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THE  
HOME AND FOREIGN RECORD  
OF  
THE CANADA PRESBYTERIAN CHURCH.

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No. 3.

JANUARY, 1865.

VOL. IV.

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ANOTHER YEAR CLOSED.

While we write these lines, the last hours of the year of 1864 are rapidly approaching, and before the eyes of our readers will have rested upon them, a new year will have commenced. The past season has been of a mixed and varied character. In looking back upon it from the beginning to the end, we have to sing both of mercy and of judgment, both of God's frown and God's smile. At one time it seemed as if, through the long withholding of the rain, God designed to visit us with the utter failure of the fruits of the earth. But the threatened judgment was averted; and if there has been less abundance than in some other years, there is still no lack in our borders. It will be well for us if the dispensations of God lead us to consider our ways, and more earnestly and humbly to seek and serve Him.

Amidst some measure of alarm and apprehension from various quarters, we have been permitted to enjoy peace and quietness. Let us earnestly pray that these blessings may be continued; and that where the sword is now unsheathed, it may be commanded into the scabbard again. Deplorable have been the ravages of war, not very far from our own land. May He who can make the wrath of man to praise Him, and who can restrain the remainder thereof, so turn the hearts of men, and so overrule events and circumstances, that present troubles may be terminated, and may issue in the promotion and extension of true liberty and of vital religion.

With reference to ourselves as a Church, the past year has been remarkable on account of the number of our ministers who have been removed by death. Within the year seven ministers have been called from their labours and toils in the Church on earth, some of them suddenly, and others after a long season of sickness. Never have so many been removed in the course of a single year. Indeed the number is as great as the number who have died during the previous eight or ten years. We recognise God's sovereignty in these removals, and desire to sympathize with sorrowing relatives and bereaved congregations. The removal of so many labourers in such a brief space, while it should teach us submission to the will of the Great King and Head of the Church, should show us the necessity of giving increased attention to the work of training up a ministry in the Province. Under God, we must depend mainly on ourselves for a supply of labourers for vacant congregations, and for our new mission fields. May God incline the hearts of many to give themselves to Him and to the

ministry of His Word.

Whether many or few of us shall be called away during the year on which we are entering, we know not. But in any case the time is short. Eternity is near. The judge standeth at the door. Let us gird up our loins, and trim our lamps, and diligently engage in the work of our Lord and Master, that so, at whatever time He may call us, we may be ready, and be enabled to give in our account with joy and not with sorrow.

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### COLLECTIONS FOR FOREIGN MISSIONS, THIRD SABBATH IN JANUARY.

By Synodical appointment, the collection for foreign missions falls to be taken up on the third Sabbath in January (the 15th inst.) We are aware that in several of our congregations, missionary associations have been formed, and that in some others one annual appeal is made for missionary objects, at the missionary anniversaries.

In such cases we would bespeak for our foreign missions scheme, the most liberal consideration in the apportionment of their funds. But where such special means for drawing forth the liberality of our people, are not adopted, it is hoped that the annual collection will be taken up on a more general and generous scale than that of any previous year. Let the six hundred dollars, increase of last year, be more than doubled during this, and the three thousand three hundred dollars reported at last synod, not come short of five thousand by next. We shall require it all, and more, if we are vigorously to prosecute that foreign mission work proper, which we have so long contemplated, and to which we now stand fairly committed. The resolution of last October, to break ground in the Indian field, was adopted in faith, and we feel persuaded that our faithful people will set the seal of their approval upon it, by an extra effort. Let the missionary who may go forth in Spring be sustained by their prayers and contributions; and let the tide of their enlarged and enlightened Christian liberality so set in, as that the committee may feel warranted in speedily placing the mission on a more extended and permanent footing. The other departments of our work, renew their claims upon us with undiminished urgency. The faithful labours of Mr. Jamieson, have been attended with as large a measure of success as could be reasonably expected, and the congregation at New Westminster have evinced practically their appreciation of these, by resolving to raise at least one fourth of his salary for the current year. The letter from Mr. Duff, which appears in this number of the "Record," dated from the mines, as well as those published in previous numbers, prove with what self-denial and devotedness he has entered on his distant and difficult field, and how well prepared he is to endure hardships as a "good soldier of Jesus Christ." A winter's sojourn at Cariboo, (which we believe no missionary has yet attempted) will place Mr. Duff on a vantage ground with the people, and will furnish him facilities of which he will not be slow to avail himself of commending to them when idle, and temptations are rife, the treasure hid in the field, which is more to be desired than gold.

The very full and interesting communications which from time to time have

appeared from our beloved brethren at Red River, afford ample evidence that whatsoever their hand findeth to do, they are doing with their might.

Let us as a church adopt the watchword of the Apostle of the Indians, (John Eliot) "Prayer and patience can accomplish all," with that of the Apostle of India, (William Carey) "Expect great things from God, attempt great things for God." Thus will we be enabled to carry out the command which is now being addressed to us, "Enlarge the place of thine tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt bring forth on the right hand and on the left." Is., 54 : 2, 3.

ROBERT F. BURNS,

St. Catharines, Dec. 16th, 1864.

Convener.

### THE RED MAN.

"The mute Oneida took  
His calumet of peace, and cup of joy;  
As monumental bronze, unchanged his look.  
A soul that pity touched but never shook;  
Trained from his tree-rocked cradle to his bier,  
The fierce extremes of good and ill to brook:  
Impassive—fearing but the shame of fear,  
A stoic of the woods, a man without a tear."

Such is Campbell's exquisite photograph of the "Red man," and as taken off on his imperishable tablets by the sunlight of the poet's genius, he stands out truly "a noble savage."

Pity that there should be such a contrast between the "Red men," of "buck-skinned limb and swarthy lineament," and him so down-cast, so woe-begone, so wretched and miserable, with whom our plain prosaic every-day life has made us so familiar. For the poor Indian, with stolid and starved aspect, with melancholy air, with matted locks and emaciated limbs, and clothing all tattered and torn, we may well say, "Alas," my brother, "How art thou fallen!" Sad, that intercourse with the "pale faces," should have contributed so much to that fall, instead of supplying the lever to lift him from his naturally sunken state to a loftier platform.

Yet, as he roams at large in his native wilds, he retains not a few of the features wherewith romance has invested him. Could we keep him clear of the diseases and vices, and give him but the pure Christianity and real civilization of the white man, to what a grander nobility might he be raised!

Scattered over the vast surface of this continent are some *twelve millions* of these Indians, divided into a great variety of tribes, but all having the same prominent features. The five or six millions that people its northern section, have been classed by one of the best authorities as follows. I. Northern, extending from the Atlantic to the Pacific Ocean. II. East of the Mississippi. III. Between the Mississippi and the Rocky Mountains. IV. West of the Rocky Mountains. The seven millions that people South America, have been clustered under three great groups: viz., the Andian group, the Mediterranean group, and the Brazilio-Guazani group. But the thirty-five tribes of the one section, and the thirty-nine of the other, have the same fundamental peculiarities in common.

Humboldt testifies: "The Indians of New Spain bear a general resemblance to those who inhabit Canada, Florida, Peru and Brazil. Over a million and a half square leagues, from Cape Horn to the river St. Lawrence and Behring's straits, we are struck at the first glance with the general resemblance in the fea-

tures. We think we perceive them all to be descended from the same stock, notwithstanding the prodigious diversity of their languages. In the portrait drawn by Volney, of the Canadian Indians, we recognize the tribes scattered over the savannahs of the Apure and the Carony. The same style of features exists in both Americas."

We are struck at the likeness between the sexes; the feminine aspect of the men natural in itself, and increased by their beardlessness. In all, we recognize "the square head, with low but broad forehead, the back of the head flattened, full face and powerful jaws, cheek bones prominent; lips full; eyes dark and deeply set; the hair long, not absolutely straight, but wavy, something like a horse's mane, and like that of a glossy hue; little or no beard, where it does appear carefully eradicated with tweezers; colour of the skin reddish or copper, height of the men about the average, but looking taller from their erect posture and slender frame, the women rather shorter, and more inclined to obesity, but many of them with symmetrical figure and pleasing countenance; hands and feet of both men and women, small. If Cuvier's triple division of the human family be adopted, with Caucasian, Ethiopian and Mongolian, the Red Man will come under the last, being, in common with ourselves, descended from Japhet, to whom "enlargement" was promised, and whose descendants were to be scattered most extensively over the field of the world. They thus appeal to us as peculiarly "bone of our bone, and flesh of our flesh." In the hearts of the brethren of other denominations, their melting Macedonian cry, woke responsive echoes. Episcopalian and Wesleyan missionaries, in sleds and on snow-shoes, have out-stripped our most adventurous explorers. The wigwams of the bleak Hudson's Bay, and the fertile Saskatchewan, are becoming dwellings of the righteous, whence emanates the melody of joy and praise. On the wilds of the distant Youcan, are gathering its roving tribes, to hear the story of the Cross. "The inhabitants of the rock sing; they shout from the top of the mountains." But multitudes yet sit in darkness. They are groping for that door of hope which has been flung open to us. They are feeling after God, if haply they may find Him. Their feet tremble on the dark mountains, and as they sink every day into the bottomless abyss, the fearful wail of the lost ones breaks dolefully on our ears. Shall we continue "dull of hearing?"

"Shall we, whose souls are lighted  
With wisdom from on high,  
Shall we, to men benighted,  
The lamp of life deny."

That be far from us. This day is to us a day of good tidings. If we "hold our peace, we do not well." In the "poor Red Man" let us see the man of Macedonia re-produced, beckoning to us beseechingly, crying, "Come over and help us." Need we not as a church to cry, "Deliver us from blood-guiltiness?" Is not the voice of that brother's blood, entering into the ears of the Lord of Sabaoth already? "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear." Let us go and tell him of the great and good Spirit, who, unlike his own Gezha Manito, "neither slumbers nor sleeps." Let us seek to rescue him from the Matche Manito, that great spirit of evil of whom he stands constantly in dread. Let us send him the true "Medicine Man," to assure him that "there is a balm in Gilead, and a Physician there."

"Light for the forest child,"  
An exile though he be,  
From the haunts where the sun of his childhood smiled,  
And the country of the free;  
Pour the hope of Heaven o'er his desert wild,  
For what home on earth hath he?

R. F. B.

## HAVE MISSIONS PROVED FAILURES ?

Even at the present day there are some who, from ignorance or hostility to the truth will assert that all the missionary efforts of the Church have been without any adequate measure of success. The Rev. Dr. Duff in the course of of an address before the Commission of the Free Church, deals with the question, and makes the following remarks with reference to the past success, and the future prospects of Christian missions.

"I have heard such expressions as "Have there not been failures?" My answer is, "Yes, so far as individuals are concerned, and so far as particular localities and projects are concerned. There have been failures in these, but there have been no failures with regard to the grand work of God at large; on the contrary, there has been progress and advancement." Then it has been said, "Has there not in certain departments of the field been retrogression?" I answer, "What if there has? It is incident to advancement in every great enterprise, civil or sacred, that there should be occasional and temporary retrogression." In respect to our missions, it is like the progress of the tide, which goes up to a certain mark, but retires again, only to flow up to a greater distance. I believe this is the truth with regard to missions, if a candid view were taken of them over the whole world. I find in certain quarters very gloomy anticipations and views of the state of religion both at home and abroad. I feel no way staggered by these apprehensions. Quite the contrary, and I have reasons for it. I am not one who ever encouraged sanguine expectations of any great or immediate results for our enterprises in any part of the mission field. On the contrary, some of you may remember that thirty years ago I protested against these being entertained. That is not the way in which God works. He works slowly and surely from age to age, from generation to generation. We are apt to forget that with Him "one day is as a thousand years, and a thousand years as one day." He was pleased to work on slowly for four thousand years, unfolding the mysterious scheme of redemption, till the fulness of the time was come. If God, then, be patient in working, ought not we, who are bound to imitate Him in all His imitable perfections, to imitate Him in His patience, and to wait till His appointed time come? Surely this is like Scripture and like common sense.

