

The subject of Church organization was brought before the Presbytery at their last meeting by Rev. J. M. Cameron, and the subject commended itself strongly to the Presbytery that a committee was then formed, and at its first meeting it was resolved to visit several localities where it was thought it would be advisable at an early day to open Sabbath Schools or to commence regular religious worship. One place visited was west, near Brooklyn; another east, beyond the Don, and the third was the north-east part of the city, towards the Necropolis. The committee were unanimous in their opinion that steps should be at once taken to have active evangelistic work carried on at each of these points, either in connection with the work which is being carried on, or that it should be an independent movement. The committee also recommended that a Church Extension Association should be formed, composed of members paying an annual subscription of from \$1 upwards, and who should choose their office-bearers, consisting of a President, two Vice-Presidents, and forty Directors. The Constitution for such an association was submitted to the Presbytery and approved by them.

The Chairman here read the Constitution. He trusted that the Constitution just read would give those present an intelligent idea of the aim of the Association which they had met to form. A very large number of persons had already signified their desire to become members, and he found in the list before him there was already a membership of 170, with subscriptions varying from \$10 down to \$1. He considered by this that the object of the Association strongly commended itself to the minds of the congregations, and he believed that they would soon get a membership of some 400, with an income of \$800 to \$1,000. He had received a letter from Rev. Mr. Mitchell, stating that the circumstances of his congregation at present prevented them giving their active co-operation, but the movement had his fullest sympathy and earnest wish for its success. He had found that there was a wrong impression among some of the congregations that they would be responsible in the matter, but this was an error, the principle of the organization being one of personal subscription. He would not speak of the necessity there was for such an Association being formed, but would leave that to some of the brethren round who were perfectly able to commend the cause to the intelligent audience present. He had, himself, strong convictions of the great importance of such an Association. Having read a letter from Rev. J. G. Robb, who stated his inability to be present at the meeting owing to other engagements, and also asking that some one else should be appointed Secretary of the Association in lieu of himself, the chairman called on Rev. Mr. Cameron to address the meeting.

The Rev. J. M. Cameron said he thought there was a tendency among Presbyterians of wandering away from the strong, bold, and manly position which their forefathers had held. He considered the Presbyterians in this city were a great deal too lax in the principles for which their forefathers shed their blood. He had long seen the necessity of an Association of the kind proposed, and the more he thought of it the more he was satisfied that a city like Toronto ought to have such an Association. Perhaps he was guided by the fact that his Church began from an organization of this kind, but without its coherence. His past experience had taught him that an Association as now proposed would not only exist in name, but would last year after year, and in future, when called on to assume the aggressive as Presbyterians, they would be prepared to do so as a united body. At present they were Presbyterians only in name, and almost Congregational in action, or Presbyterian in theory and Congregational in practice. They ought to be more united and stand shoulder to shoulder, and in some instances take a leaf out of the book of other denominations. Mr. Cameron spoke of the work done by other denominations in purchasing sites for building churches, and the circulation of religious books. But let them not find fault with the past, but if they claim to be Presbyterians, sons and daughters of those who shed their blood in behalf of their holy religion, they will feel it to be their duty to stand boldly up for the principles of Presbyterianism.

Rev. W. Reid agreed with the remarks of the last speaker. The formation of a Church Extension Association was not a new matter. He referred to the progress which had taken place in the city in the erection of Presbyterian churches, and the interest he and others had taken in the work. He was glad at the prospect of such an Association as that proposed being formed, and he hoped that much success would attend their efforts.

After some discussion as to the regularity of forming the Association, Mr. James Bain moved, "That this meeting do now form itself into an Association in connection with the Toronto Presbytery, to be called the Toronto Presbytery Church Extension Association." Carried.

The Constitution, as submitted to the Presbytery, was then adopted.

Mr. Young moved, "That a Committee composed of members of each congregation be appointed to nominate office-bearers, and bring in a report thereon." Carried.

