Ansior and Reopte.

KNOX COLLEGE STUDENTS MIS SIONARY GOOLETY.

ANNUAL REPORT.

Thus society is composed of all the sindants connected with Knoz 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 dietricts, which the regular organization of the church is least able to overtake. The expenses connected with the work of the society are defrayed by means of voluntary contributions collected by its members in their respective fields of labour, and from friends of the society. The plan of operations pursued in previous years was continued during the summer of 1874, and twelve Missionaries were sent to various fields, two of these, from the graduating class, labouring in Manitoba. The society is greatly encouraged from time to time by finding that its fields become so far selfsupporting as to take their proper position among the stations of the various Presbytories. Another field this year has reached that condition. The reports from all the fields are very encouraging, but owing to many of them depending to a large extent on the lumber trade for pecuniary aid, and this business being rather slack for the past year, they have not been able to contribute as liberally as formerly to the fund of the society. This although checking the operations of the society somewhat, will n , through the kindness of its many frion. . cripple its work in fields already opened up.

MISSION FILLDS—SUMMER OF 1874.

I. Waubssliene, Port Severn, and Sturgeon-Bay.—This mission, which has been saffied 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. The company have tangibly manifested their anxiety for Missionary services by building chufelice at Wanbashene and Port Severn. Interesting Sabbath Schools were carried on at each of the stations. Services were held every Sabbath at Waubashone and Port Severn. Attendance at the former 40, at the latter 30. Services were held every fortaight at Sturgeon Bay. Attendance 16. On Sabbath, Oct. 4th, the Rev. Mr. Moodin of Stayner, dispensed the Lord's

Sabbath services were held at the first two, and fortnightly services at the other. At Diedonte, in addition to the Orange Hall, which was purchased and comfortable fitted up in 1878, and very commodous shed was built this summer. The attendance of twenty, Presbyterian families, four. Services were held in Frasor Sattlement, about three miles East. Attendance, thirty; Presbyterian families, five. The Sacrament was dispensed at Fort Carling, by the Rev. Mr. Marples, of Bracebridge, when eight joined the church, making a manuhaselum of twenty. Presbyterian families, four. averaged about 100; number of families twenty; memberships thirty-seven. At the sacrament, dispensed by the Rev. Mr. Ferguson, on Sept, 1st, seven new members was completed and neatly-funshed. Attendance ninety; number of families thinteen; members twenty. They have also a good Sabbath School and fine congregational library. Five members were added to the church when the Rev Mr. Ferguson disconnection with a sacrament, Sept. 1st. At the Sacrament Sept. S as in 1878, owing to the dulness in the lumber trade, which has compelled some of the familles to leave the place. The whole number of church members in these three stations in fifty-nine. They are now handed over to the Presbytery. Contributions \$104.88.

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. This village is rapidly growing in importance, and one railroad if not more is likely to pass through it. Attendance 50. Blair settlement, mostly Presbyterian, gave an attendance of thirtyfive. A settlement in Foley township was also visited. At the Narrows of Whitestone Lake, thirty miles from Parry Sound the attendance was fifty. Hagerman is six miles from this. Attendance twenty, At Munson's seit.ement the attendance was twonty-five, McKellar Falls, thirty-seven. Manitawaha Dam, forty. In this last place a Sabbath School was organized. At the Junction, ming miles north of Parry Sound two services were held. Attendance twenty and thirty respectively. Contributions \$188.85.

1V. Manitonlin Island. This island is

Group I. South side. Here the misionary conducted aprices at six stations, holding fortnightly services at three of them and mouthly 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. Presbyterian families ten. Jones' settlement received monthly services. Attendance twenty to twenty five. Presby-terian families nine. At Fossil Hill, servi-ces were held every two weeks. Attendance fiftcen to twenty-five. Presbyferian families ten. Mouthly services were held at Green Bush and Providence Bay, with an attendance of from twenty to thirty each. Michael's Bay, had fortnightly services. Attendance twenty to forty.
There are about 100 Protestant families