I feel that the aspect of things is to the eye of sense and to the world at large, a very dark one; but to the eye of faith I say emphatically it is otherwise. It has been my own lot within the last ten years to note from personal observation in different regions many of the strange workings and counter-workings of Popery, Jesuitism, materialistic infidelity, the neology, rationalism, and the strangely varied pantheism of Germany, and such like; and it has also been my lot to make acquaintance with the Brahminisms, and Hinduisms, of India, the Confucianisms, Buddhisms, and rationalisms of China and of the Indian Archipelago; and on returning to the western world I find the great ecclesiastical machine of the Church of England torn to pieces, or going to pieces, by strange decisions of the most adverse kind; and I find creeping in, at least there is said to be creeping in, to all religious bodies more or less a feeling of doubtfulness and distrust, all tending to weaken one's faith and confidence in Jehovah's holy oracles, and to fill our minds with doubts and alarms in regard to the future. Now, I feel that instead of being disheartened or discouraged, there is something underneath all this that is full of encouragement.

It has been so in all ages; God has permitted these things on purpose to prove and test and try His people's faith and in order that out of darkness may spring forth a brighter light. I feel encouraged, not only by these considerations, but that in the heathen field there are processes at work, and that elements have been introduced which will ferment and go on increasingly fermenting till the whole mass be leavened. All this may be imperceptible to the outward eye and to the superficial view; but there are elements of change

of this description assuredly at work throughout the mighty hosts of Asia at this moment, in India and China, and elsewhere. It is a question of time ; if we persevere, and other religious bodies persevere, ultimately there will be a great recompense of reward. But my confidence is based on something higher and better. I find men of science and literature, as they call themselves, pouring contempt on what they denounce as the old and obsolete evidences of Christianity, and therefore on Christianity itself. Now, it has been my own lot to be driven to examine these evidences in all their bearings as resisted and opposed by the acute intellects of atheistic, pantheistic, and polytheistic schools, and all the rest of them ; and I do now say here this day, with the utmost emphasis of faith, that to my own mind at this moment these evidences bulk more massively than ever, and with more rock-like solidity than ever. The Bible being thus based upon unassailable and irrefragable evidence, I am bound to take the truth it contains as the very truth of God ; and, among other truths, I find it there declared that God had a purpose with regard to this world from eternity--that He had a purpose not merely of creation, but a purpose of redemption, and that among the mysteries of Providence is this, that God is often more glorified by redeeming out of evil than by preventing evil ; that, therefore, angels and men were permitted to fall, among other reasons for this very end, that out of their fall this glorious character of God should be unfolded in ways in which it could not be unfolded in the works of creation. I find all this, and more than this, in the Bible, and I am encouraged to look for the issue in the light it gives. I find that this earth is designed to be the theatre for unfolding the mighty work of redemption ; and I am sure, from the study of the Bible, that when the last sinner is called, and when the last saint shall have finished his course, then the present organization will be at an end, and the earth will be wrapped up in its winding-sheet of flame, and that a new heaven and a new earth will then appear, wherein dwelleth righteousness. All this with the Bible in my hands, I am bound with the most absolute assurance of faith and hope to look forward to, and I am encouraged to look beyond the darkness of the present, with its trials and discomfitures, and try to realize the bright and glorious prospect that is yet hidden. Whatever may be the intermediate processes—I say nothing of them—I say nothing about the millennarian or any other view of the subject—I merely say, in general terms, that whatever be the intermediate processes by which we shall one day be landed on scenes surpassing fable, we ought all of us, with the most absolute assurance of faith and hope, to look forward to the realization of all these bright visions which are unfolded to us by the prophetic muse.

Looking calmly and candidly at the whole business, it may be that the manner in which God will accomplish all this may be wholly different from our antecedent anticipations ; it may be in a way that shall prove very humbling to us all. It may be that one and all of us will have to make endless confession of our short comings of different kinds and degrees ; it may be that one and all of us shall have our bended knees to confess bitterly the many ways in which we have wronged our neighbours by our hastiness, uncharitableness, and by our precipitate judgment. It may be, for aught I can tell, that all our existing ecclesiastical organizations, so devoutly idolized by many of us, may have to go down to actual dissolution, so that there may rise up one great, glorious, reconstituted Church, worthy of its Great Head and King. All this and much more may be, but we may be sure the end will be glorious. This may to many—to the eye of sense and of blinded, perverted reason—be the very climax of unlikelihood. It may seem that there are oceans of difficulties and mountains of impossibilities in the way ; yet faith ought to prevail. The intense assurance of God's omnipotence will level these mountains and roll out these ocean's into emptiness, making way for the effusions of the Spirit of Grace over a ransomed and gladdened world. It may be that the aspect of things is to the eye of sense dark and ominous. The shadows of evening may even now be

fast closing on the hoary heights of our Christendom. The sun may now seem setting in an angry sky, and all around the horizon the clouds may be rising black and lurid, and under their bosoms may lie asleep the tempest which is to burst on the nations. There may be only the accidental twinkle of the star of truth glimmering through the thickening gloom. All this and much more may be; but, with the Bible in our hands, we are called upon—nay, we are warranted in rising up in stronger faith and saying, “Come, thou Almighty Saviour, in the infinite sympathies of Thy boundless compassion; come, thou Spirit of Grace, in the plenitude and overflow of thy soul-quickening and soul-reviving influence.” Let the blighting of our once fondly-cherished hopes, it need be, and the retardation of our once fondly-cherished prospects, be to us and to all believers throughout the world but the preparation for that night of storm which may be now so ominously brooding over the nations; and when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan—who is coming down with great wrath because his time is short—is fiercest, may ours be the faith which may discern even in all this what are the signs and presages of that hallowed morn which shall chase away the long dark night of ages, heralding the coming of Him whose coming shall be in the glory of His kingdom. And then will be the dawning of millennial glory; and amidst the jubilee of the once groaning but now regulated universe—by ways eye hath not seen, ear hath not heard, and the imagination of man hath not conceived—will be realized that bright and glorious consummation of the sighings and longings and aspirations and desires of the Church militant throughout all ages of time, and in all regions of the world. (Loud cheers.)

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### Missionary Intelligence.

#### HOME MISSION—PRESBYTERY OF LONDON.

The mission field, in local extent, may be regarded as co-extensive with the Presbytery, the vacancies and stations not being confined to any particular section, but scattered over the whole portion of the country enclosed by the Presbytery's bounds. This portion of country comprehends the peninsula lying between the south-east end of Lake Huron, and Lake Erie. Considering a line drawn from Port Brewster on Lake Huron to Port Burwell on Lake Erie, considerably curved towards the east, as forming the base of the Peninsula, and also the eastern bound of the Presbytery, the greatest breadth of country will be about 70 miles, and the greatest length about 120. This portion of western Canada cannot be reckoned new, as compared with the country on the northern shores of Huron; yet, parts of it are of but recent settlement, and are constantly receiving increase to their population, by the coming in of individual settlers. It is intersected from west to east by three main roads; Talbot St., the Chatham stage road, and the Sarnia road, which also in the order now mentioned, represent, in regard to time, the order of Settlement. Much of the country through which the first of these runs, and which lies along the shore of Lake Erie has been inhabited from 35 to 50 years; along the second, the age of the settlements may average from 25 to 35 years; while adjoining the third the country is a few years newer. The three lines of railroad, the Great Western main line to Windsor, and its branch line to Sarnia, both passing through the centre of the country, and the Grand Trunk running along its north side, further intersect it, and have occasioned the formation of several more recent settlements, chiefly in the form of small villages.

As might be expected from the above description of the country, the mission work of the Presbytery, notwithstanding the gradual increase of pastors, is rather increasing than diminishing. From the filling up of the newer townships with agricultural settlers; the formation of communities of a commercial



character at various central points ; the discovery of localities in old settlements which had been left without spiritual culture ; and the throwing off by growing congregations portions of the pastoral charge, occasion new openings for missionary effort. When the present bounds of the Presbytery were appointed by the Synod in 1861, the number of ministerial members was 23, and at the Synod of June last the roll of the Presbytery contained 28 names of ministers, or omitting the name of Mr. Duff, who is a missionary in a foreign field, 27 ; and yet the number of vacancies and stations at present depending on mission services for a supply of the means of grace, is greater than it was in 1861.

But it may be proper to mention here, that two pastoral charges and some mission field lie outside of the country which has been described as forming the Presbytery of London. These are in the United States.

We shall not attempt a description of every vacancy and station, as this would make the present statement longer than would be suitable, but mention such particulars as may be of general interest, and fitted to give an idea of the general nature and condition of the mission field, and of the work conducted in it.

The entire number of vacancies and stations may be put down at 19 ; though three other localities have a claim on the attention of the Presbytery, and have received some amount of mission service, and but for the paucity of labourers and funds would share in the ordinary supply.

Ten of the 19 are vacancies, being congregations which have enjoyed the labours of settled pastors, all of which are now in a condition to maintain ministers, with the exception of three, which in the event of their becoming again settled charges, would require assistance, perhaps to the amount of \$100 annually, from the mission fund. In two of these ten vacancies, there is such a proportion of Gaelic-speaking people as would render a pastor who could preach in their language very desirable, and as makes it very improbable that any other would be chosen ; and yet, considering the large proportion that can profit under preaching in the English language, and especially considering the many young persons who are left without a spiritual instructor and guide, the general good of these congregations would be much more promoted by the labours of a suitable English pastor, than by their continuing in their present vacant and destitute condition. The other eight vacancies require services only in the English language.

All these vacant congregations possess churches, except one, where a place of worship is now being erected, and a section of a second, where a site has been purchased, but a church has not yet been built. Four of them also have each a small manse.

The average attendance on public worship connected with these vacancies is very varied. In five of them it may be said to range from sixty to two hundred, and in the other five from two hundred to four hundred. The number of communicants in six of them ranges from one hundred to one hundred and eighty, and in the remaining four from forty to sixty.

Of the nine mission stations three require service in Gaelic ; and the remarks made in connection with the Gaelic vacancies, in respect to the relative importance of this language, are also applicable to the stations, though not to the same extent. The stations have a larger proportion of persons recently from Scotland, and who are not yet sufficiently acquainted with the English, to enable them to profit under preaching in that language. One of them is the station of Elmira, in the state of Illinois. A member of Presbytery, the Rev. Arch. McDiarmid, lately visited it, and laboured for four weeks among the people there. During his visit a congregation was organised, by the admission of persons to membership, and the formation of a session and committee of manage-

ment. The ordinance of the Lord's supper was also dispensed. The communion roll formed contains the names of 39 persons, of whom 19 were admitted by certificates, and 20 admitted for the first time by examination. Belonging to the congregation are 25 families, of which 18 are originally from the parish of Loch Carron in Ross shire, and 7 from Roxborough-shire. In temporal circumstances they are what may be termed comfortable. The congregation is anxious to obtain a settled pastor, and the members have subscribed liberally for the support of the means of grace; the average of the subscriptions being \$30 a year, while one is \$60 and another as high as \$115.

In regard to the attendance on the preaching of the gospel at the mission stations, the lowest may be placed at 60 and the highest at 200. The number of communicants range from 20 to 60. Four of the nine have churches, six of them may be regarded as in a condition to maintain pastors, though it is to be feared that some of these, in the event of their receiving settled ministers, would not be able to give adequate stipends without the assistance of small supplements.

At all the vacancies and stations the sacraments of the Church are regularly dispensed; that of the Lord's Supper generally once a year; though in some cases more frequently.

The funds necessary for carrying on the mission work are mostly raised by the vacancies and stations receiving supply of service, and generally paid by them direct to the labourers, a notice of amounts being sent to the Presbytery's Mission Committee. The settled congregations also contribute a considerable amount for the meeting of deficiencies. According to the understood rule, every settled congregation is expected to give an annual contribution for the mission fund, taken up by subscription, or by collection at communion season; and in addition to this a collection at the annual missionary meeting. Over a portion of Presbytery, the congregation combine the collection of the missionary meeting and the subscription, employing both methods at the same time, a plan which is generally found to be successful in yielding good results. But in this as in all the mission schemes of the Church, there are always some congregations that come short of what is expected of them; several neither give a contribution by subscription, nor a communion collection. The sums raised last year by contributions from settled charges, and by collections at missionary meetings, amounted to \$845.97, and the amount paid by vacancies and stations to missionaries was \$2095, making a total of \$2940.97. Two sums, \$46 and \$50, were received from the Synod's Fund; but these grants were not in support of the ordinary mission work, the former being in behalf of the Sandwich Mission, and the latter as supplement to the congregation at Carlisle.