Dr. Agnew moved in amendment, "That the office-bearers be nominated by the present meeting." Carried.

The amendment was carried. Mr. Bain moved, "That the Hon. John McMurich be President." Carried.

Hon. Mr. McMurich declined the honour.

Prof. Caven then proposed that Mr. John Blakely be President. Carried.

Rev. D. J. Macdonnell and Rev. John King were appointed Vice-Presidents.

The following were appointed directors: Messrs. R. J. Hunter, Jas. Brown, Jas. S. Playfair, Jas. Bain, Wm. Rennie, A. B. Murray, Robt. Carey, Mm. Mitchell, Thos. Short, Jas. Mitchell, John Leys, Wm. Doran, David Galbraith, John Young, W.

Pickling, John, Rochester, George Gall, John Harvie, J. Thomson. The benevolent was pronounced by Professor Caven, and the meeting closed.

French Canadian Missionary Society.

APPEAL.

The Committee of the French Canadian Missionary Society urgently ask for a continuance of that support in prosecuting their evangelistic work among the French Canadian people which for over a third of a century has been afforded the Society. During that period it may be asked, what has been done to entitle it to the renewed confidence claimed and needed.

1. In education, at the Mission Schools of Pointe-aux-Trembles and other stations, over 2,000 pupils, mostly of Roman Catholic parentage, have received a Scriptural education, resulting in many cases in their conversion to Christ. Of these it has been shown that over twenty have become ministers of the Gospel, about seventy have taught school, and forty have colportaged for various seasons, whilst a large number have risen to usefulness in the ordinary walks of life. It is impossible to exaggerate the importance of this department of the Society's work in the evangelization of the French Canadians, and to every true friend of the race and of the Gospel, the Committee should surely not appeal in vain.

The session of 1875-6 at Pointe-aux-Trembles, has commenced under most favourable auspices with 120 pupils, a large number of whom are of Roman Catholic parentage, being a fifth more than last year, while as many have been refused admittance for want of funds.

There are four other schools supported in whole or in part by the Society.

2. In the colportage department thirteen labourers are employed amidst great difficulties in circulating and expounding the Word of God from house to house in the cities and country parishes. This work is essential to the prosperity of the schools and of the churches which are largely recruited by the labours of these devoted brethren.

From the Depository last year were issued about 2,000 copies of the Scriptures in whole or in part, and 80,000 books, tracts and illustrated papers, most of which were circulated by the Colporteurs. This year the issues will be as large. Since the formation of the Society in 1833, the circulation of the Scriptures in whole or in part, is estimated at 40,000, and about 450,000 of religious publications small and large. Besides the Scriptures and publications suited for Colportage, the Committee import largely of standard French evangelical works, which are sold at low rates at the Depository.

3. In Evangelization, additionally to these departments of mission work, the Society has hitherto supported the pastors of the *Synod des Eglises Evangeliques* in their important work, ministering last year to the spiritual wants of ten churches and forty other mission stations where meetings for worship are occasionally held.

It has been recently decided however to recommend that after the next Annual meeting, this connection existing for seventeen years should terminate, and the *Synod* be entirely independent, leaving the Society completely free to devote its entire efforts to Education and Colportage. This arrangement necessary under the circumstances has been cordially accepted by the *Synod*. The Society will then be on the same footing as the Bible and Tract Societies, and able to co-operate actively through its schools and colportage and depository work, alike with all evangelical churches, and in return depending upon them for support in its undenominational work.

4. Funds.—Owing to the lamented death of the Rev. J. T. Byrne, the General Agent in this country, and the committee's inability for six months to find a successor, together with the almost unprecedented commercial depression, a debt of \$7,000 has been incurred. It is essential to wipe off this incumber by a special effort, and also provide for the ordinary expenses of the schools and missionaries, leaving the generous grant from the heirs of the late W. Hall, Esq., of \$10,000, which will be paid next August, as a fund for more extended operations.

