

Pastor and People.

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

ANNUAL REPORT.

This society is composed of all the students connected with Knox College, who are studying with a view to the ministry of the Canada Presbyterian Church. Its object is to supply the means of grace to the more neglected portions of Canada, and in furtherance of that object it sends Missionaries during the summer months to those necessitous districts, which the regular organization of the church is least able to overtake.

MISSION FIELDS—SUMMER OF 1874.

I. Waubashone, Port Severn, and Sturgeon Bay.—This mission, which has been carried on for a number of years, is in the centre of an extensive lumbering trade. The proprietors of the mills and their agents have always given our missionaries a warm helping hand and generous support.

Subscriptions—Waubashone, \$50.80; Port Severn, \$86.00; Sturgeon Bay, \$20.50; G. B. L. Co. \$90.00. Total \$147.30.

II. Tay and Medonte. There are three stations in this field, Medonte, Russell's settlement and Victoria Harbour. Regular Sabbath services were held at the first two, and fortnightly services at the other.

III. Parry Sound District.—This is a very interesting and extensive field. The Missionary held services at no less than nine stations. The Presbytery of Owen Sound is endeavoring to get an ordained Missionary permanently settled at Parry Sound village.

IV. Manitowaning Island. This island is being rapidly settled and rising into importance. Some 1500 Indians, chiefly Roman Catholics, are settled on the reserves in the island.

Group I. South side. Here the missionary conducted services at six stations, holding fortnightly services at three of them and monthly services at the other three. Manitowaning Village has from eight to ten houses, and at the fortnightly services from twenty to forty-five were present.

There are about 100 Protestant families in this field, of whom forty are Presbyterian. Before the Missionary left the field the Rev. Duncan Cameron came up from the Bruce Presbytery, and dispensed the Lord's Supper to fourteen communicants, and baptized seven children and one adult.

Subscriptions: Green Bush, \$11. Michael's Bay, \$15; Providence Bay, \$14; Manitowaning Village, Jones' settlement and Fossil Hill, \$85. Total \$65.

Group II. North side. Here the missionary held fortnightly services at four stations and held three services on a neighbouring island for the Indians to about thirty of a congregation. Little Current is a village of from fifteen to twenty houses on the line of the steamboats to Lake Superior.

Subscriptions. Little Current and Sheganiandah, \$19.08; Gore Bay and Spanish River \$8.41. Total \$27.49.

V. Muskoka District.—This is a large and necessitous field, which, owing to the free grant system, is being rapidly settled. Services were held principally at five stations.

Turtle Lake is a prosperous settlement, eight miles from Rosseau village. Attendance, twenty eight; Presbyterian families, eight. The Rev. Mr. Rodgers, of Collingwood, dispensed the Lord's Supper to eighteen communicants, and baptized two children.

Subscriptions—Turtle Lake, \$8; Nipissing Junction and Rosseau Village, \$18.85; Fraser Settlement, \$8; Port Carling, \$13. Total, \$47.85.

VI. North Hastings.—This field has been occupied by the society for a number of years. The former division into two groups was continued.

Group I. Consists of five stations, at four of which fortnightly services were held, the people were rejoiced to have a missionary among them once more.

Group II. Consists of three stations, North and South school-houses in Carlow, and a station in Mayo. This is a most interesting and needy field, strongly Presbyterian, and if the projected railroad passes through it, will probably soon be self-sustaining.

VII. Leamington, Blytheswood and Campbell's Corners.—This is a new field for the society, situated in the county of Essex. It has every prospect of soon becoming self-supporting.

Leamington the services were held in the W. M. Church. This is a thriving village, but there are only a few Presbyterians, and hence but a small attendance.

Subscriptions—Blytheswood, \$58.54; Campbell's Settlement, \$24.69; Leamington, \$20.70. Total, \$103.93.

VIII. Thunder Bay Mines.—The missionary sent to these mines having a large extent of territory, was commissioned to find out where it was best to establish stations. He found that at Thunder Bay several changes had taken place since last year, some of the mines being deserted altogether, and others employing only a few men, hence he took up his headquarters on Isle Royal, on the American side, where he spent most of his time.

Subscriptions—Isle Royal, \$186.30; Jarvis Island, \$22. Total, \$208.30.

IX. Manitoba.—The society extended its operations to the Manitoba Province, and sent two missionaries to that very necessitous field. This province has special claims, as it is being rapidly filled up by a class of settlers largely Presbyterian.

Group I. Greenwood, Victoria, and Rockwood.—These places have been but lately settled, and owing to various causes, chiefly the long distance between the settlers, the attendance was small, averaging from ten to twenty each.

Group II. White Mud District.—Consists of four stations, Palestine, Golden Stream, Woodside, and Totogon. Successful Sabbath Schools were carried on in connection with all these stations.

Thus the society during 1875 sent out twelve missionaries, occupied twelve fields, preached the Gospel at forty-nine regular stations, besides occasional services at many others. Its members feel grateful to Him who has made them the instruments of scattering the good seed far and wide in our own beloved land.

Mission work during Session 1874-5.—The members of the society continued the work in various parts of Toronto. Davenport Mission still gives encouraging prospects.

Mission Fields for Summer, 1876.—North Hastings, (two missionaries), Waubashone and Port Severn, Parry Sound; Manitowaning Island, (two missionaries); Muskoka, (two missionaries); Blytheswood, Leamington, etc., Manitoba, (one missionary) for the graduating class.

Number of Missionaries.—In 1869, 3; 1870, 6; 1871, 9; 1872, 11; 1873, 18; 1874, 12; 1875, 10.

Revenue.—In 1869, \$569.29; 1870, \$1857.05; 1871, \$1759.82; 1872, \$2220.27; 1873, \$2484.82; 1874, \$2223.66.

In conclusion the society would express sincere thanks to the numerous friends, whose liberality has enabled it to carry on its work, and would hope that the great head of the church, who has blessed it so abundantly in the past, may still more abundantly bless it in the future to the furtherance of his cause and kingdom.

A. M. HAMILTON, M.A. Secretary.

The Revival in England not Intellectual.

The age is beyond all other ages intellectual, and it is on the very face of the Moody and Sankey revival that it is the least intellectual of all revivals. It addresses itself expressly to the feelings by means of a popular orator and a musical performer. Mr. Moody is, we gladly believe, a sincere and earnest man, but unless he has been persistently misrepresented, he substitutes strong assertion for argument, and dogmatic confidence for intelligent faith.

ed that we wholly disallow the ministry of fear in conversion, or that we deny that all will be losers—infants losers—who choose darkness rather than light, and will not have the King of Righteousness to reign over them. But the first proclaimers of Christianity, the angels who appeared over the Bethlehem fields, sang of good-will to men; Jesus Christ told us to pray to his Father and ours, annexing, as the sole condition of our being answered, an expression of willingness to forgive as we were forgiven; and it involves an incurable official misconception of Christianity to substitute salvation from mere pain for salvation from worldliness, selfishness, covetousness, malice, impiety, untruthfulness, unkindness, in one word, from sin.

Mr. Moody's Women's Meeting in Liverpool.

The afternoon meeting was for women only, and the evening one for men. Mr. Moody explained in the morning this was to accommodate a large number. So many came to all the services, that unless the sexes were divided, probably not more than ten or twelve thousand would be at the afternoon and evening meeting. But as he should preach the same sermon afternoon and evening, 13,000 or 18,000 would thus be able to hear it. Never have I seen such a sight before, nor has there ever been previously witnessed such a scene in Liverpool.

The evening service for men was thronged to the full capacity of the hall, and the afternoon's sermon was redelivered. Extra services were also held afternoon and evening in the St. James's Hall.—Christian World, London.

The Care of the Lord's Flock.

The Chief Shepherd has gone to heaven, and now no more, as the God-man, seeks the lost and straying ones until he finds them. He now no more walks our streets, speaking with His human voice, and recovering the lost by personal acts. He has committed all that work and care of seeking, recovering, watching, helping, comforting, to His people. These ones were lost, but now are found; and they in turn are to seek the lost with all the care, assiduity, and tenderness of which they are capable; and then, when found, they are to watch over the recovered and save them from harm, and help them.

"Feed my lambs," "feed my sheep," is the Great Shepherd's charge, and we must not disregard it. Our care must not stop when a person is admitted to the communion of the church. Another kind of care then begins, a failure to appreciate which shows that we ourselves stand greatly in need of care. The Good Shepherd knows his sheep. And we all, who belong to the church, are shepherds. We ought then to know the sheep of our particular fold; know them by name, by the recognition of them when met, by the kind greeting, by sympathy with them in their joys and sorrows, by help of whatever kind they may need—whether counsel, admonition, instruction, encouragement, reproof or money. All that human help can do to make a brother stand strong in the Lord, raising him when fallen, strengthening him when weak, and delivering him when in danger, the brethren ought to do.

Yes, indeed, we ought. But do we? Do we ask for the test by which one may know and prove the good minister, older, deacon, or church member? Here it is, and it is the same for all: be a good shepherd for Christ's sake, living and loving to do good to the flock. Let no one of the flock suffer in body and soul from neglect. And that member of the fold is neglected who does not know and feel himself to be within the direct influence of the minister's, officers', and members of the church. That person also who brings himself most immediately and frequently in contact with the members of the church and congregation, and does it for Christ's sake, and that he may be the most useful to Christ's sheep and lambs, is obeying the Master's command, has His spirit, and he shall enjoy a large measure of the joy of his Lord, which consists in seeing of the travail of his soul and being satisfied. And the loss of such an one when he dies or removes is far greater than that of a merely learned or eloquent minister, or of the merely rich or respectable church member.

London Readings.

WHAT a person has experienced within cannot be argued out.

To the mariner in the will sea, experience is everything. To have only studied maps at school will prove of little account.

WHEN we first enter into the Divine life, we propose to grow rich; God's plan is to make us feel poor.—REV. JOHN NEWTON.

