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THE
HOME AND FOREIGN RECORD

OF THE
Presbyterian Church

OF THE
LOWER PROVINCES
OF
BRITISH NORTH AMERICA.

DECEMBER, 1862.

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HALIFAX, N. S.:
JAMES BARNES, 179 HOLLIS STREET.
1862.

Fund for Educating Mr Geddie's Children in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.	
June 4	By Penny-a-week Society, Roger's Hill, for Educating Mr Geddie's children,		£1 0 0
" 27	" Juvenile Missionary Society, Chatham for maintenance of do.,		2 3 1
" "	" Young Ladies' Society, West River, Pictou, for educating do.,		1 7 6½
" "	" Calcutta, for Mr G's. children, 30s,		1 10 0
Oct. 29	" Two friends Harvey Congregation, 6s 3d,		0 6 3
" "	" Mrs Eliza Fieze Sunday School Class, 8s 7½,		0 8 7½
Door.	" J. W. Dawson, L. L. D., Montreal, 20s,		1 0 0
			£7 16 6
1861.		Dr.	
Sept. 12	To Paid Mrs Johnston, per order, 30s,		£1 10 0
Oct. 31	" Do., Do., 30s,		1 10 0
1862.			
M'ch 14	" Do., per J. W. Geddie,		2 5 0
May 31	" Commission, 3s 6d,		0 3 6
" "	" Balance credited in Foreign Mission account,		2 7 0
			£7 15 6

ABRAM PATTERSON, Treasurer.

Pictou, May 31st, 1862.

Turkish Mission of the P. C. of the L. P. in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.	
May 31	By Balance of account at date,		£ 3 2 6
July	" Covehead Congregation, P. E. I.,		3 4 0
" "	" Committee of late Free Church for Greek Mission,		222 18 5
" "	" Synod of New Brunswick, per Rev J. Stewart.		28 13 0
			£257 17 11
		Dr.	
	To Order paid Rev P. Constantinides,		£135 0 0
	" Do., Do.,		62 10 0
	" Commission on L254 5s 5d, at 2½ per cent,		6 7 1
	" Balance,		54 0 10
			£257 17 11

1862.
 May 31 By Balance brought down, £54 0 10

ABRAM PATTERSON, Treasurer.

Pictou, May 31st, 1862.

Dimerdish Building Fund in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.	
June 4	By Rev D. Morrison's congregation, L7 0s 7½d, L. cy.,		£ 5 17 2½
24	" Mr John Bannerman, Barney's River,		0 10 0
" "	" Leggan Sunday School,		0 12 8
27	" Bedeque, additional, 2s 6d; Princetown, additional, 2s 6d,		0 5 0
29	" Cape North, per Rev D. Sutherland, 60s,		3 0 0
July 1	" Committee of late Free Church,		95 17 3½
" "	" R. Smith, Esq., Truro,		11 1 7½
			£117 3 9½

ABRAM PATTERSON, Treasurer.

Fund for Promoting Christianity among the Jews in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.	
June	By Amount from Princetown Congregation, L4, I. cy.,		£3 6 8
27	" Do., Upper Londonderry,		2 3 1½
July	" Do., Lot 16, P. E. I., for Jew's Society, 20s,		1 0 0
			£6 9 9½

1861.
 Sept. 25 To part of Exchange remitted Rev D. Crawford, L5 3s 10d, stg., £6 9 9½

ABRAM PATTERSON, Treasurer.

Pictou, May 31st, 1862.

THE HOME AND FOREIGN RECORD.

DECEMBER, 1862.

WANTED!

1. **ZEAL.**—It cannot be denied that the zeal of the Church needs rekindling—needs to be fanned by the breath of heaven till it burns bright and clear, and consume all the rust that impedes our progress. Our people must be zealous. Whatever you forget do not overlook the claims of the Lord Jesus and his Church. This is the most important and enduring interest that can possibly concern you. We are apt to be spasmodic in our religious efforts, to seize eagerly on anything that is new or strange, forgetful of the old as if a few years, more or less, necessarily affected the importance of anything in connection with religion.

