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THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

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REVIEW OF THE PAST YEAR.

The year that has just come to a close has been an eventful one in the history of the Christian Church. Its date, accompanied with pleasant or painful memories, has been indelibly imprinted on the hearts of many who seek the welfare of Zion. The Sower has been sowing the good seed plentifully, and the enemy has scattered far and wide the tares. The reapers too have been busy; the golden sheaves of precious grain have been gathered into the garner, and the noxious weeds have been removed with them to their own place. Here doors have been opened to the word, and there closed; on the one hand, liberty has been striking off the fetters that have bound souls for ages, and, on the other, superstition and will worship have been seeking to bind yet more securely the poor captives of Satan.

Crossing the Atlantic, we find the past year opening with Spanish liberty; and the great work of evangelization that has been carried on in Spain by Christians from all quarters has formed one of the most deeply interesting topics of religious thought and conversation. Spain had long been the favorite child of the Papal See, excelling all other civilized countries in blind devotion to the Romish Church, and in contempt for enlightenment and education. Three hundred years ago, the Reformation made such progress there, that "a Spanish historian of the period expresses his belief

"that all Spain would have fallen a prey to the here-y, if the Inquisition had delayed the application of the remedy but three months." We know what that remedy was, and how with fire and sword and unknown tortures the progress of truth was arrested. Just one hundred years later, or in the year 1669, a feebler revolution in religious thought broke forth. The Alombrados or Enlightened, under Michael Molinos of Saragossa, saw men, indeed, as trees walking, but clung with the greatest tenacity to the truth which they were able to grasp. Their influence was long felt in France, where Madame Guyon appeared as one of Molinos' foremost followers, and in Germany; but the Inquisition was again called into play in Spain, and it was effectual.

For two hundred years Spain groaned under her ecclesiastical tyranny and complete spiritual bondage, and now, rejoicing in her new found liberty, she has declared, over the black ashes of the Inquisition fires, that all men shall worship God according to the dictates of their conscience.

This is not the only blow that Romanism has received. Monkish cruelty and folly have fired the hearts of German and other Roman Catholic ecclesiastics and laymen with indignation at the present state of their Church. Patriotism also has been a lever to raise those whom the very name of Catholic prevented from rising, in indignant protest against all Ultramontanism. Father Hyacinthe, at the very time when a man was wanted to step into the breach, has come forward, calling loudly for Reform. And all this has taken place on the eve of the great Ecumenical Council of Rome, now sitting. The dogma of papal infallibility forms the great topic for the discussion, or rather for the enunciation, of which the council was convened. Well would it be for the Christian world if the overwhelming majority of Latin clergy present in St. Peter's were to assert and publish that infallibility. Men are waiting for the result, and as soon as infallibility is thundered from the guns of St Angelo will it be denied by Roman Catholics beyond the mountains, and a breach of no ordinary magnitude be created in the *Unity of Christendom*.

In England, the Romanists have been seeking to widen their influence and extend their borders. Some prizes, like the young Marquis of Bute, have fallen to them from the perverts; but their great work has been among the clergy of the Church of England. During the past year the Ritualistic party has spoken out as it never did before in favour of a re-established communion with the Church of Rome. Any ecclesiastical trials that have taken place in consequence upon the openness of men's defection from the truth have but shown that the Church of England is powerless to check the evil, and that the only means for obtaining a pure Church is disruption, and that probably as a sequel to disestablishment.

Disestablishment in Ireland is working well. The Presbyterian and Episcopal Churches are thrown upon the people's sympathies and their own active exertions, and these will doubtless be sufficient for all their need. The Roman Catholics are not permitted to have it all their own way in Ireland. Missionaries are busy at work among them from Protestant Churches, and a growing spirit of opposition to the authority of the priests, long supreme as lords of conscience, purse, and action, is not the least striking feature in the present protean Irish character.

In Scotland, the question of Union has again been agitated, and arrangements for what is deemed the inevitable result are quietly going on, in spite of the strenuous opposition of Drs. Gibson and Begg, and their warlike minority. While this has been the case in Scotland, the two

great branches of the Presbyterian Church in America have united, the so-called United Presbyterian Church and the Reformed Church still holding aloof. In the United States the High and Low Church parties of the Episcopal Church have now and again come into collision, and in one case the collision has developed a question of ecclesiastical polity of a very interesting and delicate character, the defendant, a minister, having appealed to the civil authorities for protection against his own Church Court's decision.

The world of missionary enterprise has not been without its record of interest, stories of triumph and defeat, its roll of gain and loss. Madagascar claims a large share of attention from the remarkable additions that have been made to the Church there since the conversion and public Christian profession of the Queen and her prime minister. In South Africa the evangelization of the Kafirs has been steadily progressing. The South Sea Islands have received a temporary shock from the inauguration by some Australian adventurers of a new slave trade, but that impediment in the way of missionary effort and success has now been removed, and great results may be hoped for from the band of devoted men who labour in that large and interesting field. India has been laying a basis of secular and religious education that will soon sap the foundation of present antiquated and decaying anti-Christian belief. New races to the missionary explorer, lying to the north of Britain's vast possessions in that quarter of the world, have been visited, and promise to yield large returns to the Lord of the harvest and his labourers. But China, a short time ago the theme of congratulation among those who love the cause of Christ and the extension of His name, has suffered from a worthless, worldly, short-sighted policy, that has already cost the lives of missionaries, British and native, and checked the proclamation of the truth that can alone truly civilize and enlighten. In other parts of the world, such as Western Africa, and portions of South and Central America, the ground has been broken up, and future years may show good results from the labours of the past year. Mexico, especially, has been brought into notice as a field promising much encouragement to the Gospel labourer.

The news lately received from Dr. Livingstone is among the most deeply interesting of the many causes for gratitude which God has been pleased to bestow upon the Church and the world during the past year.

In Canada, the year 1869 has not been marked by any great changes, yet to our own Church it has been one long to be remembered. It was ushered in with a religious awakening both in the east and west, but more particularly in the latter, starting there from Galt as a centre. This revival, about which many widely different opinions were expressed, and about which there were many things to regret, has doubtless been productive of good. Its influence in stirring up the Church at large to greater watchfulness and activity has not been the least of its beneficial results. Simultaneous with the movement, and also subsequent to it, have been the evangelizing efforts put forth by the Plymouth Brethren. These have met with considerable success, and, had they been exerted among the class most in need of the Brethren's labours, would have been worthy of commendation.

The meeting of Synod in Hamilton in the month of June was one of unusual interest and harmony. It is also worthy of notice as the last General Synod of the Church, a General Assembly with four district Synods having taken its place. Other features of interest connected with

it were the overtures of union made, not officially but in earnest of something more definite, by the Presbyterian Church of Canada in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, on the floors of their respective Synods, to the delegates from our own Church. Many new labourers have been received into the Church during the past year; the Colleges at Toronto and Montreal both show a large roll of students in attendance; and the progress of Church extension seems to be greater than ever. New churches have been erected in the following places: Seaforth, Rockwood, Angus, Carradoc, Port Perry, Langside, Elmira, Maidstone, Parkhill, Simcoe, Molesworth, Listowel, Wellandport, Hawksville, Ottawa, Orford, Mara, Galt, Guelph, Toronto, Wyoming, Thamesville, Forest, London, and Cayuga.

The Foreign Mission Committee has engaged the services of two additional missionaries for the work going on at Red River and the Saskatchewan. But while the Church has had cause to rejoice over so many marks of prosperity and evidence of the Divine blessing, it has been called upon during the past year to mourn in no common manner. Among its ministers, Messrs. Murray, Campbell, and Mackey have ceased from their labours, while many devoted members of the Church, and among them some prominent men like Mr. Redpath, of Montreal, have also entered into rest. The greatest loss of all, however, has been that of one whose name will long be a household word in Canada, the venerable Dr. Burns, the Father of the Canada Presbyterian Church.

Here we leave the record of the past year. In it there has been much to encourage, little to dishearten, much to rejoice over, while the sorrow that may have been caused is not sorrow without hope. There is abundant cause for gratitude in a survey of God's dealings with the Church at large, and our own Church in particular. May the humbly adoring one be enabled to know his own lack while contemplating the fulness of Him from whom all blessings flow, who crowneth the year with His goodness, and, while stretching forth the hand to renewed and greater exertion in the year that is than was displayed in that which is past, also lift the heart in fervent prayer that better days may speedily dawn than even those for which thanks are given, that "God's way may be known upon earth, His saving health among all nations."

A PASTORAL LETTER ADDRESSED TO THE MEMBERS OF THE CANADA PRESBYTERIAN CHURCH.

DEARLY BELOVED BRETHERN.—Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

The Synod of our Church, at its meeting in June last, received, read, and considered several overtures, and a memorial, on the subject of *Temperance*, and unanimously adopted the following finding, viz:—"The Synod having heard the overtures, agree to receive and adopt them, and to record their sorrow and anxiety at the great prevalence of the sin of intemperance, and recognizing their obligations at once to testify against, and strive to suppress the evil, do hereby recommend each Minister of the Church to take up the subject by an earnest address from the pulpit, at least once in the year, and in every suitable way endeavour to discountenance the prevalent drinking usages that lead to intemperance; and that the Moderator, Dr. Thornton, and Mr. Wardrope, be instructed to prepare a pastoral letter on this subject, to be signed by the Moderator, and sent to each session of the Church."

In accordance with the terms of this deliverance we desire earnestly and affectionately to greet you in the Lord, and to commend to your prayerful consideration the entire question to which it refers.

The subject is one of no ordinary importance and interest at the present time. It has occupied the attention of the highest ecclesiastical courts of other Churches as well as our own, and the united testimony of all is that the general use of intoxicating beverages is a great and terrible evil, and presents a powerful obstacle to the progress of pure religion and the extension of the Redeemer's Kingdom.

The vice of intemperance is alarmingly prevalent, and exerts its insidious and malign influence among all classes of society. Its baneful effects are seen not only among the poor, the ignorant, the degraded and immoral, but also among the wealthy, the influential, the respectable, and the professedly religious. Neither age nor sex, rank nor class, station nor profession, is exempt. It ruthlessly drags its hopeless victims from every quarter, and its malignant reign casts its shadow over us all; no man is free from danger, no home secure from invasion. The vast army which, under its fatal spell, marches on through indigence, vice, impurity, profanity, recklessness and ruin, to a dishonoured grave and a hopeless future, is being ever recruited from the homes of the happy, the prosperous, and the moral, as well as from the hovels of the wretched, the outcast, and the vile.

It is utterly impossible fully to estimate the extent and magnitude of the evils—financial, social, moral and spiritual—which either accompany or flow from the use of alcoholic beverages, nor need we attempt the task, for many of them are patent to every observer, and few indeed, if any, are not called bitterly to grieve over them, and to suffer directly or indirectly in their persons or homes, their fame or fortune. Who of us has not had to weep over the folly, the fatuity, or the fall of some one over whom our hearts lovingly yearned?