in this field, of whom forty are Presbytorian. Before the Missionary left the field the Rev. Duncan Cameron came up from the Bruce Presbytery, and dispensed the Lord's suppor to fourteen communicants, and baptized seven children and one adult. The Bruce Presbytery is endeavoring to get an ordained missionary settled on the island.
Subscriptions: Green Bush, \$11.
Michael's Bay, \$15; Providence Bay,
\$14; Manitowaning Village, Jones' sottlement and Fossil Hill, \$85. Total \$65.
Group, IT. 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 steamboate to Lake Superior. Presbyterian families four. Attendance twenty to sixty. The missionary helped to establish a temperance society here in connection with the I. O. G. T. Shegmandah is a settlement of twenty families, only one of which is Presbyterian. Attendance twenty to forty-two. Gore Bay to the north is the most provising station. The land being good, about thirty families within two years have taken up lots, most of whom are Presbyterian. They have already built a school house, and perhaps next summer will commence a church. Attendance thirty to fifty. Spanish River is on the main-

Subscriptions. Little Current and Shether and Shether

eighteen communicants, and baptized two children. At Nipissing junction the at tendance was forty one. Between these two stations there is a settlement of about nine Presbyterian families, among whom two services were held. Attendance, twenty a Colden Stream seven families are settled. four. Rosseau Village stands at the head of the lake, and is also the head of navigation. It is the most important of all the support to 17 communicants at Wandashene and seven at Port Severn, and baptized three children at the former station, and one at the latter.

Subscriptions — Wandashene, \$50.80; Port Severn, \$65,00; Sturgeon Bay, \$20, 50; G. B. L. Co. \$90.00. Total \$196.30.

If. Tay and Medonte. There are three stations in this field, Medonte, Russel's settlement and Victoria Harbour. Regnlar Babbath services were held at the first two. Support the services and summer than the first two. Support to commonoe during the coming summer. Attendance fifty; Presbyterian families, preached the Gospel at forty-nine regular to communicants, and eight children were baptized. Port Carling, at the south end of the lake, is also moving in church building. Attendance, twenty of scattering the good seed far and wide in our own beloved land. to commence during the coming summer. membership of twenty. Presbyterian famithes in connection with all the stations. thirty; membership, fifty eight.

Subscriptions—Turtle Lake, \$8; Niplesing Junction and Rosseau Village, \$18.85; Frasor Settlement, \$8, Port Carling, \$13.

twenty five; Fiss Settlement, twenty to sincore thanks to the numerous friends, forty; Kernigan Settlement, fifty to seven-whose liberality has enabled it to carry on ty; and at Harcourt, therty-five to forty-Occasional services were also held at

Bartlett Settlement. Subscriptions - \$50.46. Group II. Cousists of three stations, North and South school-houses in Carlow. and a station in Mayo. This is a most interesting and needy field, strongly Prosbyterian, and if the projected railroad passes through it, will probably soon be self-sustaining. The attendance at the two Car- The Revival in England not Intellectual. low stations was, thirty-six to eighty-four, and forty one to eighty-three respectively. These stations have united in building a neat hown-log church, situated between Very interesting Bible Classes were conducted at each of these stations. Attendance, sixteen and twelve respectively. The station in Mayo is not so prosporous as could be wished, yet the missionary speaks hopefully of it. The sacrament of the Lord's Suppor was disponsed in Carlow, by the Rev. Mr. Wishart, of Madoc. Sub-

soriptions-\$120.90. VII. Leamington, Blytheswood and Essex. It has every prospect of soon besoming self-supporting. At Blytheswood there was an attendance of sighty to nine-ty with a flourishing Sabbath School of

Learnington 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, \$68.54; Campbell's Settlement, \$24.69; Leaming-

ton, \$20.70. Total, \$103.93.
VIII. Thundor Bay Mines.—The missionary seat to these raines having a large extent of territory, was commissioned to find out where it was best to establish sta-tions. 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. Here he had an at-tendance of thirty in the morning, and soventy in the afternoon. There was also a flourishing Sabbath School of thirty five scholars. At the weekly prayer-meeting ten attended. Besides this work occasional services were held at two mines near Prince Arthur's Landing, also on Thompson's Islaad, and Jarris Island, and at Black Bay. The two latter are important

places with encouraging prospects.
Subscriptions—Isle Royal, \$186.30; Jars.
vis Island, \$22. Total, \$208.30.
IX. Manitoba.—The society extended its operations to the Munitoba 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. Both the mission ries urge strongly the wants of the field. At present the settlers are widely scattered, but owing to the richness of the soil, and the means of access becoming easier, the country is likely soon to be densely populated. Hence the necessity of occupying the field at once, that the settlements may grow up under the influence of gospel privileges. Two groups of stations

were taken up in this province.