The labourers by whom the mission field is cultivated are of three classes; the regular missionaries assigned to the Presbytery by the Synod's Committee; lay catechists who reside permanently within the bounds; and the ministerial members of Presbytery. Those of the first class, compared with the vacancies and stations to be supplied, are seldom more than one to four, sometimes (as during the present quarter), less than one to nine. Of the second class, there are two who are frequently, though not constantly employed, in order to meet in some measure the deficiency of regular missionaries. In regard to the third class, according to an understood rule of Presbytery, every member is expected to give one Sabbath per quarter to the mission field, and though the rule is not fully observed, yet every minister gives a little, and some a considerable amount, of mission work. During the year ending on the 1st of July last, out of 457 Sabbath services, 55 were given by members of Presbytery.

The amount of service now mentioned as bestowed on the mission field last year, would allow on an average to every vacancy and station 28 Sabbaths, being a very little more than half supply. But the amount was far from being distributed in equal proportions to the respective congregations, some received

upwards of forty days, while one received only thirteen. From unavoidable circumstances the supply is necessarily limited and irregular. In the winter six months when the services of students are not available, the number of labourers is greatly diminished; and in the experience of some stations, there is in religious services a regular summer and winter, corresponding to those of nature. In the one season the regular Sabbath services, week-day meetings and family visitations are enjoyed; in the other, the church door is closed, the spiritual instructor has disappeared, and all the warm, refreshing, and nourishing influences of Gospel tuition are withdrawn. On various other grounds there cannot be a regular or permanent cultivation of the different fields. From the paucity of labourers they cannot be left in the same congregations or stations for a lengthened time, but their service must be so distributed as to allow some supply to every mission locality. Probationers also seem generally anxious and nervous about a speedy settlement, and desire as quickly as possible to travel the whole round of vacancies; and occasionally the labourer is so unqualified for the work, or what seems to be more frequently the case, so little interested in it, that he cannot be left more than a few weeks in the one place, unless at the risk of serious injury being done; he is a person not desired but borne with by the congregation, and the burden cannot be left with safety beyond a very limited time.

In the present circumstances of the Church, therefore, the mission field cannot in the full sense of the word be cultivated. The amount of supply given may serve the purpose of keeping together and preserving in connection with the Church those who are decidedly attached to it, but cannot possibly accomplish what is the proper mission work, the gathering in and establishing in religious habits the ignorant, careless and worldly of the community. In order to the proper cultivation of the mission field two things are necessary; the possession by the Church of unselfish, disinterested, self-denying and zealous labourers, who desire the privilege, honour and happiness of labouring for the salvation of souls, wherever or in whatever circumstances the Lord may be pleased to appoint; and of these a sufficient number to admit of one being permanently placed in every mission locality. The College of our Church is the main source of hope for the realization of these requisites, and yet in the meantime it might be proper, that a distinct and official intimation be given to sister Churches of our necessities and of the desirableness of additions to our staff of labourers from their fuller ranks. Many of the efficient pastors of our Church were obtained in former years through the Colonial Committee of the Free Church of Scotland, the United Presbyterian Church, and the Presbyterian Church of Ireland, and our Canadian Church is not yet in a position that will admit of her being indifferent about the assistance which might be obtained from these friendly and generous denominations.

The Buxton mission and the French Mission of St. Anne and Kankakee are not included in this statement, as not belonging to the ordinary missions of the Presbytery. They may receive a separate notice in a subsequent number of the *Record*.  
J. S.

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#### INTELLIGENCE FROM REV. R. JAMIESON.

We have lately received a letter from the Rev. Robert Jamieson, dated Nov. 4th, 1864. We subjoin some extracts. "Congregational matters are progressing quietly and slowly. The place does not grow much. But few families are coming in: and Cariboo has been a great disappointment to nearly all without exception. New mines, however, have been discovered, in a more habitable region, and great hopes and entertained of a *rush* next season; to that quarter, Kootanais,—and consequently a season of prosperity. It is thus

that we live amid constant excitement either of prosperity fancied or real, or depression and gloomy discontent. But in whatever state we are, the "one thing needful" is by too many, insanely scorned, or put off for "a more convenient season."

It is to be feared there are indeed "a few names," comparatively speaking, in British Columbia, though I would be very slow to use the harsh language with reference to the miners as a class, which I see in a Canadian newspaper, reported as having been applied to them. They have great temptations, and very great trials; and if there is a great deal of wickedness with some, there is still much to be said in their favor, and to lead us to hope that the faithful preaching of the gospel, and the exhibition of its influence in the life, will prove the power of God unto the salvation of many of them."

Mr. Jamieson sends some extracts from newspapers published in British Columbia. From them we learn that the Rev Mr. Duff intended remaining at Cariboo until Christmas, probably all winter. In this case, Mr. Duff will be the first minister who has spent the winter at Cariboo.

Mr. Jamieson adds that the congregation in Victoria, hitherto under the charge of the Rev. Mr. Hall, have sent a call to the Rev. Thos. Somerville, of St. James Church, Glasgow (Established Church.)

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#### LETTER FROM REV. D. DUFF.

WILLIAM'S CREEK, CARIBOO, SEPT. 23d, 1864.

REV. MR. BURNS;

MY DEAR SIR:—As stated in my last, my course from New Westminster was directed toward the mining region of Cariboo. The first settlement on the Fraser river, on the way up is Langley, once of hopeful growth, and in view as the capital but now dissolved to scarcely half-a-dozen families. During the short stoppage of the boat, I met with a few of the settlers who heartily received my tracts, and expressed their regret, that in consequence of their fewness and their poverty, they had been all but shut out from the benefits of a preached Gospel. Continuing up the river, having mountains on each side, some of whose summits are even in mid-summer coated with snow, and passing here and there a solitary "ranch," we came to Fort Hope, about 60 miles above Langley, once too, a stirring little town; but attractions elsewhere have caused it also to fall into obscurity. The few English speaking settlers still remaining, are under the pastorate of a resident Episcopal clergyman. The deserted houses in this place do not well accord with its name, for it has been reduced to four or five families, not including a few foreigners and native Indians. Still higher up, is Yale, 16 miles above Hope, the limit of steam-boat traffic on the lower Frazer; and though hemmed in on all sides by mountains, rather a busy little town. It contains between two and three hundred of a somewhat settled population, the great body of whom are foreigners from all quarters. There is here a small Methodist church, supplied with services once in two or three weeks, and a church and manse belonging to the Episcopalians. I readily obtained the use of the former place of worship for the occasion, and had a small, but attentive audience to listen to the message of reconciliation, the unequal proportion of the sexes even here denoting the unformed state of society.

On account of the preponderance of the numbers travelling to and from the mines turning in favour of the Yale River route, the other by Douglas, and Lilloet and the Lakes has to the same extent been unfavourably affected thereby. All these towns or rather "settlements," are I believe, almost if not wholly dependent upon the traffic passing through to and from the mines. The small portion of land cultivated in the vicinity of Lilloet, being of little account, so much so that of late this "town" has fallen into the background.

From Yale, I proceeded onward per the Cariboo Express, which means a double team spring waggon, adapted to the carriage of passengers and light parcels; and from terminus to terminus makes no unnecessary delay. Leaving there on Monday, 3 A. M., the wheels were kept in motion to a late hour on Wednesday afternoon, allowing a few minutes for a relay of horses, every ten or twelve miles until reaching Soda Creek, where we have again to change the means of transit. This part of the journey, performed by stage, comprises a distance of 260 miles, and furnishes opportunity to witness both the romantic grandeur of nature, and the wonderful achievements of human effort. Lytton is a small settlement 70 miles from Yale, at the junction of the Thompson river with the Frazer, in the vicinity of which are a few acres of land under cultivation. The waggon road thus far, is along the banks of the Frazer, and has in several places been made round a rocky bluff by blasting, and the Canyons of great depth, so that on one side of the fifteen to eighteen feet driving space thus cut out, we may have the perpendicular rocks rising to a great height, and on the other without a wall or protection as steep a descent, varying from fifty to a thousand feet. About twenty miles from Lytton the Thompson river is crossed by a ferry, after which the road strikes into a more open country, losing sight of both the rivers mentioned, until we reach the port of navigation for the Upper Frazer, at Soda Creek. I may only note in passing, how very inconsiderable is the portion of land under cultivation throughout this great extent of country, and though comparatively level tracts of apparently good soil are to be met with, yet the want of rain, the killing frost, and the presence of alkaline matter, all combine to make ranching here, rather an uninviting because uncertain and trying means of subsistence. Did the farming capabilities of this broad expanse present better encouragements, agriculture, instead of being attended to by a few, would no doubt engage the interest and energy of thousands more who are willing at any time to leave the adventurous pursuit to others of seeking their wealth in the gulch and gorge, the rock and river.

The present waggon communication, as already stated, terminates at Soda Creek, where a few houses have been put up for the accommodation of travelers, and from this a steamer leaves for the small town of Queenelle mouth, 70 miles up the river two or three times a week, as business requires. The time taken in going up the river is seldom less than 24 hours, while the down trip, on account of the rapids, occupies between three and four hours. At the place last named, I made a stay of some weeks, and found a few who were willing and anxious to take advantage of the means of grace. There is here a somewhat stationary population of about 100, comprising about 40 of British nationality, the rest made up of foreigners from all quarters, though to include the native Indians, packers of mule trains camped around, and vagrant gamblers, it might be stated at double that number. Here I endeavoured to sow the seeds of the living Word, by private conference, by tract distribution, and public addresses, and had from a time to time an audience of from ten to thirty of very varied elements indeed, including a number of Jews and gamblers. Our meetings were held in an empty store-house, there being no building answering the demands of a church, yet erected. It is not at all likely that you will be for the first time apprized by me that the saloon and gambling table are in this lottery land of gold and speculation of every kind but too popular "institutions," and that not a few of those who are foolishly squandering time money and reputation, at the shrine of lust, were once known and respected for better parts.

A few small patches of land in the vicinity, with the aid of irrigation, have been brought into cultivation, yet the whole amount of indigenous products realized here and elsewhere, is not to be viewed as more than a tithe of what is required to support the population of the colony.

The mining region proper, of Cariboo, is fifty miles farther on, and until this summer, there was nothing better than a "bridle trail," the difficulties of which could not be easily described; but the government has lately transformed over twenty miles of this into a good waggon road. During the few weeks I remained at Quesnelle, I had an opportunity of meeting every day with men on their way downwards to New Westminster and Victoria, with their pack on their backs "footing" the distance to Yale, of nearly 400 miles. The past season has been one of much disappointment in Cariboo, and I could not but feel the deepest sympathy while listening to the same tale from scores of our countrymen, of exhausted supplies. I have now made my way up to the mines, and find matters in a very depressed state indeed, which will likely so continue until the next mining season. But no wonder that matters are so unpropitious, when immoralities are so prevalent, God's name so blasphemed, His ordinances despised, His Sabbath profaned! With much esteem, yours truly.

D. DUFF.

#### LATER INTELLIGENCE FROM REV. D. DUFF.

CARIBOO, B. C., Nov. 1st, 1864.

REV. MR. BURNS:

MY DEAR SIR:—My last letter to you intimated my arrival at the William's Creek mines of Cariboo. There are quite a number of creeks and gulches in the district of country so named, now being "prospected" for gold, but I learn, few give encouraging results, William's Creek is as yet the most important; it has been more fully worked than the others, and more "pay" has been taken out of it. Within a mile and a half of each other and on this creek, are three small towns, whose combined population including the surrounding vicinity, in summer, when the mining is in full operation, may amount to between three and four thousand, a great many of whom find no stated employment, but are found fluctuating and moving with every breath of excitement that blows in from any quarter. Here, as might be expected, is found a confluence of nationalities, comprising men from all quarters of the European and American continents, Canada being well represented. Before my arrival and before the close of the mining season, I suppose that one half at least of the mining population had left, many of whom I met on the way, and heard from their own lips of their being disappointed and impoverished. Some amount of capital is needed to begin and carry on mining in this country, because of the "deep diggings," and though labour is very remunerative where it can be had (\$8 to \$10 a day), too many have come here solely depending on getting employment from others, not being furnished with means enough to adventure in the field of mining for themselves. Not unfrequently have I heard it stated that the amount of money brought into this country by adventurers would stand favorable comparison with what the country itself has produced. Very few of the claims carry on operations through the winter, as only underground work can then be done, and the water, which is an indispensable requisite, gets locked up in the iron embrace of an almost polar cold. The number of men on this creek has already diminished as near as I can compute, to between five and six hundred. And a third of these are likely to take their leave as soon as their services are dispensed with on the various claims, for the lower country, where "living" is less expensive and the weather less inclement, especially in the gelid months of winter, up to the 1st of October.