The effects of the traffic in intoxicating liquors on the national industry, wealth, and prosperity, are most pernicious, in the loss of life, labour, capital, time and skill, which it involves, and in the pauperism, crime, waste and expenditure which it incurs or increases. Long ago one of England's greatest thinkers and most sagacious statesmen declared that "all the crimes on the earth do not destroy so many of the human race, nor alienate so much property, as drunkenness," a statement, the truth of which prolonged experience and wider observation only confirm. Indeed, so strikingly obvious are the blighting effects of drunkenness upon the welfare of a people, that few will be found to question the position that poverty, destitution and distress, in any community, will be found to be in proportion to the facilities furnished for the sale and consumption of intoxicating drinks. Nor are the injurious and ruinous effects of the traffic less marked upon the intelligence and morals of a people. The learned and pious Judge Hale remarked in his day that *four-fifths* of all the murders, manslaughters, burglaries, robberies, riots, tumults, and other enormities perpetrated by the vicious and punished by the law, were caused by excessive drinking, and were the result of tavern and alchouse meetings. The same thing may be truthfully averred to-day. Competent authorities declare, and common observation confirms the declaration, that a very large proportion of the crime, pauperism, and misery, the ignorance, squalor and wretchedness, the juvenile vagrancy, homelessness, and depravity exhibited in our streets, revealed in our police courts, confined in our jails, recorded in the columns of our daily journals, is the necessary and

inevitable result of the liquor traffic, which is supported and perpetuated by the drinking usages of society, and sanctioned by the authority of legal enactment.

The unhappy and unhallowed effects of intemperance upon the Christian Church are seen and felt to be no less manifest and mournful, in hindering her progress, and lessening her influence, by relaxing discipline and lowering the tone and standard of vital piety. Its direct tendency is to prevent the diffusion of gospel truth, and to diminish its power over the hearts and consciences of men, either by estranging them from the house of God and its ordinances, or by unfitting them for profiting by attendance upon them. It is ever the bane of Sabbath observance, church attendance, Sunday school and Bible class instruction. It retards and counteracts the work of evangelization at home, and it impedes and opposes the work of christian missions abroad, by crippling the resources of the Church, weakening her testimony, squandering her means, demoralizing her agencies, fostering opposition, and strengthening the hands of her foes. Can it be a question, in the present state of society, whether the habitual use of intoxicating drinks, as a beverage, by members of any christian congregation, seriously affects the healthful influence of that congregation, or that it tends to support the drinking usages which lead so many astray, and cause many a brother to stumble and fall? Or can it be denied that such habitual use is likely to lead to the neglect of personal or family duty, to irregular or rare attendance at the place of prayer, to general spiritual declension, and possibly to a shameful fall? Such, alas! has been the sad experience of many, who "through strong drink are out of the way." Brethren high in office and in honour too, of great usefulness, and highly beloved, overcome by this insidious and pernicious habit, have fallen, and brought disgrace upon themselves and dishonour upon their profession; ministerial character and usefulness have often been sadly impaired, the influence of the gospel counteracted, and the hearts of many grieved and discouraged, by the known habits of office-bearers in this respect; and the fact that members and even office-bearers of the Church not only use, but manufacture and sell intoxicating liquors, is often referred to as giving the high sanction of religion to the traffic, and the commendation of good authority for the practice of drinking. A very large number of those who are engaged in this traffic are members of Christian Churches, and contribute for the support of their ordinances and institutions, and hence the solemn responsibility that rests upon all alike, and the urgent necessity for earnest action in the matter. The various schemes of religious and benevolent enterprise languish for want of men and money, while thousands of christian men are employed, and millions of money spent on what is at best a useless, and generally a most injurious indulgence. The claims of missions abroad, and the needs of the Church at home, urge the propriety of using all lawful means, and of making every personal sacrifice, in order to the suppression of the traffic, and the removal of so great a hindrance to the salvation of souls and the conversion of the world.

The fearful effects of intemperance on the hopes and happiness of families, who can depict? What scene more appallingly desolate than a drunkard's home? Whose condition more piteously hopeless than that of its wretched and unhappy inmates?—physical destitution, domestic misery, social degradation, moral pollution, and spiritual darkness and death—and all so rayless and hopeless to the auguished, broken-hearted wife, and despairing mother, and her neglected, abused, demoralized children, because

of the constant temptations and fatal facilities everywhere presented by the practices and regulations of so-called Christian society. The drunken parent is doubtless chargeable with heavy guilt, but are we free from blame, and guiltless in this thing? The ruinous results of excessive indulgence on the individual are patent to every eye, and are only too frequently presented to our gaze; religious declension and spiritual darkness,—a dishonoured manhood and a degraded position,—intellectual imbecility and mental madness—physical deformity and bodily disease—wild delirium and fearful horrors, are the sure, even when tardy fruits of drinking and drunkenness; and when the use is not so great as to produce such fatal effects, the baneful influence is felt on the temper, the affections, the disposition and general health of body and mind, as, even in more moderate quantities, alcohol inflames the passions, darkens the judgment, impairs the memory, weakens the will, and indurates alike the feelings and the conscience.

When we inquire into causes which support and perpetuate an evil of such magnitude, so inimical to all the best interests of society, so hostile to the progress of the Gospel, so fraught with every woe to the household, and so baleful to the individual, we cannot fail to discover, as by far the most potent, the drinking usages of society, which associate the use of the glass with all that is happy and hopeful in domestic life, with all that is joyous and delightful in social intercourse, with all that is hilarious and attractive on festive and public occasions, and not unfrequently with all that is solemn and affecting in the services of religion. The moderate drinking of the respectable and the respected, the lovely and the loved, is the great prolific source of support and supply of that alarming vice, which clogs the wheels of national prosperity, impedes the progress of Scriptural Christianity, blights the blessedness of many a happy home, and mars and mutilates the glory of manhood. Moderate drinking must cease, or its expenses must be provided for in the future, as they have been defrayed in the past, by those who indulge in it; for while all are involved in some of the expenses incurred, and are called upon to suffer for and by others, still upon those alone who use the liquor will the call for *personal* service and soul-sacrifice be made. The ranks of the drunken are rapidly thinned—for the life of the reveller is usually short, and the dangers he incurs numerous and deadly—and these depleted ranks must be filled; muscle and mind, manhood and might, sense and soul, character and virtue must be supplied, and these aids be largely drawn from the homes where the moderate use alone has hitherto been exemplified or encouraged. Oh, that men were wise and would consider the end of these things! Another cause of the power and permanency of this widespread evil is to be found in the peculiar facilities everywhere provided for the supply of the material of intoxication, in the numerous licensed houses for its retail. The number of such houses in most localities is very great, and many of them are mere haunts of vice, scenes of dissipation and allurements to drunkenness. The broad ægis of public enactment is thus spread over the traffic, and the moral sanction of law given to its necessary results. A glance at these causes indicates the nature of the remedy required; public sentiment and common practice must be changed, the laws sanctioning and regulating the traffic altered or annulled, and the traffic itself restricted or suppressed. And surely in regard to such a work, contemplating the highest and best interests of man, the glory of God, and the influence of the Redeemer's Kingdom, all Christians ought to be agreed, and should cordially unite in

earnest endeavour to arrest the progress of intemperance, and avert the evils which it brings. The mission and duty of the Church is to seek and save the lost; reformation of life, character, and conduct, is her peculiar function; and though she may hitherto have failed fully to realize the fact, the temperance reform is a part of her legitimate work; a right appreciation of her high position as the light of the world, a reverential regard to the authority, will, example, and glory of her Divine Head, a keen sense of her own danger, and an enlightened view of duty, prompt her to earnestness and activity in this work. Much has our Church, in common with others, suffered from the inroads of this vice; some of her able and eloquent ministers have been silenced, many of them have been grieved and discouraged, her members have been seduced from their steadfastness, her ordinances have been neglected, her children have been decoyed and ensnared, and multitudes have been deterred from her communion, or estranged from her services. Is it not then her plain duty to arise, don her armour, and do valiant battle with this, the giant evil of the day?

We affectionately appeal to you, our brethren in the Ministry, and beseech you, by the dignity, sacredness, and authority of your high office, by the love you bear to our living King and Head, and the affection you cherish for the Church which is His body, by the necessity laid upon you to preach the whole counsel of God, the present needed truth; by the dangers which beset many of your brethren and encompass those placed under your care, be ye faithful, earnest, and fearless in proclaiming from the pulpit the teachings of God's Word on the whole subject of danger and duty in this matter, and by a pure example as well as by Scriptural precept, enforce and illustrate the great law of love and duty of self-denial. Dear brethren, it is yours to awaken, enlighten and vitalize the conscience of the Church on this question; fail not in this duty, and you will not fail in attaining a glorious reward. Dear brethren in the eldership, overseers of the house of God, into whose hands are intrusted the discipline of the Church, and, to a large extent, the spiritual interests of the people, we earnestly exhort you to magnify your office, be "examples to the flock," "be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine." You can do much by your example, your counsel, your faithful discharge of duty, to elevate the standard of Christian conduct in this matter in your congregations, and to reclaim such as may have fallen.

To you who are teachers in our Sabbath schools we look with anxious hope; the lambs of the fold are intrusted to you; seek lovingly and patiently to instil into their young minds right views, and inculcate right practices; frequently and wisely point out to them the dangers to which they will be exposed as they grow up, warn them against the seductions of evil companions, and the peril which lies in the first glass. If all the youth of the Church could be saved from the pestilential infection, it were a glorious work, a noble victory. Fathers and mothers, we implore you by the love you bear your offspring, and they are dear to you, by the solemn vows under which you lie to bring them up in the nurture and admonition of the Lord, by all your fond parental hopes for their welfare here and hereafter, by your love for the Church of Christ, her purity and peace, teach your children to shun the ensnaring cup; bring the might of your affections and the weight of your authority alike to bear upon and save them from the alluring fascinations and the fatal consequences of this vice. Your influence is great, your example is powerful, let them ever be on the side

of sobriety and safety ; you are aware of the dangers to which your loved ones are exposed, prepare them to meet and successfully brave them, by inculcating upon them from their childhood the practice of total abstinence from all that can intoxicate. Should your children follow your counsel, will it ever prove to them or to you a matter of regret? Should they reject it, they may bring your grey hairs with sorrow to the grave, but your conscience will be clear, pure from their blood. But,—bear with us brethren,—if by your example or your neglect your child should fall a prey to the spoiler, what a burden of sorrow would press upon your heart ; and when at the close of life you are called upon to part with them, how sad your hopes and their prospects, and in view of meeting them again, how solemn your responsibility!

In conclusion, brethren, our appeal to you is not based upon the question as to the poisonous qualities of the liquor consumed, nor whether drinking is in itself a sin, nor whether there is any positive prohibition contained in God's Word. Let each man settle these cases according to the light he has in view of his own duty and responsibility. But our appeal is based upon the great fact of your professed subjection to Christ, and your obligation to do all things for His glory, and like *Him*, to live not for yourselves, but for others. Now, on the one hand, here is the admitted prevalence of a most insidious and destructive vice, a widespread and most pernicious practice existing among us. And on the other, there is the example and teaching of Jesus, the entire spirit of the Gospel we receive, inspiring love, enjoining self-denial, and calling upon us to stretch forth the hand and help the weak—help a feeble, tried, tempted, falling brother, one for whom Christ died. Surely it is our duty at once to act upon the principle implied in the noble declaration of the magnanimous tender-hearted apostle, when he says :—“ Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.” Though our circumstances are very different, the principle is the same, and is susceptible of a ready and easy application. Will you not then, for the sake of many thousands who are already victims of strong drink, for the sake of multitudes who are in great danger of becoming such, for the sake of those who are dear to you, for the sake of the Saviour who died for you, and for the love of souls who are ready to perish, resolve by the divine blessing to do all in your power to banish intemperance and its brood of ills from the Church and the world? As patriots who love your country, as philanthropists who are interested in all that concerns the weal of your fellow-men, and above all, as Christian followers of Him who gave himself for us, and who has said : “ If any man will come after me, let him deny himself, take up his cross and follow me,” we ask you to aid in the suppression of this evil, under which our country, our Church, and our people mourn. While the season of the year suggests the interchange of mutual good wishes, and inculcates the exercise of charity and good will to all, it also reminds us that, on that very account, it is a time of peculiar temptations to many in the enjoyment of the domestic and social entertainments, which are so frequent, and otherwise so precious and so powerful for good. In the exercise of hospitality one toward another, we pray you to be on your guard that you wreathe not the bow of danger to all, and of death to many, with the fragrant and beautiful flowers of home gladness and social festivity.

