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Contributors and Correspondents

(For the Presbyterian.) 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 laborious 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 Edinburgh 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 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 do 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 Caesar 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 Phœnicians, 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 western bounds of Europe; I know as little of the Islands called Cassiterides, from the tin which is thence imported among us."

Julius Caesar, 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 Caesar in Britain, 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 six years in Scotland, fighting most of that time with the natives, but never managed to 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 succeeded by Lucullus in Scotland, and after him, one general rapidly succeeded another, until the Romans took their final farewell of Britain. They came to conquer and subdue the island, but shortly after the beginning of the Christian era, they planted the seeds of divine truth among the rude and unpolished natives. Not that there were without religion of any kind, for there is no people when found, even in the most barbarous state, but what acknowledges something superior to themselves as their deity. And so we find that when Julius Caesar visited Britain, the religion of the people was Druidism, and their northern neighbors had something in common of this nature too, a religion, which some say acknow-

ledged the existence of a Supreme Being. But, he thus as it may, I think there is very little doubt but what the sword of the Roman soldiers made way for the cross of Christ, 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 fathers held this, and have mentioned the names of Paul, James, and Simon Zelotes in connection with it. Theodoret, who wrote about 420 A.D., says that: "Our fishermen and publicans, and our stiteler (meaning Paul who was a tent-maker), carried the Gospel to all nations, who live under the Roman government." And among other nations he mentions "Britons, Cimmericians, and Germans, so that all nations received the laws of the crucified One." We know that Paul, in the 15th chapter of his Epistle to the Romans, speaks of visiting Spain, and may have intended to visit Britain 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 spreading the truths of Christianity. Legions were drawn from it, to fight the battles of Rome abroad, 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 Græcina, a noble lady, and the wife of Plautius, who returned from Britain, to obtain a triumph, was accused of foreign superstition, and left 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 Tacitus, as taking place in the year 66 A.D., which is a proof that Christianity 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 Gethi, 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 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.

About the year 238 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 burning of churches, outlawing of innocent persons, and the slaughter 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 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 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 learning.

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 teaching 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

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

A very marked feature among the Students (numbering forty-five) is their devotedness and spirituality—their deep interest in the Gospel meetings carried on in the city. Among themselves there is a prayer-meeting 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 churches and mission stations. A few of them, at the invitation of congregations, sanctioned by their respective Presbyteries, give stated supply to these congregations. Among the Students who are regularly employed on the Sabbath, 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 in your valuable columns for the observations above. Your interest in the spread of Orthodox Theological views and vital Godliness wherever these features appear, is a sufficient guarantee that you will welcome a few notes concerning the Presbyterian Theological Seminary in Chicago, which is, and I have no doubt, will yet be more and more a power for good in the north-west, and in the world.

J. M.

Thomas Aquinas.

Editor 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 fabricating what is false, something must be said in reply.

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 taught.

My humble and honest endeavor was to give a fuller account of the public career of 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 Cyclopaedia," "Neander's Church History," "Moshier's Church History," "Kuris's Church History," 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. would glance over the above works at his leisure he may be better able than at present to "give Thomas credit where credit is due."

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 affirm.—With best wishes for your success, Mr. Editor, I remain yours in the work, T. T. J.

Plenary Indulgence.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—Perhaps the following inscription 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 on the feast of the finding and erection of the Holy Cross, May 8th and Sept. 14th, by a receipt of March 27th, 1852, an indulgence of seven years and seven quadrants for reciting before this cross with a contrite heart, seven aves in honor of the sorrows of Mary. And secondly, by 800 days for reciting before the cross with a contrite heart, five pater naves 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 the faith which purifies the heart, and will not indulge the sinner in his sins. How simple, how easy, how absolutely certain the salvation which is by looking unto Jesus? But I will not trespass on your space.

Luther.

The *Hornet* is responsible for the following bit of gossip about one of Rome's richest 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 in my chapel that are not in the Bible.'"

Home Mission Fund.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—In your last issue there appeared an extract of the minutes 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 Missionaries, with the exception, perhaps, of Silver Islet, where, on account of the great depression in the mining interests, it has been deemed advisable, for at least a time, to suspend mission work. *Manitoba seeks at once* an ordained Minister or Missionary for a field that offers \$450 towards the support of a Minister; and the Presbytery 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 anxious 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 *Parry Sound* and *Ottawa Valley* Districts, missionary work is being carried on with unabated energy. Indeed there never 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 nearly 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 man in one of our Western Towns sent me, to-day, \$2.50 with the following letter, which shows the interest that is taken by some of our humble members in this effort. He says:

"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 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 nullified 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 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 unsatisfactory to close year after year with nothing in the treasury, and to be constantly 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 congregations 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 cent. So long as the church at large fails to give the means to support our Missionaries, there is no other course open. The Home Mission Committee is 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. COCHRAN, 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. Palfrey, 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 princess attended service at a Presbyterian church in the West End of London, and with that courtesy which has endeared the royal family to all classes in this country, remained at the close, accompanied by her ladies in waiting, to speak a kindly word with the minister. The divine entered most heartily into conversation with the illustrious stranger, never dreaming he was addressing a princess. Conversation, however, soon drifted theologywards, when it at once became apparent that the princess and the reverend gentleman 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 confabulating a royal lady.

Presbytery of Quebec.

The regular meeting of this Presbytery was held at Richmond on the 11th of September last. There was very full attendance of ministers and elders, and other parties interested in the proceedings of this court. The first of office held by Rev. W. B. Clark for the past six months as Moderator having now expired, the Rev. Peter Lindsay of Sherbrooke was unanimously chosen to succeed him. The principle items of business were the following: 1st. The consideration of two cases of resignation, namely, that of Rev. Mr. Brouillette, of the pastoral charge of Valcartier for the reason of inadequate support, and that of Rev. Mr. McKay, chiefly on the ground of enabling the Presbytery to make a better arrangement of the field. Parties having been heard, both resignations were accepted, and Rev. Dr. Cook was appointed to preach at Valcartier on the second Sabbath of October, to declare the charge vacant, and act as Moderator of session in the interim. Rev. Mr. Mackenzie was appointed to discharge a similar duty at Richmond on the first Sabbath of October, and thereafter act as Moderator of Session. The following minutes were also passed with respect to the brethren now loosed from their pastoral charges. First in reference to Mr. Brouillette the following minute was adopted. "The Presbytery while accepting the resignation of the Rev. Telesphall 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. McKay, the following was the minute adopted. The Presbytery, in accepting the resignation 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 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 the Lord may go with him, and that he may be called to some field, where his labours 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 in 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 appointed as a deputation to visit the various stations interested in this arrangement, with the view of leading them to fall in with it. A petition praying to have a call moderated in Lingwick was next read, but on account 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 McDonald, with Mr. McMaster, elder, to visit Lingwick and Hampden 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 Costicooke on the 24th proximo. The Presbytery then adjourned to meet in Richmond on the 4th of October next.

On the 4th day of October the Presbytery again met, when the following matters were adjudicated. The proportion of the Home Mission debt assigned to this Presbytery, was allotted 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 in 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 unanimity, it was agreed to defer the consideration of said call till next meeting of the Presbytery. An application was received from Rev. Louis Langel, French Protestant minister at Quebec, asking to be received as a minister of this Church. It was unanimously agreed to ask leave from the first meeting of the General 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 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 be held in Morrin College, Quebec, on the second Wednesday of December next, at 10 o'clock in the forenoon. The meeting was then closed with the benediction.

There are now 109 small planets known; two having been discovered at the beginning 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 desecration of the Sabbath on the Intercolonial Railway, and the means used by Presbyterians and others to stop it...

