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THE  
**PRESBYTERIAN RECORD**  
 FOR THE  
**DOMINION OF CANADA.**

VOL. XII.

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### A Year of Prayer.

**EIGHTEEN** hundred and eighty seven has been ushered in with a week of united prayer throughout evangelical Christendom. During that week, missionaries in lonely fields in our own great North-West, or in far away islands of the Pacific, or among the millions of India and China, or amid perils from savages in Central Africa, would all feel that millions joined with them in the same prayers, intercessions and giving of thanks to the Lord of all. The one great and precious gift of the Holy Spirit was desired by all. A vast and speedy ingathering of souls was eagerly prayed for by all. It was among foreign missionaries that the "week of prayer" as now observed had its origin, and we doubt not it has been an unspeakable blessing to lonely pioneers in heathendom, as well as to very many of our congregations in Christian lands.

It is well to pray in concert for one week. God's blessing crowns such exercises of Christian faith and love. It will be better still to make this a "Year of Prayer." Of course, prayer is the Christian's vital breath. He does not, he cannot live without it. But we need more of it, and we need union in prayer; for every one of the

objects that we intercede for, will become dearer and still dearer to our hearts, and we shall become more energetic and self sacrificing in their promotion. We notice that the Scottish Churches invite their people from week to week, all the year through, to pray for certain objects of outstanding importance. We may well follow their example. As we have stated collections for the Schemes of the Church, we might profitably have stated periods of prayer for the same. For example:—What could be more appropriate than special and united prayer over the whole Church for our Colleges? Then for our Missions in Manitoba and the North-West; then for our French Evangelization work; our New Hebrides Mission; our Trinidad Mission; our Mission in Formosa, our Mission in India; our Home Missions; our Augmentation Fund, &c. ? The whole work of our Church might thus be brought still closer to our hearts and our every-day life. The circling year would be brief enough to embrace all the themes for our prayers.

### An Obvious Lesson.

**W**ITH what consuming zeal—with what glowing earnestness, our political parties prosecute their aims! Raging storms

will not prevent their demonstrations. Severe frosts will hardly thin their meetings. Long addresses will not weary the listeners, nor will reiteration disgust them. Contributions of money are forthcoming when required. Day and night for successive weeks, the campaign may continue, in order that a party may gain or retain the direction of public affairs. They do all this, to win a temporal and temporary object. They spend and are spent at best for an earthly good. When they win, verily, they have their reward.

If it is right and commendable in citizens of a free country to throw themselves with such energy into contests whose issues are at best of but temporal and of temporary importance, how very becoming is the most ardent zeal, the most daring enterprise, the most unwearied application, on the part of those who serve the Lord Christ, and strive for a heavenly crown; who seek the overthrow of the Kingdom of Satan, and the establishment of the reign of truth and righteousness! The servants of the Heavenly King are not "beside themselves," when they display tenfold more energy than the most devoted partizan canvasser. Those who seek to advance the glory of the Saviour, are justified in spending tenfold more time, money, and energy in securing the end at which they aim, than could be spent in promoting any merely mundane interest. If a country is convulsed for political ends, is it any wonder that Christian Churches should stir themselves mightily in the most urgent of conflicts, in the noblest of causes!

It sometimes happens that periods of political excitement so interfere with the work of the church as to stop the wheels of progress. It is noted that the year of the Presidential contests in the United States is a poor year as regards church life. Never may anything like this be true in this country! On the contrary, let us learn the lesson, that if for lower interests we may justly "spend and be spent," much more are we bound by the most solemn obligations and the most cogent motives to do more, far more than ever, for the greatest of all causes. Due attention to our interests as citizens must only stir us up to still greater zeal and faithfulness in the discharge of our duties as Christians, and we may add, as Presbyterians.

## Editorial Correspondence.

### ZURICH AND EINSIEDELN.

ABOUT forty miles north-east from Lucerne is the beautiful town of Zurich, with a population, including its suburbs, of 10,000. It lies at the foot of the lake of the same name, and is bisected by the Limmat, whose bright green waters issue from the lake and over which there are six bridges. Though not to be compared to Lucerne for situation, it is far ahead of it in enterprise and business. The canton of Zurich leads all the other cantons in commerce, education, and literature. Zurich is second only to Lyons in the quantity of silk stuff she manufactures. Her machine-shops turn out as good work as any in the world. It is the seat of a large and flourishing university, and it is a strong-hold of the Reformed Church. It was an old town a thousand years ago. When the Cæsars ruled, Zurich was a Roman military station called Turiculum. Only recently, its ancient walls were removed to make way for the march of industry, and along with them a considerable portion of the old town, but there is still enough left to interest the historian and antiquary, as well as the passing tourist. The old and the new blend pleasantly together. Some of the streets are so narrow that people living on the opposite sides could easily shake hands from the windows if they chose; others, again, are spacious avenues, lined with shops and warehouses that might vie with Regent Street, London. The railway station is by far the finest in Switzerland. It is built of free-stone, about 550 feet long and 200 feet wide. Its arrangements in every respect are admirable. It is a model station. The hotels are good and cheap. Bahnhofs Strasse, as the principal street is called, leads from the station to the lake, nearly a mile. In it are the post-office, the exchange, and many other splendid buildings. At the lower end of it, the Limmat is crossed by a handsome new bridge, and on either side of the lake there are extensive quays and shaded boulevards. On the north side of the river, is the 'Hope promenade,' an elevated avenue of lime trees, from which there is a fine view. Continuing our walk, we come to the University and Polytechnic, a large and handsome pile. The University,

founded in 1832, has eighty-eight professors and lecturers, and upwards of four hundred students. The Polytechnic has eight hundred students. Opening from the entrance hall, there is a large room filled with casts of Greek and Roman works of art. On the upper floors, the corridors are lined with geological, mineral, and other specimens. Every department of applied science seems to receive special attention. We now commence a survey of the churches. The first in size and importance is the *Gross-Munster*, or Cathedral, four or five hundred years old. It is chiefly interesting as the church in which Zwingli preached from 1519 to 1531. I had some difficulty in getting inside of it, and made many enquiries for the man or the woman who kept the keys, but my very best German only resulted in a dubious shake of the head and the laconic answer,—‘*nicht verstehe.*’ I did get in, but only by a fluke. I followed the bell-ringer unawares. I hope this church is not a type of Zurich Presbyterianism, for it is severely plain, cold, and unattractive. It is disfigured with huge overshadowing galleries behind, before, and on either side of the pulpit. Every inch of room is utilized, but a large number of the people cannot possibly see the minister. Not far off is the ‘*Frau-Munster.*’ As men and women now sit apart on the opposite sides of many of the Swiss churches, perhaps in earlier and more prudish times the women had this church all to themselves. Certainly they had some queer customs here in the olden time, when church going was enforced by fines and corporal punishment. Then the ladies’ dresses must not be too long at the bottom nor too short at the top. The minister must not preach too long, and if his speech was not to edification, he would be recommended by the magistrates to cut it short. The “sand-glass” is still to be seen on the pulpit of the Protestant Cathedral at Berne. No doubt it was used here also. Zwingli’s successor, it is said, used to go into the Gross-Munster pulpit, wearing a coat of black fur, white breeches, red jacket, and a dagger in his belt. Until quite recently, theatres were not allowed in Zurich, and to this day, a concert or ball may not be given in a private house, without the sanction of the town authorities. We failed to gain admittance into the ‘*Peters Kirche,*’ where Lavater preached for twenty-

three years. We read the inscription over its door, from 2 Cor. 6 : 10, looked up to its clock-dial, twenty-nine feet in diameter and passed on to the *Augustinian Church*, now used by the ‘Old Catholics.’ The door of this church was *not* locked; indeed it was ajar, and all who choose to go in may do so. It is a very pretty church and has but little of the tawdry ornament usually found in Roman Catholic churches. There are two beautiful paintings by *Deschivandeu*—‘Christ on the Mount of Olives,’ and ‘The Risen Saviour.’ The only other ecclesiastical edifice we had time to visit was the *Wasserkerche*, so named because it once stood in the water. It was built in 1484. Zwingli preached in it also, and outside of it there is a very handsome gilt statue of him, resting upon his sword, with his Bible under his arm. The building is now fitted up as a library, in which there are 100,000 volumes and many valuable manuscripts. Here is Zwingli’s Greek Bible with his marginal notes, some of them in Hebrew characters, and a letter to his wife, written in German.—He spells his name *Huldrygh Zwingli*: also a copy of Cicero’s orations, printed so near the beginning of the art as 1465, and busts of Farel, Lavater, Pestalozzi, the celebrated educationalist, and other notable men that Switzerland has produced.

In the same building, there is a valuable collection, belonging to the antiquarian society, which, to those whose taste runs in that direction, is perhaps the most interesting thing in Zurich. It is composed chiefly of relics from the ancient Swiss Lake-Villages. It is only within a few years that discoveries have been made which prove the existence of races of people who had their homes here some three or four thousand years ago. Not from one lake only, but from nearly all the lakes of Switzerland, abundant evidence has come to light that these mysterious people built their wooden houses on piles driven into the bed of the lakes, and at a considerable distance from the shore. Careful investigation has determined the general shape and size of these houses, the industries in which the people engaged, their mechanical contrivances, the food they ate, the clothes they wore, the kind of implements they used in the house, the workshop and the field, and the weapons they used in war. In the winter

of 1854, when the lakes were lower than had ever been known before, the discovery was made in Lake Zurich, of clusters of sub-marine piles in such orderly arrangement as led to thorough exploration. It was not long before hundreds of specimens were found. Other lakes were searched, all of which have yielded additional evidence of the existence of lacustrine abodes of man in prehistoric ages, and all bearing testimony to three successive periods in the history of the lake-dwellers,—the stone age, the bronze age, and the age of iron. At Marin, in the lake of Neuchatel, the dwellings were found to cover an area of twelve hundred and fifty feet by two hundred and fifty. The collection of lacustrine relics at Zurich, is very large and admirably arranged. Earthenware, hatchets, hammers, chisels, arrow and lanceheads, in great variety, speak for the stone age; in bronze, we find knives, sickles, spears, needles, fish-hooks, ornaments for the person, such as rings, hair-pins, bracelets, &c., &c. The specimens of iron manufacture indicate superior workmanship in the shape of swords, beautifully chased, with the maker's names engraved on them, bits for bridles, masons' trowels, pincers and many other articles similar in form to what are used at the present time.

From the museum we went to the armory where one might spend a long time in examining the fine collection of ancient coats of mail, for men, *and for women*, tattered banners, and deadly weapons of all sorts. But what are these, kept with special care under strong lock and key in this large glass case? What but Zwingli's helmet and battle-axe, and his two-handed, two-edged sword, a formidable weapon it is: I judge the polished blade to be three feet long and two and a half inches wide. That steel helmet, with the warrior's name engraved upon it in large letters, has an ugly hole in it. The battle-axe is bolted on the butt end of a gun barrel, so it could be used more ways than one. Alas for Zwingli! Had he forgotten that "all they who take the sword, shall perish with the sword." By these memorials we are reminded that Switzerland has a claim to be called the cradle of the Reformation, for Farel at Geneva and Zwingli at Einsiedeln had pinned their faith to the Bible before Luther nailed his theses on the door of Wittenberg

church. Zwingli was born in the valley of Toggenburg, Canton St. Gallen, famous for its early and heroic battles for religious liberty. Like Timothy, he had been instructed in the Scriptures from childhood by a pious grandmother, and when he was ordained parish priest of Einsiedeln, in 1516, he had the courage of his convictions and exposed the errors of the times. On his removal to Zurich, three years later, he became the recognized leader of the Reformation in Switzerland. He preached with all the power of Luther, and with like results. The cantons of Zurich, Berne and Schaffhausen abolished the mass and tore down the images in the churches. The other cantons united against "the heretics." On the 11th of October, 1531, they met in deadly combat at Kappel. Five hundred and seventy-six of the Reformers were left dead on the field. Zwingli was discovered by his foes among the wounded. On his refusal to confess, a man from Unterwalden cried, — "Then die thou hard-necked heretic," and stabbed him in the neck. The wife of Zwingli lost her husband, her son, her brother, her son-in-law, and her brother-in-law in the fight.\*

*Einsiedeln* is the Mecca of Switzerland, one of the greatest resorts of pilgrims in the world. It is about thirty miles by railway from Zurich. The road follows the lake to Wadenswyl, where it runs up among the hills by a steep ascent, affording splendid views of the lake and its surroundings. The Zurich "See" is twenty-five miles long. Its banks on either side slope beautifully to the water's edge, and are covered with vineyards and villages. The country is densely peopled—upwards of thirty thousand of the peasants being employed in the weaving of silk, and many others in the production of the most delicate kinds of embroidery. The village of Einsiedeln is pleasantly situated in a sheltered nook within sight of the everlasting snows. It is composed chiefly of cheap inns, for the accommodation of pilgrims, and shops for the sale of "devotional objects"—crucifixes, pictures, beads, candles of 'assorted sizes and colours,' and, most of all, images of the Virgin Mary in endless variety of material and finish. You can buy them an inch long by the dozen or by the pound. You

\*Switzerland, by S. H. M. Byers, 1875.

can have them in gold, silver, precious stones, iron, brass or wood, but, it need scarcely be said, the staple article is *stucco*. One hundred and fifty thousand pilgrims come here yearly; they come from every point of the compass—many of them performing long and wearisome journeys on foot. What do they “come for to see?” An Abbey, more than a thousand years old: a monastery with a hundred monks: a church consecrated by angels: a miracle-working image of the Virgin Mary, and a fountain of which the Saviour drank!! The ecclesiastical buildings cover a large area. The church itself is very large and very gaudily decorated. In the centre of the nave is a black marble chapel: this is the *sanctum sanctorum*, containing a little black wooden image of the Virgin and child, richly attired, and on its head a crown of gold: it is nine hundred years old! Poor deluded people! We saw scores of them on their knees before this idol. In front of it are suspended little legs, arms, hands, feet, heads, hearts, eyes and ears, made of wax—remembrancers, sometimes accompanied with a short letter, to ‘The mother of God.’ The pilgrim kneels at the shrine, mutters a few prayers, counts his beads, gets absolution from the priest, pays his fee, drinks of the sacred fountain, and goes away with a light heart, believing that his sins are forgiven, or that he will be cured of his infirmity! It is a paying business. Einsiedeln is rich. By the Catholic cantons, the Abbot is still styled “The Prince of Einsiedeln.” C.

### Missionary Cabinet.

#### ANDREW—BROTHER OF SIMON PETER.

IT was a very high honour to be the brother of so distinguished a man as Simon Peter—the man singled out by Christ as “the Rock-man,” and who on so many different occasions stands out as the representative of the Apostolic band. On that account alone, we would be justified in placing his name second in the list of the twelve. But there are other reasons. (1) In so doing, we follow the arrangement of Matthew and Luke in their gospels. At the same time, too much stress must not be laid upon that, as we find Luke, in his history of the Acts, puts Andrew fourth on the list (ch 1 : 13),

and Mark does the same (ch 3 : 18), coupling his name with that of Philip. (2) It is clear from the circumstantial record of John (1 : 35-42) that he and Andrew were the first of the twelve who were introduced to Jesus by the Baptist, the first to follow him, and the first who were admitted to his personal friendship and hospitality. As to Andrew’s claim to be called the protoclete, or ‘first called,’ as was hinted in the life of Peter, there is room for difference of opinion. If the use of the formula, “follow me,” be considered necessary to constitute a formal ‘call,’ it does not appear that these words were made use of by our Saviour in his first interview with Andrew. He and John had been irresistibly drawn towards him, and were of their own accord already following him when he invited them to come and see where he dwelt. But that they did not follow him then, in the sense of attaching themselves to his ministry, is evident; for months after this, we find Andrew at his old trade on the Sea of Tiberias, and John mending his net with the intention of also going out to fish. Philip’s claim to be technically the ‘first-called’ will be considered in its proper place.