“ And now, Brethren, we commend you to God, and to the Word of His Grace, which is able to build up and to give you an inheritance among all those which are sanctified.” Your brother and fellow-labourer in the Lord,

W. ORMISTON, D. D., *Moderator of Synod.*

HAMILTON, Dec 25th, 1869.

Missionary Intelligence.

LETTER FROM REV. JAMES NISBET.

PRINCE ALBERT, SASKATCHEWAN, Sept. 15, 1869.

To the Editor of the RECORD :

DEAR SIR,—I most gladly comply with your request to send a few notes specially for the RECORD. The Mission Committee is kept fully informed of all that is going on here, but it is due to the Church at large to hear from time to time of the Lord's dealings with her Missions and her Missionaries.

It is now within eleven days of being a year since I reached the Mission after my first visit to Canada. During that time I have not been without trials and difficulties that have grieved and pained me very much, but out of them all the Lord has been graciously pleased to give deliverance ; and now he is granting a morning of joy after a night of weeping. We have great reason to be thankful that the confidence of the Indians in us has never been shaken, and that their friendly feelings towards us seem rather to increase than diminish. Of this we have had several proofs since my return. Your readers are already aware that last winter was a very severe one for the Indians of these parts—there was so little snow, the moose and deer could with difficulty be approached—the consequence was that there was great suffering—bordering on starvation—among the Indians.

It had pleased the Lord to favour us with a very abundant crop, considering the small amount of land that was under cultivation ; thus we were enabled to supply every family with food that came in a needy condition to the mission ; potatoes, turnips, barley and flour or wheat were supplied to them, and in some instances supplies were sent to their hunting-grounds. All our Indians have freely acknowledged their indebtedness to us, and some have even said that they must have starved but for our timely help. They seem now fully convinced that we are not seeking our own interest but *their good*. They see that we are not making money by them as traders, but trying to do them good by advice, instruction, and example, as well as by help when required.

ANNIVERSARY OF ESTABLISHMENT OF MISSION.

The 26th of July was the anniversary of our landing here. A few of our Indians were camped here at the time, and we gave them a little treat in honour of the occasion. There were 46 old and young present. In reply to my speech, in which I had referred to our landing among them and what passed between us on that occasion, one old man, speaking apparently in name of the company, said that we have been three years here now, and they have never seen any change, that we are always seeking the good of the Indians, and it would be well for them if they would only follow our advice ; that when we came here some of them could not believe that we had no selfish motive, and they would have kept us from remaining, but now even those who had been most opposed to us are fully convinced that we are seeking only their good, and are the foremost in their friendship.

APPREHENSIONS OF INDIANS AS TO SETTLEMENT OF COUNTRY.

For a month past we have had sixteen tents of Indians beside us, (over 100 persons). On the 30th of August they asked to have a talk with me about the opening up of the country that they have been hearing so much about of late. They greatly fear the coming of *foreigners* to drive them

out of their country—they have no objection to *ourselves* being here, for they know we are seeking their good, but they don't wish a great many white people to come to crowd them out of their lands. I told them all that I knew about the transfer of the territory to the care of the Canadian Government, and I said that in my letters to people in Canada I had frequently said that if *that* Government should get the charge of the territory I hope the interests of the Indians will be attended to, proper reserves made for them, strong measures taken to prevent the bringing of strong drink among them, and assistance given by Government to such Indians as wish to settle on land—at least for the first few years. And now that the transfer has actually taken place, let me express my earnest hope that the Canadian Government will lose no time in looking after the interest of the Indian population in some such ways as above indicated.

RELIEF GIVEN TO INDIANS.

Last spring we furnished potatoes and barley to a considerable number of the Indians, who have commenced raising a little from the soil here and at a lake 20 miles distant. We also lent carts to five families with which to go to the plains to make dried buffalo provisions. These families have now about 3600 lbs. of pemican and dried meat put past in our stores against a time of scarcity—such a stock they never before possessed. The Indian fashion is to eat while they have it, and starve when it is done, or till they can kill more. These are steps towards civilization for which we should be thankful.

VISITS FROM ENQUIRING INDIANS.

We have had a good many visitors from the plains during the past year, who have been attracted by the reports they have heard of the place and the people; among them have been a few enquirers after the truth. One Indian man in particular seems not far from the kingdom of heaven, but one obstacle at present stands in the way of his baptism, which I hope may be in time overcome. That man's mother is a professed Christian and has been baptized. I baptized two children of this man on receiving a promise that they would be brought up and educated in the Christian faith at this or some other Christian institution, and also on the responsibility of the grandmother. Another Indian man from the plains is with us at present; he seems a quiet, steady man, and professes to have given up all Indian superstitions, and wishes to become a worshipper of the one true God. His wife died last spring, and his chief errand was to see if we would take two of his children, (a boy and a girl) into the mission. We have promised to take them as soon as he can bring them in from the plains. Besides these, there are other children whom we expect soon to receive into the mission.

DEATH OF CHILDREN.

Your readers may be already aware that the twin girls whom we received about two and a half years ago are now both dead, their parents having in a pet taken them away from the mission when I was in Canada. One of them was injured by a fall from a cart, and never recovered, but died at Carlton the day before I arrived there. We took back the other on the earnest entreaty of the parents. She was not well, but we thought her improving much after being with us six months; but she burst a blood vessel on the evening of the 27th March, and died almost instantly. That and other trials seem to have been sanctified to the parents, and the whole family have now been baptized.

INDIAN SUPERSTITIONS.

Although the Indians camped here are friendly, and many of them attend our services, they have by no means given up their superstitions and heathen vanities. They have had quite a number of feasts and dances during the past month, and some of them connected with their heathen superstitions, but they say themselves that they are not attended with anything like the zeal that existed in former years, and most of them freely express their belief that the Christian religion will prevail, although they themselves are not prepared to give up the religion and custom of their fathers.

CONTRIBUTIONS OF CLOTHING, &c.

We are very thankful to the Sabbath Schools that have sent contributions to the Treasurer for this mission, and also to the congregations that have forwarded boxes and bales of goods. We have not yet received all the goods that have been forwarded to Red River—we know of at least one box that is still there. The donations received have been from Belleville, Madoc and Brucefield, with a parcel from Tuckersmith; Woodville and associated congregations; Erskine, Cote St. and Knox Churches, Montreal, and Oakville, and few parcels from other places. All the articles sent are most suitable, not one useless article among them, and if the same congregations, with the addition of a few others, will kindly repeat their attentions, we may in future be saved the expense of an order for dry-goods; and if our wholesale grocery merchants would add a few chests of tea, a few kegs of sugar, rice, &c., (on which Government would no doubt allow drawback of duty for this new territory), then *cash* outlay for imports would be at an end. Let all contributions be forwarded to Mr. Playfair, of Messrs. Bryce, McMurrich & Co., Toronto, in the month of March, that they may be forwarded to St. Paul in time for the spring carts from Red River; but it will be better still if the new route by Fort William shall be available.

APPEAL FOR ANOTHER MISSIONARY.

Let me say, in closing this letter, that I sincerely trust that the Church will lose no time in sending an additional missionary to this place; it is utterly impossible for me alone to attend to every department of the work, as it ought to be attended to. Now that we are known and well reported of in the plains, I should be put in a position to be able to visit the large camps at least in the summer season, which would require weeks or even months of absence from the mission, which increasing work here among Indians and children, also settlers, makes next to impossible in my present circumstances.

Your readers will be glad to learn that we have just finished reaping an excellent crop of wheat, barley, and oats, of which we had almost despaired, as the seed was two months in the ground before we had rain; but God answered our prayers, and now we rejoice in a plentiful harvest.

Yours most truly,

JAMES NISBET.

P. S.—I should have mentioned in this letter that I baptized an old Indian woman on Sabbath eight days;—she had been allowed to stay in our kitchen during last winter, when her family were off hunting, and thus heard much at our morning and evening exercises; she had also heard a good deal at the Nepowewin Mission, 50 miles below this. This baptism will influence a large family connection, who are all friendly to the Mission.

LETTER TO SABBATH SCHOOLS FROM MR. JAMES NISBET.

PRINCE ALBERT, SASKATCHEWAN, Sept. 16, 1869.

To the Sabbath Schools of the Canada Presbyterian Church,

MY DEAR YOUNG FRIENDS,—As this is the last opportunity I expect to have of sending letters this year, I must send a few lines to you to thank you for the interest you have taken in this mission. The Treasurer has informed me that you have contributed six hundred and eighty dollars during the past year towards our work here, and many of you, I know, have helped to make up the boxes of clothing, &c., that have come to us. These tokens of your interest come to us as streams in the wilderness; they prove that there are many hearts warm towards us, and many hands busy for us; and they seem to whisper an assurance that we shall not want for support, since the young—who are the hope of the Church—are taking up our cause. Let me trust that love to the Saviour has stirred you up to take an interest in us and our work. Could you see the number of Indian children who are camped about us at this time, few of whom as yet care to be instructed, and who are being brought up amid the follies and superstitions of Indian heathenism, you would allow that your efforts are not mispent, if only you may be the means of raising a few of these from their present degradation. While they are camped here—although comparatively few of them have yet taken it into their heads to attend school—they are constantly seeing and hearing much that will remain in their memories, and, with the blessing of God, may also affect their hearts. They see many things here that cause them to wonder, and must fill them with an idea of the superiority of the white people, and that may induce them to think well also of the religion white people bring to them.

We are thankful for all the help you and others have sent us, and we promise to do all we can towards providing to receive as large a number of children as possible to be trained at the mission; but we receive only such as are freely brought to us; it would be dangerous to do otherwise, on account of the superstitions of the people. Besides, the parents as well as the children are so fickle and inconstant that the least thing might cause their removal; of this we have had proof during the last six months;—several whom we had taken have been removed without any real cause. Had the parents been far off on the plains, or had the children been orphans, they might have been with us still. We are to receive some from the plains this fall, and we hope that they may turn out better, as they will not have the same temptation to leave.

I hope, my dear young friends, you will persevere in the good work you have begun. Do not be discouraged if we cannot tell you of great results all at once. Everything must have a beginning, and pray to God that this little one may become a thousand, and this small one a strong nation, to the praise of the glory of His grace.

Your most sincere friend,

JAMES NISBET.

CANADIAN PRESBYTERIAN MISSION, SASKATCHEWAN.

MY DEAR SIR,—I have just received a letter from our esteemed brother, Mr. Nisbet, from which I take the liberty of sending a few extracts. Should you deem them sufficiently interesting for insertion in the RECORD they are at your service. Mr. Nisbet says;—

"Yesterday (Sept. 27th,) we received a girl and boy to bring up, respectively about 8 and 6 years of age. Two boys, and two girls, are to be brought from the plains to us, as soon as their fathers can come here again. They are cousins. One boy aged about 11 is here now, whom we expect to keep. So we are trying to meet the expectations of our friends as fully as we can.