In conclusion, the committee appeal to all friends of Evangelical Protestantism for the assistance to carry forward this missionary work among our fellow-countrymen, also requesting earnest prayer for an outpouring of the Holy Spirit upon the missionaries and converts, and especially upon the mission schools at Pointe-aux-Trembles.

Contributions will be received by the Treasurer, James Court, Esq.

HENRY WILKES, D.D., President. W. TAYLOR, D.D., Vice-President. JAMES COURT, Treasurer. J. T. PITCHER, Rec. Secretary.

Montreal, November, 1st, 1875.

HOW THE WORK CAN BE SPECIALLY AIDED.

1.—By each person who receives this appeal, soliciting subscriptions at once, and transmitting them, however small, to the Treasurer, using the form on the fourth page.

2.—By special subscriptions for Scholarships at Pointe-aux-Trembles. The board of each pupil for the Session costs, at least, \$40, but smaller amounts will be gratefully received and specially applied. This mode of advancing the cause is earnestly recommended to Sabbath Schools. Reports of the pupils will be sent quarterly during the Session to their supporters.

3.—By supporting a Colporteur, which requires about \$500 per annum, in including travelling expenses. This important means of assistance is commended to the consideration of Congregations, Bible Societies, and those to whom God has given wealth.

GENERAL AGENTS.

The Committee have much pleasure in giving notice that the Rev. J. G. Manly has accepted the General Agency for the Dominion and the United States. They bespeak for him a zealous co-operation and liberal response from the friends of

French Canadian evangelization of all denominations.

The Rev. Thomas Stevenson continues his efficient Agency in Great Britain.

Presbytery of Peterboro.

The Presbytery of Peterboro held a pro rata meeting at Peterboro, on the 23rd of November. Mr. Donald declined the call from Knox Church, Montreal, which was accordingly set aside. The committee appointed to confer with the members and office-bearers of the first congregation, Peterboro, gave in a report which was received. Mr. Roger was heard, stating that he still adhered to his resignation. Commissioners appeared stating that in consequence of Mr. Roger's impaired health, the congregation sorrowfully acquiesced in his resignation; that they would pay him a retiring allowance of \$800 per annum, and that they respectfully petitioned the Presbytery to secure for Mr. Roger the position of pastor emeritus. It was resolved, though with much reluctance and regret, to accept the resignation, to express satisfaction with the arrangements respecting a retiring allowance, and to engage very gladly to apply to the General Assembly for leave to retain Mr. Roger's name on the Presbytery's roll with the position of pastor emeritus. It was further agreed that Mr. Smith should declare the pulpit vacant on the 28th of November, and that Mr. Bennett should be Moderator of session during the vacancy.—W. DONALD, Pres. Clerk.

Presbyterian Missionary Meetings.

The committee appointed by the Presbytery of Stratford to arrange for missionary meetings in accordance with the resolution of Assembly, recorded on page twenty-eight of its minutes, met in Knox Church, Stratford, on Monday, the 8th day of November, and appointed the following deputation to visit the congregations within the bounds of the Presbytery.

FOR THE SOUTHERN DIVISION.

Rev. Messrs. Wilkins and Hislop to be a Deputation to visit the following charges and hold meetings at the time appointed, viz.:

Burns' Church, Zorra, Monday, Dec. 6th, at 2 p.m. Harrington, Tuesday, Dec. 7th, at 11 a.m. St. Mary's, Tuesday, Dec. 7th, at 7.30 p.m. North Nisouri, Wednesday, Dec. 8th, at 11 a.m. South Nisouri, Wednesday, Dec. 8th, at 8 p.m. Frazor's Church, Thursday, Dec. 9th, at 2 p.m. Granton, Thursday, Dec. 9th, at 7 p.m.

