

## MINISTERS AND CHURCHES.

REV. GEORGE MURRAY, M.A., has been inducted to the pastoral charge of St. Andrew's Church, New Glasgow, N.S.

THE congregation of St. Andrew's Church, Picton, N.S., is having a quarrel over the organ question. The anti-organ party, although in a minority in the church, carried their point before the Presbytery.

THE Rev. J. Becket, of Thamesville, was agreeably surprised on Monday evening, the 15th inst., when at the close of the exercises of his Bible class there, one of the members read an affectionate address and presented him with a well-filled purse.

THE Belleville "Ontario" of the 16th inst., says:—"The congregation of John street Presbyterian Church met last night, and unanimously agreed to offer a call to Rev. David Mitchell, of Toronto." It was from this church that the people of the Northern Congregational Church, Toronto, recently called the Rev. John Burton, which call that gentleman, as our readers know, accepted.

MR. ARCHIBALD LEE, who is leaving Ottawa to study for the ministry, was on the 17th inst., entertained at a soirée by the teachers of Knox Church Sabbath school, in that city, and presented with an address and a beautiful pencil by the members of his class; and by the Sabbath school teachers with a beautiful Bible and several other volumes. All seemed to vie with each other in wishing Mr. Lee all prosperity in his new course of labour and study.

PRESBYTERY OF MANITOBA.—This Presbytery met in Winnipeg on the 10th inst. The Committee on Home Missions reported at considerable length and recommended what was thought best in the circumstances for supplying the different stations. It was agreed to hold a meeting of Presbytery on the 14th of January, for the purpose of examining Messrs. Polson and Mullens, and, if the examination was satisfactory, of ordaining these gentlemen to the work of the ministry, on the evening of the same day. The various recommendations of the Home Mission Committee's report were adopted. The Presbytery strongly recommended all the members of the Church to take the "Presbyterian Record." It also cordially commended THE CANADA PRESBYTERIAN newspaper and the different Sabbath school papers published at this office. The report on Sabbath observance gave rise to some discussion, and after disposing of a few other items the Presbytery adjourned.

PRESBYTERY OF OTTAWA.—This Presbytery met in the Presbyterian church, New Edinburgh, on the 16th Dec., 1879, for the induction of the Rev. G. M. Clark into the pastoral charge of the congregation. The Moderator, Mr. McDiarmid, presided; Mr. Munro preached; Mr. Moore addressed the pastor, and Mr. Gordon, the people. At the close of the services, Mr. Clark received a month's salary in advance, the method to be followed hereafter. In the evening a meeting of welcome was held. Refreshments were served in the Sabbath school hall, erected near the church. The hall was tastefully decorated for the occasion with mottoes of welcome to the pastor, flags expressive of loyalty to the Queen, and flowers telling of proximity to Rideau Hall. In the course of the evening addresses were given in the church by several members of Presbytery, as well as by the newly inducted pastor. Mr. Clark enters upon his field of labour under highly favourable circumstances. He will not be harassed by a burden of debt lying upon his church building. The Presbytery at its meeting in the afternoon took occasion to express its high satisfaction with the financial condition of the congregation. May the union so happily consummated between pastor and people be fruitful in the salvation of souls, in building up God's people in their most holy faith, and in glorifying the God of our salvation.

"THE CHRISTIAN UNION" does not think very highly of Canon Farrar's "Life and Work of St. Paul." A recent review says that, "If Paul has written some things hard to be understood, Canon Farrar has made them still harder to the understanding." Probably the Canon's rhetoric is not the best and most effective instrument for all kinds of service. But certainly it must be a rare man, rare in natural endowments and rare in learning and spiritual insight, who will be able to interpret the great apostle.

## MISSION IN FORMOSA.

Letters have recently been received by Professor McLaren from the Rev. Mr. Mackay of Formosa, under the following dates, Sept. 31d, 15th, and 22nd. From these it appears that the work is still making good progress.

