(Continued from First Page.)

to our staff will enable the Presbytery to enter new fields, where large numbers of emigrarts are taking up land and forming settlements.

Your Committee at its meeting in October, on the recommendation of the Presty-tery of Manitoba, voted the sum of \$100 to Professor Hart, as a small recognition of his services in mission work during the former year, and further agreed to give him at the rate of \$200 per annum while engaged in such work. Mr. Hart has rendered efficient service to our church, and co-operated most heartily in our efforts to establish ordinances in the more remote sections of the Province.

Your Committee, at the meeting in October, passed a resolution, "Requiring the Presbytery of Manitoba hereafter to refuse the resignation of any Missionary, until the Committee has been corresponded with and time allowed to supply his place." Notwithstanding that the Presbytery of Manitoba remonstrate against such a requirement as infringing upon their rights as a Presbytery, the Committe still adhere to their resolution as essential to the regular supply of ordinances and the very existence of our stations in distant localities of the Province.

Your Committee, in common with the Presbytery of Manitoba, have again to express their thanks to Joseph McKay, Esq., of Montreal, who has this year, as last, interested himself in raising a fund to aid in the building of churches. In several cases, a small grant given by the Presbytery under certain special conditions, has stimulated the people to erect churches, which otherwise would have been indefinitely postponed.

The Grant of \$200 promised by the Irish Church toward Mr. Donaldson's salary, has not been received for the present year. The Free Church of Scotland has, however, generously sent \$500 towards our work in Manitoba. The latter has been duly acknowledged, and the convener is in correspondence with the Irish Church regarding the former.

LAKE SUPERIOR REGION.

The stations in the Lake Superior district were supplied during the last summer by students sent by the Missionary Society of Kuox College. Mr. Rennelson was stationed at Sault St. Marie; Mr. McPherson at Silver Islet, and Mr. McKerracher at Prince Arthur's Landing. Your Committee the did all in their power to secure permanent supply for the wuter months, but failed. They are now at length happy to announce that appointments for two years, or more, have been made to those important stations. Mr. W. Key has been appointed to Sault St. Marie; Mr. D. J. Coswell to Silver Islet; and Mr. D. McKerracher to Prince Arthur's Landing. Mr. Kay and Mr. Caswell have been ordained and have leftt for their fields of labor. Mr. McKerracher tollows in July. In the meanwhile Mr. P. Nicol supples Prince Arthur's Landing until the arrival of Mr. McKerrasher.

MUSKOKA.

The Muskoka district, under the care of the Presbytery of Simcoc, has been successfully worked, during the past year, by Mr. Marples, assisted by Probationers and students, and the members of the Presbytery. A new church building in Bracebridge has been commenced; another one at Monk is in progress, and a third at South Falls has been completed. The Subscriptions promised in land or money towards church building in these districts, amounts to \$3.122.50. A further appeal to aid these necessitous districts in this commendable work, is now being made through the Synod of Toronto.

PRESBYTERY OF TORONTO.

The Convener of the Home Mission Comnuttee of the Presbytery of Toronto reports that the work has been carried on within the bounds of the Presbytery during the year with about the same success as in former years. Several of the stations continue weak and have not sensibly advanced towards the point where they could take rank as settled charges. Aurora and New-market form an exception in this respect. Under the able and self-denying labours of Mr. Bruce a good congregation has been gathered in the former village and a comarected, at it 13 that the present season will see the same work accomplished in the case of Newmarket. It may be noted that the Presbytery received at its meeting in March a numerously signed petition for supply from residents in and around Queensville, a vil-lage a few miles to the north-east of Newmarket. It is too soon to speak of results, but a missionary has been sent and the prospects are very encouraging for the formation of a strong congregation in a district from which our branch of the Church has been hitherto shut out.

Perhap the most inaportant feature in the H. M. work of the Presbytery during the year has been the e-sction of a church and the formation of a new congregation in the north-west of the city. The district enjoyed the labours of Mr. Scrimger during the summer of 1873, but the work was hindered by the want of a suitable place to worship 12, until the fall of the year, when a commodious frame church was opened. The services were conducted and the work carried on during the winter by Knox College Students' Missionary Society. A congregation has now been organized with a communion rell of thirty-six. This mission has been conducted hithorto without any expense to the Assembly's Committee, the congregation of Gould St. having supplied the necessary means. Sabbath evening service and Sabbath-school work is still carried on in Duchess St. by Knox Church, and in Davonportby Charles St., with much the same success as last year. In Sherbourne' St. a successful Sabbath-school is in operation, under the care of the session of Gould St. and another in Caor Howel St. ander the ampices of the Y. M. Christian Association of the same shurch.