There were two missionaries here, who have been labouring among the mines three summers, of the Episcopal and Methodist denominations respectively, both of whom have a meeting-house. The use of the building occupied by the latter, was kindly granted us from time to time, but as it is not fitted up to shield from the severity of a Cariboo winter, I made application for the public

reading room in Cameron or lower town, which I am to use once a Sabbath, and for the Court-house in Richfield or upper town, which the authorities have placed at my command, and the middle town called Barkerville, is within easy distance of either one or the other. I do not deem it wise to make an attempt at building for ourselves this season, and indeed it is quite uncertain at present, where the body of the population may be next year. Did agricultural advantages form the basis of colonial growth, it would no doubt be more apparent, but mining with its unceasing fluctuations must, for some time to come, give character and settlement to British Columbia. It is no easy matter coming here. It is truly a pilgrimage journey, and an expensive one too. For myself and luggage, I had to pay the oceanic fare of over \$200. Those who are familiar with footing it, can of course manage with much less. Provisions are much cheaper this year than formerly, and yet are quite a "figure." Not less than from thirty to fifty cents carriage is paid on all goods coming in here, the cost of living ranging from eighteen to twenty dollars a week.

Our services on the Sabbath have been favourably attended considering the number who have heretofore shown any regard for the means of grace. But the seductive influence of money-making in the mines and stores, has steeled the hearts even of many quondam church-members from desiring any change of occupation all the week round. The reply I generally get on broaching the subject to them is: "Do you expect us to shut our stores on the day that most business is done?" The miners on the other hand urge the shortness of the season, and the need of being on hand all the time to keep things from going wrong. One of our colonial judges with whom I have conversed on the subject, assures me that, if he can effect it, next mining season the sanctions of the Legislature will come between lawless cupidity and the violation of the sacred day. It is truly a hard matter at all times to deal with those who have no fear of God before their eyes. Were you to pass through any of the small towns in Cariboo on the first day of the week, unless you happened to see some one of the missionaries ringing the bell outside the church door, or a Sinash (Indian) perambulating at the same exercise, you would meet no other indication to remind of the return of the day of rest. We feel much the want of a settled state of society in this country, though I am convinced it is much the same in all new mining fields. On and around William's Creek there is gathered together for nearly six months of the year, a larger population than is to be found in any other district or town of British Columbia. Yet it is impossible to predict how long this order of things may continue as other mining fields are coming into notice and attracting hundreds from this quarter. On this account it is incumbent on the messenger of the gospel in this field of labour to be in a great measure an itinerant, and to follow with his Bible and his message the dispersing crowds, who wander up and down chasing the signs and symptoms of material good all over the land, crying lo here and lo there.

Acting on and with the advice of the brethren of New Westminster and Victoria, I purpose, as noted in my last, to prolong my stay in the Upper Country through the winter, and will so far meet the reproach which finds vent about the mines, and has arisen from the leaving of the ministers labouring here in the summer at the close of the mining season, for the more congenial winter of the lower country, and which amounts to this, "that in following the good weather, we study too much our own convenience." It is not at all unlikely at the same time, that some who find fault with the absence of the missionary during the winter, will themselves be found missing when service is announced. Against a lengthened stay in this upper country, there are hygienic reasons, which must be considered. The great altitude here attained, over 4000 feet above sea level, gives a very rarified atmosphere, and seriously affects weak lungs: the want of vegetable diet one-half of the year, or nearly so, tells upon the bodily health, and is oftentimes productive of serious disorder. Just yes-

terday, I received a letter from Rev. J. Hall, in which he refers to the field for missionary labour at the new gold field on the Island, and would now rather I should winter there, especially in view of the climatical reasons which apply to a winter in Cariboo. Much would I be encouraged to prepare for passing what I hear termed "a long and dreary winter," could I rely upon meeting with a few warm hearts touched by the love and quickened by the Spirit of Christ. The outward solitude and barrenness seem so far in my experience but to add weight and intensity to the coldness which it may be feared reigns within. I know I daily come in contact with men of considerable sagacity and energy and enterprise, would that I did more frequently, at least in my assurance, meet with those who have received the truth in its love and power. Did it suit my purpose, I could give the names of some for whose service to the church and kindness to myself I am grateful, and who have manifested some desire to favour the working of measures to secure the supply of the means of grace. I will not rest satisfied I trust in speaking of want in others, while continually realizing my own deficiency and the need of strengthening from on high.

With regard to pecuniary matters I may state that all that has been collected at the various meetings up to the present, is eighty-three dollars; many times not taking any collection, when satisfied of the poverty and paucity of my auditory. All that can be collected during the winter, will be required for rent, fire-wood, &c., and as there will be few mines at work, there will be little money. A great number of the shop-keepers are Jews, and therefore hostile to our cause, from whom I look for nothing but opposition. There are two institutions here that have got behind considerably in arrears, towards the clearing of which exertions are being put forth. I refer to the reading room and hospital. For the use of the former, I pay three dollars a week, and have engaged to do all in my power for the latter.

I now close my epistle with the wish that whatever is worthy of being made known you take from it as you choose. It delights me to hear that another appointment is being made to another and distant part of this continent. The harvest truly is great, and blessed be the name of our Lord and Savior, the labourers are increasing. The time hastens when all the ends of the earth shall see the salvation of our God. Yours in love and with esteem.

D. DUFF.

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#### FRENCH CANADIAN MISSIONARY SOCIETY.

The Committee, in view of the Annual Collections about to be made, respectfully submit the following brief statement and appeal.

The special work of the Society is the spiritual enlightenment of our French Canadian fellow subjects, now numbering about a million. The means employed are, 1st. the circulation of the Scriptures and religious literature, together with systematic visitation from house to house, by Colporteurs and Catechists; 2nd. preaching the Gospel by ministers; and 3rd. education of the young. The special field occupied is the North side of the St Lawrence from Three Rivers to Ottawa City, with the county of Megantic near Quebec. The parishes below Quebec have also been occasionally visited.

Twelve Colporteurs and Catechists have been employed, who for the ten months of this year have circulated 1272 Bibles and Testaments, and 7596 Religious Tracts, and held over 910 meetings for expositions of the Word, besides conversations with families and groups of people whenever opportunities presented. Through the Depository and Tract Association, in connection with the Montreal station, 95 copies of the Scriptures, 130 books, and 3750 religious tracts have in addition been circulated.

In connection with the Synod of the French Protestant Churches (L'union



des Églises Évangéliques) two ordained pastors, and one (who has recently completed his studies at Geneva) about to be ordained, are supported by the Society, and ministers to six regularly organized Churches, comprising 21 Stations, in 18 of which, meetings for Divine worship are regularly held. These have an aggregate membership of about 200, with congregations numbering together about 1200. The members and adherents would be many times greater but for the constant emigration to the United States and Canada West. At eight of these Stations there are Sabbath Schools.

In Montreal a Church and Mission premises have been opened this year which cost \$12,000, and at three other Stations there are commodious places of worship.

The main department of our Educational work is the Schools at Pointe-aux-Trembles, where during last year over 100 pupils received instruction; half of these were Romanists on entering, but when they left were hopefully indoctrinated with Evangelical truth. This year the attendance will be as great. The instructors consist of a Principal, a senior and two junior teachers in the Boys' School, and a Directress, (recently from Switzerland) with two assistants for the Girls' department. At five of the other stations there are Elementary Schools taught by former pupils of Pointe-aux-Trembles. In all about 250 youths are receiving a sound Scriptural education, through means of this Society. Three young men are also in preparatory training for the Missionary work.

Since the opening of the Schools at Pointe-aux-Trembles in 1846, the pupils trained there, and at other stations, cannot number less than 1,500, nearly all of whom have embraced Protestantism, and are mostly making a consistent Christian profession. The committee are deeply impressed with the importance of this branch of their work, and are most desirous to increase the number of their Elementary Schools, (the pecuniary means being alone wanting), as well as to provide more efficiently for the higher branches of education, including the training of Teachers and Ministers.

The encouragements to prosecute the work are great; the people everywhere listen to the teaching of the Missionaries, and many opportunities are offered for circulating the Scriptures and religious Tracts, while a strong desire is found for the education received in the Mission Schools, in preference to that obtained under priestly influences. The fields are white already unto the harvest.

On the other hand, the society is over \$2,500 in debt to the Treasurer, and \$5,000 remains unpaid on the Mission Church and premises. The source of the Society's income have also been limited by some of its former supporters contributing to the Missions of their own denominations; by the inability of friends in the United States to contribute under present circumstances; and by the great expense of collecting in Great Britain. The chief burden, say rather privilege of supporting the Society is thus thrown upon those churches and friends in Canada that approve of it as the most fitting means for evangelizing the French Canadian people. To them must the Committee leave the decision whether the work is to be circumscribed or carried on more extensively and vigorously. Important results have attended the results of the Society during the twenty-five years of its past history. In beginning a new quarter of a century, will not the friends of the Redeemer resolve to redouble their zeal, so that through more fervent prayer for the outpouring of the Holy Spirit, (observances of the Sunday evening concert for Prayer being specially requested) and increased liberality in the means committed to their stewardship, still greater blessings may flow from the labours of our Missionaries, and from the Religious training of our Schools?

An important crisis is taking place in the history of this Lower Province.

The surest means to secure its prosperity, and the harmonious working of its political institutions, is to give the Gospel to our French Canadian fellow-subjects. This inestimable boon while rescuing them from the spiritual tyranny and scul-destroying errors of Romanism, will cement them with ourselves in the common faith as it is in Jesus, and harmonize those discordant elements of religion and race, which will otherwise render real union impossible, whatever constitutional changes may be introduced.

Contributions will be received by the Treasurer, James Court, Esq. Remittances are earnestly requested before the 15th January, when the accounts of the year are made up.

ALEX. F. KEMP, SECRETARY.

MONTREAL, Dec, 1864.

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### POLYNESIA.

#### OUTRAGES ON THE MISSIONARIES AND NATIVE CHRISTIANS BY THE FRENCH AUTHORITIES.

The December number of the *Missionary Magazine* gives a lengthened account of the seizure of the Loyalty Islands by the French authorities, and of the outrages inflicted by them on the Protestant Missions and native Christians, resulting in the loss of several lives. These islands, three in number, Lifu, Mare, and Uea, received the gospel nearly 20 years ago, through the agency of the missionaries of the London Missionary Society. New Caledonia has been occupied by the French for some years, and now they have claimed the Loyalty group as dependencies of New Caledonia, although there is no proof that they were ever so regarded by the natives of the one or the other, their language, manners, &c., being dissimilar. The islands have been occupied by a French Governor and soldiers, who have forbidden the circulation of the Bible, and proscribed all public worship. The Rev. S. McFarlane, missionary at Lifu, gives the following description of an extraordinary scene in the mission chapel.

“ It was Friday morning, the day upon which we are accustomed to hold service at sunrise. I hesitated about ringing the bell, but decided to continue my labours as usual until prohibited. The congregation was composed of Samoan and Rarotongan teachers and their wives and children, and about twenty natives. We commenced the service, which I intended should be a prayer-meeting, and were engaged in the first prayer, which was being presented by Tui, an old Samoan teacher, when the chapel doors were burst open, and the house of God soon filled with soldiers. I heard the rustling of their arms and the trampling of their feet, but did not raise my head nor open my eyes, and Tui, like a brave old soldier of the Cross; continued his prayer for about three or four minutes after their entrance. Our composure seems to have checked and repulsed them, for they instantly retreated. When I opened my eyes there was not a soldier in the chapel; but the doors and windows were well guarded, and we saw a little forest of bayonets glittering in morning sun. I rose, and calmly proceeded with the service, and gave out a hymn which we sang, I then read a portion of God's Word, and concluded with prayer. I was the only person permitted to leave the chapel; all the others were kept prisoners. As I walked home I heard the report of guns, and the hallooing of natives, which plainly indicated that the latter had been fallen upon before they could get away. In that struggle the natives lost four men and a number wounded. The French had one killed and one severely wounded. The natives ran inland, but were soon met by one hundred and twenty soldiers, who had been landed on the opposite side of the island. Here there was another battle, and four more natives were shot and many seriously wounded. The French had a few slightly, and one seriously wounded. Two companies of soldiers pursued the natives inland, whilst one remained here to complete the work of devastation. A number re-entered the chapel, bound the Samoan and Rarotongan teachers, and dragged the natives from the sacred edifice. One woman having crept under the seat for safety, was pierced in six or seven places with a bayonet. An old grey-headed man, one of

my deacons, had a bayonet thrust in his side, and a gash in his forehead, the latter being caused by his being violently thrown against the tree to which he was bound. From the verandah of my house I saw the soldiers belabouring an old man about the head, a church-member, whilst others were fastening him to a tree. The Governor came, demanded of the teachers what they were doing here, and who sent them. One of them answered that they were obeying the command of Christ, who had said, 'Go ye, therefore, and teach all nations,' &c. Upon hearing this the Governor immediately sent them on board and had them placed in irons; the natives were also put in irons, the women being permitted to come to my house; but they were not allowed to remain long."