The New Testament does not profess to give us the biographies of the first preachers of the gospel. Its aim is to lead men to the knowledge of the truth as it is in Jesus. Not even the Chiefest of the Apostles must stand betwixt us and the central figure. So we must be content with such fragmentary and incidental references to the chosen twelve as we find in the record. The materials for writing the life of Andrew are very meagre. Except in the lists of the Apostles given by Matthew, Mark and Luke, his name occurs only four times in the New Testament. (1) In connection with his introduction to Jesus (John 1 : 40). (2) At his call (Matt. 4 : 19). (3) At the feeding of the five thousand (John 6 : 8); and at the mount of Olives, (Mark 13 : 3). What has been said about the early life of Simon Peter applies of course also to Andrew. He was a native of Bethsaida—the *house of fishing*—a small town on the Jordan where it falls into the Sea of Tiberias. His father was a fisherman, and Luke tells us that there was a copartnership existing betwixt the sons of Zebedee and the sons of Jonas, ch. 5 : 10. The most ancient authorities are agreed that Andrew was younger than Simon Peter, and the fact

of his living in the house of his married brother may be regarded as presumptive evidence that Andrew was a bachelor. The pre-eminence given to Peter all through, and the frequent coupling of his name with James and John, to the exclusion of Andrew's, leads to the conclusion that the younger was quite inferior to the elder brother in mental attainments and force of character. That Andrew was superior in prudence, may be surmised: that he was born to follow, rather than to lead is tolerably certain. We may even suppose that, before his introduction to Jesus, while they were still boys, Andrew was fully conscious of his brother's superiority, and had long been accustomed to look up to him with deferential respect, and that when the occasion offered, he would always be ready to accord him ungrudgingly the place of honour. This being so, we can easily understand the readiness which he displayed in bringing his brother to Jesus. They had gone down together to Bethabara, near the fords of Jordan, where John was baptizing; Andrew had come under the spell of the Baptist's preaching; he had doubtless been baptized by him, for already he is ranked as one of his disciples (John 1 : 35). One day, while waiting upon his teaching and seeking further instruction, the Baptist stopped short in his discourse and, suiting the action to the word, directed the attention of his hearers to a person in the throng whom they had not noticed before, exclaiming,—“Behold the Lamb of God!” This, taken in connection with his previous emphatic declaration that he himself was not the Messiah, but that he had been sent to prepare the way for His coming, could not fail to excite the deepest interest of all within reach of his voice, in the mysterious individual thus announced. The parties more immediately addressed at this time were unquestionably Andrew, and John the son of Zebedee. These two were so much taken with the announcement, that they followed Jesus to his temporary lodgings. They were invited to spend the evening with him, and it is altogether likely that they remained with him all night. It was after that delightful interview, that Andrew sought out his brother as the first to whom he should communicate the great discovery he had made. Having found him, he exclaims in an ecstasy of joy,—Simon! we have found the Messiah, which is, being interpreted, the

Christ. Come, judge for yourself. “And he brought him to Jesus.” How natural was all this! What a fine illustration of true brotherly affection! How often, in after years, must these two have thought and spoken of that wonderful interview; as long as he lived, Andrew must have felt thankful and proud that he had been the honoured instrument of bringing a brother, so dear, to the knowledge of the Great Teacher. Had he done nothing else, by this one kind act, he brought untold blessings to the Church of God. It is impossible to over estimate the far-reaching influence of his example. It was a practical illustration of the true missionary spirit—that which led Philip to bring Nathaniel, the woman of Samaria to go in search of her friends and neighbours, and Christians in all the ages to make known to those who know it not, the way of salvation.

Coming now to Andrew's formal ‘call,’ we notice that it was distinctly separated by time and place, from his first interview with Christ. It was not until after the Baptist had been imprisoned; when Jesus had taken up his abode in Capernaum. (Matt 4: 12, 13, 19.) In marked harmony with Matthew's account of the ‘calling’ is that of Mark, (1 : 16-18) who also mentions Andrew by name. Luke connects the calling with the miraculous draught of fish, and though he does not mention Andrew by name, he speaks of his brother Simon's boat, in which Andrew doubtless pulled the stroke oar. All three evangelists agree that the ‘call’ was implicitly obeyed by Andrew and the others to whom it was addressed, that they then and there abandoned a fairly lucrative business, and attached themselves as servants and disciples to the person and ministry of the despised Nazarene, without either promise or expectation of any pecuniary remuneration.

From that time we hear no more of Andrew, until we read of the miracle of the five thousand being fed with five loaves and three fishes. A notable miracle it must have been regarded at the time, since it is the only one of our Lord's miracles that is recorded by all the four evangelists. It was wrought in a desert place, on the eastern shore of Tiberias, not far from Bethsaida. John alone mentions Andrew's name in this connection, and really the most important thing he says about him is, that he is Simon Peter's brother.

What Andrew said on that occasion sheds no lustre on his name. He evidently shared in the unbelief of the rest, that their master could do such an incredible thing as to satisfy the cravings of a hungry multitude with so small a supply of food. We must give him the credit, however, for having taken some pains to ascertain that even so much was available. Nor do we learn much more about him by referring to the last mention of his name, though we may conjecture, from the relative position in which it stands, that, next to Peter and the two sons of Zebedee, Andrew was perhaps on terms of closest intimacy with the Saviour. He was equally affected with these three, by the solemn prediction that some of them would live to see the day when that temple—the dearest object that a pious Jew could look upon—would be so utterly destroyed that not one stone should be left on another; and he was equally desirous with the rest to know “when these things shall be.” Beyond this, we scan the sacred page in vain for any account of the life and labours of St. Andrew. But this last view we get of him suggests to the mind’s eye a very striking and memorable picture,—the disciples grouped around their master on the slope of Olivet; the deep ravine of Kedron at their feet; beyond it the doomed city and, conspicuous above all, the massive grandeur of the temple, towards which all eyes are turned.

Tradition, as usual, professes to supply the missing link in the life of our Apostle, but its testimony is conflicting. A probable conjecture is that Andrew went with his brother to the east. The earliest mention of his name by any writer, after the evangelists, is by Origen, about A.D. 230 or 240, who assigns Scythia as the field of St. Andrew’s ministry. Later writers connect his name with Greece. By them he is said to have been crucified in Achaia, on a cross of the form called *Cruz decussata*—commonly known as St. Andrew’s Cross. His relics, it is said, were afterwards removed to Constantinople. An apocryphal book, styled *The Acts of Andrew*, is mentioned by Eusebius and others, but it is now lost and seems never to have been received as of authority, except by some heretical sects. Scotland, we need scarcely add, claims Andrew for her patron saint. The story is that St. Regulus, a Greek monk, being warned of God to go to parts unknown and convert the heathen,

sailed from Greece in A.D. 370, carrying with him the bones of St. Andrew. Having passed the dreaded Pillars of Hercules, his vessel was driven north by a violent storm and finally wrecked on the Fifeshire coast. The monk and his companions escaped to land, saving only the precious relics, consisting of an arm-bone, three fingers, three toes, and a tooth. Hergust, king of the Picts, hearing of the arrival of the strangers, built for them the tower and chapel of St. Regulus, which remain to this day objects of curious interest to those who visit the quaint old city of St. Andrews.

### Augmentation of Stipends.

IT will be observed from the acknowledgments in this issue of the “RECORD,” that of the \$30,000 required this year for Augmentation in the Western Section of the Church, only \$3,242 had been received up to the fifth of January. It is of very great importance that the scheme should prove successful this year, and it is earnestly hoped that in every congregation a special effort will be made. Heretofore many of the larger and wealthier town and country congregations have contributed but little to the fund. We trust that the Moderator’s Pastoral letter, issued in name, and at the request of the General Assembly, will lead every Session to take steps to secure that a liberal contribution be received and forwarded without delay to the Treasurer.

We are confident that it needs only the hearty co-operation of Sessions, and especially of ministers, to make the scheme a success,—and with the success of this scheme is bound up, to a large extent, the well-being of every department of the church’s work. With many of our people the year 1886 was one of prosperity. Will not some of these, in token of their gratitude to the Great Giver, make a special thank-offering to a scheme whose object is to minister to the comfort of some one hundred and sixty of our hard-worked ministers, many of whom find it difficult to make ends meet on the salary allowed by the Assembly’s Regulations, viz., \$750 and manse? The non-success of the scheme means the lessening of this salary and in consequence, the withdrawal, from not a few manses, of comforts of which they can ill afford to be deprived.

## Lot's Choice.

FEBRUARY 6. B.C. 1918. GENESIS XIII: 1-13.

Golden Text. Matt. 6: 33.

**W**E have left Abram camped near Bethel, but God soon gave his faith another trial. There was a famine in the land, a time of drouth, the grass withered and could no longer give sustenance to numerous flocks and herds. He, therefore, had to move further south, passing into Egypt, which was then, as in the times of Joseph, a rich and fruitful land. It is not said how long he dwelt in Egypt, but it could not have been very long. King Pharaoh sent him away, but not before he had given him many rich presents. Ch. 12: 18-20.

V. 1. *Went up, out of Egypt*—in a North-Easterly direction, which brought him, into the South of Canaan. V. 2. *very rich*—ch. 12: 16. Abram is a bright example of a pious rich man, who through God's grace, overcame the difficulties mentioned by Our Lord in Matt. 19: 24, which see. The riches of good men, are the fruit of God's blessing. V. 4. *Unto the place of the altar*—The altar appears to have been destroyed, only its place remaining. Perhaps Abram took it down himself, before going to Egypt, so that the Canaanites could not desecrate it. *He called on the name of the Lord*.—He could pray, although there was no longer an altar, and he did so. Good men, are men of prayer. V. 5. *Lot also*—Abraham's nephew. Ch. 12: 5. he also had grown rich. V. 6. *Not able to bear them*—had not pasture enough for the flocks. V. 7. *a strife*—Their riches occasioned this quarrel. So long as they were poor, there was no strife between them. Their wealth led to a separation, and probably, to some hard feelings. V. 8. *the herdmen*—the dispute began with the servants who tended the cattle, probably about the use of certain pastures or wells. See Gen. 26: 20, 21. V. 9. *The Canaanites*—These and the Perizzites had possession of the best lands, and naturally looked with jealousy, upon Abram's numerous flocks. They might take advantage of a division between Abram and Lot, to plunder both. V. 10. *Let there be no strife*—Abram, although the elder, shows a condescending spirit. Matt. 5: 9. *We be brethren*—near relations. Brethren should not quarrel. Gen. 45: 24. 1. Cor. 6: 7, 8. *If thou wilt take etc.*—Christ-like conduct. See Rom. 15: 2, 3. *the plain of Jordan*—at that time a rich and well-watered region. v. 11. *Lot chose the plain*—His greediness contrasts with Abram's disinterestedness. Wealth had spoiled Lot. God will take it all from him, before long, v. 12. *towards Sodom*—later on, he will be living in Sodom itself. Ch. 19: 1. Abram, on his mountain side, had the better part, for a righteous man cannot be happy in the company of the wicked. Psalms. 26: 5. Evil communications will corrupt good manners. 1 Cor. 15: 33. Christians should not by their own choice be the companions of unbelievers. 2 Cor. 6: 14.

## God's Covenant with Abram.

FEBRUARY 13. B.C. 1913. GENESIS XV: 5-18

Golden Text. Genesis 15: 1.

**L**OT, who had selfishly chosen the rich plain of Jordan for his home (ch. 13: 11), was not long before he met with sore disaster. The land was invaded by hostile armies. Sodom, where Lot dwelt (ch. 14: 12) and the other cities of the plain were taken, their inhabitants carried away prisoners, and all their goods pillaged. When Abram heard of his nephew's captivity, he armed his 318 servants (ch. 14: 14) and with three friendly chiefs of the neighborhood, Aner, Eshcol and Mamre (14: 13, 24) he pursued the victorious army, attacked it by night, and succeeded in rescuing the prisoners and recovering the stolen property. Abram would take no reward for himself from the King of Sodom (14: 22, 23). He now had reason to think that the defeated Kings would visit him with their vengeance. But in a vision, God told him not to fear, that He himself would be his shield and his reward. V. 5. *he brought him forth*—It was night. *Till the stars*—thy children shall be countless as they are, and glorious also as they are. Ch. 22: 17. 26: 4. Exod. 32: 13. V. 6. *he believed*—The great Scripture doctrine of justification by Faith. Comp. Rom. 4: 18, 20, 21, 22. *for righteousness*—Abram, like all other men, had no righteousness of his own, but had righteousness imputed to him. His faith being counted to him as righteousness. Sh. Catech. 9. 33. Jerem. 23: 6. Phil. 3: 9. V. 8. *Whereby shall I know*—not doubt, but he desired a sign, to strengthen his faith. Judg. 6: 36, 37. 2 Kings 20: 8. Isaiah 7: 11. V. 9. *A heifer etc.*—all, sacrificial animals under the Levitical covenant. V. 10. *divided them*—cut them in two, lengthwise. Parties making a covenant passed between the pieces. Jerem. 34: 18, 19. *The birds divided he not*—there were two, he put one on each side, v. 11. *fowls*—birds of prey, ravens or vultures. Comp. Matt. 13: 18, 19. V. 12. *The sun going down*—God tried the patience of Abram, who had to watch the sacrifices most of the day. *A deep sleep*—Comp. Genes. 2: 21. *Horror of great darkness*—deep awe, caused by the presence of God. Exod. 20: 21. Isaiah 6: 5, v. 13. *In a land*—Egypt, not named here. *Four hundred years*—counting from the birth of Isaac, or 430 from the call of Abram. Exod. 12: 40. Gal. 3: 17. *They shall come out*—Exod. 12: 35, 38. V. 16. *Amorites*—the most powerful tribe of the Canaanites, put here for the whole of them. Josh. 24: 15. *Not yet full*—Job, 21: 19. V. 17. *A smoking furnace*—symbols of the presence of Jehovah. Exod. 3: 2. 13: 21. Heb. 12: 29. *Passed between*—God, thus ratifying the covenant. V. 18. *From the river of Egypt*—from the Nile to the Euphrates, accomplished in Solomon's time. 1 Kings, 4: 21. Mark the correspondence of the covenant promises in the Old and New Testaments.

## Abraham pleading for Sodom.

FEBRUARY 20. B.C. 1898. GENESIS XVIII: 23-33.

*Golden Text, Hab. 3: 2.*

**A**BOUT fifteen years have passed since God's covenant with Abram. The promise given, of posterity, has not yet been fulfilled, sorely trying the faith of the old patriarch. God has renewed the covenant (ch. 17.) instituting the rite of circumcision, and changing the name of Abram to Abraham, "father of a multitude." Sarai's name has also been changed to "Sarah," meaning "princess." Some time after this, the Lord, in human form accompanied by two angels, came to Abraham, promised that Sarah would shortly have a son, and told him that he was on his way to Sodom, to destroy it utterly. Ch. 18: 20-21 It is then that Abraham pleads for the doomed city. V. 23. *drew near*—showing his confidence and earnestness. Heb. 4: 16. *The righteous with the wicked*—Comp. Numb. 16: 22. 2 Sam. 24: 17. Ps. 11: 4-7. v. 24. *Peradventure*—perhaps *fifty righteous*—ten in each of the five cities of the plain, Sodom representing the five. V. 25. *That be far from thee*—appealing to the Eternal righteousness of God, the judge of all the earth. Deut. 32: 4. Es. 30: 18. V. 26. *For their sakes*—The Lord Jesus also considered the righteous as "the salt of the earth." Matt. 5: 14. True Christians are thus a blessing in every nation. V. 27. *Dust and ashes*—In his origin, man is dust, in his end, ashes. Notwithstanding this, the perfect love of Abraham banishes fear. 1 John 4: 18. V. 28. *lack five*—If fifty could save the city, why not forty-five? Would five make any great difference? V. 29. *Forty there*—The gracious granting of one request, encourages to proffer another. V. 30. *Let not the Lord be angry*—Deep humility joined to persistent entreaties. See Luke 11: 8-9. Jesus approves this importunity. *Thirty*—The Lord having twice yielded the five, Abraham prays that he would at once yield the ten, and is not disappointed. See 1 John, 5: 14-15. V. 31. *I have taken upon me*—excusing his boldness by the mere consistency of his words, he comes down to twenty. V. 32. *But this once*—He asks that ten be enough, only two to each of the five cities of the plain which Sodom represents. The Lord grants this last prayer, Abraham feels that, now, further intercession would be futile. Yet his prayers have not been useless. Lot and his daughters will escape with their life. V. 33. *The Lord went his way*—when Abram had finished praying. *His place*—his tent on the plains of Mamre. Abraham's intercession is a model of earnestness, humility and wisdom combined. He recognizes the limitation of prayer. See 1 John, 5: 16. He does not ask that the wicked be not punished, but that the righteous be spared, and if possible, that destruction may be averted from all, for their sake. Even when God destroys, he remembers his people.

## Destruction of Sodom.

FEBRUARY 27. B.C. 1898. GENESIS XIX: 15-26.

*Golden Text, Gen. 19: 17.*

**W**HILST Abraham had been pleading for Sodom, the angels had gone to that city, arriving there towards evening. Lot was sitting at the gate, in order to offer hospitality for the night, to any chance travellers. Heb. 13: 12. He invited the angels to his house, and after a little urging, they followed him. The men of Sodom gathered about his house, demanding that his visitors be given up to them. He tried in vain to dissuade them from their wicked purpose, they began to threaten him, and would perhaps have killed him, if the angels had not pulked him in and shut the door. They then smote the Sodomites with blindness, so that they could not even find the door. (V. 10, 11.) Revealing themselves then to Lot, as heavenly messengers, they urged him to escape at once, with his family from the wicked city, as it was going to be destroyed. V. 15. *When the morning arose*—Lot spent part of the night in trying to persuade his intended sons-in-law, to fly with him, but they thought he was mocking them, and would not go. *The angels hastened Lot*—he had to leave many things behind, unwilling to lose them, he lingered. *The Lord being merciful*—The losses of property, which God inflicts at times, to his people, are a mercy, although it may be hard to see it at the time. V. 16. *Laid hold upon his hand*—The angels holding the hands of the four fugitives, show that they carried little or nothing with them, and moreover were made to run or walk faster than they would otherwise have done. V. 18. *Escape for thy life*—Luke 12: 15. Thus men should flee from the wrath to come. Matt. 16: 26. Jerem. 51: 6. Rom. 2: 8. Christ alone can deliver us. 1. Thess. 1: 10. *Look not behind*—Luke 9: 62. Phil. 3: 14. Christ does not want a divided heart. *Escape to the mountain*—the mountains of Moab, beyond the Dead Sea. V. 19. *Some evil take me*—he feared he could not reach the mountains in time. V. 20. *This city*—Zoar (smallness) formerly, Bela, called Zoar, from Lot's plea. V. 22. *I cannot do anything*—Mark God's care for his people. Thus the flood did not come till Noah was safe in the ark. V. 23. *The sun had risen*—showing that Lot's departure from Sodom had taken place very early in the morning. V. 24. *Rained brimstone and fire*—evidently a miraculous event, although volcanic or meteoric agencies may have been employed. V. 25. *All the plain*—Admah and Zeboim, perished with Sodom and Gomorrah. Deut. 29: 23. Hosea, 11: 8. V. 26. *Looked back*—formal disobedience prompted both by curiosity and regret for her lost possessions, and instantly punished by death. *A pillar of salt*—encrusted with salt, from the evaporations of the Dead Sea. Many souls are lost by delay in coming to Christ.