OPEN your hearts to sympathy, but close them to despondency. The flower which opens to receive the light of day shuts against rain.

SCIENCE has no faith-bestowing power. Therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing his heart.—HEUNER.

IF all men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock.—SOLON.

The Christian World thinks that the safest course for Christians to pursue respecting dancing is to eschew the whole business, and to prevent the world from saying "dancing Christians."

It has been remarked that one was brought to repentance in a dying hour, to show that no one should despair even then; and but one, to show the presumption of delaying repentance to that awful moment.

MORALITY without religion is only a kind of dead reckoning—an endeavour to navigate a cloudy sea by measuring the distance we have to run, but without observation of the heavenly bodies.—LONGFELLOW.

It is a high, solemn, almost awful thought, for every individual, that his earthly influence, which has had a commencement here, will never, through all ages, were he the very meekest of us all, have an end.—CARLYLE.

MANY of us have to lament not so much a want of opportunities in life as our unpreparedness for them as they come, and "it might have been" is often the language of our hearts than complaining words. God sends us flux, but our spindle and distaff are out of repair.

In the days of his licentiousness, Augustine had too much conscience to live without prayer, and too much love of sin to pray without a secret reservation, and so his prayer ran: "Lord, convert me! Oh, convert me—but not to-day, O Lord, not to-day." And the same is the translated purport of many a prayer.

If thou seeest anything in thyself which may make thee proud, look a little farther, and thou shalt find enough to humble thee; if thou be wise, view the peacock's feathers with his feet, and weigh thy best parts with thy importunities. He that would rightly prize the man must read his whole story.—QUARLES.

It is a question whether ministers do not try too much to conceal their weakness and fear, and are not too assiduous in filling up the gaps and pauses with artificial efforts—whether they do not shrink too much from the criticism of the world, when it insists so strenuously upon calmness, fluency and ease in a speaker.—RUSKIN.

Mr. Spurgeon says, "When the lofty palm-tree of Zedai put forth its flower, the sheath bursts with a report that shakes the forest; but thousands of other flowers, of equal value, open in the morning, and the very dew-drops hear no sound. Even so, many souls do blossom in mercy, and the world hears neither whirlwind nor tempest."

WERE we to strip our sufferings of all the aggravations which our over-busy imaginations heap upon them, or all that our impatience and wilfulness ombitor in them, of all that a morbid craving for sympathy induces to display to others, they would shrink to less than half their bulk, and what remained would be comparatively easy to support.—JULIUS HARE.

Some men will follow Christ on certain conditions: if he will not lead them through rough roads, if he will not enjoin them any painful tasks, if the sun and wind do not annoy them, if he will remit a part of his plan and order. But the true Christian who has the Spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest, I will go!" whatever difficulties and dangers may be in the way.—CROIZ.

The people of God are a called people. They are not driven to their churches, nor are they brought there by any trick or mercenary plans. The church is a body made up of those who are called to membership in it, and who respond as under the influence of the Divine Spirit. This should make us feel more thoroughly the voluntariness of religion, and also the consecration which it demands. It should also teach us that the honest, frank, earnest presentation of the Gospel is that which the genius of Christianity requires, and which God will bless to an effective end. The tricky, flashy sensationalism that passes so often for the presentation of the Gospel is utterly foreign to the idea of the house of God.—Pittsburgh United Presbyterian.

"Now is the Accepted Time."

There are no promises in the Bible for to-morrow. Now is the time for repentance. There is no safety, no security, no wisdom in postponing the acceptance of the Saviour. These are commonplace remarks; but they are no more commonplace than death, which knocks with equal confidence at every door; no more trite than the death sickness, which will some day weaken the body and obscure the mind of each one who reads this paragraph. To all who are mortal, and who have not made their peace with God, there is nothing of more importance, of more living interest, than the fact that God will hear and forgive to-day, but makes no promises for to-morrow. Today is the day of salvation.—Christian Observer.

Our Young Folks.

March.

March! March! March! They are coming
In troops, to the tune of the wind;
Red-headed woodpeckers drumming,

A Girl of Stars.

The next evening, when the moon is on
the other side of the sky, and our side is
full of stars, ask your papa or mamma,

The sky is to us like a vast globe, only
we seem to be in the center of it, and to
look up into it, instead of down upon it.

The fixed stars always keep the same
relative places with regard to each other.

The heathen people who lived many
hundreds of years ago, and who worshipped
the gods and goddesses of Greece and Rome,

It is of one of the star-heroes that I wish
to tell you. Ask your teacher to point out
to you the constellation called Andromeda.

There is an almost straight line of four
brilliant stars, beginning with a very beauti-
ful one called Almach, about fifty de-
grees from the North Star.

The stars which I have mentioned are
easily traced; and if you look very sharply,

Now, I suppose you would like to know
why poor Andromeda was left chained to a
rock.

She had a very vain mother, Cassiopeia
(whose star-picture, according to astronomy
is also in the sky, north of her daughter).

Terrible was the punishment that over-
took poor Cassiopeia. A great flood began
to pour its torrents over the fields and

When the ignorant heathen people of
those old times and lands were in trouble
they used often to send to consult certain
oracles.

It was a fearful answer that was brought
back to the waiting queen. Neptune was
not to be satisfied unless the Princess Andromeda

seemed very hard that an innocent girl
must suffer so cruel a death; but as the
choice was between the loss of her one life
and that of the lives of many people, she

Just as he was about to seize, a gallant
youth, named Perseus, came along through
the air, and, seeing the beautiful maiden,

You may imagine that he felt very brave
after his feat. He had the gorgon's head
still in his hand when he came to the place

As I said, he fell in love with the beauti-
ful Andromeda; but he was a business like
young man, and he was determined to
have the bargain clearly made before he

Perseus and Andromeda were married,
and "lived happy ever after," and when
they died, they were turned into stars and

Some people don't believe this story, but
there are the stars!—Eliza C. Durgin, in
St. Nicholas for March.

The Duty of Forgiveness.

Is there a duty which we call forgive-
ness? Or is it something purely imaginary
to which we assign this name?

There was a time when forgiveness was
real. Jesus provided for it. He taught us
how necessary it would be for the peace

And yet, there seems ground of reason-
able doubt, whether many who claim to be
the friends of Jesus know anything about
a forgiving spirit. The class of persons I

Yes, and this very person who thus
glories at his chance to inflict punishment,
professes at the very time to have the love
and tenderness of Christ in his heart!

But the practical mischief that this un-
forgiving spirit works, no tongue can tell.
There are many who commit wrong, who

In thinking of these things, one can but
sigh for a return of those days which we
know in some parts of the land twenty

A PRESBYTERIAN church has been organ-
ized at Yedo, Japan, with 19 members bap-
tized on confession of faith. According to
the latest reports, a spirit of earnest in-
quiry is prevailing in the young Presbyteri-
an churches at Yedo and Yokohama.

Religious State of Spain.

It must be admitted that indifference is
the prevailing sentiment in regard to reli-
gion. We have conversed with lauded
proprietors in country districts, and with
professional men in the towns, and almost

The clergy in Spain are now paying the
penalty for having so long neglected the
instruction of their flocks. The people
whom they had ruled with despotic power,

Meanwhile, nothing can be sadder at the
present moment than the religious confu-
sion (desarroi) of this people. One day we

Another time we observed that on a simi-
lar occasion the people did not doff their
hats. Streets are being re-baptized, be-
cause they bear the name of some saint.

They have introduced the decimal system
of coinage; have erected a mint furnished
with the best machinery, and coin gold,

They have introduced a regular postal
system, and use postage stamps.
They have conformed their calendar to
the European, commencing the year with

They have forbidden the promiscuous
bathing together of the two sexes, no long-
er leucous prostitution, and enacted laws

They have introduced a regular postal
system, and use postage stamps.
They have conformed their calendar to
the European, commencing the year with

A modern newspaper is among the fore-
most wonders of the world. It is a worth-
ier and nobler monument of human cap-
acity, really a far grander thing, than the

The Omissions of Scripture.

How pregnant with meaning may that
be which appears at first sight only an ac-
cidental omission. Such an accidental omis-
sion it might at first sight appear that the

Religious news ought to possess the high-
est interest for all who are really pious and
moderately intelligent. When any man or
any family takes and reads a political,

Recent Changes in Japan.

The whole constitution of the Govern-
ment has been remodelled in accordance
with the monarchical forms of civilized na-
tions—with a Ministry or Council of State,

They have also adopted the Code Napo-
leon as the law of Japan, organized courts,
and modelled the whole judiciary system

The Emperor, who was a few years ago
so sacred a personage that even the highest
dame of the land was unworthy to behold

They have thrown aside the bow-and-
arrow, the spear, sword shield, and armor,
for the most improved implements of mod-
ern warfare, organizing, clothing and drill-

They have workshops thoroughly fur-
nished with all kinds of machinery of the
most approved kind, for building ships,

They have printing-presses and a type-
foundry, several daily newspapers, and are
busy in preparing and publishing diction-

They have introduced the decimal system
of coinage; have erected a mint furnished
with the best machinery, and coin gold,

They are changing their style of build-
ings, adapting them to European models,
and are introducing the European costume,

They have introduced a regular postal
system, and use postage stamps.
They have conformed their calendar to
the European, commencing the year with

They have suppressed two-thirds of the
Buddhist temples, seized their property and
revenues, severed all State connection with

They have forbidden the promiscuous
bathing together of the two sexes, no long-
er leucous prostitution, and enacted laws

They shut up their custom houses and
all the public offices on the Sabbath day,
and observe it as a day of rest or holiday.

A modern newspaper is among the fore-
most wonders of the world. It is a worth-
ier and nobler monument of human cap-
acity, really a far grander thing, than the

Besides a newspaper is the cheapest thing
on earth. Just look at a single number
with its multifarious contents; think how

Religious news ought to possess the high-
est interest for all who are really pious and
moderately intelligent. When any man or
any family takes and reads a political,

commonwealth with delight, and awaken
new joy among the angels of God.