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal report considerable activity in church building during the year. At Hommingford a neat little brick church has been erected to accommodate 200. At Harrington, in the Ottawa group of stations, a new church was opened optember last, costing \$1500, of which \$1100 has been band. A large portion of this amount was raised through the efforts of Mr. K. J. McLeod, B. A., who laboured in the district for several summers with great acceptance. At Review Die Loup also ground has been purchased for a church and school house. The latter was built during the past summer and will accommodate the congregation for some time. A considerable portion of the \$700 expended upon its election was contributed by sum mer visitors. The congregation of Danville ne building a new church. Languerre, Intherto a Mission, station her this year obtained a settled pastor. During the winter a Sabbath evening service has been kept up by the students in Petite Cote, Montreal. The report closes by stating that during the year some of the stations had had considerable accessions to the membership, and that at Iudi in Lands and sleep these them had been been accessed. elsewhere there have been procious seasons of regival.

PRESBYTERY OF HAMILTON.

Church extension in the City of Hamilton progresses favorably. The Mission station known as the Wentworth St. Mission, was last Autumn organized into a congregation with a communion foll of between thirty and forty members. The conglegation are now in the act of building a schoolhouse, situated on Edicald St., and which will in a short time be succeeded by a church. The locality chosen for the chirch is a very desirable one, in the east end of the city.

It the west end of the city, on Pearl Stonear York St., a very commodious building has been erected by Central (hurch. At present a Sabbath-school is conducted in it, with an average attendance of about 120 scholars. Weekly prayer meetings are held in it and there is no doubt that in a few years this movement will develop into a separate congregation.

Mission work in connection with all other Presbyteries of the Church has been carried on during the year with more or less; success, but your Convoner has been unable to procure further details of work accomplished in time for the report.

"The Heavenly Vision," &c.

We are pleased to know that Mr. Cochrane's Volumne of Sermons, recently published, has been well received in the Maritime Provinces. We clip the following appreciative notice from the St. John (N.B.) Presbyterian advocate.

We learn from the preface that these sermons were all preached by their author in the course of their ordinary pulpit ministrations to his own congregation, and that they have been published at the urgent request of some of these who heard them. These discourses need no apology for their publication. They are distinguished for clear statements of doctrinal truth, elo-quence of expression, and a feeling application to the hearts and consciences of the hearers. There is not the least attempt to win popularity at the expense of truth. The cheap eloquence which denounces destrinal statements and tries to sm oth down the sharp edges of the old theology, finds no place in Mr. Cochrane's pulpit teaching. He treads the "old paths," but with a firm and elastic step. He strikes the rock and the living water gushes forth, as fresh, and free, and full as ever. It is just such a book as Christian men and women might, with comfort and profit, take with them on their summer holidays, read and muse over dur-ing the calm and peace of a Sabbath afternoon, and therein find genuine comfort and spiritual refreshment. Of course, the read-er will miss some of the effect of a vigorous delivery. This no type can convey, much less can it give the vigor, vehemence and power with which Mr. Cochrane delivers his discourses. As he appears in the pulpit, his form is slight and fragile, but once let him beg'n to speak, and every part of that slight frame seems to be instinct with energy, the eyes flash, the voice rises and evells until it completely fills the house; paragraph after paragraph full of thought and often pathetic with deep feeling is rapidly delivered. Apt quotations are sometimes effectively intro duced, and act like feathers which guide the arrow to its mark. He is what every preacher should be, brave and manly in denouncing wrong and exposing shams and hypocrisics, but he is especially effective in setting forth the fulness and freeness of the gospel and giving consolation to wounded

gospel and giving consolation to wonnest and sorrowful hearts.

Mr. Cochrane has been a remarkably successful paster. When he took charge of Zion Church, Brantford, the congregation was small and burdened, with an exceedingly heavy debt. In 1852, the year of Mr. Cochrane's settlement, the communion roll numbered 150, now, the number is 410, the debt is entirely paid, and the church very much improved and beautiful. In addition to his ordinary pastorial and pulpit work, a great amount of labor has been performed by him for the church at large. For some time he has discharged the dates of convener of the Home Mission committee of the Canada Presbyterian Church. This ontails much additional work, as it gives him, as convener of that committee, the general oversight of Home Mission work, stretching from the borders of New Brunswick to the shores of the Pacific Ocean.

We have given these particulars regarding one of the ablest ministers of the Canada Preshyterian Church, because he is very soon, we trust, to be a minister of the "Preshyterian Church in Canada," and therefore, one of ourselves. The more the ministers and people of the different sections of the church learn to know each other, the more rapidly will the Union become a reality as well as a name.

