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# THE PRESBYTERIAN RECORD

FOR THE  
DOMINION OF CANADA.

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## CONTENTS.

	Page		Page
The New Year.....	1	Foreign Missions—Formosa.....	19
Editorial Correspondence.....	2	“ “ India.....	20
Missionary Cabinet—Simon Peter.....	4	“ “ New Hebrides.....	20
Home Missions.....	9	Report of Rev. J. W. Mackenzie, Estate.....	20
Augmentation Fund.....	9	Japan.....	23
International Sabbath-School Lessons.....	10	Official Notices.....	23
Our Own Church.....	12	Literature.....	24
Licensure, Calls, etc.....	13	Page for the Young.....	25
Meetings of Presbyteries.....	13	Acknowledgments.....	26
Ecclesiastical News.....	15		

### The New Year.

**A**NOTHER year is over, with its toils and rewards, its joys and sorrows, its sowing and reaping, its smiles and tears—another year, with all its great burdens, has gone before the judgment seat of God. No time could be more suitable for a review of the past with its triumphs and failures, its defeats and victories, its springtides of hope and its harvests of tears. As a Church, we have tried to extend our borders wherever fields of usefulness were pressed upon our attention, and when the means were within our reach. We have been consolidating the happy union consummated eleven years ago. God has greatly blest all our enterprises, so that the Church as a whole may well sing her songs of thanksgiving to her glorious Head. In all the years, He is leading us in paths of peace and usefulness,—removing obstructions, taking down barriers, flinging open doors of unlimited usefulness. And year by year He is giving more grace to enable His people to live up to their privileges. From Newfoundland to Vancouver's Island, the voice of discord has been hushed. The happiest dream of our fathers and of our own earlier years has been fulfilled. No war nor battle sound is heard within the walls of our Pres-

byterian Zion. Surely this is something to live and work for! Our Foreign Missions are now for the first time unified, so that we have an equal interest in all our five missions. And all the five missions are enjoying abundantly the blessing of Heaven. We need not here dilate on the progress made in our Home Missions. It is felt everywhere that the permanent growth and welfare of the Church largely depend on the prosperity of our Home Missions, hence all our Presbyteries are paying increased attention to the work. Equally promising for good is another year's success of the Augmentation Fund. Never may we have to record a year of falling away, of backsliding, in regard to this part of the Church's work!

We think it will be shewn by the next table of statistical returns, that the additions to the church in 1886 have been unprecedentedly large. This is what we have been toiling and praying for. As the past is ever the seed of the future, let us hope that the progress of the past year shall be an incentive and a stepping-stone to larger progress during the coming year. Have we not passed out of a period of comparative deadness and dearth into a period of warmer life, larger hope and fuller fruition?

Our columns have recorded the mournful fact, that one and another of our stand-

ard-bearers have fallen: a mournful fact for us, but for them a joyous entering upon their rest and reward. Sorrow and bereavement have visited many homes of pastors and people, death has been busy; and the message has reached us with every succeeding day, "Whatever thy hand findeth to do, do it with thy might." The time is short. The opportunity for working, for giving, for building up the Kingdom, is passing swiftly away, but the Kingdom passes not away; and every one that believes in Christ shall not die as regards his soul: aye, and his influence for good shall not cease, but shall increase as the years roll on.

We face the future. What are our plans for the New Year? We know the programme of the Church as a whole—the work she has pledged herself to do at home and abroad. But every congregation, and every member and adherent must also work; else there must be failure. It is well to resolve that the ensuing year shall be one of steady and serious prosecution of duty. For the end draws nigh. How late or how soon Christ shall come we know not. But we know that our life on earth is as a shadow, and that there is none abiding. For all of us the end of life cannot be far away; let our years be so used as that the world shall be better for our having lived in it, and the Church stronger for our having been members of it.

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### Editorial Correspondence.

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#### CHAMONIX AND THE TETE-NOIR.

ONE Sunday evening in the beginning of October, while standing on the doorstep of a hotel at Geneva, I overheard the waiter talking to an American gentleman who had just arrived. I perceived that the stranger was expressing surprise that he could not see Mont-Blanc, as he had been assured that he should from this point of view. As that was my own difficulty I listened to the conversation. "You don't see it," said the waiter. "No, I must say I do not," was the reply. "There," pointing his finger straight across the Lake, "it is clearly to be seen at this moment," "Pardon me," said the stranger, "but really I fail to see it." "You see that red-roofed house on the other side?" "Yes," "Well,

right in line with that is Mont-Blanc." "You don't see it yet?" "No," look higher, "Still I cannot see it," was the answer. "Look higher," said the other. Sure enough, it was visible all the while, but so high, that both of us had mistaken it for a big white cloud. Much more we might often see by "looking higher." We are a long way from that great mountain that reaches an altitude of 15,780 feet above the sea. Perhaps, even at this distance, however, one realizes its height quite as well as when standing at its foot; but we go to have a nearer view of it. From Geneva to Chamonix is 53½ miles. We are comfortably seated in an open "diligence," with a canvas awning over our heads, and five stout horses in front of us. In half an hour we are in France and learn a lesson in geography—that Chamonix and Mont-Blanc are not in Switzerland, as is commonly supposed, but in Savoy, a French Province. The scenery increases in interest at every stage. We change horses and drivers six times, and think we do very well if we average five miles an hour, for the valley of Chamonix is 2,215 feet above the Lake of Geneva. It is uphill work all the way, but the road is one of the finest in the world. We arrive at Chamonix just in time to see the golden hues of sunset fading on the white peaks far above us. We are at the foot of Mont-Blanc. The first thing after supper was to arrange with the "Society of Guides" for to-morrow's work. This Society regulates every detail in which the services of guides are required. You must take the guide that is appointed for you and pay him the regulation fee. Two mules and two guides are at the door of our "pension" next morning. The lads help us into the saddle, the pilot mule receives a probe from an Alpenstock, and we are off sky-ward. See that ye fall not out by the way, "nay, rather,"—says my genial companion—"that ye fall not off." There is less danger, however, of that than might be supposed, for, once seated in it, the saddle is so constructed, you cannot easily get out of it, unless, indeed, you and your mule should together come to grief. If "Nena" should fall, great will be the fall thereof! It is a very steep ascent, by a rough, winding, narrow path, to the hotel at Montanvert, 3,000 feet above Chamonix, where we are to leave the mules and cross

the ice afoot. We are soon upon the frozen mass that crawls down the gorge at the rate of perhaps, a few inches in twelve months. At any rate "it moves." It is said to be in many places a hundred feet thick. We can believe it, for here and there we look down into crevasses whose pale green walls reach the vanishing point before they reach the bottom. We can hear the rush of waters far below. Soon we are climbing over waves of ice, twenty to twenty-five feet high, by steps cut with an axe. Several times "my feet were almost gone," when my trusty guide seized my hand with a grip I shall never forget, it was like the clinch of a blacksmith's vice. It seemed as though that man's life was bound up in mine—if one perish, both must. Now I understand better the meaning of "Thy rod and Thy staff they comfort me," as I lean on my sharp pointed Alpenstock and feel myself drawn up by the strong hand above me. The warm-hearted fellow could not speak a word that I understood, but his face was eloquent, his eye as sharp as an eagle's, and his foot as sure as a chamois. In half an hour we reached the further shore of that strange sea. We had crossed the *Mers de Glace*. It is quite easy when you know how to do it. A little lower down, it assumes a much more turbulent shape, and is called the *Glacier des Bois*. There it must be utterly impassable. It is a gigantic rapid in ice, tumbling over an incline of 45°, or, rather, having the appearance that such a cascade would have if photographed instanter. We now commence the descent. The track has many ups and downs, over and among the debris of avalanches. Sometimes we are in a spray-bath from waterfalls a thousand feet high, at other points we see great boulders on the balance, ready on slightest provocation to fall and crush us to atoms. At length, the culminating point is reached—"The *Mauvais pas*." This is, in places, little more than very narrow steps cut in the face of perpendicular rock, with rods of iron let into it to hold on by. "Splendid view and recommended to ladies," says our guide-book, but what about old men? Certainly they have need to look only where to plant their feet at each successive step. Beyond this, a small auberge, called *The Chapeau*, invites us to rest, be refreshed and be thankful. We have descended a thousand feet

in an hour and three quarters. Here are the mules awaiting us, but a look at the steep zig-zag that leads to the valley is enough—better be foot-sore than run the risk of a broken neck. In due time our feet tread level ground again; and we are convinced that Mont-Blanc is every inch as high as it is said to be, and have no desire to approach any nearer to "the awful monarch." The valley of Chamonix is twelve miles long and only about half a mile wide. It has a population of four thousand peasants, the majority of whom are very poor. The village is chiefly composed of hotels, for the accommodation of the 20,000 visitors who come here annually. In front of the R. C. Church, there is a rock-monument to the memory of Jacques Balmat, the first to ascend Mont Blanc, in 1786. The average number who make the ascent now is forty annually. It takes the best part of two days, costs \$50, and is never unattended with danger. The most terrible tragedy that ever occurred here took place on the 13th of September, 1870, when eleven persons, eight of them being guides and porters, perished near the summit, in a terrific snow-storm. One of the party was the Rev. George McCorkindale, of Gourock, "A man greatly beloved," to whose memory a stone has been erected in the churchyard, bearing the suggestive motto, "*Ubi crux, ibi patria*."

It is seven o'clock in the morning. The mountains are all veiled in mist. It rains heavily. The mules are at the door. The baggage is strapped on behind the saddles. Our departure from Chamonix was like a miniature funeral procession,—two very sedate-looking pedestrians, and two mules, followed by the guide, in single file. At the first hill, we mount our drookit steeds and travel on slowly for some miles. Presently there is a rift in the clouds. Great banks of mist roll away in front of us; a patch of blue is seen overhead, then the sun shines upon us in all his glory. We make a long ascent over a splendid new road, and obtain magnificent views of mountain peaks and shining glaciers. We descend into a valley and on the level road make good time. Do you know the length of a Chamonix mule's step? It is six feet, by careful measurement. His hind foot overlaps his front foot every time by twelve inches; to do this he must curl

up his back like a caterpillar and shake his rider like a rocking chair. When he comes to a difficult place, he twines his spindle shanks around each other, and he turns quite round in half his own length. What a strange old-fashioned valley this is! with its rich carpet of green. Hundreds of cows are grazing in companies of from six to a dozen, each herd tended by cow-boy, or girl. The women wear great cow-skin coats. The men are dressed in faded green fustian or corduroy. Each cow has suspended from its neck a ponderous bell. You who are fond of fine music, I wish you could have heard the clanging of those bells in the valley of Valorcines. The wooden houses are picturesque, very old, very brown, and loaded with big stones, to prevent the roofs from being blown off. They have "accommodation for man and beast," and it was difficult, in passing, to distinguish which part of the dwelling was intended for the one and which for the other. They were both alike dirty.

We reach Chatelard at noon. Here is a comfortable inn. We call a halt and dine. It is the half-way house, and we are in Switzerland again. After dinner, walk a mile. The down grade is proverbially easy. Down we go. The valley contracts. Dark, pine-clad mountains wall it in. A roaring torrent dashes through the defile: it may most fitly be called the valley of desolation. It has become weird, lonely and savage. A black, round-headed mountain comes into view. That is the *Tete Noir*, which gives its name to the pass. It is 6,591 feet high. A series of zig-zags takes us far up its side, whence we get wonderful views of the valley below and the hills behind and before us. We go down again through a beautiful forest, and pause now and then to take stock of the flora and fauna. Of forest trees, we find pine, larch, and spruce of various kinds. Among the flowering plants, there are saxifrages, sempervivums, heaths, red and white, blue-bells, autumnal crocuses, rock-thistles, and the wild geranium and rhododendron: ferns in endless variety, blueberries, the small mountain cranberry, strawberries and raspberries.

The steepest and longest hill yet encountered still lies between us and Martigny, where we expect to catch the iron horse. The scene that met our gaze when we reached the *Col-de-la-Forclaz*—5,000 feet above

the sea—was an extraordinary one. We were far above the clouds, and in front of us, a sea of vapor, with here and there grey mountain peaks looming out of the expanse like sails on the ocean. We commenced the descent, and, passing through the clouds, soon there is spread out before us the beautiful valley of the Rhone, and Martigny at our feet. How soon shall we be there? "In two hours," replied the guide! What! So near and yet so far! "Tis even so." He was right to a minute. There is no royal road to Martigny other than this.

It is very steep; it has many turnings: it is even very difficult to the foot-sore, weary pilgrim; but, it comes to an end. Will my friends across the sea forgive me, if, like the waiter of Geneva, from this Pisgah height, I ask them to lift up their eyes and "look higher still!" There is a more beautiful city than Martigny whither we expect soon to go. So far, yet so near! Yes. To it, too, there is but one road—a royal road, truly, though encompassed with many difficulties, many trials: but O, the joy, the rest that remaineth for the people of God in the city that hath foundations whose maker and whose builder is God!

"There's a land that is fairer than day,  
And by faith we may see it afar,  
For the Father waits over the way,  
To prepare us a dwelling place there."  
"Shall we meet on that beautiful shore?"

C.

### Missionary Cabinet.

SIMON PETER—FIRST OF THE APOSTLES.\*

WE place Simon—Cephas—at the head of the twelve, not because he was the first "called." That distinction has been claimed for him, but the minute record given by John, ch. 1: 40-42, makes it clear that his brother, Andrew, takes precedence of him in this respect, and it has even been argued, not without reason, that the honour of the protoclete belongs to Philip. Be that as it may, there is sufficient reason for our placing the name of Peter first, inasmuch as this position is assigned

\* In the preparation of this article and the sketches that are to follow, the writer has drawn largely from *THE LIVES OF THE APOSTLES*, by David Francis Bacon, an admirable work, replete with extracts from the Fathers, published by Young & Wilhorn, Newhaven, Conn., 1835.

to him in the official lists given by three of the evangelists; and wherever the names of the three favoured disciples occur together, Peter's invariably stands first. It may be added that Matthew, ch. 10: 2, emphasizes this distinction.—“The first, Simon.” We guard ourselves, however, in according this pre-eminence to Peter, from the implication that he was endowed, or that he ever claimed for himself, any *supremacy* over the other disciples, or that he stood in any other relation to them than the *primus inter pares*—first among equals. If he ever aspired to any such distinction, the cap must have fitted him when Jesus said to the twelve,—“If any man desire to be the first, the same shall be last of all,” and whosoever will be chief among you, let him be your minister.”

From the Gospels, we learn that Simon Peter was the son of Jonah, that he was born at Bethsaida in Galilee, and that he was brought up a fisherman, as his father was before him. There is no authentic information as to the date of his birth, although it is conjectured that he was about the same age as Jesus Christ. At the time of his call there is reason to believe that he was a married man. (Mat. 8: 14). The earliest recorded incident in his life is that mentioned in the first chapter of John's gospel, where it is said that Peter and Andrew were at Bethabara, on the eastern bank of the Jordan—a long way from their home. Having heard of the fame of John the Baptist, then preaching and baptizing at that place, they probably went from curiosity to hear “the great preacher,” and when the Baptist told them distinctly that he was not “the Christ,” but that the long-expected Messiah was even then in their midst, we may imagine their interest to have been aroused to the highest pitch, and when, on the next day, this mysterious person was pointed out to one of them, we can understand how much was implied in the salutation—the most honourable that one Jew could make to another—“Rabbi” or Teacher! Nor do we wonder that Andrew's first impulse was to go in search of his brother and communicate to him the great discovery he had made. Strange it would have been if Simon's enthusiastic temperament had not responded instantly to the invitation to come and see for himself. Surprised he must have been by the cordial

reception that he met with from Jesus, though it is not to be supposed that he understood all that was meant by the new name, then and there given him—“*CĒPHAS*,” alias *Petros*—the Rock-man—in reference to peculiar excellencies which He who knew what is in man found in this humble fisherman. This first interview over, the two brothers doubtless returned to Bethsaida and resumed their occupation, not knowing what to think of the matter, and without realizing the new relationship they had contracted. Possibly one or both of them may have visited their new friend at his home in Nazareth and become better acquainted with him, in the interval which elapsed before they received the formal call to follow him. Of this we have an account in the first three gospels. Jesus was then living at Capernaum; it was but a short walk to Bethsaida, along the sea-shore, and many a pleasant interview He doubtless had with the fisherman's family. On one of these occasions, He invited Peter and Andrew to leave their nets and to follow Him. This they did unhesitatingly, and thenceforth attached themselves to His person and teaching. About this time, Peter and Andrew removed to Capernaum, and it is clear that Jesus made His home with them. (Matt. 8: 14–16). After the miraculous draught of fishes (Luke 5: 5–8), they accompanied Jesus in His Galilean ministry, and received their first instructions in the duties of their new vocation. Here they witnessed many of Christ's miracles and listened to His sermon on the mount. Returning to Capernaum, they found Peter's mother-in-law prostrated with fever which Jesus cured with a word.