The Synod down here had its annual meeting the week before last. It is the only one that meets in the fall on this side of the bay...

Your readers will no doubt be interested in information taken from the minutes of the last Assembly of the Presbyterian Church in Ireland...

LEKUMAS.

The Mount Forest Case.

Editor BRITISH AMERICAN PRESBYTERIAN.

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...

Rev Dr. Ormiston Lost!

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—in Canada every one knew him. His name was a household word. His burly form, bushy head and bursting eloquence made him the Saul of the Dominion...

Oct. 5th.

[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...

QUEEN'S UNIVERSITY.

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...

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...

This is a denominational Institution. We frankly avow it, as we esteem this feature. How much does this circumstance involve? It implies that a particular denomination, while it owns the property...

non-denominational as a denominational Institution. These show themselves in a covert rivalry to obtain controlling influence in the Board of Direction, and thus secure the patronage at its command...

These remarks in defence of the denominational character of our Alma Mater we offer, because reflections have often been cast on it. In making them, we disclaim any intention of aspersing those who think differently from us...

with that of sister Universities. The number 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...

Further, this is an independent institution. This feature is of incalculable value in a country where there prevails so strong a tendency to centralization. The control of our schools and academies is becoming limited to fewer and still fewer minds...

cient nations. Hence it would be unreasonable to apply the same standards to the students who have been instructed after these varying methods. Moreover, is it not the case that examiners, not engaged in teaching, are apt to become in the preparation of their questions fanciful and speculative...

It has been urged as a strong 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...

one University having all the Colleges in the land affiliated to it has been tried on a national scale in 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 individual freedom and preference for decentralization. More original thinkers, more inventive experimentalists, philosophers of wider reach, and philologists of more independent grasp, will be produced under a system controlled by fifty or a hundred minds working 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 one University is of mischievous tendency, 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 vex Ephraim. We trust that the day has forever gone when one Institution shall seek to crush its neighbours, 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 children—it is our 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 Canada can be raised to successive elevations. Let every student dwell with pride on the boons of his Alma Mater, but let him not delight to raise on her's defects as a dark background on which to paint the object of his love. Else 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 of the Province who coin we our seat. We must never forget 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 Frontenac. Hence it is impossible in framing our programme of subjects for Matriculation 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. Proceeding unduly the High School curriculum and throw proportionately back the entrance on a University 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 ingenious 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 Ottawa, 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 enterprises—its streets may not be lined with mercantile warehouses of vast size and architectural splendour; but there reigns a quiet—a calm congenial to Academic halls. And yet, though it is now the St. Andrew'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. Patriotism 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 behind. Thus, 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 disastrous. 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 boldly avow our motto to be decentralization. We desire to equalize, 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 opinion—build up a more robust constitution than 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 progress. Two special advantages accrue from the policy we advocate. The presence of such an Institution is highly suggestive to the local youth awaking to the consciousness 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 attending College! Their intellectual capital would thus have been lost to the educational wealth of the Province. What would Scotland have been had she during the past four centuries 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 stride 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, education 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 Ottawa. The local advantage which it opens up has drawn to its classrooms 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 themselves 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 surrounding mass; while the presence of those among them who pursue the walks of science is of value to stimulate or guide commercial enterprise in its efforts to develop 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 angustarum*, 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 separate 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 individual 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 dol. Ours is not the greed of the leech, which giving can never satisfy—that 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 endowment 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 of Professors' 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 endowment for the proposed Chair. But this was at an early stage suspended, when over \$1,000 had been paid, to make way for a still greater and more urgent effort. As a temporary mode of supplying the hiatus, two Lecturers were appointed in 1878, and the able preceptors of Dr. Jenkins and Dr. 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-

sary not merely to ease the overburdened 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 rulers 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 dilution, clog or heat. Now no question contains so fruitful a germ of dispeace as that of Colleges or Divinity Halls. On it the negotiations for Union were almost shipwrecked. 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 these 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 hostile 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 sooner, therefore, this topic is withdrawn from the arena of discussion, the better for the peace and prosperity of our united Zion. Thus Christian statesmanship earnestly enforces the full equipment and early endowment of all the Theological Halls, as the only practical settlement of this vexed question.

We need an additional building as a Library and Museum. Our present buildings are not showy, but substantial—display not architectural splendor but boast solidity and comfort. The class-rooms are lofty and commodious. They will last many a year, and are as large and suitable as those in some of the British Universities. But we want room to provide accommodation for our steadily increasing Library—to display the geological, antiquarian 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 natural history—we lose many which a view of those we have would suggest to the spectator.

The work of erecting a structure to lodge suitably 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. 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 their beneficence to this, they ignore the claims of those upon their bounty. Legacies 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 graphically 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 showed myself wise under the sun. This also is vanity." Ere another generation pass, the fruits of his industry and skill may be scattered in dissipation—squandered in vice, and not a shred remain 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! Scarcely a record, 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 sunshine 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 under 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 bronze or

storied urn. But is he a commercial magnate, to whom are closed these avenues of 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 sword? What his name be condemned to perpetual oblivion? Does no path to fame open before him? Has earthly immortality no laurel wreaths for him? Yea, verily it has. Let him devote part of the fruit of his brain—part of the toll of his hand, so that it shall yield good to his countrymen—so that he shall better the land of his home generation after he has mouldered into dust. What ambition so laudable as to consecrate to purposes 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 College or institute a Chair, and by connecting his name therewith, he may thus gratify an honourable ambition—he can thus perpetuate graceful remembrances of his noble aims. The share of his riches, which thus takes wings, bears him aloft to the far-seen ether—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 distinguished occupants of that Chair—with versatile Adam Ferguson, accomplished Donald Stewart, brilliant Thomas Brown and rare John Wilson, who in succession adorned that classroom! 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 Highland 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 act. And this splendid munificence has redeemed his name from the oblivion which he has overtaken his predecessors in the See. On what page of Wolsey's career does the student of English history linger with unmixed satisfaction? Not on the bold attempts of that ambitious ecclesiastic to master his sovereign's will. Not on the 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 mediaeval times. Nor are we confined for illustrations to bachelor ecclesiastics. Heriot was a goldsmith, but handling the precious metal did not harden him into avarice. Camden was a country gentleman, but the few acres 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 Macaulay 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 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 Divinity in both the great English Universities. Thus this Queen-Mother is embalmed in the fragrant recollections of the annalist, while the other Queen-Mothers of those by-gone ages are forgotten or remembered only to be contemned.