After five day's confinement, the teachers were sent ashore, but strictly charged to have no communication with the natives. The "Day Spring" called with seven missionaries on board, but no communication with the shore was permitted. The chapel is occupied by the French as their headquarters.

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### MISSIONS OF UNITED PRESBYTERIAN CHURCH.

**INDIA. FIRST CONVERT AT AJMERE.**—The state of the mission at Ajmere is encouraging. The first convert was baptised on 13th Sept. The convert, who is 25 years of age, was a Jati or Jain priest. In embracing Christianity, he gave up a considerable amount of worldly property. What things were gain for him he has counted as loss for Christ.

In other departments of work there is abundant encouragement. The schools are largely attended. The girls' school is becoming one of the regular institutions of the city. The girls, of whom there are at present 25 in attendance are making good progress. There are several indications that people are beginning to think and to speak about religion.

At Bawr three converts have been added to the Church, making in all eight baptised natives at this station. The baptism took place on 4th Sept. The converts, Jussa, Rupa, and Salig Ram, had for a considerable time been inquirers, and good hopes are entertained of their steadfastness. Others are under instruction with a view to baptism.

**OLD CALABAR—TWO NATIVES BAPTISED.**—At Duke Town, Old Calabar, the Lord's Supper had been dispensed to 31 communicants. Two natives were baptised, a young woman named Asako, and a young man a slave, named William Coghnam. They had both been attending the means of instruction for a considerable time.

**JAMAICA.**—The work is going forward in its different departments; but not without considerable causes for apprehension as to the future. From various causes the Sabbath attendance has been for some time falling off. The session are seeking in the exercise of faithfulness and affection to produce a better state of things.

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### MADAGASCAR.

The communications from Madagascar are favourable. Both the sovereign and her ministers are heathen, but they have hitherto granted not only toleration but just and equal rights to all the adherents of the Christian faith, while they have treated Mr. Ellis with great personal respect.

The last number of the *Missionary Magazine* contains an interesting account of the opening of a new native chapel, which we subjoin: "I furnished the materials," writes Mr. Ellis, "and the people found the labour necessary to build a chapel that will hold 700 or perhaps 800. The native pastor of Ambohipotsy and myself preached at the opening service on the 25th of August, when the place was crammed. The high officers who had been present at the service, with Mr. Briggs, who has been appointed minister of the place, and Mr. and Mrs. Hartley, afterwards dined with me. We were fourteen in number, and the guests expressed themselves pleased with the accomplishment of their wishes—the opening of the chapel in that neighborhood. On the following Sabbath morning (last Sabbath day) I preached in the chapel, which was about three-fourths full. Many of the people

seemed to have been unaccustomed to attend a place of worship; and with the blessing of the Great Head of the Church on Mr. Briggs's labours, I cannot but hope the erection will prove a means of encouragement to the Christians in the neighbourhood, and in extending the influence of the gospel in this portion of the capital.

### CHRISTIANITY IN JAPAN.

A Christian Church has for some time existed in Japan. In December, 1863, a second church was consecrated at Yokohama, having been erected by the diligence of the English and Scotch residents. The American Consul has obtained from the Japanese Government a site for a church in behalf of the missions of the Reformed Batavian Church at Yokohama, the value of which is estimated at more than 80,000 florins.

### General Religious Intelligence.

**FREE CHURCH ASSEMBLY.**—The Rev. Dr. Buchanan of the New College, Edinburgh, is to be proposed as moderator in the next General Assembly.

**INDUCTION AT MORNINGSIDE—UNITED PRESBYTERIAN CHURCH.**—The Rev. Mr. Brown has been ordained and inducted as pastor of the church at Morning-side.

**A UNIVERSITY FOR WALES.**—Earnest and vigorous steps are being taken by Welsh residents in Manchester and other English towns for the erection of a University for Wales.

**PRESBYTERIAN UNION IN THE UNITED STATES.**—The cause of Presbyterian union seems still to advance in the United States. A monthly periodical has been established for the purpose of advocating the subject.

**THE REV. MR. GEDDIE IN HALIFAX.**—The Rev. Mr. Geddie, Missionary from the New Hebrides, addressed a very large meeting at Halifax, on the subject of the Mission with which he has been connected for 18 years.

**PRESBYTERIAN COLLEGE BELFAST.**—The number of students at Belfast, is considerably larger than it has been for several years past. There are a hundred students in attendance on the several theological classes. There are about as many undergraduates, who are attending the class of catechetical instruction.

**DESTRUCTION OF MISSION PROPERTY AT CALCUTTA.**—The hurricane which visited Calcutta lately, and proved so disastrous, did serious injury to the premises and property of the Free Church Mission. Dr. Duff has visited several places in Scotland, with the view of collecting funds to repair the injury.

**BISHOP COLENSO'S DIOCESE.**—We learn from the *Christian Work*, that according to the Bishop of Capetown, the diocese of Natal is in a lamentable condition and that there is great need for sending out a large staff of clergy to meet the growing population left as sheep without a shepherd.

**APPEAL FOR A NEW MISSIONARY SHIP.**—The directors of the London Missionary Society, have made an appeal to the friends of the Society, and especially to the young, for funds for the purchase and outfit of a new missionary ship to take the place of the "John Williams." The first offering for the new ship was made by the native youth of Danger Island.

**ANOTHER LARGE LEGACY.**—The late D. Robertson, Esquire, for many years manager of the Provincial Bank of England, who lately died in Edinburgh, left a large part of his estate to the sustentation fund of the Free Church of Scotland, and to the Synod of the Presbyterian Church of England. The amount is not yet ascertained, but will be large. His other legacies amounted to £25,000.

**EDINBURGH—RELIGIOUS SERVICES.**—Richard Weaver lately visited Edinburgh and preached in the New Assembly Hall. A large crowd attended the services. The Rev. C. H. Spurgeon has also recently visited Edinburgh, and preached in the Music Hall. The collections were in behalf of the Baptist Church, Duncan Street, Newington, and amounted to upwards of £150.

**THE SCRIPTURES IN ITALY.**—The sale and distribution of the Scriptures in Italy, is carried on extensively, with many proofs that "The entering in of Thy Word giveth light." There are twelve depots for the sale of the Scriptures in Italy, and about 70 Colporters employed. In Naples alone, there have been sold within two years, between 1000 and 2000 copies of the Bible and New Testament, besides 10,000 tracts and religious publications. Education in sound religious principles is also extending.

**EPISCOPALIAN CRIMINALS IN SCOTLAND.**—A correspondence was lately carried on, between Rev. Dr. Begg, and the Rev. Mr. Proby, a minister of the Scottish Episcopal Church, with reference to the proportion of criminals in Scotland, connected with the Episcopal Church. A reference to the Government returns showed that while the Free Church, the United Presbyterian Church, and the Congregationalist body, furnished together 154 criminals, there were 220 Episcopalians.

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### Home Ecclesiastical Intelligence.

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**EAST PUSLINCH.**—The congregation at East Puslinch have united in a call to the Rev. John McTavish, of Woodville.

**TILBURY.**—The Rev. W. Troup has received a call from the congregation of Tilbury.

**BRANTFORD.**—We understand that the Rev. J. James, formerly of Galt, has received a call from the vacant congregation in Brantford.

**COLUMBUS AND BROOKLIN.**—The congregation of Columbus and Brooklin have given a call to the Rev. O. Labelle.

**ARREARS OF STIPEND.**—The Rev. W. S. Ball has visited the city of Toronto, in connexion with the scheme for paying off congregational arrears. He succeeded in collecting \$500. It is hoped that other cities and leading towns will liberally contribute for such an important object.

**KNOX COLLEGE—REV. W. GREGG.**—The students attending Mr. Gregg's Class of Evidencies, presented him, on Wednesday 21st, with an address expressive of their appreciation of his labours during the past three months, and of their esteem for him personally.

**MONTREAL—LAGUACHETIERE STREET CHURCH.**—The Rev. John M. Gibson was, on the 16th ult, ordained as assistant and successor to the Rev. Dr. Taylor. The Rev. J. M. King, of Toronto, preached, Dr. Taylor presided at the ordination, Mr. Kemp addressed the minister, and Mr. McVicar the people. Mr. Gibson was introduced to the congregation, on Sabbath 18th, by the Rev. J. M. King. Mr. Gibson enters on his work in very encouraging circumstances.

**NEWTONVILLE—CHURCH OPENING.**—A new (C. P.) Church was, on Sabbath the 11th of December, opened for public worship, in Newtonville, Clarke. Sermons were then and there preached by Dr. Ormiston, Hamilton, (one of the former pastors of the congregation meeting in that village) in the forenoon; and in the evening by the Rev. David Waters, M. A., Port Hope. The former gentleman preached also in Newcastle on the afternoon of the same day, in connection with the above opening services. The attendance in both places, and at all three services, was very good—full, the houses being crowded. The discourses then delivered were like the men They will, it is hoped, not soon be forgotten.

A social meeting was, on the following day, held, in the former village, which was addressed by those two gentleman that had, on the previous day, preached;

and the following, viz: Revs. R. H. Thornton, D. D., George Lawrence, Clarke, and E. Morrow, B. A., of the Wesleyan Circuit, the pastor of the congregation occupying the chair. The speakers were happy in the choice of their subjects, and happily opened up and enforced their subjects. The choir also did much to enliven and delight the cheerful company.

The church is of brick, not showy, but neat and substantial, and with its basement and tinned spire, is regarded as quite an ornament to the vicinity. A good bell, the handsome gift of William Mitchell, jun., Esq., of Stratford, is placed in the spire, to invite the worshippers to enter the house of prayer, and others to hear the word of the living God.

As the debt on the new building will be comparatively small, the congregation with its pastor, have much cause to unite together in thanks to the Lord for his goodness, in the help and countenance He has been pleased to give them, in the work of their heart and hands. May a blessing follow all the above services, that they may become, as they seemed in every way fitted to be, the means of quickening to every one in the congregation, in setting out, in a sense, on a new career, that all may really be lights in the world, and may shine, "holding forth the word of life," and thus glorify God.

### PRESBYTERY OF OTTAWA.

#### MISSIONARY MEETINGS—CENTRAL DIVISION.

*Missionary Deputation.*—Rev. T. Wardrope, Rev. J. L. Gourlay, Rev. D. Wardrope, Rev. Joseph Whyte.

Torholton,	-	-	-	-	Jan 30, at 3	p.m.
Fitzroy Harbour	-	-	-	-	" "	6.30 "
Bristol	-	-	-	-	" 31	6.30 "
Castleford	-	-	-	-	Feb. 1	11 a.m.
Renfrew	-	-	-	-	" 1	6.30 p.m.
Pembroke	-	-	-	-	" 2	"
Burnstown	-	-	-	-	" 6	11 a.m.
White Lake	-	-	-	-	" 6	6.30 p.m.

THOMAS WARDROPE, Convener.

### PRESBYTRY OF HAMILTON—MISSIONARY MEETINGS.

#### SECTION I.

City of Hamilton—United Meeting in Knox's Church on Tuesday, 10th January. Deputation—Revs. John Porteous and W. Craigie.