The next important event in Peter's history, is his enrolment as one of the twelve, to whom the name of “Apostles” was given by our Lord, (Luke 6: 13), and his solemn commission to exercise his gifts for the first time as a missionary. Very successful all the disciples were in preaching the gospel and healing the sick (Luke 9: 6). On their return to Capernaum, Jesus took the twelve apart to a quiet place near Bethsaida, and after preaching to them in private, He performed the miracle of feeding the five thousand with five loaves and two fishes. It was on their return from this place by boat that Peter's impulsive nature appeared conspicuously in his venturing

out on the water to meet his Master. A little later, when many of His disciples were forsaking Him, Peter comes boldly forward and declares his faith in Him,—“Lord, to whom shall we go? Thou hast the words of eternal life.” Still later, as they came near to Cesarea Philippi, in answer to a searching question, Peter, as spokesman for the whole band, replies emphatically,—“Thou art the Christ, the Son of the Living God!” Then it was that he received the commendation which in later times was to give rise to so much controversy,—“Blessed art thou, Simon Bar-jona,” &c. (Matt. 16 : 17). Upon this single passage, the Church of Rome has all along based its claim for supremacy and for the exercise of tyranny over its members. But the opinion of Augustine in A.D. 397, that “The Rock” means Christ Himself, has been universally adopted and defended by the Protestant Church. No doubt Peter was as much at a loss to understand the true import of the words as many of the wise and learned have been since his time, but if he was unduly elated, it was not long before he was humbled by the stern rebuke—“Get thee behind me, Satan!”—In your aspirations after worldly distinction, you forget that the true test of your love for me is to believe with unquestioning faith, what I have repeatedly said to you and the rest about the nature of the new kingdom and the manner of its establishment. Some six or eight days after this conversation, Peter, James and John are selected to witness His glory on the Mount of Transfiguration—striking proof that he still held the highest place in the favour of his Master; yet, even here, his irrepressible talkativeness shewed how far he was from comprehending his Master’s declarations as to His death and resurrection.

An unexpected occasion soon occurs of at once testing Peter’s faith and his skill as a fisherman. The tax-gatherer had come round and demanded from his Master the tribute exacted from every Jew for the expenses of the Temple worship. There was no money in the till. Jesus might well have claimed exemption, but rather than appear disrespectful to constituted authorities, He wills that the amount be paid, and Peter is sent to the Sea of Tiberias with instructions “to take up the fish that first cometh up,” when he would find the coin required to pay the tax. The *stater*, as it

is called in the Greek, found in the fish’s mouth, proved to be the exact amount required to pay for both Jesus and Peter—equivalent to the Jewish shekel, a trifle more than half a dollar.

The next occasion on which Peter’s name is mentioned is, when he asked Jesus how often he should forgive an erring brother, (Matt. 18 : 21), when he was told, in effect, that his profession of discipleship required of him unlimited charity and forbearance and, as will appear later, the lesson was not forgotten. Some months had passed since the Transfiguration. They had returned to Capernaum. At length Jesus set out on His last journey to Jerusalem. In the course of this journey, Peter, in common with the rest, had many opportunities of further instruction, and was an eye-witness of his Master’s triumphal entry into the Holy City. “What grand buildings are here!” said the disciples. “Yes,” said the Master, “but the time is not far off when not one stone shall be left on another.” Peter, with James, John and Andrew, secretly ask—“when shall these things be?” The sublime answer is given by the first three evangelists, most fully by Matthew in ch. 24. The burden of it is briefly summed up by Mark in one significant word—“Watch.”

Peter and John are now deputed to make arrangements for the celebration of the pass-over feast. After supper, our Lord, more effectually to remove from the disciples that spirit of low ambition which had so often appeared in their conduct toward each other, and to impress them with the duty of humility, began to wash their feet, (John 13 : 4-10), “Thou shalt never wash my feet,” says indignant Peter. “If I wash thee not, thou hast no part with me.” Quick as a flash, the better side of the man appears in his extravagant desire for even more thorough cleansing. In a beautiful figure, he is reminded that having already been made a recipient of the cleansing gift of God, he needed now only the removal of such or the world’s impurity as clung to him in his daily contact with it.

Passing over Peter’s subsequent boastful protestation of unalterable devotion, his falling asleep in the garden, his ill-timed display of bravery in the matter of Malchus, as related by John, and his cowardly desertion of his Master, (Mark 14 : 50), we come now to the most melancholy episode in the

life of the chiefest of the apostles. We need not dwell upon it. Did it not come to us accredited by indubitable testimony, we could not have believed the story. *Et tu Brute!*—the God-named Rock-man—the Keeper of the Keys of heaven—How art thou fallen! The man who a few hours before dared to charge an armed host, cowed by the voice of a servant girl! Nothing can be said in extenuation of his triple lie and cowardice. *Rut*, Peter repented, and he was forgiven. It is not stated in the Book that Peter was present at the Crucifixion, yet, is it most probable that he witnessed the last act in the terrible drama in silent sorrow—at a safe distance, and there he would at length comprehend, as he had never done before, the meaning of the mysterious references he had so often heard from his Master's lips, respecting His vicarious sufferings and death. We can imagine the sorrowful meeting of the twelve that night, and their serious consultation as to what they should do, now that their Lord and Master is dead; and their surprise next morning, when the women came running in breathless haste and told them that the body had been taken away. Could it be true! Peter and John rush to the sepulchre. John out-runs him and timidly looks into the cave, but ardent Peter enters the sepulchre and ransacks every nook and corner. He finds nothing save "the linen clothes and napkin that was about His head." John, thus reassured, also ventures into the tomb, and the two leave the place, feeling sure that the body had been secretly abstracted, and report what they had seen to the rest of the disciples. Presently Mary comes with the astounding intelligence that she had seen the risen Lord, and that she had a message from Him to the disciples. Peter, it seems, was favoured with a sight of the Lord before He shewed Himself to the eleven, (Luke 24: 34). Paul mentions it in 1 Cor. 15: 5, but when or where is not stated. The next particular mention of Peter's name is found in the 21st chapter of John. He had returned to Capernaum, and was at his old occupation—fishing. They were coming home early in the morning, having caught nothing. A stranger is seen on the shore. He hails them. John is the first to recognize the voice. "It is the Lord!" he says. "The Lord it is," says Peter. Stripping off his coat and leaping

into the water, he is soon at his Master's feet. Then follows the searching question,—"Lovest thou me more than these?" Mark the cautious answer,—"Thou knowest that I love thee." "I say not now that I love thee more than these: thou knowest." This is the last mention of Peter the disciple.

After the ascension, Peter and the other disciples seem to have made Jerusalem their headquarters. At the first prayer meeting there, after Peter closed a forcible address by moving that some one should be appointed to fill the place "from which Judas by transgression fell," the motion was carried unanimously, without discussion—a strong proof of the influence Peter already had in their councils.

In the second chapter of the Acts we have an outline of his first recorded sermon, a rousing sermon it was, and the outcome of it was that no fewer than three thousand were added to the church. We next hear of him in company with John, healing a cripple, and note that he is careful to ascribe the miracle to the Great Physician and not to himself. While in the act of speaking, he is arrested and thrown into prison. His defence before the Sanhedrim next morning shewed that he had nailed his colours to the mast. His accusers were silenced.

The work prospered, many hearts were touched, and money began to flow into the Lord's treasury. Then came the sad affair of Ananias and Sapphira, in which Peter is again conspicuous. A little later, so popular had he become, he was in danger of being deified. The Sadducees fear his influence, and again he is imprisoned. This time the prison doors are opened by an angel. Peter resumes his preaching in the temple, and again he and his companions are dragged before the council, where it would have fared worse with them but for the intervention of Gamaliel; as it was, however, they were beaten and commanded to cease speaking in the name of Jesus. So "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." In the midst of their active and successful ministrations, the infant church received a rude shock by the martyrdom of Stephen, but even that resulted in good, for the persecuted brethren scattered abroad in all directions, carrying with them the precious



seed of the gospel. Churches were founded in Samaria and Antioch, and a blessed season of rest followed the conversion of Saul of Tarsus. Now was the time for home mission work. Peter goes out to Lydda where Æneas is cured of the palsy. He passes on to Joppa, and there dead Dorcas is raised to life. But higher honours yet await him. Peter is to be the first to preach salvation to the Gentiles, and how it was brought about is graphically related in the tenth chapter of the Acts. The apostles and brethren in Jerusalem were amazed when they heard that Gentiles at Casarea had also received the word of God. Had not Peter been acting *ultra vires*? He must be dealt with. His explanation however, was so satisfactory that all "glorified God."

It is impossible to overestimate the far-reaching influence of this new departure—the inauguration of missions to the heathen. What strikes one at first as being passing strange is, that nothing short of a special miracle would have induced the Chief of the Apostles to budge from his stand-by-for-I-am-holier-than-thou attitude. And yet we need not be greatly surprised since, even in our own time of gospel light, we find plenty of croakers and grumblers who grudge every cent they give, or who give nothing at all, for the evangelization of the world.

Things went on smoothly, until Herod Agrippa, the newly appointed King of Judea, disgraced himself and his office, by the murder of the apostle James, and the incarceration of Peter. Once more the prison gate miraculously swings open and Peter finds a temporary asylum in the house of Mary the mother of John Mark. Thence he went to "another place," beyond the reach of Herod's officials. It has been argued with greater zeal than discretion that that "other place" was Rome, that it was at this time he founded the church in that city, and that he presided over it for twenty-five years as its first bishop. Rome was the last place where Peter would be likely to escape detection; and if he were so long the bishop of Rome, why is it that Paul, in his epistles written during his two years stay in Rome, does not even once mention Peter's name? We may be sure he did not go to Rome.

There is only one other transaction mentioned by Luke in which Peter is concerned, that is the discussion that arose at Jerusalem, touching circumcision, described in

Acts ch. 15. The position taken by Peter on that occasion intensifies our respect for him. While he had the courage of his own convictions, he was tender and tolerant of the conscientious scruples of other people.

His logical reasoning brought down the house and his conclusion was adopted without a dissenting voice. Subsequent references to Peter in the New Testament are incidental and fragmentary. In Gal. 2: 11-14, Paul refers to a violent altercation had with Peter upon a matter of small importance in itself. Though sternly rebuked at this time by his younger brother, there is nothing in the record to prove that Peter was in the wrong, or that he did not accept the admonition with a good grace. The object of his visit to Antioch having been attained, Peter probably returned to Jerusalem: but in common with the other apostles, foreseeing the troubles that were evidently impending that doomed city, he transferred his labours to some more hopeful field. Where did he go to? His first letter to the churches of Asia bears the mark of Babylon, (ch. 5: 13), and, as no one has questioned the genuineness of that letter, the writer's own statement must be accepted as strong evidence that he was in Babylon at the time he wrote it. However much it may suit the purpose of some to say, that Peter's language is to be understood figurately—that by Babylon he meant Rome—that does not accord with Peter's usual style of writing; and with the supporters of that view, still rests the burden of proof that Peter ever was in Rome at all. On the other hand, it is certain that many Jews had emigrated to the East, and that the aged apostle would not unnaturally desire to spend the few remaining years of his life in a country rich with historical associations and where he would enjoy the companionship of many of God's believing people. In the absence of any authentic information as to the place and manner of his death, it is reasonable to suppose that the great apostle died a natural death, that he was gathered to his fathers in a good old age, that he was buried in Babylon, and that he sleeps well, not in Rome, beneath the dome of the most magnificent basilica in the world, but somewhere near the ancient seat of Empire, on the banks of the Euphrates. The passage in John 21: 19 does not necessarily imply that Peter was to "glorify God" by mar-

tyrdom. Wycliffe and Luther and Knox glorified God, dying peacefully in their beds, as truly as did Huss and Jerome and Patrick Hamilton at the stake. The story that Peter was crucified at Rome, head downwards, has not a shred of evidence to support it.

Peter the disciple was a plain, blunt, illiterate man, rash and impulsive to a degree that led him to make many mistakes, that often involved him in trouble, and sometimes in disgrace; yet, his was a noble character on the whole. In his later years, chastened by experience, and sanctified by the grace of God, Peter the apostle became a pattern of moderation, wisdom, and humility. On the platform and in the pulpit he was *facile princeps*, and the record of his evangelistic labours justifies his claim to be ranked "*The First of the Apostles.*"

### Home Missions.

THE annual circular has just been issued by the Rev. Dr. Cochrane, Convener of Western Section. In it he says:—This the year (1886-87) the sum of \$36,000 will be required for Home Missions, in addition to the \$30,000 needed for Augmentation. Of this sum, \$23,000 is expended upon Manitoba and the North-West alone. For British Columbia some \$4,000 or \$5,000 will be required, leaving only about \$8,000 for the older Provinces. Unless, indeed, our own contributions are supplemented by the kind donations of the British Churches, it is to be feared that the expenditure for the year will exceed the revenue.

Since last General Assembly, the new Presbytery of Columbia has been erected, and several additional missionaries sent to that distant Province. Other names are before the Committee for appointment. The salaries of those Missionaries are, of necessity, guaranteed for the first year by the Committee, as the fields are new, and the amount that the people can give not easily determined. Besides this, the travelling expenses of the Missionaries and their wives, to their respective fields of labour, have to be borne by the Committee. The prospects in British Columbia for our Church were never so good as they are to-day, if we can only respond to the urgent calls that are made for additional Missionaries.

The number of Mission Stations reported by Presbyteries last June, as under the care of the Committee, was 650, with an average attendance every Sabbath of 27,112, and a membership of 8,520. These stations contribute themselves the sum of \$37,845 for the support of ordinances.

I need add nothing more. Every well-wisher of the Presbyterian Church in Canada will, I feel certain, make the cause of Home Missions prominent in his prayers and in his apportionment of moneys, that our beloved Zion may not only maintain the honourable place she has already attained, but go forward to still greater conquests.

### Augmentation of Stipends.

IN the annual circular just issued by the Rev. D. J. Macdonnell, B.D., Convener of the Western Committee, the following brief statement appears:—There are, this year, 159 congregations in the Western Section of the Church receiving aid, and the whole amount required is \$30,000. This sum has been apportioned by the Committee among Presbyteries, in the hope that each Presbytery will endeavour to secure the amount asked from it. It rests with Ministers and Sessions to adopt plans for the actual raising of the money in the several congregations. May I rely on your hearty co-operation in this matter?

There will be no difficulty in raising \$30,000, if each congregation realizes its obligation to contribute its fair share. When I remind you, however, that the total receipts from congregations last year were under \$24,000, you will see that there is need of increased liberality, if the honourable position which the Church has taken on this question of ministerial support is to be maintained.

Kindly bear in mind that the Augmentation Fund, while administered by the Home Mission Committee, is entirely distinct from the fund for Home Mission work.

Doing, and living, and giving for the good of others are the best means by which we ourselves grow in grace. "In teaching, we learn; in giving, we retain." "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

## Sin and Death.

JANUARY 9. B.C. 4004. GENESIS III: 1-6, 17-19.