Religious newspapers are often dropped,
simply because they have never been atten-
tively read. A person who has been taking

Among the charms of a good religious
newspaper is the fact that it may be read
with interest by all the family. In the

But the benefits that may be derived
from a religious newspaper would form an
inexhaustible theme. We close with some

There is scarcely any form of Christian
effort by which a person may be so sure
of doing much good in a little time, as by

Those who are tempted to abandon a
good religious newspaper, had better con-
sider to try it another year, and see if they

Every subscriber who renews, and every
new subscriber, helps to make the paper
better for all the rest. A first-class news-
paper of to-day can be conducted only on a

So then friends, subscribers heretofore,
for the sake of your fellow subscribers, for
the sake of your church and Sabbath-school,

Missionary Notes.

THE Roman Catholics, despite the low
level of Christian civilization among their
converts, numerically form an important

MEDICAL missions have nowhere attained
to such importance as in China. The
work was commenced, as the Foreign

THE spread of the Gospel in East Africa
depends in the outset on the extirpation of
the slave trade. The good work has begun

THE spread of the Gospel in East Africa
depends in the outset on the extirpation of
the slave trade. The good work has begun
but the monster dies hard. That this is
the case we see through the vivid letters

British American Presbyterian.

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FRIDAY, MARCH 26, 1876.

FATHER CHINQUI's lecture on the "Sacrifice of the Mass," will be read with interest. We are told that among other startling results of his work in Montreal, has been an increase of over 2,000 in the daily circulation of our excellent contemporary, the Witness, on an account of its full reports of these lectures; and we are further informed that on Sabbath last it was announced that all Roman Catholics who henceforward read the Daily Witness are liable to excommunication; also Catholics who attend Father Chiniquy's lectures. The faithful were cautioned against reading this gentleman's lectures, no matter in what paper they appear.

CONTROVERSY ON INFANT BAPTISM.

A spirited controversy has been going on for some time in the Woodstock Times on the subject of Infant Baptism. The writing on both sides has been good and pointed. The controversy seems to have about exhausted itself; for, leaving the principles which must determine with logical certainty the results, the writers on both sides are taking up side issues, and with use of isolated passages are trying to establish their points by the reductio ad absurdum. We have no doubt that that line of argument is very effective in some cases; nay, it has the advantage of being exceedingly popular on account of its smartness, and an untrained mind will be re-established in its hereditary opinions, if it can be shown that the opposite view leads to a consequence which is admittedly absurd. This controversy has impressed us with the conviction that in all controversies, and particularly in those on religious questions, very much depends upon the status question, or the way in which the question is understood. This is the grand controversial feature of the late Principal Cunningham's writings; to state the question, with him, was often to settle the matter in dispute. Turretine also has the same excellence as a controversialist. If the two disputants differ as to the thing to be proved, there will be no possible end of writing; if they agree, the end will soon come, in an acknowledged difference of sentiment. That difference of underlying sentiment often, unconsciously, determines the view taken of each particular passage, so that it seems to teach a different doctrine to the several disputants, and the one can hardly believe the other honest in the view which he takes of the Word of God. Settle, however, these underlying principles, and it will be seen that controversy is at an end, for where there is an irreconcilable difference of principles, it so colours the thought and guides the interpretation that the same passages seem to teach the one what the other regards as error.

To illustrate this. In the present controversy a great deal is said about the "saving efficacy" of Baptism, and on the Baptists' side it has been attempted to show that Presbyterians believe and our Standards teach that the mechanical rite has saving efficacy. It ought to be enough to decide this to state, on the contrary, that Presbyterians do not believe it, and that they repudiate any such construction of their Standards. It is a very secondary question whether such construction of our standards is correct; and if a writer chooses to waste his time in trying to force that construction on the Confession and Catechism, it is hardly worth while to read what he says. His argument may be ingenious, subtle, as a dialectical effort—admirable; but it is valueless. It only goes to establish that the Presbyterian Standards teach a thing which the Presbyterians do not believe, and that the Presbyterian does not understand his own language as well as the Baptist does. That, however, has nothing to do with the efficacy of baptism.

The real issue is: Does baptism save our infants? The answer is simply—No. And there is no difference here between the two disputants. The next question may be asked, "If it does not save, what does baptism do for infants?" and there we have fair scope for showing the privileges connected with infant baptism.

Whenever the controversy arises, it is at once evident that it is the underlying principles which decide what view of baptism

will ultimately be adopted. These are contained in the questions (1) What is the Church? (2) What is Baptism? Divide these, and the Baptist controversy is at an end.

(1) Is the Church a visible organization, with outward signs of membership, the terms of admission to which is "a profession of faith in Christ and obedience to His?" or is it an invisible company—the whole assembly of true Christians? If the former, then the whole signment of "Believer Baptism" disappears, and all arguments adduced from the existence of faith in the recipient of baptism are aside from the point. For profession not faith is the condition of membership, and the outward sign belongs to a man as the professor, not as a believer. If the latter, then baptism cannot be a church ordinance; for every believer is already a member of the Church without baptism; and besides, no Church can infallibly tell who are true Christians, so as to make that the ground of admitting them into the Church. Christ alone, who knows the heart, shuts and opens that door.

(2) Is baptism an act of intelligent obedience rendered by man; or is it the bestowal by God and the reception by man of a sign and seal of privileges freely given in Christ Jesus. If the former, then infant baptism is evidently a mistake. If the latter, then infants who have the privilege ought also to receive the sign.

(3) Is baptism significant of faith; that is, man's act; or of union to Christ, and an interest in his redemption, which is the gift of God? If the former, infants who cannot exercise faith, are necessarily excluded. If the latter, as infants may be united to Christ and have an interest in his redemption, they may receive the sign; and as Jesus says, "Their's is the kingdom of heaven," they are entitled to the badge of the kingdom and sign of discipleship.

We are appealed to, and asked in a tone of triumph, "Do you believe that the infant is in Christ at the time of his baptism." We reply unhesitatingly, "Yes, our children are in Christ, so far as the promises of the Covenant are concerned; and so far as the privileges of the visible Church extend, 'Their's is the kingdom of heaven.'" If they die, we "believe" they are saved in Christ. If they are spared, we seek to bring them up as Christians, and confidently expect, in God's appointed time, that it will be manifest that they are in Christ, both in Covenant and in God's own time by Regeneration. We do not regard our children as heathens and enemies to God. The experience of God's people in all ages proves that where Christians are faithful in the Godly training of their children, the children grow up in Christ, and in due time confess Christ. We have no scriptural ground for affirming that our beloved little ones ever "get out of Christ." On the contrary, His grace restrains them in childhood and youth; and His Spirit reproves them, though often in a way and at times imperceptible by us. Hence we assert that the visible Church of God consists "of all who profess the true religion, together with their children." So long as this is held, infant baptism will be practised. But if ever we are persuaded to descend to the low Baptist level, and to believe that our dear children are enemies of God, and can have no interest in Christ till they can exercise intelligent faith, then consistently we shall drop Infant Baptism, and treat our children as "unbaptized sinners" and heathens. We readily admit that many professed Christians live below their privilege, and that some may fail to reach an intelligent appreciation of it. Hence many baptised children, not enjoying the privilege of Christian nurture by their parents and the Church, deny their birthright, and forsake for many years—or it may be, in some cases, altogether—the God of their fathers. This, however, in no way affects God's promise to be a God to us and our seed after us. Though we may be unfaithful, yet he remains faithful, and in the sign and seal of Baptism the Covenant love of a faithful God is rightly offered, exhibited, and conferred on all who are in the visible Church of God. It is not more difficult—nor indeed as difficult—to explain the apostasy of Christian children baptised in infancy, than the apostasy of Christian adults who were baptised because they believed, and yet after being united to Christ (as the Baptist argument requires), "got out of Christ, and continue to live like unbaptised sinners."

THE BIBLE IN OUR SCHOOLS.

A city contemporary gives a full report of a sermon preached on the Sunday, 13th inst., in the Metropolitan Church, Toronto, by the Rev. Professor N. Wurbash, of Victoria College, Cobourg. The sermon was preached in the interests of Ministerial Education, and was appropriate, and calculated to be useful. In discussing his theme, the preacher contrasted the difference which three centuries has produced between the Calvinist Churches of Switzerland and Scotland. In the former, now Rationalism, with the denial of evangelical religion, is preached in the pulpits of Cal-

vin and his associates; whereas, in Scotland, the faith of the mass of the people remains true to the revealed Word of God. This difference the learned Professor attributes solely to the fact that Scotland in her public system of education, has trained her people through successive generations to an acquaintance with the Bible. The line of argument thus adopted by a Methodist minister should come home with special power to Presbyterians. All Christian Churches must have the Bible or perish; but, above all, Calvinists require the Word of God, in order to maintain their peculiar tenets. Professor Wurbash undoubtedly speaks the sentiments of a large majority of the Methodist community. In these sentiments the large majority of Presbyterians without question, and the truly Protestant part of the Church of England concur. Then there is the Bible practically excluded from our schools, and not recognized as a text book? The ten commandments are well so far as they go, but they are a poor substitute for the New Testament. Why, we ask, must the great majority of the Protestant children of the Province be defrauded of the privilege of Scripture teaching? Who is to blame for withholding that blessing?

MR. BAXTER, OF DUNDEE.

