with v. 26, read Gal. i. 18, 21, 22, 23, 24; with v. 27, compare Acts xiii. 1. 2: with vs. 29.—RO. compare Acts xiii. 1, 2; with vs. 28-80

read Acts xxi. 39.

GCLDEN TEXT.—He which persecuted is in times past, now preacheth the faith inich once he destroyeth.—Gal. i. 23.

CENTRAL TRUTH .- " Saints believe, and refore speak."

of men were left to choose their own path, Saul of Tarens would never have been 'a) a preacher of Ohrist, and (b) to the Centiles. But Divine grace, besides saving him, wrought these two wonders for the proud Pharisee. Here we find him entering on his work at once, v. 19 being a note explanatory of his passage out of a preternatural into an ordinary condition, and introductory to the account of his first efforts as a preacher. He now felt the need of "meat," food; was strengthened by it, and regained his natural energy. remained for a short time only, "certain days" or "some days," at Damascus, in fitting company, "with the disciples" (or "came to be with"—a new fellowship for him). Like all Christian workers, he has his encouragements and his discouragements. This grouping of the facts of the lesson may aid the memory and bea fitting division.

I. ENCOURAGEMENTS. It was a proof of his earnest sincerity that "straightway he preached Christ (or Jesus, as many read) in the synagogues," where opportunities were given to strangers to speak, and where piously-inclined Gentiles often attended. The tense of the verb for "preached" implies that he was in the ball of claim is made in the label. habit of doing it while he remained. The one test question was, Is Jesus Divinc, the Messiah or not? All turned on that point then, and Paul preached Him as "the Son of God"

(V. 21.) As might have been expected, great surprise was felt. Paul's course made the best kind of "sensation." We seem to listen to the conversation of the Christians and others at Damascus, and we learn from it: (1) That calling on Christ's name was a description of a believer; (2) That Paul's character and mission as persecutor, were known beforehand; and (8) That they could hardly believe this to be

the same man.
(V. 22.) Power and strength are favorite words with Paul (Eph. vi. 10; 1 Tim. i. 12; Heb. xi. 84). He gained force of con-12; Heb. xi. 84). He gained force of conviction, expression, and persuasion as he proceeded in his work. His first sermons were not his best. He evidently grew, and became a stronger man in the intellectual and moral sense in which we employ "strong." Work helps the worker. The Jews were bewildered (see Acts vi. 10) as he laid the prophecies of Scripture side by side with the facts of Christ's life and death.

II. HIS DISCOURAGEMENTS (v. 28). The "many days" are not precisely numbered, so that room is left for all the time spent in Damascus, and in that region, if

To escape eye-disease and intermittent over, the inhabitants who can afford it, go to high and dry ground at the unhealthy seasons. Divine Providence may have so ordered it that in this way Saul should have quiet and retirement for self-study, growth in knowledge, meditation, and that deepened spirituality which it is so hard to acquire in the stir and bustle of common life. His work would be resumed on his return to Damasous, and then came the effort of those who could not meet hi arguments was for Feters. His visit was expected and his character was known at Damascus (vs. 18, 14,). But all is changed (v. 16). He is a "chosen vessel" (no wonder Paul made much of God's choice, Eph. i. 4) to from the city governor for a time a watch for the gates, and while they were actu-ally guarding them incessantly, he was enabled to escape either by a kiouk, or chamber running from a house over the wall top, which is common enough, or (which is also to be seen in Damascus now) through a window in the wall, meant to give light to a house inside the wall and built against it. See the apostle's account of this in 2 Cor. xi. 82, and which serves to show that an account of an event may be true though not giving all the details, and is not put in doubt, but confirmed by other particulars given incidentally in another connection. "By the wall" is the very Greek phrase Paul employs in 2 Cor. xi. 82, and "basket" is the word employed in the Greek translation of Josh ii. 15.

(V. 26.) A second discouragement met Paul at Jerusalem, in the very natural hesitation of the disciples to receive him. His name as a persecutor was better known, in the absence of means of spreading news such as we have now, than his name as a preacher. This would the more readily occur from a great part of the three years having been spent in retirement. He sought to "unite with the church" immediately on coming to Jerusalem—an example to all Christians. He did not say, "My letter is ir Damaseus, and I am looking about for a little." Bad reports travel fast and far, the good slowly. Even conversion will not save a man from the inconveniences that follow former follies.

(V. 27.) His difficulty here is removed by Barnabas (see Acts iv. 86, 87), who appears so characteristically here and elsewhere as a high-minded Christian gentleman. He took Saul as his companion, introduced him to the apostles themselves told his story and secured for him their brotherly confidence. Saul was a converted man. He had obeyed the Lord faithfully. The Lord had talked with him and, says Dr. J. A. Alexander, "He to whom the ascended and exalted Saviour had appeared and spoken was fit company for any man." This settled the point.