*Golden Text, Rom. v: 12.*

ADAM and Eve were placed by the Lord in the garden of Eden, "to dress it and to keep it" Ch. 2: 15. They were allowed to eat freely of every kind of fruit, according to their need, an agreeable and healthsome food. But in the middle of the garden, God had put two trees, ch. 2: 9, the tree of Life, the fruit of which gave immortality, and the tree of knowledge of good and evil. Our first parents were forbidden to eat of their fruit. Ch. 2: 17. 3: 22. The tree of knowledge was made the tree of probation. If they remained obedient, they were blessed, ch. 1: 28, but if they disobeyed, they would be punished with death. It is not known how long they remained obedient. At the first temptation, they fell from their high estate, bringing sin, misery and death not only to themselves, but to the whole human race. Rom. 5: 12. V. 1. *The Serpent*—the devil made use of a real serpent to make the woman disobey God's command. John calls Satan "the Old Serpent." Rev. 12: 9. "Which deceiveth the whole world." *Was more subtil*—more cunning, wise, crafty. Comp. Matt. 10: 16, 2: 11, Rev. 2: 24. Eph. 6: 11. *He said*—the devil speaking through the serpent. *Yea, hath God said*—notice how Satan purposely misrepresents the Divine command. Lying from the beginning, he has been called, by Jesus, the father of lies. John 8: 44. V. 2. *The woman said*—to be safe, we should hold no conversation with the tempter. 1. Cor. 15: 33. V. 4. *Not surely die*—a direct and positive falsehood, contradicting God's declaration in Gen. 2: 17. This is still what Satan says to men to tempt them to sin, although God declares "That the soul that sinneth, it shall die." Ezek. 18: 4, 20. V. 5. *As Gods*—R. V. "as God," omniscient and omnipotent. Satan, to make man fall, uses the same motive that caused his own fall. See Isaiah 14: 14. *Good and evil*—everything that is desirable to be known. This was another falsehood. Satan persuades Eve that she and her husband will know good and evil, as God knows them, instead of this, they will know good, by the loss of it, and evil, by sad experience. V. 6. *The woman saw*—she believed Satan, saw the tree in the light of his false description. *The tree was good*—to please the sight, the appetite and also the ambition she began to feel. Comp. 1 John, 2: 16. *He did eat*—thus, both were equally guilty. Thus, sin and death entered into the world. Rom. 5: 12, 19. Jas. 1: 14, 15. V. 17. *The voice of thy wife*—it is no excuse to do what is evil, to say that we were advised to do it, even by our own dearest friends. Matt. 10: 37. *Cursed is the ground*—Adam and Eve are not cursed, but only "the ground for their sake." It will become barren, bear thorns, weeds and briars.

## Cain and Abel.

JANUARY 16. B.C. 3875. GENESIS IV: 3-16.

*Golden Text, Gen. 4: 9.*

AFTER the fall, Adam and Eve were driven out of Eden. Ch. 3: 24. In obedience to God, they cultivated the earth, and raised flocks. V. 3, 4. Two children were born to them. Eve called the eldest, Cain, from a word meaning "gotten," hoping that he was that "promised seed of the woman" that was to bruise the serpent's head. Ch. 3: 15. When Abel was born, she attached comparatively little importance to that event, for the name she gave him means "vanity." Adam and Eve had many other sons and daughters not named in the Bible. Ch. 5: 4. It is said that at the time of this lesson, there may have been over twenty thousand people on the earth. V. 3. *In process of time*—literally, "at the end of days," probably at the end of working days, on the Sabbath. *An offering*—first mention of sacrifices in Scripture. The worship of God was already recognized as a binding duty. Therefore the Bible calls it "the old paths, the good way." Jer. 6: 16. *Of the fruit of the ground*—Sheaves of grain, roots or fruits. V. 4. *Firstlings*—the best he had. *The fat thereof*—The best of his best. *Had respect*—God gave some visible sign of his approval. He accepted Abel's sacrifice (1), because he was a penitent believer; (2), a righteous man. Matt. 23: 35 and (3), because his offering was "a more excellent one." Heb. 11: 4. The nature of it shows it to have been one of atonement. Comp. Lev. 17: 11 and Heb. 9: 22. *God had not respect*—to Cain's sacrifice, because He knew him to be godless, hypocritical and mean. The fruits he brought were not even choice ones. Mal. 1: 7, 8. V. 5. *His countenance fell*—he hung his head, he looked angry, and God noticed it. V. 6. *Why*—God pleads with the sinner, Comp. Ezek. 18: 25; Micah 6: 3; Luke 15: 28; v. 7. *If thou doest well*—Repent, reform thy heart and life, bring a proper sacrifice, and thou also shalt be accepted. No repenting sinner is ever cast out. John 6: 37. *Sin lieth*—croucheth at the door like a lion, ready to lay hold of thee and lead thee to farther sin. Anger may lead to murder. 1 John 3: 15. *Unto thee*—sin wants to rule over thee, but *Thou shalt rule*—if thou resistest. God gives men power to triumph over sin, if they ask His help. V. 8. *Slew him*—the first death, and that a murder. 1 John 3: 12. Jas. 1: 15. V. 9. *Am I my brother's keeper?*—an irreverent and insulting answer. V. 11. *Cursed from the earth*—banished from the homestead, separated to all evil. We should be careful never to allow envy, jealousy or anger to master us. Brothers and sisters especially should love each other. 1 John 3: 15. And if we have sinned through anger, let us at once repent, and ask God to forgive us for Christ's sake. 1 John 2: 1.

## Noah and the Ark.

JANUARY 23. B.C. 2448. GENESIS 6 : 9-22.

*Golden Text, Gen. 7 : 5,*

It is generally believed that about 1,425 years elapsed between the murder of Abel and the flood. During that long period of time, the wickedness of men had gone on increasing. Ch. 6 : 5. Even the descendants of Seth, called in this chapter, the "Sons of God," had corrupted themselves by "unequally yoking together with unbelievers." 2 Cor. 6 : 14. 1 Kings 11 : 4. God's patience was at last exhausted, and there was no remedy. 2 Chron. 36 : 16. He resolved to destroy the whole human race. V. 7. But one family was found righteous, that of Noah. The Lord warned him of the coming destruction, and ordered him to build a large ship, for the saving of himself and his household, along with a certain number of animals. V. 9. *The generations*—the account given of him. *He was a just man*—justified before God by faith. Heb. 11 : 7. *He walked with God*—as Enoch had done, Ch. 5 : 22, that is, he lived in communion with God, striving always to do his will. V. 10. *Three sons*—Shem and Japheth followed their father's example, and were blessed. Ch. 9 : 26, 27, but Ham, was cursed, 9 : 25. There are bad children even in the best families. V. 11. *Corrupt*—fallen away from all good, godless, earthly, sensual, devilish. Jas. 3 : 15. *Filled with violence*—the example of Cain had been well followed. V. 12. *All flesh*—Compare Ps. 14 : 1-3, 53 : 1-3. V. 14. *Of gopher wood*—a tree of the pine tribe, probably cypress, which abounds in Assyria. V. 15. *The length, etc.*—In our own measures, the ark was 525 feet long, 87½ feet wide, and 52½ feet deep; if the cubit spoken of here is the Hebrew cubit of 21 inches. Otherwise, if it is the 18 inch cubit, the dimensions would only be 450 feet long, 75 feet wide and 45 feet deep. The shape of the ark was an oblong square, with a sloping roof. Its height was divided into three stories. V. 16. *A window*—probably a skylight formed of some transparent substance. Glass had not yet been discovered. V. 18. *My covenant*—This covenant was both, one of Providence, and one of Grace. God promised Noah that the course of nature would not be interrupted again by a flood like this one. Ch. 8 : 22, 9 : 11. God also covenanted to be a God unto him, and to take to himself a people from his seed. Ch. 9 : 9. V. 22. *Thus did Noah*—The way of obedience is the way of safety. He also warned the people around him, for he is called, by Peter, "a preacher of righteousness," 2 Pet. 2 : 5. But it was to them as the preaching of the Cross is to many now, foolishness, and they refused to hear. 1 Cor. 1 : 18. God warns all men now, to flee from the wrath to come. The Son of Man comes when men least expect Him. Luke, 17 : 26, 27. Heb. 4 : 1, 7.

## The Call of Abram.

JANUARY 30. B.C. 1921. GENESIS XII : 1-9.

*Golden Text, Gen. 12 : 2*

THERE is an interval of 527 years between this lesson and the last. The 10th and 11th chapters of Genesis are largely genealogical, yet several important events are recorded there. The foundation of Nineveh by Ashur, Ch. 10 : 10, and of Babel, by Nimrod. Ch. 10 : 11. The first cultivation of the vine and also the first instance of intoxication. Human life had become much shorter. God now determined to set apart a man from whom a nation would come, who would be his witness on the earth, and to whom he would reveal his will more fully. V. 1. *The Lord had said*—Rev. Ver. The Lord said. The God of glory. Acts. 7 : 2. From Gen. 11 : 31. Some have thought that this was a second call, the first having been given when Abram went from Uz to Haran, where his father, Terah, died. Ch. 11 : 32. *Thy country*—Mesopotamia, the region between Euphrates and Tigris. *Thy kindred*—the Chaldaic descendants of Shem. *Thy father's house*—his near relations. Lot, his nephew, accompanied Abram and Sarai, in the journey to Canaan. *A land*—a country yet unknown to him. Heb. 11 : 8. V. 2. *A great nation*—a numerous and renowned people, the Jewish nation or Hebrews. Ch. 17 : 6, 18 : 18. *I will bless thee*—in calling him, his friend. Isaiah 41 : 8. In giving to his posterity, the land of Canaan. Ch. 17 : 8. In defending him from his enemies. Ch. 15 : 1. In establishing his covenant with him. Ch. 17 : 7, and in being a God to him and his seed after him. *A blessing*—Good men are a blessing to the places where they reside. Gen. 18 : 26. Jesus calls them the salt of the earth. 5 : 13. V. 3. *I will bless—I will curse*—Compare Matt. 23 : 40, 45. Zech. 2 : 8. *All families of the earth*—because the Saviour would descend from him, and also because the oracles of God were committed to the Jews. Rom. 3 : 2. V. 5. *The souls*—slaves, male and female. *The land of Canaan*—Palestine. V. 6. Sichem or Sychar, the modern Nablous, in the valley between Mount Ebal and Mount Gerizim. John 4 : 5. *Plain of Moreh*—R. V. oaks of Moreh. Deut. 11 : 29, 30. *The Canaanite*—The land being thus occupied, Abram goes on to the neighborhood of Bethel. V. 7. *The Lord appeared*—a new promise, encouraging Abram and strengthening his faith. *This land*—Deut. 34 : 4. V. 8. *Bethel*—House of God, formerly Luz, Ch. 28 : 19. Josh. 18 : 13. *Called upon the name of the Lord*—Joel. 2 : 32. Rom. 10 : 11, 13. Mark Abram's faith. God said he would make him a great nation, yet for many years, Sarai was barren; he would give him Canaan, and he never owned more of it than his wife's grave; his name would be great, and he was a stranger in the land. See Heb. 12 : 8-12. God blesses those who obey his call.

**Our Own Church.**

**PERSONAL.**—Miss Minnie Archibald, Colchester, Nova Scotia, has gone to Couva, Trinidad, as a Missionary Teacher. A large farewell meeting was held at Truro, Nov. 16th.

**BRANTFORD LADIES' COLLEGE.**—We direct attention to the advertisement in this issue of the Brantford Young Ladies' College, which was never more efficiently equipped than at present.

**IRISH PRESBYTERIAN CHURCH.**—There have been received from this church the following handsome contributions:—Home Missions £150, French Evangelization £150, Manitoba College £100.

**A HANDSOME COLLECTION.**—The annual collection on behalf of the Augmentation Scheme was made in St. Andrew's Church, Toronto, (Rev. D. J. Macdonnell's), on Sabbath, 5th Dec. The amount realized was \$1,609. May this noble example stimulate all our congregations to give liberally for this most important and needy scheme!

**CONTRIBUTIONS TO SCHEMES.**—The following is a comparative statement of the amounts received to 13th Dec., 1885 and 1886, by the Rev. Dr. Reid, Toronto, including the contributions for French Evangelization, the Pointe-aux-Trembles Schools, and the Common College fund received by Rev. R. H. Warden, Montreal:—

	1885.	1886.
Home Missions.....	\$8,039.68	\$6,436.56
Augmentation of Stipends.	1,159.61	1,748.14
Foreign Missions.....	4,548.14	11,419.42
French Evangelization.....	7,346.78	7,986.61
Pt.-aux-Trembles Schools..	1,391.62	1,162.33
Colleges—Common Fund..	2,102.80	1,227.43
Assembly Fund.....	525.89	682.35
Widows Fund.....	1,161.16	1,142.75
“ Ministers Rates....	1,027.50	1,252.15
Aged & Inf. Min. Fund....	3,808.03	1,159.87
“ Ministers Rates.....	921.85	870.35

In the Foreign Mission receipts for this year are included several bequests, also \$1,883.55, from the Womans' For. Missionary Society. In the Aged and Infirm Minister's fund receipts for last year were a donation of \$2,000 and several special contributions. Besides the receipts for the Common College Fund, several contributions have this year been received for the individual colleges. The expenditure in connection with all the funds at this date is very greatly in excess of the receipts, so that it is very important that congregations

forward their missionary contributions as soon as possible. As the congregational year now ends on 31st December, it is expected that the large bulk of the moneys for the schemes will be in the hands of the respective treasurers early in January.

**ANNUAL RETURNS.**—The Rev. Dr. Torrance, Guelph, Ont., Convener of the General Assembly's Committee on Statistics, wishes us to state that, on the 4th October, he mailed to Presbytery clerks blank forms for Statistical and Financial Returns of Congregations and Mission Stations for distribution in their bounds; and, on the 11th November, blank sheets for Presbyteries. He trusts that these have reached the proper parties, but, in the event of any failure, he requests to be informed that a fresh supply may be sent. Congregations and Presbyteries will observe that the returns are to close with the 31st December, 1886.

**FOREIGN MISSION COMMITTEE (EASTERN SECTION).**—The Committee met at New Glasgow, Nov. 9. It was unanimously resolved that Mr. and Mrs. Annand should return to the New Hebrides. £150 were voted to purchase in Australia materials for a house and other buildings. The committee did not see the way clear to appoint another missionary. Further information is awaited. Miss Semple has returned from Trinidad on furlough for the benefit of her health. A letter from Mr. Gibson, Demarara, was read, stating that owing to increase of funds, the Demarara Missionary Society had now withdrawn its application for an additional grant from the Church in Canada. Gratification was expressed at the favourable prospects of the work in Demarara. Miss Hilton, Yarmouth, has returned from Trinidad for the benefit of her health.

**BOARD OF FRENCH EVANGELIZATION.**—This Board met in Montreal on Nov. 23rd. The necessity of securing accommodation for a much larger number of pupils than the Pointe-aux-Trembles buildings will hold, was discussed, and the matter referred to a committee. The attendance this session is 120. It was agreed to open a mission day school at Quebec city. One was opened lately in the east end of Montreal with an attendance of 18. A new Sabbath School just established there has 27 pupils. The Board sanctioned the opening of a mission day school for Italians. An interesting

letter was read from Rev. Dr. Patterson, New Glasgow, N. S., with report of a visit by him to the Magdalen Islands, the people in which are chiefly French speaking. It was agreed to co-operate with the Home Mission Board of the Maritime Synod in carrying on mission work on these islands. The Board also, in response to an application from the Presbytery of Chatham, agreed to co-operate with that Presbytery in endeavouring to establish a mission in and around Amherstburg. It was agreed to make a grant of French literature to the Lumbermen's Mission Committee for distribution in the shanties. The report of the colporteurs showed that in the last five months there were 1,544 copies of the French Scriptures and 14,980 pamphlets and tracts distributed. The number of houses visited in that period was 31,198. One of the colporteurs was recently brought before the police authorities and ordered to stop work, because he had no license. It was resolved to take legal advice as to the validity of the law requiring license, with a view to contesting it, if necessary. The Board is at present in debt to the extent of \$6,000, to meet which a note had been given. A number of matters were remitted to the executive, and a committee appointed for the supervision of the schools.

**LICENSURE.**—Mr. W. S. Moore, 2nd Nov., by Presbytery of Regina.

**CALLS.**—Mr. J. B. Hamilton to Singhampton and Maple Valley,—*Orangeville*. Mr. J. A. Grant to Dixie and West Toronto Junction,—*Toronto*. Mr. J. A. Carmichael to Second West Gwillimbury, Bradford, &c.,—*Barrie*. Mr. G. Munro of Embro has declined to Lucknow,—*Maitland*. Mr. Thos. Scouler to St. Andrew's Church, New Westminster, B.C.—*Columbia*.

**ORDINATION.**—Mr. W. S. Moore, 2nd Nov., as Missionary by Presbytery of Regina.

**INDUCTIONS.**—Mr. A. H. Drumm, 10th Nov., Severn Bridge, Washago and Ardtrea,—*Barrie*. Mr. John Campbell, M.A., Ph.D., 16th Nov., Collingwood,—*Barrie*. Mr. H. C. Ross, 9th Dec., Ancaster and Alberton,—*Hamilton*. Mr. John Young, 2nd Nov., Niagara Falls South and Chippawa,—*Hamilton*. Mr. John Robbins, 26th Nov., First Church Truro,—*Truro*. Mr. Arch. Brown, 7th Dec., Richmond Bay East,—*P. E. Island*. Mr. Chas. A. Tanner, 2nd Dec., Levis,—*Quebec*.