2. **LOVE.**—Zeal alone is but a devouring fire, ruinous and most dangerous; it must be tempered and controlled by love. Love is emphatically the **GREATEST** of the Christian graces. To be sour, “crabbed,” unloving, fault-finding, is a calamity to yourself, a severe trial to those with whom you come into contact. Love is the precious oil that makes all the machinery of life run smoothly, and when it is lacking we have harsh collisions, grating discords, poor progress, a state of general anarchy and impending peril. **LOVE** will prevent your putting the worst construction on every act or word spoken by your brother. You act out the golden rule of *saying* to others and *doing* to others as you would have them say and do to you. Love to God in Christ is the root of true love to our fellow man: but the manner in which we act towards our brother, is an almost unfailing test of the state of our hearts towards God. If I do not love my brother whom I have seen, how can the love of the unseen Saviour dwell in me?

KNOWLEDGE.—An ignorant and narrow-minded Christian is a sad spectacle, and he can do a vast amount of evil in the Church and the community. Let ministers therefore take all pains to instruct the people. Let parents neglect no means of imparting knowledge to their children. Ignorance brings innumerable disadvantages and ills in its train. Prejudice, bigotry, error are hatched under its dark wing. What spectacle more delightful than to see a Christian who is intelligent, loving, zealous! Presbyterianism has always been distinguished by the great value it sets on knowledge, and the efforts put forth for the Christian education of the people.

SELF-DENIAL.—There are many ways in which selfishness manifests itself so cunningly, that we can scarcely recognize our old foe with the new face. Hence the necessity of always practising the virtue of self-denial.—Men are sometimes seen tormenting themselves and others; disregarding the highest interests of the Church; tilting, like moral Don Quixotes, against every windmill within range of their lances,—all to magnify or gratify self, under the plausible pretext of following the dictates of conscience; listening

to the whisperings of passion or revenge, baptizing these with the sacred name of conscience, and then following them to the uttermost, or raising a storm which they cannot allay, and then running away to escape its consequences. He that has conquered self is greater than the conqueror of kingdoms. Rule thy temper and thy tongue. Speak freely, but speak lovingly. It is the most cruel kind of selfishness that leads me to inflict torment on others, because I myself feel chafed, discontented and miserable. Let us do nothing harshly, unfeelingly, selfishly; but even when we smite let it be in kindness. The rule that applies to the family, to the home circle, applies largely to ecclesiastical and civil affairs; let us therefore carry into the work of the Church the same sweetness of temper, the same restraints on passion, the same anxiety to please, that make home a paradise. Nothing like selfishness to mar the peace of families; nothing like selfishness to mar the peace and progress of the Church; nothing more than self-denial adorns the Christian character in all circumstances and relationships.

LIBERALITY.—In plain words, the Church wants more money. Do not starve any of the schemes of the Church. Pay the Minister. Attend to the claims of Home and Foreign Missions. Remember the poor. The Scriptures inculcate liberality in pecuniary matters with as much emphasis as any other Christian duty. We may just mention the schemes of the Church for which your support is now needed with greater or less urgency:—1. Our **EDUCATIONAL INSTITUTIONS**; the Church cannot advance, cannot even hold her ground without an educated ministry, who can plead the cause of Christ from house to house, in the pulpit, through the press. 2. Our **HOME MISSIONS**. In these is the life of our Church. We shall become stunted and sickly the moment we cease to be an energetic **HOME MISSIONARY Church**. 3. Our **FOREIGN MISSIONS**. Happily, we are more sensitively awake to the claims of the heathen afar off, than to those near our own doors. We cannot do too much for our Foreign Missions; and let us take good heed, lest while mindful of one department of our work, we prove forgetful of another. 4. Under the head of Educational Institutions we might have included the **COLPORTAGE SCHEME**, whose object is the religious training of our people by means of a healthful and vigorous literature. 5. Our Church Courts need funds. The **SYNOD** cannot meet without incurring heavy expenses. Presbyteries cannot discharge their work efficiently without funds. We might swell the list. The claims on our liberality as Christians and Presbyterians are numerous and urgent; let us all attend to them to the best of our power.