A saint of God may suffer and not sin, but he cannot sin and not suffer.

Young Ladie's College, Brantford.

This enterprise is being pushed with commondable vigor, already \$55,000 of the stock has been subscribed. It is intended to have the promises ready for occupation by the 1st of October.

The Expositor says.—We understand the plans are now complete and that the work of alteration and enlargement will be proceeded with at once. The wall of the main building is to be carried along to the north, thus enlarging the north part of the building, making it correspond with the main part. The root of the whole will be removed and replaced by a Mansard roof, thus afterding from for at least one hundred boarders. A large wing, some 70 feet long, is to be added to the north end extending towards the street. The whole when completed will admit of the most perfect arrangement internally, and will be far altered of anything of the sort both for internal arrangement and for external appearance and beauty in the Province. Moreover the accomodations for the comfort, convenience and healthful recreation of the students will be unsurpassed in the Province.

Presentation to the Rev. Professor Mackerras.

Among the many delightful reminiscences of the late meeting of the Kirk Synod held at Ottawa, none is more deserving of notice than that to which we now allude the presentation to the worthy Synod Clerk of an address couched in terms the most affectionate and complimentary, conveying to the learned Professor an expression of the esteem and regard of a numerous circle of friends, representing, as we fully believe. he sentiments of all to whom he is known throughout the wide Dominion of Canada. The address, together with the gift of of one thousand dollars, was presented in the mause of St. Androws, Ottawa, by Mr. Croil of Montreal, in the name and presence of a few gentlemen with whom the proposal originated, and who then and there appended their names to the document, and severally took occasion to resterate, viva voce, their entire and hearty con-currence in the sentiments therein om-bodied. We have only to add our own warmest congratulations to the Professor, and to state our conviction that never was so high a compliment more deservedly bestowed. We have been credibly informed that after the presentation the reverend gentleman found on reckoning the money it amounted to eleven hundred dollars. This was truly a very handsome present. The reverend gentleman, although greatly surprised by this unexpected present, made a suitable and appropriate reply. The following is a copy :-

Rev. J. H. Mackerras, M.A.—Dear Sir,—In recognition of eminently successful services rendered to the Presbyterian Church of Canada in connection with the Church of Scotland; in testimony of admiration for your abilities and great courtesy as the Clerk of Synod; in acknowledgment of your high attainments as Professor of Classical Literature in Queen's College; that we may evidence our gratitude for the noble manner in which you upheld the cause of our Church and College at a time when the interests of both were imperilled, and also as an assurance of our personal regard and esteem of our continued confidence, and of

our lasting affection for you:

We, the undersigned, on behalf of a few of your friends, ask your acceptance of the accompanying gift of one thousand dollars, along with our best wishes for the health and happiness of yourself, Mrs. Mackerras and your dear daughter. W. Snodgrass, D.D.; John Jenkins, D.L.; Gavin Lang, Kenneth MacLennan, D. J. Macdonnoll, Daniel M. Goidon, James Croil, Thomas G. Smith, Robert Campbell.

Ottawa, June 10, 1874 .- Kingston News.

Success.

Success does not come by chance; Providence helps those who help themselves. We may fancy that two men adopt the same means towards the attainment of the same end, and, because one succeeds and the other fails, we may say one is more fortunate than the other. But the one succeeds and the other fails, because they do not adopt the same means towards the same end. Of the two pilgrims who started on their journey, each with peas in his shoon, the one was not more fortunate than the other -he was simply more wise. The man who sunk by the way, toil-worn and foot-sore, with drops of agony on his forchead, groating with pain, may have been the better walker of the two. The race is not always to the swift, nor the battle to the strong. It is by the right application of your swiftness, or your strength to the peculiar object meyers that you may make your way to in view that you may make your way to success. It is not only by doing the right thing in the right way, and at the right time, that we achieve the great triumphs of The very results which we discern are not attributal to chance-not to eternal circumstances of any kind-but to inherent differences within ourselves-whatsoever envy or vanity may say upon the subject. Success is a substantial and onduring reality luck is a mere vapor that is speedily dis solving. "Wealth gotten by vanity," says Solomon, "shall duminish; but he that fathereth by labor shall acrease." Fortune is represented as a woman,—do we not call Dame Fortune? And she must be laboriously won. Are we to sit down by the wayside, and expect that she will seat herself in our lap? Any man may have anything if he only goes about resolutely to attain it. But he must not trust too much to what he is. Genius, like beauty, is a divine geft; let him who possesses it thank God with his whole heart: but it is not by being, but by doing, that we achieve success and therefore it is that the most gifted, like the handsomest men, are often passed by men of second-rate abilities, or more con rectly of inferior natural gifts.