Group I. Greenwood, Victoria, and admissis Rockwood.—These places have been but filled. lately settled, and owing to various causes, chiefly the long distance between the settlers, the attendance was small, averaging from ten to twenty each. The land, how land, north shore of Georgian Bay. The over, in the neighborhood is nearly all land is unfit for cultivation, and the inhabi-, taken up, and will likely soon be settled, tants depend on the lumbering trade. At Owing to the grasshopper visitation, this

ance, twenty eight; Presbyterian families, English. The missionary also gave religi-cight. The Rev. Mr. Redgers, of Colling our instruction to a class of children both wood, dispensed the Lord's Support to here and at Woodside during the week. Attendance, twenty to thirty. Nine families are sattled at Woodside, only two of which are connected with the church. At Totogen the attendance was from five to twenty-five. Subscriptions—Palestine, \$57, Golden Stream, \$9; Woodside, \$13; Totogen, \$11. Total, \$90.

SUMMARY. Thus the society during 1875 sent out

Mission work during Session 1874-5 .-The members of the society continued the work in various parts of Toronto. Daven-port Mission still gives encouraging pros-pects. The instruction of the prisoners in the jail on Sabbath morning, in connection with other Christian workers, has engaged the attention of some, and others have labored in the Central Prison-nor were the

sick in the hospital forgotten.

Mission Fields for Summer, 1875. North Hastings, (two missionaries), Waubashene and Port Severn, Parry Sound; Manitoulin Island, (two missionaries),

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 furtherauce of his cause and kingdom.

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

The age is beyond all other ages intel lectual, and it is on the very face of the Moody and Sankoy rivival that it is the least intellectual of all revivals. It addresof a popular orator and a musical performer. Mr. Moody is, we gladly believe, a sin-cere and earnest man, but unless he has been persistently misrepresented, he substitutes strong assertion for argument, and dogmatic confidence for intelligent faith. This is not the kind of revivalism that is most needed in the present day. We can-Campbell's Corners.—This is a new field not see that it would be unreasonable in for the society, situated in the county of any working man to tell Mr. bloody that he thinks Professor Huxley a better authority than Mr. M. ou cosmogony, and Mr. West-cott a better authority than Mr. M. on the history and inspiration of the Bible. Mr. thirty to forty scholars. The Rible Class Moody speaks with peremptory dogmatism and prayer-meeting held during the week, on both points. He objects to reports of his on both points. He objects to reports of his both well attended. Presbyterian addresses, and we trust that, when he are 1V. Manitonlin Island. This island is families. nine; members sixteen. The proof the church; being rapidly settled and rising into importance. Some 1500 Indians, chiefly Roman Oatholics, are settled on the reserves in the island. The society divided the field into place where the services were held in the two groups, and sent a Missionary to each.

Were not well attended. Fresbyterian addresses, and we trust that, when he are the good the church; that he has been into misrepresented, or that the church; that he has been misrepresented, or that the church; that he has been misrepresented, or that the church; that he has been misrepresented, or that the church; that he has been misrepresented, or that the church; that he has been wonderfully mising the place where the services were held in the formed if he does not depend too much uptwo groups, and sent a Missionary to each.

ed that we wholly disallow the ministry of foar in conversion, or that we dony that all will be lesers—infinite lesers—who choose darkness rater than light, and will not have the King of Righteousness to reign over them. But the first proclaimers of Christi-auity, the angels who appeared over the Eethlehem 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 otheral misconception of Christianity to substitute salvation from mere pain for salvation from worldiness, sefishness, covetousness, malico impiety, untruthfulness, unkindness, in one word, from sin. The preaching of fear, even when it is unexceptionable on destrinal grounds, requires to be most earefully guarded. It is perfectly certain—every doctor will tell you so—that in certain states of the nerves, or in very early life, persons can be thrown into fits of terror by mere imaginative stimulants without any action upon the reason whatever.