In another column, we make room for extracts from the proceedings of the Dundee United Presbyterian Presbytery sent the call to Mr. Baxter, from Montreal. Referring to the action of the Presbytery, the Dundee Advertiser remarks editorially: "The 'mutual eligibility' idea is being noted upon not only as between churches, but as between hemispheres. A call has come from across the Atlantic to the respected United Presbyterian minister of Wishart Church in Dundee. This call has come from a new congregation in Montreal, connected with the Canada Presbyterian Church, which is an amalgamation of the Free and U.P. Churches in Canada, and which will be strengthened in a few months by the further incorporation of the representatives of the Old Kirk, and will then be designated the Presbyterian Church in Canada. The distinction between Presbyterians in all our Colonial Dominions, Possessions and Dependencies are being rapidly effaced, and the amalgamating process has a reflex and sympathetic action even here. The Rev. Dr. Wilson, Clerk of the Free Church Presbytery, appeared as one of the representatives of Canadian Presbyterian Union to plead for the translation of a U.P. minister to Montreal. In terms of an arrangement effected last June at Ottawa all the Presbyterians in Canada will be united in one Church, having its General Assembly and Provincial Synods, and it is not at all improbable that before the end of the century there will be more Presbyterians in Canada than in Scotland. To be called to the charge of a young and flourishing congregation in one of the chief cities in Canada is therefore highly honourable to Mr. Baxter, while he in turn will be a valuable acquisition to the vigorous community to which he has been invited. He has long been esteemed in Dundee for his willing and judicious services on our various Charitable Boards and Committees—more particularly those of the Infirmary and the Asylum. He has taken a fair share in public work of all kinds, and has always been remarkable for his moderation, reasonableness, and conciliatoriness. A cultured and well-travelled man, still in the prime of life, with experience added to his vigor, the Montreal congregation have chosen a minister admirably qualified to consolidate them into a united and prosperous church."

BOOK REVIEWS.

PEOPLE'S COMMON SENSE MEDICAL ADVISER.—It gives us pleasure to call the attention of our readers to Dr. R. V. Pierce's forthcoming book, entitled, "The People's Common Sense Medical Adviser." This work will contain about 900 pages, will be well bound, illustrated with about 200 wood cuts and colored plates, and sent by mail to any address for the unprecedentedly low price of \$1.50. It will be ready for delivery early in April. From a perusal of advance pages, we believe the book is calculated to be eminently useful. It embraces a wide range of subjects, all of them bearing with more or less directness upon the all-important question of health. Biology, Physiology, the Cerebral Functions, the Human Temperaments, and Hygienic Treatment, or nursing of the sick, receive that attention which their relative importance demands. Physical and mental culture, ventilation, sleep, cleanliness, food, and beverages are treated in a practical manner. The use of water as a remedial agent receives that attention which it deserves. Under the head of remedies for diseases is presented a list of our most useful indigenous medicinal plants, together with their properties and uses, and pictorial representations of many of the most important. The appropriate dose of each remedy is also given. After a suitable introduction we have in part fourth, diseases and their remedial treatment. Almost every disorder that preys upon the human system is here described, together with its symptoms, causes and treatment, as far as it is thought safe and advisable for the non-professional to prescribe. Chronic ailments receive special attention. A chapter on accidents and emergencies is a very useful feature of the book. Besides this, much miscellaneous and profitable information is given, which will make it a genuine "vade mecum,"—a convenient companion in every household. Many a precious life has been lost from the lack of just the knowledge which this work imparts. A healthy moral sentiment pervades the whole work, and we cordially commend it as worthy of a place in every family.

SCHEMNER'S MONTHLY for April is more than an average number. There are three short tales; a remarkable sketch of life in the North-Eastern woods, entitled "Young Moll's Feovy," a thoughtful and suggestive story; "The Statue of a Life," by George P. Lathorp; and "Trails, the Nameless," by the young Norwegian-American, Hjalmar Hjorth Boyesen, now Professor at Cornell. Dr. Holland's "Story of Seven-oaks," gives us a glimpse of camp-life in the woods, and Jules Verne's people keep moving in their mysterious way. "The Shakespeare-Bacon Controversy," by E. O. Vail, gives an apparently fair and very readable condensation of the arguments on both sides of this vexed question. "The Old Cabinet," by the way, taking up the question of Bacon's poetry, and putting in a plea for the "true and only Shakespeare." Dr. Holland's topics are "Our Newspapers," "The Over-crowded Cities," and "By their Fruits." The editorial departments are unusually full, and the etchings cover more ground than ever before. \$4.00 per annum. Scribner & Co., New York.

THE INTERNATIONAL REVIEW.

We have received the second number of the current volume of this valuable periodical, which we commend to our readers. It is published every two months, and contains articles by eminent men on both sides of the Atlantic. The subjects discussed in the present number are, Edgar Allan Poe—The New York Gold Room—Hebrew Poetry—Modern Spiritualism—The Supernatural as Evidence—The Money Problem—with extended Book Notices of Dr. Carpenter's Principles of Mental Physiology, Dr. McCosh's Scottish Philosophy, and Whiting's Oriental and Linguistic Studies. 2nd Series.—The range of subjects is wide and various. The articles and the discussion is thorough. This Review to which such names as Dr. McCosh, Dr. Smith, the Diem of Controversy, and L. R. Schaff contribute must command attention as containing the ripe thoughts of some of the ablest American and British writers on all the grand questions of the day. It is published at the International Publication Company's office, 111 William St., New York. Price, \$5 per annum.

ST. NICHOLAS for April is replete with good things for the young. The literature is healthy, and the illustrations numerous and superb. \$8.00 per year. Scribner & Co., 748 & 746 Broadway, New York.

"Why is It?"

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—Under the above heading, a correspondent in a late number of the BRITISH AMERICAN PRESBYTERIAN asks several questions, to which he desires answers. I shall briefly notice just two:

The first is, "Why is it that considerable number of the children of Presbyterians are being picked up by other churches?" I have heard some who were brought up Presbyterians, but who have gone to other churches, give as their reason for so doing that they were coldly treated in the Presbyterian Church, but in the others, they were received with open arms. How far they were correct, I am not able to say. I believe that in a great many instances, the fact stated in the question under consideration is owing to the children of Presbyterians not having been carefully instructed in the peculiar doctrines and practices of their church. In these circumstances, it is no wonder that when they hear arguments brought forward against the one or the other, which, though they are extremely weak, appear to be extremely powerful, they are carried away by them. Some churches by the utter laxity with which they administer baptism win over to them the children of Presbyterians. They teach that every child has a right to baptism, just because it is a human being. The child of a heathen is, in this respect, not in the best degree inferior to that of a Christian; neither is the child of an open black-guard, in the least degree inferior to that of a professing believer. The Bible says, "The unbelieving husband is sanctified by the believing wife &c.,—else were your children nucleon, but now are they holy." But, according to the teaching referred to, the child, both of whose parents are unbelievers, is not at all less holy than the child one or both of whose parents are believers. Now, there are many children of Presbyterians who think that because they are not communicants, they are at liberty to live in sin. They do not consider that by their baptism, they are under peculiar obligations to live a holy life. From pride or superstition, they would like to have their children baptized, but they wish to be, at the same time, free from all restraint. They therefore, go where they can have their wish gratified without being troubled with any questions about coming to the Lord's Table, establishing Family Worship, and the like.

The second is, "Why is it that our Wesleyan brethren raise more than \$100,000 annually for missionary purposes, while the Presbyterian church can raise but little more than \$20,000?" According to this, the Wesleyan branch of the Methodist church gives five times more for missionary purposes than all the Presbyterians taken together, do. This I cannot believe, and I am surprised that this question has remained so long unnoticed. Without

speaking in the least degree alightingly of what the Wesleyans do for missionary purposes, I must say that I do not believe that they are five times more liberal towards missions than the whole of the Presbyterians are. May not a part—perhaps a large one—of what the Wesleyans raise for missions be, in reality, stipend? What is raised by Presbyterians for missions is, with very few exceptions, quite distinct from what is raised by them for the support of their ministers. In places where I have been, I have found the Wesleyans appeal more to those of other denominations on behalf of their missions, than the Presbyterians did on behalf of theirs. I have also observed that the Presbyterians gave more to other churches, and non-sectarian institutions, than the Wesleyan did. For example they give more to the French Canadian Missionary Society than the Wesleyans do. These contributions are quite distinct from those termed "missionary." I do not—as I have already said—speak disrespectfully of the contributions of the Wesleyans for missionary purposes. If I am in error in anything which I have stated, I shall very gladly be set right. I am sure, however, that if the Wesleyans are, in any degree, superior to the Presbyterians in the matter of contributions for missionary purposes, the difference is far more in appearance than reality. But I shall not enlarge on this subject, as this article is already long enough. The question which I have just been examining is well worthy of the attention of Presbyterians, and I hope that some one abler than I will reply to it.

PRESBYTERIAN.

The Probationer's Scheme.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I sincerely sympathize with the remarks of "One of the Twenty-six," in the last issue of your paper.

The grievance touched upon has been of long standing, and to me it is a wonder that Probationers have not long ere this, openly rebelled against the mismanagement of this scheme. It is well styled the "Probation Scheme," and it is high time the church should know that we are on trial, and that a very severe one. Now, Mr. Editor, to show you that your correspondent's case is not a peculiar one, and further, that our cause is a just one; during the last quarter I was only in two vacancies, proper. This quarter, up to the present date, I have had the satisfaction of being in two more. Again, in one Presbytery there are three Probationers laboring within its bounds, for a large number of the Sabbaths of the present quarter. Now, it might reasonably be expected, that one of these would get an appointment to one of the "desirable vacancies" of the Presbytery. Whereas, the fact is, that their appointments are all, with one exception, to mission stations, and that exception is the least desirable vacancy in the field. And as to these "desirable vacancies," could the convenor inform us how these are supplied? A Probationer informed me, that for two quarters he was not in a real vacancy. Another says he wrote to a convenor asking that his appointment might be changed from the mission stations to the proper vacancies, and his letter was not answered. Mr. Editor, I ask is this justice? Is it impartial management on the part of our officials? Is it not a burning shame that such a system of patronage should be so wide spread in our church, and that, too, under the guise of professed impartiality. And yet, those who do not put their names on the list are denounced, and called "men of select ideas" (?) Let them first deal out impartial justice, and then we will put our names on it. These are not all the complaints I could give you, but they are sufficient to show the church that we have reason for speaking. With regard to suggestion No. 2 of your correspondent's, I would hardly agree. I think four Sabbaths would be found sufficient for both people and Probationer. Yours, Sincerely,

ANOTHER OF THE TWENTY-SIX.