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 unparalleled in the Old World. They wisely deem it a higher fame to be remarked, not as possessing the wealth or power of a Macaenas, but as displaying his patronage 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 seats more than aught 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 Presidency of New Jersey College, \$1,250,000 have flowed into its treasury. These donors, while gratifying a noble patriotism, also satisfy an honourable ambition. In honouring learning, they honour themselves 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 Empire 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 domination, to emulate their princely benefactions? 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 Dominion is yet in its infancy. We are now laying the foundations of a vast Empire. Our history is not in the past, but stretches away before us. Our national life is but a twig, and any influence on its shape is more powerful and enduring than when exerted on the hardy tree. Queen's is one of the oldest Universities in Canada; hence every circumstance which strengthens its foundations or increases its efficiency, must 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 increase his own? Thirty thousand dollars, \$30,000 may seem a large sum for one to give. Such an one may naturally ask: "Will it pay? Will it yield remunerative interest?" "Yea," more than invested in any other way. You enable a man of mark to make his impress on the ingenious youth who attend his lectures. These going forth in successive generations become centres of circles. Survey these circles, count their number, measure their extent in one generation, being the incumbency of one occupant 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 your generous purposes till death be your own executor. Give during life. Thus you ensure the fulfilment of your wish—you 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 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? Give now; and you may scarce have to stint yourself in a single hurry; leave it to assume the form not of a gift but a bequest, and ere death arrives adversity may have overtaken you and made shipwreck 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 specially appeal to those of our friends who command overflowing wealth. Most fitting it is that the Queen of Sheba should bring gold to testify appreciation of the wisdom of Solomon. We also prize contributions 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. 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 genius. A minister of cultured tastes and frugal habits dies without issue; but the 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 Scholarship. From the Maritime Provinces, there reaches forth to us a hand. The owner thereof we see not—we know not. Mystery enshrouds him. But the open palm offers money sufficient to constitute the Dominion Scholarship. Several of our alumni consecrate their first fruits 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 servant may lose it. But store it in the cabinets of our Museum, 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. Yea, you can do more. Remembering that the builder builds and the watchman watcheth in vain unless God grants the enriching blessing—knowing that He will not yield true money's worth if He withhold His favour, we are not ashamed to crave the boon once fervently solicited by a consummate thinker, 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 ashamed—men diligent in study; fervent in spirit, serving the Lord! Pray that our Professors 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 great mystery of godliness! Pray that our Students may while mastering the abstruse 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 surveys 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, 762 feet; Lake Winnipegosis and Cedar, 770 feet; and Lake of the Woods, 1,042 feet.

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FRONT PAGE.

G. 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 Thursday morning.

OUR GENERAL AGENT.

Mr. CHARLES NICOL, General Agent for the PAMUNY PUBLISHING, is now in Western Ontario pushing the interests of this journal.

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.

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.

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?

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.

One thing more. As a Christian nation we have abundant cause for thanksgiving. The privileges we enjoy in our Church relations are many.

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.

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.

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.

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.

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 Annual Meeting of the Woman's Temperance Union, was held in Shaftesbury Hall, on Thursday evening of last week—Mr. George Hague in the chair.

The London Advertiser comes to us in a bright, becoming new dress, giving evidence of good taste and growing prosperity.

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 recognizes no national distinction.

A mighty battle is being carried on in Chicago. The powers of darkness are beginning to tremble, and Satan's power in the hearts of many is restrained and overcome.

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.

The manner in which these meetings were first conducted is an evidence of the wisdom and foresight of the evangelists. The people of God were exhorted to consecrate themselves afresh and entirely to the Lord.

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.

One most promising and cheering feature in connection with these meetings is the large attendance at the noon-prayer-meetings. There are generally between 8000 and 4000 persons present.

The prayers are brief and pointed, and full of fervour and heart. The prayer-meeting 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 vigorous and solemn singing of Mr. Sankey.

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.

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.

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 riches of eternal love.

The simple, lucid manner in which the gospel is presented, cannot fail by the blessing of God, to awaken anxiety and deep concern in the hearts of men.

Moody's theological teaching is evangelical, 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.

It would be but a partial view of the gospel meetings in Chicago, if we should overlook the service of praise. A choir of 800 voices assist Mr. Sankey in leading the vast congregation; but the most interesting and affecting part of the singing is Sankey's solos.

These meetings have already demonstrated the power of the simple truth, Unbelievers, sceptics, cavillers, can listen unmoved to the most acute and convincing metaphysical reasoning, but the plain, simple gospel in the hands of the Holy Spirit, will lay the most inveterate enmity.

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 some interest to the readers of the PAMUNY.

Ministers and Churches.

The Rev. D. Camelon, of St. James' Church, London, has been called by St. Andrew's 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, 28th October, a number of the members of St. Andrew's Church, London, visited the manse, and presented the Rev. J. A. Murray, with a horse, buggy, and harness. The gift was accompanied with an affectionately worded address, signed on behalf of the congregation by J. Mills and J. McMillan.

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.

On 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, Montreal. The Rev. 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 Rochester, addressed the pastor, and the Rev. Wm. Armstrong, M.A., of Ottawa, the people.

LADIES' FRENCH EVANGELIZATION 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 presided. 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. Srimger, 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 PRESBYTERIAN 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 composed 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 a 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 assigned 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 Superintendent and 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.

The Committee on Visitation have rendered efficient service in personally calling at the homes of those of the French converts 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 personally 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 departments 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 Lagache Street, where, in addition to a caretaker, a Matron is about to be appointed, who shall, in conjunction with the members of the Committee on Visitation, personally investigate the claims of those desiring 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 labors. 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 discouragements met with at times and occasional rebuffs, she has not been weary in well-doing, 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 Him.

The average number of homes visited by her has been between twenty-five and thirty, weekly, and since January she has 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 labors 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 was organized, under whose auspices two sewing classes were carried on in Russell Hall; the one for Mothers, attended by from thirty to sixty-five, which met every

Tuesday, at which instruction was given in religious subjects, as well as in needle 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 meetings 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 Doreas Societies of the City 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 labor, and for this purpose will endeavor to give employment in needlework, etc., to all deserving applicants. In the "Mission Home" a register will be kept of persons in need of work and of persons requiring the services of such, and in this way, it is hoped, situations may be procured 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 inaccessible 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 Committee 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 paid during the past year. The services of these agents were employed in detesting imposters and in discriminating between the deserving and undeserving applicants 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 destination 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 gratuitously given their professional services to French Protestants, unable of 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 respectfully but earnestly solicit the co-operation of the Ladies of the various Presbyterian Congregations of the Church,—of the Doreas 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 were delivered by Principal Macvicar, Rev. Messrs. J. S. Black, R. Campbell, C. A. Doudlet, J. Fleck, J. L. Morris, Esq., 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 missionary, is the son of a French Minister who labored successfully for many years in Canada. He delivered an interesting address demonstrating 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 surprised at the heartiness of the welcome given 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 Ottawa. This colony was founded last spring, and consists chiefly of a number of converts 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 present that the Lord is in a remarkable manner owning the labors of our missionaries 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 class of laborers which the great head of the Church has raised up of recent years, and placed at the disposal of our Board of French Evangelization, is very far in advance of those 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 earnestly 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. Redpath, or to the Treasurer, Miss Gordon, at the Presbyterian Mission house, No. 528 Lagache Street, Montreal.—Ed. B. A. P.]

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

The following is a complete list with the amounts asked and granted for each for the year beginning 1st October, 1876:—

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.

I. QUEBEC. SUPPLEMENTED CONGREGATIONS. a Rimond, asked \$200 per an., granted \$100 per an.—Windor Mills, asked \$100 per an., granted \$100 per an.—Winslow, asked \$100 per an., grant delayed.—b Danville, asked \$200 per an., grant delayed.—c St. Byvester, asked \$200 per an., grant delayed.

MISSION STATIONS. a Metis, asked \$3 25 per sab., granted \$2 25 per sab.—Kennebec Road, asked \$4 00 per sab., granted \$4 00 per sab.—St. Pierre-du-loup, asked \$3 00 per sab.—L'Ange, asked nothing, granted nothing.—Hampden, c. Scottown, asked nothing, granted nothing.

In the hope that union will be effected with Winslow. Full Statistics required before the grant is paid. For next six months. Presbytery 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 date. Presbytery recommended to correspond with the Board of French Evangelization as to the supply of this field.

II. MONTREAL. SUPPLEMENTED CONGREGATIONS. b Mills Isle, asked \$300 per an., grant delayed.—St. Armand Centre, asked \$300 per an., grant delayed.—St. Armand, asked \$150 per an., granted \$100 per an.—L'Esperance, asked \$300 per an., granted \$150 per an.—Valleyfield, asked \$300 per an., granted \$300 per annum.