**DEMISSIONS.**—Mr. A. Tait, Mono Mills, &c.,—*Orangeville*. Mr. Jas. Black, Caledonia and Allen Settlement,—*Hamilton*. Mr. M. Danby, Bayfield Road and Berne,—*Huron*.

**DEATHS.**—Mr. Neil J. McGillivray of Dum-naglass, died at Inverness, Scotland, on the 18th November last, in the 59th year of his age. Mr. McGillivray graduated at Queen's College in 1848, taking the degree of B.A., and was a trustee of the college for a number of years. He was ordained to the eldership in Martintown, Ont., and subsequently, on his removal to Montreal, became an elder in St. Paul's Church there. His many friends in Canada will regret to hear of his decease. — On the morning of Thanksgiving-day, died, aged 73, Arthur MacLean, one of the elders of St. Stephen's Church, St. John, N. B. By will, he left two town lots, one for the benefit of the Sabbath-School, and the other to keep his pew free forever, for the use of strangers. His end, though sudden, was peaceful, and not unexpected. — Mr. Malcolm Laughton, on Nov. 30th. He was a native of Orkney, Scotland, emigrated to Canada in 1846, and ordained an elder in St. Mary's in 1859. Mr. Laughton was a genuine Christian, honoured and loved by all who knew him, a devoted presbyterian and a warm friend and supporter of every good cause.

### Meetings of Presbyteries.

**TRURO**, Nov. 26th.—The augmentation scheme was dealt with, and the amounts required to be raised were allocated to the congregations. A report on the statistics of the Presbytery was adopted and ordered to be printed and circulated among the congregations. Rev. John Robbins was then inducted into the pastoral charge of the First Church.

**SYDNEY**, Nov. 16th.—The Presbytery met at North Sydney. The amounts required from each congregation for augmentation were allocated, and a committee was appointed to carry out the scheme. Resolved to visit all the congregations as early as practicable, and arrangements were made for the visitation of North Sydney, Sydney Mines, Bras D'Or, Leitch's Creek, Cow Bay, Glace Bay and Sydney.

**LUNENBURG AND SHELBURNE**, Nov. 6th.—Reports from New Dublin showed arrears nearly paid. A few weeks time will settle the difficulty. The Home Mission Board had agreed to give the aid asked by Presbytery. The clerk was authorized to moderate in a call at Bridgewater as soon as desired. The Ladies College, Halifax, was recommended to the aid of the people. A committee on Systematic Benevolence was appointed.

**PRINCE EDWARD ISLAND**, Nov. 3rd.—Rev. A. A. MacKenzie of the Church of Scotland, was received as a minister of this church, in pursuance with the action of the General Assembly and the Synod of the Maritime Provinces. Committees were appointed on the various schemes of the church, and the sums required for augmentation were allocated.

St. JOHN, Nov. 9th.—The ordination and induction of Mr. J. W. McLennan, took place at McAdam Junction, a rising village, 6 miles from the Maine border. Part of Mr. McLennan's charge is within Maine,—Vanceboro receiving half his labour. The Presbytery has a committee on Systematic Beneficence, which has planned the financial campaign for the winter, on behalf of the schemes of the church. Missionary meetings have been held in some of the congregations and will be held in all.

LANARK AND RENFREW, Nov. 24th.—Arrangements were made for raising the sum asked by the Augmentation Committee. Mr. J. Crombie intimated his intention to demit the charge of Union Church, Smith's Falls. Arrangements were made for holding, at next regular meeting of Presbytery, Conferences on the State of Religion, Sabbath Schools and Temperance. It was resolved, by a considerable majority, to apply to the Synod of Montreal for a division of the Presbytery into two.

BROCKVILLE, Dec. 7th.—The session of St. John's Church, Brockville, asked and obtained leave to find their own supply for three months. Mr. Jeremiah Grey was appointed assessor to the session of Heckston. Dr. Moffatt was appointed convener on the state of religion, in place of Dr. Jardine. A committee on remits was appointed with Mr. D. Y. Ross as convener. North Williamsburg and W. Springs were attached to Dunbar, and Mr. Grant was given an assistant. Mr. Stuart was entrusted with the management of the Augmentation Scheme. A committee on statistics was appointed with Hon. W. J. Christie as convener. It was decided to employ an agent to advocate the claims of the Aged and Infirm Ministers' Fund within the bounds.

GLENGARRY, Dec. 9th.—The Rev. John Fraser tendered his resignation of the congregation of Indian Lands. The Presbytery resolved to allow the resignation to lie on the table till next ordinary meeting, the congregation to be cited to appear at that meeting. In consequence of Mr. Fraser's resignation, the Presbytery resolved also to delay the consideration of the petition for the formation of a new congregation at Maxville till next meeting. A committee was appointed to arrange for a series of missionary meetings within the bounds. The Home Mission Committee reported having engaged the Rev. D. D. McLennan to labour in the Gravel Hill Mission station during the winter.

TORONTO, Nov. 2nd.—Mr. C. A. Tanner was loosed from St. Andrew's Church, Scarborough, and translated to Levis. Mr. J. Alexander, of Union Church and Norval, tendered his resignation, and a committee was appointed to confer with him and his congregation. A call from Dixie and West Toronto Junction, to Mr. J. A. Grant, was sustained. A memorial and petition was read from Rev. W. Inglis, complaining of certain statements published

in the "Presbyterian Review," which he holds to involve an attack on his character, and praying the Presbytery to give him protection, by requiring the manager and editors of said journal to repudiate said statements, or to serve him with a libel. By a majority, the Presbytery refused to entertain the memorial, and from this decision Mr. Inglis appealed to the Synod of Toronto and Kingston.

ORANGEVILLE, Nov. 9th.—Mr. A. Tait was released from his charge to accept the appointment of the Home Mission Committee to British Columbia. A call from Singhampton and Maple Valley, to Mr. J. B. Hamilton, was sustained. Mr. Ross asked and received further time to consider the call from Dundalk and Ventry. The claim of the Gandier congregation for rebuilding their church, recently burned down, was recommended to the congregations of the Presbytery. A petition from Vanatter in Garafraxa, bearing 74 signatures, and promising \$250 per year, and another from Knox Church, Caledon, signed by 31 members and adherents, and promising \$250 annually were tabled, each asking for union with St. Andrew's Church, Orangeville, and regular Sabbath service. These petitions will be considered at next meeting of Presbytery, when interested parties will be cited to appear.

BARRIE, Nov. 30th.—Call to Mr. A. Carmichael of Columbus and Brooklin, from congregations of Bradford, 2nd West Gwillimbury and St. John's, was sustained and transmitted to Whitty Presbytery. A plan for re-organizing the Oro congregations into two pastoral charges was sent down to the Sessions and congregations concerned. If the plan be approved, Guthrie Church, Mitchell Square, and Esson Church will be one charge, and Willis and Knox Churches, the other. It was agreed to ask the Presbytery of Lindsay to transfer the congregation of Uptergrove, so as to unite it with the Stations of Longford and Black, and form a pastoral charge.

GUELPH, Nov. 16th.—It was agreed to hold conferences on Sabbath Schools, State of Religion and Temperance, in Knox Church, Elora, on 18th and 19th January. The report of the ordination of four elders at Linwood was received. Standing committees were appointed, as also members to take charge of the several schemes. A statement of the amount required from each congregation for the different schemes was submitted, and the clerk asked to notify Ministers and representative elders. A committee was appointed to draft a scheme for the triennial visitation of congregations in the interests of the schemes of the church—Dr. Middlemiss, Convener.

HAMILTON, Nov. 16th.—The resignation of Mr. J. Black, Caledonia, was accepted. A call to Mr. H. C. Ross, from Ancaster and Allanton was sustained and accepted, and the induction

appointed for Dec. 9th. A new Sabbath School Mission in the north part of the city, in connection with Central Church, Hamilton, was sanctioned.

STRATFORD, Nov. 9th.—The committee appointed to meet with Mr. McPherson and the representatives of Knox Church, Stratford, regarding the retiring allowance, reported that they had met with both parties but had not been able to effect a settlement. Their report was received when it was moved and seconded, "that we as a Presbytery, in view of all the circumstances, resolve that the sum of \$2000., in full of all claims past and present, be considered an equitable settlement as between Mr. McPherson and Knox Church congregation *in re* retiring allowance granted to Mr. McPherson by said congregation, with the recommendation of an addition of \$250., which whole sum Mr. McPherson has expressed his willingness to accept." This motion was unanimously agreed to. It was moved and seconded, "that this Presbytery express the utmost confidence in Rev. Mr. Wright, and regret the many unkind things said about him before the public." This motion was unanimously carried. Mr. Penman tendered his resignation of Nissouri, and a deputation was appointed to visit the congregation.

HURON, Nov. 9th.—Mr. J. Pritchard accepted the call to Forest, and his translation was agreed to. The station of Corbit was reported as duly organized, and was united to Grand Bend under Mr. Carrie's charge. Mr. P. McEachran was certified to Knox College. The Presbytery fund was apportioned at the rate of 16 cents per family.

REGINA, Nov. 2nd.—The action of H. M. Committee of General Assembly was homologated, and Dr. Jardine welcomed on his way to Prince Albert. Mr. A. H. Cameron was sent to Donald and points on C. P. R., and Mr. John Geddes to Cathcart. Mr. Herald was granted three months' leave of absence. A minute in reference to the resignation of Mr. McWilliam was adopted. Mr. W. S. Moore was licensed and ordained. It was reported that the churches at Fort Qu'Appelle and Carlyle were burnt, and sympathy was extended. An encouraging report of work among the Indians was given by Mr. H. McKay.

### Ecclesiastical News.

SCOTLAND.—Yesterday the Assembly Commissioners met in their respective Halls in Edinburgh. That of the Established Church was very properly concerned with the condition of the Highland Presbytery of Uist. At Barra, where the communion is dispensed once a year, the numbers present vary from 15 to 23. There is no session. The minister has retired, and his assistant and successor is exceedingly happy on \$300 per annum! Latterly,

however, he has been able to rent the manse and glebe from the retired incumbent at \$350, leaving the poor man a minus quantity of \$50 a year to make up. At Tarbert, an important summer resort, it was discovered by Dr. MacLeod that there had at one time been a church, with manse and glebe, belonging to the Established Church, but the church on falling into dilapidation was rebuilt as a post office! The manse is now the residence of the doctor, while the glebe also does duty for him. In like manner, the old church at Rodel was permitted to fall into dilapidation several years ago, and was restored by the late Countess of Dunmore, who converted it into an Episcopal Church! In Bernera, there has never been a communion celebrated during the present incumbency, nor, it is believed, since the disruption. No kirk session, no minutes, no roll, no record of any description, while the church is wonderfully ventilated by broken panes of glass! The presbytery is cited to appear at the bar of the General Assembly, while the commission recommend, as possible remedies, "the more frequent exercise of the central authority of the General Assembly," the uniting of two or three presbyteries in these western parts into one; or even the revival of that system of superintendence which existed immediately after the Reformation of the Church. In the Free Church Commission, the Loch Ranza case came up but it was remitted to the commissioners to arrange. This seems to be a disagreement between the vacant congregations of Loch Ranza and Lenondore as to the settlement of a minister. The work of Dr. Somerville in the highlands was reported. He is being the means of great blessing. The moderators named for next assemblies are, in the Church of Scotland, Dr. Hutcheson of Banchory Ternan, Kincardineshire, and in the Free Church, Principal Rainy. Dr. Story of Roseneath has been appointed Professor of Ecclesiastical History in Glasgow University in room of the late Dr. Lee. Dr. Stevenson, formerly of St. George's, Edinburgh, has passed away at a ripe age. He was a fellow student of the late Dr. Norman MacLeod. So also has the Rev. Robert Gemmill, the old minister of Arthur Street U.P. Congregation, Edinburgh. For a number of years he fought his presbytery about his *status* as a minister, and about the closing financial arrangements with his people. Such was his displeasure, that he refused to participate in the allowance from the fund for aged and infirm ministers. He died suddenly while conducting family worship. The *Christian Leader* informs us that Dr. Cunningham's recommendation to farmers to secure their crops on Sabbath is bearing fruit. In the Auchterarder and St. Andrew's districts, on Sabbath week, it was acted upon on several farms. Our International Exhibition in Edinburgh has proved a very decided success. During the six months it was open, there were 2,769,779 visitors. The daily average was



18,000, the highest on one day amounting to 62,981, and the lowest 9,165. Among the distinguished visitors were the Queen, the Prince and Princess of Wales, the Duke and Duchess of Connaught, Princess Beatrice and Prince Henry of Battenberg, with many distinguished people on both sides of the Atlantic, whose names do not appear as yet. Glasgow competes with the metropolis, and already \$1,750,000 are guaranteed by her merchants for the Western Exhibition. Lord Idlesleigh has been re-elected Lord Rector of Edinburgh University. Principal Donaldson of St. Andrew's recommends that the entrance examinations be more strict, and that they be uniform for all the universities: that there be optional examinations for degrees, so that special studies may be carried to a point of excellence impossible now; that the classes be open to women; and further recommends St. Andrew's as the place for a great school of theology, the tranquility of the ancient town being especially favourable for deep meditation. A new Methodist Church has been opened at Clydebank, towards the erection of which \$5000 were subscribed by Mrs. McColl, of Melbourne, in memory of her husband. Dr. Grigor, of Nairn, leaves \$50,000 to benevolences. The Queen again partook of the Lord's Supper in Crathie Church before leaving for the south. While in Edinburgh, she paid a visit to Longmore Hospital for incurables. These visits of our loved Queen leave the most grateful memories. She desires that a thanksgiving service for her jubilee be held in Westminster Abbey on Monday, the 20th of June next; the service to be short, principally musical, with a brief sermon from the Archbishop of Canterbury. Dr. Waddell and his congregation have celebrated their reception into the Church of Scotland by a soiree. About the same time, the jubilee of St. Peter's Free Church, Glasgow, the first fruits of Dr. Chalmers' Church Extension Scheme, was held. The Rev. W. Ross of Glasgow, is advocating evangelistic work in our churches as well as in halls. This would no doubt save to the churches many converts who, under present circumstances, realize that the blessing received by them has not come through the ecclesiastical channel, and who wander into other paths. On educational questions also there is much agitation just now. In the matter of fees, *e. g.* the working man finds it very difficult to sustain life, to provide clothing and shelter and warmth for himself, his wife and family on \$2.00 or \$2.50 a week and to be compelled, under severe penalties, to pay for the education of his children until they shall have passed the fifth standard. Dr. MacGregor, Edinburgh, at the opening of the bazaar at Hamilton in aid of the endowment fund for Stonefield church, referred to the presence among the workers and stall-holders of people of all denominations. It indicated, he said, that beneath all their wretched denominational differences the Scottish people were substantially one.

D.

SCOTLAND.—The Right Hon. Sir Lyon Playfair, of the University of Edinburgh, made an address at the Harvard Banquet, in which he said:—We are a small country, with high mountain ranges, having an arid soil and bleak climate. Our coasts are inhospitable and washed by an ocean made tempestuous by the keen northern winds. Coal and iron exist in only one corner of the country in quantity insufficient to give to it a manufacturing character. Nevertheless, Scotland is a prosperous nation, and its contentment and prosperity are due to its schools and four universities. For many years, it was thought to be a pious duty of the Scotch Church to find out boys of talent, or, in the language of my countrymen, "laddies of pregnant pairs," who were sent up to the universities from the furthest parts of Scotland, if their mental pregnancy was assured, and they were maintained by church collections, bursaries or subscriptions. Thus our universities got a practical character very different from those of England and are in actual touch with its whole population. Oxford and Cambridge could carry on education for its own sake, but the Scotch universities based their instruction on the learned professions, which have been liberalized by academic teaching and academic influences. The English universities are attended by rich students; the Scotch universities by poor students. The difference as to the result was that English universities aimed at teaching its graduates to spend a thousand pounds a year with dignity and intelligence, while the Scotch universities taught men to make a thousand pounds a year with dignity and intelligence.