Rev. Messrs. McAlpine and Hamilton to be a deputation (Rev. Mr. Scott to be a substitute for Mr. Hamilton) at the visitation of Fullarton and Avonbank to visit the following charges and hold meetings at the time appointed, viz.:

Roy's Church, Monday, Dec. 13th, at 2 p.m. Cromarty, Monday, Dec. 13th, at 7 p.m. Fullarton, Tuesday, Dec. 14th, at 2 p.m. Avonbank, Tuesday, Dec. 14th, at 7 p.m. Cardingford, Wednesday, Dec. 15th, at 2 p.m. Avonbank, Wednesday, Dec. 15th, at 7 p.m. St. Andrew's Church, Stratford, Thursday, Dec. 16th, at 7.30 p.m.

Littell's Living Age for 1876.

In no other way can so much of the best work of the best minds of the time be obtained so cheaply or conveniently, as through this standard eclectic weekly.

In 1876 it enters upon its thirty-third year, having met with continued and increasing success, and being now, since its absorption of "Every Saturday," practically without a rival in its field. With its weekly issue, and its three and a quarter thousand large pages of reading matter a year, it is enabled to present with a freshness and satisfactory completeness, attempted by no other publication, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information from the entire body of foreign periodical literature. It would be difficult, therefore, to over-estimate its importance to American readers as the only thorough compilation of an indispensable current literature,—indispensable, because it embraces the productions of the foremost living writers in science, fiction, history, biography, theology, philosophy, politics, criticism and art.

Such distinguished authors as the Hon. W. E. Gladstone, Prof. Max Muller, Prof. Huxley, Dr. W. B. Carpenter, Prof. Tyndall, R. A. Proctor, The Duke of Argyll, Edward A. Freeman, Francis Power Cobbe, Jas. Anthony Freude, Mrs. Mulloch, Mrs. Oliphant, Miss Blackmore, Jean Ingelow, Geo. MacDonald, Thomas Hardy, Wm. Black, Anthony Trollope, R. D. Blackmore, Mrs. Parr, Julia Kavanagh, Mrs. Macquoid, M. W. Arnold, Henry Kingsley, Thomas Carlyle, F. W. Newman, W. W. Story, Robert Buchanan, Tennyson, Browning, etc. etc., are represented in its pages; and during the coming year, besides the best fiction by the leading foreign novelists, it will give the usual amount, unapproached by any other periodical, of the most important literary and scientific matter of the day, from the pens of the above named and many other ablest living contributors to current literature.

The *Living Age* has always stood "at the head of its class," not only as the best, but all things considered, the cheapest of the eclectics; and in the multiplicity of quarterlies, monthlies and weeklies, it has become almost a necessity to every person or family of intelligence and taste; for it, alone furnishes such a compendium of whatever is of immediate interest or permanent value in the literary world as to render it an indispensable economizer of time, labour and money.

The subscription price (\$8 a year,) is cheap for the amount of reading furnished; or for those desiring the cream of both home and foreign literature, the publishers make a still cheaper offer, viz. to send postage prepaid on both periodicals) *The Living Age* and either one of the American \$4 monthlies, or weeklies, a year for \$10.50. With *The Living Age* and one or either of

our leading American monthlies, a subscriber will, at remarkably small cost, be in possession of the best which the current literature of the world affords.

The volume begins Jan. 1st, and to new subscribers, remitting now, the publishers (Littell & Gay, Boston,) offer to send the intervening numbers gratis.

"Almost All."

A court preacher was once delivering a brilliant discourse before that pleasure seeking old king, Louis XIV., or Louis the Great, of France.

The old king seemed interested, and the vanity of the preacher, who was merely a court flatterer at that corrupt period in religion and politics, was doubtless much exalted by gaining the attentive ear of so splendid a king.

"We must all die," at last said the preacher solemnly, as the discourse was drawing to a close.

The king moved uneasily. The preacher noticed that the last trite sentence had offended the king. He hesitated a moment, and added,

"Almost all."