MISSION STATIONS. Harrington and Grenville, asked \$3 00 per sab., granted \$2 50 per sab.—Arundel and Deschambault, asked \$2 00 per sab., granted \$1 50 per sab.—New Glasgow, asked \$2 00 per sab., granted \$2 00 per sab.—La Prairie and St. Lambert, asked \$3 00 per sab., granted \$2 50 per sab.—Hochelega and Louville, asked \$3 00 per sab., granted \$2 50 per sab.—East Montreal, asked \$3 00 per sab., granted \$2 50 per sab.—Avoca, asked \$2 00 per sab., granted \$2 00 per sab.

*This grant not to exceed \$300 next year, and \$100 the year following. For summer months only, and nothing for winter half-year. III. GLENGARRY. SUPPLEMENTED CONGREGATIONS. a Alexandria, asked \$200 per an., granted \$200 per an.

MISSION STATION. East Hawkesbury, asked \$4 00 per sab., granted \$4 00 per sab. *And \$2 00 per Sabbath while vacant. For next six months. IV. BROOKVILLE. SUPPLEMENTED CONGREGATIONS. South Gower and Mountain, asked \$200 per an., granted \$150 per an.—b Dalhousie and N. Sherbrook, asked \$200 per an., grant delayed.—c N. Augusta and Fairfield, asked \$300 per an., grant delayed.—d Kilmichael, asked \$200 per an., granted \$150 per an.—Dunbar and Colquhoun's Settlement, asked \$100 per an., granted \$100 per an.—e Morrisburgh, asked \$200 per an., granted \$150 per an.

MISSION STATIONS. Newboro' and Westport, asked \$4 00 per sab., granted \$3 50 per sab.—Knox, asked \$2 00 per sab., granted \$1 50 per sab.—Merrickville, asked \$2 50 per sab., granted nothing.—Bathurst and N. Sherbrook, asked \$2 00 per sab., granted \$2 00 per sab.—Darling, asked \$2 00 per sab., granted \$2 00 per sab.—Vant, asked \$3 00 per sab., granted \$2 50 per sab.—Florenceville, asked \$3 00 per sab., granted nothing. *And \$3 00 per Sabbath while vacant. There being no Statistics.

V. OTTAWA. SUPPLEMENTED CONGREGATIONS. a Adamson, asked \$100 per an., granted nothing.—b Nepean, asked \$200 per an., grant delayed.—c Aylwin, asked \$200 per an., granted \$100 per an.—d Metcalfe, asked \$200 per an., granted \$150 per an.—e Aylmer, asked \$200 per an., granted \$150 per an.

MISSION STATIONS. Alloo and Pottawawa, asked \$4 00 per sab., granted \$4 00 per sab.—Bearbrdge and Cambridge, asked \$4 00 per sab., granted \$4 00 per sab.—East Tompion, asked \$3 00 per sab., granted \$2 50 per sab.—Castleton, asked \$2 00 per sab., granted \$1 00 per sab.—Wilberforce, asked \$4 00 per sab., granted \$2 00 per sab.—Hull, asked \$5 00 per sab., granted \$5 00 per sab.—Desert, asked \$5 00 per sab., granted \$5 00 per sab.—Florenceville, asked \$7 50 per sab., granted \$8 00 per sab.—Upper Ottawa, asked \$9 00 per sab., granted \$5 00 per sab.—Cantley and Portland, asked \$4 00 per sab., granted \$3 00 per sab.—Flintridge, asked \$4 00 per sab., granted \$3 00 per sab.—Holly and Kilmuir, asked nothing, granted nothing. *Till Presbytery report as to arrears. (The exceptional liberality of the people to be reported to the Assembly with a view to have the grant increased. (See Assembly Minutes, 1876, page 50).

Conditional on their getting the full services of a Missionary and union with Rochesterville not being effected. b Provided the Presbytery unite this field with Hull and unite together, otherwise the grant to be \$5 per Sabbath for ordained Missionary. Regret expressed that though this field has been on the list for several years, the Committee have no definite information as to Mr. Tacon, and that the field is in a state of stagnation as to salary has been assumed by the people, and (3) that there is no organization.

VI. KINGSTON. SUPPLEMENTED CONGREGATIONS. St John's, Pittsburg, asked \$150 per an., granted \$150 per an.—b Amberst Island, asked \$100 per an., grant delayed.—c St. Columbia and St. Paul, asked \$300 per an., granted \$150 per an.—d Heloise and Lennox, asked \$200 per an., granted \$200 per an.—e Demoreville, asked \$200 per an., granted \$200 per an.—f Camden and Shefield, asked \$150 per an., grant delayed.—g St. John and Fairfax, asked \$200 per an., granted \$200 per an.—h Glenvale, Harrowfield, asked \$200 per an., granted \$200 per an.—i St. John and Thurlow, asked \$200 per an., granted \$200 per an.

MISSION STATIONS. Fredericksburgh and Mill Haven, asked \$2 50 per sab., granted \$2 00 per sab.—Huntingdon, asked \$2 00 per sab., granted \$2 00 per sab.—Concord, asked \$2 00 per sab., granted \$2 00 per sab.—North Hastings Group, asked \$4 00 per sab., granted \$4 00 per sab.—Hunthubook and Bedford, asked \$2 50 per sab., granted \$2 50 per sab.—Morton, asked \$3 00 per sab., granted \$5 00 per sab.—Windsor, asked \$2 50 per sab., granted \$2 50 per sab.—Rawdon, Warramors and Blifftown, asked \$4 00 per sab., granted \$3 00 per sab.

MISSION STATIONS. a Fenelon Falls, etc., asked \$175 per an., grant delayed.—Colborne and Brighton, asked \$30 per an., granted nothing.—Robyngton, etc., asked \$200 per an., granted \$200 per an.—b Oakhill, asked \$150 per an., grant delayed.—c Warramors and Dunmore, asked \$150 per an., granted \$100 per an.

MISSION STATIONS. *Minden, asked \$4 00 per sab., granted \$4 00 per sab.

sub.—Chandos and Burleigh, asked \$5 00 per sab., granted \$3 50 per sab.—Favre, asked \$3 50 per sab., granted \$3 50 per sab.—Hallburton, asked \$3 50 per sab., granted \$2 50 per sab. *For Ordained Missionary

VIII. WHITBY. SUPPLEMENTED CONGREGATIONS. Edmonkton and Cartwright, asked \$200 per an., granted \$170 per an.

NO MISSION STATIONS. IX. LINDSAY. SUPPLEMENTED CONGREGATIONS. N. Mara and Gordon, asked \$200 per an., granted \$150 per an.—Halcyon, asked \$100 per an., granted \$100 per an.—Kilmichael, etc., asked \$200 per an., granted \$150 per an.

MISSION STATIONS. Sunderland and Vroomantou, asked \$2 50 per sab., granted \$2 50 per sab.—Colobock, Head Lake and Digby, asked \$1 00 per sab., granted \$1 00 per sab.

X. TORONTO. SUPPLEMENTED CONGREGATIONS. York Mills and Fisherville, asked \$100 per an., granted \$100 per an.—Moro Centro and West, asked \$100 per an., granted \$50 per an.

MISSION STATIONS. Mt. Albert and Bullitrac, asked \$50 per sab., granted \$2 00 per sab.—Moro Mills, Caledon, and Sandhill, asked \$2 00 per sab., granted \$2 00 per sab.—Aurora and Caledon West, asked \$1 50 per sab., granted \$1 50 per sab.—Queensville, Rowsdale, etc., asked \$2 00 per sab., granted \$2 00 per sab.—Aurora, asked \$3 00 per sab., granted \$2 00 per sab.—Newmarket, asked \$1 00 per sab., granted \$2 00 per sab.

