

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. Waubashene, 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—Waubashene, \$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.

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.

Subscriptions—Turtle Lake, \$8; Nipissing Junction and Rosseau Village, \$18.85; Fraser Settlement, \$8; Port Carling, \$13. Total, \$47.88.

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.

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.

SUMMARY.

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.

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.

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.

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.

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.

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.

"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.

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.

The good shepherd in the grant want of the church; and when he died the church has suffered its greatest loss, though the dead one may have been a poor cobbler or a feeble old woman who earned her daily bread by daily toil.—N. Y. Christian Intelligence.

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 flax, 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.

"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.