"Harvest has been backward on account of the lateness of the season, having had no rain for two months after the seed was put in the ground. But God mercifully heard our prayers and gave us rain, so we have a crop, though cut in rather a green state to save it from frost. At Edmonton, we hear that the Hudson Bay Company's crop has failed entirely, and also at the Victoria Mission, (Wesleyan) through drought. So you perceive what reason we have for gratitude, and we bless the Lord for all His mercies. We have also been very successful in getting provisions from the plains this year. The buffaloes have been numerous, and not far off. Mr. McKay leaves to-morrow to hunt for green meat, which we keep frozen all winter; in this way we had green meat for six months last season, having got home the flesh of 24 or 26 buffalo cows. Of course, a great deal of that went to starving Indians."

The following paragraphs will, no doubt, will be very gratifying to the friends who contributed to the purchase of a magic lantern for Mr. Nisbet's use. I am sure that you will gladly receive any sums which may be handed to you for the purchase of additional slides.

"If Mr. Reid has procured any slides for me they have not yet come to hand. I wrote for some, and told him what sorts I wanted. They are a means of drawing every Indian to a meeting, when I can drop a word for Christ, and thus take them *by guile*. Nothing pleases the Indians more than pictures of any kind, and they are the means of instruction too."

"Necessity is the mother of invention." At Mr. Nisbet's place "the sound of the church-going bell" is not heard. The want of it is supplied in the following manner. He says:—

"We have got a flag made to notify people at a distance when the time of our service draws near."

I remain, Mr. Editor,
yours truly,

T. F.

The Manse, Metis, Que., Nov. 29, 1869.

FREE CHURCH MISSIONS.

The Free Church Missionaries in Nagpore will probably be called upon to arbitrate in the matter of the ritualistic Bishop of Calcutta, Dr. Milman's interference with the German Coles' Mission. It is to be hoped that the unworthy rivalry at present existing on account of it may speedily end.

Particulars have come to hand concerning the baptism of the twenty-five young men at Pietermaritzburg in South Africa. Two of them, Mr. Allison writes to the Foreign Mission Committee of the Free Church, were young chiefs belonging to the royal house of the Baramapulana nation, and one of them, Peter Punge, enters at once, in consequence of his father's death, upon the government of seven large townships. Mr. Allison thus answers a question that is very frequently asked in connection with the baptism of the heathen.

"In announcing to you the baptism of twenty-five young men, as stated in this letter, I have my fears that some of God's dear children at home

may doubtfully ask, "Were these *bona fide* converts to the Christian faith? Did they give proof of this by repentance toward God, faith in our Lord Jesus Christ, and exhibit the same by walking in newness of life?" I answer, it is only such that I dare baptize. No one in dear old Scotia can have a greater dread of administering God's holy ordinance of baptism prematurely than I have; I have seen too much of the sad effects of this during my missionary life ever to practise it.

"Moreover, we have not, in the present stage of our work, any temptations to induce hypocrites and false professors to join our Church, for most of our converts expect to find, on their return to their homes, that their greatest foes will be those of their own households.

"Josiah Limi, one of the young chiefs of the twenty-five baptised converts, as herein stated, says, "That on his return, it is not impossible that his father may put him to death for having embraced the Christian faith."

A case of persecution, in which the most flagrant violations of law and justice have taken place, occurred recently, in connection with the mission to the Jews in Turkey. The relatives of one of the converts, who was acting as temporary assistant teacher, in the General School at Galata, enraged at his adherence to Christianity, and the active Christian work in which he was engaged, succeeded in bribing the Russian and Turkish officials,—the former to obtain his extradition from Turkey, ostensibly to stand his trial on a frivolous charge of wife desertion, really that he might be sent to Siberia, there to wear out his life, and lose his influence in penal servitude; and the latter that they might permit this high-handed proceeding. Another converted Jew, named Selinger, who attempted to interfere in the arrest of Elieser, was put into prison, and only liberated after great exertions had been put forth in his behalf, by friends of the Mission. An attempt is about to be made to obtain the protection of the British Consulate for this mission.

The Rev. A. Moody Stuart contributes another of his interesting articles to the *Free Church Record* on Bohemia, the land of Huss, and Jerome, and Zisca. His words are full of encouragement for the missionary in that historic yet long neglected land. "Bohemia is a heap of dry wood," said an intelligent and devoted Moravian minister to me, in answer to my inquiry into its condition at the present hour; "it is a heap of dry wood, and needs only a light to kindle it, if not neglected; the whole land might be filled with the gospel in five years." May the torch soon be applied, and the gospel beacon blaze on the sites of the old martyr fires that have warmed christian hearts towards Bohemia.

We cannot take leave of the *Free Church Record* without noticing its two double pages devoted to our late father, Dr. Burns. The tribute paid to his memory in these is very high, yet only just and becoming on the part of a Church that had witnessed the earlier exhibitions of his indomitable energy and self-denying spirit.

UNITED PRESBYTERIAN MISSIONS.

The United Presbyterian Board of Missions, having sent its Foreign Secretary on a prospecting visit to Spain, has chosen, in accordance with the results of his investigations, the seaport town in Cadiz, as the basis of its missionary operations. Two missionaries have been set apart for the work of evangelization, the Revs. Joseph Viliesid and Abraham Ben Oliel, who will carry the Gospel both to Jew and Gentile. The students of the

U. P. College have agreed to devote their advocacy, and we suppose the funds of their missionary society, to Spanish evangelization. The Foreign Mission Secretary, speaking of his visit and of the absence of all Protestant literature in Spain, save that of condemned books, relates the following interesting incident:—

“There were indeed in some cases, in the libraries of monks and Jesuits, corners containing *libros damnatos*, such as those of Luther, Calvin and their successors; but it was a crime to read them. I met with two converted priests who had been librarians, and who having the keys admitting to the forbidden books, were led secretly to dip into their pages. Both of these are now preaching the Gospel; yet in all probability both would still have been in the chains of deadly superstition, but for the hidden lamp of Reformation truth which they found secretly glimmering among the *libros damnatos*.”

Jamaica gives nothing of interest; ardent spirits, imported in English and Scotch Steamers, are doing great injury to the cause of the Gospel in Old Calabar; a girls' School at the Mbula in Caffraria, is prospering under Miss Sclater; and Dr. Valentine has been advocating the establishment of a Medical Missionary Training Institution in India.

IRISH PRESBYTERIAN MISSIONS.

Mr. McMordie writes from Ahmedabad, rejoicing in the success attendant upon his labours, and the extension of the plan of Missionary enterprise and Christian education in the city. He asks for assistance. In Surat, Mr. Montgomery has been helping forward the cause of religious education. The Mission house there has become an orphanage on a large scale. Twenty African children, saved from slavery by a British cruiser, have been admitted into it, and applications are now being made on behalf of some 200 Moravian children, whose parents have died during the famine. From China, Dr. Hunter, the Medical Missionary at New Chwang, writes in great glee over the reception of some cases of medicine with which he expects to gain a strong foothold and make a corner for the Gospel in the Chinese heart.

Some interesting cases of conversion among the Roman Catholics of Conzaught are recorded in the *Irish Missionary Herald* as having taken place in connection with the labours of the Assembly's missionaries.

The Rev. John Wilson furnishes information of much interest with regard to the colonial mission in Queensland. After preaching in stables, cotton barns and other unecclesiastical edifices, which doubtless had something to do with a two years' illness that kept him from active labour, Mr. Wilson has now a very neat church in Ipswich, where the sister of the Countess of R—— in Ulster worships along with the South Sea Islanders, and people from all quarters of the globe, Canada included.

ENGLISH PRESBYTERIAN MISSIONS.

The Chinese Mission, as we have elsewhere remarked, is one that calls for much patience and prayer. The Chinese have an intense antipathy to foreigners. In driving away a missionary, one of the native gentry who had excited the mob, shouted after him, “You burned our palace, you killed our Emperor, you sell poison to the people, and now you come professing to teach us virtue.” The missionary has to bear the faults of his worst enemies.

The Rev. George Smith, of Swatow, describes some of the trials which native Christians have to endure, such as the desertion by her family of an aged woman who had made a profession, and the plundering by a lawless band of Chinese of the chapel at Mi-ow. Rev. Mr. Ritchie writes from Takao, Formosa, with news of the baptism of six men and one old woman in her 77th year, who had a great mental struggle in surrendering her idols, but finally triumphed. Dr. Maxwell writes at a later date chronicling the admission to the Sacrament of the Lord's Supper of five new members—four men and a woman.

GENERAL MISSIONARY INTELLIGENCE.

The missionaries in Madagascar are calling for aid. The addition to the adherence of the Church in the Island in seven months amounted to 30,000. 120 chapels are being built or enlarged, and while the number of hearers increases, that of true believers likewise advances.

The "Pilgrim's Progress" has been admirably translated into Caffre by the Rev. Tiyo Soga, the United Presbyterian missionary. The Caffres are rejoicing in this accession to their limited literature.

During the past four years the British and Foreign Bible Society has distributed more than 200,000 copies of the Scriptures in whole or in part in China. The Chinese are a reading people, and appreciate the effort put forth in their behalf. This is exclusive of the labours of the Scotch and American Bible Societies. "Christian Work for December" directs attention to the wild valley of Sylhet, on the north-east Indian frontier. The people are Mohammedan, Ferazees or Wahabees, wild and intractable members of society, whose sympathies are anti-British in the extreme. They are hard to civilize, it is generally supposed, and harder still to Christianize, but they have never yet had a chance offered them, so that it is hoped when an attempt is made in their direction fears will be disappointed.

The Edinburgh Medical Missionary Society has been making progress at home and also in its foreign operations in Madras, Bombay, Nazareth, &c.

The Rev. Mr. Stirling, of the Church of England, has gone on a mission to the barbarous Fuegians of South America, in speaking of whom Darwin says: "I could not have believed how wide was the difference between savage and civilized man: it is greater than between a wild and domesticated animal, inasmuch as in man there is a greater power of improvement." We trust that Mr. Stirling's residence may have the effect of leading to the highest of all kinds of improvement in the benighted Fuegians.

General Religious Intelligence.

REVIEW OF THE MONTH.

The Pope seems to have receded from his former position with regard to the dogmas which the Council was expected to affirm. He has also given a chance to Dr. Cumming, and others who may desire to state their views to do so to a committee of men "skilled in divine things and nominated by his holiness," but, as their interviews with this committee will be strictly private, it is not likely that any of the candidates for forensic honours will appear.

Forschhammer, a celebrated Roman Catholic scholar of Germany, is up in arms already against the dogma of Papal infallibility. He states that if the Bishops declare so very fallible a Pope infallible, they will prove their own exceeding fallibility. Then how can that which is fallible make or declare that which is infallible? This is putting the council in a very tight place, but the Church has squeezed out of far tighter places on former occasions.

Father Hyacinthe has returned to France after seeing not the best side of Protestantism, we are convinced, and, it is thought, intends to establish a journal political and religious. This combination he learned, no doubt, from his acquaintance, Henry Ward Beecher. The latter has again exhibited the failing of his family, a weakness for sensational things, and a disregard for common decencies, which are very necessary elements in religion pure and undefiled.

Infidels are being removed as well as men whom the world can less afford to lose. Saint Beave's death was a hopeless one, yet wealth made it less ghastly and significant of him that dieth as the dog, than that of Samuel Ludvigh, who died lately near Cincinnati. His brother infidels, numerous enough, and many of them owing their infidel name to his vile paper *Die Fackel*, (The Torch), deserted him in the hour of need, leaving him to die in abject poverty. So much for the world's love!