V. 28 shows him to us in close associa-

tion with the Christian labourers at Jerusalem, where he had been known as a public and relentless for of the Christians. That he was united with them in labour is set forth in

(V. 29, in Jerusalem, no less than at Damasous, and after some years as truly as in the flush of new-born zeal, he preached boldly (same as in v. 21). The "Grecians were Jews born outside of Palestine. Paul was one of them, and had their ear; they were more inquiring, pos-sibly, than the untravelled Jews of the land. Stephen was in collision with them (Acts vi. 9). They were true to their character, and as they silenced Stephen, so they hoped to silence Saul. They "went about," i.e., laid plans, or undertook to kill him. Again discouragement is met, and again (v. 30) the danger is evaded Common peril unites men together, and weakness makes them watchful and cautions, and sets them upon concerted action The "brethren" had once before interposed with effect. They do so again. They brought him down (from Jerusalem) to the seaport Casarea, whence he was enabled to sail to his native city Tarsus, where for the present he is left, and this chapter of his history closes. He had but fifteen days' visit to Jerusalem (Gal. i. 18).

The following points may be illustrated from this lesson 1. God our Father brings us to the knowledge of Himself in Christ that we may labour for Him, as He gives oppor-

tunity. 2. He also gives the grace and strength

we require; to him that hath is given.

8. Difficulties and dangers are no argument against our labouring: they are not to be counted, and in many instances are evidences that we are to labour else-

where.
The of truth regarding Him which the times require is to be presented. Then, his mission as a divine Messiah was questioned by the world and urged by the apostles. Now, many admit His nature but do not receive Him. We must urge them to faith

5. Having come to the knowledge of Christ, and acquired, through Divine grace, a hope of eternal life, it is the duty of the believer to join himself to the Church.

This duty is often neglected on the ground that "it is not necessary to salvation." But nothing can be more misleading than this plea. To join the Lord's people is necessary as obedience to the Lord. He holds His Church—which came out of His pierced side, as Eve out of Adam's—to be this being and He note home on her on His bride, and He puts honor on her, on her ordinances and ministry, and no one can disregard these without dishonor to her Head and loss to himself.

SUGGESTIVE TOPICS.

Saul's earliest Christian friends-his work—where—his testimony—the effect— why natural—his growth—influence—early opposition—in what form—how malice was efeated-mode of escape-first visit as a Christian to Jerusalem-difficulty therehow overcome—testimony to his character—and work—effect of it—renewed efforts the class addressed—their hostility—how displayed—how escaped, and the lessons to be learned from the passage.

THE 81-ton gun is exciting considerable THE SI-ton gun is exciting considerable attention in England. It has been removed from Woolwich to Shocburyness for active trial. There, it has only broken windows and wreeked cottages by the shock of its explesion, and made speciators feel uncomfortable when its 1700 lb. shot went spinning over the waves on the "twist," promising no good to some steamsers miles away. Ohurch Debts.

The object of contracting a church debt is but too often the desire of the builders is but too often the desire of the bullders to pamper their own pride and vain glory. They seek a costly church, with elaborate fittings, which they can claim as theirs. Now, putting aside every other considerations that the second deration, we believe that it is not held to be particularly creditable among right-thinking people to shine in borrowed plumes. No lady would wish to appear in with a shawl or a jacket which she had borrowed for the occasion, and which be-longed to some one else. We fancy that longed to some one else. very few clergymen would care to their surplices by the quarter. Yet the same people will sit very comfortably in a mortgaged pew, and kneel upon unpaid-for hassocks, and tread upon a deeply indebted carpet, and enjoy the dim, religious light that comes through panes of which forty per cent. belong to the church credi-tor. What is worse, they do not mean to pay for their luxuries, but to get the cost of them out of posterity or the public. If it were a question only of time, and all concerned were sincerely anxious to pay by instalments the cost which would come heavy in the lump, there would be less to be said about the matter. But the thing is not so. The congregation of a mortaaged church mean to throw the burden of unrivalled choir," and meanwhile to enjoy their fine building and et ceteras at half the just price. This is not creditable to their gentlemant and lady-like feelings.—Churchman.

Japanese Life.

In great essential points, the romance of the Japanese differs from that of Western nations--notably in the predominance given to man over woman. The noblest profession in the estimation of the Jap. ances is that of arms. The commonest soldier holds a loftier position than the wealthiest merchant; although with the destruction of the power of the old Daimios, and the consequent reform of the national army on the European model, much of this spirit has died out. Every young Samourai, or man of birth, learnt the use of the sword as soon as he could walk; and it was held as essential for a walk; and it was little as over the and receive blows, as it is for an English gentleman to read and write. The sword was then all powerful in the land; and many a bloody tale bears testimony to the abuses which sprang up from an almost universal habit of wearing it, and wielding it on very trifling provocation. It is now as much the exception to see a two-sworded swaggerer as it was once the rule. The men of Bizen and Satsuma, stern upholders of the old state of affairs, still affect the obsolete custom; but in Yedo or Valenteen a man with his awords is Yokohams, a man with his swords is stared at by foreigners, and laughed at by natives, as a man afraid to go abroad with-