IRELAND.—The Colleges in Belfast and Londonderry were opened at the usual time and the prospects of a successful session are very favourable. The new professors, to wit, Dr. F. Pettigrew and Mr. A. Robinson, were installed, and they gave their inaugural addresses, which were most appropriate and well received. At a meeting of the Presbytery of Belfast, held since then, Professor Robinson appeared and asked for a portion of the city to be set apart for him and his students to do evangelistic work in. This shews that the new professor is going to give the young men field practice, as well as lectures in the class room. At the adjourned meeting of assembly, held in October, when the new professors were elected, some four or five days were spent by previous arrangement in revising the Code of Discipline, as they call it,—the Rules and Forms of Procedure, as we call it. In all the work that was done at that meeting, the members acted as if they felt the shadows of the death of the beloved men who had so suddenly been called away hovering over them, and, in addition to that, the burden of the future of the country, which is now passing through a great crisis. In such circumstances, the brethren might well have been saved from the slanders of detractors.

tion. But not so, a correspondent calling himself a Scotchman, in writing to what was once the leading newspaper of this country, represented them as fighting over rules that bear on Plymouth Brethrenism, at a time when the country, and Belfast in particular, were in the throes of revolution. The proceedings in our own courts are horribly caricatured occasionally by reporters that know nothing of us or of our work. We do not remember, however, anything so bad as the above. Subscriptions are being given freely to found a memorial of the late Dr. Stevenson; and, in accordance with the wish of Mrs. Stevenson, it will take the shape of an institution in connexion with the Indian Mission, which he, when alive, had so much at heart. May we not add that from the home of the blessed he still looks down on that mission with the deepest interest? Mrs. Stevenson has also intimated that she will donate so much of her late husband's library as will be suitable to the use of the Assembly's College in Belfast. It is well known that it is an exceptionally valuable library, consisting of several thousands of volumes. The people of Rathgar have already made choice of a successor to Dr. Stevenson. Their preference has been made in favor of the Rev. George Hanson of Ballymena, a young minister of great promise. He has been five years in charge of First Ballymena, which is one of the best town charges of the church. Among his predecessors there were such men as Dr. Dobbin, Dr. S. M. Dill, and W. Park, the last of whom is now in Belfast, and was lately chosen as convener of the Foreign Mission, in place of the late Dr. Stevenson. H.

IRELAND.—The Irish Christian Convention was the fruit of one of Mr. D. L. Moody's visits to Ireland. At its late session in Dublin, among those who took a prominent part were the Archbishop of Dublin, who paid an eloquent tribute to the memory of the late Dr. Stevenson, stating that he had done more for the unity of Irish Protestantism and for the promotion of the cause of evangelism than any other man that had ever stood on the platform of the Convention. Lord James Butler, Rev. Dr. Monro Gibson, Rev. Dr. Murray Mitchell, the ex-Moderator of the General Assembly, Rev. J. W. Whigham, and Rev. John MacDermott spoke. Rev. R. McCheyne Edgar is the Presbyterian Secretary. Rev. Mr. Rambaut, the rector of Booterstown, who in a very able and earnest address on the importance and necessity for sound doctrine in order to further holiness of life, advocated closer union among the churches, and showed that the Thirty-nine Articles and the Westminster Confession of Faith were in matters of doctrine substantially the same, and that in matters of church polity, far nearer each other, theoretically at least, than was generally supposed. "Yes," said he—looking round to the Rev. R. M'C. Edgar, who was seated on the platform—"my orders are substantially

the same as Mr. Edgar's. He was ordained by a Presbytery, so was I. An Episcopalian clergyman is never ordained without some of the clergy joining with the Bishop in the act of ordination." Mr. Rambaut's sentiments were heartily received by the whole of the vast assemblage. That is somewhat in Phillips Brooks' line, but it is not the prevalent Protestant Episcopal view.

ENGLAND.—The Bishop of Durham, in a letter to Canon Matline, expresses his desire to build a church in the canon's parish (St. Paul's Hendon, Sunderland), as a thank-offering to God for the great many blessings received since his coming to Durham. Mr. Ruskin has a word about "the cold Protestant door" of churches with rented pews, locked and bolted except in service time. More should be made of the idea of a church *because it is a church*, being "free and open."

It was a wise remark of the Dean of Gloucester, in recent Conference, that the Church was not in danger of burning questions treated in a burning manner, but from the chilliness of the dreadful apathy that prevailed. The real difficulty in regard to Christian life at present is not in heat in the Church, but in its coldness. The Bishop of Durham has admitted seven lay evangelists in Bishopwearmouth Church, Sunderland. After the ceremony the Bishop, said that the service which had called them together that evening marked a new point in the evangelistic work of the diocese. Dr. Ryle, the first bishop of Liverpool, concerning whom Mr. Spurgeon once said in Liverpool that the new bishop held his bishopric in subordination to an actual bishopric which the patriarch Baptist minister of that city, the Rev. Hugh Stowell Brown had already secured by a quarter of a century's labors for the people, has sent, within a week or two, a substantial contribution to the proposed Hugh Stowell Brown Memorial, and has added a warm eulogy of the Baptist denomination. Rev. C. H. Spurgeon has, up to the present time, admitted into membership ten thousand persons in connection with the work of the Metropolitan Tabernacle and its missions.

UNITED STATES.—The entire religious community of the United States, it might be said of the entire Protestant world, was shocked by the startling intelligence of the death of Dr. Hodge of Princeton, on the 12th November last. His name was a household word, not in his own country alone, but wherever the English language is read. No theologian of the day was perhaps so well known and trusted by Presbyterians especially. Archibald Alexander Hodge, D.D., LL.D., son of the late Rev. Charles Hodge, D.D., LL.D., was born in Princeton, N. J., July 18, 1823; graduated at the College of New Jersey in 1841, and studied theology four years in Princeton Theological Seminary; ordained an

evangelist by the Presbytery of New Brunswick, May, 1847; missionary at Allahabad, India, 1847-50; pastor of the church of Lower West Nottingham, Md., 1851-55; pastor of the church of Fredericksburgh, Va., 1855-60; pastor of the church of Wilkes Barre, Pa., 1861-4; Professor of Didactic and Polemic Theology in the Western Theological Seminary, Alleghany, 1864-77; Stated Supply of the First Church of Pittsburgh, 1865; pastor of the North Church of Alleghany, 1866-77; Associate Professor of Theology in Princeton Seminary, 1877-78; Professor of Didactic and Polemic Theology in the same Seminary, after the death of his father, 1878-86. With all his gifts and attainments, and notwithstanding his facility of expression, he was averse to authorship. He disliked the drudgery of writing. Hence his published works were drawn from him by the solicitation of individuals or the demands of circumstances. "Outlines of Theology," by which he first became known as a theological writer, and which has been republished in Europe and is used more or less as a text book in every part of the world, resulted from extemporaneous lectures delivered to his congregation on Sabbath evenings. His work on "The Atonement," about a quarter of which was published in a series of articles in the *Presbyterian Banner*, sprung from one of the editors insisting upon his giving a re-statement of the venerable faith of the Reformed Churches on this subject which had been greatly misrepresented. The "Commentary on the Confession of Faith" was also prepared to meet a demand for such a work, as were his "Questions on Theology," and the "Conference Papers" of his father. He was appointed one of the editors of the *Presbyterian Review*, but as this involved labors and controversies for which he had no liking, he retired from the position. The Joint Committee on Organic Union between the Cumberland Presbyterian and the Methodist Protestant Churches report: "We have carefully examined the creeds of the two Churches, and find no difference whatever, except that which might grow out of the doctrines of the preservation of believers and apostasy, which we agree are not essential to the Christian system, and may with propriety be left open and unexpressed in the creed of the united church." The Cumberland Synod of Indiana does not accept this statement, and has unanimously resolved "That this Synod does consider the doctrines of 'Divine Sovereignty,' and the 'Preservation of Believers,' in connection with the freedom of the human will, as essential to the Christian system, and we will not consent to their being eliminated from the creed of our church." The Diocese of Detroit has provided handsomely for its bishop, having furnished him with a \$20,000 residence in Detroit, an endowment fund of \$86,500 and a summer residence on the Island of Mackinaw. What have our rich men in Canada done in this line? Dr. McVickar

went straight to the point and hit it in the late Episcopal Convention when he said, in the midst of the sharp contention about the future name of the body, "Let us make ourselves the 'American Church,' before we call ourselves such." From statistics just published, it appears that the Baptists in the United States have 26,953 churches, with a membership of 2,572,238, an increase of churches during the year of 345, and of members of 64,485. Dr. Pentecost in "Words and Weapons" says that there are one hundred and sixty churches in Massachusetts which report not a solitary conversion last year; and there are ninety more which report but a single conversion, or at most, two. General Booth has gone to Kansas to recruit the Salvation Army there. A Chicago lady subscribed, on the day he started, \$7,500 to help to erect the Salvation Barracks.

CANADA.—The Church of England in Canada has suffered a heavy loss in the death of Dr. McLean, the missionary Bishop of Saskatchewan. A Scotchman by birth, he came to Canada at the invitation of the first Bishop of Huron in 1858, and filled successively the curacy of St. James', Toronto, that of St. Paul's, London, Ont., together with the chaplaincy of the garrison stationed there; in 1866, appointed rector of St. John's Cathedral and Warden and Divinity Professor of St. John's College, Winnipeg, along with the Archdeaconry of Assiniboia, and in 1874, Bishop of Saskatchewan. He was a man of great energy and industry. By occasional visits to England, he secured, first, the endowment of St. John's College, and afterwards raised \$50,000 for his own see, as well as money sufficient to erect and maintain Emmanuel College at Prince Albert, N.W.T., for the training of a native ministry. "Night after night," in prosecuting the work of his diocese, "for months together, his couch was the snow and his canopy the stars: the Indians and the dogs his only companions and the baying of the wolves his lullaby." On Sabbath, November 7th last, he entered into rest. The Congregationalists in Canada have lately suffered two severe losses in the removal of Rev. J. F. Stevenson, D.D., to England, and the death of the venerable Dr. Wilkes, of Montreal. Dr. Stevenson, besides filling the most important pulpit of the denomination, that of Emmanuel Church, Montreal, was also Principal of the Congregational College in that city, and professor therein. He is a gentleman of many and varied accomplishments, who reflected much credit upon his church in all public appearances. He has succeeded Rev. Baldwin Brown as pastor of Brixton Chapel, London, said to yield the highest income of any of the non-established churches of the metropolis. The decease of Rev. Henry Wilkes, D.D., L.L.D., will be still more deeply felt by the congregationalists; for although he had already past the promised four score years, and consequently had

lost much of his old energy and activity, he was nevertheless the great power in the body to which he belonged. No episcopal bishop ever exercised a more thorough influence over his diocese than the late Dr. Wilkes did over the Congregational Church in Canada, of which indeed he may be said to have been, in a great measure, the creator. English by birth, he came to Canada in 1820 with his parents, entered the employ of the Torrances of Montreal, where he remained till 1828, when he entered the University of Glasgow, from which he graduated in due course. He studied Theology under Dr. Wardlaw of the Independent Seminary of Glasgow, and became the pastor of Albany Street Independent Church, Edinburgh, where he remained three years. He was designated to the work of planting the independent standard in Canada in the year 1836. He settled in Montreal that same year, his first chapel being in St. Maurice Street. Zion Church, in which his great work was done, was built in 1844. In 1870, he resigned his active pastorate and was appointed Principal of the Congregational College, which position he held until his feeble health compelled him to surrender it into the hands of a younger man, Dr. Stevenson, a few years ago. Dr. Wilkes' reputation and influence extended far beyond the bounds of his own denomination. For many years he was looked up to with reverence and regard by all the Protestant clergy of Montreal, and fittingly occupied the post of president of the branch of the Evangelical Alliance in that city. The esteem in which he was held by his brethren was shown by the long procession of ministers that preceded the hearse at his funeral,—such a *cortege* was never before seen in Montreal. Dr. Wilkes was gathered to his fathers on the 17th of November ultimo.

**FOREIGN.**—Details have been received of the massacre of native Christians of Uganda, Africa, by order of King Mwanga. The massacre began in June, and was directly due to the refusal of a Christian lad, acting as the King's page, to commit an abominable crime. Many Christians were tortured, mutilated and speared, and thirty-two were burnt alive together. The appeals of the missionaries for a cessation of the atrocities were unavailing. The fate of these unfortunates did not serve to frighten candidates for baptism, and within a week after the massacre, many natives were baptized at their own desire. Leaflets containing extracts from the Scripture, prayers and hymns in the Uganda language are freely bought by the people, although their possession involves danger of punishment. The diary of Bishop Hannington, who was put to death by the King, has been published in London. It is a thrilling and pathetic narrative of his experiences in Uganda up to the day of his death. Sad news have come across the sea from Africa. Last April, as our readers may remember, Mr. W. T. Currie, a recent graduate

from the Congregational College in this city, went out as missionary to West Central Africa. He was married, just before sailing, to Miss Clara Wilkes, of Brantford, a niece of the late Rev. Dr. Wilkes. And now word has just been received by the secretary of the society that she passed away on the 24th of September. She had been sick with the coast fever while they were detained at Bermuda by the laziness and superstition of the native carriers. When they went inland, she did not rally, and died after three days of suffering. Another life has gone out as a prayer to God for that dark continent.

## Foreign Missions.

### Editor RECORD.

Dear Sir:—The accompanying letter from Mr. Jamieson gives us some idea of the patience and perseverance necessary to prepare one for work among strangers in a strange land. The readers of the RECORD will be glad to know that Mr. Jamieson is now able to speak in their own tongue to those among whom he is giving the service of his life. I send also an extract from a letter from Mr. Wilson which lets us know that encouraging progress is being made in the work at Neemuch. THOS. WARDROPE.

### FORMOSA.

TAMSUI, 13th May, 1886.

DEAR DR. WARDROPE.—Since I last wrote you, Dr. Mackay has returned from the Tekcham district, where he was fitting up houses for chapels and repairing some already built. He has now gone to rebuild another one some little distance off, and has put up a small hut of grass and bamboo, with the sand for carpet, as a temporary accommodation. Owing to the sandy soil, often during the day the heat is great, the thermometer one day standing at 120° outside the door of the little hut. To stand out all day under a burning sun, superintending a building, is not the most pleasant, but it is one of the necessities of the work. There are very many things to be done by the missionary here which never fall to the lot of the minister at home, so that people too often have little idea of the true nature of foreign mission work. As Dr. M. sometimes says, if he had nothing else to do but to teach or preach, what an easy life he would have!

Coming to Formosa, I at least had many ideas which had to be corrected, and some to be cast aside entirely. One has got to realise the fact that he is not in a Christian land, but among a heathen people who care nothing for him or the gospel he has come to proclaim, and besides hate and despise him, his appearance, dress, and everything about him, because he is a foreigner. If any one thinks that a

clerical habit is any recommendation out here, he is very much mistaken. On arriving, the first thought, of course, is to go out among the people and get acquainted, shake hands all round, and make yourself generally agreeable, and the people no doubt will be glad to see you. Not quite so fast,—the converts will welcome you, but take a walk round among the heathen, and such epithets as “ugly barbarian,” “foreign dog,” will greet you from old and young, till you feel somewhat as a brother missionary did, who, when so saluted day after day, began to wonder what great crime he had been guilty of to deserve such treatment.

In order to win the people, their prejudices have to be removed, and their good will in some measure gained. And it is here that the medical work in the country in this mission has helped so largely. Dr. M. has told us it has not been preaching from the platform that has done the most to bring in the converts; after a man has been cured by the Dr., or medicine has been given him by a preacher at one of the chapels, he becomes a hearer, then a convert, and induces others also to come and attend. There are few converts from the hospital at Tamsui. Preaching the gospel is not merely going about with the Bible in one's hand, while an eager crowd is ready to listen to and take in all that is said, as is sometimes supposed. And then, in presenting the truth, one must find out how to do so in order to make it intelligible to the audience. The more you know of the people, their habits of thought, &c., the better able you are to do this. The Chinese are a sharp, shrewd, matter-of-fact people, skilled in reading human nature, and quick to discern anything like sham or pretence. There is not, however, the groundwork of Christian teaching in the mind to work upon, and so the mode of presenting the gospel must be entirely different to suit their need. It is the same old story we have to tell here as in Canada, but we need to tell it in another way.