## Our Own Church.

**REVIVALS.**—A remarkable revival of religion has been enjoyed in our congregations in Kent County, N. B. In the West Church, Toronto, Rev. R. Wallace, pastor, special services have been held, which have been greatly blessed. During the year 1886, two hundred and seventy-five were received into the fellowship of this church.

**LEGACY.**—The Rev. R. H. Warden has received from the Executor of the late Mr. David Anderson, Kelso, Que., the sum of eleven hundred dollars on account of a bequest to the Board of French Evangelization. A further sum is expected as soon as the estate is wound up, the Board of French Evangelization and the Montreal Auxiliary Bible Society being residuary legatees.

**JAMES' CHURCH, NEW GLASGOW, N.S.**—The proceedings of the Centennial of this Congregation have been published in pamphlet form, and copies can be had by forwarding twenty-five cents to Mr. G. W. Underwood, New Glasgow. The pamphlet is one of deep interest, giving as it does valuable information regarding the planting of Presbyterianism in the banner county of Pictou. It deserves a large circulation throughout the church, especially in the Maritime Provinces.

**RETURNING MISSIONARIES.**—Rev. Joseph Annand and Mrs. Annand have left Halifax on their long journeying to the New Hebrides. They have visited very many congregations, not only in the Maritime Provinces, but in the western section of the church, and wherever they have been, they have succeeded in evoking a very deep interest in the New Hebrides Mission. They came home after twelve years of hard work in the tropics, and they certainly have not rested much while amongst us; still, by the blessing of God, their health has been thoroughly re-established, and they return to their field of labour with fresh strength and courage. That they may be kept during their long voyage and spared many years to lead the benighted heathen to Christ will be the earnest prayer of all.

**NEW CHURCHES.**—Knox church, Burks Falls, *Barrie*, was opened on Dec. 19th, and St. Andrew's Church, Emsdale, *Barrie*,

was re-opened on same date, Rev. J. Leishman of Angus and Rev. A. Findlay, conducting the services. A new church at Morrison, *Barrie*, was opened on Dec. 26th by Rev. A. Findlay. A new stone church at Heckston, *Brockville*, was opened, free from debt, on Dec. 19th, by Rev. Principal MacVicar and Rev. D. Kellog. A neat new church at Tatamagouche Mountain, *Wallace*, was opened on Dec. 19th; Rev. T. Sedgwick, the pastor, was assisted by Rev. R. C. Quinn, New Annan. Though the day was stormy, the attendance was large and all were deeply interested. The building is completely finished and furnished, and is free from debt. It cost about \$850, and will accommodate over 200. On 2nd January, a beautiful new church for St. Andrew's congregation, Lindsay, was opened by Rev. Principal Grant and Rev. J. A. Murray. The church accommodates 600, and the school-room 300. The cost, exclusive of site, was \$22,000. On 9th January, the opening services were continued by Rev. Dr. Cochrane and Mr. A. Gandier, B.A. A new Presbyterian Church was opened on Dec. 5th, in Tilsonburg, by Rev. G. M. Milligan and G. G. McRobbie. On Dec. 19th, a new stone church was opened in Tarbolton, by Rev. G. M. Clark.

**MANSES.**—The congregation of Canard, Cornwallis, in the Presbytery of Halifax, has celebrated its centennial by building a manse. The congregation of Harvey, N.B., has completed a manse. We shall be happy to record more work in this line.

**CALLS.**—Mr. R. V. McKibbin to West Farnham, *Montreal*. Mr. Richard Hyde to Warsaw and Dummer, *Peterborough*. Mr. W. Farquharson B.A., to Dover, *Chatham*. Mr. A. Falconer to Prince street, Pictou, *Pictou*. Mr. John MacLeod of Antwerp, N. Y., to Richmond and Melbourne, *Quebec*. Mr. Angus McLeod of Cass City, Michigan, to North Bruce and St. Andrew's, Saugeen, *Bruce*. Mr. J. F. McLaren B.D., to Thornbury and Heathcote, *Owen Sound*. Mr. A. Currie to Virden, *Brandon*. Mr. D. H. Hodges to Oak Lake, *Brandon*.

**ORDINATIONS.**—Mr. J. A. Grant, 11th January, and inducted same date to Dixie and West Toronto Junction, *Toronto*. Mr. J. B. Hamilton, 21st Dec., and inducted same date to Singhampton and Maple Valley, *Orangeville*.  
**INDUCTIONS.**—Mr. A. Falconer, 28th Dec., Prince Street Church, Pictou, *Pictou*. Mr. J. D. Fergusson, 17th Dec., Windsor Mills and Lower Windsor, *Quebec*. Mr. A. Currie, 5th Jan., Virden, *Brandon*.

DEMISSIONS.—Mr. F. McCuaig, 4th January, Chalmers' Church, Kingston,—*Kingston*. Mr. McCuaig has accepted the appointment of the Home Mission Committee to British Columbia.

DEATHS.—On 13th Oct., *George Smith*, for 29 years an elder in St. James' Square Church, Toronto, and prior to his coming to Canada, an elder for many years of St. Nicholas Lane Church, Aberdeen, Scotland; a man of keen intellect, of consistent life and highly respected by all who knew him. On 26th October, Mrs. Fenwick, at Elders Mills, Ontario, mother of Rev. T. Fenwick, formerly of Metis. Fifty-five years ago she came from Scotland to Toronto, then Little York, was present at the first communion celebrated in the Presbyterian Church there, and prepared the bread used on the occasion. On 20th Nov., *Alexander Orr*, Bobcaygeon, Ont. An elder of the Church for 25 years; a devoted Presbyterian, a warm friend of the Sabbath School, and a strong advocate and supporter of every good cause. On 2nd January, *Frederick W. Torrance*, Judge of the Superior Court, Montreal, and a member of Crescent Street Church Session. He was a liberal giver, a wise counsellor, a man of unbending integrity, of kind, gentle disposition and earnest unobtrusive piety. Attached from conviction to the Presbyterian Church, he laboured with untiring zeal and fidelity to advance its interests, and at the same time did what he could to further the cause of Christ in general. The death of *Mr. Robert A. Ramsay*, which occurred on 15th January, adds another to the serious blanks in church circles in Montreal. He was yet a young man, of brilliant attainments, of sterling character, a trusted member of the legal profession, and a trustee and active worker in St. Paul's Church. We cannot see now the reasons why he has been so early removed. God doeth well, and to Him we commend the bereaved family of the true friend who has been so suddenly called to his reward above.

We regret our inability to publish the many obituary notices sent us. To do so for the present month, would require several pages of the RECORD. Some of the lengthy notices sent us are those of persons not even office-bearers of the church, and in more than one case not even members. Unless in very exceptional circumstances, we can only find room for notices of the death of ministers or active office-bearers of our church.

MANITOBA ITEMS.—Rev. Mr. Warden has been visiting Winnipeg in connection with Home Mission affairs. He was surprised at the change since his former visit six or seven years ago. His time was very fully taken up, and he has given many wise hints and suggestions as to the mode of carrying on the Home Mission business in the North-West. He preached in both Knox and St. Andrew's Churches. Revival services have been held, at

which a considerable interest was shown in Portage La Prairie and High Bluff congregations. New missions are being opened in the Murilio Mines in the Port Arthur district, and in the Rocky Mountains. In the new Town of Anthracite, and the Rocky Mountain Sanatorium of Banff, the population is increasing. In Indian mission matters, plans for extending the work are being laid. Another minister is likely to be added to the staff. The Indians are quiet, and the present is an excellent year for advancing the mission work. Manitoba College authorities have appointed Rev. James Farquharson, B.A., of Pilot Mound, assistant lecturer for three months in philosophy, and Bible introduction. The appointment is popular with the students, and is much needed to relieve the over-weighted staff. Nothing but the ozone in the North-West air enables the professors to do double work. Manitoba College B. A.'s of 1886, of whom there are twelve, have divided up as follows:—Theology 3, Law 6, Medicine 1, Business 1, Office of School Inspector of Winnipeg 1. The "College Journal" has entered in the second year of its existence. Among the other societies, a vigorous Y. M. C. A. is carried on. Among the candidates for the 35 constituencies of Manitoba, in the late Provincial Elections, no less than 22 were Presbyterians. Fortunately the Presbyterians have no church disabilities or grievances such as they had in the early history of the other Provinces. The season of anniversary tea-meetings has been in full operation in Manitoba this winter. Food of every kind is plentiful, and the gatherings are hearty. Municipal and provincial elections have all passed away after keeping the country in turmoil. Mr. Urquhart of Regina has given himself for the Indian work. Rivière Sale in Winnipeg Presbytery has called Rev. James Douglas of Morris. Four young University students from Toronto have come to the North-West for the winter months and are doing good service for the church. A new church at Boissevain in Southern Manitoba, was opened by Rev. Dr. Bryce on Dec. 19th. Though the subscriptions of the people had already covered the cost of the building, \$125 was raised at the opening. The new churches that are going up throughout the country are mostly all of a neat architectural design, and also much more comfortable than those built in the earlier stage of the country. The schools are in good condition, although great complaints arise on account of the heavy taxes to maintain them. Manitoba College opened after the holidays, with a still larger number of students. The number of the theological, arts, preparatory, and occasional students now has reached between 90 and 100, and the boarding department is filled to repletion. Much regret is felt for the poor state of health of Principal King, he having been compelled to go east to Clifton Springs for a very brief period of rest and re-invigoration.

## Meetings of Presbyteries.

**PICTOU, Dec. 28th.**—The Presbytery met at Pictou. Mr. Ferry, Glenelg, accepted the call to Bridgewater, his connection with Glenelg ceasing on the 9th January. Progress of the most encouraging character was reported respecting the Augmentation Fund, all the congregations being in a fair way to raise the amounts assigned to them by Presbytery. Rev. A. Falconer was inducted into the pastoral charge of Prince street Congregation, Pictou. Sessions were recommended to adopt the recommendations of Synod, respecting Systematic Benevolence, where they found it practicable and expedient to do so. The subject of evangelistic services was considered, a committee was appointed to report to next meeting, and sessions were recommended in the mean time, to arrange such services as they might deem to edification.

**HALIFAX.**—In December, the Presbytery visited, by Committee, the congregations of Kennetcook, Noel and Maitland. Addresses on Presbyterian polity were delivered, and all matters connected with the congregations reviewed. At all these meetings, the attention of congregations was directed to the duty of having the Record in every family.

**QUEBEC, Dec. 14.**—A call from Richmond and Melbourne in favor of the Rev. John MacLeod, Antwerp, was reported. A committee was appointed to carry on and supervise French mission work within the bounds. An encouraging report was received from Metis. Mr. Charbonnell gave an interesting report of French mission work within the bounds. Arrangements were made for the induction of the Rev. J. D. Ferguson to Windsor Mills and Lower Windsor. Rev. W. M. Johnston was appointed to Kennebec Road till March. The Presbytery approved of the remit on the marriage question sent down by the last General Assembly.

**MONTREAL, Jan. 11th.**—The remit on marriage was approved by a large majority and that on ecclesiastical co-operation unanimously. A committee was appointed to try and secure a church property in Hochelaga; Chalmers' Church congregation were encouraged to establish a mission school in Côte St. Louis suburb; and permission was given the Montreal College Students Mission Society to hold evangelistic services in the old St. Gabriel Church building. The City Mission, Home Mission and French Evangelization reports were submitted by the respective Conveners. The Rev. Dr. Burns of Halifax was unanimously nominated as Moderator of next General Assembly. It was agreed to apply to the assembly for leave to receive Rev. J. A. Birrell as a minister of the church. Leave was given to Georgetown Session, and also to Russeltown Session to moderate in calls. A

call from W. Farnham to Rev. R. V. McKibbin was sustained, salary promised \$600 per annum. Arrangements were made for Mr. McKibbin's induction.

**KING-TON, Dec. 20th.**—Mr. McAulay was granted three months leave of absence. Mr. Maclean was authorized to prepare a circular on Augmentation for use in all congregations within the bounds. An assessment of 15 cents per family is required for the Presbytery and Synod Funds. Mr. McCuaig requested to be relieved from his charge, to allow him to accept an appointment to go to British Columbia.—Adjourned meeting, Jan. 4th.—Mr. McCuaig was released from his charge. Arrangements were made for the visitation of all supplemented congregations.

**TORONTO, Dec. 7.**—A committee, previously appointed to confer with the congregation of Norval and Union Church anent the resignation of Rev. J. Alexander, reported that they had found said congregations to be warmly attached to him, but that seeing he was bent on being released of his pastorate, because of bodily infirmity, they would not oppose the acceptance of his resignation. The Presbytery therefore agreed to cite said congregations to appear for their interests at next meeting. The remit from the General Assembly on the marriage question was taken up. A motion there anent was submitted by Dr. Gregg, and seconded by Rev. J. M. Cameron, substantially disapproving of said remit. In amendment, it was moved by Rev. W. Meikle, and seconded by Rev. D. J. Macdonnell, that said remit be approved of. A vote being taken, 11 voted for the amendment and 9 for the motion, so that the amendment carried. Reasons of protest and appeal were read from Rev. W. Inglis against the decision come to by the Presbytery in his case at last meeting. A committee was appointed to prepare answers. Another memorial and petition was read from Mr. Inglis, asking the Presbytery to re-open his case, as he found that a majority of those who voted for the decision come to at last meeting were, in his opinion, interested parties, or that if the request so made should not be granted, that leave might be given him to add another reason to the reasons of protest aforesaid. By a majority, the Presbytery refused to re-open his case, but gave him leave to add the reason appended by him.

**OWEN SOUND, Dec. 21st.**—Woodford, Johnston and Daywood were erected into a self-sustaining pastoral charge. A call to Mr. J. F. McLaren, of Euphrasia, from Thornbury, &c., was sustained, and parties cited to appear on the 5th of January. Salary promised, \$850. A committee was appointed to further augmentation. Congregations were recommended to form Mission boards or auxiliaries of the Women's Foreign Missions Society. January 5th.—It was resolved not to translate Mr. McLaren to Thornbury and Heathcote. The re-

mit of Assembly on marriage was approved, as also that on ecclesiastical co-operation. It was agreed to recommend that the Superintendent of Missions for Manitoba and the North-west be continued as at present.

HAMILTON, Dec. 22nd.—Mr. T. Scouler was translated to New Westminster, B.C. The two congregations in Caledonia were united, also the congregations of Knox Church, Allen settlement and Erskine Church, Lancaster East.

LONDON, Dec. 14th.—The deputation on the Delaware difficulties reported that the same had been amicably and satisfactorily settled. The report was received and adopted. Mr. Murray reported, that, as Convener of the Committee on the Aged & Infirm Ministers' Fund, he had sent letters to all the Sessions within the bounds, urging special liberality in support of said Fund. Mr. Murray's report was received, and the thanks of the Presbytery was accorded to him for his diligence. The following motion was passed in connection with the congregation of East Williams: "That the Presbytery, having heard the commission from East Williams, assure them of their sympathy, and resolve that a deputation of this presbytery be appointed to meet with the Presbytery of Sarnia and ascertain what proposals that Presbytery may have to make as to the disposals of the congregations of East Williams, in the event of being transferred wholly to their care. Messrs. A. Henderson Ball, Rennie, Ross and Wylie were appointed a deputation in terms of the above motion. Mr. J. Currie gave in a report on Statistics and Finance, which was ordered to be printed and circulated among all the families of the Presbytery, and that ministers direct the attention of their people to its contents from the pulpit. A petition from certain Presbyterians and others, in London Township, was presented by Mr. Ball, requesting an investigation of certain portions of that field, with the view of establishing religious services. On motion, Mr. Henderson was appointed to exchange pulpits with Mr. Ball, and investigate the state of matters and feeling in regard to this matter and report. A petition from Dexter, asking for services and organization as a congregation in connection with the Presbyterian Church, was read. Mr. McConechy and Session were authorized to give effect to the prayer of the petition. The Presbytery authorized the Moderator and Clerk to sign receipt for \$1000, being the last instalment of Bequest of the late Hugh Fulton, for the Home and Foreign Missions.