#### SECTION II.

Saltfleet and Binbrook, Waterdown and Wellington Square. 11th, 12th, and 13th January. Deputation—Revs. John Porteous and J. G. Murray.

#### SECTION III.

Dundas, Kilbride, Nairn, Beverly. Week beginning Feb. 6th. Deputation—Rev. Dr. Ormiston, Rev. M. Y. Stark.

#### SECTION IV.

Grimsby, Muir Settlement, Beamsville, St. Anns (Gainsboro), Wellandport. Week commencing Monday, January 16th. Deputation—Revs. R. F. Burns and Jas. Black.

#### SECTION V.

Dunnville, North Cayuga, Oneida, Indiana, Seneca. Monday, 30th January. Deputation—Revs. W. Craigie, A. McLean, and T. Wilson.

#### SECTION VI.

Jarvis, Walpole, Port Dover, Simcoe, Walsingham. Week commencing Monday, 6th Feb. Deputation—Revs. J. Rennie and A. Grant.

#### SECTION VII.

Ancaster Village, East and West Ancaster, Allen Settlement, Caledonia. Suth-

erland-st. church, Knox's church, Monday, 13th Feb. Deputation--Revs. G. Cheyne and J. McRobie.

## SECTION VIII.

Niagara, St. Catharines, Port Dalhousie, North Pelham. Commencing Monday, 13th Feb., &c. Deputation--Revs. D. Inglis and R. Wallace.

## SECTION IX.

Drummondville, Thorold, Welland, Crowland, Port Colborne. Commencing Monday, 30th Jan. Deputation--Revs. John Lees and Leonard McGlashan.

The week in which the meetings are to take place is specified, to prevent confusion. The minuter arrangement of days and hours is left to the first named of each deputation, who will act as convener. By immediate correspondence, alterations may be made if necessary. The minister of each congregation is expected to make all the necessary arrangements for each meeting.

It is recommended that on the Sabbath previous, missionary sermons be preached. As a heavy drain will be made on our Presbytery's Home Mission Fund this year, and its claims are specially urgent, it is earnestly hoped that the collections or subscriptions to be taken up at these meetings for its benefit, be more than ordinarily liberal. All moneys for this object to be forwarded as soon as convenient to Mr. D. McLellan, King-st., Hamilton.

ROBERT F. BURNS, Con. H. M. Com.

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## Obituary.

### THE LATE REV. DAVID CAW.

Those men who, during their lifetime, acquired great renown as warriors or politicians, as artists, poets, or in the high walks of literature, get their names and deeds emblazoned in the pages of their respective national histories, and on lasting monuments erected by their admirers to perpetuate their memory. Those also who shone forth resplendently while they lived, in the public walks of benevolence and philanthropy, and who by their deeds of high-toned piety and beneficence, were illustrious ensamples to all that believed, who knew or heard of them, become, after their death, embalmed in the hearts and memories of the good and the pious, and the fame of their great good-doing is transmitted to posterity by written memoirs of their lives. Preachers, too, of renowned fame as missionaries to the heathen, or pastors of particular congregations, or as Theological writers, and who at their death leave the impress of their good-doings on religious society, very generally get the fame of their names and their evangelical working handed down to future generations in lengthened biographies, which are of great service to the interests of religion. There are not many private members of the Church that stand out in such bold relief from their fellow members, in flaming piety, Christian liberality and working, as to entitle them to more than a passing notice in some local newspaper when they die. The pastors of congregations, however, from their positions on Zion's towers, and their relation to the whole Church, may, when they are removed by death, if they have been faithful unto death, justly claim a special notice to be recorded of them, even though they may not have excelled as burning and shining lights. And surely, when a minister who has been for many years the highly respected pastor of a respectable congregation, is removed by death from his family, his congregation, and his work, and removed too, in such a summary and melancholy way, as has been the case with the subject of the following memoir, the erection of a small memorial tablet of him, and the inserting of it in the Home and Foreign Record of our Church is due to his bereaved family and congregation.

The Rev. David Caw who is the subject of the present memoir, was born in the village of Methven, Perthshire, Scotland, in the month of October, 1800.

His parents were respectable in the position which they occupied among the working classes. His mother was, in particular, esteemed an excellent, pious woman, and to her, as long as she lived, he was greatly attached. He had two brothers, the elder of whom died, if we recollect rightly, several years ago, was a man of talent, and wrote a number of excellent articles on the Corn Laws in the Glasgow Journal, nearly 40 years ago. The younger brother is we believe, still alive. His schoolmaster was the late Dr. Thomas Dick, celebrated for his works on Astronomy. He was brought up under the ministry of the late Rev. John Jamieson of the Secession Church, Methven, one of the kindest of men, a genius, and sometimes called the Chalmers of the Secession. We know not when his attention was turned to the holy ministry, or when he formed the resolution to become a preacher of the gospel, but when Mr. Jamieson, his minister, came to know it, he greatly encouraged him to go forward. The circumstances of his parents were such that they could give him but little pecuniary help in prosecuting his studies; but a great friend of his own, Mr. David Sword, a merchant in the village, and a very worthy man, helped him, we believe, to get along at the commencement of his University course. He went to the University in 1821, and if we recollect rightly, it was the Glasgow University which he attended for his first two sessions. For his third session, 1823-24, he went to St. Andrews, and studied Moral Philosophy under the justly celebrated Dr. Chalmers; and here also in a subsequent session he studied Natural Philosophy. During his preparatory course of study for the ministry, he taught school in the village of Balcurnie, Fifeshire, from the summer of 1822 to the harvest vacation of 1829, but during the three last sessions of the University course, he had a substitute in his school. While here he had the great advantage of being under the ministry of Donald Frazer, D.D., of Kennoway, a superior preacher and Theologian. Having gone through the usual University course of studies appointed by the United Secession Church, before entering the Divinity Hall, and having been examined as to his literary attainments by the U.S. Presbytery of Cupar, he was certified to the Divinity Hall of the United Secession Church in Glasgow, then under the sole Professorship of the learned and accurate Dr. Dick. He entered the Divinity Hall in the session of 1824, and after he had completed his five years course of Divinity studies, he was taken on trials for license by the Presbytery of Cupar, and was licensed on the 6th of April, 1830, to preach the glorious gospel of the blessed God. Shortly after being licensed, he was put on the list of probationers, and within a few months he was called by the congregation of Savock O'Deer, in the Presbytery of Stewartfield, to be their pastor; and on the 28th December of the same year he was ordained and inducted into the pastoral charge of that congregation. In this charge he continued for about seventeen months, when he demitted it, not on the ground of any disagreement between him and his people, or of the want of success as pastor of the congregation, as is obvious from the following extract from his letter of demission which he laid before the Presbytery, and which we have at present before us. "In laying this demission and request before you, (the Presbytery), I deem it necessary to state that it is from no disagreement between me and my congregation since I was set over them as their pastor. We have lived in harmony and peace. They on all occasions have treated me with kindness and respect. They honestly and faithfully, as it regards me, have endeavoured to act up to the injunction of the Apostle, 'Know them which labour among you, and are over you in the Lord, and esteem them very highly in love for their works sake.' And it also becomes me with gratitude to record the goodness of God both to me and my congregation since I was connected with them as their pastor. The cause of Christ, so far as human observation extends, we have reason to say has prospered in our hands. A numerous auditory has steadily attended the administration of ordinances; and numbers from time to time, I trust, of such as shall be saved, have been added to the Church." We shall



here also insert his reasons for giving up his charge as contained in his letter of demission to the Presbytery. "After long reflection and mature deliberation, I have resolved to leave my native land and go to America. I have been induced to adopt this resolution from the following considerations, namely: Because of the destitute condition, as to the means of grace, in which multitudes of my fellow men who inhabit that extensive continent are placed. Reflecting upon their circumstances, I conceive that I am called upon to make the sacrifice which I have in contemplation, and to go and offer my services to them, as a minister of Christ. As their necessity is great and the call urgent, I am fully persuaded that I will be more extensively useful as a minister of the Gospel in that quarter of the world than I can be in the sphere which I now occupy. Such are the reasons which have induced me to lay on your table my demission." The Presbytery granted his request, and loosed him from his charge. He sailed from Scotland for America about the end of July, and landed at New York on the 8th of Sept., 1832. Here he connected himself with the Associate Reformed Church, and officiated in a congregation of that denomination in New York till April 1833. He then left New York and preached within the bounds of a Western Presbytery for some time. While here he received a call from Breadalbane congregation to be their pastor, which he accepted, and into which he entered in the autumn of 1834. Here his labours were appreciated, and he had a very encouraging measure of success for nearly eleven years; but latterly owing to circumstances over which he had no control, he judged it best for the interests of religion and his own comfort to resign his charge of the congregation into the hands of the Presbytery, which he did in the month of April, 1846. He now came to Canada and connected himself with the United Secession Church, and being called by the U. S. congregation at Paris to be their pastor, he accepted the call, and was inducted into the pastoral charge of that congregation in July, 1846; and here he remained till the Good Master called him to join the society of the glorified redeemed.

He was a thoroughly domestic man, and in April, 1831, he married Miss Agnes McGuffie, a Paisley lady; who proved herself to be an excellent helpmeet for him, and a good mother to his children, but it pleased God some years ago, to take her from him to her eternal rest. In this event he humbly submitted to the will of God, but he felt his loss keenly, we believe, to the day of his death. By her he had seven children. The eldest, a boy, was still born. The second, a boy, died in infancy. The third, David, who was a successful medical practitioner in Ayr, C. W., died only a few days before him. His surviving children are two sons and two daughters. David's death deeply affected him, and on the Sabbath after his funeral he preached in the forenoon from Exodus xxxiv. 6 and 7; and in compliance with David's request when dying, his subject in the evening was the parable of the prodigal son, Luke xv. 11—34. With the delivery of these two discourses he finished his public labours in the Church on earth.

His death, which took place on the night of the 4th of October, was very melancholy as to the means and manner of it. The Paris *Star* in its first issue after his death thus recorded the circumstances of it. "On Tuesday last the Rev. D. Caw drove a horse and buggy into the country south-west of Paris, and on returning by a side line, the horse took fright and started off at a furious pace. The buggy was upset, and the reverend gentleman thrown out, receiving severe injuries on the right side of the head and face. He lay on the side of the road upwards of twenty minutes quite sensible. He was asked by Mr. Gideon Scott, the toll-gate keeper, who came up shortly after the accident, if he was much injured, when he said he was hurt on the side of the head, and requested to be brought home. An attempt was made to put him in a waggon passing by at the time, but being a heavy man the parties present were unable to lift him up into it, and in a few minutes after this he fell asleep and remain-

ed quite unconscious from that out. He was immediately afterwards removed to Mr. Levi Noble's house, close by, and in a very short time Drs. Lawrence and Clark were in attendance. On examination they pronounced the injury, concussion of the brain. At seven o'clock he was removed to his own house in a spring waggon, but remained in an unconscious state until half past 12 o'clock when he breathed his last. The event came upon his family and his attached congregation, and also the people of Paris and its neighborhood like a thunder bolt, and was a loud call to them to prepare to meet their God."

He was constitutionally a man of order, prudence, and cautious, and had been careful of his health all his days. He was about 64 years of age at his death; but he was not so worn out or enfeebled that he could not have continued a few years longer in fulfilling his ministry. His work, however, was done, and he died in harness. He had a strong sense of propriety in the life of a minister, and greatly magnified his office. He had been the pastor of three congregations in succession, and his labours were appreciated by them all. He pretended not to stand in the front ranks as a learned man or profound thinker, but he was a sound divine, and a staunch Calvinist in his views of the doctrine of grace. He was not what might be called a powerful or energetic preacher, but his manner was easy and agreeable, and the matter of his discourses was practical and savoury, and his preaching was generally liked by the pious. He felt deeply interested in the lambs of his flock, and in his family visitation, in which he was very faithful, he was highly appreciated. Like the most of faithful pastors, there was nothing in his life or work as a pastor to stamp his name with posthumous fame. Of his inner life we know but little, but his outward life was surely both as became a man and a pastor, as became a true Christian and a minister earnest in the service of God. He has been called away in a hurry to his eternal home, and from what we know of him, we doubt not he realized, on the night of the 4th of October, the plaudit and the invitation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Prior to his death, the Lord's supper was appointed by the session to be dispensed on the 2d Sabbath of October—the Sabbath after his death. The Session agreed that the Rev Mr Lees, of Ancaster, who was to have assisted Mr Caw, on the occasion, should dispense it; and the Presbytery appointed the Rev. Mr Robertson, of Paris, to preach the action sermon. On the 3d Sabbath, the Rev Mr Duff, of Elzora, who was for some time a pupil under Mr. Caw, when he was teacher in Balcurrie, by special request, preached the funeral sermon. His forenoon's text was Rev. 2, 16; Be thou faithful unto death and I will give thee a crown of life. In the evening, his text was, Acts, 7; 55 56. In the improvement of his forenoon's discourse, he said, "That we may obtain this reward, we are urged to seek it, by the invitations, the exhortations, the warnings, the promises and the threatenings of God's word. The shortness of time, the certainty of death, and the uncertainty of its occurrence, urge us to seek after this reward. The very sudden calls of Divine Providence, telling us that there is but a step between us and death, directly urge us to seek this reward. The very sudden and mysterious removal of your late pastor, (which we may in a sense be allowed to call it) speaks loudly to us all. In the enjoyment of health, and possession of all his faculties, and in the midst of his arduous duties, his master called him home. He died in the harness, and we are left to shed the tear at his departure, and let it be the tear of submission to the sovereign will of God.