*And \$2 00 per annum if settled. *And \$2 00 per annum if settled. XI. BARBIE. SUPPLEMENTED CONGREGATIONS. a Dunroon and Notawa, asked \$100 per an., granted \$100 per an.—Lawn Line and Ivy, asked \$50 for 6 mos., granted \$30 for 6 mos.

MISSION STATIONS. Breconburg, asked \$100 per an., granted \$50 per an.—Ponotanguishone, asked \$200 per an., granted \$100 per an.—Gravelhurst, asked \$100 per an., granted \$100 per an.—Albansville, etc., asked \$100 per sab., granted \$100 per sab.—Raymond, Port Carling, etc., asked \$100 per sab., granted \$300 per sab.—Rousseau and Turlo Lake, asked nothing, granted nothing.—Waubesaurois, etc., asked nothing, granted nothing.—Fay, Madonte, and Coldwater, asked \$100 per sab., granted \$100 per sab.—Washing, Severn Bridge, and Ardrea, asked \$2 00 per sab., granted \$300 per sab.—Hayville, Prake, and Hamilton, asked \$300 per sab., granted \$200 per sab.—St. Luther and Dunns Settlement, asked \$2 50 per sab., granted nothing.—Begeborough, asked nothing, granted nothing.

In the hope that the grant required will be less after 1st April next. *For Ordained Missionary. XII. OWEN SOUND. SUPPLEMENTED CONGREGATIONS. Meaford, asked \$150 per an., granted \$50 per an.—b N. Keppel and Satawak, asked \$250 per an., grant delayed.

MISSION STATIONS. a Perry Sound, asked \$600 per sab., granted \$500 per sab.—Indian Peninsula, Com. promise all reasonable aid, if occupied. *For next 6 months. All above the \$5 per Sabbath contributed by the people to be deducted from the grant.

XIII. SAUGEEN. SUPPLEMENTED CONGREGATIONS. a Proton, asked \$100 per an., grant delayed.—b N. Arthur, asked \$100 per an., granted \$50 per an.—c Hanover and W. Bentinck, asked \$150 per an., grant delayed.—d St. Luther and Little Toronto, asked \$200 per an., grant delayed.—e Osprey, asked \$200 per an., granted \$150 per an.—f St. Luther and Ross, asked \$200 per annum. Action delayed owing to the absence of statistics.

MISSION STATIONS. Dundalk and Fraser's Settlement, asked \$2 00 per sab., granted \$1 50 per sab.—Waldemar and Amaranth, asked \$300 per sab., granted \$250 per sab.—Ayrton and East Normandy, asked nothing, granted nothing.—St. George and North Proton, 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 Meeting. XIV. GUELPH. SUPPLEMENTED CONGREGATIONS. Beckwood, asked \$75 per an., granted \$75 per an.

MISSION STATIONS. Preston and New Hamburg, (German), asked \$4 00 per sab., granted \$3 50 per sab.—New Hamburg, (English), asked nothing, granted nothing.—*Morefield, (in conjunction with Hothway), asked \$3 00 per sab., granted \$2 50 per sab.—Port Dalhousie, asked \$2 00 per sab.—Everson and Ospringe, asked nothing, granted nothing.—Terra and Hawkville, 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 \$100 per an., granted \$100 per an.—Victoria, asked \$200 per an., granted \$200 per an.—Grimsby, asked \$100 per an., granted \$100 per an.—N. Polham, etc., asked \$150 per an., granted \$100 per an.—Dunville, asked \$150 per an., granted \$100 per an.

MISSION STATIONS. Fort Erie and Ridgeway, asked \$4 00 per sab., granted \$3 00 per sab.—St. John, asked \$4 00 per sab., granted \$3 00 per sab.—Port Dalhousie, asked nothing, granted nothing.—East St. Catherine's, asked nothing, granted nothing. *For summer half-year.

XVI. PARIS. SUPPLEMENTED CONGREGATIONS. Mount Pleasant and Burford, asked \$100 per an., 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 East Oxford, asked nothing, granted nothing.

XVII. LONDON. SUPPLEMENTED CONGREGATIONS. Dorchester, asked \$200 per an., granted \$200 per an.—Windsor, asked \$100 per an., granted \$100 per an.—Napier, asked \$100 per an., granted \$75 per an.—Alvinston, etc., asked \$100 per an., granted \$100 per an.—Point Edward, asked \$200 per an., granted \$100 per an.—St. Andrew's Ch., East Oxford, asked \$100 per an.—b St. Stanley, asked \$200 per an., grant delayed.—c Camiac, asked \$100 per an., granted \$50 per an.

MISSION STATIONS. Port Burwell, asked \$100 per sab., granted \$300 per sab.—Hyde Park, asked \$200 per sab., granted \$200 per sab.—Springfield, asked \$200 per sab., granted \$200 per sab.—Lancaster, asked \$100 per sab., granted \$100 per sab.—Corunna and Mountwell, asked \$200 per sab., granted \$200 per sab.—West Williams, asked \$200 per sab., granted \$200 per sab.—London East, asked \$100 per sab., granted \$100 per sab.—Guilfruch, asked \$3 00 per sab., granted \$2 00 per sab.—E. Asteville, asked \$200 per sab., granted \$100 per sab. *Agreed to recommend Assembly to grant \$100 additional. (See Minutes 1876 page 70). *Conditional on the congregation saving the other \$50. *Conditional upon statistics being forwarded at once.

XVIII. CHATHAM. SUPPLEMENTED CONGREGATIONS. Blithwick, asked \$100 per an., grant delayed.—Buxton, asked \$100 per an., granted \$100 per an.—Auburnburgh, asked \$250 per an., granted \$250 per an.—c Florence and Dawn, asked \$300 per an., granted \$200 per an.

MISSION STATIONS. Somers, asked \$2 00 per sab., granted \$2 00 per sab.—Dresden, asked \$4 00 per sab., granted \$2 50 per sab.—Tilbury West and Comber, asked \$2 50 per sab., granted \$2 50 per sab.—Mares, asked \$3 00 per an., granted \$5 50 per sab.—Maldstone, asked nothing, granted nothing.

XIX. STRATFORD. SUPPLEMENTED CONGREGATIONS. Listowel, asked \$400 per an., granted \$180 per an.

MISSION STATION. Burns' Church, Zorra, asked \$200 per sab., grant refused.

The attention of Presbytery called to the propriety of uniting this with some other field.

XV. BELLEVILLE. SUPPLEMENTED CONGREGATIONS. Kildonan and Huron, asked \$200 per an., granted \$200 per an.—b Kildonan, asked \$200 per an., grant delayed.—c Fire River, asked \$100 per an., granted \$100 per an.

No Mission Stations reported. XVI. HURON. SUPPLEMENTED CONGREGATIONS. a Huron, etc., asked \$125 per an., grant delayed.—b Chatham and St. John, asked \$100 per an., granted \$100 per an.

MISSION STATIONS. Stophan, asked \$200 per sab., granted \$200 per sab.—Bethany, asked \$200 per sab., granted \$200 per sab.—Gordon (diocese), asked \$200 per sab., granted \$200.