DENOMINATIONAL SPIRIT.—We do not seek to inculcate a spirit of envy, jealousy or hateful rivalry towards any other denomination. On the contrary be it ours to love all, and do them what good we can. Yet it is our privilege to know and feel that our own Church is pure in doctrine, sound-hearted towards the Great **HEAD**, faithful in declaring **HIS** will, in administering **HIS** ordinances and displaying the banner which **HE** has intrusted to her. Let us therefore act as loyal children of the Church and “seek her peace always;” and cheerfully incur personal inconvenience and loss for her sake. As your deeper and sweeter love to your own family does not interfere with your love to your neighbour, so your peculiar attachment and devotion to the Presbyterian Church will not prevent the free outgoings of beneficence and charity towards all who bear the name of Christ. Seek to strengthen the Church by all Scriptural means, especially by gathering into her fold persons who wander as sheep having no shepherd.

WORKERS.—We may preach, we may hear; we may pray, we may say Amen!—but if we do not work for Christ and His Church, we may well suspect ourselves of being “unprofitable servants,” and the world is little benefited by our pious professions.” All of us can do something for the Church, and the Church’s glorious HEAD. Attend the Sabbath School. Teach, if your services are needed. Invite others to the School and the Church.—Circulate the publications of the Church. Incalculable good may flow from the diffusion of religious intelligence, and a sound literature among the people. Do the work of the Church cheerfully, whatever it may be; and aim at doing something *always*. Women can work as well as men; and young women as well as those who are more advanced in years. Young men also have it in their power to render essential service to the cause of Christ. We cannot be too young or old, too rich or poor, too ignorant or learned, too beautiful or ugly, to do something for promoting the best interests of the blessed Redeemer’s Kingdom.

THE SPIRIT OF PRAYER.—Last but not least! God forbid that we should do anything in our own strength and as if independent of Him! Thou art our life, our light, our all. Without Thee we can do nothing. Give us Thy Spirit, that through us He may plead before Thy throne with groanings that cannot be uttered. All the resources of the universe are in the hands of Christ our Mediator, for the benefit of His Church. Let us therefore come before our Great High Priest with boldness, and persevere until He pour out upon us a signal blessing.

A REVIVAL.

Those who read the public prints with attention, cannot fail to observe the remarkable energy which is at this moment displayed by Romanists in the propagation of their system of religion. It may be observed under various phases in many countries; and it is so notable that it may well be termed the great Popish Revival.

In our own provinces events still comparatively recent, render it imprudent for the Papal emissaries to make any open demonstration. They are well acquainted with the temper of the people, and no movement openly aggressive will be attempted till Protestants are caught comfortably slumbering.

In Lower Canada the Romish hierarchy exhibit an amount of cunning, energy and perseverance, that puts to the blush those who represent a better and a holier cause; building chapels, glebe-houses, nunneries, seminaries of all sorts, for giving a mock education; colonizing, besieging the Government for grants of land and for money to make roads to new “religious settlements;” watching keenly for any advantage and eagerly seizing upon it.—The result of this course is that though the Protestant element largely predominates in united Canada, the power of the government is in the hands of the Romish hierarchy.

In the United States we witness a spectacle equally suggestive and characteristic. Other denominations have been broken up by the war into “North and South;” but not so with the Romish Church. Her organization is sufficiently elastic for any strain. Archbishop argues against Archbishop, for the sake of appearances—but, in truth, they care little for North or South, only in so far as the interests of “Mother Church” are concerned. The “Children” are encouraged to enlist on both sides with the hope that

some will reach high positions, and that many will earn money. A persistent course of hostility to Great Britain is urged and inculcated as a sacred duty.

Passing to Ireland we see the revival of Popery in all the atrocity of its ancient spirit. Its favourite instruments are agitation, and assassination, and mob-law. Claiming and receiving the amplest privileges, it refuses the slightest tolerance wherever it has the power. Emboldened by the success attending illegal courses in Ireland, the "Lambs" of the Pope have recently shown their ferocious spirit in England, and attempted to suppress all liberty of speech on subjects disagreeable to them and their priesthood.

In France the priestly power has so far prevailed, that the Emperor is compelled to be policeman of the Pope, and to guard Rome from the Italians. In Spain Protestants have been condemned this very autumn to eight and nine years of penal servitude, just because they are Protestant!

But not only has the spirit of Rome revived in America and Europe; the greatest exertions are being put forth for "converting" the heathen. Protestant missionaries are tracked to the loneliest isles of the ocean and opposition missions established. Now, what lesson should we learn from this remarkable revival of Popery? We who are the servants of Christ, should not, most assuredly, fall behind the servants of Anti-Christ in zeal, enterprize and self-denial. The enemy is busiest when he feels that his time is short.—Popery is in imminent peril in its ancient *habitat*, and its spasmodic efforts abroad are but the death throes of the "Man of Sin." These death throes may prove tremendous in violence, and long in duration. Let us be prepared, having our loins girt about with truth and having on the breastplate of righteousness; and taking the helmet of salvation and the sword of the spirit which is the word of God; thus equipped, we may boldly enter the battlefield with the worst of foes.