SARNIA, Dec. 21st.—There was read an extract minute from the London Presbytery in reference to the state of matters at East Williams congregation, and asking the Presbytery of Sarnia to suggest some means for future supply thereof. After discussion, it was agreed that having read the extract from the Presbytery of London, and heard commission-

ers from Presbytery and congregation reciprocate feelings of anxiety expressed thereby anent East Williams congregation, and appoint a deputation consisting of Rev. Dr. Thompson, Rev. Messrs. Currie and McLennan and Mr. Robert Rae, Elder, to proceed to the field at their earliest convenience and make proposals to the congregation there with a view of co-operating in supply till end of October next. Congregations were directed to contribute liberally to the Augmentation Fund, and deputies were appointed to visit aid receiving charges. Vyrer was united to Mandaumin. A conference on Sabbath schools was held in the evening of day of meeting.

CHATHAM, Dec. 14th.—Mr. Campbell declined the call to West Tilbury and Comber. A new congregation at Strongfield was organized. Mr. Becket submitted an overture to the General Assembly to appoint one or more agents to canvass the members and adherents of the Church for contributions to the Aged and Infirm Ministers' Fund. The Presbytery adopted the overture. The Church at Amherstburg was authorized to sell the old manse. Rev. Neil McDiarmid, Illinois, resigned his pastoral charge. Deputations were appointed to visit the aid receiving congregations.

MAITLAND, Dec. 21st.—Leave was granted to moderate in a call in Lucknow. The amount asked for augmentation was apportioned among the congregations, and committees were appointed to visit and receive charges. It was agreed to hold special services in a number of the congregations. Mr. Sutherland was appointed to deliver an address at the annual meeting of the Presbytery's Woman's Foreign Missionary Society.

BRUCE, Dec. 14th.—Leave was granted to organize a station at Skipness to be associated with Allenford and Elsinore, as a part of that charge. The congregations were arranged in groups for Presbyterial visitation, and the questions to be put were agreed upon. The remit on the marriage question was approved of.

WINNIPEG, Dec. 7th.—Dr. Bryce reported organizing a congregation at Niverville. It was resolved to secure for Gretna a missionary able to speak both English and German, so as to try to reach the Mennonites. Mr. J. McDonald was certified to the Senate of Manitoba College. An appropriate minute was adopted in regard to the death of Mrs. King. The amount asked of the augmentation committee was allocated among the congregations of the Presbytery, and arrangements were made for the visitation of all aid receiving churches.

REGINA, Dec. 28th.—Notice was given of the appointment of the Rev. Alex. Urquhart, of Regina, as missionary to the Indians on Piapot's, Muscowpeting's and Pasquah's Reserves. The session and congregation were cited to appear, for their interest, at an adjourned meeting to be held at Regina on the 18th of January.

## Ecclesiastical News.

**SCOTLAND.**—Among our ecclesiastical news, we have still overtures coming up for the cessation of the F. C. College, Aberdeen, but the motion will not carry. There is also an overture to the effect that no separate Professor be appointed to the Chair of Practical Learning in the U. P. College—the chair vacant by the death of Dr. Kerr. A lectureship is proposed instead, to be filled by different ministers in succession, or by the existing Professors in turn. Then we have had more jubilee-church services; St. Peter's Established Church, Glasgow, holds its jubilee as in its turn, the first of Dr. Chalmers' great church extension scheme; and from St. Peter's, Dundee, commemorates its opening, fifty years ago, with the saintly McCheyne as its first minister. Two *confrères*, Dr. Andrew Bonar, and Dr. MacDonald of North Leith, conducted the services. Dr. Andrew Thomson of Broughton Place, U. P., will have his jubilee in March. The jubilee of our beloved Queen will have celebrations such as never have been seen before. Her deserts are beyond all commendation. As a commencement, a gentleman has presented the new University in Dundee with \$50,000 to found a Chair of anatomy. This is just an instalment of much more to follow. The act of union between the Free and U. P. congregations at Lumsden has been consummated in the happiest way on the 12th inst. Dr. MacGregor is taking the larger Union at Bazaars, and thinks that even they are instruments towards that object; and the Union Committee, comprising members of the three Churches, have set about an enquiry as to how union may be best accomplished "without compromise of principle," with a series of lectures thereupon; while Dr. Marshall Lang, speaking of the "Disruption," says that his instincts were with Dr. Chalmers, but his judgment in the other direction. A divided house! Dr. Hutton and the Kirkaldy U. P. Presbytery reassert the utmost necessity for a firm dis-establishment policy. Dr. Whyte, of Free St. George's, Edinburgh, has joined the ranks of the Gospel Temperance Army—a clear gain. Mr. Glasse of Greyfriars has been lecturing on Socialism, requiring, as I understand it, the distribution of the means of production with the subjection of exchange to the full control of the representatives of the people. A judicial tribunal, much the same as in the Canadian Church, is proposed, to expedite the work of the General Assembly, and, I suppose, to save the more public hearing of cases, better unheard by the public ear. Dr. Story has delivered his Introductory Lecture to his class, pleading, as did Dr. Cunningham in St. Andrew's, for greater liberty, and a more unsectarian treatment of the subject of the history of the

church. Imagine, in Wigtown Presbytery, (Established), a resolution has been carried, finding those ministers who had allowed students to "deliver missionary addresses" in their churches, perhaps from their pulpits, to be guilty of a violation of law and order! That looks very like a "step to the rear." Glasgow Established Presbytery has had a conference with the City Council, through a committee, offering co-operation in giving work to the unemployed, and otherwise to relieve the present distress of the city poor. Mr. MacFie of Aird and Appin, by whose annual generosity the Free Church ministers in his presbytery receive a holiday in rotation, has now granted a site in Oban, where the old Royal Hotel now stands, for the erection of a church, and has contributed \$5,000 thereto. The jubilee of Rev. Mr. Fleming of Troon, takes place in the Hotel (!) shortly. I suppose he is the oldest minister in the church in active duty. An assistant and successor is being appointed. The late Mr. Campbell of Tillychewan, has left \$5,000 to the Sustentation Fund of the Free Church, and \$1,250 to each of her missions. How to utilize our Sabbath evening services is still a subject of anxious discussion. One church is trying "selections from Handel with Readings;" others, sacred concerts simply. But to us a wiser course seems to lie in the suggestion that our churches be thrown open for Evangelistic services on Sabbath nights instead of compelling our lay brethren to have recourse to mission halls and music saloons, while the church edifice remains half empty, and the affections of the new converts are alienated from the organized church to the Hall and its associations, where the living Truth first manifested itself to them. Then our wish would be:—In the morning, feeding the flocks and in the evening, rescuing the unsaved, or it may be, the union of the two methods, morning and evening, but upon different classes of the community each time. The church would then be really doing her work to the lapsed masses, while she gives employment and direction to the whole evangelistic forces lying within her reach. At present, the evangelist works, perhaps he is compelled to work, too much outside the church. A great revival of religion is reported from Auchtermuchty, Fife. D.

**IRELAND.**—We have this month to report two more deaths in the ministry. The brethren that have been taken away now are different from those lately referred to in the columns of the RECORD. Those taken away lately were in their prime, in the midst of their usefulness, having, as far as man could see, many years of work before them. Those we are now to speak of, were spared to pass the allotted term, to spend a green old age to an extent granted to but few. They were among the now few survivors of the Union that was consummated 46

years ago. Moreover, they were both of the secession side, and for many years were co-presbyters. The first and oldest was the Rev. James B. Rentoul, D.D., who laboured for nearly 60 years, in the town of Garvagh, Co. Derry. The Rentouls are an ecclesiastical family, aristocratic in the true sense of the word. There have been and are many ministers of the name. Not only that,—the uncles, brothers-in-law and sons-in-law, in the ministry are also numerous. The father of the deceased was a minister, he had two brothers who were ministers; he has four sons now in the work, and four nephews of the same name. As will be seen, there are eight of the third generation, some in Ireland, some in Great Britain, and one a Professor in Melbourne. James was the last of the second generation. He was born in the first year of the present century. His birthplace was Man-cunningham, Co. Donegal, where his father was minister. His mother was the sixth in descent from the first minister of that congregation who came from Scotland in 1665. In September, 1827, James was ordained in Garvagh, and from that until a year or two ago, when the infirmities of age overtook him, he remained in the same charge. He was a long time clerk of the Presbytery of Coleraine. He leaves a most fragrant memory behind him, and, as has been seen, his sons are following in his steps. The other, of whom mention is to be made, is the Rev. John F. Martin, LL.D., of Caledon, who was born in 1815, and ordained in Crossgar, near Coleraine, in 1839. There he laboured for 34 years. After leaving Crossgar, he has had brief pastorates in three other charges, in Maidstone, Co. Kent, England, then in Tartavaghar and Caledon, both in Co. Armagh. He was distinguished for his evangelical preaching and for his pastoral fidelity. Those who were in the ministry before the Union, and are still in active work, may be counted on the fingers now. Among these, however, are three of the six Professors in the Assembly's College, Belfast, viz:—Dr. W. D. Killen, H. Wallace, and Dr. J. G. Murphy. A good deal of dissatisfaction prevails over the appointment by the Government of a Roman Catholic prelate, as a senator of the Royal University in place of Dr. W. F. Stevenson. On the other hand, John Young, Esq., of Galgown Castle, a Presbyterian, has been appointed a Privy Councillor.

H.

GREAT BRITAIN.—Church going has not grown obsolete in the greatest city of the world. On a recent Sunday in London, 460,000 persons attended service in the morning, and 410,000 at night. The largest church of the Establishment—St. Paul's Cathedral—had an attendance in the evening of 3,403. Mr. Spurgeon's tabernacle was attended by 4,519 persons in the morning, and 6,070 in the evening. The ancient church of St. Bartholomew, West Smithfield, in

which Hogarth was baptized, and of which Milton was a parishioner, was re-opened after partial restoration, on Tuesday. Mr. Spurgeon is building two new mission halls, one in Surrey Square, Old Kent Road, and the other at Thorntonheath, near Croydon. There is some prospect of union of the Wesleyans and the Methodist new connection in England. Union is in the air. There are now a few indications that the Welsh Presbyterian Church and the Presbyterian Church of England are drawing closer together. Negotiations which may end in union are being set on foot. The Rev. H. R. Haweis recently preached in St. Bride's, London, to a very large congregation. He delivered a long and remarkable discourse on the "Relation of the Church of England to Nonconformity." The text was taken from Acts vii., 48, 49.—"The Most High dwelleth not in temples made with hands," etc. In a brief introduction, Mr. Haweis sketched in outline what he intended to say. He undertook to show that the Church of England had no monopoly of Divine government, of sound doctrine, or of good works. The policy of the Church towards Dissent had, he said, hitherto been wrong and unscriptural. "A Free Pulpit" would strike the keynote of a wiser policy; and the relationship that should exist between the two ought to be one of holy rivalry. Elaborating his first point, that the Church had no monopoly of Divine government, Mr. Haweis said the government of the Church was not expressly ordained by Christ. The Apostles had no successors. Certainly the bishops have not succeeded them by organic lineage; and, if they had, the preacher did not think it would matter, as he had no belief in the organic transmission of grace. As in the matter of government, so also in the matter of doctrine, the Church was not the sole repository of God's truth. The Nonconformists also had the Bible, the Life of Christ, the sum and substance of the Church's creeds, and the Sacraments. And as for the matter of good works, it is also certain that the Church has no monopoly of these. Could any one, gazing at the Christian organisations in connection with the ministries of Mr. Spurgeon or Dr. Ailan, deny that they exhibited the fruits of the spirit? Out of the 233 evangelical congregations in the city of Glasgow, over two hundred are associated in the Glasgow Home Mission Union. In the north-eastern section of the city, among the fifty-seven co-operating congregations, out of a total of sixty-four in the district, there are no fewer than 818 pronounced Christian men and women banded together and working under the auspices of this Union. In this way, the homes of non-church-goers are being reached with the Gospel message. The famous sermon that John Knox preached in Edinburgh in 1665, "for which he was inhibited preaching for a season," was sold not long since for \$2,075. If John could just have received that much for it himself!

UNITED STATES.—In a letter to *The Daily News*, correcting a statement in a criticism of Lord Selborne's book in defence of the Church of England, to the effect that the United States had never had an Established Church, Mr. J. Carvell Williams says the facts really are that the idea of a Church Establishment was actually adopted in various forms by the founders of the States, and it was only after finding all the forms bad, that the American people abandoned the idea, and eliminated it from their political institutions. Episcopal Church Establishments existed in Virginia, Maryland, North Carolina, South Carolina, and New York. In New Jersey, Pennsylvania, Delaware, and Georgia, there was never an Established Church, or, at the most, a very imperfect one. The most curious Establishments were in the New England States, where Congregationalism was the State religion until so late as 1831. The Congregationalists were quite as intolerant as ever the Episcopalians were. No dissent was permitted; the Congregational minister having power to prohibit the attendance of any of his parishioners at any meeting of other denominations that might be announced. Since 1831, this system has been abolished. A conference was held lately in the First Presbyterian Church of Baltimore, to arrange a programme for the celebration of the centennial anniversary of the General Assembly of the Presbyterian Church, to be held in Philadelphia in 1888. Rev. Dr. Palmer of New Orleans, presided. There was a full attendance of the committees from both branches of the church. This is a happy movement. Miss Lewis, of Philadelphia, has recently left by will about a quarter of a million of dollars for the benefit of the Memorial Church of the Holy Communion, and various Episcopal Charities in that city. The rector of St. Peter's, San Francisco, has given notice in the *Pacific Churchman*, (of which he is the news editor), that "hereafter St. Peter's Parish will take no part, directly or indirectly, in any entertainment whatsoever, given for the purpose of raising money for the work of Almighty God."

CANADA.—The "Society for the Propagation of the Gospel" grants £650, annually, for stipends, and £100 to the maintenance of the "Evangeline" in Algoma Diocese. The "Colonial and Continental Church Society" contributes £258, and also kindly undertakes the transmission of boxes of clothing, books, etc., free of charge, as far as Montreal. The "Society for Promoting Christian Knowledge," over and above its grants for church building, continues its periodic and liberal benefactions of Tracts, Service Books, Maps, Sunday School Libraries, etc., and also grants assistance to Theological students, in cases recommended by the bishop. Halifax Episcopalians are moving in the matter of erecting a Centennial Cathedral. "At a meeting of the Cathedral

Committee it was decided that the price of the Cathedral would be between £40,000 and £50,000. A committee consisting of the local rectors, with power to add to their number, was appointed to procure a site, and, if possible, sell the present site owned by the church on Robie Street. Arrangements were also made to send a deputation to England to collect funds for the erection of the building, which is to be in commemoration of the centennial of the first colonial episcopate."

FOREIGN.—Dr. Ellinwood, Secretary of the Board of Foreign Missions of the Presbyterian Church (North) tells of Christmas gifts for missions recently received from foreign lands. The Mexican churches gave from \$1 to \$15, out of their deep poverty. Contributions have come from Guatemala, Valparaiso, and other places in South America. African converts sent their "mites" in large numbers. The land of the Magi who brought gifts to the manager in Bethlehem has again sent offerings, though in this case the wise men are the children. From Hamadan came scores of little articles of needle-work, besides \$16 in money. The children had no well-to-do parents from whom to ask, so they gained the money partly by denying themselves certain portions of food, and partly by extra tasks in study. Teheran and Tabriz also took a generous part. Of all the gifts from India, the most touching was from the Leper Asylum at Sabathu, where eighty-five lepers gave fifteen rupees, or \$7.50. They accompanied their gift with a letter, dated Sabathu Poor-house, 20th of December, 1885. "We, the inmates of the Sabathu Leper Asylum, send greetings" &c. This touching letter set forth the fact that the inmates of the Asylum have an allowance of \$1.75 per month each, (less than four cents a day,) with which to buy their scanty food and other necessaries of life. Their clothing consists of cast-off garments and old, condemned blankets, begged from the garrisons. Let the children and adults in the thousands of our homes think of these lepers, whose strange signatures were, at their request, added to the letter. It closed with this benediction:—"May the Lord Jesus Christ send you rich blessings that you may continue to send missionaries to preach to us unhappy ones the blessed gospel, and also mem-sahibs (female married missionaries) to pity and help us in our helpless condition, and mis-sahibs (unmarried ladies) to teach us to sing Chajans (Christian hymns)" Similar gifts have come from other lands, in nearly all cases from the very poor. These converts surely set before us all an example which should stimulate our liberality and deepen our devotion. A telegram from Zanzibar states that all the missionaries have left Uganda with the exception of one, Mr. Mackay, who has been committed to prison by King Mwanga. This is sad news, but we trust that the seed of the gospel has already been planted so deeply in

Uganda that it cannot be outrooted. Roman Catholicism is not popular in China. The *London Standard* says that within a year their number has fallen from two millions to four hundred thousand. The French hostilities had much to do with this result. Within the last three months there have sailed from the United States, for foreign mission fields, ninety-nine men and women—some for Africa, some for India, some for China and Japan, some for Siam, &c. Among the rest, were twelve from the United Presbyterian Church of America, five for Egypt, and five for India.