Dr. Mackay is the head and centre of the mission, and has communication with the most distant corners of the field, so that he very soon knows any little movement that takes place. To him the converts come with troubles and difficulties of all kinds, and to have “the care of all the churches” means a great deal more to the Dr. than we at present know. If a piece of ground is to be bought for a chapel site, much tact and skill have to be exercised in order to prevent the object being known, and so defeated by the duplicity of the people. Perhaps some of the converts are oppressed and persecuted, then redress has to be got if possible by hard battling with the mandarins. There is trouble between neighbours or some family dispute, and the Dr. is applied to, to settle matters. Or a student is going to a distant station as a preacher and needs a helpmeet; his case has to be attended to and a suitable partner found. So you will

see how many qualities must be combined in the person who would successfully carry on this work,—teacher, physician, travelling lawyer, diplomatist, mechanic, all in one.

We have now been some two years and four months in Formosa, and friends in Canada may say, “Well, you must be able to help somewhat by this time.” But it is better not to be too sanguine. I hope we are doing as well as possible, but what with *mistakes in speaking*, and *ignorance* of the people with whom we have to deal, all the help may be put in a nutshell. In Scotland, I have heard it said, that lads who went as apprentices to carpenters were supposed during the first year or so to hinder as much as they helped, by spoiling good materials put into their hands. I have sometimes thought that the experience of old missionaries with younger ones is somewhat similar. As it is at present, we can claim no credit for having assisted in the least degree, but desire to express our thankfulness to Dr. M., A-Hoá, and the native helpers for their counsels and direction, and for forbearance with us since arrival. As time goes on and we get more *experience*, we may contribute our mite to the success of the great work going on around us; but though in the midst of heathen and unlike ministers in Canada, who have their appointed fields and work, we may go where we like and do what we please, we feel more and more that a little knowledge of the people and of how to deal with them is absolutely necessary to usefulness. Yours sincerely,  
JOHN JAMIESON.

#### INDIA.

NEEMUCH, Aug. 7, 1886.

Work is progressing as usual. We have now a girls school started to which Mrs. Wilson devotes some attention. We have now three boys schools under Christian teachers. Our bazaar preaching services are usually well attended, and the people show their interest by disputing and asking questions. Our Mohammedan friends still continue to preach in opposition; but this only tends to increase the interest. We have secured a fine, large room on the edge of the bazaar where we have our Christian services. This room is often quite well filled with quiet and attentive listeners. Many profess that the Christian religion is true. But “what can we do,” they say. “Our caste fellows will cast us out.” But for caste, many would I believe at once enter the Kingdom. Mrs. Wilson and I are, by God's blessing, enjoying good health. Yours truly,  
W. A. WILSON.

#### NEW HEBRIDES MISSION SYNOD.

The last annual synod of the New Hebrides missionaries was opened in Tanna on the 29th June, and the sittings continued till the 11th July. Nine members were present, the rest being unable to attend. The times of sailing

of the *Dayspring* for the ensuing year were appointed. The placing of the whole of Aneityum under charge of Mr. Lawrie of the Free Church was cordially approved,—the sum of two hundred pounds being paid by the Free Church for the mission premises at Anelganhat, which was the chief station of Dr. Geddie and Mr. Annand.

Messrs. Fraser and Murray were appointed a deputation to visit with Mr. Annand eligible openings for a new mission. Arrangements were made for locating new missionaries expected from the Australian churches. Steps were taken to prosecute with renewed energy the work of training native teachers. As regards a new vessel, the Synod recommend securing a sailing vessel of not less than 300 tons. Steam they regard as by far too expensive, they think it may be well that an Australian steamer should occasionally call and land goods and mails on the islands. The offer of the Scottish Bible Society to grant £400 or £500 towards printing the Scriptures in some South Sea language was cordially accepted, and Tannese Scriptures are to be printed accordingly.

The reports from the various stations were of the most cheering description. Efatè will ere long be Christian. Large numbers are joining the church and much larger attending worship. Very gratifying intelligence was presented from Pele, Mataso, and Mai. Our Mai teachers have been located only for two years, yet all the people are now under instruction. The people of Epi are now privileged to read the Gospel of Mark in their own language. The people of Erakor have contributed £50 to aid in building their new church. During the past year there were removed by death Mrs. Inglis (long connected with the mission); Rev. W. C. Murray; Mrs. Fraser, wife of Rev. R. M. Fraser of Epi; Mrs. Murray, wife of Rev. Charles Murray of Ambrim. Suitable references to these cases were placed on the minutes.

The Synod adopted an earnest protest against French aggression on the New Hebrides, especially the establishment of a military station at Havannah Harbor. Permission was given to Dr. Gunn to get *Genesis* and *Acts* printed in the Futunese language at the expense of the British and Foreign Bible Society. Permission was given to Mr. Fraser to visit Australia till April next. The sum of £119 was voted for teachers from the "Teacher's Fund." Next annual meeting will be held at Anelganhat, Aneityum.

#### NEW HEBRIDES.

The following is the report presented by Rev. H. A. Robertson, of Erromanga, to the late meeting of the New Hebrides Synod:—

#### ERROMANGA, 1885-6.

Since I gave in my last report a year ago, our work proper, viewed as a whole, has made

fair progress and we have been considerably encouraged in its prosecution. Having so fully reported last year how we found mission buildings at the two principal stations, and the state of the work at these as well as at all our out-stations, I need not refer to them again.

**SACRAMENT OF THE LORD'S SUPPER AND BAPTISM.**—The Sacrament of the Lord's Supper was dispensed twice during the year. First at Dillon's Bay, in June, '85, and again at Cook's Landing, in January, of the present year. At the June communion, there were 175 present at the Lord's table, and at the January communion, 168. At the June communion also, 616 people, including the church members, were present at all the services, and in January of this year 712 were present. The services on Saturday and Sabbath, upon both these occasions, seemed to make a good impression upon all, and the utmost quiet and order prevailed. The communion at Dillon's Bay, in June, was of deep interest to ourselves, for we had only returned from Canada two months previous, and our meeting at the Lord's table with so many of our old, tested friends, caused a feeling of gratitude in our hearts to God that He had graciously spared them to His own work and to us. But we missed many a familiar face; death had been thinning the ranks of our church members. During the year, I have baptized 38 adults and 28 infants, and married 24 couples.

**VISITATION.**—We have visited the greater part of the east side of the Island, and a considerable portion of the west side ourselves, and our teachers and Christian chiefs have visited in regular order every district on the Island once, and many districts several times. Every where our people and ourselves were well received and the people seemed to hear the gospel gladly.

**TEACHING CLASSES.**—In the month of Nov., we went over to Cook's Landing, and remained for three months. From the 1st of Dec. to the 12th of Feb., I taught a class of 30 young men and 5 young women, from 8 to 11 a.m., four days of each week; and Mrs. Robertson taught a class fully as large of women, girls and boys in the afternoon of the days on which my class was held. We have had for many years classes as large as these, but I do not remember any year that those who began to attend these classes continued on as regularly as during the summer just past. Twelve of the young men attending my class were from the Dillon's Bay side. We returned to the west side on the 14th of Feb., and at once opened similar classes there and continued to teach until 15th April.

**DISTRICT SCHOOLS.**—Morning school for reading books of scripture and learning the catechism and for praise and prayer have been held five days of each week at 32 places, but we have not as yet been able to get afternoon schools started at any place except at Dillon's Bay and Cook's Landing. Owing to death, sickness and unsuitableness, and in one case

very doubtful conduct, our staff of teachers at several times fell as low as 29 and 30. The murderer of Geo. N. Gordon and his friends took a teacher in March last, and so far the teacher is doing well, and the people seemed pleased to have a teacher of their own at last. We have at present 35 teachers on Erromanga, and two teachers with their wives went to assist Mr. Michelson,—also a couple to assist Mr. and Mrs. Michelson, as servants. During four years just past, or since 1882, Dillon's Bay proper has given no fewer than 8 teachers and their wives to the work on Erromanga.

**CLASSES FOR TRAINING OF TEACHERS.**—I have only 4 young men at present attending my teachers class, but then 7 have been drawn from this class since the beginning of March, and have been settled, some at new and some at old stations, and if they are not better men than many who were placed out in former years, they have at least received far more special training for their work and ought to be able to give better instruction to their people.

**CANDIDATES' CLASS.**—Since the beginning of March, I have conducted a class for the instruction of candidates for church membership. At present, this class is conducted on the afternoon of each Wednesday, immediately after dinner, and we close in good time for our weekly prayer meeting if held on that day. Only 4 persons, 2 men and 2 women, joined that class this year, but they have attended each day with encouraging regularity and promptness.

**SABBATH SERVICES AND CLASSES AT THE PRINCIPAL STATIONS.**—We have an early morning service at Dillon's Bay each Sabbath conducted by the teacher, or if a teacher or elder scholar be at the station over Sabbath we appoint him to conduct this service. At 9 a.m., I preach myself, if not away at some of our out-stations. In the afternoon, I teach a Bible class in the Church, and Mrs. R., when her health permits, teaches a class of girls at the same hour in the school-house. At a later hour, all the people, old and young, are present in Sunday school. Mrs. R. teaches the women and girls sewing during the week, and when we are at Cook's Landing, the principal station for the time being, we conduct all these classes there. We find that all who are anxious to do so learn quickly to read any book in print and to master the catechism, and commit to memory from 10 to 20 verses of the gospels each week, which they repeat correctly; but the careless ones take a year to learn the art of reading, and some never will learn I fear. The heathen offer no objection now to their children attending school and giving up heathenism, though they themselves may cling to it.

**BIRTHS AND DEATHS.**—I do not know the number of births and deaths but hope to this winter, when I intend visiting thoroughly every district on the Island. Since I gave in my last report, we have lost by death three teachers, one of whom was an elder, but other

teachers have since been settled in the districts which they occupied. The majority of our teachers are doing well, a few of them very well, especially Yomot and Usuo, who are at the principal stations. Both since our return from Canada and during our absence, the death rate has been very high, but especially so during the first year we were away. I am not sure of the numbers, but as near as I can gather, about 200 Erromangans died during the two and a quarter years we were absent, and as against this very high mortality there have only been some 70 births. Of these 70, as many as twelve were born at Dillon's Bay. Since our return a year ago I do not know the number of deaths, but in our own village two old men have died. One of these was a very old and feeble man, a man who probably shared in the cannibal feast over John Williams' body, as he belonged to the village where Mr. Williams' body was eaten. The other man had been an invalid for years, so that we have had no loss by death of our strong people.

**FREE CONTRIBUTIONS.**—2,400 lbs. of arrow root were sent to the Church in Canada, and a very large quantity of native food was given to ourselves, much larger than during any former year, but this has been owing to our return to them. £10 from the teachers to the Bible Society as a thank offering to that noble institution for printing God's word to them in past years.

**MANUAL LABOR.**—All boating has been done free as in former years. I don't know how long I shall be able to get them to do this, but as long as I can. A very large amount of manual labor has been done since your meeting at Epi, both free and paid labor.

**BOOKS.**—500 copies of Matthew and Mark bound together last summer in Sydney, and of these, 200 copies have already been given out.

**TRANSLATION.**—This is the only work of my own in reference to which I have cause to regret. I regret I have not given this very important work more consecutive time and thought; I am not sorry, however, that I have not published more.

#### REPORT OF REV. J. W. MACKENZIE, EFATE.

The report, dated August 13, 1886, has just arrived. We give an abstract of it. The mission family have enjoyed good health, and their work has gone on without hindrance. A hurricane of some severity swept the island in April, but it did not inflict much damage. At the first of June, the French notified the missionaries that they had established a military post on the island. The thought that "the Lord reigneth" keeps us from being over-anxious. A new church has been erected at Erakor 56 x 28 feet. The frame was bought in Sydney and taken down by the *Dayspring*. It cost about £100 stg. The natives contributed £50 stg. in money. The other fifty were made

up of the proceeds of arrow-root, and four contributions from Nova Scotia. All the work on the building was done by the natives without pay. £32 (the proceeds of arrow-root) were paid for printing the gospel of John. All the usual services and work have been kept up regularly. Several of the young men can read intelligently any part of the "Peep of Day," and translate a chapter of the Bible. These young men conduct Wednesday evening prayer meetings. Two help to teach in the children's school. The young men are thus accustomed to work, and the ignorant are taught. Erskine Church, Montreal, had been for some time contributing to the support of these young men. With the last payment promised, the friends in Erskine Church sent £25 3s. 2d. over and above the amount to be devoted as Mr. Mackenzie should desire. The work has been going on as usual at Eratap and Pango. At Bufa, the chief, long opposed to the gospel, has with some others, joined the church. A small church has been erected at Bufa. At Fila, over 80 have been added to the church. A "sacred woman", who exercised much influence over the heathen, recently died. In the village of Tankaroa a neat reed church has been built. The village is greatly enlarged of late by settlers from scattered points around. The Meli people allow teachers to visit them, heretofore they had been very hostile. The only other heathen village on the Erakor side of the island is in a fair way of being won over to Christ.

Number of professed Christians on the island.....	500
Christian marriages during the year.....	13
Number who gave up heathenism.....	140
Children at schools.....	90
Church members in good standing.....	129

### Japan.

A Presbyterian Missionary, writing recently from Japan, says that the question of all questions from the throne to the hovel is now, "What shall we do with Christ?" The most influential native newspapers speak in favour of the adoption of Christianity. The priests are frightened, and have petitioned the Court to suppress this "alien religion." In some places they have resorted to violence in order to stop the Christian services. One of their number was recently seen in the railway station at Tokio, and his excited appearance drew the attention of one of the officials. He was arrested, and confessed he had come there to kill some foreigner, and thus check, as far as possible, the growth of the Christian faith. I doubt if there is any man in Japan who wields more influence than Mr. Itagaki, who is the leader of the "Jin-to," or Liberal party. He has been a most active man in establishing the present Government, and was for a time a Privy Councillor. But he resigned all office in order to advocate these views, and so

great has been his power that he was recently cut down with a sword, and some of his associates have been killed, in order to stop his work. It is probable that it is due to him that there is to be a Legislative Assembly, and the Court has been obliged to adopt more liberal views. This man and some of his associates are now humble inquirers, and receiving regular instruction from one of the native pastors in Tokio. He desires the acquaintance of the missionary, and I recently called upon him at his office. He is evidently in dead earnest, and says it is his present purpose to spread the gospel and liberty in Japan, Corea and China. Already plans have been formed for the introduction of his views into China, and he is watching for an opening in Corea. Let me ask the prayers of God's people for these two men. If truly consecrated to the Lord, no one can estimate their power for good. Two of the sons of Mr. Fukuzawa are at Oberlin College, and have become Christians. Good reports have just come from Corea. Kim Oh Kim has returned to the Court, and has recently been promoted. He is very active and influential, and a cordial friend to the missionaries. I sent a copy of the New Testament to the King; but, in the unsettled condition of affairs, it was deemed best not to present it. But the American Minister said the King would probably ask for a copy of the Bible before long. A decree has just been issued discontinuing the appointment of priests by the Government. Henceforth they are to be appointed by the head of each sect. A Japanese friend says this is the death-blow to Buddhism and Shintoism in Japan.

#### MISSIONARY WANTED.

THE Foreign Mission Committee, E.S., invite correspondence from licentiates or ordained ministers of our Church, with a view of obtaining, if the way be clear for sending him, an additional laborer for the New Hebrides Mission.  
New Glasgow, Dec. 8, 1836. E. SCOTT, Secretary.

#### WANTED.

IF this should meet the eye of ROBERT SMITH, Son of Margaret Smith, late of Ballynagarriok, Gilford, Co. Down, Ireland, he will hear of something to his advantage by corresponding with the Rev. James Cargin, Londonderry, Ireland.

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# The Presbyterian Record.

MONTREAL: JANUARY, 1887.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

## PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

The RECORD has attained a circulation for which the Church may be truly thankful. No periodical in this country has so wide a circle of readers. But it is still far short of the ideal which we have set before ourselves. Double the present circulation, and still there will not be a copy in every family. Now it is not unreasonable that this amount of positive, united action should be attained within our church. The RECORD is cheap, as cheap as such a periodical can be made. It brings the reader into close communion with every one of our missionaries among the heathen. It places in the reader's hands an accurate record of all the public work of the Church,—of Presbyteries, Synods, and Assemblies. It records all censures, calls, ordinations, and demissions. Some notice is given of all the new churches erected, and of all the new congregations formed. We hope ministers will kindly make it their business, during the month of January, to place the claims of the RECORD fully before their congregations. The very best way to circulate the RECORD is to get a copy for each family, and to pay out of the Session Fund or by a special collection. All the schemes of the Church will reap the benefit if our people get into the habit of reading the news of the church. No pains, no expense, should be spared to create this habit of intelligent reading in all the families of our Church. It will pay a hundred fold. Make the experiment this year of giving a copy of the RECORD to every family. We have known of this experiment succeeding admirably. We do not know of any case in which it has failed. Meanwhile, we very cordially wish our many readers a "HAPPY NEW YEAR."