THE LATE REV. DR. URQUHART.—Our readers will be glad to learn that the relatives of the late Dr. Urquhart have recently erected in the Presbyterian burying-ground, Cornwall, a beautiful monument of Aberdeen granite, in memory of the reverend gentleman, his wife, and five of his children. We are sure the honour which has thus been done to the memory of one who was so well and widely known and so deservedly respected in this community, will be very gratifying to all who had the pleasure of being acquainted with him. The inscriptions on the monument are these:—

Sacred to the memory of THE REV. HUGH URQUHART, D. D. Born July 1793, died 5th February, 1871. For 13 years Master of the Western District School; For 10 years Professor of Church History in Queen's College, Kingston; For 44 years Minister St. John's Church Cornwall: Distinguished in the discharge of his various duties for his ability, faithfulness, and success; and admired throughout his long and useful life for the purity, excellence and simplicity of his Christian character.

In memory of SARAH GRANT, wife of the late Hugh Urquhart, D. D. Born 7th July, 1798, died 21st May, 1875. Respected for her virtue, her devotedness as a wife and mother; Admired for the sweetness and beauty of her life; and beloved for the sincerity of her friendliness, and the kindness of her heart. Cornwall Gazette.

THE Free Church Presbyteries of Scotland are very unanimous in nominating the Rev. Robert Buchanan, Glasgow, for the vacant office of Principal of the Glasgow Free College, and the Rev. Dr. Marous Dods for the vacant office of Professor in the Free Church, Glasgow.

REV. JOSHUA FRASER has severed his connection with the congregation of St. Andrew's Church, Whitby, and the church was preached vacant last Sunday week. Mr. Fraser has received a call for Okimou, which he has accepted.

Ministers and Churches.

The annual meeting of the Congregation of Knox Church, Etobicoke, was held in the basement of the church on Wednesday last, the 20th inst. The Pastor Rev. Gustav Munro, opened the meeting with devotional service. Alex. McCorquodale, Esq., Chairman of the board of Trustees, was appointed chairman, and Mr. H. S. McKay, Elder, Secretary. The Treasurer, Mr. D. R. McPherson, read the financial report of the Trustees, and Mr. Mann read the report for the schemes of the church. The total receipts for Congregational purposes for the year amounted to \$2942.73; for the schemes of the church, 272.13; for Knox College, subscribed \$1127; paid 362 00; for Rev. D. McKenzie's retiring allowance, 101.79, making the total contribution amount to \$2938 70; leaving a balance on hand of upwards of \$100. The annual election of officers resulted in the election of the old board of Trustees, viz: Alex. McCorquodale Wm. McKay (Bain), Donald Sutherland, Hugh Fraser, Alex. L. Murray, Capt. Gordon and D. R. McPherson. Last week the four gentlemen took to the Presbyterian manse at Middleville two loads of oats (about sixty bushels) for their minister's horse. Mr. John Byrd read an affectionate address, when the Rev. William Cochran expressed in suitable terms his sincere thanks and appreciation of the seasonable gift. The keeping of a horse amounts to a considerable item in the year, and as a minister in the country must have a horse to enable him to do his Master's work among the people more efficiently, it is pleasing to see that the sensible folks of Dalhousie recognize this fact by such a manifestation. This is the second tangible proof of good-will and generous feeling Mr. Cochran has received from the Dalhousie portion of this congregation since he commenced his labors among them, over two years ago.

The anniversary services in connection with the Central Presbyterian Church, Hamilton, were conducted this year by the Rev. Dr. Duryon, of Brooklyn. "The spacious and beautiful church," says the Times, "was, at both morning and evening diets of worship filled by large and intelligent assemblages. Dr. Duryon is a gentleman somewhat past the middle of life, rather short of stature, but of good appearance in the pulpit. He is a good speaker; his utterances are slow in delivery, denoting the thinking, reasoning mind, which is much better indicated, however, by his careful language, logical treatment of his subject, leading his audience step by step from the opening of his discourse to the object he has in view. His subject is indeed his text; he starts from it fairly and squarely, and his deductions are apparent the moment they are uttered; there is no cloudiness, everything he states is clear. His tone is temperate and even, but as he reaches the point he is elaborating he rises in pitch of voice, and carries his hearers with him. At those moments he is very impressive and irresistible. His diction is good, and his gesticulation animated. His illustrations are bold, particularly so, his language strong, and he is loth to sacrifice forcible and trite words to well rounded periods and smooth sentences. Dr. Duryon on opening his discourses, caught the profound attention of his audiences, and held it firmly to the close." The church managers had appealed to the congregation for \$1,000 to meet a portion of the debt on the manse; the response was something extraordinary. At the morning service no less than \$1,935, and in the evening the total was increased by \$150. Certainly very liberal collections, and very creditable to the Central Church people.

On the evening of the 10th inst., the members of Knox Presbyterian Church, Toronto, held their annual social meeting. An excellent tea, provided by Mr. Webb, caterer, Yonge street, was served in the basement of the church, after which the company repaired to the lecture-room of the school-house. Dr. Topp, the pastor, took the chair, and after the opening exercises, the Secretary, Mr. W. B. McMurriell, read the Annual Report of the Deacons. The Trustees' Report was then read by Mr. John Kerr. Mr. Galbraith, Treasurer of the congregation, also presented a statement of the affairs of the Church for the past year. The following is a recapitulation of receipts for the year:—Poor rents and collections for congregational purposes, including Duchess street Mission, \$7,124.90; Home and Foreign Missions, \$1,070.03; Supernannated Minister Fund, \$166.48; Knox College, \$500; Sabbath School and Bible Class, \$147.01; Assembly and Poor Fund, \$660.67; Ladies' Benevolent Society, \$75; Sabbath School Mission Fund, including Duchess street, \$260.85; French Evangelization Society, and French Canadian Mission, \$167. Subscriptions for Knox College and new School-house, \$5,138.32; Bible Society, \$92; reduction of debt, \$10. The office bearers of the congregation comprise twenty-four elders, twenty-three deacons, five trustees. The number of communicants for the year was 761. Provision was made for the liquidation of the debt upon the school-house, and some other business of minor importance was transacted.

At the recent Sabbath School Anniversary of Knox Church, Guelph, there was a large attendance of teachers, pupils, and members of the Church. The Superintendent, Dr. McGuire, occupied the chair. After his opening address, he called on the Secretary, Mr. K. McLean for his report, which showed that the school was in a highly satisfactory state. The total number of pupils, including the two Bible classes, taught by Mr. and Mrs. Ball, was 355; in Mr. Ball's Bible class there were 68; in Mrs. Ball's, 67; in the infant class 80; in the Sabbath school proper, 160; also that there were twenty-four classes in the school, being one in advance of last year. The average attendance during the year was 220; in Mrs. Ball's, 45; in Mr. Ball's, 25; in Sabbath school, 150; the largest attendance in the latter in one Sunday being 102. The officers for the present year are: Superintendent, Dr. McGuire; Assistant Superintendent, Wm. Anderson; Secretary, Kenneth McLean; Librarian, Jas. S. Spiers; Treasurer, A. McBean, jr. Very successful teachers' meetings have also been held during the year. Altogether, the anniversary was the most successful ever held in the church, and reflects great credit on the teachers and scholars.

The March number of the Presbyterian contained the following:—"The Rev. D. M. Gordon, B.D., of Ottawa, Rev. Professor Ferguson, B.A., of Queen's College, Kingston, and Mr. James Croit, the Church Agent, have signified their intention of proceeding to Edinburgh to appear before the General Assembly which meets on the 20th of May next, for the purpose of conveying to that venerable body, in terms of their appointment by the Synod, full information respecting the present position of the negotiations which have been going on for the past five years, with reference to the Presbyterian Churches in the Dominion of Canada, and of the motives which have led the Synod to agree to the early consummation of this union. It is confidently expected that the Rev. Professor Mackerras, the Clerk of the Synod, will also be in attendance as a member of the delegation. As already mentioned, the Rev. Gavin Lamb of St. Andrew's Church, Montreal, is also expected to be present."

The members and adherents of the Tara Congregation, Canada Presbyterian Church, met on Thursday evening, February 25th, for the purpose of making a presentation to Mr. and Mrs. Lumsden, who are about leaving this part of the country, to take up their residence in the town of Galt. A large number of the congregation being present, after a brief religious service by the Rev. M. McPherson, the secretary of the congregation, Mr. John Douglas, read an address, and presented a very handsome family Bible, which was selected for the congregation by the Hon. John McMurriell, of Toronto, who will please accept the thanks of the congregation for his assistance. The Bible bore the following inscription: Presented to JOHN M. LUMSDEN, Esq., and Mrs. Lumsden by the members and adherents of the Tara Congregation, Canada Presbyterian Church, in token of affection and respect for their kind and unflinching support of the congregation, and of sincere regard for their Christian character, and especially the zeal and efficiency with which Mr. Lumsden has discharged the duties of elder of this congregation. JOHN DOUGLASS, Sec.

The ladies of the Presbyterian Church, Picton, resolved toward the end of January last to give six social entertainments with the object of bringing the members and friends of the congregation into more intimate knowledge and intercourse, and at the same time, of raising funds for improving the church edifice. Meetings have been held in succession at the manse, Mr. W. Ross, jr., Mr. Walter McKenzie's, Dr. Morden's, Miss Moore's, and lastly at Mr. John S. Clute's on Tuesday evening of this week. The whole series were most enjoyable and successful, the aggregate proceeds exceeding \$100. All the ladies merit high praise for the zeal and spirit evinced by them from beginning to end; but it is only simple justice to add that Mrs. Walter Ross, jr., and Mrs. G. W. McMullen deserve the palm, as the chief contributors to the success of the enterprise.