MANSES.

The *Colonial Presbyterian*, after quoting from the article on "Manses" in our last number, adds:—

"The case put by the *Record* is bad enough, but how would it be to state it thus: Imagine a minister who has not £150; who has not £100 a year; who has not £60 a year—we might go still lower—having to pay a heavy rent for a manse, and imagine still further that no suitable residence can be obtained, and then you will come much nearer the deplorable realities of the case in very many instances. There can be no question as to the need of manses or of their great value in a moral, social, and financial point of view. But can our ordinary rural congregations provide such manses as residences for their ministers.

"This depends on circumstances. The answer chiefly turns on the fact of their being hearty in the matter. The question is whether a congregation of from fifty to a hundred families could not, in a period of two, or three, or four, or five years, build one decent ministerial residence among them. It is well known that single families can, in the course of a very few years, sometimes in the course of one year, provide a respectable dwelling. Would it, then, be too great a burden for fifty or a hundred such families to join in erecting one respectable residence? A good site and a few acres of land should be provided. This might be done whenever a good opportunity would offer. Materials for a good cellar wall, and timber for the frame and covering in of the building might, in some districts, be provided at very trifling cost. The building, covered in and protected from the weather, could be allowed to stand for a year or two, if the congregation were not able

to proceed immediately to complete the work inside and outside, including three coats of good paint. In cases in which a single contract could be made for the entire work, this should be done, as, generally speaking, the multiplicity of contracts is found to mean a large additional outlay. But when this cannot be done, the piece-meal system, the plan of "little by little," should be adopted, and a grand result would soon be insensibly accomplished. A good plan should invariably be secured, and a pleasant site if possible. Great pains should be expended on the cellar, and none but persons who understand building them should be allowed to have anything to do with the erection. We have several congregations in our eye who could readily provide themselves with manses. Why do they not do so? Why do they not make a beginning? It is cruel on their part not to do so. It is very unwise in a financial point of view. It is more unwise in a social point of view. It requires something like the faith of Abraham, on the part of a minister or his wife, or *intended* wife, "to go out not knowing whither" they are going, or in what way they or their families can be accommodated, and if Abraham's faith was not very common in his day, we can hardly expect it to be very prevalent in ours. This is the age of reason, rather than the age of faith. The manse provided and occupied, would at once become a centre of all good influences. It would elevate the taste as well as the religion of the community. It would soon be associated with tender and endearing memories which would gather around, and which would be worth more than gold or silver to the congregation, while successive occupants of the manses would feel that their reverend and honored predecessors who had fallen asleep in the work of the ministry might now be regarded as mingling with the great "cloud of witnesses" by whom the Christian steward should feel himself ever surrounded. Which of our congregations will begin the good work? There is no time like the present. What individuals will take the lead? Who will invite a few public spirited persons to meet at his house on an early evening to confer on the matter? Who will offer to collect or to subscribe, or both? Who will give a suitable site? Let us have an early answer to these inquiries."

REV. C. H. SPURGEON ON PRESBYTERIANISM.

Presbyterians who have admired the Sermons of this justly celebrated preacher, will be glad to learn his views with regard to the Presbyterian system of Church government. At a social meeting in the Presbyterian Church, Clapham, London, he is reported as saying that it was "quite refreshing to pass by the elegant front of the building, which exhibited such an advance upon the ancient architecture that they were wont to see connected with chapels, without the adoption of the foolish style of Gothic architecture which was being adopted for some dissenting places of worship. So long as it was not Gothic, he did not care what it was. Happy was he that such a chapel as that I had been erected in Clapham. They used to call it "the parish of all the saints;" but there was no Presbyterian Church; now there would be all the Churches; and he hoped that "all the saints" would be saints indeed. The opening of such a place seemed to him to be a theme of great gratitude, and of gratitude without alloy. What if the Scotch had been always coming south—and always would? We needed the Scotch people; we wanted some of their sound divinity, strength of mind, stern logic, once more. He rejoiced that this was a Presbyterian Church; *he was a Presbyterian himself. Seriously and solemnly, he believed Presbyterianism to be the government Scripture had ordained.* He was not an Independent, and he objected altogether to be classed with the Independents. He was Episcopalian, Presbyterian, Independent, but rather more Presbyterian than independent. It might be well that Churches should be separate and distinct;

but he believed that it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind itself to isolation, instead of working by that hearty co-operation which the Presbyterian form of government would have afforded."