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 accomplate 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 afternuon and avening 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 heen previously witnessed such a scene in Liverpool. Upwards of 8,000 women attended, and many had to return, not being able to gain admission, because the hall was completely filled. The sermon was upon the text,
"For there was no difference." There was "For there was no difference." There was porhaps less power than with the two ser mons of the morning, but before the close the pathos and spiritual influence of the speaker had again hid hold of his audience. The eyes of the vast multitude were suffus. od with tears, and large numbers rose, expressive of their desire for prayer on their behalf. Man's depravity and the impos-sibility of salvation by the law, the only way mindah, \$19.08; Gore Bay and Spanish River \$8.41. Total \$27.49.

V. Muskoka District.—This is a large and recessions 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 Rosson village. Attend.

English. The missionary also gaye religiyoung lady who heroically resolved—when her lover, having loss both his arms in the war, had offered to give her up—to marry and endure the toil of life herself, another of a wounded soldier, returning, mortally wounded, from the war, and of the message to his mother and sister to meet him in heaven, that he sent to Mr. Moody just before he died, when they "wrapped him before he died, when they "wrapped him in a shoot and dropped him in the Tenessee River."

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

The Care of the Lord's Flock.

The Chief Shephord 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 lest by personal acts. He has committed all that work and care of seeking, recovering, watching, helping, comforting, to His people These once 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 disrogard it. Our care must not stop when a person is admitted to the commu-nion 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, monition, instruction, encouragement, reproof or money. All that human help can do to make a brother stand strong in the Lord, raising him when fallen, strongthening 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 shephord for Christ's sake, living and leving to de 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 mom bers of the church and congregation, and does it for Christ's sake, and that he may bo 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 con sists in seeing of the travail of his soul and hoing satisfied. And the loss of such an one whom he dies or removes is far greater than that of a merely loarned or eloquent minister, or of the merely rich or respect able church member.

The good shepherd is the great want of the church; and when he dies the church has suffered its greatest loss, it high the dead one may have been a poor cobber or a feeble old weman who carned her daily bread by daily toil.—N. Y. Christian InFundow 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.—Itev. John Newton.

Open your hearts to sympathy, but close them to despend usy. The flower which opens to receive the light of day shuts Science, has no faith-ber string power,

Therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing his heart. - HEUBNER.

Ir 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 eachew the whole business, and to provent the world from saying "dan ing 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.—Longrettow.

Ir is a high, solomn, 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 meanest of us all, have an ond .- CARLYLE.

Many of us have to lamont not so much a want of opportunities in life as our unreadiness for them as they come, and "it might have been" is oftener the language of our hearts than complaining world. God sends us flax, but our spindle and distaff are out of repair.

In the days of his licentiousness, Augus tine had too much conscience to live without prayer, and too much love of sin to pray without a secret reservation, and schis 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.

Is thou seest anything in thyself which may make thee proud, look a little farthet, and thou shalt find enough to humble thee; if thou be wise, view the peacock's feathers with his feet, and weigh thy best paris with thy imperistions. 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 shank too much from the criticism of the world, when it insists so strenuously upon calmuess, fluency and ease in a speaker.-Riscen.

MR. SPURGEON says, "When the lofty palm-troe of Zeilan pu's forth its flower, the shouth 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 tem pest.

WERE we to strip our sufferings of all the aggravations which our over-busy imaginations heap upon them, or all that our impationce and wilfulness embitter 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 Josus, will say, as Ruth said to Naomi, "Whitlier thou goest, I will go!" whatever difficulties and dangors may be in the way .- Cker.

THE people of God are a called people. Tuey are not driven to their churches, nor are they brought there by any trick or mercanary 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, carnest 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 repen-tance. There is no safety, no security, no wisdom in postponing the accoptance of the Sariou. 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 alliwho 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-mor-row. Today is the day of salvation.— Christian Observer.