In the course of a missionary tour which Mr. Mackay had been making in company with Mrs. Mackay, a good deal that was trying, and not a little that was greatly encouraging, had been met with. Take for instance the following account of one Sabbath's experiences and work:

"We were determined not to make the day one of travel simply, but of proclaiming Jesus and Him crucified in all the villages on the highway. A glorious day it turned out to be, for crowds, dense and eager, listened to the way of salvation through Christ alone. Towards evening we came as far as Tek-Chham, and took up our quarters in the chapel, which was soon filled. I did not wait for the appointed hour, but warned the people to flee from the wrath to come. In the evening, after all had dispersed, the drum again sounded and crowds poured in until there was not standing room. Giam Chheng 188d, my first convert and myself, sang and preached. We had a delightful time. You remember I said when the chapel was opened that he was to labour there, and that he would do so by God's grace very faithfully. There is abundant proof to-day of his faithfulness and success. Heathen as well as hearers love and admire him. Many, very many, to-day within the walls of the city are friendly to our work."

Or the following record of the incidents of the two subsequent days:

"On Monday, 1st inst., in the city we made the gospel known to thousands, literally so, for men, women, and children assembled from towns and villages far and near to join in an idol procession. In due order, amid the booming of cannon, firing of guns, and shouting of devotees, the idol dressed most gorgeously, was carried out of the temple and moved slowly along. It was Seng-hong-ia, the god who protects the city. Other idols were carried in attendance with wonderful solemnity, whilst crowds marched along wearing *cangues* made of bamboo and paper around their necks, others made *cangues* by making a triangle of three swords and then putting such on their necks. All these devotees had already made vows, and in that way fulfilled them. As the idol passed along I heard many shout, 'give us male children, wealth, and name.' One flag in front had the words, 'Honour the spirit, as if the spirit were present.' I need not tell you what I thought as I gazed at the golden letters. At one place we were told to move away and let the idol pass, or rather honour him in passing. Principle being at stake, we refused, many were the threats to mob us and break our heads; but no one touched us, so we went to the chapel, then opened the doors and sang, 'I'm not ashamed to own my Lord,' etc. Yesterday we came to Sin-Kang and had a splendid gathering at night, and now we are in Oulan, which lies south south-west from Sin-Kang and is on the sea-side. We are trying what can be done here for Jesus, and are very hopeful; but I will not state more until I see more, then I will let you know. There are now nineteen chapels in North Formosa. Let God be praised for ever and ever."

In his letter of the 15th September, Mr. Mackay gives an account of the opening of the new hospital and chapel in Tamsui in the following terms:

"There is a new hospital now in Tamsui, also a new chapel in connection with it on the same site. The entire buildings are splendid in appearance, besides being high, light, and airy. I will not at present enter into a detailed description, suffice it to say that we have all we will require for many years to come. We were greatly in need of such accommodation, for we struggled against many drawbacks during the past seven years. We opened the chapel yesterday, and although heavy rains poured down all around for several days previous, thus filling the streams and making many paths quite impassable, still we had good attendance forenoon and afternoon. Nearly all the helpers were present and preached with me the everlasting gospel of Jesus. You will be glad to know that Mr. Junor was able to take part in the services. Mrs. Junor was unable through weakness to be present—absent in body, but present in spirit. To me personally it was a day of untold joy, for I could not help recalling the days which are past and gone, when I had a small, dark, damp room, which served me the various purposes of studying, eating, sleeping, preaching and hearing the sick in. I longed for what I saw yesterday, prayed for a chapel and hospital, and knew that in God's good time we would have all these things. Thanks to Mrs. Mackay of Windsor, thanks to her from the bottom of my heart. May God increase her blessings tenfold, and may others in Canada go and do likewise. Oh, I love to think of such persons who lay their gold and silver at the feet of Jesus. Thanks to Mr. Junor for superintending the work so faithfully, and thanks to my dear old friend Tan Hun Theng for his services. Thanks to everyone who helped in any way. It is soul-reviving to get what one longed and prayed for, and now that these eyes have seen, let God be praised, let angels adore and men clap their hands for joy. Glory to God in the heavens. Hallelujah for ever and ever."