We have reason to believe that Presbyterian principles are making marked progress among Evangelical dissenters in England. The *name* may be avoided but the *principles* are appreciated. We are thankful for so unequivocal a testimony from the mouth of such a man as Mr. Spurgeon.

CORRESPONDENCE.

For the Missionary Record.

TO THE CHILDREN OF THE CHURCH.

MY DEAR YOUNG FRIENDS,—

"As cold water is to a thirsty soul, so is good news from a far country." Such news you have received from the scene of our Foreign Mission operations. With all that has been distressing, and calamitous, and discouraging, in the recent history of our Mission, you are told that it has outgrown the capacity of your good ship, the *John Knox*, and "two disciples" come to you to say, the Lord has need of another, and would have you to supply it.

When children ministered to the Saviour, crying in the temple, and saying, "Hosanna to the son of David, the chief priests and scribes were sore displeased, and complained of them."

When children were brought to Jesus to receive his blessing, the disciples, of whom better things might have been expected, forbade them. Jesus said to the disciples, "Suffer little children and forbid them not to come unto me;" and to the scribes and chief priests he said, "Ye have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?"

None who respect the Saviour's authority now refuse to allow children access to Jesus; and none venture to prohibit them from perfecting his praise.

Children are recognised as co-workers with God, and the special Mission assigned them, by common consent of the Churches, is to supply and maintain Missionary ships. Nobly have they responded to the call, and rejoiced in the ownership of vessels, freighted with the bread of life and messengers of mercy, ploughing oceans and seas in various directions. How cheering that the God of Missions is opening up regions beyond the reach of your first enterprise! How condescending in the Saviour, to come to you again for help against the mighty!

You know that the blessed Jesus is owner and proprietor of all things. But you know too, that for your sakes he became poor. He thus afforded his friends the pleasing privilege of ministering to him. He had no place where to lay his head, and Martha and other friends were delighted to entertain him.

He was weary and dusty.—for he wore sandals and not shoes—in the house of Simon the Pharisee, and the woman whose sins he had pardoned, "washed his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

He wanted a guest chamber, and he sent Peter and John to prepare for the passer. They went to the good man of the house and told him the Master wanted accommodation; and he showed them a large upper room furnished, and they occupied and engaged it.

He wanted an ass to ride into Jerusalem, and told his servants to fetch one tied in a place specified; and when they loosed him, and the owners asked why? they said, the Lord hath need of him—and they let him go.

He died and was buried, and Mary anointed him before hand, and Joseph and Nicodemus afterwards, to his burial.

How happy would you be to have Jesus as your guest—to wash his feet—or anoint his person. You may not rob those who were so privileged of the honor conferred on them, but you may minister to him, and give him the ship he needs.

That ship he could easily supply from other sources; indeed the children of other Churches rival you in the desire to furnish it. But he sends his disciples to you. They tell you the Lord hath need of it, and comes to you for it—or at least your share of it—and will you say him nay?

No doubt there are many among you ready to exclaim—if I had only the means I would readily buy a ship myself and devote it to the Lord. Some may even wish you were rich—if it were only to buy that ship. Now, you are not rich. You are children—and whatever may be the circumstances of the families to which you belong, you are under tutors and governors—dependent upon those who are over you in the Lord—and it is to you as you are, and not as you may wish to be, that the Saviour applies. What response will you make?

Many of you cheerfully say—I will have a share—I have but to apply to loving and indulgent parents and get what I want.

Many of you think how nice it would be to have a share in the ship, and grieve that your parents cannot help you, and you have nothing to give.

Now neither the one nor the other of you are responding as you ought. It is not to your parents, but to you, that the message comes; and you are not asked for your parent's money, but your own. Jesus does not ask your parents to own the ship, but you. He has other interests which he commits to them, and other enterprises which he expects them to work out. This he entrusts to you. He expects you to seek counsel from your parents, and your parents to direct and cooperate with you; but out of your mouths, and at your hands would he perfect praise.