"Almost all." We smile at the insincerity and vanity of the French court preacher, yet how many make one exception when steals into the mind the unwelcome subject of death. The last sun will shine for almost all. The hills of spring will be lighted up with flowers, the summer will bring its fulness of life and beauty, and fade, the mellowing autumn will crown the hills and fields with gold—all for the last time for others—for almost all. The day of sickness will come—for almost all. Almost all will need in these solemn hours a hope and comfort that this world cannot bestow.

Christ is coming. In the hour of death, in the day of judgment,—to almost all. Others shall feel the condemnation of their sins. Others shall have pangs of regret for neglected opportunities and wasted hours; these things happen to those who neglect God's law and the service of His love,—to almost all.

There is a world of darkness and loss and sorrow. It is the end of sin. Those who are living without God are in danger—they walk in perilous places—almost all.

There is danger that life may suddenly end, and without a space for repentance. We may look upon the clock and tell the hour of the day, but we cannot tell the hour of our life, whether it be with us morning, noon, or even. Some die early and without morning. Others may, not we—almost all.

Lost chances do not return. The purple swallow will come back again with God's sunshine on her wing, but a wasted year, or day, or hour, will not return. We must reap as we sow, and share the consequences alike of what we do and what we fail to do—almost all.

"Almost all?" The self-deception is an idle dream. The exception will not stand. Time flies and the laws of God are all fulfilled. His promises all become realities. His neglected warnings, judgments, and eternal losses. The human tide rises and falls, and no Caucaso can stay it; the green leaves wither and fall; the autumn follows the summer; the illusive dreams of life dissolve and vanish, and men die—the king, the beggar, yea and I—all.

And death will be followed by the judgment. Others will there appear, and you and I—all.—*Christian Weekly*.

Olive Trees.

In the Balearic Islands, where the cultivation appears to the eye to be so general, one-third of the land actually remains uncultivated. In these islands rather more than 26,833 hectares are occupied in the growth of olives. The olive tree, upon which the olive is grown, originally grows wild in the mountain land as a shrub, producing a fruit which bears no oil. When brought under cultivation, grafting is practised. The ancient historians of Majorca recount that in olden times the cave was unknown in the Balearic Islands, and that the art of grafting was taught to the islanders by the Carthaginians. By the appearance, however, of some of the enormous and ancient looking olive trees to be seen now in Majorca, one would be tempted to believe that their existence dates as far back as the period to which the historians refer. An intelligent Majorcan farmer, being asked by Consul Bidwell how old he thought some of these trees were, replied, "I believe they may well date from the time of the flood." It is a remarkable feature in the growth of these magnificent trees that one season or never sees two alike. Almost all, in the course of time, assume most grotesque forms; and upon old trees whose trunks are rent open and torn into half a dozen shreds is often to be seen the finest crop of fruit, while in Majorca they have in some places attained proportions akin to those of the forest trees of the tropics.

Old Age.

To grow old in years and retain youthful feeling and keep pace with human affairs is not often done. This is why there is such an abyss between young and old people. The fault is not always with the youthful that there is trouble and disagreement with old heads about pleasures, amusement and work. Old heads that are accompanied with young hearts manage well with the young people. They never have any serious difficulty. Keep the heart as young as you will, and mature years, ripe judgment and slow blood will then be enough of a balance and restraint upon the wild fancies of youth.

To be old in head and heart, infirm in body and subdued in every ambition, one might as well be dead at once to all the world. No thought remains except for self, and that never attracts friends or sympathy. Enter into the interests and pursuits of your children, and thereby receive a daily baptism that perpetuates youth in the mind and heart.

A Railroad Deacon.