## Literature.

**DORCAS**, A MAGAZINE OF WOMAN'S HANDIWORK. Edited by Laura B. Starr. Dorcas Publishing Co., 10 West 14th Street, New York. This periodical has much useful information pertaining to ladies' work generally. It is neatly printed and contains many illustrations.

**CHEVALRIC DAYS, AND THE BOYS AND GIRLS WHO HELPED TO MAKE THEM.** By E. S. Brooks, author of *Historic Men*. G. P. Putnam's Sons, New York and London: Dawson Brothers, Montreal. In order to inculcate earnestness of purpose and manliness of character, the author of this volume seeks to present a few pictures in outline, suggestive of certain historic scenes in which the girls and boys of the past have been central figures. The book, which contains many illustrations, is in every way attractive.

**SHOTS AT SUNDAY TARGETS.** By T. Dewitt Talmage, D.D. E. B. Treat, 771 Broadway, New York. This is an authorised compilation from the writings of Dr. Talmage, sent forth in the belief that it will be a welcome guest in many homes and a helper in the cause of truth, of right, of humanity and of Christ. The topics, under the name of targets, cover many phases of disordered humanity, and much good counsel and advice is given.

**THE PEOPLE'S BIBLE: DISCOURSES UPON HOLY SCRIPTURE.** By Joseph Parker, D.D., Funk & Wagnalls, New York. This is a great work, Dr. Parker contemplating its completion in twenty-five volumes. It is very suitable for home reading, and is specially worthy of the attention of pastors and Sabbath School teachers. The price is \$1.50 per volume, and each is complete in itself.

**THE STORY OF CARTHAGE.** By Alfred J. Church, M.A. G. P. Putnam's Sons, New York and London: Dawson Brothers, Montreal. Beautifully illustrated and equally as interesting as any of the series.

## MEETINGS OF PRESBYTERIES.

Truro, Truro, Jan. 11.  
Sydney, Sydney, Jan. 11, 10 a.m.  
Lun & Shel, Bridgewater, Feb. 3, 2 p.m.  
Miramichi, Campbellton, Jan. 18, 11 a.m.  
Montreal, D. Morrice Hall, Jan. 11, 10 a.m.  
Lan & Renfrew, Carleton Place, Feb. 28, 5 p.m.  
Brockville, Morrisburg, March 1, 1.30 p.m.  
Glengarry, Maxville, Jan. 11, 11.30 a.m.  
Peterboro, Port Hope, Jan. 11, 10 a.m.  
Whitby, Oshawa, Jan. 18, 10.30 a.m.  
Barrie, Barrie, Jan. 25, 11 a.m.  
Guelph, Elora, Knox Ch., Jan. 18, 10 a.m.  
Orangeville, Shelburne, Jan. 11, 11 a.m.  
Paris, Tilsonburg, Jan. 11, 12.30 p.m.  
Stratford, Jan. 11, 10.30 a.m.  
Huron, Seaforth, Jan. 18, 11 a.m.  
Regina, Moosejaw, Mar. 1.

## Page for the Young.

LETTER FROM ONE OF OUR CHURCH'S LADY  
MISSIONARIES IN INDIA.

MY DEAR CHILDREN,—To-day, all over India, the Festival called the Mohurrim is being held. It began with the first day of the new moon, and will be over to-night when they throw the "tazias" into the river. I daresay you have already been told the meaning of this festival, viz., that it is in commemoration of the death of Mahomet's two grandsons, Hassan and Hosein. The latter was cruelly murdered in a town of Arabia, in the year 680, and in the Arab month called Mohurrim. Very near our old bungalow is a small mosque or Mussalman prayer house. During this festival, which lasts ten days, we would hear loud, prolonged cries, as of some one in great distress. If any one approached near enough to peep through the gateway into the little open court, he could see men kneeling upon the stone floor, beating their breasts, and calling out Hosein!! Hosein!! They say that these cries assist the soul of Hosein to get into Paradise. You see, they think that he is not in heaven yet, although he has been dead more than 1200 years. The "tazias" are imitations of the tomb of Hosein, and are often several stories in height, beautifully ornamented with tinsel and coloured paper. They are first carried about the streets, and then thrown into the river. Many years ago, when the Mahommedans conquered the greater part of India, the Hindoos were terribly afraid of them, as they behaved very cruelly, and they hid their women to keep them from being carried off by the Mussalman conquerors. In this way, the purdah system originated amongst Hindoos, as in olden days there was nothing of the kind. Comparatively few Mahommedan children attend our schools. Their parents do not care to educate these poor little girls, who are so unwelcome when they are born, and so despised all their lives. "You are only a girl" is a sufficient excuse for all sorts of bad treatment from their male relatives. The parents do not care for anything except getting their daughters married and off their hands as soon as possible. All day long, with soiled face and hands, unclean clothes, and matted locks, these little ones play in the dust of the streets, rather than come to a Christian school. In their own schools, the Koran is rigidly taught. Hindoo girls are more willing to come to school. In the girl's Central School in the city of Indore, opened about a year ago, there are more than 100 Hindoo girls receiving a Christian education. People do not think that girls can learn as well as boys. Shortly after this school was opened, a number of native gentlemen paid a visit and examined the first class in geography.

Hearing the prompt answers given by the girls, one gentleman said in a surprised tone, "they answer as well as boys." Last year, many little girls of nine years left school in order to be married, and were not permitted to return. One day a young man, the husband of a little maiden of seven years, came to the school room door to ask for his youthful wife, but she caused considerable amusement among her companions, by demurely covering her face before venturing to approach her future lord. In India, women are thought to be only on a level with beasts of burden. One day a woman begged of her husband that the zenana teacher might be allowed to visit her, and give her instruction, as she had nothing to do all day long, and she was very dull and weary. His unkind reply was, "you are only like a cow, why should you be taught." This poor creature was the wife of a nobleman of high rank, but she could not even write her own name. This is too often the case in poor, benighted India. A woman may be covered with jewels, and have many servants to wait on her, but alas! she cannot read the simplest book. How is she thus to know about Christ and heaven? This is why we ask the dear children in Canada to put all their spare pence into the Mission Box, that they may help us build up a school for these poor despised little girls. By the kind assistance of a Bible Class, and one S. School in Canada, two little native Christian girls have been placed in a boarding school, in a distant city. And from time to time, most favourable accounts come of the conduct and progress of these two little ones of eight and ten years. We trust they may yet be true workers for Christ.

M. MCGREGOR.

## I CAN DO IT FOR CHRIST.

Shapau was a converted Karen, from the mountains west of Burmah, who had learnt to love his Bible much. But there were some kidnappers called Bghais, who were very ignorant, and the missionary wanted to send Shapau to teach them the Gospel, so he offered him four rupees a month if he would go. Shapau took his Testament, and went out to consider. On his return his face was bright and shining. "Well, Shapau," asked the missionary, "can you go to the Bghais for four rupees a month?"

"No, teacher," very solemnly said he, "I could not go for four rupees the month, but I can go for Christ!"

Shapau went, and God so prospered him in the work that he established about forty Christian churches, and baptized nearly a thousand of the Bghais.

**Acknowledgments.**

Received by Helen M. MacGregor, Acting Agent of the Church in the Maritime Provinces, to Nov. 10th, 1886.

**FOREIGN MISSIONS.**

Acknowledged already.....	\$5051.10
W T Huggan, Charlottetown	25.00
St James Ch, Newcastle	18.28
W F M Bd, Eastern Seo.....	27.74
Knox Ch Pictou.....	122.00

\$5,239.12

**DAYSPRING AND MISSION SCHOOLS.**

Acknowledged already.....	\$415.86
Shemogue & Pt Elgin, N B.....	3.00
N Salem.....	5.60
L Stewiacke.....	12.40
Lunenburg S S.....	14.00
Stewiacke Village S S.....	12.08
Park St S S, Halifax.....	60.00

\$522.94

**HOME MISSIONS.**

Acknowledged already.....	\$1,883.88
Shemogue & Pt Elgin, N B.....	10.00
Caracoue, Miscou Har,	
Little Shippegan.....	7.00
St James & Union Ch.....	6.00
Knox Ch, Pictou.....	42.50

\$1,949.38

**AUGMENTATION FUND.**

Acknowledged already.....	\$5,479.38
Tabusintac & Burnt Ch.....	9.00
St James Ch, Newcastle.....	33.15

\$5,521.53

**COLLEGE FUND.**

Acknowledged already.....	\$4,509.01
Shubenacadie.....	14.00
N Salem.....	3.15
New Dublin.....	1.85
L Stewiacke.....	6.00
Lunenburg.....	34.00
Rocks Station.....	3.00

\$4,571.01

**COLLEGE BURSARY.**

Acknowledged already.....	\$57.75
Knox Ch, Pictou.....	10.00

\$67.75

**AGED AND INFIRM MINISTERS FUND.**

Acknowledged already.....	\$1,093.76
Rev M G Henry, for 1885.....	4.50
" Thos Cumming, 1877 to '86.....	67.00
" Rev E D Miller, for 1885.....	4.00

\$1,174.26

**SYNOD FUND.**

Acknowledged already.....	\$63.54
Stewiacke.....	2.00

\$65.54

Received by Rev P M Morrison, Agent of the Church at Halifax, Office, 133 Granville St.; Post Office Box, 333.

**FOREIGN MISSIONS.**

Legacy late Mrs Smith, N G	\$ 14.00
Prince St, Pictou.....	103.49
Elmsdale.....	15.00
Nine Mile River col.....	5.11
Middle Musquodoboit.....	15.15
St John's, St John.....	11.83
Margaree Mission Stations.....	4.00
Lockeport.....	6.00
Fisher's Grant.....	15.00
Middle Stewiacke.....	25.19

Escuminac Mis Stations.....	14.00
New Richmond.....	20.00
W M Gillmore, Horton Land.....	5.00
Flatlands & Metapedia.....	5.00
Bedford and Waverley.....	9.25
W A Harris, Windsor Junct.....	1.00
Wine Harbor.....	4.45
Blue Mountain.....	14.00
Moncton.....	81.00
Coldstream.....	13.00
Harmony Mission St.....	6.83
A thank offering, Halifax.....	5.00
Shubenacadie.....	42.00
Lower Stewiacke.....	25.50

**HOME MISSIONS.**

Legacy late Mrs Smith.....	\$9.00
Cape George.....	14.00
Middle Musquodoboit.....	9.08
St Stephen, N B.....	11.16
Margaree.....	5.00
Fisher's Grant.....	5.00
Middle Stewiacke.....	7.25
St And's, Hamilton, Bermuda.....	22.83
Escuminac Mis Stations.....	9.00
New Richmond.....	20.00
Flatlands & Metapedia.....	15.00
Blue Mountain.....	12.00
St James' Ch, Newcastle.....	25.00
Coldstream.....	17.00
Harmony Mis Station.....	6.83
St John's, Dalhousie.....	8.23
Dundee sec of Dalhousie con.....	3.77

**FRENCH EVANGELIZATION.**

Legacy late Mrs Smith.....	\$ 4.50
Margaree Stations.....	2.00
Escuminac.....	14.00
Dr McKnight, for Pointe aux Trembles.....	5.00
Blue Mountain.....	11.00
Coldstream.....	7.00

**AUGMENTATION FUND.**

Sherbrooke.....	\$33.92
Elmsdale.....	6.53
Milford.....	18.53
Escuminac.....	8.00
Upper Stewiacke.....	55.25
New Richmond.....	12.00
Flatlands & Metapedia.....	6.20
United Church, N G.....	232.69
Blue Mountain.....	1.00
Bathurst.....	20.00
Coldstream.....	8.79

**AGED MINISTERS' FUND.**

Milford & Gay's River.....	\$ 7.45
Bathurst.....	13.00
Coldstream.....	5.00
St John's, Dalhousie.....	7.53
Maple Green, Dalhousie sec.....	4.00
Int, B N S.....	16.71

**Ministers' Rates.**

Rev A Cameron.....	3.75
" R Laird.....	5.00
" James Allison.....	2.50
" A F Thompson.....	4.00
" W T Bruce.....	3.00
" A Russell.....	3.75
" Wm Scott.....	5.00

**COLLEGE FUND.**

Margaree.....	\$ 3.50
Valo Colliery & Suth River.....	10.00
Col, opening of Hall for Lib.....	21.21
Moncton.....	40.00
Coldstream.....	10.00
St John's, Dalhousie.....	7.59
Maple Green, Dalhousie con.....	4.00
Dividond B of Montreal.....	130.00

**COLLEGE BURSARY.**

Dr McKnight.....	\$20.00
Coldstream.....	2.66

**MASTROIA COLLEGE.**

Maple Green sec, Dalhousie.....	\$4.00
Congregation.....	

Ministers Widows and Orphans Fund of the Maritime Provinces, Rev. George Patterson, D.D., Secy. Receipts from 1st September to 31st October.

**Ministerial Rates.**

Revsd Thomas Sedgwick, W Thorburn and J A Cairns, \$16.40 each; J Caruthers, \$27.48; A McMillan, \$8.20; Lal Behari, \$3.00.—Total, \$92.88, of which \$2.88 for fines and interest.

**Collections and Donations.**

Valleyfield, P E I, \$5.66; ABRM, St Andrew's \$5.00; St David's, St John, \$10.00; Lawrence town & Cow Bay, \$4.00; Strathalbyn, P E I, \$5.00.—Total, \$30.66.

Received by the Rev Wm Reid, D.D, Agent of the Church at Toronto, Office, 50 Church Street. Post Office Drawer, 2607.

**ASSEMBLY FUND.**

Received to 5th Nov, 1886.....	\$473.51
Dunblane.....	1.00
Deseronto, Ch of Redeemer.....	3.00
Milford & Gay's River.....	2.00
Bluo Mt & Barney's River.....	10.00
King, St Andrew's.....	8.00
Galt, Knox Ch.....	37.84
Monkton.....	2.61
Fergus, St Andrew's.....	10.69
Corunna.....	3.09
Beaverton, Knox Ch.....	6.73
Tilbury East.....	7.34
Ayr, Knox Ch.....	12.00
Corwall, St John's.....	10.00
Teeswater, Westminster Ch.....	7.49
Annand.....	4.81
Avonbank.....	7.86
Lake Road.....	4.00
Theford.....	3.80
Huntingdon, 2nd Ch.....	5.00
Teeswater, Zion Ch.....	3.00
Brucefield, Union Ch.....	5.00
Eden Mills.....	2.50
North Luther, Knox Ch.....	2.00

\$637.85

**STIPEND AUGMENTATION.**

Received to 5th Nov, 1886.....	\$1,274.19
A Friend, Fergus.....	50.00
Madoc, St Columba & St Pils.....	30.00
Chiselhurst.....	6.66
Port Arthur.....	15.00
Brisben Mills.....	3.00
Deseronto, C of Redeemer.....	30.00
Kingsbury & Brompton Gore.....	32.00
Hampstead.....	1.80
Fraser Settlement.....	17.30
Galt, Knox Ch.....	30.00
Wingham.....	14.00
Corwall, St Johns.....	87.50
Dundalk.....	14.12
A Friend, Waford.....	5.00
New Glasgow and Rodney.....	16.00
Warsaw.....	2.00
Hill's Green.....	2.00

\$1,630.52

**HOME MISSION FUND.**

Received to 5th Nov, 1886.....	\$4,424.03
Arthur, St Andrew's S S.....	6.35
Eramosa, 1st Ch S S.....	5.00
Late Miss Margaret Hazel.....	200.00
Manitowaning Field.....	8.00
East Gloucester.....	3.20
Madoc, St Columba & St Pils.....	20.00
Hill's Green.....	12.00
McKillop, Duff Ch.....	14.00
Winthrop, Caven Ch.....	10.00
Proof Line.....	9.25
Port Arthur.....	10.00

Brisbin's Mills	3.00
Deseronto, Ch of Redeemer	30.00
Marlinton, Burns Ch	15.00
Manchester	10.00
Kingsbury & Brompton Gore	18.00
Markham, St John's	20.50
Beverly	60.00
Aberarder	6.00
Rev N McKinnon	7.00
Doon	4.50
S Glencoe	1.00
Kenyon	20.00
Wm Dowling, Battleford	1.00
Scarboro, Knox Ch	32.14
Sarnia, St Andrew's	150.00
Smith's Hill	8.00
L MacMillan, W Puslinch	2.00
Walkerton	25.00
Neepawa	15.00
Port Elgin	12.02
Teeswater, Westminster Ch	71.35
Beverly	7.00
Lachute, Henry's Ch	28.25
Dunnsford	10.00
Greenbank	10.52
Lethbridge	5.00
A Friend, Watford	8.00
Cedarville & Esplan	725.67
Pres Ch, Ireland (£150 stg)	3.50
North Luther, Knox Ch	3.50

\$6,098.34

FOREIGN MISSION FUND.