In his letter of the 22nd September, Mr. Mackay furnishes us with the following interesting account of somewhat different experiences in missionary life:

"I left Tamsui under heavy rain and came up the river in a junk, which was nearly upset by a tremendous gale from the north-east. At last, however, she safely cast anchor opposite the Toi-liong-fong chapel and prepared for the typhoon which was now approaching. Matters being urgent, I set out for Sek-Khan on the road to Kelung. Just at dark I received information which caused me to make for this

city at once, and was overtaken by the typhoon which tore and twisted bamboo groves, and sent the water from the clouds dashing along like showers of shot and shell. "Great is our Lord and of great power, He causeth His wind to blow, and the waters flow." "Praise ye the Lord." Who would not trust the God who holds typhoons in His hands? Drenched, in the dark, I fell headlong over a bridge into the rushing stream, and nearly broke my neck. After spending about two hours here I started for Toi-liong-fong, and fell into the river from the high bank, which gave way under my feet. Yesterday I preached there to quite a number of hearers, then went half way to Lun-a-teng, but had to return, for the ferryman would not venture to take us across the angry stream. He did so this morning, however, and thus enabled me to visit the chapel and return here to attend to important matters. In a few days I leave for Tek-Chham and Sin-Kang. Our work is gradually advancing, for which let us bless the Lord for ever and ever. When I left Tamsui, Mrs. Junor was still very weak. Pray for North Formosa, so that the entire field may be won for our Lord and Redeemer Christ Jesus."

## NYASSA, AND THE LAKE MISSIONS IN AFRICA.

We are sure our readers will thank us for the following account of the missionary operations of the Free Church of Scotland in the African lake region, as given in the December number of the Free Church "Record."

The Foreign Missions Committee has now formally appointed to its staff, as engineer missionary at Nyassa, Mr. James Stewart, C.E., of the Public Works Department of the Government of India. Mr. Stewart being an official of high Christian character and missionary zeal, resolved some time ago to spend his Indian furlough in the honorary service of the Free Church at Livingstonia. The consent of the Government of India was obtained to his accepting some acknowledgment of his work during the second year of that furlough. And now he has become so interested in the Christianization of the Nyassa people, and has proved so essential to our mission, that he has resigned his position in the Indian service, a course rendered the easier by financial reductions there. Mr. Stewart will be second to Dr. Laws, the present head of the mission, and receive the same allowance as a medical missionary. Miss Waterston must long ago have begun operations at Livingstonia, so that the superior staff is now complete.

And not a day before such extension was wanted. To the same meeting at which Mr. Stewart was appointed there came an appeal from our brethren, the Directors of the London Missionary Society, to send trusty messengers, at their expense, to investigate the fate of Messrs. Hoare and Hutley, their missionaries at Ujiji, on the eastern shore of Lake Tanganyika, from whom no intelligence has been received since the 20th January last. By the last mail of October, Dr. Laws and Mr. James Stewart were at once communicated with. Following or accompanying the death of Dr. Mullens and other members of their staff, any injury to these two agents would be disastrous. But the Arab slave-dealers have no love for the messengers of the gospel of Christ, although we trust even these enemies of the race are responsible for nothing more than a break in the communication.

This is not all. Victoria Nyanza, from which the Nile issues, is to the north of Tanganyika, as Tanganyika is 150 miles north-west of our own Lake Nyassa. The Church Missionary Society, after incredible expense, hardship, and the loss by murder and fever of several agents, had succeeded in establishing what seemed to be a prosperous mission at the court of Uganda, on the north of Nyanza. King Mtesa himself, putting from him the Arabs who were fast bringing him and his people over to Islam, acted as interpreter to the missionaries when, in the Swaheli language of the east coast, they preached to the inhabitants of Uganda and around the lake. All of a sudden the scene has changed. The French or Belgian Jesuits have reached that place, as well as other hopeful missions south of the Zambesi. They have sown distrust in the king's mind, leading him to believe that Colonel Gordon, as a pasha of the khedive, means to annex his country, and that the Church missionaries are allied with that truly Christian officer. An Arabic letter from Dr. Kirk is further said to have roused the savage nature of the chief. Taking the Arab slavers to his counsels, he declares that a kindly letter sent to him by Lord Salisbury is a forgery, and that the Protestant missionaries are impostors. Meanwhile the mission is scattered, some of its agents having been sent to Egypt to assure the king that there is no danger, three having been sent to the