It is a custom in the Alps to come out at sunset, when the day is finished and the work is done, with uncovered head, to worship God! If all men would stop their and take breath, and count one!

Shall the Children Come to Church?

Why do not the children come to church? The minister asks the question; the parent asks it; the exclosiastical council ask it. The fact is that a very small proportion of our children go to church. It is not as it ought to be. It is common to put the blame on the Sunday School. The trachers spend their time in teaching the children, and the minister, instead of thanking them and regarding them as fellow-helpers, turns upon them with the question: "Now, why are you taking those children away from the church? I can't got them to come and hear me preach."

The trouble is that the minister expects the youngsters to come to church not so much to worship as to hear the sormon. In a great many churches the worship is not of such a character as to enlist their attentive co-operation; and in eight churches out of ten, the sermon has no interest for them, because they cannot understand it. If the fathers and mothers understood as little of the sormon as the children do, they would want to stay at home in like manner.

There are some pastors who have a happy way of interesting both old and young. They do not talk baby talk in the pulpits, nor do they make their sermons entirely out of words of three letters; but they have a planness of speech and a facility with illustrations, that make the children wel-come. Such ministers are seldom heard complaining that the children stay away from church. The hardest pastoral com-plaint we ever heard of the absence of children from Church, was from one of the ablest theologians in the ministry. He was a fine scholar, a finished writer, and one of the dullest preachers we over listened to. The very giving out of his text was an opiate. Dead silence rested on his congregation, and slumber frequently enchained many an eye by the time he had reached "secondly." When he came to "fourthly," profound weariness had mastered the whole assembly, old and young. The children who sat under the preaching of this solid battery of theology were those who were made to come. Those who were left to their own judgment stayed away. And this good man made it his habit to censure the Sunday School as a sinful institution, because of its competition with the church, and because it kept the children away from his preaching! Finally, he preached so many of the old people away, that the survivors accepted his resignation, and he got a call in another direction. Children need to be interested. Interest them from the pulpit, and we will not hear the complaint that the Sunday School monopolizes their affections.

Results of Some Ministries.

The final result of some ministries appears to be a Gothic chapel in the place the less ornamental but more serviceable old meeting-house. The good man feels that he has ministered to edification as a wise master-builder, when he hears passers-by say of his new edifice, "What a gem of a place!" We have known gentlemen of the cloth, whose hearts have been mainly set upon getting up a well-performed service, going as far as they dare in vestments and ornaments, and aping our Anglican Papacy in almost every respect. As if we did not know when the chapter was finished, we are told, "Here endeth the first lesson," or "Here endeth the second lesson!" and much is thought to be attained when that piece of mimicry is allowed; anthems and chants are greedily sought offer; an expense of course as the sought after; an organ, of course; a stone pulpit stuck in a corner, and then nothing will do but the brother must introduce at least a fragment of lituigy. Let but the poor creature have his wap in all this, and his little heart overflows with joy, and he feels, have not run in vain, neither laboured in vain." Such gentlemen must have mistaken their vocation: they would make capital conductors of concerts, masters of the ceremonies, man-milliners, or arrangers of shop-windows, but their talents away among Dissenters.—Mr. on's New Work, "Flashes of Spurgeon's Thought.

Cut Your Coat According to the Cloth.

When we see that the Prince of Wales is three hundred thousand dollars in debt, notwithstanding his enormous income, we are forcibly reminded that it is not the amount of money a man gots that makes him well off, but the margin between the income and the outgo. The young man while he makes a dollar spends a dollar and one cent is on the sure road either to bankruptcy or the penitentiary.

Next to the evil of living beyond one's means is that of spending all one's income. There are multitudes who are sailing so near shore that a slight wind in the wrong direction founders them. They get on well while the times are usual and the wages promptly paid; but a panic or a short period of sickness, and they drop helpless. Many a father has gone with his family in a fine carriage drawn by a spanking team till he came up to his grave, then he laid down, and his children have got out of the carriage, and not only been compelled to walk but to go barefoot. Against parsimony and niggardiness we proclaim war; but with the same sentence we condemn those who make a grand splash while they live, leaving their families in destitution when they die.—The Christian at Work.

Mr. M. D. Conway, the London correspondent of the New York Commercial, in one of his late letters, speaks of the decline of Unitarianism in London. Mr. Conway was formerly paster of one of the Unitarian Churches of this city, and his testimony will be regarded as entirely trustworthy. He says.—My heliof is that Unitarianism in London is dying. When Mr. Martinean left the pulpit the last chapter was reached. Four of its pulpits in London are now wacant, and it would appear that the sloquent young ministers of the country districts and provincial towns can not be persuaded to come to London.