### Foreign Missions.

TUNAPUNA, Nov. 26th, 1886.

To the Editor PRESBYTERIAN RECORD:—

IN your issue for November, you publish Rev. Labihari's account of a visit to St. Lucia. I returned on the 18th inst. from a similar visit. In almost every place I went, Labihari was remembered and spoken of with interest. On the 25th, I submitted the following report to the Mission Council, which was approved, and I was asked to send you, as I now do, a copy for publication. It was further resolved to apply to the Foreign Mission Board for £50 stg. per annum for St. Lucia, as suggested in the Report. Owing to their comparatively isolated circumstances, the people appear to be very accessible to Christian influences. At present they all seem to have set their minds on returning to India, after their ten years residence expires. How important then that no time be lost in carrying the gospel to them! It is possible, however, that Schools and Christian influences may lead some of them to change their mind; and this is an exceedingly important consideration for those who have at heart the prosperity of St. Lucia which is greatly under-populated.

JOHN MORTON.

TUNAPUNA, TRINIDAD, Nov. 25th, 1886.

To the Mission Council:—

I beg to report that I left Trinidad, Oct. 31st and reached St. Lucia Nov. 4th. The following day I visited Crown Lands, and examined carefully the school taught by Geo. Sadaphal. There were over 40 present, and the average attendance on the previous week was 37. The progress made in Hindi, reading and in religious knowledge is very good. As was to be expected with beginners in a strange language, the progress in English was less marked. As we had previously received a box of clothing from Blue Mountain, Woman's Foreign Mission Auxiliary, I was able to take with me about 50 garments; and each child who had attended regularly was either fitted at once, or promised a garment when the necessary changes could be made. I then held service with the adults, and examined eight candidates for baptism.

On Sabbath Nov. 7th., I returned and conducted service with a densely crowded audience, when the 8 men above referred to, one woman, the wife of the most intelligent and prominent man among them, and 9 children (6 of whom were school children) were baptized. Sadaphal and Jageshwar, under the direction of Mr. Cropper, will continue to keep up regular Sunday Services, and Sadaphal to teach the converts to read. One of them gives good promise of being ere long a useful worker.

After an interval, a second service was held, and Edward Gaya, servant at the Hospital, who had walked 5 miles to be present, and arrived late, was baptized. I had examined him the day before. I may as well report at once that I held two services at the General Hospital, and examined there another man whose name and that of his daughter had been given me as candidates for baptism. I found his knowledge sufficient, and his renunciation of all the idols and gods of India complete. He seemed, too, to have a sincere faith in Christ; but raised difficulties on account of social ties. When I had endeavoured to remove these difficulties, a number of his countrymen, though still themselves Hindus, urged him to cast aside his objections and be baptized. But he was still in doubt, and I advised him just to let the truth ripen in his mind, as I felt sure a little later he would see his way, clear.

At Sonfries, I spent a day and a half, and held meetings at the Hospital, and at Ruby, and Malgretoul Estates. Here John Allaleduc is interpreter and dispenser. He is one of my old Jere village boys, and has proved steady and trustworthy. He is to labour in spare hours on Ruby, Malgretoul and Morne Courbaril Estates.

I went as far south as Vieux Fort; but merely to inspect the country.

Cul de Sac Valley, at the head of which is Crown Lands, opens to the West not far from Castries Harbor. The next valley south is Roseau. The upper part of it is separated from Crown Lands by a lofty ridge which can be crossed on foot. In this valley is a central factory with two Sugar Estates. Here I spent a day, and by the courtesy of the managers, had an opportunity of addressing three good gatherings. On another day I went to Denvery and held a meeting at the Hospital, and at four estates in the Mabonya Valley. This valley opens to the East and lies 5 miles over a ridge from Crown Lands. These two valleys, Mabouya to the East and Roseau to the West of Crown Lands, have each from 300 to 400 coolies and no school—no Christian agency of any kind among them.

On arrival in St. Lucia, I called on His Honor, Edward Laborde, Administrator, and told him that one object I had in view was to inspect the school supported by the Government Grant of £50 stg., per annum, at Crown Lands, and consider whether the work could not be extended. Before leaving, I again called

on him to report and urged the claims of Roseau and Mabouya Valleys. He seemed much interested, and promised to write a dispatch to the Governor-in-Chief asking his approval of a further Government Grant of £100 stg., per annum, to support schools at these two important points. His proposal is that these grants be given to "The Canadian Mission to Indian Immigrants," through Mr. James B. Cropper, as our St. Lucia representative, in the hope that local contributions will meet all incidental expenses, and that stimulated by this, the Presbyterian Church in Canada will vote, say £50 stg., per annum, to employ a Catechist, and will arrange for occasional visits of inspection. The dispatch above referred to has been duly forwarded. I was guided at every step by Mr. Cropper and those interested in the work, and it is with their full approbation that I submit this report and the application which it implies to the favourable consideration of the Mission Council and Foreign Mission Board.

JOHN MORTON.

TAMSUI, FORMOSA, 9th Sept., 1886.

*To the Convener and Foreign Mission Committee of the Presbyterian Church in Canada:—*

DEAR DR. WARDROPE,—In my letter of 28th July, I gave you some account of the experiences of a new missionary during his first months in a foreign field. He comes out, we will suppose, with at least a fair amount of zeal, but this has to be moderated by wisdom and directed into proper channels. As I said, one danger on the part of a new comer is, lest in his anxiety to be, as he thinks, actually at work, he should do something that would greatly injure himself as well as hinder the church. This great safeguard then is in attentively listening to the counsels of those already in the field, who have had more experience. But how to give these counsels is a very delicate question to the older missionary, and much depends on the spirit in which they are received by the younger man. If the former speaks his mind fully and plainly, the latter may fancy his personal liberty is being interfered with, or may even suspect some minor motive as prompting the advice. He may treat friendly words of warning as of little importance, till having made some mistakes, he sees the need of giving good heed. It may be the young man thinks himself already fully qualified, and directly declines the benefit of our older missionary's experience; in that case, the latter is, of course, relieved from responsibility, though not from anxiety, knowing that mistakes will certainly be made.

But whether or not he receives the advice of those who have been longer at work, it is a fact that in the great majority of cases a new missionary brings with him to the foreign field views and ideas which require to be changed, and which do become completely overturned during the first few years after his arrival. He

has much to learn and much to unlearn, much to acquire and much also to relinquish. To me, the acquiring is hard enough, but the letting-go process is perhaps even harder. When happening to refer to how things were done at home, I have often been told what one at first would think quite unnecessary. "But you must remember that you are not in Canada." It is only gradually that one gives up home ideas and notions of mission work. Little by little, the new man realises that he is among a people who have grown up in idolatry, whose ways and customs are entirely different from those in western lands, and that his ways of dealing with them must be altered accordingly. He may see methods of work pursued by others in the mission, so different from what he has been accustomed to, that perhaps he even questions whether it is not possible his brethren have strayed from "the good old paths." What at home would be looked upon as kindness and would tend to win converts, here is regarded in quite a different light, and often has the contrary effect. For example, a certain freedom and familiarity with his people might be helpful to a minister in Canada, here the same familiarity would only bring him into contempt. Some time after arriving, we heard of a convert's wife who was sick, and thought it would be a good thing to call to see her. But after a time, we found our visits were not well received, and no wonder, seeing we were transgressing all Chinese ideas of propriety. Now after longer experience and some more knowledge of customs, we could not again think of making such visits.

It will therefore be seen how easily a new missionary may fall into mistakes, and how needful it is that he should be humble, with a mind open to conviction, and that he should not judge hastily in regard to methods of work which he may find to be already in operation. Dr. Duff truthfully says, "A new comer is ever apt to be a mere theorist." Too often he brings with him crude, undigested ideas which experience soon shows to be utterly worthless; the missionary in the field has his tried views, and knows what methods of work he himself has proved to be successful. As regards the modes of operation in carrying on mission work among the Chinese, it must not be supposed that among missionaries there is anything like uniformity. As many as are the different societies at work in seeking to move this mass of heathenism, so equally diversified do we find their ways of working in order to accomplish this end. From various publications in China, and sometimes from intercourse with other missionaries, we have opportunities of learning what some of these methods are, and of observing the measure of success attending them. One missionary holds that foreigners alone should do the work of evangelizing the people, and will not employ a single native as a helper. Another adopts the principle, that the native church shall be self-

supporting from the first, the people themselves providing their chapels and contributing to the support of natives who preach to them. In one mission, the people have Sabbath supply only on condition that they send for the preacher a day or two before, and pay him. In some missions, converts are baptised almost immediately on their making profession, in others they are delayed. I may say here that in North Formosa, converts have been kept waiting from two to five years, in order to be better instructed before baptism. In some societies, many foreign missionaries are employed, but we find by statistics that the number of converts, as a rule, is by no means in proportion. The different methods pursued in each department of mission work are so varied, that it would weary you to multiply examples. In next letter I may refer to some of those employed in North Formosa.

Yours sincerely,  
JOHN JAMIESON.

#### THE NEW HEBRIDES MISSION.

French aggression is still creating much anxiety and trouble. The French Government makes promises; but under one pretext or another, those promises prove elusive, and aggression continues. It is undoubted that the French are eager to get possession of the whole group, and nothing but the earnest opposition of the Australian Colonies has hindered them from annexing all, years ago. For fifty years, French missionaries, backed by men-of-war, have harassed Protestant missions in the South Seas. The policy was inaugurated under the reign of Louis Philippe, and at the instigation of his Queen. Subsequently, under the reign of Louis Napoleon, New Caledonia was seized, as a preliminary step to taking the whole adjacent group. It was intended to deport *sixty thousand* of the worst of French criminals into these islands, at the rate of *six thousand* a year. It was this plan that roused the Australians into such wholesome antagonism to French plans. Among the latest items of public news, we find the intimation that recent storms and floods have submerged a large portion of New Caledonia. This accident may furnish a pretext to the French for annexing islands in the New Hebrides group; but in view of the present temper of Australia, it is hardly probable that they will venture on wholesale annexation.

Our missionaries, Mr. and Mrs. Annand, return to the New Hebrides without a colleague. This is due, partly, at least, to the uncertainty of the situation as regards the French. The matter of increasing our force in the New Hebrides is left to the General Committee and the General Assembly. The Eastern Section of the Committee held more than one meeting to discuss the matter; and the result is as we have stated.

#### Woman's Work.

ONE of the most promising features of mission work is the prominent part now taken in it by the women of our churches. We can count by the score the women who have gone forth from among ourselves to take part in various forms of mission work,—as teachers, as the wives of missionaries, as zenana workers, or in some other capacity. In this noble service, women have encountered hardships, braved dangers, endured persecutions, won victories,—toiled on patiently in the face of peril and of death. They have stood all the tests that the martyrs of the olden time were called upon to endure. The "women that remain at home" uphold the hands of their sisters in the great battle field, they have organized societies, bands, boards; they have raised much money and have diffused much missionary information fitted to kindle the zeal and strengthen the faith of all Christians.

Women's societies are now found in connection with almost all the churches, the oldest probably are those connected with the Free and the Established Churches of Scotland which date from 1837, and which work chiefly in India. The Free Church Society has 560 auxiliaries, and that of the Established Church 400. The *Missionary Review* gives thirty five Boards or Societies with 17,763 auxiliaries; 3,534 bands, 886 missionaries; 1644 Bible readers and teachers; 2,091 schools; 54,609 pupils; total income \$1,167,078; gain last year \$42,924. This is surely a very fine showing—all the growth less than fifty years, and chiefly the growth of the last twenty years. In America there was no Presbyterian Society of this kind before 1870. There are now in connection with the Presbyterian Church in the United States (North) 3718 auxiliaries, raising a sum total of probably a quarter of a million dollars. Our own church has connected with the western section 190, and with the eastern section 40 auxiliaries. Growth has been rapid and salutary; but there is still very much room for growth and for extension. When our mothers, wives, sisters and daughters take hold in earnest of the mission interest, much good will result not only to the heathen but to our churches at home.

Congregationalists, Baptists, Methodists, Episcopalians, Quakers, and others have these societies, and they are evidently destined to do a great work. The highest revenue of any of these societies as given in the *Missionary Review* \$157,442 raised by the Methodist Episcopal Society. Presbyterian returns (last year) are as follows: United States Societies, \$291,393; Canada Presbyterian, \$13,000; English Presbyterian Church, \$11,830; Free Church, \$39,825; Established Church, \$21,960; United Presbyterian Church (Scotland) \$25,385; Irish Presbyterians, \$11,435. All these societies conduct their operations with great economy.

## Intemperance.

OUR Church takes special measures to grapple with the giant sin of intemperance, and no wonder this should be the case. This sin, in its results, negative and positive, meets us almost at every turn. Few of our cities, towns and villages but show some trace of the power for evil exercised by the drinking habit. Drunkenness in itself is an odious vice. It is a sin against God, as well as a crime against society, and a scandal against the Church. But it is the parent of other sins and crimes, still more dreadful. The drunkard cannot inherit the Kingdom of God. No drunkard therefore can remain an officer or a member of the Church. The use and abuse of strong drinks is a potent enemy of the gospel at home and abroad. Professed Christians spend much more in hurtful luxuries than they do in supporting the gospel or extending it. If the money wasted even by church members in useless and hurtful luxuries, were sent to the treasurers of our church, there would be no balance against any of our funds, and not only so, but our resources could be immensely increased. It would be a most unjust aspersion upon the membership of our church, were we to accuse them generally of indolence in hurtful luxuries. Many, very many, are total abstainers from all that intoxicates. Few indeed can be accused of intemperance in its mildest forms. Many of the most zealous and effective antagonists of intemperance are members and officers of the Presbyterian Church, still we are warranted in saying that if every dollar expended needlessly on wine and strong drink by our people were given for the support and extension of the gospel, all our funds would overflow. We constantly hear of the dreadful evils arising from the export from Europe and America of intoxicating liquors to barbarous Africa. The savages, like so many of our own Indians in the North-West, are frantically fond of the "bottle." The trader finds the demand unlimited, and hence the temptation to engage in the trade, however ruinous and disastrous, to the wretched natives. We send the Missionary and the Bible to save the people through the knowledge of Christ. Mammon worshippers send the "bottle" to degrade and to kill. And, sad to tell, the work of the destroyer goes on more swiftly than the work of evangelization. It is most dishonoring to the Christian name that nations, claiming to be Christian, countenance a trade so calculated to bring ruin for time and eternity.

Dr. Geddie found the people of Aneityum in their savage state, given to the use of an intoxicant manufactured by themselves. The process of manufacture was singularly disgusting; but the drink was strong, and the people were fond of it. The missionary showed them the evil of their ways; and when they accepted

the gospel, they gave up totally and forever the making and the using of their "Kava." If recent converts could be thus consistent and self denying, how much more should those who have been all their days under Christian influences! The Church cannot be too zealous in promoting all the virtues and repressing all the vices, she cannot be too earnest in sending the blessings of the gospel to the tribes who have suffered or who may yet suffer from the vices and the greed of "Christians," so called, but whose works are the works of the destroyer of souls.

## Presbytery.

THE Presbyterian system provides for the oversight of congregations by the sessions; of sessions and congregations by Presbyteries; of Presbyteries by Synods; and with a General Assembly to take cognizance of the interests of the whole church. All ministers are "brethren"—no one being "lord" over another. Ruling elders in equal numbers with pastors sit in all our courts. There is the right of appeal from the session to the Presbytery, the Synod, and the General Assembly. This is, in brief, the system of government of the Presbyterian Church. It is not costly or cumbersome, and it ought to be thoroughly efficient. Where it fails, the fault is not with the system, but with those who administer it. Instead of diocesan bishops, we have the primitive bishops, every pastor or presbyter being such.

The bishops of the Protestant Episcopal Church in the United States cost at the rate of 40 cents per member of the body. The bishops of the Methodist Episcopal Church cost 35 cents per member. The cost of the Presbyterian General Assembly of the United States is 10 cents a member; and the Assembly of our own Church costs but 5 cents per member.

But it is not from considerations of economy or the theoretical excellence or even of scriptural soundness that we can best justify the existence of the Presbyterian system. If our system does not show itself efficient—if it is not fairly worked out, it must lose in the race of actual life. A defective and cumbersome system backed by zeal, and vigilant activity and self-sacrifice will speedily outstrip the most perfect system if those in charge of it are cold, indifferent and unenterprising. It is well for us to bear this in mind throughout the vast extent of our Church's bounds. Men will judge Presbyterianism by the life and work of Presbyterians. The tree is known by its fruit. It will not do for us to shrink from this test. On the contrary, let us so work as to be able to invite investigation without fear. The Presbytery is in reality the keystone of our system. It has the supervision of all the

congregations within its bounds, and is responsible for their well-being. It can meet as often as is required, and it has all the powers necessary to the carrying out of the whole work of the Church. The Presbytery sees to it that the Gospel is faithfully preached—that the people are trained in their duty towards their pastor and to all the schemes of the Church. If aught goes wrong it is for the Presbytery to take prompt cognizance of the fact. If new fields are to be occupied, it is the Presbytery that casts its eye over the wastes within its bounds or beyond it and asks if need be the assistance of the whole church. Each member of Presbytery is responsible, not only for his own congregation, but more or less for every other congregation in the Presbytery, and for the work of the Church as a whole.