This was the way it happened in a town not far from Elmira. "One of the regular attendants at Central Church is a railroad conductor. He is regular not so much for any personal inclination for Calvinism, as from the fact that he has a first-rate Presbyterian wife who keeps him in the way he should go. A few days since one of the deacons was absent, and our conductor was requested to pass the plate. Of course he assented. For the first dozen pews everything passed off well. There was a regular financial shower of nickels and dimes, and the railroad man watched sharp but couldn't see that anybody 'got away' without responding. Finally he came to a seat where the occupant was either unable or disinclined, for he shook his head but made no attempt on his pocket. The conductor looked at him sharply, but no cash appeared. Then he nudged his shoulder and softly called, 'Tickets, sir!' Again the man's head wagged horizontally, but the stamps didn't come. 'Pass, then!' whispered the conductor. Still no response. Just as the railroad chap was about to call up the fireman and brakeman to help to pitch the impecunious worshipper out of doors, the regular deacon came in and relieved the proxy. The conductor says he believes in running a church the same way as you would a railroad train—if a man won't pay, or hasn't a pass, let him git."—*Exchange*.

On the Peace of God.

My dear friends, take my words home with you, and if you wish for the only true and sound peace, which is the peace of God, do your duty. Try to be as good as you can, each in his station in life. So help you God. Take an example from the soldier on his march; and if you do that, you will all understand what I mean. The lad soldier has no peace because he troubles himself about things outside himself and not in his own power. "Will the officer lead us right?" That is not in his power. Let him go where the officers lead him, and do his own duty. "Will he get food enough, water enough, care enough, if he is wounded?" I hope and trust in God he will; but that is not in his own power. Let him take that too as it comes, and do his duty. "Will he be praised, rewarded, mentioned in the newspapers, if he fights well?" That is not in his own power. Let him take that, too, as it comes, and do his duty; and so of everything else. If the soldier on the march torments himself with these matters which are not in his own power, he is a man who will be troublesome and mutinous in time of peace and in time of war will be the first to run away. He will tell you "A man must have justice done to him, a man must see fair play to himself, a man must think of himself." Poor fool! He is not thinking of himself all the while but of a number of things which are outside him—circumstances which stand round him and outside him, and are not himself at all. Because he thinks of them—the things outside of him—he is a coward or a mutineer, while he fancies he is taking care of himself—as it is written "He that saveth his life shall lose it."

But if the man will really think of himself, of that which is inside of him, of his own character, his own honor, his own duty, then he will say "Well led or ill led, praised and covered with medals, or neglected and forgotten, and dying in a ditch, I, by myself, I am the same man, and I have the same work to do—my duty. So help me God. And therefore, so help me God, I will be discontented with no person or thing save only with myself, and I will be discontented with myself, not when I have left undone something extraordinary, which I know I could not have done, but only when I have left undone some plain duty which I know I could have done, had I asked God to help me to do it."

Then in that soldier would be fulfilled—has been fulfilled, thank God, a thousand times, by men who lie in this abbey, and by men, too, of whom we never heard, whose graves are scattered far and wide, by mount, by stream, by sea—would be fulfilled, I say, the words "He that will lose his life shall save it." Then would he have in his heart, and in his mind likewise, a peace which victory and safety cannot give, and which defeat and wounds, age, death itself, can never take away.—*Extract from a sermon preached by the late Canon Kingsley, at Westminster Abbey, Nov. 8, 1874.*

It is said that a British fleet has been ordered to the Mediterranean.

The *Providence Journal* cleared \$70,000 last year.

QUEEN VICTORIA has \$6,270 a day; Victoria Emmanuel, \$8,840; Alexander the 2nd, \$25,000; Abdul Aziz, \$18,000; Francis Joseph, \$10,050; Fred. William \$2,210.

In the judgment of God there is no more heinous sin than that of hearing with unconcern His messages of love and mercy. Doth not My Word do good to him that walketh uprightly? It always does. Yet Christians often go away from hearing the Word unaffected.

FRED. IT.—"Yes, I can give five dollars and not feel it," was the response of a man to a request for a contribution for some benevolent purpose. "Better give ten dollars and feel it—Christ felt what He did for you," was the quick reply.