A surprise party filled the manse of the Canada Presbyterian Church at Huntingdon, Quebec, on the evening of Monday, the 15th of March, 1875, and in the most kindly manner presented the Rev. James Watson with a handsome purse and \$115, an expression of confidence and esteem which he very cordially acknowledged. This, along with a resolution lately passed to add \$100 to their minister's stated salary, is a specimen of the spirit that reigns in the congregation of Huntingdon and Athelstan. After the expected union is consummated, this congregation may conclude to dissolve; but it would be a great mistake to suppose that exhaustion would be the cause of such a result. Only a desire to give greater unity and strength to the Presbyterian Church in the district, can lead to a reconstruction of ecclesiastical forces.—Com.

In the Town Hall Galt, on Tuesday evening 2nd inst, a large and enthusiastic audience was assembled to welcome the Rev. Mr. Masson, the new Pastor of St. Andrew's Church. An excellent repast was spread by the ladies of the church, and was heartily partaken of by those present. Full justice being done to the ladies' offering, Mr. Wm. Osborne took the chair. Besides the Pastor, Mr. Masson, the Rev. Messrs Smith, of Hamilton, Fraser, of Barrie, Smith and Bentlev, of Galt, were on the platform and delivered short addresses, full of humor and earnestness. The Rev. gentleman present congratulated the Rev. Mr. Masson on his appointment over such an old and influential congregation as St. Andrew's Church. They also gave expression to their participation in the joy the people of that body must have in welcoming such a pastor.

The annual Source of the Canada Presbyterian Church at Winterbourne was held on Wednesday evening last. D. McDougal, Esq., presiding in his usual happy manner. The attendance was even larger than on former occasions, the church being completely crowded. Excellent and appropriate speeches were delivered by Revs. D. Youmans, of Winterbourne, Hobbs, Dietz, Cookman, of Berlin, and McDonald of Elora, and Sheriff Davidson and Mr. John King. The choir, under the leadership of Mr. Henderson, did good service in rendering several fine pieces of music.

The Grand River Synod of a recent date gives particulars of an address and presentation to the Rev. James Black, the esteemed pastor of the Argyle street Presbyterian church, Coltonia. The presentation consisted of a purse containing \$100. Our contemporary very properly remarks: "Mr. Black deservedly enjoys the respect and confidence not only of his congregation but of the entire community, and we trust he may long live to enjoy many more such expressions of opinion from their hands."

On Thursday evening, the 21st Jan., a most successful tea meeting took place in the Presbyterian church, St. Helen's. The attendance was very large, about 600 being present. The pastor, Rev. Mr. Leask, was called to the chair, and introduced the following speakers, who delivered interesting addresses; Revs. Mr. Pritchard, of Wingham, Mr. Hartly, Lungannon; Mr. Sievright and Mr. Uro, of Goderich. The amount realized was about \$100, which goes towards painting the church and manse.

A Concert was held at Beaverton on the 9th inst., under the auspices of St. Andrew's Church Sunday School, which was pronounced the most successful affair of the kind ever held in the village. The attendance was very large, and numbers had to be turned away, the hall not being sufficiently large to accommodate them. The financial results were, we understand, very gratifying to the managers.

The Presbyterian congregation at Tara, although without a pastor in the present time, are actively engaged in making preparations for building a new church in the spring. The contracts was let some little time ago. It is to be 72 feet long by 42 feet wide, built of bricks; and will cost, when finished, about \$6,000. About two thousand dollars have already been raised. Mr. Lumsden, although leaving this part of the country, subscribed \$500.—Com.

The congregation of St. Andrew's church Arnprior, finding that their building is too small to accommodate those requiring sittings, have concluded to build an addition to it. The stone required is already on the ground and very soon the building will be commenced, the necessary amount having been already subscribed.

On Tuesday evening, 10th inst., a tea-meeting was held in connection with the C. P. Church, near Armow. The attendance— notwithstanding the wind and cold—was very large, the chapel being filled to excess. A number of speakers addressed the audience. The pastor, Rev. Mr. Stewart, occupied the chair.

REV. JOHN GRAY, B. A., Orillia, gave the initial one of a Course of Lectures on the Books of the Bible, last Sabbath evening, in the Presbyterian Church. It consisted, says the Expositor, of a luminous, comprehensive and scholarly exposition of the Book of Genesis.

REV. DR. BURNS was duly inducted to the pastorate of Fort Massey Church, Halifax, on Thursday 18th inst., in presence of a large congregation.

WE regret to learn that the Rev. J. M. Roger, M.A., for forty years pastor of the Canada Presbyterian Church, at Peterboro, Ont., has resigned on account of ill health.

A LARGE and beautiful Bible has been presented to the Presbyterian Church of Dresden, by the lady members of the congregation.

THE indications are that the Rev. Principal Caven will be moderator of next General Assembly. A better selection could not possibly be made.

Students' Missionary Society—Presbyterian College, Montreal.

The last meeting for the present session of the above society, took place on Friday evening, 20th March, the President, Mr. D. MacRae, in the chair. The attendance was unusually large; special interest attaching to this meeting as then arrangements for summer operations are completed. The past session has been one of the most interesting and successful in the history of the society. All the meetings have been well attended by students in Arts as well as those in Theology, indicating a deep interest in missionary work, the cultivation of which, is perhaps, the chief object that the society has in view. In addition to the more special pioneer mission work during the summer, the society has been entrusted by the Presbytery with the duty of supplying mission stations in and adjacent to the city during the winter. This year the society has determined upon making an advance upon the efforts of past years, by adding four new fields to the four already occupied, thus doubling the number of missionaries. The salary of missionaries laboring under the society has been raised to seven dollars (\$7) per Sabbath. The fields and missionaries for the ensuing summer are as follows:—L'Amable, Presbytery of Kingston, L. D. McRae; Thonet, Presbytery of Kingston, G. D. MacKay; Huntingdon, Presbytery of Kingston, A. C. Morton; Upper Gananoque, Presbytery of Ottawa, J. Allan, B.A.; Sumnerstown, Presbytery of Montreal, J. R. McLeod; South Branch, Presbytery of Montreal, R. McKibbin; East Hawkesbury, Presbytery of Montreal, J. McKenzie;

St. Paul De Ochester, (French) Presbytery of Montreal, A. Messieu. Contributions to the Student's Missionary Society, Presbyterian College Montreal 1874—75 Nazareth St. Mission station Montreal, per J. Bennett, \$35 00; Leeds, Quebec, per J. Allan, B. A. \$28.25; Konyon, Ontario, per J. McKenzie, \$15.61; Indian Lands, D. McRae, \$12.50; Montreal, W. J. Day, B. A. \$30.00; Aylmer, C. Amaron, \$33.00; Shanet and Bridge, W. H. Gray, \$59.98, Desert, per M. F. Boudreau, \$119.50, Rev. J. White \$7.25—\$126.70; Munningford and Cavo Hill, per J. T. Donald, \$23.00; Bethesda, per W. D. Russel \$2.00; Alnwick \$2.50; L'Amable, \$117.00—\$122.00, Crowbridge, J. J. Cochran, \$8.50; Lake Megantic, F. McLannon \$5 00; L'Amable, Sheatney and Ridge, D. McRae \$8 69; Chateaugay, M. H. Scott, \$41.25; Lancaster, Chas. Brownell \$19 00; Summers town and South Branch, per J. R. McLeod, \$98 55; Lancaster, \$9.27; Cornwall \$10 75—\$106.57, Free Church Cote St. Montreal, per W. McKibbin, and G. McKay, \$60.00; Erskine Church Montreal, per W. D. Russell and T. McLean \$100.00. Total \$539.89.—JOHN ALLAN, Treasurer.

Knox College Literary and Scientific Society.

The last meeting of the above society for the present academic year was held in the college a few evenings ago. The reports which were received from the various committees show the society to be in a prosperous state. The chief items of business were the awarding of prizes and the election of officers for the ensuing year. The following is the list of prizemen:—1st prize, public speaking, Mr. P. Strath, B.A.; 2nd prize, do., Mr. D. B. McRae. 1st prize secular reading, Mr. Alex. Henderson. 1st prize scripture reading, Mr. Alex. McClelland, B.A. 1st prize essay, Mr. W. A. Wilson, B.A.; 2nd do., Mr. D. Beattie. The following officers were elected:—President, Mr. C. Fletcher, M.A.; 1st Vice-President, Mr. Alex. Hamilton, M.A.; 2d Vice-President, Mr. Stuart Acheson; Recording Secretary, Mr. W. A. Wilson, B.A.; Corresponding Secretary, Mr. W. M. Henry; Treasurer, Mr. D. Beattie; Curator, Mr. C. Cameron; Councilors, Messrs. Gilchrist, B. A. Henderson, P. Currie; Critic, Mr. J. M. Bathefo. The valedictory address was delivered by Mr. Wm. Reid, the retiring Vice President. The meeting then adjourned.

Presbytery of London.

The Presbytery of London met in Dr. Proudfoot's Church, London, on Tuesday last; Mr. Ronnie, of Ailsa Craig, presiding as Moderator, and Rev. Mr. Guthrie, of St. Thomas, acting as Presbytery Clerk. The meeting was an important one, a number of matters of great interest to several congregations, coming up for consideration; the settlement of the long-standing difficulty between the Rev. John Scott, and the congregation of St. Andrew's Church, London, being, perhaps, the most important subject of discussion. The first matter brought up for consideration was a call from about two hundred members and adherents of the Widder and Lake Road congregations, Bosaquet, to Mr. James Cameron, Probationer, offering \$800 a year as stipend, with a manse and five acres of globe land. The call was sustained, and the Moderator authorized to take the necessary steps to induct Mr. Cameron, should he accept the call. Rev. Mr. Burr, lately of Point Edward, applied to have his name put on the list of probationers. The Presbytery declined doing so, however, until certain rumors respecting Mr. Barr, which had led to the separation between him and the people of Point Edward, were inquired into; and a committee was appointed to make the necessary inquiries. We lately stated that Rev. Robert Scott, of Cambric, had received a call from the Jane Street, U. P. Church, New York, and the question of releasing Mr. Scott from his present charge, was taken into consideration. Messrs. W. Symington, John Jardine, and D. Ferguson, were heard by the Presbytery on behalf of the congregation; and as they did not offer any serious objections, but left Mr. Scott to exercise his own judgment in the matter; and Mr. Scott, though regretting to leave a charge which has prospered under his ministry, feeling constrained for private reasons to accept the call; on motion of Mr. Guthrie, Mr. Scott's acceptance of the call was confirmed, and his connection with the Plympton congregation dissolved. Rev. Mr. Abraham to preach the church vacant on the 4th of April. The salary offered to Mr. Scott by the Jane Street congregation is \$2000. The relations between the Rev. John Scott and his church were then taken up, and members of the church heard thereon. A letter from Mr. Scott (who was unable to be present on account of indisposition) was read, in which he again tendered his resignation, and the reasons for pressing his release. After a long discussion, and various motions and amendments, a resolution declaring the relation between Mr. Scott and his congregation was severed, was put and carried. The call from the congregation of North Bruce to Mr. Scott, still awaits his acceptance, so that the probability is that Mr. Scott's labors will be transferred to that locality at an early day.