### Missionary Progress.

WE know of no Missionary field from which calls do not come for more Missionaries. The world is open to the Gospel as it never was before. Look at our own fields, for example. More labourers are required for the New Hebrides; more for India; more for China; more for Trinidad; more for the North West. It is the same with African Missions, The Congo valley would give scope enough for scores, hundreds, of energetic missionaries. We may with perfect safety say that ample room would be afforded in Central and East Africa to as many more. In all that vast continent with its many millions of heathen, there is only one kingdom where persecution rages. Egypt is open to the Gospel and the number of converts is steadily increasing. Even Arabia tolerates the Christian missionary. From Persia as from Syria the cry is, "More men—more money!" India is open from Ceylon to the shadows of the Himalaya. Recently the Chinese government has issued orders to all the people to treat the Missionaries as "guests" and to guard carefully all Christian Churches and other buildings. Corea, the last nation in the world to wake from the sleep of unknown ages, is open to the Bible, the colporteur and the preacher. Japan does not halt in her onward march. Even papal countries are no longer sealed and barred against the Gospel as they were wont to be. Mexico welcomes Presbyterian ministers; and several congregations of converts have already been formed. Brazil, Chili, Peru, and other South American states are open to the heralds of the Cross. Coming to details as to the growth of missions, we note that it is fifty years since the Presbyterians of the United States organized for Foreign Mission work. Now the largest Presbyterian body has among the heathen 288 churches, over 20,000 communicants, and 30,000 pupils in mission schools.

The first missionary appointed by the Board, is still living and in the active service of the church. Native Christians contributed last year over \$25,000 to missions. The income of the Board has risen to over \$745,000 a year.

Another sign of progress is the unity among brethren of different denominations among the heathen. It is earnestly desired that all missionaries of the Presbyterian Church labouring in the same fields, should form one Presbytery, or "General Assembly," as in the case of Japan. Our own church has a noble band of missionaries in the Foreign field: let us take heed not to hinder their work by penurious support, or by withholding prayer and active effort and kindly sympathy.

### Influence of Missions.

BULGARIA is claiming the rights of national life. She wishes to select her own rulers and make her own laws. How comes it that a land so degraded by long oppression, so robbed, so crushed, so spoiled, should be in a position to-day so full of hope for the future? The answer is not far to seek. A number of able young Bulgarians have been educated and trained by American Missionaries in Robert College, Constantinople. In that admirable institution they were taught in Bible truth, and familiarized with ideas of human rights. They became intelligent Christians able to speak for themselves and their country, and their fellow countrymen have at last rallied round these men in a way that commands the respect of Europe.

In another part of the Turkish Empire—Beyrout—American Missionaries and educationists are sowing the seed of a far spreading reformation. The result, with the blessing, will be that Syria will rise to the dignity of natural existence and self-government. Syria and Palestine will be a Christian state independent of Turk and Arab!

In Egypt, a Presbyterian Mission has been most successful in educating young men and qualifying them for the duties of citizenship. When Great Britain withdraws from Egypt, native Christians, imbued with liberal and progressive ideas, will be prepared to do their part.

Christian Missionaries have trained and led the Fijians and many other people in the way of self-government, where murder in its foulest forms, and vices innumerable prevailed, the arm of authority now executes just judgment, and peace walks arm in arm with righteousness.

We need not refer to the patent instances of India and Japan and Siam. In these once stagnant countries the influence of Christian Missions has been such that the awakening amounts to a virtual revolution. The little heaven will most surely leaven the whole lump.

## The Presbyterian Record.

MONTREAL: FEBRUARY, 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 interest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

We are indebted to many friends for their successful efforts to extend the circulation of the RECORD, which, we are glad to announce, will be greater than last year. As we have often said, the RECORD should be in every family connected with our church. This can only be accomplished by the Kirk-Sessions, or some of the other church organizations, taking up the matter energetically. We trust the day is not far distant when this will be done in every congregation. Those desiring to have a complete set for the current year, and who have not yet given their orders, should send them immediately. The supply of the January number will soon be exhausted, and orders will be filled as they are received.

### Aged and Infirm Ministers' Fund.

(WESTERN SECTION.)

CONGREGATIONS that have no Missionary Association are reminded of the appointment, by the General Assembly, of the THIRD Sabbath of February, as the day on which they are expected to make a special collection for the Aged and Infirm Ministers' Fund.

The Committee having recently issued the sub-joined circular, ministers are requested, when announcing the collection, to use their best endeavours to interest their congregations in the Fund, by presenting its claims as they are exhibited in the circular and in the Minutes of the Assembly.

JAMES MIDDLEMISS, D.D., } Joint Conveners.  
J. K. MACDONALD, }

The following is the circular above referred to:—

In view of the approach of the season when congregations make allocation of their contributions to the schemes of the Church, the Committee on the Aged and Infirm Ministers' Fund would call attention to the action of the late General Assembly, in reference to an immediate increase of the annuities of fathers and brethren who have little or no income except what they receive from the Fund.

The proposals to discriminate against those who derive income from other sources, though strongly pressed by some of our people, are, it is ascertained, so largely disapproved of as to forbid their adoption. The Assembly, however, has instructed the Committee not to exceed the present maximum (\$220) in the indiscriminate granting of annuities, and, if possible, to use the interest of the capital (of \$14,600) in making an addition to the annuities of those whose circumstances are such as render such additions very desirable. That the Committee may carry out this instruction, it is necessary that congregations should, far more generally hitherto, follow the good example of those whose contributions indicate a genuine interest in the Fund.

The Committee would respectfully urge all, in accordance with the solemn entreaty of the Assembly, to take to their hearts the many aged and infirm ministers of Christ, who are almost entirely dependent on the Fund for their support, and not to allow their Christian liberality to be restrained by the fact that there are two or three who, they have reason to think, might well refrain from taking advantage of a Fund especially designed for those who cannot dispense with its aid. Our people may be well assured that such cases as are apt to operate injuriously, in weakening their interest in the Fund, are exceptional, and that their contributions go very largely to the support and comfort of those who would otherwise be in straits. And they may be equally well assured that there is an earnest desire, and will be a sustained endeavour, to bring the administration of the Fund into harmony with the general mind of the Church.

The Committee fervently hope that there will be a general and cordial response to the call of the Assembly, and that no congregation will content itself with a merely nominal contribution. Let congregations bear in mind that nearly \$10,000 is required to pay annuities up to the same figure as last year, and that their contributions must average eleven cents per member, if the wishes of the Assembly are to be carried out. With this amount from Congregational contributions, the committee will be able to report the wiping out of a reproach, by giving to those who need it an annuity worthy of the Church.

JAMES MIDDLEMISS, D.D., } Joint Conveners.  
J. K. MACDONALD, }

TORONTO, December 9th, 1886.

## Literature.

**ATLAS OF THE PRESBYTERY OF ST. JOHN.** Rev. T. F. Fotheringham, M.A., has prepared and published an Atlas of this large and widely scattered Presbytery. Every congregation, mission station, church, road, cross road, river and stream is marked. The maps are 13 in number. They are preceded with ample indices. There are in the Presbytery 24 pastoral charges, 9 mission charges, and 10 mission fields. These are supplied by 22 settled pastors, 9 ordained missionaries and 8 catechists. Services were held in summer in 148 places, with occasional services at 35 other points. In winter, services are held in 139 regular stations, and 24 are occasionally supplied. Some pastors travel over 50 miles per week. These facts and many more are detailed in the Atlas. Price 50 cents.

**THE PASTORS' DIARY AND CLERICAL RECORD.** By Rev. Louis H. Jordan, M.A., B.D. Price \$1.00. W. Drysdale & Co., Montreal. This third issue of the Ministers' "Pocket Companion" is a decided improvement upon its predecessors. The objection taken to the former editions—their bulk, is now removed. It is in portable form, and of a size convenient for the pocket, and yet, contains every essential feature of completeness that characterized the "Diary" of the last two years. The addition of a marginal index will increase the usefulness of this Clerical Record, which should be in the hands of every minister.

**HAM-MISHKAN, THE WONDERFUL TENT.** By Rev. D. A. Randall, D.D. Robert Clark & Co., Cincinnati. This work contains an account of the erection, signification, and spiritual lessons of the Mosaic Tabernacle erected in the wilderness of Sinai. The design is to impart general information upon one of the most wonderful structures ever erected, to awaken a deeper interest in truth, and to lead contemplation from the symbol to the great and glorious reality.

**THE CHESTER COTERIE.** By Kate L. Hamilton. **GRAHAM'S LADDIE,** a story of God's Providence. By Julia McNair Wright. **TALKS BY THE SEA SHORE.** By Ella R. Church, Philadelphia: Presbyterian Board of Education. Montreal. W. Drysdale & Co. These are three interesting and readable works, the last mentioned containing much information about the strange wonders of the world which lie under the waves.

**CHARLES H. SPURGEON: PREACHER, AUTHOR AND PHILANTHROPIST.** With Anecdotal Reminiscences. By G. Holden Pike. Toronto: S. R. Briggs, Willard Tract Depository. The author has endeavoured in this volume to tell the public much about Mr. Spurgeon and his work, without unduly prying into his private life, aiming to advance the cause in which

the pastor has been so long and so successfully engaged.

**THE NEW STANDARD ECLECTIC LESSON COMMENTARY FOR 1887.** By J. Errett, Prof. J. W. McGarvey and J. W. Monser. Cincinnati: Standard Publishing Co. Every effort seems to have been made to adapt this work to the want of the schools. It contains numerous maps, charts, and engravings, and a good manual of Sunday-school management. An excellent work for Sabbath-school Teachers. Price in cloth \$1.00, boards 75 cents.

**NEW HISTORICAL ATLAS AND GENERAL HISTORY.** By Robert H. Laberton. New York: Townsend MacCoun. This work is quite different, and new in some respects, from any other historical work, and cannot fail to be of great utility. It aims to teach history by geographical pictures, and these pictures and maps give the work its distinctive character.

**EARTHLY WATCHERS AT THE HEAVENLY GATES.** By Dr. Chester, Washington, D.C. Philadelphia: Presbyterian Board of Education. Montreal. W. Drysdale & Co., 232 St. James Street. Dr. Chester's work, while showing much of the absurdity of spiritualism, shows the nobleness of true Bible spiritualism.

**CONSTITUTION OF RULES OF ORDER for the Sabbath School, and Young People's Christian Association,** by Jas. Knowles, Jr. Toronto: C. Blackett Robinson, 5 Jordan Street. This will be found a useful guide in the organizing of new schools and young people's associations.

## MEETINGS OF PRESBYTERIES.

Lun and Shelburne, Bridgewater, Feb. 8, 2 p.m.  
 Pictou, New Glasgow, Mar. 1, 9.30 a.m.  
 Quebec, Morrin College, Mar. 15, 10 a.m.  
 Montreal, D. Morrice Hall, Mar. 22, 10 a.m.  
 Lan. and Renfrew, Carleton Place, Feb. 28, 5 p.m.  
 Brockville, Morrisburg, Mar. 1, 1.30 p.m.  
 Kingston, St. Andrew's Hall, Mar. 21, 3 p.m.  
 Lindsay, Lindsay, Feb. 22, 11 a.m.  
 Owen Sound, Division Street, Mar. 15, 1.30 p.m.  
 Saugeen, Palmerston, Mar. 14, 10 a.m.  
 London, First Church, Mar. 8, 2.30 p.m.  
 Sarnia, Sarnia, St. Andrew's Ch. Mar. 15, 1 p.m.  
 Chatham, First Church, Mar. 15, 10 a.m.  
 Stratford, Knox Church, Mar. 8, 10.30 a.m.  
 Maitland, Ripley, Mar. 15, 2 p.m.  
 Bruce, Paisley, Mar. 8, 2 p.m.  
 Winnipeg, Knox Church, Mar. 8, 7.30 p.m.  
 Rock Lake, Morden, Mar. 15, 10 a.m.  
 Brandon, Portage la Prairie, Mar. 8.  
 Regina, Moosejaw, Mar. 1.

## WANTED.

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

## Page for the Young.

### SIX LITTLE WORDS.

Six little words arrest me every day ;  
 I ought, must, can—I will, I dare, I may.  
 I OUGHT—'tis conscience' law, divinely writ  
 Within my heart—the goal I strive to hit.  
 I MUST—this warns me that my way is barred,  
 Either by nature's law or custom hard.  
 I CAN—in this is summed up all my might,  
 Whether to do, or know, or judge aright.  
 I WILL—my diadem, by the soul imprest  
 With freedom's seal—the ruler in my breast.  
 I DARE—at once a motto for the seal,  
 And dare I ? barrier 'gainst unlicensed zeal.  
 I MAY—is final, and at once makes clear

[appear,  
 The way which else might vague and dim  
 I ought, must, can—I will, I dare, I may ;  
 These six words claim attention every day,  
 Only through Thee, know I what every day.  
 I ought, I must, I can, I will, I dare, I may.

### ONLY A STEP BETWEEN YOU AND HEAVEN.

I shall never forget one summer afternoon, when I was preaching in a village chapel about the joys of heaven, that an elderly lady, sitting on my right, kept looking to me with intense delight. Some people's eyes greatly help the preacher. A telegraph goes on between us. She seemed to say to me: "Bless God for that. How I am enjoying it!" She kept drinking in the truth, and I poured out more and more precious things about the eternal kingdom and the sight of the Well-Beloved, till I saw what I thought was a strange light pass over her face. I went on, and those eyes were still fixed on me. She sat still as a marble figure, and I stopped and said:—"Friends, I think that yon sister over there is dead." They said that it was even so, and they bore her away. She had gone. While I was telling of heaven, she had gone there; and I remember saying that I wished it had been my case as well as hers. It was better not, perhaps, for many reasons; but, O! how I did envy her! I am always looking for the day when I shall see her again. I shall know those eyes. I am sure I shall. I shall recollect that face, if in heaven she is anything like what she was here or bears any marks of identification. I shall not forget that inward fellowship which existed between a soul that stood with wings outspread for glory and the poor preacher who was trying to talk of that which he knew but little of compared with her. Well, well, it will soon be my turn. Good-night, poor world! It will soon be your turn, and then you shall say: "Good-night." Let us meet in glory. Let us meet in glory, for Jesus Christ's sake. Amen.—*Spurgeon.*

### ARE YOU SAFE?

Two little girls were playing with their dolls in a corner of the nursery, and singing, as they played:

"Safe in the arms of Jesus,  
 Safe on his gentle breast;  
 There by his love o'er-shaded  
 Sweetly my soul shall rest."

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by them.

"Sister, how do you know you are safe?" said Nellie, the younger of the two.

"Because I am holding Jesus with both my hands tight"—promptly replied sister.

"Ah, that's not safe," said the other child. "Suppose Satan came along and cut your two hands off?"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought seriously. Suddenly her face shone with joy, and she cried out:

"O I forgot! I forgot! Jesus is holding me with his two hands, and Satan can't cut his off; so I am safe?"

### CAN A CHILD HAVE FAITH?

Yes, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved. Every one knows how to believe in father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that they believe Him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect Him to keep His promise. And certainly He will do it. God never disappoints those who put their trust in Him. The earlier that children can be taught to remember their Creator the better for them. We once knew a most excellent young man at college. One day, in talking upon religious matters, we asked him when he became a Christian. His reply was: "Ever since I can remember, I have loved God, and loved the Lord Jesus Christ."

### SAINT CRISPIN.

There is an old story of a shoe-maker of Rouen, long years ago, who thought he must become a preacher. Taking his son, he started out to tell the heathen of France and Britain about the Christ. They were very poor, so they paid their way by making shoes. Very nice ones they made, and found plenty of custom. For a long time they followed these two trades, till at last, in savage Britain, they were martyred. And to this day the twenty-fifth of October, the day upon which Crispin was killed, is called St. Crispin's day, and every shoemaker in the world is called a son of St. Crispin.