Honce, at an age when heroic deeds and chivalrous actions were the pride of the nations, the softer art of love became a matter of very secondary importance, and not, as with us, the keystone of poetry and romance. Love stories and songs are of course innumerable in Japanese literature; course innumerable in Japanese interature; but every story and song is so framed as to bring out in striking relief, not the woman, but the man. There is an utter absence of that spirit of knight-errantry which makes our mediaval literature so charming. Japanese heroes would perform prodigies of valor in defence of a clau or a family; that is the carre of a woman naver. Take but, in the cause of a woman, never. Take the well known story of Kompachi and Ko-nuraskai, so delightfully told by Mr. Mit-ford in his Tales of Old Japan. According to our ideas, Komurasaki, the woman, faithful and true to her lover in all his misfortunes, and dying on his grave, is the fine, pure character of the tale; but to a Japanese reader, Kompachi, the robber and murderer, the cold and heartless villain, is the claimant for admiration and

sympathy.
Woman—with the Japanese as with the Chinese, as with indeed, most Oriental nations—is very far from sharing the importance of man in human creation. Newly-married couples pray for male offspring; and though it is admitted that woman is necessary in the formation of society, she is regarded rather as a privileged slave than as an equal—much less as 4. The main object to be lifted up by invested with the attributes of superiority Christian ministers is Christ. That aspect lavished on her by Westerm romance writers. So subordinate a part, indeed, does woman take in the every-day affairs of life, that till quite lately—till 1875—women were never allowed to appear or the theatrical stage, and men invariably played the female parts. The great differ-ence, then, between the poetry and remance of the Japanese, as compared with our own, is that whilst our creations treat generally of love, chivalry, and the human sentiments, the Japanese devote themselves to the worship of nature and the super-natural. A reason for this may be found in the fact that Japanese life is altogether of an out-of-door character. To them the word "home"-or the nearest approach to it in their language -conveys none of the simple poetry so touching to Englishmen. There is nothing homely in a Japanese house. By the shifting of a few shutters it can be thrown open to the four winds of heaven; and although the greatest care is taken to keep the wood-work and matting spotlessly clean, a manis far prouder of the possession of a few square yards of garden, than of the noblest palatial residence without a tree or shrub. Of anuguess, cosiness, the charm of family meetings round a common board, they have no idea. A Japanese household is conducted in an irregular, disjointed style, very contrary to our notions jointed style, very contrary to our nations of what a happy, comfortable home should be. Men and women eat when they are hungry, sleep when they are tired; if, after the labour of the day, the good man and the state are all night there is goes out and stops away all night, there is no anxiety on his bohalf; and the same independence of act on characterizes the life of the women .- All the Year Round.

> COLONEL GORDON reached Magungo, on Mwitan Nyanza, on the 19th of July, and proposed to start for Micas's capital, and leave a garrison of 150 men, by special desire of the King.

Frientific and Aseful.

CORN BREAD.

Two cups of meal. One cup of wheat flour. One tablespoonful of sugar. One saltspoonful of sait. Two eggs, well beaten. Milk to make a rather stiff batter. Three teaspoonfuls of Sea Foam or other baking powder.

STEAMED PUDDING.

Three eggs; one tenoup of sweet mik; a pinch of salt; one teaspoonful cream tarter; one half ditto soda; a little sugar, if preferred; one cup of fruit of any kind, and flour to make a stiff batter. Steam one hour, and eat with cream and sugar. Very nice; try it.

RAILROAD CAKE.

Two eggs. One cup of sugar. One-half cup sweet milk. One-half cup of butter. One teaspoonful cream of tarter. One-half teaspoonful of so a. One and one-half cups of flour. Beat the butter and sugar together first, then add flour, cream of tartar, soda, milk, and eggs. Bake in a quick

CLEAN A CARPET.

Shake and beat it well; lay it on the floor and tack it firmly; then, with a clean flannel, wash it over with one quart of bullock's gall mixed with three quarts of soft cold water, and rub it off with a clean flannel or house cloth. Any particularly dirty spot should be rubbed with pure

OFFENSIVE BREATH,

Take from six to ten drops of the concentrated solution of chloride of soda in a wineglassful of pure spring water. Taken immediately after the ablutions of the morning are completed will sweeten the breath by disinfecting the stomach, which, far from being injured, will be benefitted by the medicine. In some cases the odour from carious teeth is combined with that of the stomach. If the mouth is well rinsed with a teaspoonful of the solution of alum in a tumbler of water, the bad odour of the teeth will be removed.

THE EYES.

The eyes of many animals—those of cats, for instance—exhibit a peculiar brilliancy, which is particularly remarkable in the dusk. It was formerly thought that the dusk. It was formerly thought that the eyes of such animals emitted light independently, as it was also thought that light could be emitted by the human eye, under the influence of p sion. This brilliancy, however, in the eyes of these animals is caused by a carpet of glittering fibres, called the tapetum, which lies behind the retina, and is a powerful reflector. In perfect darkness no light is observed in their eyes, a fact which has been established by very careful experiments; but, never-theless, a very small amount of light is sufficient to produce the luminous appearance in them.—From "Observing the Interior of the Eye," in the Popular Science Monthly for October.

ANALYSIS OF THE HUMAN BREATH.