XVII. UNDER HILL. MISSION COMMITTEE. a St. W. Stamburgh, B.C., \$125 per annum.—South Marie, \$200 per annum, less amount paid by Station.—Thunder Bay, Manitoba Mission Station, \$200 per annum, less amount paid by Station.—Manitoba, \$200 per annum, less amount paid by Station.—St. James, \$200 per annum, less amount paid by Station.—St. Joseph, \$200 per annum, less amount paid by Station.—St. Paul, \$200 per annum, less amount paid by Station.—St. Peter, \$200 per annum, less amount paid by Station.—St. John, \$200 per annum, less amount paid by Station.—St. Andrew, \$200 per annum, less amount paid by Station.—St. George, \$200 per annum, less amount paid by Station.—St. Mark, \$200 per annum, less amount paid by Station.—St. Luke, \$200 per annum, less amount paid by Station.—St. Matthew, \$200 per annum, less amount paid by Station.—St. Philip, \$200 per annum, less amount paid by Station.—St. Nicholas, \$200 per annum, less amount paid by Station.—St. Basil, \$200 per annum, less amount paid by Station.—St. Constantine, \$200 per annum, less amount paid by Station.—St. Helena, \$200 per annum, less amount paid by Station.—St. Ursula, \$200 per annum, less amount paid by Station.—St. Agatha, \$200 per annum, less amount paid by Station.—St. Lucia, \$200 per annum, less amount paid by Station.—St. Thelma, \$200 per annum, less amount paid by Station.—St. Wladimir, \$200 per annum, less amount paid by Station.—St. Elizabeth, \$200 per annum, less amount paid by Station.—St. Anne, \$200 per annum, less amount paid by Station.—St. Margareta, \$200 per annum, less amount paid by Station.—St. Katarina, \$200 per annum, less amount paid by Station.—St. Christina, \$200 per annum, less amount paid by Station.—St. Erika, \$200 per annum, less amount paid by Station.—St. Sofia, \$200 per annum, less amount paid by Station.—St. Olga, \$200 per annum, less amount paid by Station.—St. Tatjana, \$200 per annum, less amount paid by Station.—St. Zinaida, \$200 per annum, less amount paid by Station.—St. Veronika, \$200 per annum, less amount paid by Station.—St. Ekaterina, \$200 per annum, less amount paid by Station.—St. Anastasia, \$200 per annum, less amount paid by Station.—St. Barbara, \$200 per annum, less amount paid by Station.—St. Katerina, \$200 per annum, less amount paid by Station.—St. Dorothea, \$200 per annum, less amount paid by Station.—St. Margaretha, \$200 per annum, less amount paid by Station.—St. Hedwig, \$200 per annum, less amount paid by Station.—St. Gertruda, \$200 per annum, less amount paid by Station.—St. Eudokia, \$200 per annum, less amount paid by Station.—St. Agathe, \$200 per annum, less amount paid by Station.—St. Katerina, \$200 per annum, less amount paid by Station.—St. Dorothea, \$200 per annum, less amount paid by Station.—St. Margaretha, \$200 per annum, less amount paid by Station.—St. Hedwig, \$200 per annum, less amount paid by Station.—St. Gertruda, \$200 per annum, less amount paid by Station.—St. Eudokia, \$200 per annum, less amount paid by 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Sabbath School Teacher.

LESSON XLV.

SAUL'S CONVERSION.

Nov. 5, 1876. { Acts ix. 1-18 }

COMMIT TO MEMORY, vs. 3-6. PARALLEL PASSAGES—Acts xvii. 6-9, and Acts xvi. 11-14; Eph. iii. 7, 8. SCRIPTURE READINGS.—With v. 1, 2, compare Acts viii. 3, and 1 Tim. 1, 16; with v. 3, compare Matt. xvii. 1, 2; with vs. 4, 5, 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. 11, and also read "he prayeth," Jer. xxix. 11, 12; with vs. 12-15, read Isa. lv. 7, 8; with v. 16, read Phil. iii. 8; with v. 17, 18, compare Acts viii. 17.

GOLDEN TEXT.—A new heart also will I give you.—Ezek. xxxvi. 26. CENTRAL TRUTH.—"Jesus is mighty to save."

For the persecuting career of Saul we turn to Acts viii. 1, 3, 4. Hence in v. 1, "yet." This man was well born, Phil. iii. 5; well-educated, Acts xxii. 3; zealous and sincere, Phil. iii. 6; influential, Acts ix. 1, 2, could "get letters" from the high priest, 1, 22; and very determined against Christ and His cause (Acts xvii. 11). His conversion, therefore, is an event of great moment, and may well be studied with interest as it is recorded with fullness.

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. xi. 1). The Jews were numerous in Cilicia, and Saul'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 own trade teaches him to be a thief," and so Saul had been taught tent-making (Acts xviii. 3).

He went into the high priest, president of the council, for a commission to arrest, bring to Jerusalem, and punish members of 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."

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 160,000, 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. 8). The other apostles had accompanied 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 existence and glory was his great need. This the Lord supplies. In light as at Sinai, 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 art thou?" He probably 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 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 go whither God would lead them.

(V. 6.) Saul trembles and is astonished. His life had been one grand mistake. He 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 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," etc. 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 noticed.

V. 8 shows us a strange sight. When the stricken leader rose from the earth, he was utterly blind. All the outer world is closed out 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 eventual 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 explanation. He is an obscure disciple, (no one could 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 Damascus, we could still walk up the "Straight street," now called the "Street of Bazaars," dividing 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 Ananias' visit (v. 12) as Cornelius was for Peter's. His visit was expected and his character was known at Damascus (vs. 13, 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 carry God's name far and wide (see the fulfillment of this to the end of the Acts). "Thou 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, calls Saul "brother," laid his hands on him, imparted the Holy Ghost, while his sight was restored, soul 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 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 selfish aim on the side of the despised Christians. He was publicly pledged to be their foe. It is impossible to account for his change on any common motive.

(3) But the conversion is like other conversions, in itself, namely, the turning of his heart and will towards Christ 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, we claim, 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?

LESSON XLVI.

SAUL'S EARLY MINISTRY.

Nov. 12, 1876. { Acts ix. 19-31 }

COMMIT TO MEMORY vs. 20-28. 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. 16; with v. 26, read Gal. i. 18, 21, 22, 23, 24; with v. 27, compare Acts xiii. 1, 2; with vs. 28-30, read Acts xxi. 39.

GOLDEN TEXT.—He which persecuted us in times past, now preacheth the faith which once he destroyed.—Gal. i. 23.

CENTRAL TRUTH.—"Saints believe, and preach the word."

If men were left to choose their own path, Saul of Tarsus would never have been (a) a preacher of Christ, and (b) the Gentiles. 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. He 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 be a 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 habit of doing it while he remained. The one test question was, *Is Jesus Divine, 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 (3) 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. 34). 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 necessary so to reckon. See Gal. i. 17, 18.

Damascus is unhealthy during part of the year, from the extensive irrigation.

To escape eye-disease and intermittent fever, 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 Damascus, and then came the effort of those who could not meet his arguments to silence him by murder. They counted on his trying to escape them; obtained from the city governor for a time a watch for the gates, and while they were actually guarding them incessantly, he was enabled to escape either by a *kiosk*, 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. 32, 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. 32, 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 in Damascus, 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. 36, 37), 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 association with the Christian labourers at Jerusalem, where he had been known as a public and relentless foe of the Christians. That he was united with them in labour is set forth in

(V. 29, in Jerusalem, no less than at Damascus, and after some years as truly as in the flesh 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, possibly, 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 cautious, 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 Caesarea, 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 opportunity.

2. He also gives the grace and strength we require; to him that hath is given.

3. 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 elsewhere.

4. The main object to be lifted up by Christian ministers is Christ. That aspect 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 in Him.

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 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—his influence—early opposition—in what form—how malice was defeated—mode of escape—first visit as a Christian—to Jerusalem—difficulty there—how 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.

Church Debts.