The remarkable revival movement among the ritualistic party of the Church of England, in London, has been exciting much attention. Several clergymen of moderate views have taken part in the movement, and, in some cases, it may be productive of good; but the use of the confessional and other Romish appliances stamp it with the character more of a revival of rites than of religion.

In last November the Protestants of Paris commenced the winter campaign against the powers of darkness in their midst, by providing meetings for prayer, and simple, direct dealing with souls, in many parts of the city. Over one hundred of these meetings are held during the month, in addition to the ordinary services. The meetings are well attended, a novel feature being that a man stands at the door to call in passers-by, who never leave without receiving some word of truth spoken or printed in the form of a tract.

Interesting revivals are said to have taken place in some parishes in Sweden as the fruit of prayer meetings held by a few earnest women that mourned over the deadness of the Church and had faith in the Spirit.

The old courtship between the Greek and English Churches, which began in 1621, when Cyrillus Lucaris, the Patriarch of Constantinople, who presented the famous Alexandrian manuscript of the Greek scriptures to the unfortunate Charles the first, sent his Calvinistic Confession of Faith to Geneva and the leading Protestant Churches, seems likely to be revived. We trust it may be with better success this time, for Cyrillus gained the martyr's crown, and the Greek Church fell lower than ever after his death. A letter is published from the Patriarch of Constantinople in reply to a letter of the Archbishop of Canterbury, rejoicing greatly in the prospect of closer union, and acknowledging the receipt of a Prayer Book which he criticizes. In reference to the statement in the 19th article, that "the Churches of Jerusalem, Alexandria and Antioch have erred," he says, "accusations of our neighbours are out of place in a distinguished Confession of Faith."

The Eastern Church has received the Pope's invitation to the Council with ill-disguised contempt. The Patriarch of Constantinople would not

receive the richly emblazoned missive; the Patriarch of Alexandria gave three reasons why he could not receive it; the Metropolitan of Chalcedon cried "Epistrophe" or "Avaunt;" the Bishop of Varna objected to it on account of the Pope's wearing a sword, in doing which, it seemed to him he might follow Peter but not Peter's Master, and for four other reasons; and the good old Bishop of Trebizond was quite overcome, received the letter with profound emotion, pressed it to his forehead, then to his bosom, looked at it from all sides, for alas! he knew not the mystery of Latin characters, and exclaimed from time to time—"Oh Rome, Oh Rome! Oh holy Peter, Oh holy Peter!" The envoy could get no more out of him than this, and especially could not extract from him any intimation whether he would attend or not.

There is to be an Ecumenical Conference of Protestants next year in Geneva, says Merle D' Aubigne, which will doubtless have a great deal to talk about, although it is a difficult matter to say what it will find to do.

THE WEEK OF PRAYER THROUGHOUT THE WORLD.

JANUARY 2—9, 1870.

Beloved Brethren united in the faith of the Gospel in all countries.—It is now nine years since the Evangelical Alliance issued their first invitation to Christians throughout the world to set apart the first week of the new year for united prayer on agreed subjects. The invitation met with cordial and general acceptance, and the January week of universal prayer has become an institution honoured and devoutly observed in the different capitals and principal towns and villages of Protestant countries, and of all other lands in which there are Christians. Each year has shown an increase in the number of those who, with "one accord make common supplication," and has also furnished evidence that God still graciously hears the prayers of his suppliants, and sends answers in manifold forms of blessing.

Fellow Christians.—The commencement of another year approaches. To those of us who name the name of Christ, and who may be spared to welcome its advent, solemn duties and responsibilities belong. The Church and the world remain as ever in direct antagonism, and the voice of the Captain of our salvation will call us to the field of service and of conflict for the defence and extension of His kingdom. Prayer—united prayer—is one of our mightiest weapons; and mindful of the "times of refreshing," so often enjoyed, and in so many places throughout the earth during the Week of Prayer, and remembering the sure promise of God's Word, we earnestly invite you to renew fervent and united supplication before the mercy-seat of our reconciled God and Father in Christ Jesus, during the first week of the ensuing new year.

"I will that men pray everywhere, lifting up holy hands without wrath and doubting." (1 Tim. ii. 8.)

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:

Sunday, Jan. 2.—Sermons. Person and work of the Holy Spirit, (Gal. v. 22, 23.)

Monday, Jan. 3.—Humiliation and thanksgiving. Prayer for Personal Holiness and more entire Consecration to God's Service. (Luke i. 74, 75; Rom. xii. 1.)

Tuesday, Jan. 4.—Nations. Prayer for Kings and all in authority; for the rich and poor of the land; for the increase of righteousness; and for universal peace; for countries where religious liberty is enjoyed, where the light of truth has entered, and where recent events claim special attention.

Wednesday, Jan. 5.—Families. Prayer for Parents; for Children at home and abroad; for Servants; for Schools, Colleges and Universities.

Thursday, Jan. 6.—Christian Union. Prayer for the Divine Blessing to rest on the Assembly of Christians from all Countries to be held this year in New York.

Friday, Jan. 7.—The Christian Church. Prayer for all "Ministers of the Word;" for all Missionary and Religious Societies; for the Removal of False Doctrine; and for the Revival of Religion and the increase of Christian Love among all true Believers.

Saturday, Jan. 8.—General Topics. Prayer for the spread of God's Word and a pure literature: for Men of Commerce and of Science; and for Christians in Heathen and Idolatrous Countries.

Sunday, Jan. 9.—1 Cor. xiii.

JAMES DAVIS,

HERMANN SCHMETTAU, PH. D.,

Secretaries of the British Branch of the Evangelical Alliance.

Home Ecclesiastical Intelligence.

CALLS, INDUCTIONS, &c.

The Rev. A. M. Tait, lately from Scotland, has received a call from the congregation at *Whitby*. The Rev. J. Pritchard has received a call from the congregation at *Parkhill, &c.* The Rev. W. Blain has declined the call from *Inverness, Q.* The congregation of Cote Street, Montreal, have, with the concurrence of the Presbytery, withdrawn the call formerly given to Rev. D. Fraser. Mr. Fraser intimated his intention of accepting a call given him by the congregation of Marylebone, London. In the meantime the Presbytery of Inverness has decided in favour of his remaining in his present sphere.

GANANOQUE.—The Rev. J. Barron, M. A., was ordained and inducted as Pastor of the congregation at Gananoque on the 14th ult. The services were rendered more interesting by the circumstance that two veterans in the cause took part in them—the Rev. Wm. Smart, one of the pioneers of Presbyteranism in Canada, and the Rev. Henry Gordon, who for a period of thirty-three years laboured in the field. At the close Mr. Barron received a cordial welcome from the people. The event was celebrated by a public dinner, which was attended by the Ministers of the English Church and the Wesleyan Church. These brethren gave expression to their kindly feelings and good wishes for Mr. Barron's success. The Minister of the Episcopal Methodist Church sent an apology for his absence. The occasion was very pleasant and encouraging, and was fitted to suggest the idea of a happy time coming, when sectarian jealousies shall have, in a great measure, disappeared before the genial influence of true Christian love.

BRADFORD AND WEST GWILLIMBURY.—On Wednesday, Dec. 15th, Rev. D. B. Cameron was ordained as pastor of the above charge, in the presence of a large congregation. The Rev. Mr. Wightman, Moderator of the Presbytery of Simcoe, presided, and offered the ordination prayer. Rev. Mungo Fraser preached. Rev. A. K. Hislop addressed the Minister, and Rev. R. Moodie the people. We are glad to learn that Mr. Cameron has received a half year's salary in advance. We wish the congregations prosperity.

AYR, STANLEY STREET.—The Rev. Walter Inglis was inducted to the charge of Stanley Street Church, Ayr, by the Paris Presbytery, on the 8th December. The induction services were conducted by the Rev. Messrs. Hume, W. Robertson, Lowry, and McMullen. The attendance on the occasion was large, and very encouraging to the newly inducted Minister, while, at the close, the Treasurer was on hand with a goodly payment to the Minister, as well as a liberal acknowledgment to the retiring Moderator of Session. In the evening a Soiree was held, and largely attended. The night was pleasant, the roads were good, and the church, which holds between 600 and 700 persons, was filled to its utmost capacity. After tea the chair was taken, and ably filled, by the Rev. Mr. Dunbar, when interesting and appropriate addresses were delivered by members of Presbytery and others. The choir acquitted itself nobly. The financial result was large, and the whole exceeded anything of the kind ever before held in Ayr.

THOROLD.—The Rev. S. C. Fraser, formerly of McNab, has been inducted as Pastor of the congregation at Thorold. We congratulate the congregation on having obtained a pastor of the ability and experience possessed by Mr. Fraser.

LONDON—CHURCH OPENED.—The church of the Rev. J. J. A. Proudfoot, London, was re-opened on Sabbath, 12th ult., after being improved and decorated in a very handsome style. The services were conducted by the Rev. Dr. Ormiston.

COLLINGWOOD—CHURCH RE-OPENED.—On Sabbath, 19th ult., the church in Collingwood was re-opened after being greatly improved in the internal arrangements. The Rev. J. M. King, of Toronto, conducted the services. We are glad to hear of the increasing prosperity of the congregation in Collingwood.

CLAREMONT.—On Saturday, 18th ult., the congregation of Claremont presented the Pastor, the Rev. W. Peattie, with a valuable purse, together with a handsome cutter and buffalo robes.

CONTRIBUTIONS FOR KNOX COLLEGE.—In the course of a few days a circular with reference to the annual contributions for Knox College will be issued. In the meantime we would remind congregations that, if possible, their contributions should be taken up and remitted during the month of January.

GILLIES SCHOLARSHIP.—We have received from Rev. R. Richardson, of Blenheim, one thousand dollars for the establishment of a scholarship in Knox College, to be called the "Gillies Scholarship," in accordance with the wishes of the late Mr. Gillies, student; also, from the same gentleman, a thousand dollars for the endowment fund of the College.

COLLEGE, MONTREAL, ADDITIONS TO LIBRARY.—The following additions to the library have been received; (1). Bequest of late Rev. J. A. Hubbert, Ph. D., 300 volumes, and 150 Pamphlets; (2). Hon. Justice Torrance, 11 volumes; (3). W. B. Court, Esq., 42 volumes; (4). Hon. M.

Cameron, 6 volumes; (5). Thos. Davidson, Esq., 1 volume; (6). D. McFarlane, Esq., 2 volumes; (7). Messrs. T. & T. Clark, Edinburgh, through late Rev. Dr. Burns, 11 volumes; (8). The late Rev. Dr. Burns, 36 volumes; (9). Rev. Dr. Cairns, 4 volumes; (10). W. C. Harris, Esq., 41 volumes—in all, 155 volumes. Besides these, about 75 volumes were sent from Knox College, Toronto, collected by the late Dr. Burns while in Scotland.

KANKAKEE MISSION.—We have received from Rev. C. Chiniquy a statement of contributions received chiefly from congregations in the Ottawa Presbytery. This will appear in next issue.

MEETING OF THE FIRST PRESBYTERIAN CHURCH, St. ANNE'S, KANKAKEE COUNTY, ILLINOIS, U. S.

Pursuant to notice given on the Sabbath previous, a public meeting was held in the Church, St. Anne's, on the 30th Nov., 1869.