An account published in Nature of some experiments, made with a view to determine the organic matter of the human breath in health and disease, presents some facts of a peculiarly interesting nature. The breath of eleven healthy persons and of seventeen affected by disorders was exor seventeen anected by disorders was examined, the persons being of different sexes and ages, and the time of day at which the breath was condensed varying. The vapor of the breath was condensed in a large glass flask surronded by ice and salt, at a temperature of several degrees below zero, the fluid thus collected being than analyzed for fluid thus collected being then analyzed for free ammonia, urea, and kindred substances, alse for organic ammonia. Among the various results of this examination may be mentioned the fact that, in both health and disease, the free ammonia varied considerably; the variation, how-ever, could not be connected with the time of day, the fasting, or the full condition.

EFFECT OF TEA ON THE SKIN.

If you drop a few drops of strong tea upon a piece of iron, a knife blade for in-stance, the tanuate of iron is formed, which is black. If you mix it with iron filings or pulverized iron, you can make a fair article of ink. If you mix it with fresh human blood, it forms with the iron of the blood the tannite of iron. Take human skin and let it soak for a time in strong leather. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the veins and absorbents of the stomach, and enter into the circulation and are thrown out of the system by the skin, perspiration, and kidneys, it is probable that a drink so common as ta, and so abundantly used, will have some effect. Can it be possible that tannin, introduced with so much liquid producing personal statements. piration, will have no effect upon the skin? Look at the tea-drinkers of Russia, the Chinese, and the old women of America, who have so long continued the habit of drinking strong tea. Are they not dark colored and leatherskinned? When young they were fair complexioned.

HOW TO PUT UP PICKLES.

The season is now at hand when every housekeeper is about "putting up" the year's supply of pickles. And there is nothing i se world so aggravating to a thrifty one-wife as to find on opening her pickie jar, that instead of the firm, orisp pickie jar, that instead of the firm, crisp and refreshing pickles, so much desired and looked torward to, she has for all her trouble, time, and money, simply a mass of soft, tasteless, and insipid rubbish, that has been rendered so by the use of vinegar lacking proper strength or containing all sorts of mineral acids and deleterious substances.

Pour boiling salt water over the pickles, using a handful of salt to one gallon of water; let them stand over night, then water; let them stand over night, then drain them off thoroughly and cover them entirely with pure cider or wine vinegar; let them stands few days, then scald with the vinegar, pour it off and cover them again with fresh vinegar, cold; spice to taste; a small piece of alum may be added to improve the color; keep your pickle jar well covered and you will have fine and crisp pickles for years.

Choice Literature.

One Life Only. CHAPTER 1.

A great ship homeward bound from the Cape, was speeding gaily over tranquil waters, that searce were ruffled by the light breeze of a glad spring day—there was sunshine in the blue sky overhoad—gaushine on the bluer sea below—but the brightness of life's own maximum. brightness of life's own morning was on the cloudless face of Colonel Dysart's daughter, as she leant over the side of the vessel and looked out upon the shoreless vosser and notated of the control of face, as he lay on the deck propped up by a heap of cushions, and at last raising himself on his elbow he called to her, with a slightly mocking tone in his voice, "Una! I have come to the cenclusion that you must be composing an epic poem at the very least; one half-hour by my watch you have been gazing immovably over the sea, without so much as stirring an eye-lash, and I never in my life before saw you quiet a long it has been to be a the sea. so long. I tremble for the result. How many cantos shall I be condemned to

She turned round with a laughing light in her great brown eyes as she answered merrily, "Not one—for the present: I thought you knew by this time that I can only compose poems by rushing about frantically, knocking over the furniture and tearing my hair when the rhymes will not come right."

"What wera you doing, then?"

"Thinking."
"Only thinking I it must have been on

some very important subject surely to make you look so wonderfully serious."
"So it was," she said, a sudden gravity replacing the mirthful sunshine on her mobile face. "That very strange woman, Miss Amheret, made an attack on me last Miss Amheret, made an attack on me last night which startled me extremely, and what she said was so very suggestive that I was trying to work it out in my own mind as it affected myself. Let me tell you all about it, father mine; I should like to have your opinion," and bounding away from her place she flung herself down on

the deck beside her father.

Colonel Dysart looked at her with an expression of intense tenderness, which con-trasted strangely with his habitual air of lauguorand indifference. She was all he had in the world—all that remained to him of the one love of his life. He was coming home invalided from the Cape, where he had been in command of an inland military station for many years, and where, greatly to the sur-prise of the London world, the clever and talented Lady Mary Molyneux, went with him as his wife. No one would have sup-posed her to be a person likely to make a romantic love match, for she was very accomplished and intellectual, and somewhat strong minded: however, she turned her back on a host of adorers to follow the for-tunes of handsome Harry Dysart in his distant exile, and there she remained, bur-ied alive as her friends said, till her brave devoted life came to an end, when her only child Una was about seventeen. Colonel Dysart's post was in a very remote and lonely part of the country, where there were no Euro-pean residents, but although Una grew up like a wild rose in some woodland solitude, like a wild rose in some woodland solitude, with all the influences of Nature free and obstructed round her, she had the advantage of the very high culture which Lady Mary's rare mental gifts enabled her to bestow on her daughter. Una's rich, lavishly-endowed nature had responded readily to the really noble training she received, and she was now, at nineteen, a pure, high-minded girl, with generous sympathies and refined, artistic tastes—spirituelle, to use the untranslatable French term, rather than brilliant, cherishing an almost fierod scorn of all that was vile or mean, and a no less vehement appreciation of gendness in any shape. She had lived in such complete seclusion that she knew nothing whatever of the world, on which she was now for the first time entering, and where it was very ce tain her ardent, passionate temperanient and eager impulsiveness would expose her to many difficulties and dangers which minds of a lower type might escape altogether. Una Dysart had a charming face, with an expression of mingled brightness and sweetness which gave her a beauty peculiarly her own, and her voice, both in singing and speaking, was singularly attractive, very soft and melodious, with a pathetic undertone, which seemed to tell of depths in her nature as yet unknown even to herself.