**Acknowledgments.**

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

**ASSEMBLY FUND.**

Received to 5th Dec, 1886.	\$637.85
Brockville, St John's.	4.00
Manitou	4.00
Osnabruck, St Matthew's.	2.00
Kemptville.	5.00
Oxford Mills.	1.56
Winthrop, Caven Ch.	5.00
Toronto, Old St Andrew's.	20.00
West Williams.	3.00
Hullett, Burns Ch.	2.90
Carleton Place, St And's, & Co Hyndman	8.00
Osgoode Line.	3.00
Caradoc, Cooke's Ch.	2.00
Kincardine, Knox Ch.	3.50
W Gwillimbury, 1st Ch.	2.81
Innerkip	4.00
Riversdale & Enniskillen.	2.25
Clinton, Willis Ch.	8.00
Kincardine Tp, Chalmers' Ch	2.00
Georgia.	3.00
Campbellville.	5.10
Moore, Burns Ch.	4.00
Cantley & Portland.	4.00
Moore Line.	2.00
Nassagaweya.	8.50
Avonmore.	5.00
Lamburg.	5.00
Mitchell, Knox.	3.10
Aurora.	1.50
Markham, St John's.	4.15
Dunwich, Chalmers' Ch.	4.00
Ayr, Stanley St Ch.	9.00
Point Edward.	5.00
Watford.	4.00
Millhaven.	1.00
Ratho.	4.00
Alexandria.	5.00
Winterbourne.	6.30
Keady.	4.00
Wakefield & Masham.	3.00
Danville.	1.00
Kingsbury & Brompton Gore	1.00
North Nissouri.	1.75
Belmont.	5.50
Georgetown.	17.00
Mono Centre.	0.92
Camilla.	3.02
St Louis de Gonzague.	3.00
Guelph, St Andrew's.	16.00
Galt, Central Ch.	21.20
Chatham, 1st Ch.	10.00
Bryson.	1.00

\$892.55

**HOME MISSION FUND.**

Received to 5th Dec, 1886.	\$6095.34
Scarboro, St Andrew's.	60.00
Brockville, St John's.	10.00
Niagara, St And's Ch, Y P A	12.00
Niagara, St Andrew's.	12.00
Stones Corners.	3.00
N Augusta.	2.00
A Friend, per Dr Cochrane.	200.00
Keady—Yes.	7.00
Hawkesbury.	3.17
L'Orignal.	5.05
Mandaumin.	10.00
Rocky Saugeen.	9.00
W Williams.	5.00
Hullett, Burns Ch.	20.00
Collingwood.	22.00
Belmont.	33.00
Caradoc, Cooke's Ch.	8.00
Leith.	16.66
Innerkip.	25.09
Ratho.	23.00
South Luther.	4.00
Waldemar.	2.55

Kincardine Tp, Chalmers' Ch	6.00
Paris, Dumfries St Ch S S.	34.00
Grassmere.	4.50
Stoney Mountain.	3.60
Stonewall.	6.00
Strathorne Group.	6.00
Georgia.	20.00
Allentown.	14.00
Elsinore.	4.00
Esquicing, Union Ch.	35.35
Lancaster, Knox Ch.	91.31
Osnabruck, St Matthew's.	50.00
North Brant S S.	5.06
Latona.	16.00
Ashfield.	20.00
Elton Mission.	2.00
Catara, Knox Ch.	5.50
Allentown S S.	2.62
Main Road.	17.50
Mitchell, Knox Ch.	31.15
Harriston, Guthrie Ch S S.	6.00
Almonte, St John's.	25.00
A Friend, Greenbank.	5.00
Ayr, Stanley St Ch.	70.00
Point Edward.	12.55
Moore Line, Knox Ch.	5.00
Watford.	17.00
Millhaven S S.	2.00
Palmerston, Knox Ch.	18.00
T & A Kirkpatrick, Thed'rd	10.00
Alice.	10.00
Bethany.	4.00
Scarboro, St Andrew's.	6.00
Alexandria.	20.00
Oshawa S S.	3.72
Glenarm.	20.00
Winterbourne.	24.50
Colquhoun.	12.00
Keady.	13.00
Wakefield & Masham.	11.00
Greenbank S S.	10.00
Lancaster, Knox Ch S S.	20.00
Bowmanville, St P's B Class	11.00
North Nissouri.	5.00
Montr'l Chalmers' Ch J M S.	35.00
Farnham Centre.	2.50
Georgetown.	47.25
Hemmingford.	26.00
Grand Freniere.	6.00
L'Ange Gardien.	2.00
Guelph, St Andrew's.	50.60
Mrs R Marshall, Woodlands	5.00
Chatham, 1st Ch.	100.00
Bryson.	1.50

\$7,550.88

**STIPEND AUGMENTATION.**

Received to 5th Dec, 1886.	\$1,630.62
Scotstown.	9.00
Brockville, St John's.	10.00
Niagara, St Andrew's.	8.00
Port Hope, 1st Ch.	66.52
Niagara, St Andrew's.	20.00
Massawippi & Richley.	4.00
Hullett, Burns Ch.	10.00
Collingwood.	8.40
Belmont.	15.00
Bristol.	42.30
Rodgersville.	22.88
Barton.	6.00
Kincardine, Knox Ch.	15.09
Gould Mission Station.	10.00
Kincardine Tp, Chalmers Ch	12.00
Hamilton, St Paul's.	214.60
Markham, Melville Ch.	12.00
Cantley & Portland.	7.00
Millbank.	11.60
Ashfield.	23.00
Kippen.	9.00
Mitchell, Knox Ch.	7.50
Beverly.	21.00
Hillsburg.	4.30
Toronto, Old St Andrew's.	360.00
Almonte, St John's.	80.00
Hawkesbury.	14.22
L'Orignal.	15.75
Ayr, Knox Ch.	55.20
Ayr, Stanley St Ch.	20.00

Moore Line, Knox Ch.	17.00
Winnipeg, St Andrew's.	104.60
Alice.	5.00
Bethany.	8.00
Alexandria.	25.00
Kintyro.	20.00
Peterborough, St Paul's.	61.00
Danville.	10.00
Lancaster, Knox Ch.	20.00
Woodville.	20.00
Winterbourne.	8.00
North Nissouri.	0.50
Doon.	3.00
Montr'l, Chalmers Ch J M S.	25.00
St Theresa.	10.00
Georgetown.	40.00
Lazuerro.	25.00
Cote des Neiges.	32.00
Lachine, St Andrew's.	60.75
L'Ange Gardien.	1.00
Kennebec Road.	10.00
Mrs R Marshall, Woodland.	5.00
Chatham.	40.00
Bryson.	1.50

\$3,242.06

**FOREIGN MISSIONS.**

Received to 5th Dec 1886.	\$11270.08
Ripley.	10.00
Brockville, St John's.	10.00
Niagara, St Andrews.	20.00
Palmerston, Knox Ch.	9.00
Osnabruck, St. Matthew's.	15.00
Primrose S S.	10.40
North Bruce.	6.62
Mooretown.	15.00
McIntosh S S.	12.10
Friend, London Formosa.	2.60
Late Mrs Fenwick, Elders M's	10.00
Keady—yes.	5.00
Hawkesbury.	3.17
L'Orignal.	5.05
L'Amable.	2.00
Mandaumin.	11.00
A Friend.	3.00
West Williams.	5.00
A Friend, Dufferin.	5.30
The Ridge S S.	5.30
Bethesda S S.	6.00
L S C, Toronto.	5.70
Hullett Burns Ch.	20.00
Collingwood.	17.00
Belmont.	24.00
Bromley.	17.60
Caradoc Cooke's Ch.	10.00
Leith.	25.44
Kincardine Knox Ch.	61.05
Innerkip.	25.00
Paris Dumfries St Ch S S.	24.00
Mrs Kelle, Skyo.	2.00
Jessie—Ottawa.	2.00
Campbellville addl.	17.00
John F. Foote, Weston.	20.00
Esquicing Union Ch S S.	4.06
Esquicing Union Ch.	4.05
Erin.	25.87
Harwich.	30.00
North Brant S S.	5.00
Goderich Tp. Union Ch.	6.00
North Normanby.	9.00
Ashfield.	22.00
Elton Mission.	2.00
Kippen.	15.54
Mitchell Knox Ch.	13.55
Harriston Guthrie S S.	6.00
Hillsburg.	6.90
A Friend, Greenbank.	5.00
Ayr Stanley St Ch.	70.00
Watford.	25.00
Palmerston Knox Ch.	2.00
T & A Kirkpatrick, Thedford	18.00
Bethany.	2.00
Ratho.	1.00
John Brunton, Belmont.	1.00
Alexandria.	25.00
Bluevale.	4.12
Kintyro.	20.00

Glenaim.....	15.00
Winterbourne.....	20.00
Keady.....	13.00
Wakefield & Masham.....	12.00
The Ridge S.S.....	5.40
D B C Glencoe.....	10.00
Kingsbury & Brompton Gore	7.00
Lancaster Knox Ch.....	45.00
Woodville S.S.....	50.00
Bowmanville St Paul's B C	8.00
North Nissouri.....	4.00
Rev A Mackay, Eramosa.....	10.00
Sydenham, St Paul's.....	12.00
Crawford.....	3.30
D McMillan, R Chas, N B.	4.00
Georgetown.....	30.00
L'Ange Gardien.....	1.00
Williamstown Hephzibah Ch	18.00
Montreal W M S, Cent Ind.....	25.00
Montreal W M S, Indore.....	100.00
Montreal W M S, Formosa.....	23.00
Montreal W M S, N W Ind.	69.00
Guelph St Andrew's.....	5.36
Kintyre S S, N W Indians.....	20.00
Kintyre S S, Formosa.....	13.00
Kintyre S S, Indore.....	10.00
Hills Green.....	4.00
Chatham 1st Ch.....	60.00
Colquhoun.....	11.00
Bryson.....	1.50

\$12672.27

COLLEGE FUND.

Received to 5th Dec 1886.....	\$1125.25
Port Hope 1st Ch.....	24.39
W Williams.....	3.00
Collingwood.....	20.00
Kincardine Knox Ch.....	7.60
Cumberland.....	9.00
South Luther.....	3.20
Waldemar.....	2.25
Riversdale & Enniskillen.....	8.54
Georgia.....	7.00
Markham, St John.....	6.20
Gamebridge.....	5.94
Esquing Union Ch.....	14.25
Erin.....	15.00
Cantley & Portland.....	8.00
Ashfield.....	12.00
Mitchell Knox Ch.....	4.80
Aurora.....	3.00
A Friend, Greenbank.....	3.00
Point Edward.....	11.46
Hanover.....	1.00
Bethany.....	2.09
Ratho.....	15.00
Alexandria.....	15.00
Winterbourne.....	16.00
Keady.....	8.00
Wakefield & Masham.....	4.00
North Nissouri.....	0.25
Guelph St Andrews.....	20.00

\$1371.12

MANITOBA COLLEGE FUND.

Received to 5th Dec 1886.....	\$178.15
Toronto Old St Andrews.....	62.00
W Williams.....	3.60
Monkton.....	5.22
Belmont.....	5.00
Kincardine Knox Ch.....	5.00
Moore Line.....	4.50
Normanby.....	3.02
Eden Mills.....	4.70
Moore Burns Ch.....	5.00
Teeswater Zion.....	0.90
Erin.....	0.70
Amos.....	6.50
Annan.....	5.81
Cantley & Portland.....	2.00
St Ann's.....	2.60
Manitou.....	9.50
Bethesda.....	2.00
Avenmore.....	6.00
Lunenburg.....	4.09
Aurora.....	1.59
Point Edward.....	9.65
Milhaven.....	1.50

Scarboro St Andrews.....	11.55
Alexandria.....	5.00
Kintyre.....	8.00
Winterbourne.....	4.00
Keady.....	2.00
Mosa Burns Ch.....	12.50
Rev G D Matthews, Quebec	2.00
North Nissouri.....	1.05
Chatham 1st Ch.....	25.00

\$406.90

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Dec 1886.....	\$5630.18
Caledon St Andrews.....	7.00
Caledon East.....	3.00
Mono Mills.....	4.00
John Gain, Toronto.....	2.00
Esquing Union Ch.....	65.70
South Plympton.....	25.00
Thamesford.....	20.00
Rob M'Laren, St Catharines	66.65
Alex A Allen, Toronto.....	75.00
Wm Wilson, Toronto.....	100.00
Crumlin.....	4.00
Robert Duck, Toronto.....	20.00
Brantford.....	118.33
Wm Elliott, Moore Line.....	5.00
Hibbert.....	137.50
Tilbury.....	10.50
Rev J Thompson, DD, Sarnia	50.00
Dani McKenzie.....	50.00
James King.....	32.00
Joseph Lawrie.....	6.00
Campbellville.....	5.00
Innerkfp.....	42.59
Ratho.....	61.50
Jos Richardson, Woodstock	10.00
H W Darling, Toronto.....	100.00
Robt Millar, Kincardine.....	3.60
Dunwich, Duff, Ch.....	19.00
J B Fairbairn, Bowmanville	10.00
Joseph Nelson, Toronto.....	2.00
Shelburne.....	85.50
Dundas.....	19.09
Guelph.....	15.00
Rev A MacLaren, Ennis-	25.00
killen.....	5.00
J R McCulloch, Bethesda.....	0.65
Mrs Dods, Brantford.....	10.00
Neil Matheson, Park Hill.....	31.00
Harwich.....	50.00
Rev J Edmondson, Almonte	5.00
Gavin Lindsay, Almonte.....	20.00
Kippen.....	20.00
Hills Green.....	56.00
Goderich.....	35.00
Berne.....	20.50
D K McKenzie, St Thomas.....	15.50
Oncida.....	25.00
Galt Knox.....	25.00
North Easthope.....	28.00
Ayr.....	11.00
North Nissouri.....	11.00
Jas MacLaren, Buckingham	1000.00
Cookstown.....	6.00
David Birrell, Claremont.....	20.00
Balderson.....	75.00
Ottawa.....	22.66
Chatham.....	1740.99

\$1740.99

WIDOWS' AND ORPHANS' FUND.

Received to 5th Dec 1886.....	\$1058.19
Brockville, St John's.....	10.00
Wroxeter.....	6.75
Port Hope 1st Ch.....	6.06
Osnabrock, St Matthews.....	12.00
Bobcaygeon.....	6.25
Late Mrs Fenwick, Eden M's	8.00
Doon.....	2.50
W Williams.....	5.00
Hallett Burns Ch.....	4.00
Vaughan Knox Ch.....	7.50
Bolton Caven Ch.....	7.50
Collingwood.....	10.00
Bolmont.....	11.00
Caradoc Cookes Ch.....	3.00
W Guilimbury 1st Ch.....	4.56

Cumberland.....	15.00
Smith's Falls Union Ch.....	15.00
Gamebridge.....	5.28
Erin.....	11.00
Dunwich Duff Ch.....	5.00
Ashfield.....	10.00
Beaverton.....	9.84
Mitchell Knox Ch.....	8.50
Hillsburg.....	2.90
Aurora.....	2.00
A Friend, Greenbank.....	1.10
Ayr Stanley St Ch.....	20.00
Point Edward.....	9.69
Alice.....	5.40
Alexandria.....	5.00
Kintyre.....	5.00
Winterbourne.....	5.00
Keady.....	2.00
Wakefield & Masham.....	2.00
Rock Lake.....	6.50
Kingsbury & Brompton Gore	4.00
Lancaster Knox Ch.....	10.00
Georgetown.....	15.00
Camilla.....	3.32
Mono Centre.....	.92
Chatham 1st Ch.....	15.00
Bryson.....	1.50

\$1385.74

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th Dec 1886.....	\$1096.15
Rev D C McIntyre, 4 yrs.....	32.00
" K McDonald.....	8.00
" W C Windell.....	8.00
" D L McCrae.....	8.00
" F W Farries.....	8.00
" A MacLennan.....	4.00
" Wm Paterson.....	8.00
" J McClung.....	8.00
" J MacNabb.....	8.00
" T Fenwick.....	8.00
" H Currie.....	8.00
" N McDiarmid.....	24.00
" R D Fraser.....	8.00
" John Lees.....	8.00
" Robert Gray.....	8.00
" Wm Burns.....	8.00
" A D McDonald.....	8.00
" Wm Robertson.....	12.00
" D Sutherland.....	8.00
" James Black.....	8.00
" H Crozier.....	8.00
" A Stevenson.....	8.00
" W T McMullen.....	8.00
" John Ross.....	8.00
" D MacLaren.....	8.00
" John McKenzie.....	22.50
" D Findley.....	8.00
" Don Tait.....	32.00
" J McRobie.....	8.00
" H J McDiarmid.....	8.00
" D McDonald.....	10.00
" A A Drummond.....	5.00
" G Snellie, DD.....	8.00
" John James, DD.....	10.00
" S Carruthers.....	8.00
" Arch McDiarmid.....	8.00
" J McCrombie.....	8.00
" G D Matthews, DD.....	10.00
" A Mackay.....	8.00
" J B Fraser, MD.....	8.00
" J Ferguson, BD.....	16.00
" Alex Matheson.....	8.00
" Alex McFarlane.....	8.00
" John Porteous.....	16.00
" G Burson.....	35.00

\$1548.65

AGED AND INFIRM MINISTERS FUND.

Received to 5th Dec, 1886.....	\$1,117.27
Drumbo.....	5.06
Osnabrock, St Matthew's.....	15.00
Late Mrs Fenwick, Elders M's	12.00
Doon.....	3.00
Rocky Saugcen.....	4.00
W Williams.....	3.00

Hullett, Burns Ch.....	4.00
Collingwood.....	10.00
Belmont.....	25.00
Caradoc, Cooke's Ch.....	8.00
Kincardine, Knox Ch.....	5.00
Innerkip.....	8.70
Bayfield Road.....	5.00
Kincardine Tp, Chalmers Ch	6.00
Georgina.....	5.00
Erin.....	10.00
Cantley & Portland.....	3.00
Ashfield.....	10.00
Beaverton.....	5.65
Mitchell, Knox Ch.....	6.50
Hillsburg.....	2.90
A Friend, Greenbank.....	2.00
Ayr, Stanley St Ch.....	20.00
T & A Kirkpatrick, Theford	10.00
Alice.....	5.00
Ratho.....	6.60
Alexandria.....	10.00
Winterbourne.....	8.00
Colquhoun.....	4.00
Keady.....	4.00
Wakefield and Masham.....	2.06
Rock Lake.....	6.75
Rockwood.....	5.00
Kingsbury & Brompton Gore	3.00
Bowmanville, St Paul's B C	15.00
Georgetown.....	15.00
Montreal, Taylor's Ch.....	5.00
Chatham, 1st Ch.....	30.00
Bryson.....	1.50

\$1,464.87

AGED & INFIRM MINISTERS' FUND.