At a preliminary meeting six delegates had been elected to have an interview with the Rev. L. Auger, Baptist Minister, about an article written by him and published in the *L'Aurore* of Montreal, and in the *Canadian Baptist* of Toronto, Canada; said delegation was called on to report at this meeting.

Mr. M. Chartier was elected Chairman, and Rev. G. Demars, Secretary.

The report of the delegates was in substance that Mr. Auger had refused them an interview.

The following resolutions were presented to the meeting and carried unanimously

1. By Mr. A. Peltier, seconded by Mr. M. Lyndoc:—That we owe a debt of gratitude to Rev. A. F. Kemp, for having come to visit us and see with his own eyes the loss that we have suffered of our crops, and for making known to our more fortunate brethren the need that a great number of families among us have of their aid.

2. By Mr. A. Fregeau, seconded by Mr. C. Chayer: That Mr. Auger, in accusing Mr. Kemp and others, in his letter to the *Canadian Baptist* &c., of going "to Canada with false statements to raise money," when their aim was to get bread for those who suffer hunger, and clothes for those who are in want, has been guilty of an iniquity which we cannot condemn too much, and against which we protest.

3. By Mr. A. Betowmè, seconded by Mr. J. Senessae. That Mr. Auger has spoken against the truth when he said, in his letter, that "we have enough oats and potatoes with last year's corn, to pass the present year, and that also the two railroads now in course of construction through our county give enough support to the poor." It is a public fact, that the immense majority among us have not a bushel of corn of last year, and a sad truth that very few inhabitants have enough to support their families; many are suffering already for want of necessary food and clothing; nor is there any railroad in construction at present through our county, or any work for the poor.

4. By Mr. S. Faucher, seconded by Mr. J. B. Depuis: That we beseech our brothers and sisters in Christ, to whom we are united by the ties of faith, to come promptly to the aid of the numerous families among us who are left without resources by the loss of their crops.

Resolved, that these proceedings be published in the Canada papers.

(Signed)

M. CHARTIER, Pres.

G. DEMARS, Sec.

Proceedings of Presbyteries, &c.

PRESBYTERY OF GUELPH.—A meeting this of Presbytery was held on Tuesday last in Rev. Mr. Torrance's church, at which there was a large attendance of members. A certificate was read from the Clerk of the Presbytery of Ottawa, in favor of Rev. David Wardrope, who, it was agreed, should be recognized as a minister in the bounds without charge, and have such appointments given him as he may feel able to overtake. Upon invitation, he took his seat as corresponding member. An extract minute was read from the Presbytery of Durham, containing reasons for not regarding certain recommendations that had been forwarded to them as sufficient to meet or remove difficulties that presented themselves in connection with the supply of sermons at Clifford. After long and careful deliberation, it was decided to express regret that the Presbytery of Durham did not see their way clear to accept the recommendation made by this Presbytery for the maintenance of joint services in Clifford, and feel themselves shut up to the conclusion that they cannot consent to the withdrawal of Mr. McLennan for the following reasons: 1st. Because Clifford lies within the limits of this pastoral charge. 2nd. Because the Presbytery are led to understand that not only the Session of Minto, but the people belonging to Mr. McLennan's charge in Clifford and neighbourhood, are unanimously opposed to such withdrawal. 3rd. That the Presbytery cannot, in existing circumstances, hold themselves responsible for the evil alleged to have arisen, and for the injury said to have been occasioned to the cause of religion by the unfinished state of the church. A scheme of Missionary Sermons and Deputations was submitted and approved, and the Committee that prepared it was instructed to avail themselves in carrying it out as far as practicable of the labours of Mr. David Waters of St. Marys, who is under appointment to spend ten days in furtherance of the interest of missions among congregations in the bounds. A letter was read from Elmira, explaining difficulties of a pecuniary character in which the congregation there was involved, asking sympathy and advice. The following motion was adopted in the case: That this Presbytery appoint a Deputation, consisting of Mr. Smith, Mr. Traver, Ministers, and Mr. McKae, Elder, to confer with the members and adherents of the congregation in Winterbourne, Hawkesville and Elmira, as to the most efficient plan for overtaking the distribution in places referred to, and authorize said deputation to assure the people in Hawkesville and Elmira, should it be deemed desirable to form them into a separate congregation, of their readiness to supply them with Gospel ordinances to the most of their power; also, in consideration of the peculiar circumstances specified in the letter from Elmira, to express to the people their willingness to relieve them from the responsibility of contributing to the Mission Fund for this winter, in order that they may direct their undivided efforts towards the liquidation of their debts.

A letter of complaint against Mr. Andrew McLean, for refusing a certificate of church membership to Mr. Gillis McBain, was read. Mr. McBain was heard in explanation and support of his complaint. Agreed that the letter lie upon the table in the meantime, and that the Clerk notify Mr. McLean of its contents, and summon him to be present at the next meeting of the Presbytery, to make any statements he may think necessary in reply. Rev. Dr. Willis, Principal of Knox College, Toronto, was nominated for the Moderatorship of the first General Assembly. After the transaction of a large amount of business not generally interesting, the Presbytery appointed their next meeting to be held in the same place on the second Tuesday of March next.

ROBERT TORRANCE, *Presb. Clerk.*

PRESBYTERY OF SIMCOE.—A special meeting of this Presbytery was held within the Barrie Presbyterian Church on Wednesday, the first of December.

Five Ministers and three Elders were present.

The trial exercises prescribed for the ordination of Mr. D. B. Cameron were heard and unanimously sustained. His ordination as Minister of Bradford and Second West Gwillimbury was appointed to take place on the fifteenth day of December.

The leave of absence granted to Mr. Greenfield was extended, by his own request, on account of the state of his health.

Notice of a motion was given to change the hours of the diets of Presbytery.

It was intimated that, at next meeting in February, Overtures would be laid on the table on the subjects of Sabbath Schools, the Aged Ministers' Fund and the Muskoka Mission.

It was also announced that, at said meeting, the Presbytery would appoint the Representatives for the General Assembly.

JOHN GRAY, *Pres. Clerk.*

PRESBYTERY OF LONDON:—This Presbytery held its Quarterly Meeting in St. Andrew's Church, London, on the 14th December.

Mr. Peter McLaren, Student of Divinity, under the oversight of the Presbytery, was, after a most creditable examination, licensed to preach the Gospel of our Lord Jesus Christ.

Rev. Mr. Kemp was unanimously nominated as moderator of Synod of London, to meet in London in May next, on motion of Mr. Cuthbertson.

Rev. Principal Willis was unanimously nominated as Moderator of General Assembly, to meet in Toronto in June next, on motion of Mr. Scott, seconded by Mr. Thompson.

Leave was granted to English Settlements and Proof Line, to have a call moderated in, if necessary, before next ordinary meeting.

Arrangements were made for Mr. Inglis' visit to Congregations on behalf of the Home Mission scheme of the Church.

The Presbytery sustained a call from the congregation of Parkhill and McGillivray, to Rev. Mr. Pritchard of Camden and Sheffield, signed by 125 adherents and 81 members, and promising \$700 annual stipend. Mr. Cuthbertson was appointed Commissioner to prosecute the call at the bar of the Kingston Presbytery.

The Presbytery will call for Elders' Commissions, and the Records of the following Kirk Sessions, at next ordinary meeting:—St. Andrew's Church, London; 1st Presbyterian Church, London; Delaware; Sarnia; St. Thomas; Embro; Wardsville.

The Presbytery will meet in 1st Presbyterian Church, London, on 15th March, 1870, at 11 a.m.

G. CUTHBERTSON, *Pres. Clerk.*

Communications.

THE LATE REV. W. C. BURNS.

MR. EDITOR,—In the course of reading on eminent men that have passed away, a sketch of the late Rev. W. C. Burns, missionary to China, from the pen of the Rev. W. Arnot of Edinburgh, attracted my attention. I once had the honour of his company from Streetsville to this place in the month of April, when the roads were very deep and the streams swollen. He had a *canine* beast to ride on, and frequently took out his Bible to read by the way. His relish for the word of life was so great, that after preaching in the church here, on "I am not ashamed of the Gospel of Christ," we were standing together at the door with a light, waiting for one to bring a

conveyance for him, he took out his Bible and quietly said, "let us have a bite while we have light," and commenced reading.

But not to dilate, Mr. Arnot says, "When we leap from the first foreign missionary who started (Paul), to the last that has been called home, we traverse indeed a wide expanse of human history, but as to the self-consecration of the men, we remain in the same atmosphere. Intelligence has just arrived that William Burns, Missionary of the English Presbyterian Church in China, has finished his course.

James Hamilton and William Burns were both my fellow-students and intimate companions thirty years ago in Glasgow. Even then their several characters and spheres were, to close observers, pretty distinctly marked off. One, scholarly, polished, gentle, genial, sunny, yet devoted to the Lord's will, was specially pointed out as a witness for Christ in the great thoroughfares of life and in the intercourse of refined society; the other, of vigorous Scottish mind and sound scholarship, tenacious, almost desperate in his grasp of all that he counted Christ's will, stern in his integrity, faithful almost to extremes in rebuking evil alike among friends and foes, loving and liquid in personal temperament, yet absolutely terrible to all hypocrisy wherever it might appear, delighting in the converse of his friends, yet making himself grandly solitary for the work of Christ, was by much the most self-contained and self-sacrificing Christian that it has ever been my lot to meet. These two men, born within a few miles of the same place, and within a few months of the same date, have run and finished their several courses, both in the service of the English Presbyterian Church—one at home, managing the affairs of the Foreign Mission, and the other abroad, doing its work. Lovely and pleasant in their lives, in their deaths they were not divided, either in time or in occupation; although, as to space, half the girth of the globe intervened. A few months after Hamilton fell asleep in Jesus, in the bosom of his family, and within the circle of his friends in London, Burns, alone among the heathen, heard and recognized the Master's call, Come up hither!

At home and in his youth he was honoured of God more, perhaps, than any other at that period, in the direct work of winning sinners to Christ at Kilsyth, Dundee, and in other districts of Scotland. Afterwards he went to Canada and preached Christ to Popish emigrants from Ireland. I have had the honour of standing beside him in a public square in Montreal, within a threatening circle, composed mainly of "lewd fellows of the baser sort," and bearing part of the pelting which was aimed at the missionary by the mob in return for his gentle persuasions. As soon as he had mastered completely the French, as spoken by the *habitans* of Canada, he devoted himself mainly to their instruction. At a later date he returned to this country and undertook a mission to China, under the care of the English Presbyterians.

In China he learned the language and adopted the dress of the people; he plunged into the interior, beyond the limits observed by other Europeans. On one occasion, when arrested by the Chinese authorities, and marched some hundred miles a prisoner, his captor reported that he gave himself out as a foreigner, evidently not sure whether he were not a native. When the commander of the British army requested him to act as interpreter, he declined, although he was loyal to Queen and country, on the ground that to appear connected with an opium war would mar his message as a missionary.

When the day of his death drew near, he declined to remove to the neighbourhood of Europeans, and remained in the native quarter of the

city. He attached himself to those poor heathens with an intense and unique devotion. In life and death he clung to them, that he might impart unto them Christ. It is reported from his death-bed that he suffered from no disease, but faded away from inanition, and that towards the close he assumed the appearance of extreme old age. He had not reached the age of fifty-four. To no other disciple of the Lord whom I have known did this characteristic of the Master so closely apply, "The zeal of thine house hath eaten me up." His eyes gleamed more keenly than the eyes of most men. The fire burnt fiercely, and sooner burnt out. The love he bore to the heathen for Christ's sake literally consumed him. The latest foreign missionary was, I think, as like the earliest as any that have lived and laboured in the interval. And yet gentlemen of England, who live at home at ease, assuming to themselves exclusively the Apostolic succession, would refuse to acknowledge William Burns as a Minister of the Christian Church. 'Fie on't! Oh, fie!' L.