It was on her account that Colonel Dysart decided to give up his appointment and return to England, for he felt that his health was failing, and he had little doubt that if his daughter mixed for a time in the colonic from which he had so long heap. society from which he had so long been exiled she would soon make a home for herself, where he might leave her sheltered and beloved when he himself could watch over her no more. Una knew nothing of these gloomy forebodings, however; light of heart as a lark in the sunshiny morning, she had not a care or fear in the world, but looked out with eager eyes to the un-known years, impatient to see them yield up the glorious possibilities with which they were fraught in the dreams of her confi-

dent youth.

"Well, child," said Colonel Dysart, as she nestled close at his side, "what did Miss Amherst say to plunge you in such profound meditations? I famoy a revolation from the days of her youth might be rather exciting; I have a strong conviction that some strange history lies hid behind the determined calm of that woman's face."

"You would not have thought her calm if you had seen her last night. It happened after you had gone to your cabin; I was looking out over the sea, which was all erimson and opal with the last glow of the sunset, and singing to myself so low that I thought no one could hear me. Miss Amberst was sitting man, units still and silant. thought no one could hear me. Miss Amberst was sitting near, quite still and silent. Greatly to my surprise up came Mr. Cundiffe, that stiff cld Australian judge, and revealed to me that he had actually a soul for music, whereas I had doubted if he had a soul at all. He solemnly asked me to do him the favour of singing that oldest of hackneyed old songs 'O't in the stilly night,' supposing I knew it. Happily I

remembered how our sentimental bandmaster used to groan it out, over and over again, so I sang it at once to the best of my ability, and pleased him so much that he further asked if I knew any other song of a similar description. I thought of Tours, idle tears, which expresses the same idea so much more beautifully, and which I set to music myself, and I sang it forth-

"The saddest little poem that ever was written," said Colonel Dysart.

"So poor Miss Amherst seemed to think," sail Una. "I noticed that while I was singing both songs she sat quite motionless with her head bent down on her hands, but when I came to that last line, 'Oh, death in life, the days that are no more, she sud-denly started from her seat, with her face absolutely convulsed by some strange in-ward agony, and darted away to the other side of the ship, whe s I saw her grasp hold of the railing and lean down over it, seeming actually torn with sobs."

"Poor woman, I should have thought she was past the age for such keen feeeling;

she must be fifty at least."

she must be fifty at least."

"She has not lost the power of suffering, anyhow. Of course I was dismayed to find I had produced such an effect, and Mr. Cunlific was evidently appalled at the prospect of a scene, for he departed as fast as his dignity would allow him, and left me alone with Miss Amherst. I went to her at ence, and told her it would grieve me very much if I had been so unfortunate as to cause her any pain by the songs I had as to cause her any pain by the songs I had chosen. For a moment she could not chosen. For a moment she could not speak, and then with a perfect passion of grief she exclaimed, 'Pain! it is agony! that cruellest agony, a vain remorse, which comes to me from the thought of the days that are no more?' Then she suddenly turned towards me and caught hold of both the hold of the could relief and facil house. turned towards me and caught hold of both my hands, while she fixed her eyes, that locked like two deep wells of infinite sad-ness, full upon mine, and said in a low hourse voice, 'Una Dysurt, let my bitter experience bear fruit at least for you—let it the hour now, in the spring ime of your letter than you now, in the spring ime of your youth, while it may still avail you, the lesson which most human beings learn at the gate of the grave alone. Remember at the gate of the grave alone. Remember that you have one life only—only one life to make or mar; it is given you as a prey; you may crown it with joy, or poison it with anguish to yourself and to others; you may so deal with it, while the power of choice is still yours, that it may lead you in honor and happiness safe to the portals of Paradise, or you may so wreck it by error and fatal mistakes, that you will doubt if even from its last sad hours you can wring Heaven's pardon or pity,—but however you act by it, Una, remember, you have one life only. If you ruin it, blight it, waste it away like precious waters poured out on the sands of the desert, you can never have another wherewith to you can never have another wherewith to try and redeem its unuttorable loss-one chance, one trial, one life alone you can chance, one trial, one life alone you can have, and it is all in your oven hand still; you can make it what you please. I charge you to be wise in time, look to it, while yet it lies entouched, untainted before you; determine even new what aim and meaning you will give to it, that whatever may be the outward circumstances you cannot control, at least in essence and spirit, it may be bright and blest. Take care, Uua, take care that yo do not make of your one life an utter and a hopeless wreck as I have made of Mine!' and when she had said all this she flung my hands away from her. all this she flung my hands away from her, and rushed down to her cabin, where she shut herself in for the night. Do you know she left me feeling positively awed by her words, for though they sound rather melodramatic as I repeat them, she was most thoroughly in carnes, and said, I am sure,