Presbytery of Bruce.

This Presbytery met at Kincardine on the 9th inst. There were twelve ministers and four elders in attendance. A call from North Bruce to the Rev. John Scott, of St. Andrew's Church London, was sustained and transmitted. There was read a petition from Riversdale and Ennis-kellen praying to be detached from Pinkerton. The petition was laid on the table and the clerk was instructed to cite all parties to appear for their interests at next ordinary meeting. The Rev. Principal Caven of Knox's College was nominated moderator of the next meeting of the general assembly, and the Rev. John Fraser, of Kincardine, moderator of the synod of Hamilton. The Rev. D. Cameron of Lucknow and Mr. J. Inglis, Cameron, were appointed to represent this Presbytery on the Assembly's Committee of Bills and Overtures; the Rev. John Stewart of Chalmers Church Kincardine,

and Mr. John Dower, elder on the Synod's Committee of Bills and Overtures. The deputations appointed to hold an honorary meeting, submitted a very favourable report of the congregations visited. The collection raised at several meetings amounted to (\$89 15) eighty nine dollars and fifteen cents. It was resolved to forward \$50 of the above amount to the Assembly's H. M. Fund, and to apply the balance to the Presbytery fund. There was read a circular letter from Presbytery of Ottawa intimating that they intend asking leave of the next General Assembly to receive as ministers of this church the Rev. Marc Am, minister of the French Evangelical Church, and the Rev. P. W. Cram, minister of the Cumberland Presbyterian Church, United States. The Convenor of the Home Mission Committee, was instructed to secure the services of two students and one probationer to labor in the Presbytery. A letter was read from the Synod's missionary association of Knox's College, asking if the Presbytery had secured the services of an ordained missionary to labor in Manitoulin, and if not that they would send two of their number into that mission field. It was resolved that in as much as this Presbytery has not been able to secure the services of an ordained minister for Manitoulin, they thankfully accept the offer of the students' missionary society. Messrs Anderson, Wardrop and the clerk were appointed a Committee, to arrange for a convention on Sabbath Schools. The Presbytery agreed to hold an adjourned meeting at Paisley on the last Tuesday of March at two o'clock a.m.; and to hold its quarterly meeting in the same place on the Second Tuesday of July, at two o'clock p.m.—A. G. Forbes, Pres. Clerk.

NOTE.—At a pro re nota meeting of the Presbytery of Bruce held at P. Elgin on third inst., Mr. James Gourlay was ordained and inducted into the pastoral charge of Port Elgin and Dublin. The Rev. A. Tolmie preached and presided; Mr. Anderson addressed the minister, and Mr. Strath the people. The Rev. William Graham was inducted into the pastoral charge of Pine River on the 19th August last. Notice of this induction was not forwarded to the Record or the PRESBYTERIAN, owing to the fact that the clerk happened to be on a visit to the Lower Province at the time.

Presbytery of Stratford.

This Court met at Stratford, on the 2nd inst. Five ministers and as many elders were present, notwithstanding the remarkable snow block. Mr. Pritchard, of the Presbytery of Huron, was also present, and was invited to correspond. Inquiry was made concerning congregational contributions to the schemes of the church. The ministers present reported that their respective congregations had contributed or would contribute to all the schemes during the current year, ending the 31st inst., and the Clerk was instructed to issue a letter of inquiry to the rest of the congregations. The same ministers reported the missionary services held in their congregations and their reports were received. The Presbytery's Home Mission Committee was re-appointed for the year ensuing, and the supply of mission stations for the season was referred to them. Messrs. Boyd and Croley were appointed a committee to prepare a synopsis of reports from sessions on the state of religion, to be laid before Presbytery at a meeting at time of Synod in London, and sessions were ordered to forward reports to Mr. Boyd on or before the 15th of April next. The Clerk was instructed to prepare a general synoptical statement of the finance and statistics of the congregations to be laid before Presbytery at its next meeting. Mr. Hamilton and the Clerk were appointed to apportion the expenses of Presbytery for the year 1875 among the congregations when the statistical returns for the year should have been received from them, and the Clerk was instructed thereafter to notify the congregations of the respective amounts so apportioned. The Presbytery unanimously nominated Mr. McPherson, of Stratford, Moderator of next General Assembly. Messrs. Peter Musgrave and Andrew Riddell were appointed members of the Committee on Bills and overtures at next meeting of Synod, in London; and Messrs. Jas. W. Mitchell and Ralph Donaldson, of the same Committee at next General Assembly. In view of expense of attending General Assembly, at Montreal, and of the desirableness of full attendance, it was agreed to direct the attention of congregations to the rule as to paying such expenses contained in the twelfth sub-section of the first section of first chapter of the "Rules and Forms of Procedure" of the Church, and to urge compliance therewith. Thereafter Presbytery adjourned to meet for ordinary business at 11 o'clock a.m., on the first Tuesday of July next, at Stratford.

Presbytery of Brockville.

This Presbytery met at Presscott, on the 10th inst. Mr. Douglas, Moderator. Mr. Glenheming resigned his appointment as missionary at North Augusta, in order to go to Manitoba, his services to terminate in April. A call from Cheltenham and Mount Pleasant, in the Toronto Presbytery, to the Rev. E. D. McLaren, M.A., B.D., missionary at Merrickville, was presented and accepted; his translation to take place at middle of April. Messrs. Traver and Hastie were appointed to prepare a minute amount Mr. McLaren. Mr. Crombie of Smith's Falls, was nominated moderator of the Synod of Montreal. Messrs. Rowat and McCoy were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures, and Messrs. Traver and Ferguson on that of the Assembly. Reports were given in by the convenors of the missionary deputations, and steps were taken to prevent a re-occurrence of the neglect of Presbyterial appointments that had occurred in connection with some of these meetings. Messrs. Melville, Taylor, and Carmichael were appointed to prepare for Synod a report on the state of religion within the Presbytery. A circular letter was read from the Ottawa Presbytery intimating its intention to apply to Assembly for leave to receive Mr. Ami of the French Evangelical Church. Other business not of public interest. The next regular meeting to be held at Presscott, on the 2nd Tuesday of June, at 2.30 p.m.—JAMES HASTIE, Pres. Clerk.

Poetry.

Papa, Please Let Me In!

In the following lines a bereaved father tells the story of a beloved child—a boy who will touch a chord in the hearts of other parents, as they think of little ones who have knocked at their doors, and who now they would give the world to be able once more to sleep in their arms!

Archdeacon Sinclair's Anecdotes of Old Times in Scotland.

We take the following extracts from "Sketches of Old Times and Distant Places," by John Sinclair, M. A., Archdeacon of Middlesex and Vicar of Kensington, and published by John Murray, London:—

"Having mentioned Cardinal Wiseman, I am reminded that Sir William more than once referred with warm approbation to certain arguments which the Cardinal, in one of his earlier works, had made use of in proof of Christianity, and which Sir William thought I might expand with advantage into a sermon or lecture. I expressed surprise at the quarter from which my arguments were to be derived. 'But surely,' he said, 'on the main question, that of evidence, you will not refuse the aid of even an Ultramontane Papist.'

man as Dr. Gordon should not see the danger of his now allies; for whatever may be affirmed of a moral necessity, a mechanical necessity is subversive of religion and morality."

position in the world, and that would be a weighty consideration in his mind if a call were addressed to him from across the Atlantic. It must, he thought, impress itself on the ministers of every Church, and on the mind of Mr. Baxter, that that was a most important sphere of labor, and, to his mind, of unspeakably greater importance than any ministerial work in Dundee. (Applause.)