The object of contracting a church debt is but too often the desire of the builders 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 consideration, 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 church with a shawl or a jacket which she had borrowed for the occasion, and which belonged to some one else. We fancy that very few clergymen would care to hire 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, being to the church creditor. 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 mortgaged church mean to throw the burden of payment on the "eloquent rector" or the "unrivalled choir," and meanwhile to enjoy their fine building and *et ceteras* at half the just price. This is not creditable to their gentlemanly 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 Japanese 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 Samurai, or man of birth, learnt the use of the sword as soon as he could walk; and it was held as essential for a Japanese gentleman to know how to give 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 Yokohama, a man with his swords is stared at by foreigners, and laughed at by natives, as a man afraid to go abroad without them.

Hence, at an age when heroic deeds and chivalrous actions were the pride of the nation, 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; 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 mediæval literature so charming. Japanese heroes would perform prodigies of valor in defence of a clan or a family; but in the cause of a woman, never. Take the well known story of Kompaohi and Komurakasi, so delightfully told by Mr. Mitford in his Tales of Old Japan. According to our ideas, Komurakasi, 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, Kompaohi, 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 invested with the attributes of superiority lavished on her by Western 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 on the theatrical stage, and men invariably played the female parts. The great difference, then, between the poetry and romance 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 supernatural. 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 man is far prouder of the possession of a few square yards of garden, than of the noblest palatial residence without a tree or shrub. Of snugness, coziness, 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 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 goes out and stops away all night, there is no anxiety on his behalf; and the same independence of action characterizes the life of the women.—*All the Year Round*.

COLONEL GORDON reached Marungo, on Mt. Kenia, on the 19th of July, and proposed to start for Mtea's capital, and leave a garrison of 150 men, by special desire of the King.

Scientific and Useful.

CORN BREAD. Two cups of meal. One cup of wheat flour. One tablespoonful of sugar. One saltspoonful of salt. 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 teacup of sweet milk; a pinch of salt; one teaspoonful cream tartar; 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 tartar. One-half teaspoonful of soda. 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 oven.

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 bull-dock'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 gall.

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 benefited 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 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 passion. 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, nevertheless, 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 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 surrounded by ice and salt, at a temperature of several degrees below zero, the fluid thus collected being then analyzed for free ammonia, urea, and kindred substances, also 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, however, 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 instance, the tannate 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 tannate of iron. Take human skin and let it soak for a time in strong tea, and it will become 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 tea, and so abundantly used, will have some effect. Can it be possible that tannin, introduced with so much liquid producing perspiration, 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 leathery-skinned? 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 more so aggravating to a thrifty housewife as to find on opening her pickle jar, that instead of the firm, crisp and refreshing pickles, so much desired and looked forward 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. Four boiling salt water over the pickles, using a handful of salt to one gallon of water; let them stand over night, then drain them off thoroughly and cover them entirely with pure cider or wine vinegar; let them stand a 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 I.

A great ship homeward bound from the Cape, was speeding gaily over tranquil waters, that scarce were ruffled by the light breeze of a glad spring day—there was sunshine in the blue sky overhead—

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."

"Only thinking! 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 Amherst, 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 contrasted strangely with his habitual air of languor and 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 surprise of the London world, the clever and talented Lady Mary Molyneux, went with him as his wife. No one would have supposed 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 fortunes of handsome Harry Dysart in his distant exile, and there she remained, buried 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 European residents, but although Una grew up like a wild rose in some woodland solitude, with all the influences of Nature free and unobstructed 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 fierce scorn of all that was vile or mean, and a no less vehement appreciation of goodness 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 certain her ardent, passionate temperament and eager impulsiveness would expose her to many difficulties and dangers which mind 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 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 unknown years, impatient to see them yield up the glorious possibilities with which they were fraught in the dreams of her confident 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 fancy a revelation 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 crimson and opal with the last glow of the sunset, and singing to myself so low that I thought no one could hear me. Miss Amherst was sitting near, quite still and silent. Greatly to my surprise up came Mr. Cunliffe, that stiff old 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 'Oh in the still night,' supposing I knew it. Happily I remembered how our sentimental band-

master 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 'Tears, idle tears,' which expresses the same idea so much more beautifully, and which I set to music myself, and I sang it forthwith."

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

"So poor Miss Amherst seemed to think," said 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 suddenly started from her seat, with her face absolutely convulsed by some strange inward agony, and darted away to the other side of the ship, where 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 feeling; 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. Cunliffe 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 once, 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 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 my hands, while she fixed her eyes, that looked like two deep wells of infinite sadness, full upon mine, and said in a low hoarse voice, 'Una Dysart, let my bitter experience bear fruit at least for you—let it teach you now, in the spring-time of your youth, while it may still avail you, the lesson which most human beings learn 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 wrack 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 try and redeem its unutterable loss—one chance, one trial, one life alone you can have, and it is all in your own hand still; you can make it what you please. I charge you to be wise in time, look to it, while yet it lies untouched, untainted before you; determine even now 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, Una, take care that you 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, and rushed down to her cabin, where she shut herself in for the night. Do you know she left me feeling positively aved by her words, for though they sound rather melodramatic as I repeat them, she was most thoroughly in earnest, 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 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 never 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—given us for weal or woe, we should be somewhat more careful not to ruin it by errors and weaknesses as most of us do. Well, Una love, it is not too late for you, though it is for me as well as for Miss Amherst; 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 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 were 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 self-denial and suffering as some good people are. I want to be as happy as I can, but I want something more. I want my life to be noble 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 enjoyment as well, why so much the better."

"A vaulting ambition! indeed," said Colonel Dysart with a shake of the head.

"Which you think will 'overleap 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 defiance.

"I shall not see, child, as the problem can only be solved at the end of your life, which it is to be hoped will be prolonged very far beyond mine; there will be no one to remind you of these magnificent plans, which I believe you will have forgot-

ten long before the time comes to judge how 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 purpose. Look here" (and she took from her pocket a little gold-rimmed book furnished with lock and key), "this is my most cherished notebook, and the paper is so prepared 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 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 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 the 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 Dysart looked up at her as she stood beside him, her eyes sparkling with the bold 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 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 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, is a very pitiful place; where there may be a certain glory in merely hating everything narrow and mean, and above all—false, 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 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 fearful atrocities upon Christians in Turkey, the exertions of such men in favor of the liberation of the Christians from the Turkish rule, and the ready and sympathetic response to their call by the English people, through public meetings and the press, deserve the grateful recognition of the Cretans, who, since their uprising in 1821, and up to this day, have often suffered at the hands of the Turks from the same 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 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 behooves their countrymen residing in free Greece, to tender on behalf of the Cretan people their heart-felt thanks to those Englishmen who have taken the lead in the vindication of the cause of the Christians of the East, and to the English people for having espoused that cause, and to express the wish that the strong voice of England may be heard in favor of the rights of their sorely-tried kindred."

"3. That these resolutions be forwarded by telegram to Mr. Gladstone, and a select committee be intrusted with the task of giving utterance to these sentiments and opinions 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 unreasonable 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 purity 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 the 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 authorize 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 is founded, not on ignorance, but on pride, obstinacy, and the love of sin, let the unbeliever look to the consequences, for "God is not mocked."

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 College neglected; 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 Thucydides, 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 contemplated. 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 *Athenian* 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.*

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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. Nicol from their lengthened wedding tour. Tea was served in the school-room in relays to the thronging guests, and we speak for ourselves when we say that a better or more substantial tea could not be had anywhere.

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 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.

Mr. George Wallace, teacher at Weston, followed with a brief, but remarkably neat and appropriate address on the season of the year, during which he imparted much interesting and useful instruction. The 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 evening's entertainment was much enlivened by the presence of the choir of the Episcopal Church at Woodbridge, who sang with the best taste and ability, a number of admirable anthems. The whole affair was a great success.