Power of the Human Eye.

A Professor in Vermont, who was a believer in the power of the human eye, realized the truth of the doctrine to his sorrow. Determined to convince the sceptics of its truth, he selected a fercoious bull, who was the terror of the neighbothood, as the object of his experiment. Surrounded by a retinue of disbehevers, the scientific gentle man sauntered into the massage where the thoughtful bull was peacefully grazing. He fixed upon the buil his cagle eye, but the ferocious old animal quailed not, neither did it retire in melodramatic order, but tho the last thing seen of that professor was his archaelogical form tossed twenty-seven feet into the air, and coming down on the other side of the fence. His physical injuries were slight, but his faith in scientific mesmerism, as illustrated in bulls, has been greatly weekened.

Development of False Theology.

Unitarianism in Ireland came into definite and recognized existence at the time of the great debate between Dr. Cooke and Dr. Montgomery in the Synod of Ulater. It has lived a sober, respectable life since that time, with very little positive influence on either its friends or its foes. Lately it has been stirred by fresh discussions. There is a small school of advanced Unitarians who have gone far beyond the positions assumed in the early days of the body, and call in question the inspiration of the Scriptures, and attempt to place in lieu of the gospel of Christ a simple theism in which there is no Saviour, no atonement, and no regenerating spirit. This "Young Unitarianism" pleuds for untramelled liberty in interpreting standards, and bows to no authority, not even the authority of the Divine Word. The drift toward the dark gulf is manifest, and the older Unitarians are holding back, and resisting the liberalism which is hurrying the body to division, and perhaps to destruction.

Freeness of the Gospel.

I recollect great complaint being made against a sermon of mine, "Compel them to come in," in which I spake with much tenderness for souls. That sermon was said to be Arminian and unsound. Brethren. it is a small matter to me to be judged of men's judgment, for my Master set his seal on that message. I never preached a sermon by which so many souls were won to God, as our church meetings can testify; and all over the world, where the sermon has been scattered, sinners have been saved through its instrumentality, and therefore, if it be vile to exhort sinners, I propose to be viler still. I am as firm a believer in the doctrines of grace as any man living, and a true Calvinist after the order of John Calvin himself, but if it be thought an evil thing to bid the sinner lay hold of eternal life, I will yet be more evil in this respect, and herein imitate my Lord and His apostles, who, though they taught that salvation is of grace, and grace alone, feared not to speak to men as rational beings "strive to enter in at the straight gate, and "labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Beloved friends, cling to the great truth of electing love and diving sovereignts, but let not these hind. divine sovereignty, but let not these bind you in fetters when, [in the power of the Holy Ghost, you become fishers of men. Mr. Spurgeon's New Work, " Flashes of Thought."

"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected." A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of evils."

A Roman Catholic priest has taken up his residence among the lepers on Molokai, one of the Sandwich Islands. Thus far he has baptized thirty-five converts, who have observed the usual festival of "Corpus Christi."

The number of students who have completed their studies at the Divinity Halls in Glasgow, Edinburgh, St. Andrew's, and Aberdeen, and who are candidates for license to preach, is forty-one, and it is gratifying to observe that nearly a half of these are graduates in arts.

In the Free Church there is an increase of £15,000 in the Sustentation Fund, and an advance in the Fund of the Presbyterian Church in Ireland. Two large bequests have just been made, one of \$27,000 to the Free Church, by Mr. Freeland, and one of over £50,000, by Mr. Getty, to the Irish Church.

In Rome two Protestant churches, both of thom Episcopalian, are making rapid progress to completion. The English Church in the Piazza di San Silvestro, near the centre of the city, will be finished in the course of the Summer. St. Paul's Church, American Episcopal, is on the Via

Prof. Swing's popularity is increasing so rapidly in Chicago that the members of his church have about decided to erect a new and large structure where all who desire to hear him can be accommodated. The plan agreed upon is for a tabernacle capable of seating 8,000. It is to be a plain edifice, not exceeding in cost \$100,000. It will be owned by stockholders, the funds being obtained by subscription.

The generic difference between a wiso man and a fool is, whether he governs his passions or his passions him. All this is right within us must be resolved into means of perpetual progress towards perfection by divine grace; and everything wrong must be repressed by sagacious moderation. Thus controlled and impelled, the soul will at the same time remove those limitations which are its obstacles, and preserve those which are its best protection. By supermatural aid we satisfy the essential desires of our nature, and prepare for the eternal world; by wise self-government we conform to the present conditions of the being, and secure the most happiness by cultivating the most virtue.—Dr. Mageen.