The removal of your pastor is a loud call to the brethren in the ministry, to whom his sincere, generous, cheerful and other amiable qualities endeared him, and that call is, "Be ye also ready, for in such hour as ye think not the son of man cometh."

His removal is a loud call to his family. God has been visiting them with

breach upon breach, making his waves and billows pass over them, and the last is, no doubt, the heaviest stroke. No more can they ask his advice, nor tell him either of their joys or sorrows. His fervent prayers for them, his affectionate, pious and faithful counsels, they shall no more hear; but let them remember his instructions, and follow his example,—choosing his God to be their God, and God will be a father to them—the fatherless. Our heart's desire for them is, that the God of their father may direct, protect and bless them, pardon them in his mercy, and sanctify them by grace, and prepare them for a happy meeting again in the heavenly home.

His removal is a loud call to this congregation. For many years he laboured among you in word and doctrine, breaking the bread of life among you, visiting you from house to house, rejoicing in your prosperity, sympathizing, comforting and praying with you in seasons of sickness and bereavement, weeping with those who wept, and rejoicing with those who rejoiced. In the discharge of the high and responsible duties of his office, he was gentle and affectionate, disinterested and consistent in his department, striving to make full proof of his ministry. It is not my design, however, to deal much in eulogy, nor is it needful. His urbanity of manner, gentleness of disposition, purity of motive, simplicity of aim, unwavering fidelity, marked disapprobation of everything unbecoming, and his hearty concurrence in everything which he was convinced would be for the good of men and the glory of God, you have had ample opportunity of knowing and appreciating. As your pastor, God evidently honored him, and you have prospered greatly under his ministry. Death, however, is a stranger to favoritism. He has gone to his reward, and it becomes us to seek that his removal may be practically and carefully improved. It is with difficulty that I can bring my mind to think that he is gone from our midst. The last time that I preached in this pulpit, the Saturday before your communion in May last, his venerable form was *on that seat*, and now we are left to mourn his departure, but not to mourn as those who have no hope. Surely, my Christian friends, it is not too much to suppose that during his ministry among you, so affectionately, earnestly and faithfully performed, not a few from this congregation who had gone before him, were ready to welcome his happy spirit, to join them in singing unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be the glory and dominion, *to ever and ever.*"

And is it too much to hope that many in this Christian congregation are now exercising a lively faith in Jesus and cherishing the hope of again meeting him, and dwelling together forever in the presence of God and the Lamb. Blessed be God, death is not an eternal separation between God's people; they part to meet again. Therefore gird up the loins of your mind, be sober, and hope to this end for the grace that is to be brought unto you at the revelation of Jesus Christ," and while over the grave of your late pastor, you may say, "Mark the perfect man and behold the upright; for the end of that man is peace." You may also hear the solemn warning, "Prepare to meet thy God, O, Israel." And O, if there be any in this congregation, who have not yet believed in Christ, by the removal of him who preached Christ crucified to you, we beseech you now to believe, and his happy spirit will rejoice over your conversion. That you, as a congregation, may have the presence, guidance and blessing of the Great and Good Shepherd, is our earnest prayer. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

The following is the minute prepared by the Committee of the Presbytery of Paris about the death of the Rev. Mr. Caw, of Paris, and ordered to be

engrossed on their records, viz. :

The Presbytery, in entering upon their record a minute in reference to the late Rev. David Caw, of Paris, who has, since last ordinary meeting, been suddenly and unexpectedly called to exchange the engagements of the church below, for the solemn realities of eternity ; while expressing their heartfelt sorrow at his removal from their midst, would also cordially express their high respect for the many excellencies of their departed friend and father as a man, his assiduity and efficiency as a minister, as well as his integrity and urbanity as a member of this Presbytery.

With the family and flock so suddenly bereaved and so sorely tried, the Presbytery would especially desire to express their heartfelt sympathy and to commend them with all earnestness and affection to the care and keeping of Him, who while He has torn, will also heal, and who manifestly makes "all things work together for good to them that love God."

May the flock so suddenly left without an under shepherd, only look the more earnestly and believingly to the Chief Shepherd, who "ever liveth," and who "careth for the sheep," trusting to and resting on his gracious promise "I will never leave thee nor forsake thee." And may the family so sorely tried and so sadly mourning their dear departed father, only enjoy more largely than ever, the gracious counsels and the soothing and strengthening consolations of "the everlasting Father," who has kindly and encouragingly said, "Let not your heart be troubled, I will not leave you comfortless, I will come unto you."

In the peculiar circumstances of the removal of our lamented friend and father, the members of the Presbytery feel that there comes home to them, with a special force and meaning, the solemn admonition, "Watch, for in such hour as ye think not, the Son of man cometh."

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#### THE LATE REV. JAMES MCDOWALL.

The Rev. James Mc Dowall, whose death we recorded lately, was born in 1826, in Johnstone, a small village in the neighborhood of Glasgow. Very little is known we believe, by any person in Canada, as to his earlier history. When he was a very small child both his parents died, and he was therefore reared in the house of an uncle. He learned the trade of a gardener, and wrought in this capacity in several places. Among his papers have been found certificates from various employers, all of which testify to his good character, diligence, and skill in his business.

The excitement of disruption times passed through Scotland, awoke many to serious thoughts, and called forth to the ministry of the Gospel hundreds of young men from the humbler ranks of life. Mr. Mc Dowall was amongst the number. He studied at the University of Edinburgh, and at the New College from 1847 to 1852. On these studies he entered with zeal, and with that dogged perseverance that was a part of his character. From several entries in his journal, it appears that two o'clock in the morning was his usual hour for retiring to rest. It was thus undoubtedly the seeds of the disease were laid in his constitution, that ultimately carried him to an untimely grave. In 1852 we find him thus writing : "Felt very indolent after coming home. Oh, that I could get back my original energy, when nothing nor any amount of study was a labour ; when I could do as much in an hour as now I can do in six !" The closeness with which he studied would probably have told much sooner on him, were it not for his intense love of outdoor exercise. Those who studied with him in Edinburgh, can remember the frequency with which he might be seen walking over the many romantic roads that lead in almost every direction from that city. Not contented with these daily or weekly walks, he on more than one occasion devoted something about a month at a time to pedestrian excursions in Ireland, and the Highlands of Scotland. Co-

pious notes remain among his papers of an excursion into the Highlands in the autumn of 1853. Accompanied by a friend now laboring as a missionary in India, he started on foot up Dee side, climbed Ben Mac Dhui, forded the Spey, and journeyed on till the two arrived in Inverness. There they were joined by another friend, now a minister in Canada, and a lengthened tour was made among the wildest districts of Ross, Inverness and Argyle. The following notes refer to the ascent of Ben Nevis; "August 17th.—The weather in a very unsettled state, the mist hanging heavy and thick upon the hills and scarce a breath of wind astir. After breakfast I wandered out, having no intention to go far, and came to the Foot, then to the burying ground and afterwards to the banks of the Nevis. I was now in a beautiful glen, the mountains rising almost perpendicularly from the water side to the height of some thousand feet. I wandered on in the rain which now began to fall . . . The sun began to peep forth, and the afternoon began to put on a settled appearance. Now was the time methought to scale Ben Nevis and see from its summit the sun setting. I formed the resolution to go up, and having singled out the part of the hill up which I meant to climb, I rolled up my trowsers and walked through the water. The first part of the ascent was easy, but I was not far up till it became so steep that I was obliged to creep on my hands and feet. The contour of the mountain being unknown to me, I expected that every shoulder I saw above was the top of the mountain. I continued climbing for two hours without once halting. At length I reached a shoulder where I obtained one of the most gloomy pictures and terrible prospects that ever darkened the mind of Milton. I hastened on, and came in sight of a large loch, and then an immense moor opened up before me. Here my heart almost failed for I feared that night or the mist would overtake me, but seeing a stream, I followed its course, hoping that its noise would give me warning of any steep place. I now ran whenever the ground was favorable, and hastened on with what force I could. I soon came in sight of a country that was known to me. I arrived at the inn at Fort William about nine o'clock very very wet, but not excessively fatigued."

He passed through his literary studies with distinction, especially in the departments of mental and moral philosophy, and entered on the study of divinity in the New College, in 1852. Almost immediately after he was licensed he received the appointment of chaplain to the 26th or Cameronian regiment, then stationed in Bermuda. The climate of these islands told badly on a constitution already undermined by irregular hours and hard study. After three years service, he resigned the chaplaincy and came to Canada, in the hope that the cold and bracing air of our long winters, might help to re-establish his failing health. On his leaving the regiment, the men and officers united in making him a handsome present of books accompanied with an address, which shows how thoroughly he had won the confidence and esteem of the soldiers during his ministry among them.

His disease was seated too deeply in the system to be much affected by the change of climate. For some years he laboured as a probationer, in connection with the Canada Presbyterian Church, esteemed by all that knew him, as an able and conscientious preacher.

In 1861 he was settled as minister, over the congregation at St. Vincent, Sydenham, and Euphrasia, in the Presbytery of Grey. He entered on his work in that district with cheerfulness and hope. The district is high, overlooking Lake Huron, and seemed favorable for alleviating his complaint, which consisted very much in asthma and lung disease. The people, more than usually intelligent, appreciated his clear, close thinking, and simple eloquence; they sympathised with him in his physical weakness; they esteemed the stern conscientiousness with which he discharged, amid all weathers, the duties of an extensive parish; and to very last they treated him with kindness and consideration.

His short ministry accomplished much good. He preached regularly twice each Sabbath, established Sabbath schools, Bible classes and prayer meetings, in a district that had never before been pastorally organized. He gained the affections of the people, old and young, to a degree that was truly remarkable, considering the shortness of the time he had been amongst them. His health for a time seemed to improve; he was laying plans of more extended usefulness, but appearances were fallacious, and he was smitten down suddenly. "He had," writes one of his friends, "attended a meeting of session in the school-house at Sydenham on Wednesday, held the singing class as he was wont, took supper very heartily, wrote till about 11 o'clock, and retired in his usual health, better indeed than usual. He awoke Mrs. Mc Dowall, a little after midnight, with a slight fit of coughing followed by some vomiting. He asked her to fetch a light. She did so. When he saw the blood he put up, he told her that he had burst a blood-vessel. On her asking what she could do for him, he replied "Nothing; pray for me. I have been an unworthy minister of Jesus Christ." After a few words in reference to herself and the future, he ceased to speak, and seemed engaged in prayer for a little. Gradually his head fell back and he died without a struggle, gently as if he was falling asleep, on Thursday morning. Amid the tears of the young and of old grey-headed men, he was carried to his resting-place in a beautiful spot on the 9th line of St. Vincent Township. A considerable sum of money has already been subscribed by his sorrowing congregation, to erect over the grave a suitable tribute to his memory. Mr. Mc Dowall was intimately known to but few. These will heartily endorse the words of one of the Galt newspapers, which says, in noticing his death: "He possessed qualities which created an interest in him and respect for him, which the lapse of years rendered only more lasting and ineffaceable. He was a man whom to know was to esteem, and to know intimately, was to love." His scholarship was far above the average of men of his years and advantages; his intellectual powers were naturally of a high order, and had been disciplined with painful rigour. His pulpit ministrations, especially on those occasions when he spoke without his manuscript, were characterized by originality and vigour of thought, simplicity of expression and imagery, and manly fervour of delivery. The most marked feature in his moral character was the heroic patience and manly fortitude with which he bore up under the sore burdens of suffering and disappointments God had been pleased to lay upon him. The following passage from a sermon of his on the words, "From the end of the earth I will cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I," seems to reflect in his own experience. "There are conditions of human life and suffering, when one calamity follows hard upon another; when loss follows loss, woe follows woe, when our means of subsistence gradually decline, and we are left but as poor beggars in the world. And sometimes, in addition to this, one dear friend is taken away and then another, and then another and another, till no one is left but ourselves, and we ourselves are paralysed with weakness, our strength is gone, and our heart is overwhelmed. In such a condition of affairs people act in many ways. One is driven to despair, . . . . another assumes the port and demeanor of the Stoic, . . . another cries to God, cries to his Father in Heaven, cries to Him in his distress, looks to him when his heart is overwhelmed. But it is only the man of faith that can do this. This crying is one of the ways in which the faithful man shows the activity of his faith in God. It is counted childish in the world, among strong natures, to give way to lamentations and cries, but with the children of God, this is true manliness and strength. Weak indeed it may be and foolish for man to cry and complain to his fellow men, but for a man to cry to his God, to be in tears before him, to make lamentations at his footstool, Oh, this is no weakness, it is not childishness, it is strength, it is the true expression of filial relationship, and God does not despise such cries."