nothing more than she felt."
"I quite believe it; no doubt she wrung her experience out of the depths of some miserable past, but it was certainly a startling afficers. ling address to make to a young girl like you. It is strange, although, of course, it is the simplest truism, that we have one life only, yet it vever struck me exactly in that light before. She is quite right, however; if in early youth we were to realize the fact that we have but one existence the fact that we have but one existence given us for weal or wee, we should be somewhat more careful not to ruin it by errors and weakness as most of us do. Well, Una love, it is not too late for you, though it is for me re well as for Miss Amhe, st: you must profit by her warning."

"I mean to do so," said Una, turning round and lifting her clear sunny eyes full on her father's feee. "It is a glarious

on her father's face. "It is a glorious thought to me, that life is still all in my hands; to a great extent I can make of it what I will. I was thinking out the question with all my might when you

spoke."
"No wonder you - ere abstracted then. Did you come to any conclusion?" he asked, looking down half sadly on her bright animated face.

"Yes, I did. I daresay you will laugh at me, cynic as you are, but I have made up my mind, and I am fully determined."

"Determined to be as happy as you possibly can, I suppose; that is really the gist of all human desires, first and last, I am afraid."

"Yes, I do want to be happy. I am not in the least so enamoured of celf-denial and suffering as some good people are. I want to be as happy as I can, but I want som-thing more. I want my life to be noble and great, at least in its aims. I will not and great, at least in its aims. I will not have it all given up to the commonplace selfishness of seeking only personal happiness, I will have it a grand strong life that shall leave its mark for good in the world, and be of value to others as well as myself —a life men shall honour and bless—and if along with this highest purpose I can compass my own peace and gjoyment as well, why so much the better."

"A 'vaulting ambition' indeed," said Colonel Dyeart with a slake of the head.

"Which you think will 'o'erleap itself." You do not trust me, you sceptical father; you doubt my powers and my firmness. Very well, sir; you shall see,' and she nodded her head at him with saucy defi-

ten long before the time comes to judge

hew far you have carried them out."
"I shall not let myself forget: I will be
a witness against myself if I do fall in my a witness against myself if I do fail in my purpose. Look here' (and she took from her pocket a little gold-rimmed book furnished with look and key), "this is my most cherished notebook, and the paper is so propared that anything written in it cannot be effaced; it shall keep the record of my present life-schemes till the day comes to test their fulfilment;" and with a determined air and steady hand she wrote a few lines in the book, then closed and locked it, and starting to her feet she took the key lines in the book, then closed and locked it, and starting to her feet she took the key and flung it far away into the sea. "Now, father, you see at least for the present I mean what I say; I have written on a page of this book the words: 'I have one life only,' and below I have said very distinctly what I now mean that life to be. I shall have the hock in the little too accomplished. I have my most that the be. I shall keep the book in the little iron case where I have my mother's diamonds and all my other valuables, and when I am as old as Miss Amherst, if I live as long, or at he end of my life, whenever it may come, I shall break it open and look at that record, and know whether the end is success or failure.

Colonel Dysert looked up at her as she ctione Dysert looked up at her as she stood beside him, her eyes sparkling with the hold daring and confidence of youth, and said rather gravely, "I doubt if you are wise to keep such a record, Una; but I believe Miss Amherst's warning turned almost entirely on the question of happiness. She felt it was still possible for your one life to be as joyful as her own your one life to be as joyful as her own appears to have been wretched; if you accomplish that part of your programme I shall be very well content, without your attaining to any of this greatness and grandeur with which you wish to endow your existence."

"But I shall not!" said Una, with a proud flashing smile. "Some writers say that this world, of which I know nothing, hat this world, or which I know hothing, is a very pitiful place; where there may be a certain glery in merely hating everything narrow and mean, and above allfalse, as utterly as I do; so perhaps it will not be very difficult after all to make this little book a true prophet. I shall go and lock it up at once, in the safe hiding place, where it will stay all the years I have to live;" and she darted away, without so much as a shadow of doubt or foar on her live;" and she darted away, without so much as a shadow of doubt or fear on her bright young face.
(To be continued.)

Greece.