Received to 5th Nov, 1886	\$9,887.61
A Friend, Fergus (India)	50.00
J Gunn, Woodville (Formosa)	100.00
Scott & Uxbridge, St And's	7.00
Eramosa, 1st Ch S S	64.13
Fergus, St Andrew's	200.00
Late Miss Margaret Hazael	100.00
Late Miss Margaret Hazael	100.00
Madoc, St Columba & St P's	20.00
More 8th Line, Knox Ch	4.00
McKillop, Duff Ch	12.00
Winthrop, Caven Ch	10.00
Essa, 1st Ch S S (Formosa)	1.00
Port Arthur	10.00
Cartwright	15.00
Ballyduff	8.00
Deseronto, Ch of Redeemer	50.00
Frazer Settlement	5.00
Emerson	8.50
Lobo & North Caradoc S S	33.00
Underwood	40.45
Centre Bruce	11.30
Beverly	10.00
Jas Irebner, Allouez, Mich	5.00
Kingston, Chalmers Ch	250.45
West Gwillembury, 2nd S S	4.75
Mosa, Burns Ch S S	2.00
S Glencoe	1.00
Wm Dowling, Battleford	1.00
St Vincent, Knox Ch	14.00
Sarnia, St Andrew's	50.00
Pricoville, St Columba and Bunesan	12.00
Bunesan	6.00
Coranna	17.35
Main Road	60.00
Galt, Knox Ch	12.00
Exeter, Caven Ch	2.00
L MacMillan, W Puslinch	12.00
Amos	6.12
Amos, Bible Class & S S	70.00
Walkerton, Knox Ch	3.50
St Louis de Gonzague SS	5.00
Normanby, Knox Ch	3.91
Theford, addl	10.00
Dundalk	5.00
A Friend, Watford	50.00
Montreal, St Paul's Ch S S	50.00

\$11,250.08

COLLEGE ORDINARY FUND.

Received to 5th Nov, 1886	\$336.51
Jas Sutherland, Cordington	5.00
Dunblane	6.00
Madoc, St Columba & St P's	5.00
Eden Mills	8.00
Proof Line	27.15

M'Intosh	8.50
Galt, Knox Ch	45.00
Moore Line	7.60
Beaverton, Knox Ch	14.49
Cheltenham	7.02
Newcastle	12.70
Coruwall, St John's	37.50
Dunnsford	2.00
Greenbank	3.23
A Friend, Watford	5.00
Hillsburg	7.00
North Luther, Knox Ch	2.00

\$1,139.75

MANITOBA COLLEGE FUND.

Received to 5th Nov, 1886	\$143.81
Dunblane	3.00
Markham, St John's	7.00
Kenyon	12.00
Scarboro, Melville Ch	3.34
Brucefield, Union Ch	9.00

\$178.15

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Nov, 1886	\$4,817.68
Rev Wm Frizzell, Leslieville	10.00
C Wilson, Dunh's Settlement	2.00
Rev J M Farlane, Pine River	10.00
Rodgersville	10.00
Hon O Mowat, Toronto	200.00
R Dack, Toronto	20.00
R F Eason, Toronto	10.00
Durham	39.00
Geo Rennie, Toronto	6.00
S B Windrum, Toronto	10.00
Dr Duncan, Toronto	5.00
Bervie	5.00
Mosa	18.00
R B Cameron, Toronto	10.00
Toronto	10.00
Wm Thomson, Toronto	150.00
Angus	20.00
New Lowell	25.00
Brown & Stevenson, Barris	67.00
Jas Moffat, Nassagawya	5.00
John Forsyth, Barris	7.50
Burlington	7.00
Jas Bain, jr, Toronto	17.00
Fullarton & Avonbank	69.00
Miss E A Binkley, Dundas	25.00
Chatham Tp, Knox Ch	12.00
Duart, Kilmarnock Ch	19.00
Mrs Richardson, Toronto	20.00
J McNea, Toronto	2.00
S McClure, Leslieville	2.00

\$5,630.18

WIDOWS' AND ORPHANS' FUND.

Received to 5th Nov, 1886	\$653.18
Peterborough, St Paul's	44.00
Late Miss Margaret Hazael	200.00
St Ann's	2.85
Madoc, St Columba & St P's	5.00
Belmore	5.00
St Vincent, Knox Ch	3.60
Glamis	5.00
Wolfe Island, St And's	2.60
Wendigo, Guthrie Ch	2.00
Oil Springs & Oil City	6.69
Millbank	6.00
McIntosh	7.00
S Glencoe	1.00
Madoc, St Peter's, addl	5.00
Main Road	4.00
Essex Centre	6.00
Scarboro, Melville Ch	5.00
Galt, Knox Ch	15.00
Quebec, Chalmers' Ch	40.00
Dunblane	3.00
Dunwich, Chalmers' Ch	5.00
Ayr, Knox Ch, addl	5.60
Walkerton, Knox Ch	10.20
Greenbank	5.20
Lunenburg	4.00
Avonmore	5.00
St Andrew's, Que.	8.00
Huntingdon, 2nd Ch	5.00
Brucefield, Union Ch	5.00

Hespeler	4.00
Eden Mills	2.00
New Edinburgh	4.00
North Luther, Knox Ch	3.05

\$1,086.19

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th Nov, 1886	\$542.15
Rev S H Eastman	8.00
James Ferguson	8.00
J A Townsend	8.00
Archibald Lee, 2 1/2 yrs	20.00
John Berneit	8.00
Thos Bennett	8.00
Mathew Barr	8.00
A H Kippen	8.00
W Graham	8.00
John McFarlane	8.00
Adam F McQueen	8.00
W MacLaren, DD, 2 yrs	16.00
T S Chambers	8.00
James Haugan	8.00
John Laing, D D	8.00
R Y Thomson	8.00
Charles Cameron	8.00
Archibald Currie	8.00
E F Porranco	8.00
A McCall	8.00
Wm Walker	8.00
J Johnston	8.00
L Cameron	8.00
J M Wellwood	8.00
J R Battisby	8.00
George Crombie, 3 yrs	36.00
Joseph Alexander	8.00
Alex Young	8.00
W M Christie	16.00
N McKinnon	8.00
H Norris	8.00
John Logie	8.00
William Donald	20.00
T F Fotheringham, 3 yrs	24.00
John Burton	20.00
W M Martin	8.00
W A McKay	10.00
J R Scott, 2 yrs	16.00
Wm Peattie	8.00
A M Hamilton	8.00
D Wardrop	8.00
D H Fletcher	8.00
Mungo Fraser	8.00
E F Seifetz	8.00
D Paterson	8.00
James Watson	8.00
Hugh Cameron	8.00
Wm Bennett	8.00
R W Leitch	8.00
Wm Forrest	8.00
John Rennie, 2 yrs	16.00
James Hastie, 2 yrs	16.00
M MacLeod	8.00
R C Moffat, D D	8.00

\$1,096.15

AGED & INFIRM MENISERS' FUND.

Received to 5th Nov, 1886	\$481.45
Peterborough, St Paul's	36.00
Late Miss Margaret Hazael	200.00
Mosa, Burns Ch	16.00
Belmore	6.71
Markham, Melville Ch	5.00
Wolfe Island, St Andrew's	4.00
Rodgersville	9.65
Chiselharst	2.75
Deseronto, Ch of Redeemer	10.00
Wendigo, Guthrie Ch	6.00
Millbank	6.00
McIntosh	8.30
Madoc, St Peter's	11.00
Sarnia, St Andrew's	190.00
Main Road	7.60
Scarboro, Melville Ch	5.50
Galt, Knox Ch	15.00
Latona	3.60
Hornings' Mills	2.00
Honeywood	2.00
Brantford, Zion Ch	50.00

Dunblane	6.00
Mount Pleasant	2.88
Cheltenham	3.08
Cornwall, St John's	50.00
Hunwich	12.00
Dunford	3.00
St Andrew's, Que.	8.00
Huntingdon, 2nd Ch	5.00
A Friend, Watford	5.00
Markham, St John's	4.65
Breefield, Union Ch	13.00
Beesler	6.45
Carlisle	5.50
New Edinburgh	4.05

\$1,117.27

AGED & INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th Nov, 1886.	\$459.60
(Rev S H Eastman	5.00
" George Bell, L.L.D.	5.00
" James Ferguson	2.50
" J A Townsend	4.25
" Thomas Bennett	6.00
" A H Kippen	4.50
" Duncan Morrison	2.50
" John McFarlane	3.50
" Adam F McQueen	3.50
" T S Chambers	3.50
" John Laing, D D	7.00
" R Y Thomson	4.00
" James Carmichael	5.00
" Charles Cameron	4.00
" Wm Bain, D D	4.25
" Archibald Currie	3.00
" E F Torrance	8.00
" Robert Torrance, D D	16.00
" A McColl	4.00
" Wm Walker	4.00
" Wm Mathieson	3.00
" Samuel Jones	3.00
" J Johnston	4.00
" L Cameron	5.00
" J M Wellwood	4.00
" J R Battisby	7.50
" George Crombie, 3 yrs	11.25
" James Wilson	4.00
" Joseph Alexander	3.50
" Alex Young	4.00
" W M Christie, 2 yrs	4.00
" N McKinnon	4.00
" H Norris	4.00
" John Long	3.75
" Neil McNish, L.L.D.	7.50
" T F Fotheringham, 3 yrs	18.00
" A Tait, 2 yrs	7.50
" W A Martin	3.75
" W A McKay	12.00
" A M Hamilton	4.00
" D Wardrop	3.00
" D H Fletcher	12.00
" A W Waddell	3.75
" Mungo Fraser	9.50
" E F Soyler	3.25
" D Paterson	3.75
" James Watson	4.00
" Hugh Cameron, 4 yrs	12.00
" Wm Bennett	4.00
" R W Leitch	4.00
" Wm Forrest	2.00
" John Renno, 2 yrs	8.00
" Alex Ross	5.00
" John McEwen	4.00
" Henry Knox	2.75
" Evan McAulay	3.00
" J K McCulloch	3.50
" J Bally	3.00
" Charles McKillop	5.00
" M MacLeod	3.00
" R C Moffat, D D	4.00
" C M Maekeracher	3.25

\$782.60

KNOX COLLEGE ORDINARY FUND.

McKillop, Duff Ch	\$12.00
Belmore	6.12
Fraser Settlement	6.00
Wendigo, Guthrie Ch	5.00

Wingham	18.00
West Gwillimbury, 1st Ch	4.80
Mount Pleasant	9.30
Dundalk	11.17
Welland Port	3.25
CHURCH & MANSE BUILDING FUND.	
Rev R Y Thomson	\$15.00
Rodrigville	9.00

CONTRIBUTIONS UNAPPORTIONED.

Newtonville	\$ 13.00
Bowmanville, St Paul's	196.81
Bramfels, Melville Ch	57.00
Orillia	105.10
Toronto, Charles St Ch	100.00

NEW REBORNES—DAYS PRINC.

Late Miss Margaret Hazael	\$ 50.00
Sarna, St Andrew's	34.70

ERRONGANGA.

Ormsdown Juv Miss Band	\$ 3.00
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McALL MISSION.

Late Miss Margaret Hazael	\$ 50.00
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MISSION TO THE JEWS.

Toronto, Old St Andrew's	\$ 16.00
A Friend's Thankoffering	1.25

BOHEMIAN CHURCH.

Late Miss Margaret Hazael	\$ 50.00
W Tait	1.00
Friend—Lachute	1.00
Tilbury East	10.30
Rev J B Stewart	1.00
M Waddell	1.00

VANCOUVER CH. BUILDING FUND.

Bethesda	\$ 7.00
Galt, Central Ch	15.00
Palmerston, Knox Ch	30.00

McDOWALL MEMORIAL CHURCH.

Rev R P McKay	\$ 2.00
Parkdale	15.00
Toronto, College St Ch	10.61

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of the Board, 193 St James St, Montreal, to 8th Dec, 1886.	
Already acknowledged	\$6,812.87
Ermosa, 1st Ch S S	5.00
Beq Miss Margaret Hazael	200.00
Peabody	4.00
Keady S S	6.00
Tabusintao & Burnt Ch	2.70
Shemogue & Port Elgin	9.00
Lunenburg	25.00
Pictou, Knox Ch	23.00
Cambridge, Knox Ch	4.50
Fraser Settlement, Knox Ch North Derby	5.55
Greenwood Group, Man	8.88
Antigonish	40.00
Mrs J G Macfarland, Birmingham	5.00
St Louis de Gonzague	22.00
J Brebner, Allouez, Mich, US	4.00
Kenyon	20.00
English Settlement	28.00
Mundaunia S S	4.57
Irish Presbyterian Ch	725.83
Cape George, N S	5.00
D McMillan, River Charlo	2.00
English River & Howick	48.00
Osnabrock, St Matthew's	50.00
W Winchester	23.00
Ravenswood	15.00
Dundalk	5.00
A Young Friend	10.00
A Friend, Beechwood	5.00
Carlisle	6.70
A Friend, Tiverton	10.00

For Dr. Reid—

Caledonia, Argyle & Allan's	35.00
McKillop, Duff Ch S S	6.60
Wintthrop, Caven Ch	8.00
Belmore	18.37
Port Arthur, St Paul's	15.00
Cartwright	9.00
Ballyduff	4.50
McIntosh	27.97

Toronto, Chalmers'	11.61
Scarboro', Knox	54.03
Galt, Knox	45.00
L McMillan, W Paulinoh	1.00
Cornwall, St John's	50.00
Fullarton	11.50
Avonbank	8.64
Theford, Knox Ch	22.70
Greenbank	8.11
A Friend, Watford	5.00

\$7,986.61

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev R H Warden, Montreal, Treasurer, to 9th Dec, 1886.	
Already acknowledged	\$1,029.80
New Glasgow, N S, S S	26.63
Bristol S S, No 2	2.00
Beverly	12.00
Montr'l, St Matthew's S S	50.00
Beverly (addl)	2.00
Seaforth, 1st S S	40.00

\$1,162.83

UNION COLLEGE FUND.

Rec'd by Rev R H Warden, Montr'l.	
Already acknowledged	\$47.29
Westmeath	3.00
L'Original	6.00
Hawkesbury	4.00

\$60.29

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev R H Warden, Treasurer, to 28th Nov, 1886.

Exegetical Chair.	
Sir D A Smith, Montreal	\$100.00
Ames, Holden & Co	25.00
Jas Burnett	50.00
Hugh McLennan	25.40
Andrew Allan	25.00
A J McBean	25.00
Alex Ewan	25.00
A G Leslie	25.00
J A Cantlie	25.00
R Anderson	150.00
T Davidson	25.00
J Fraser, L'Original	25.00
Est D J Greenshields, Montr'l	100.00
Est J Johnston	150.00
D Morrice	150.00
Jas Walker	25.00
Hugh Mackay	100.00
Arch Campbell	25.00
J M Smith	25.00
R Blackburn, Ottawa	25.00
Arch McGoun, Montreal	25.00
Wm Kinloch	25.00
M B Atkinson	25.00
D Robertson	25.00
Geo Hay, Ottawa	10.00
J G Savage, Montreal	25.00
John Hopk	50.00
John Stirling	150.00
D Wilson	25.00
Wm Angus	25.00

\$1,510.00

SCHOLARSHIP FUND.

R R McLennan, Alexandria	\$ 50.00
R Anderson, Montreal	100.00

\$150.00

LIBRARY FUND.

D Morrice, Montreal	\$100.00
Hugh Mackay, Montreal	100.00
John Stirling, Montreal	50.00
Opening Collection	31.31

\$281.31

MANITOBA COLLEGE.

Rec'd by D. McArthur & Dr. King. For Debt.	
Alex McDonald, Winnipeg	\$150.00
Mrs Thomas Ewart, Toronto	10.00

For Ordinary Revenue.

Grant of the Presbyterian Church of Ireland	\$484.44
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