THE LATE MR. JAMES FRASER.

Mr. Fraser was born in the parish of Kiltarlity, Invernesshire, January 18th, 1792 and died at his late residence, 12th Concession, Township of London, April 30th, 1869.

This notice is written at the request of the Session of the Proof Line Congregation, the leading facts being derived from an autobiography drawn up by Mr. Fraser two years ago.

His parents were eminently pious persons. His father, Donald Fraser, was a ruling Elder in his native parish, and took an active part in the religious movements of his time, and on account of this his name is mentioned in "the Fathers of Rossshire." He had determined to give his son a liberal education; but his death, taking place when James was twelve years of age, prevented this, and also occasioned his permanent removal from school; so that, for the careful formation of his religious character he was mainly indebted to the instructions and example of his mother, who was a person of great piety and prudence, and who survived his father twelve years.

In the year 1813, Mr. Fraser was engaged as a teacher, by the Gaelic School Society of Edinburgh. He held this office seven years in the parish of Kiltarlity. In this employment he took great delight, and had much success. In the year 1820, he came to Nova Scotia, by invitation, and was settled not far from Pictou, where he taught six years. He was then ordained an Elder in the Church of Scotland, and was employed as a Catechist or Missionary four years. In the year 1830 he became dissatisfied with Nova Scotia. He liked neither the climate nor the soil. His field of missionary labour became much contracted by the settlement of many ministers in it. And above all, he was grieved by the keen contention between the Church of Scotland and the Secession Church, and by the unseemly efforts made by the former to obtain the College Endowment of £400 per annum enjoyed by the latter. For these reasons he removed at once to the Township of London, Ontario, where he purchased land, and also acted as Catechist in it and the adjacent townships. When the Proof Line Congregation—the oldest in the United Presbyterian Church, was formed in 1832 by the late Mr. Proudfoot, Mr. Fraser was chosen to the office of ruling Elder, which he held during the remainder of his life. Under the teaching of Mr. Proudfoot, he naturally became a thorough voluntary.

He was employed by the London Presbytery as a Catechist in the year 1850, and continued to act in this capacity till the union of the Free and

United Presbyterian Churches. His labours were mainly devoted to Biddulph and McGillivray, where the fruit of them may still be seen. The Church recently erected in Biddulph bears his name.

Mr. Fraser was a man of a powerful and acute mind. His religious convictions, formed in early life, were deep and decided. In his private life he was eminently a man of prayer. He believed that he received special answers to his prayers. Speaking of his father's experience, which, in this respect, resembled his own, he said, "Many instances of wonderful answers to his prayers I could record, but as they are now so far past, I do not mean to give such pearls to so many suspicious minds as are common in this land and this rising generation, who are too much strangers to real and close communication with God—satisfied by outward profession." His early religious feelings were evidently fostered by the warm atmosphere of a great and lasting revival. He says, "In the matters of the Church were many glorious sights to be seen by those who had a delight in observing them, such as great gatherings of from 5,000 to 15,000 people on the open fields, to hear the Gospel and receive the sacraments, and often seemed deeply impressed, with sobbing and crying, and many of them truly converted from sin to grace. It was pleasant to observe the brotherly love that prevailed among professors in these times, of which I never saw or felt the like in America. All revivals I saw in America I counted them abominations."

His doctrinal views were clear, well defined, and Calvinistic. He had in early life derived them from the word of God, with the aid of the Shorter Catechism. In the pure doctrines of grace, he felt that there was power. Them he presented fully and faithfully; and defended them, when assailed, with characteristic ability. Arminianism he exceedingly disliked, considering it his special duty to detect it, even when latent, and to eradicate it from men's minds. If he doubted the orthodoxy of any person, his favorite test question was vigorously put, *What is effectual calling?*

As a preacher in Gaelic, Mr. Fraser was truly eloquent, speaking the language in its classic purity. Even when preaching in English, his sermons were very acceptable, and in method and style not unlike those of Bunyan. His periodical visits were looked forward to by the Stations as a rich treat, and his services were frequently preferred to those of the probationers.

In point of ability, soundness in the faith, and ripe religious experience, Mr. Fraser had few equals in the Church. The end of a long life of faith and patience, was peace, and joy, and hope. He said, as recorded on a fly-leaf of his hymn book: "I have nothing to trust to but the blood of Jesus Christ; I have ventured on it, and the virtue of it hath reached my conscience many times. And now I would go down to the grave, and rise again in judgment, with this sprinkling of the blood of Jesus on me, as my only ornament, my only plea, and my only praise to all eternity."—*Communicated.*

THE LATE MR. ALLAN McINTOSH.

Mr. A. McIntosh was born at Borland, Parish of Kirkmichael, Perthshire, Scotland, on the 22nd day of August, 1800. When a boy he attended school with that world-renowned missionary Dr. Duff, for whom he always had the highest respect. In October, 1820, he was married to Jane Soutar, and resided in Longforgan, near Dundee, where he carried on the business of a merchant tailor. In 1824 he removed with his family to Edinburgh, and was employed by some of the most respectable inhabitants of the city. In the spring of 1834 he emigrated to this country with the intention of

purchasing land and settling upon it. Having found a suitable location at Coldsprings, near Cobourg, he visited Montreal, partly on business, and partly to execute a commission with which he was entrusted by the Presbyterian congregation of Cobourg, (whose Pastor, the Rev. M. C. Miller, had a few months before been ordained in the Bay of Quinte) to induce the Rev. Thos. Alexander, a missionary sent out that year by the Glasgow Colonial Society, to come to Cobourg. His efforts were successful. In the month of November they started from Montreal, and were on board the ill-fated steamer which sank near Belleville, in consequence of the thin ice, which had formed during the night, cutting the sides of the vessel and allowing the water to penetrate to the cabins. All on board were providentially saved. Next day they reached Cobourg by stage. Mr. Alexander was in due time settled as Pastor of the congregation, and Mr. McIntosh not long after set apart as an Elder.

Most valuable were the services rendered by Mr. McIntosh to the cause of Christ in his own immediate neighborhood. At an early period he encouraged the formation of a Bible class for young persons, held by his Pastor fortnightly; which in course of time developed itself into a preaching station. A site for a church, in a beautiful locality, was granted by Mr. McIntosh. A church was erected, and a congregation organized in connexion with Baltimore. The present Pastor is the Reverend Mr. Murray.

At the disruption, Mr. McIntosh, who always took a deep interest in the movements of the Free Church of Scotland, came out with his Pastor, casting in his lot with those Ministers and Elders who withdrew from the Synod in connexion with the Church of Scotland. Some years ago he was sorely afflicted with the loss of his sight. Means were tried for its restoration, but without effect. Gradually his general health began to fail. He saw his end approaching, and was prepared to meet it. He died on his birthday, at the age of sixty-nine, in the faith of his Redeemer, at peace with God, at peace with his fellow men, and at peace in his own soul. His funeral was attended by a large concourse of people from the surrounding neighbourhood, who met to pay their last tribute of respect for one whose sterling worth they highly appreciated, and whose pleasing manner and unswerving fidelity in friendship they greatly admired.

The congregation at Coldsprings have lost a worthy office-bearer, and the Church at large a zealous and staunch supporter. A.

MONTREAL COLLEGE.

RECEIVED BY WARDEN KING, ESQ., MONTREAL.

ENDOWMENT FUND.

P. S. Ross.....	\$50 00
R. B. Murray.....	10 00
Jas. Davison.....	5 00
A. Stevenson.....	12 00
John Robertson.....	5 00
E. A. Perry.....	10 00
W. F. Costigan.....	12 50
Jas. Davidson.....	8 00
Jas. Brown.....	20 00
Wm. Rutherford.....	25 00
Inverness, D. Shaw.....	2 00

ORDINARY REVENUE.

New Carlisle, Bay of Chaleurs.	10 00
W. Rutherford. Int.....	3 50

BURSARY FUND.

Mrs. P. S. Ross.....	50 00
Robt. Anderson.....	50 00
Jos. McKay, amount promised to supplement 2 Bursaries from Scottish Reformation Society.....	37 50
Executors of late J. Redpath...	50 00

LIBRARY FUND.

John McLennan.....	150 00
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FRENCH CANADIAN MISSION.

Chalmers' Church, Quebec.....	40 00
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MONEYS RECEIVED UP TO 20th DEC.

SYNOD FUND.		Markham, (Melville).....	3 52
Uxbridge.....	\$2 13	Metis	6 70
Hamilton Central Ch.....	20 00	Norwood.....	6 25
St. George.....	5 45	Zorra.....	30 15
N. Easthope.....	14 20	{ Storrington.....	6 25
Moore, Burns' Ch.....	1 00	{ Pittsburgh.....	6 06
Blenheim, Willis Ch.....	10 00	{ Proof Line, less dis.....	4 37
{ Bethesda.....	3 00	{ English Settlement.....	11 64
{ Alnwick.....	1 00	Blenheim, Willis, Ch.....	20 00
Port Hope, (not \$16 as formerly given).....	8 00	Ingersoll, Knox.....	11 50
Montreal, Knox's.....	10 00	{ Bethesda.....	2 25
St. Mary's.....	12 00	{ Alnwick.....	2 00
Oneida.....	5 00	{ Tecumseth, 1st.....	5 30
Leeds.....	10 32	{ Clarksville.....	3 00
		D. McPhail, (Brooke).....	10 00
		Williams.....	41 46
		Belmont.....	9 78
		Argyle Ch.....	7 55
		Eramosa.....	13 25
		Kene.....	5 30
		Dumbarton and Canton.....	9 00
		Markham, Bis Cor's.....	3 30
		Columbus and Brooklin.....	27 84
		Beaverton.....	9 28
		Melrose and Lonsdale.....	9 00
		{ Wroxeter.....	14 53
		{ Lisadel.....	3 68
		Eadie's Station	4 58
KANKAKEE.			
Egmondville.....	9 00		
Ramsay, addl.....	2 73		
Paris, Dumfries St.....	12 00		
Montreal, Knox's.....	13 30		
Thames Road and Kirkton.....	12 77		
Baltimore.....	7 00		
Nairn Ch.....	10 00		
Ainleyville, Knox's.....	4 55		
Indiana.....	7 00		
St. Mary's.....	30 00		
Chippawa.....	4 24		
Gananoque.....	5 20		
P. Anderson, per Rev. H. Gordon, Gananoque.....	10 00		
J. F.....	1 40		
Kingston, Brock St.....	17 00		
Ayer, Knox's.....	20 55		
Shakespeare and Hampstead.....	5 50		
Mono C.....	2 15		
Enniskillen.....	10 70		
Mille Isles.....	2 15		
Bristol, addl.....	4 50		
Essa 1st.....	7 20		
Islay.....	10 00		
Streetsville.....	15 00		
Millbank.....	9 00		
Harrington.....	10 00		
{ Richmondhill.....	9 65		
{ Thornhill.....	1 65		
J. Laidlaw, Jr., Milton.....	2 00		
Scotch Settlement.....	8 05		
Moore, Bear Creek.....	10 00		
{ St. Louis de Gonzague.....	20 24		
{ Valleyfield.....	16 16		
Elora, Knox's.....	13 33		
Moore, Burns' Ch.....	13 50		
St. Andrew's, (Indiana).....	2 30		
		FRENCH CANADIAN MISSION.	
		{ Watford.....	4 33
		{ Thames Road.....	2 00
		Melrose and Lonsdale.....	9 00
		“ “ S. S., for	
		Pointe Aux Trembles.....	6 00
		Paris, Dumfries St.....	20 00
		Nairn Ch.....	3 00
		Shakespeare and Hampstead.....	4 50
		Harrington.....	3 00
		J. Laidlaw, jr., Milton.....	1 00
		Lobo, Melville Ch.....	10 48
		N. Carradoc.....	5 04
		Blenheim, Willis Ch.....	13 00
		{ Bethesda.....	4 25
		{ Alnwick.....	3 00
		Manchester.....	8 00
		WIDOWS' FUND.	
		Markham, Brown's Corners in last RECORD should have been additional.....	50
		Kirkfield.....	1 65
		Melrose and Lonsdale.....	8 00
		Paris, Dumfries St.....	20 00