Mr. GLADSTONE has received a telegram, dated at Athens, Sept. 24th, stating that at a public meeting held by 700 Cretans, residents in Athens, the following resolutions were carried unanimously:

"1. That the denunciation by eminent and noble-minded Englishmen, of the fear-ful atrocities upon Ohistians in Turkey, the exertions of such men in favor of the iberation of the Christians from the Turkish rule, and the ready and sympathetic response to their call by the English peo ple, through public meetings and the press, descrive the grateful recognition of the Cretals, who, since their uprising in 1821, and up to this day, have often suffered at the hands of the Turks from the sam , horrors which have now fallen to their Bulgarian brothers, and who are in constant danger of suffering the like again, if civilized Europe does not extend over them, as well as as over the other Christians in Turkey, her protecting arm.
"2. That Cretans residing in Crete, not

being allowed by their foreign rulers to give utterance to such sentiments, it behoves their countrymen residing in frce Greece, to tender on bound of the Cretan people their heart-felt thanks to those Engishmen who have taken the lead in the vindroation of the cau-e of the Christians of the East, and to the Euglish people for the wish that the strong voice of England may be heard in favor of the rights of their

sorety tried i sand.

"8. That these resolutions be forwarded by telegraph to Mr. (ii dstone, and a select committee be intrusted with the task of giving feller expression to these sentiments and opinious in an address."

Love of Sin the Cause of Infidelity.

The great cause of infidelity our Lord has given in these words: "Men love darkness rather than light, because their deeds are evil. And St. Paul prayed to be "delivered from wicked and un-reasonable men." The religion of Christ is so pure and holy in itself, apart from the fact of its being a Divine Revelation, that none but "wicked and unreasonable men" could possibly oppose themselves to it. And amongst some of those who have laboured in defence of infidelity, in opposition to Christianity, we may distinctly trace the operation of this cause. For instance, this may be seen, in the impure imagination of Gibbon, who was unable to restrain his puriency even amid the learned researches of the historian; in the sensual confessions of Rousseau, in the immoral doctrines of Hume, and in the degrading blasphemies and vices of Paine. In these cases we can trace the origin of their disbelief to their love of sin. The Word of God was against them, and they were against the Word of God. Unbelief and immorality

are nearly allied. And, besides, no infidel has ever attempted to show that obedience to t'e precepts of the Gospel, whether they be what we claim they are or not.—Divine, can possibly be hurtful to the individual soul, or to mankind in general. They teach nothing but what is calculated to honour God and benefit mankind. They authorizo no crime. They dissuade from every vice. They plead for every virtue. There can, then, be no possible danger in embracing such a religion as this. But if Christianity is true, infidelity must be false. And if such infidelity is found-ed, not on ignorance, but on pride, obstinacy, and the love of sin, let the unbeliever look to the consequences, for

The Last of the Greek Scholars.

The regrets expressed on account of the death of the Rev. R. Shilleto, recently announced, suggest reflections which are not altogether complimentary to the tendency of the age. Mr. Shilleto was pretty well known in England as the greatest Greek scholar she could boast of since the death of Gaisford. For about thirty years he did the work in Cambridge, which the Colleges ne-glected; and all the best scholars turned out of that University during that time, were taught by him. Through his pupils his great influence was exercised. both in Cambridge and in the public schools; and the best editions of classical writers published in England, have owed much to the notes signed "R. S." notes which showed his wonderful familiarity with the usage of the best writers. But, after all, he has not left many proofs behind him of his extraordinary attainments. For a long time he cherished a scheme of a complete critical edition of Thueydides, which was to immortalize his name; but he was exhausted by the toil he had undergone, and had not sufficient energy left for so formidable a task, as that he had con-templated. It is believed, that had he been placed, in early life, in a position securing to him a moderate amount of leisure, we should have been able to boast of such an edition of the Greek Historian, as probably no living German and certainly no other Englishman could produce.

The Athenann in its remarks on the subject, says: -"Such a change has taken place in modes of study, and the science of comparative philology has so much widened the horizon, that it may be doubted whether we shall ever again see a scholar possessing so complete a mastery of the language of a certain number of writers. People now a-days read more widely, but also more hastily."—Dominion Churchman.

Special Aotices.

A DOCTOR'S OPINION.

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You will perhaps remember that I sent for three bottles of East India Hemp about ten years ago, when I had a severe cough, and every one thought I was fast going into Consumption, especially as my physician told me I could never get well. After taking your medicine I found myself cured. Lately I have not been feeling well, and, having good faith in the Canabis Indica from what it did ten years ago, I again order three bottles.

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Social and Reception.

We were present at a social gathering which was held last Friday evening in Knox Church, Vaughan, in honor of the return of the Rev. Mr. and Mrs. Nicolfrom their lengthened wedding tour. Tea was served in the school-room in relays to the thronging guests, and we speak for cur-selves when we say that a better or more substantial tea could not be had anywhere. The ladies were so attentive, that the school desk at which we sat was piled with sandwiches and cakes. No wonder we felt in danger of becoming part of the permanent fixtures of the school-room. About 7 c'clock an adjournment was made to the church. The building was quickly crowded to excess. In the platform were observed. ed Rev. Robert Pottigrow, of Weston, who acted as chairman; Rev. Dr. Hodson, of the Episcopal Church at Woodbridge; Revs. Alexander Gilray and David Mitcheli, of Toronto; and Mr. George Wallace, M.A., Head Master of the Grammar School

After suitable devotional exercises, the following address was presented to the

pastor:

DRAR PASTOR,—It is with great pleasure that we meet this evening to welcome you on your return amongst us. We would congratulate you on the happy event of your marriage, and extend to your bride and yourself a most hearty welyour bride and yourself a most hearty welcome. As a congregation we cannot be
uninterested in the step which you have
taken, while your labors among us have
been undoubtedly successful in the past,
yet with the blessing of God resting upon
this step, we trust that they will be more
largely blessed in the future. If your
ministry has proved effective whilst you
were single-handed, we may anticipate were single-handed, we may anticipate that with the blessing of God it may prove more efficient in the future by having an helpmest. Therefore, we cordially welcome her whom you are now bringing amongst us. We trust she will receive amongst us. We trust she will receive such encouragement and sympathy as will make the duties of that most difficult of positions—a minister's wife—to be as light as possible. It is our earnest prayer that you may long be spared to each other to be helpers of each other in the divine life and in the service of Christ. It is our earnest prayer, that you may be instrumental in winning many souls to Christ, and in advancing and establishing his kingdom.

Rev. Mr. Nicol gracefully acknowledged the honor which had been done to him and his partner by the reception of the congregation, and by the address now read. He regarded these in the light of their approval of the step he had taken. Mr.

approval of the step he had taken. Mr. Nicol then gave an interesting account of the visit which he and Mrs. Nicol made to the Centennial Exhibition and to Wash-

Mr. George Wallace, teacher at Weston followed with a brief, but remarkably near and appropriate address on the season of the year, during which he imparted much interesting and useful instruction. The address was well received.

address was well received.

Rev. Dr. Hodson delivered a kindly and well-timed speech, in which he took exception to the emphasis laid upon the parochial duties of a minister's wife, and expressed his belief that by doing her duty to her husband and her home, she was doing the greatest practical good to the parish and congregation. The Doctor boldly hinted that the addition of two or three hundred dollars to the minister's salary would at dollars to the minister's salary would at such a time not be greatly out of place.

Rev. Mr. Gilray enlarged upon the subject of the minister's marriage, and while congratulating the young couple upon the auspicious occasion, assured the congregation that this union would greatly be to their good. Mr. Gilray continued upon the subject of marriage in general, and in the course of his remarks gave much sage and

valuable counsel.

Rev. David Mitchell, while joining in the universal congratulations, could not but express his wonder and astonishment at the wisdom which had flowed from his two newly married friends upon the great subject of marriage. They had shown themmelves to be apt scholars in the school of matrimony.

During an interval of ten minutes the members and friends had an opportunity of giving the right hand of welcome to the young bride, which they did in a loyal and enthusiastic manner.

The evening's entertainment was much enlivened by the presence of the choir of the Episcopal Church at Woodbridge, who sung with the best taste and ability, a number of admirable anthems.

The whole affair was a great success.

Birtus, Marringes and Deaths. NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At Quebec, on Monday, 23rd Oct., by the Rev. P. Wright, ALEX. MURRAY, M.A., of Galt Collegiate Institute, to JANE, only daughter of Mr James Garvio, of Aberdeen, Scotland.

THE PRODUCE MARKETS.

Toronto, Nov 1, 1878 Liverpool market has returned to old prices.

The American markets also declined.

The farmers here have not shown a disposition to hold out to their produce for higher prices which would be produced, if a war occurred, and it is to be hoped they will sell, now they can realize average prices.

TORONTO.

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Official Announcements.

MEETINGS OF PRESBYTERIES

KINGSTON.—Next meeting to be in St Andrew's Hall, Kingston, on the 2nd Tuesday of January

Kingston.—Next meeting to be in St Androw's Hall, Kingston, on the 2nd Tuesday of January 1877, at 3 p.m. Presbytery of Paris is called to meet at Princeton on Tuesday, the 21st Nev., at 1 p.m. to hear parties in the call from Wingham of the Item. H. McQuarrie.

GUELPH.—In Unalmers' Church, Guelpn, on the 2nd Tuesday of Nov., at 10 clock p.m.

OTTAWA.—In St. Androw's Church, Almonte, on Tuesday, Nov. 7th, at 3 p.m.

VICTORIA.—At Cannington, on the last Monday of Novembor, at 11 a.m.

STRATFORD.—In St. Andrew's Church, Stratford on Tuesday, 10th Docembor, at 10 o'clock, a.m.

OWEN SOUND —In St. Andrew's Church, Cwen Sound, on third Tuesday of December next.

TORONTO.—In the Lecture Room of Knox Church, Toronto, on the 7th of A ovember, at 11 a.m., at Barrie.

HAMILTON.—The next ordinary and stated meeting will be held in Central Church, Hamilton, on the 7th Tuesday of December, at 11 c'clock, a.m.

LONDON.—Adjourned meeting on 1st Tuesday of Nevember, at 2 p.m., in the same place.

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For the Crowning Week

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Connecting excursion tickets at a single fare for the round trip to Hamilton and return.

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ess Orders to discontinue the paper must be accompanied by the amount due, or the paper will not be stopped.

notes stopped.

28 According to law, papers may be forwarded until an explicit order of a discontinuance is received; and whether taken by subscribers or not from the place where they are deposited, he is accountable for the pay until he orders a discontinuance and pays what is due.

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