Amid all the pain and weariness and sleepless nights, and prostration of spirits, the inevitable accompaniments of such diseases as his, it was seldom that a complaint passed his lips. His had naturally been a strong will, and an ambitious mind, but in the hands of his Heavenly Father, and under the constant presence of bodily or mental suffering he became as a "weaned child." We can easily fancy how joyfully he made the acquaintance of the following, found among his papers, from the Devotional Hymns, published by Randolph, so wonderfully expressive of his own condition and feelings :

"When my spirit was overwhelmed within me, then Thou knewest my path.  
Psalms, 142 : 3 :

My God, whose gracious pity I may claim,  
Calling Thee Father ; sweet, endearing name,  
The sufferings of this weak and weary frame,  
All, all are known to Thee.

In human eye 'tis better to conceal  
Much that I suffer, much that I hourly feel ;  
But Oh, this thought does tranquillize and heal ;  
All, all is known to Thee,

Each secret conflict with indwelling sin,  
Each sickening fear I ne'er the prize shall win,  
Each pang from irritation, turmoil, sin ;  
All, all is known to Thee.

When in the morning unrefreshed I wake,  
Or in the night but little sleep I take,  
This brief appeal submissively I make.  
All, all is known to Thee.

And this continual feebleness, this state  
Which seemeth to unnerve and incapacitate,  
Will work the cure my hopes and fears await ;  
That can I leave with Thee.

And welcome, *precious* can Thy Spirit make  
My little drop of suffering for Thy sake.  
Father, the cup I drink, the path I take,  
All, all is known to Thee.

#### MONEYS RECEIVED TO 21st DECEMBER.

KNOX COLLEGE.		Guelph (Knox's).....	12 00
Puslinch West.....	\$20 00	St. Andrew's.....	4 50
J. G. C., preacher.....	5 00	Madoc.....	1 08
SYNOD FUND		FRENCH CANADIAN MISSION.	
Harwich.....	6 00	Woodville.....	\$15 00
Belleville.....	5 00	Nortn Plympton.....	4 00
Hibbert.....	4 10	St. Therese.....	4 50
Gloucester & N. Gower.....	4 00	WIDOW'S FUND, &c.	
Galt (2nd).....	10 00	Norwood (previously omitted).....	1 80
Williamstown.....	79	Winchester W. 1.92, do. N.	
Woodstock (Eiskine Church).....	4 00	1.08 ; .....	3 00
Leeds.....	6 00	Innisfil (W. F.).....	5 00
Puslinch West.....	3 00	" (Aged and Infirm M. F.).....	5 00

Barrie .....	7 90	Beaverton.....	10 00
Dunnville, 6.40; Wellandport, 2.57; North Cayuga, 1.28..	10 25	Belleville.....	22 00
Mitchell.....	7 00	Cartwright, 3.00; Ballyduff, 2.00;.....	5 00
St. Catharines.....	11 15	Trenton, 3.60; Consecon and P. Valley, 3.40;.....	7 00
Galt, 2nd.....	10 00	Gloucester and N. Gower.....	4 00
East Puslinch.....	10 00	St. Eustache.....	2 50
Thornbury, 1.46; Williams- town, 0.71; Griersville, 1.33;	3 50	J. G. C. preacher, (Aged and In- firm M.F.).....	5 00
Woodstock, Erskine Church, (special).....	20 00	Harwich.....	4 00
Bomanton, 4.26; Alnwick, 3.12;	7 38	Mandaumin.....	5 50
Brantford, Wellington St.....	14 00	With rates from Rev. W. Lohead; Rev. J. M. Roger; Rev. M. Y. Stark; Rev. W. T. Murdoch; Rev. Dr. Boyd; Rev. J. Rarton; Rev. J. A. Thompson; Rev. A. Allan; Rev. J. Porteous; Rev. A. Currie; Rev. W. Scott; Rev. A. W. Waddell; Rev. T. Henry; Rev. D. Paterson; Rev. R. McDiarmid; Rev. J. McConechy; Rev. R. Monteath; Rev. J. Gauld; Rev. A. Young; Rev. W. Bennett; Rev. T. Wightman.	
Leeds.....	8 00	FOREIGN MISSION.	
York Mills.....	2 00	Puslinch West.....	\$10 00
Kemptville.....	2 40	Cobourg S. S. ....	7 24
Scarboro.....	16 00	BURFARY FUND.	
St. Andrews.....	3 50	Hon. J. Buchanan.....	\$80 00
Smith's Falls.....	13 21	SCHOOL AT KILDONAN.	
Beverly.....	9 33	Durham S. S.....	5 00
Meirose. &c.....	6 00	MISSION TO AMERICAN INDIANS	
Belmont, 8.00; Yarmouth, 8.00;	16 00	G. M., South Finch.....	\$ 1 00
Claremont (W. F.).....	2 75	Cobourg S. S.....	10 00
" (Aged and Infirm M. F.)	2 70		
Pickering, Erskine Ch. (M. F.)	2 90		
" Aged and Infirm (M. F.)	2 97		
Angus, 5.00; Essa, town line, 2.35; Alliston, 3.10; Carluke, 2.90; Scotch Settlement, 2.70;	16 15		
Duff's Ch. Dunwich.....	5 00		
Madoc (Aged & Infirm M. F.)..	3 19		
Westminster.....	11 00		
Waterdown & Well. Sq.....	3 15		

RECEIPTS FOR RECORD UP TO 21st DECEMBER.

Rev. T. W., Lefroy, 1.10; G. T., Thamesford, 7.10; G. M. South Finch, 2.00; per Rev. J. R., Dunnville, 1.75; T. F., Clinton, 13.20; C. G., 1.50, T. M., A. W., D. D., Mitchell; Mrs. C., Port Hope; Miss McM., Waterdown; C. G., Wawanosh, 2.00; Rev. J. G., Thornbury; W. S. Camlachie, 4.40; Mrs. F., Waterloo, 2.00; Rev. A. McD., Tyrconnell, 1.50; R. K., A. McL., Knox College; R. M., St. Rose, 2.00; P. S., Corunna, 1.50; N. S., Sheffield, 1.00; M. McL., Granby; Mrs. M., Milhaven; W. H., Leskard; Rev. A. McL., Crieff, 10.50; R. R. Hullett, 5.60; J. G., W. A., Woodstock; D. C., Storno- way, 2.00; A. McG., Montreal, 20.20; G. M., Dalhousie Mills, 1.00; J. F., Westwood; J. M. F., Hastings; Rev. J. D., Richmond Hill, 2.00; J. C., W. S., Sandhurst, 1.50; J. L., Clinton, 1.50; Rev. J. M., Waddington, 1.00; Rev. A. Y., W. McK., J. H., W. M., R. B., G. McA., R. McK., Howick; J. M., Ormiston; W. R., Dewitville; Rev. A. W., Harwich, 1.00; per A. E., Guelph, 2.50; J. L., Mr. W., Scarboro, 1.00; A. P., Galt, 20.00; T. H., Mrs. M., Toronto; W. J., Brampton, 1.50; Rev. D. P., St. Andrews, 4.00; per D. McL., Hamilton, 2.00; W. C., Sarnia, 1.00; A. M., R. V., Richmond Hill Mrs. F., S. K., Morrisburgh; per W. J. Grafton, 11.20; Rev. A. C., Belmont, 4.00; D. McD., Glenmorris, 1.00; Rev. W. C. Y., Dingle, 2.00; W. C., Lon- don; P. McN., Glencoe; Mrs. R., Hyde Park; W. D. S., Thornhill; J. A., Mrs. McG., D. McL., York Mills; Mr. L., Mr. K., Brooklin; Mr. R., J. A.,



Humber; J. F. W., H. B. McA., W. R., Vienna; A. R., Detroit; W. R., Ashburn; per A. H. M., Berlin, 5.00; W. E., Iroquois; Rev. W. S., St. Sylvester; J. R., J. O., Valletta; D. M., H. S. McK., Beachville; J. D. B., Grimby, 2.00; J. Y., J. E., Erin; W. F., Cheltenham; Mrs. H., Rockside; J. D., J. B., McDonald's Corners; A. W., Cumminsville; Mrs. McL., Whitby; J. McM., Brooklin; Rev. Dr. T., Oshawa; Mr. P., Quebec, 1.00; J. B., Madoc, 2.00; G. M., J. S., S. J., Harrowsmith; Mrs. McG., Mrs. J., A. R., W. R., Colborne; per Rev. W. M., Garafraxa, 5.00; Rev. J. McC., Grand Linge; P. N., Dunbarton; J. H., Camlachie; G. G., J. D., W. W., R. S., Uxbridge; per J. G., Pilkington, 6.20; J. R., Cartwright; D. C., Laggan; A. H., 1.50, E. S., A. G. N., Belleville, 3.00; W. L., Foley; J. R., Paris; Rev. Dr. B., Prescott, 1.00; W. B., Mackton, 2.00; W. C., Innisfil, 1.00; W. W., Cumminsville, 1.00; P. McG., Lowville; R. G., Dorchester Station, 2.00; Rev. A. A., St. Eustache, 1.00; Miss M., Toronto; Rev. P. G., Coleraine; Rev. G. R., Clarke; H. R., St. Helens, 2.00; W. R., South Dummer; H. R., Hastings; J. G. C., Quebec, 2.20; Rev. A. G. F., Riversdale, 2.00; K. U., Chatham, 7.00; G. C., Londesborough; Mrs. B., J. McK., Ridgetown; J. H., Dereham, 1.00.

### STUDENT'S MISSIONARY SOCIETY.—MONEYS RECEIVED.

Per J. Becket, Bible Class, Otonabee and Asphodel.....	\$13 92
“ J. B. Edmundson, Vienna and Port Burwell.....	1 73
“ John McNabb, Burn's Church, East Zorra.....	5 43
“ D. Davidson, Caledon.....	1 10
“ F. W. Farries, Amherstburg.....	\$4 00
“ “ Mooretown and Corunna.....	263 6 63
“ James Hastie, Turnberry (Eadies).....	\$5 00
“ “ Wingham.....	2 40
“ “ Bluevale.....	5 00
“ “ Bentinck.....	1 20
“ “ Elderslie (South).....	3 00
“ “ Biant (North).....	6 50 23 10
“ Wm. Burns, Caledon (East).....	2 00
“ “ Mono Mills.....	2 58 4 58
“ A. Finlay, Walsingham.....	4 13
“ “ Strathroy.....	2 07
“ “ Adelaide (East and West).....	5 40 11 60
“ A. B. Simpson, Ayr.....	20 60
“ R. M. Croll, Gloucester and Aylwin.....	3 70
“ A. McLean, Melville Church, Ainleyville.....	3 75
“ “ Cranbrook.....	1 80
“ “ Niagara.....	4 81 10 36

ALLAN FINDLAY, Treasurer.

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