Scientific and Useful.
CASTOR OIL is an excellent thing to soft- en leather.
CREAM of tartar rubbed upon soiled white kid gloves cleanses them well.
A SOLUTION of cyanide of potassium is the best poison to kill insects of any kind.
A MIXTURE of mustard seed put in a barrel of cider will preserve it sweet for several months.
LINEN can be glazed by adding a tea-spoonful of salt and one of finely-sieved white soap to a pound of starch.
A MIXTURE of oil and ink is a good thing to clean kid boots with; the first softens and the latter blackens them.
A SIMPLE remedy for removing freckles is a pint of sour milk, and a small quantity of horse-radish. Let the mixture stand over night, and use it as a wash three times a day until the freckles disappear.
PULVERIZED alum possesses the property of purifying water. A tablespoonful sprinkled into a hoghead of water (the water being stirred at the time) will so purify it that it will be found to possess all the freshness and clearness of the finest spring water.
THE leaves of geraniums are an excellent application for cuts, when the skin is rubbed off, and other wounds of the same kind. One or two leaves must be bruised and applied on linen to the part, and the wound will become cicatrized in a very short time.
ALL sorts of vessels and utensils may be purified from long-retained smells of every kind, in the easiest and most perfect manner, by rinsing them out well with charcoal powder, after the grosser impurities have been scoured off with sand and potash.
LEMON PUDDING.
One-half pound of apples, grated; one-half pound of fine sugar, six ounces of butter, eight eggs, omitting the whites of four; rind and juice of three lemons; with or without pastry. Bake three-quarters of an hour. To be eaten cold.
HASTY BREAD PUDDING.
Put one quart of milk in a porcelain kettle, set it over the fire until slices of bread and crumble in until thick, beat three eggs, add sugar and flavoring as for custard; when the milk is hot pour in the eggs, stir well, take up and serve.
CRACKED HEELS.
According to Land and Water, often arise from derangement of the digestive organs, and in many cases may be easily cured by giving the horse a few carrots, and keeping the sores free from dirt. A good liniment to use is glycerine, four ounces; iodide of potassium, two drachms. Grosse or oil should be avoided. A little sulphur—say half an ounce—and about a scruple of iodide of sulphur may be given daily mixed with the food.
PATRON'S FRUIT CAKE.
The day before you make the cake stew two cups of dried apples till soft, chop fine and simmer in two cups of molasses from one to two hours. Next morning add one cup of sour milk, two small teaspoonfuls of soda, one cup of sugar, one nutmeg grated, one teaspoonful each of cloves and cinnamon, but the size of an egg, and flour enough to make as stiff as gingerbread; raisins improve it. Bake with a steady fire. Time improves it, and icing will keep it from drying and getting hard.
RICE WITH SAUCE.
One and one-half cups of rice, butter, sugar, strawberry or raspberry preserve. Steam the rice and salt it. When it is about half done add some milk, and cook until the rice is very tender. Do not stir it with a spoon. Shake the pan gently instead. Take it from the fire and put it in a mould. Set it on ice. Make a cold sauce of sugar and butter rubbed to a cream. Add to it a generous quantity of strawberry or raspberry preserve. Sur well. In summer use fresh berries in the place of the preserve.
ROAST HAUNCH OF VENISON.
The flavor of venison is improved by being kept as long as possible, and yet remaining perfectly sweet. Choose a haunch with a clear, bright and thick fat. The more fat the better the meat. Wash it in warm water and dry it well with a cloth; butter a sheet of white paper and put over the fat; lay the venison in a deep baking-dish with either a closely fitting lid or a coarse paste one-half inch thick. Cook in a moderately hot oven from three to four hours, according to the size of the haunch. About twenty minutes before it is done quench the fire, remove the paste or the dish cover, dredge the joint with flour, and baste well with butter until it is nicely frothed and of a fine delicate brown color. Garnish the knuckle-bone with a frill of white paper, and serve with a gravy made from its own drippings—from which the fat has been removed—placed in a tureen. Current jelly always accompanies venison.
SOLDERING WITHOUT FIRE.
Take one ounce of sal-ammoniac and one of common salt, an equal quantity of calcined tartar, and as much of bell metal with three ounces of antimony. Pound well altogether and sift it. Put this into a piece of linen and enclose it well all around with fuller's earth about an inch thick. Let it dry; then put it between two crucibles over a slow fire to a heat by degrees. Push on the fire till the lump becomes red hot and melted altogether; let the whole cool gradually and pound into powder. When you want to solder anything put the two pieces you want to join on a table, approaching their extremities as near as you can to one another, making a crust of fuller's earth, so that, holding to each piece and passing under the joint, it should open on the top; then throw some of your powder between and over the joint. Have some borax, which put into hot spirits of wine till it is consumed, and with a feather rub your powder at the joint; you will see it immediately boil. As soon as the boiling stops the consolidation is made. If there be any roughness grind it off on a stone.
Kochgruge.

Course of Drink.

The appetite for strong drink in man has spoiled the life of more women—ruined more fortunes for them, scattered more sorrows, shame and hardship than any other evil that lives. The country numbers tens of thousands of thousands of women who are widows to-day, and sit in hopeless woods, because their husbands have been slain by strong drink. There are hundreds of thousands of homes scattered over the land in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wives better than they do the women they have sworn to love. There are women by thousands who dread to hear the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement in regard to this matter, because no human imagination can create anything worse than the truth. The sorrow and horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world at least. The shame, the indignation, the sorrow, and the sense of disgrace for herself and children, the poverty, and not infrequently the beggary—the fear and the fact of violence, lingering, life-long struggle and despair of countless women, with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.

A CORRESPONDENT writing to The Telegraph from the Seychelles Islands, thus describes the condition of the living freight of an Arab slave captured off Madagascar: "When the 'Vulture' was near enough, a boat in charge of a young officer, was sent on board the Arab, whose true character and the nature of his cargo was soon made known. On going below, the man found a framework of bamboo constructed on each side of the hold, ranging fore and aft, in which 238 human beings were packed, tier upon tier, like bottles in a rack. The occupants of each tier were placed in the closest personal contact with each other. When taken out and placed upon the deck, their limbs were useless. They were seized with vertigo and fell from sheer inability to stand. One or two young children were found crushed to death. The lower tier had been laid upon the sand ballast and was half buried. One poor woman really was buried, with the exception of her face. Her mouth was full of sand, and when taken out she was in the point of suffocation. There was a woman of this lot the only survivor of a whole band in the middle of Africa. The rest had perished on their four months' march to the coast."

Special Notices.

ELECTRICITY! THOMAS' EXCLUSIVE ELECTRIC OIL.—WORTH TEN TIMES ITS WEIGHT IN GOLD.—Pain cannot stay where it is used. It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured bronchitis, fifty cent worth has cured an old standing cough. It positively cures catarrh, asthma, and croup. Fifty cents worth has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of the many letters that have been received from different parts of Canada, which, we think, should be sufficient to satisfy the most skeptical: J. Collard of Sparta, Ontario, writes, "Send me 6 doz. Dr. Thomas' Electric Oil, have sold all I had from you and want more now; its effects are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the agent left, it acts like a charm—it was slow at first, but takes splendidly now." H. Cole, of Iona, writes, "Pi as forward 6 doz. Thomas' Electric Oil, I am nearly out, nothing equals it. It is highly recommended by those who have used it." J. Bedford, Thamesville, writes—"Send at once a further supply of Electric Oil, I have only 1 bottle left. I never saw any thing sell so well and give such general satisfaction." J. Thompson, Woodville, writes—"Send me some more Electric Oil, I have sold entirely out. Nothing takes like it." Miller & Read, Uxton, P. Q., writes—"The Electric Oil is getting a great reputation here, and is daily called for." Send us a further supply without delay." Lemoyne, Gibb & Co., Buckingham, P. Q., writes—"Send us one gross Electric Oil. We find it to take well."

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Sent by mail, 30 cts. 50 cts. 75 cts. 1.00. 1.25. 1.50. 2.00. 2.50. 3.00. 3.50. 4.00. 4.50. 5.00. 5.50. 6.00. 6.50. 7.00. 7.50. 8.00. 8.50. 9.00. 9.50. 10.00. 10.50. 11.00. 11.50. 12.00. 12.50. 13.00. 13.50. 14.00. 14.50. 15.00. 15.50. 16.00. 16.50. 17.00. 17.50. 18.00. 18.50. 19.00. 19.50. 20.00. 20.50. 21.00. 21.50. 22.00. 22.50. 23.00. 23.50. 24.00. 24.50. 25.00. 25.50. 26.00. 26.50. 27.00. 27.50. 28.00. 28.50. 29.00. 29.50. 30.00. 30.50. 31.00. 31.50. 32.00. 32.50. 33.00. 33.50. 34.00. 34.50. 35.00. 35.50. 36.00. 36.50. 37.00. 37.50. 38.00. 38.50. 39.00. 39.50. 40.00. 40.50. 41.00. 41.50. 42.00. 42.50. 43.00. 43.50. 44.00. 44.50. 45.00. 45.50. 46.00. 46.50. 47.00. 47.50. 48.00. 48.50. 49.00. 49.50. 50.00. 50.50. 51.00. 51.50. 52.00. 52.50. 53.00. 53.50. 54.00. 54.50. 55.00. 55.50. 56.00. 56.50. 57.00. 57.50. 58.00. 58.50. 59.00. 59.50. 60.00. 60.50. 61.00. 61.50. 62.00. 62.50. 63.00. 63.50. 64.00. 64.50. 65.00. 65.50. 66.00. 66.50. 67.00. 67.50. 68.00. 68.50. 69.00. 69.50. 70.00. 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Births, Marriages, and Deaths.

BIRTH. At the Manse, St. Johns, on the 16th inst. the son of the Rev. B. Leach, of a son.

MARRIAGES. On the 16th inst., by the Rev. Robert Leach, of the residence of the bride's father, Mr. John Leach, to Elizabeth, second daughter of Joseph Radcliff, of West Wauwasah.

On the 16th inst., by the Rev. Robert Leach, of the residence of the bride's father, Mr. John Leach, to Elizabeth, second daughter of Joseph Radcliff, of West Wauwasah.

On the 16th inst., by the Rev. Robert Leach, of the residence of the bride's father, Mr. John Leach, to Elizabeth, second daughter of Joseph Radcliff, of West Wauwasah.

On the 16th inst., by the Rev. Robert Leach, of the residence of the bride's father, Mr. John Leach, to Elizabeth, second daughter of Joseph Radcliff, of West Wauwasah.

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HOSIERY!!

CRAWFORD & SMITH. Invite special attention to their New Stock of MERINO AND COTTON HOSIERY.

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Table with columns: No., BLACK AND MIXED TEAS, per lb. Includes items like Fine Breakfast Congou, Superior do, Extra Fine do, Finest do, Prince of Teas, Good Souchong, Fine do, Superior do, Extra do, Extra Fine do, Finest Assam, Fine Oolong, Superior do, Extra do, Choice do, Choice upon Choice, which has no equal.

SOLUBLE COFFEES. Made in one minute without boiling, put up in 2, 10 and 20 lb. tins, at 25 and 30c. per lb. Guaranteed superior to all others.

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