<i>Ministers' Rates.</i>	
Received to 31st Dec, 1886	\$782.60
Rev Alex McFaul.....	4.00
" Wm Bennett.....	4.00
" D C McIntyre.....	14.50
" K McDonald.....	5.00
" Arch Currie.....	3.00
" D L McCrae.....	6.00
" F W Farries.....	10.00
" Alex MacLennan.....	3.50
" Wm Paterson.....	6.00
" J McClung.....	4.00
" D McLeod.....	3.75
" H Currie.....	4.00
" N McDiarmid.....	7.50
" R D Fraser.....	6.00
" J H Simpson.....	4.00
" Robert Gray.....	5.00
" Wm Burns.....	6.00
" A D McDonald.....	7.00
" P Musgrave.....	4.50
" D D McLeod.....	6.00
" Wm Robertson.....	5.00
" D Sutherland.....	3.75
" James Black.....	4.00
" H Crozier.....	4.00
" D McRae.....	35.50
" A Stevenson.....	3.75
" W T McAullen.....	7.50
" A Rowat.....	30.00
" E M Quarrie.....	10.00
" H Edmison.....	20.00
" John Ross.....	4.00
" D McLaren.....	3.75
" J McKenzie.....	2.50
" D Findlay.....	4.00
" Don Tait.....	18.00
" J C Smith.....	29.00
" J McRobie.....	2.00
" G Burson, 3 yrs.....	17.50
" J Ewing.....	3.00
" H J McDiarmid.....	3.75
" A Urquhart.....	7.00
" D McDonald.....	3.50
" W D Ballantyne.....	5.00
" A A Drummond.....	3.50
" G Smellie, D D.....	5.00
" John James, D D.....	5.00
" S Carruthers.....	4.00
" Arch McDiarmid.....	4.00
" J M Crombie.....	4.00
" G D Matthews, D D.....	5.00

Rev A Mackay.....	3.75
" J B Fraser, M D.....	3.75
" J Ferguson, B D.....	8.00
" Alex Matheson.....	3.50
" Alex McFarlane.....	3.50

\$1,212.85

<b>KNOX COLLEGE ORDINARY FUND.</b>	
Hullett, Burns Ch.....	\$9.00
Belmont.....	17.00
Chiselhurst.....	2.92
Caradoc, Cooke's Ch.....	6.00
Innerkip.....	13.00
Kincardine Tp, Chalmers Ch	5.00
Ayr, Stanley St Ch.....	32.00
Kintyre.....	10.00
D B C, Glenoco.....	7.00
Chatham, 1st Ch.....	30.00

<b>KNOX COLLEGE BUILDING FUND.</b>	
J K McDonald, Toronto.....	\$100.00

<b>QUEEN'S COLLEGE FUND.</b>	
Belmont.....	\$ 7.00

<b>JEWISH MISSION.</b>	
Niagara, St And's Y P C U.....	\$ 7.00
Margt Campbell, Shelburne.....	5.00

<b>WALDESIAN CHURCH.</b>	
Shediac (N B) S S.....	\$ 1.00

<b>VANCOUVER CH. BUILDING FUND.</b>	
Toronto, Chalmers' Ch.....	\$ 2.00
Charles Avery, Clinton.....	1.00

<b>CHURCH &amp; MANSE BUILDING FUND.</b>	
H W Darling, Esq, Toronto.....	\$300.00
Rev S Carruthers.....	17.00
Miss Adams, Toronto.....	5.00

<b>CONTRIBUTIONS UNAPPORTIONED.</b>	
Thamesford.....	\$100.00
Toronto, West Church.....	294.44
Dundas, Knox Ch.....	138.55
Toronto, Charles St Ch.....	100.00

<b>NEW HEBRIDES—DAYSRING.</b>	
A Friend, Brantford.....	\$ 2.00

<b>BOHEMIAN CHURCH.</b>	
A Clark, Smith's Falls.....	\$ 25.00
A Member Knox Ch, Toronto.....	10.00
Rev Wm Paterson, Toronto.....	2.00
Scarboro, Knox Ch.....	4.50
Shediac (N B) S S.....	5.00
A D Aikenhead, Portage la P.....	1.00

<b>McDOWALL MEMORIAL CHURCH.</b>	
Scarboro, Knox Ch.....	\$ 4.50
Toronto, Chalmers' Ch.....	5.00
Vaughan, Knox Ch.....	5.00

Received for December by Rev.	
P. M. Morris, n. Agent of the	
Church at Halifax, Office 138	
Granville St., P. O. Box 338.	

FOREIGN MISSIONS.

Acknowledged for Nov.....	\$461.85
Murdoch McGregor, MD.....	6.00
L M Merigomish (Mr Grant)	10.00
G H Taylor, Charlottetown.....	10.00
Upper Stewiacke.....	43.57
W & O F for Mrs Geddie.....	75.00
do for Morrison Orp'n.....	50.00
Shediac.....	15.50
Richmond, Halifax.....	8.00
Friend, Thos Col Dartmouth	2.00
Ladies P M Hermon (Efate)	25.00
A Friend.....	4.00
Stellarton, Ad'l.....	1.00
St Stephen.....	13.64
O P Q.....	10.00
Miss E Russell, Lunenburg.....	2.00
Lunenburg.....	50.00
New London N & Summer-	
field.....	8.00
Mrs A Gillis, Eromanga.....	25.00
St Andrews S S, Sydney.....	25.00
John McLean, Salt Springs.....	2.00
S Archibald, Watervale.....	5.00
New Carlisle.....	5.00
E Cummingcr.....	2.50
Whycoombah.....	34.67

Musquodoboit Harbor.....	17.00
Per Dr Reid (Mr Annand).....	63.00
A Friend, per Rev S C Gunn	5.00
A Friend.....	1.00
Minnie Johnson.....	.80
Two Friends.....	3.00
One who has found Jesus.....	10.00
W F M S, Green Hill.....	40.00
William Merson, Sable Is'd	4.00
Princetown Eromanga.....	25.00
Bass River.....	11.16
Portaupique.....	4.98
Castlereagh.....	4.35
Mission Band, Dartmouth.....	5.50
Clifton, Adl.....	23.50
Shelburne.....	11.00
Harvey.....	11.00
Musquodoboit Harbor.....	4.00
Friends, lato J D Archibald	7.00
St James, Newcastle.....	20.72
Ann S S, Mr Annand's Mis.....	4.50
Mrs Ross do.....	.50
Miss Hogg do.....	1.00
James F Burr do.....	1.00
A Sailor.....	3.00
Sheet Harbor.....	8.52
John Hogan.....	1.00
Prudence Moser.....	0.30
Friend Sheet Harbor.....	.25
Cow Bay C B, Ad'l.....	5.00
First Church, Truro.....	20.00
North Salem.....	7.00
Ladies Aid Ass, Westville.....	30.00
Carleton & Chebogue.....	25.00
Spring Hill.....	50.00
St Peters S S.....	3.25
Charles, Bessie, Grant and	
McLean, Glenn.....	2.25
Sussex.....	21.00
Blue Mountain.....	2.00
Daniel R. McDougall.....	1.00
Mrs D R McDougall.....	.75
Christina McDougall.....	.25
Mis Band, St John's N F.....	00.00
Mill Creek S S, Buctouche.....	6.00

\$958.56

HOME MISSIONS.

Previously acknowledged.....	\$200.15
Maitland Thanksgiving.....	51.07
do Mis Soc.....	20.31
Dr McGregor, Lhavo.....	5.00
Shediac.....	10.82
St Andrews, Campbellton.....	20.00
Antigonish.....	100.00
New London North &c.....	8.00
New Carlisle.....	4.00
E Cummingcr.....	2.50
Annie Johnson.....	.25
Two Friends.....	3.00
Riverside.....	12.40
Castlereagh.....	4.35
Merigomish.....	25.50
Shelburne.....	3.54
Bedford, &c.....	7.25
United Ch, New Glasgow, ad'l	30.00
St James, Newcastle.....	30.00
A Sailor.....	2.00
Sussex.....	16.00
Blue Mountain.....	2.00

\$358.99

FRENCH EVANGELIZATION.

Previously acknowledged.....	\$ 43.50
Dr McGregor, La Have.....	1.00
Carleton & Chebogue.....	6.30
Westville & Middle River	17.50
St Andrew's, Campbellton.....	30.00
New London, North, &c.....	22.00
New Carlisle.....	4.00
Middle Stewiacke.....	25.00
Springside.....	9.75
St Andrew's Truro.....	25.00
Shelburne.....	5.57
St James', Newcastle.....	10.00

\$156.12

**AUGMENTATION FUND.**

Previously acknowledged	\$402.91
Dr McGregor, La Have	2.00
Elmsdale, &c.	5.75
New London, North, &c.	35.00
Stellarton	65.55
New Carlisle	25.00
Middle Stewiacke	60.00
Blackville & Derby	25.00
Springdale	34.00
Fisher's Grant	7.50
Goro & Kennetcook	5.00
Riverside	42.90
Salt Springs	8.00
Little Harbor	7.50
Whycomah	25.00
St Andrew's, Truro	102.00
St James, Newcastle	23.85
Strath Lorne	30.00
Sheet Harbor	20.00
Cow Bay, C B	50.00
Sussex	40.00
St Andrew's, St John's N F	80.00
\$564.05	

**AGED MINISTERS' FUND.**

Previously acknowledged	\$179.97
Dr McGregor La Have	2.00
Fisher's Grant	2.00
Carleton & Chebogue	5.00
St Andrews, Campbellton	6.09
Elmsdale &c.	4.00
New Carlisle	2.00
Middle Stewiacke	3.00
Musquodoboit Harbor	3.00
West River & Green Hill	6.00
Princeton	7.00
Riverside	6.10
Shelburne	2.00
Union Church, Hopewell	7.00
Sussex	3.00

*Ministers' Rates.*

Rev A O Brown	4.00
" H Crawford	3.00
" D Drummond	3.00
" J M Sutherland	4.00
" J Murray, DD.	4.25
" S C Gunn	3.75
" J Cameron	3.50
" Alex Grant	3.00
\$86.60	

**COLLEGE FUND.**

Previously acknowledged	\$237.90
Dr McGregor La Have	2.00
Stellarton	31.61
Rebate on Ins Policy	4.70
Elmsdale &c.	4.00
New Carlisle	5.00
Middle Stewiacke	25.00
Musquodoboit Harbor	3.00
Div Union Bank of N F	551.36
Interest H L Atkins, Truro	50.00
J Ch, W River & Green Hill	9.70
Riverside	21.53
Clifton	25.00
Int on subscription	10.00
Merigomish	10.00
Coupons—Montreal	150.00
United Ch, New Glasgow	103.14
St James, Newcastle	20.00
Lako Ainslie	4.00
Strath Lorne	10.00
Cow Bay, C B	7.00
Sussex	8.00
Div Can Bk Commerce	140.00
\$1193.04	

**BURSARY FUND.**

Previously acknowledged	\$ 22.56
St Andrew's, Truro	10.00
Shubenacadie &c.	5.00
\$ 35.00	

**ASSEMBLY FUND.**

Stellarton	10.00
Black River	3.00
New Carlisle	2.00
Princeton	6.00
St James, Newcastle	10.00
Lako Ainslie	3.00
Sussex	3.00
\$ 37.00	

**FRENCH EVANGELIZATION.**

Received by Rev R H Warden, Treasurer of the Board, 193 St James St, Montreal, to 10th Jan, 1887.

Already acknowledged	\$7,986.61
Per Rev J McCaul	549.59
S Anderson, Watford	1.00
Laprairie S S	5.00
Per Rev J McCaul	895.03
Cumberland	41.00
Newcastle	4.43
Innerkip	15.00
Clinton, Willis Ch.	13.69
Prescott	18.00
Per Rev J McCaul	483.89
Dalhousie Mills & Cote St George	6.00

Cornwall, St John's & Knox	10.50
Chs Union Meeting	10.50
Grande Freniere	6.00
Wick	16.00
Erin Burns' Ch	15.92
John Gunn, Woodville, O	100.00
Latona	9.00
Gravel Hill	2.70
East Lancaster S S No 1	5.35
Kintyre (Add'l)	5.00
L'Ange Gardien &c.	5.00
Ratho	15.00
Newcastle S S	10.00
Bethany	2.00
Colquhoun's	8.00
T & A Kirkpatrick, The'd'f'd	10.00
East Gloucester	6.00
Clifford	14.70
Lancaster Knox Ch	10.00
Miss McMartin, Grande Freniere	2.00
Three Rivers	15.20
Roxborough Knox Ch	5.43
Keady, Chalmers Ch	8.00
Avonmore	5.00
Luncenburg	3.00
Mrs S H Marshall	50.00
Kingsbury & Brompton Gore	5.00
Baltic S S	1.75
G D Ferguson, Fergus	200.00
Per Rev J McCaul	241.95
Cranbrook Knox Ch	10.00
Pinkerton	2.75
do S S	1.60
Kilsyth	7.00
Perth, St Andrews	23.29

*Per Rev. Dr. Reid:—*

McKillop, Duff Ch	5.60
Late Mrs Fenwick Elders M's	10.00
Keady, yes	3.00
Rocky Saugcey	6.25
W Williams	3.00
Hullett, Burns Ch	10.00
Collingwood	17.00
Belmont	6.00
Carradoo Cooke's	5.00
Leith	18.15
Kincardine T'ship Chalmers	8.00
Paris, Dumfries St S S	10.91
Georgina	15.00
Cantly & Portland	10.00
Fergus, Melville Ch W A Soc	20.00
Ashfield	10.00
Mitchell	12.00
Harriston, Guthrie S S	4.00
Ayr, Stanley St	20.00
Moore Lane, Knox	5.00
Watford	19.50
Alice	10.00

Hampstead	4.00
John Brunton, Belmont	1.00
Alexandria	20.00
Goderich, Knox Ch	20.00
Winterbourne	12.00
Wakefield & Masham	9.00
Bowmanville, St Paul's B Cl	11.00
N Nissouri	2.00
Ashfield	3.00
Chatham, First	40.00
Bryson	1.50
\$11,113.69	

**POINTE-AUX-TREMBLES SCHOOLS.**

Received by Rev R H Warden, Montreal, Treasurer, to 10th Jan, 1887.

Already acknowledged	\$1,162.33
Leith S S	6.75
J L	4.00
Woodlands, St Matthew's SS	15.00
N Georgetown S S	10.00
A Friend	40.00
Buckingham	4.67
Mrs Kellio, Skye	2.00
W Mortimer Clark, Toronto	50.00
J Cockshutt, Brantford	400.00
Taylor Ch, Montreal	5.00
M F, Toronto	10.00
Cote St Antoine, Melville SS	25.00
Ladies of Lyn cong	25.00
Quebec, Chalmers Ch S S	50.00
Fergus, Melville Ch S S	50.00
Fullerton S S	25.00
Montr' l'Wom Pres M S oc	70.00
Victoria Mission S S	50.00
Wm Mackintosh, Belleville	3.00
Brockville, St John's S S	25.00
Avenora Y M C A	6.00
Oshawa S S	12.50
Vankleek Hill S S	50.00
Miss McMartin, Grande Freniere	2.00
Mrs R McGregor & J W Carmichael, N Glasgow, NS	50.00
Winnipeg, St And's S S	50.00
Almonte, St John's S S	50.00
Brooklin S S	16.79
Kintyre S S	10.00
Mrs W Jenkinson, Crowland	1.00
Ebcargoon S S	10.00
St Ann's	1.60
Columbus S S	50.00
A G McLeod, Cheyenne, U S	50.00
Glenmorris S S	5.00
Ayr, Stanley St S S	50.00
\$2,447.64	

**UNION COLLEGE FUND.**

Rec'd by Rev R H Warden, 193 St James St, Montreal.	
Already acknowledged	\$60.26
Hemmingford	7.50
Laguero	5.00
Dalhousie Mills & Cote St George	16.00
North Georgetown, Que.	30.00
\$118.79	

Presbyterian Ministers W & O Fund, Maritime Provinces, Rev George Patterson, D D, Secretary.

Received from 1st Nov to 31st Dec, 1886.

*Ministers Rates.*

Revs John Wallace, \$31.00; W L MacRae, 20.00; K McKenzie and A W McIntosh, 16.60 each; W Dawson, 16.50.—Total, \$101.00, of which \$2.00 for fines.
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**Congregational Collections.**

Lawrencetown, Cow Bay, \$4.00; Strathalbyn, P E I, 5.00; St James, Musquodoboit, 1.60.—Total, \$10.60.
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