Table listing various goods and their prices, including items like Peas, Corn, Barley, Rye, and various oils.

Official Announcements.

MEETINGS OF PRESBYTERIES

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

BRYCE, M'MURRICH, CO. MERCHANT TAILORS WILL FIND IT TO THEIR ADVANTAGE BEFORE PURCHASING TO INSPECT OUR IMMENSE STOCK OF CANADIAN TWEEDS WHICH Will be Found Very Attractive, BOTH IN STYLES AND PRICES.

BRYCE, M'MURRICH & CO., 84 YONGE STREET, TORONTO. Wm. McMaster, Jr., has opened out at 206 and 208 YONGE STREET, a new and complete stock of FANCY AND STAPLE DRY GOODS.

Wm. McMaster, Jr., has opened out at 206 and 208 YONGE STREET, a new and complete stock of FANCY AND STAPLE DRY GOODS. Special attention is called to the following lines: STOCK OF DRESS GOODS, in all the new material and shades.

Wm. McMaster, Jr., COLLEGES. To Students attending the University of Knox College, we will give A Special Discount off all purchases. We keep a large stock of goods such as they usually require, and supply everything required in Clothing and Furnishings.

A. & S. NAIRN, Coal Merchants, TORONTO. DOORS foot of Church St. OFFICE 80 Adelaide St., next Post Office. COAL FOR HOUSEHOLD, FOUNDRY, AND BLACKSMITH'S USE, shipped f. o. b. cars.

S. & E. ROGERS & CO., IMPORTERS AND DEALERS IN ALL KINDS OF COAL! Sole Agents in Canada for the Butler Colliery Company, PITTSTON, PA., AND THE REYNOLDSVILLE COAL MINES, JEFFERSON CO., PA.

THE THALBERG PIANO. The general favor with which the Thalberg Piano has been received, shows that there was a want to supply, and that a good, sound instrument at a low cash price was needed by a large class of the community.

WESTERN ASSURANCE CO. FIRE AND MARINE. CAPITAL, \$800,000. HEAD OFFICE, TORONTO. President.—HON. JOHN MCMURRICH. Vice-President.—CHARLES MAGRATH.

White & Sharpe, 65 KING ST. WEST. SHIRTS! IN GENTS FURNISHINGS. Order your Shirts from WHITE & SHARPE.

MONEY TO LOAN. Money advanced to Church Trustees AT A LOW RATE OF INTEREST, and for times to suit convenience of borrowers. Charges very moderate. For further particulars apply to A. W. Laudor, General Treasurer of the Star Life Assurance Society for Canada, or to LAUDOR & PROCTOR, Solicitors, 20 Masonic Hall, Toronto, Oct 17th, 1876.

Recent Publications.

- ASSYRIAN DISCOVERIES; Explorations and Discoveries on the site of Nineveh during 1873 and 1874, by Geo. Smith, with illustrations. THE SUPERHUMAN ORIGIN OF THE BIBLE, inferred from itself, by Henry Rogers. HEBREW AND CHRISTIAN DOCTRINE, by F. De Pressense, D.D. THE DOCTRINE OF RETRIBUTION, (Bampton Lectures, 1875), by William Jackson, M.A. THE PERSISTENCE OF CHRISTIANITY, (Bampton Lectures, 1872), by J. R. T. Eaton, M.A. INTRODUCTION TO THE PAULINE EPISTLES, by Paton J. Glog, D.D. LECTURES ON THE EPISTLES OF PAUL TO THE ROMANS, by Frederick M. Ferrar, D.D. FROM JERUSALEM TO ANTIOCH, sketches of the Primitive Church, by J. Oswald Dykes, D.D. THE HIGHER MINISTRY OF NATURE VIEWED IN THE LIGHT OF MODERN SCIENCE, by John R. Leiffield. THE ATOMEMENT, (Congregational Union Lecture, 1875), by J. W. Dale, M.A. CREDENTIALS OF CHRISTIANITY (Christian Evidences Society). JOHN YONGE, Upper Canada Tract Society, Toronto, Oct 1876. 102 Yonge Street.

Visitors to Toronto will find comfortable accommodation, by the day or week, at THE FORTY TEMPERANCE HOUSE, centrally situated at 91 Bay Street, near King.

SEWING MACHINE SALES FOR 1874.

Table listing sales for various sewing machines, including Singer, Domestic, and Wood Sewing Machine Co., with prices ranging from \$20.00 to \$241.00.

NEW YORK SINGER SEWING MACHINES. THE SINGER MANUFACTURING COMPANY sold in 1874, 241,678 Machines, being 149,892 more than any other Company sold. Warranted to outwear two of any other make. Beware of imitations and cheap-made Machines.

NON-GENUINE WITHOUT BRASS TRADE MARK on Arm of Machine. The only office in Toronto, at 32 Toronto Street. R. C. HICKOK, Manager. The Singer Manufacturing Co., 34 Union Square New York.

Nepenthe Bitters ARE AN Excellent herb Preparation, Tested and proved a thorough stomachic that will regulate digestion, strengthen the secretory and assimilating organs, and help nature to throw off any poisonous matter that has found its way into the blood. It is therefore, A THOROUGH BLOOD CLEANSER that really will do its work well. Sold everywhere. Wholesale and Retail. A NORMAN 118 King St West, Toronto.

REMOVAL.—150 PIANOS & ORGANS at half price. The subscribers will sell their entire stock of Pianos & Organs, new and second hand, of six first-class makers; sheet music and B. S. music books, at 50 PER CENT OFF, for cash, previous to removal to their new store 46 EAST 14th St., UNION SQUARE, Oct. 12th. Illustrated catalogues mailed. Monthly installments received. Agents Wanted. Special inducements to the Trade. HOK-ACK WATER & SONS, Manufacturers and Dealers, 481 Broadway, N.Y.

AGENTS WANTED for the STORY OF CHARLEY ROSS Written by his Father. A complete account of this most mysterious Abduction and Exciting Search. With Face-Simile Letters and Illustrations. Outcalls all other Books. One agent took 50 orders in one day. Terms liberal. Address, JOHN E. PORRAN & Co., Publishers, Philadelphia.

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NO DUTY ON CHURCH BELLS.

Legal Cards. DUGGAN & ROBINSON, BARRISTERS, ATTORNEYS-AT-LAW Solicitors in Chancery, CONVEYANCERS, &c. Office—Provincial Assurance Buildings, Court Street, Toronto. JOHN DUGGAN, Q.C. JOHN G. ROBINSON, M.A.

Business Cards. ESTABLISHED 1854. A McDONALD, Renovator and Dyer, Of Gentlemen's Wearing Apparel, No. 24 Albert Street, Cor. of James, TORONTO.

R. MERRYFIELD Boot and Shoe Maker, 100 YONGE STREET. A large and well assorted Stock always on hand.

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R. A. REEVE, B.A., M.D., OCULIST & AURIST, 32 Bloor Street, corner of Victoria TORONTO. ROBINSON HOUSE, TEMPERANCE HOTEL. Very central on BAY STREET, a few doors north King. Only Temperance Hotel in the City. Terms, \$1.25 per day. J. MATTHEWS, PROPRIETOR.

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Virgus, Marriages 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 College Institute, to JANE, only daughter of Mr James Garvie, of Aberdeen, Scotland.

THE PRODUCE MARKETS, Toronto, Nov 1, 1876. Liverpool market has returned to old prices. The American markets also declined. The farmers here have not shown a disposition to hold on 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.

Table listing Toronto market prices for various goods like Wheat, Barley, Oats, Beans, and various oils, with prices per bushel or barrel.

Table listing London market prices for various goods like White Wheat, Treadwell, and various oils, with prices per bushel or barrel.