Montreal, Knox's.....	41 00	Ramsay, less dis.....	23 10
Thames Road and Kirkton.....	11 73	Paris, Dumfries St.....	30 00
Nairn Ch.....	5 00	Leeds, less dis.....	8 72
English River.....	8 00	Blenheim, Willis Ch.....	40 00
Oneida.....	6 40	Rev. A. Henderson, St. Andrews	10 00
Flora, Knox's.....	8 33	{ Bethesda.....	20 00
Norwood.....	7 20	{ Alnwick.....	11 20
Huntingdon and Athelstane.....	7 20	Blythe and Belgrave.....	32 25
Blenheim, Willis Ch.....	15 00	Williams.....	57 46
Rev. A. Henderson, St. Andrews	10 00	Port Hope.....	46 00
{ Bethesda.....	4 37	Fergus, Melville Ch. S.S., for	
{ Alnwick.....	2 00	Muskoka.....	10 00
Belgrave.....	8 00	Chippawa.....	7 00
{ Meaford.....	3 36		
{ Griersville.....	1 66		
{ Thornbury.....	1 93		
Yarmouth.....	4 06		
Port Hope.....	8 00		
Manchester.....	8 25		

FOREIGN MISSION.

With rates from Rev. D. Beattie; Rev. Dr. Thornton; Rev. H. Gordon; Rev. J. Gray; Rev. G. Brown; Rev. A. Dawson; Rev. H. Gracey; Rev. M. Lowry; Rev. A. McLean, Freulton; Rev. T. Wardrope; Rev. Dr. Or- miston; Rev. A. A. Drummond; Rev. J. Strath; Rev. R. Wallace; Rev. D. Wardrope; Rev. W. J. McMullen; Rev. J. Morrison; Rev. A. W. Waddell; Rev. J. McConechy; Rev. H. Mc- Quarrie; Rev. W. M. William.			
Eramosa S. S., Rev. J. H.....	5 00	“ “ Red River.....	5 00
Ramsay.....	5 70		
Montreal, Knox's.....	32 00		
Friend, Oakville.....	10 00		
Rev. J. Fenwick.....	1 00		
Warrensville S. S., Mr. N.....	6 64		
London, St. Andrews.....	38 80		
Blenheim, Willis Ch.....	30 00		
Fergus, Melville Ch. S. S. for Mr. N.....	25 00		
Rev. A. Henderson, St. Andrews	10 00		
{ Bethesda.....	12 13		
{ Alnwick.....	7 00		
Port Hope.....	12 00		
J. Laidlaw, Jr. Milton.....	2 00		

KNOX COLLEGE.

Paris, Dumfries St.....	40 00
Friend, Oakville.....	10 00
Blenheim, Willis Ch.....	80 00
Ingersoll, Knox's.....	30 00
{ Bethesda.....	12 25
{ Alnwick.....	8 00
Port Hope.....	17 50
Mr. R. Richardson, Blenheim, for endowment.....	1000 00

HOME MISSION.

Broughton.....	6 00
Bothwell, less expense.....	11 34

BURSARY FUND.

Hamilton Central Ch.....	50 00
Per Rev. Dr. Ormiston, for Fisher Scholarship.....	1 20
G. L. Beardmore, Esq.....	100 00
Mr. Richardson, Blenheim.....	1000 00

MR. YOUNG'S SALARY.

Hamilton Central Ch.....	100 00
Cooke's Ch., Toronto.....	50 00
Blenheim, Willis Ch.....	20 00
Ingersoll.....	12 00
Rev. J. Straith.....	18 00
Boston Ch.....	17 25

MONEYS RECEIVED ON ACCOUNT OF KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Per Mr. J. Urquhart—		Per Mr. Gilray—	
Embros.....	\$9 95	Keppel.....	\$4 00
“ Mr. Scott—		“ Mr. R. D. Fraser—	
Perrytown.....\$30 58		Ivy.....	3 40
Oakhills.....	8 40	Essa Town Line..	5 45
Kendall.....	13 95	Angus.....	6 00
	53 20	Cookstown.....	10 15
“ Mr. Battisby—		“ Mr. Martin—	
Newmarket.....	6 00	Mt. Forest.....	7 50
Mt. Albert.....	5 40	“ Mr. Bryce—	
Dorchester.....	5 20	Stayner.....	}
“ Mr. G. McKay—		Sumnidale.....	
Embros.....	9 45	W. Gwillimbunby	42 65
“ Mr. Gunn—		“ Mr. McDermid—	
Woodville.....	24 00	York Town Line..	3 90
“ Mr. G. Bruce—		Cedar Grove.....	3 32
McKillop.....	5 00	“ Mr. Gray—	
Clinton.....	11 50	Whitby.....	6 00
Friends at Scaforth	5 50	“ Mr. Leitch—	
	21 00	Severn Station..	13 75
“ Mr. Goodwillie—		“ Mr. Ritchie—	
Burns' Ch., E. Zora	12 00	McRae Settlement	7 25
Braemar.....	4 25	Vinto.....	21 50
West Winchester.	3 58	Wyebridge.....	11 10
Kyle Settlement..	4 70	Penetanguishene..	52 00
	24 53	“ Mr. P. Nichol—	
“ Mr. McKerracher—		Wingham.....	
Indian Lands.....	22 30	Eadie's Station....	5 35
“ Mr. Dunby—		“ Mr. W. A. McKay—	
Chesly, Bentinck &		Cheltenham.....	9 00
Hanover.....	12 80	Mt. Pleasant.....	5 45
“ Mr. Breckenridge—		A Friend.....	1 00
Weston.....	7 43	“ Mr. D. L. McKechnie—	
“ Mr. Winters—		Lochaber.....	5 00
Forest & McKay..	13 30		
Burns' Ch., Moore	7 13		
A Friend.....	4 00		
	24 42		
Total Received.....			\$449 46.

G. BRUCE, *Treasurer Students' Missionary Society.*

RECEIPTS FOR THE RECORD UP TO 20th DEC.

R. F., Westminster, \$8.00; W. R., Avonton; H. F., Paris, \$14.00; Rev. M. L., Cumberland; Rev. J. H., St. Sylvester, \$5.60; Rev. A. McL., Strabane; D. M., H. S. McK., Beachville; A. C., J. D., J. F., J. O. S., Dr. A., Chippawa; J. F., Westwood; Rev. J. B., Gananoque, \$2.00; D. B., J. F., Cobourg, \$1.50; Per Rev. R. T., Guelph; T. B. F., Limehouse; W. H., Gormley; Rev. J. B., Everton, J. S., Enniskillen; H. D., T. L., J. F., H. S.; J. T., A. M., Rev. W. L., Fenelon Falls; J. H., Metcalfe, \$1.00; J. W. R., Telfer, \$7.00; W. K., Bristol, 12.85; P. E., Mt. Healey; J. D., Bright, \$1.65; G. D., Malton; R. J., Purpleville; Rev. R. W., Toronto; W. T., W. W., Mrs. B., Scarboro; Rev. D. W., Freelton; J. D. F., Grimsby; Rev. R. C. M., Walkerton, \$5.60; J. B., Lobo, \$6.00; G. H., Innerkip, \$6.60; S. L. L., Stanton; J. McG., D. McC., Milton; R. G., Farquhar, \$9.34; W. P., W. M., A. M., Brooklin; Per J. L., Aldboro, \$2.85, J. G., Rev. W. C., Valleyfield; W. B., P. M., Westminster; J. F., St. George, \$2.20; W. K., Brooklin; Mrs. B., Toronto; W. D., Arkona,

\$1.10; Rev. J. H., Bluevale, \$4.50; J. H., Porter's Hill, \$2.20; W. B., St. Mary's, \$7.72; J. McG., W. McG., Egmondville; J. D., Milton; R. D., Hamilton, \$30.00. W. A. Ayr, \$15.40; A. C., Madrid, N. Y.; W. S. B., Wellington Square, \$5.60; W. S., Camlachie, \$6.50; A. W., Elora, \$3.00; Rev. T. F., Metis, \$2.20; Rev. C. Y., Norwood; Rev. W. S. New Carlisle; P. S., Hawkstone; Per W. B., London, \$5.16; Per A. S., Carlton Place, \$8.08; Per W. R., Colborne, \$2.20; W. E., Petrolia; J. T. B., London; J. A., \$2.00; J. T., Leeds; P. K., Perth, \$2.00; W. O., Mrs. F., D. McC., Wilton; T. B., Strabane; M. G., Oxford Mills, \$2.20; Rev. J. W., Huntingdon, \$4.40; G. B., J. A. D., Eden Mills; G. T., Thamesford, \$6.45; Rev. McL. Drumbo, \$11.00; A. McA., Seaforth, \$1.00; D. McK., Allanford; W. E. J., Grafton, \$8.87; P. K. Notfield, \$6.07; Rev. R. L., St. Helens, \$13.03; Per Rev. A. D. Ashburn, \$8.65; J. M. D., W. J., J. W., J. D. Russell, R. W. J. J. Farnham, Centre; F. McK., Birkhall, \$7.42; H. C. Quebec; W. C., Scarboro, \$5.10; Per G. W., Brucefield, \$4.02; Rev. J. G., Meaford, \$7.60; J. M., Keene, \$7.00; J. D., Ottawa, \$16.00; G. B., Gormby; Miss M. S. Toronto; H. McC., Limehouse.

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Winter is the usual season of the year for renewing subscriptions to newspapers and periodicals, and, therefore, the following reflections may be found seasonable.—1st. In selecting a family paper, even more than in securing good seed for the farm, it is necessary to "get the best." To sow the minds of the family with tares, is the worst husbandry which any father of a family can practice; but a profane, infidel, or even carelessly conducted paper is sure to do this in the most effectual way. As the family paper is, so, to very a great extent, will the family be; and papers that admit immoral or infidel articles or advertisements are almost sure to mislead the family that reads them.

2nd. It therefore evidently behoves every father of a family to consider carefully this most important subject—important for himself, but far more important for those that are dearest to him; and if he is at present taking in a paper of a low, reckless style of morality, to cut it off without hesitation, and substitute a better. And how neighbourly for one who takes a really good paper to induce the families around him to take it also!

3rd. In this connection, the *Montreal Witness* and *Canadian Messenger* may be confidently recommended as containing wholesome, entertaining, instructive and elevating mental food in great variety, without any admixture of poison. Nor is it only for choice reading matter that the *Witness* is celebrated. It stands in the first class as a news and commercial journal.

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