Now, not a few of you are accustomed to have money of your own, to spend in a great measure as you please, and many a small sum have you laid out in luxury, and it may be in sin, that you might have devoted to the cause of Christ. You have only to save your money to be owners in the Children's Mission Ship.

Many of you have no money—but you have other things of money's worth, and you can devote some a tiple of luxury, or ornament, or superfluity to this cause. If you have not an alabaster box like Mary, or houses or lands like the early disciples, you have some toy, some book, or some unessential enjoyment, that you can dispose of, and devote the proceeds to the cause of the Redeemer.

There are some among you already, that have been habitually substituting penies for the Mission box in place of curious indulgences. I think I know the source whence comes the contribution of the three little Mabou brothers, mentioned in the last No. of the *Record*; and I am sure there are Mission boxes at Baddeck, not less productive—and there may be other mothers, besides those I could name, who may be willing to buy the extras of the tea table, that their children may lay the proceeds at the disciples feet. What can you spare?

There is a little girl, who has nothing to give—but she has the promise of a new dress, to be finely trimmed with ribbons and lace. Can she not dispense with the trimmings, and wear a plain garment, and buy a share in the Mission ship? Yes! and there is a chubby boy, his widowed mother's darling—who is to have nice new warm mitts at Christmas, the reward of filial obedience. His heart is set upon them. They are a proof of his darling mother's love. But he can have the old ones darned again, and patched, and invest the new ones in the ship for the Saviour. His hands may sometimes be cold. His heart may yearn for the badge of his mother's affection. But will she love him less for his self-denial? and will he grieve when the winter is over and gone, that he is an owner of the ship that is carrying the Bible and the Missionary to the destitute and perishing? What can you sacrifice?

There are some among you that have nothing in possession, and nothing in prospect, that you know how to do without. Have you no time, usually devoted to idleness or to play, that might be spent in running errands or in light employment, in the service of neighbours who need your assistance? Can parents or

teachers not direct you how to turn unemployed time to account, so as to enable you to have a name and a place among the owners of the ship? Nay children what is to hinder you to go occasionally supperless to bed, or to dispense with some necessary, or some comfort, and claim the position not only of an owner in the ship, but of a disciple, of whom the Saviour says, "Let him deny himself and take up his cross and come follow me." What can you earn? What cross can you bear?

Your circumstances are very varied. No one head can contrive for you all; and yet all of you must try for a share in the ship.

Take then the resolution that you will own a share, and will buy it for yourselves. Take Ruth's determination not to part for rich relations, and depend upon them. Like her, ask your parents to "let you go" and work for yourselves.—Take with you the Saviour's terms of discipleship, and make to him Saul's application, "Lord what wilt thou have me to do," and none of you need lack the distinction and the honor, of being co-workers with God, in sending the Gospel to the heathen.

You cannot all own equal shares. You do not need to go into partnership on equal terms. You are expected to invest your capital according to your several ability—and there is no reason why you may associate two families together—as was sometimes done when the passover was to be observed. A little girls Missionary Society, in one of our congregations, are conjoint proprietors of a share in the *John Knox*, and so may others be in the new ship.

Am I obtaining Mary's testimonial, when she brought the alabaster box to the Saviour. "She hath done what she could." Be faithful over your few things, and you shall be ruler over many things.

JAMES WADDELL.

FOREIGN MISSIONS.

In the absence of letters from our own Missionaries, we give a few very interesting extracts from Rev. J. Copeland's letter, which appears in the *R. P. Magazine* for November. The letter is dated *Aneityum*, May 23, 1862.

EDUCATION AND MORALS ON ANEITYUM.

I am glad to say that all the members of the mission are in good health at present. Mr. Matheson and Mrs. Johnston are both living with Mr. Geddie. Mrs. Johnston occupies a portion of her time in teaching a class of young people of both sexes. The natives are in good health at present. Food is very scarce, but we trust the worst is over. The attendance on the several meetings for religious instruction and for worship is encouraging; the teachers report that the people turn out well to school in the morning. At this station, the institution was resumed some time ago. The attendance is not all I could desire, but the falling off can be easily accounted for. In the first place, we have lost about one third by death, and then we had such a long, long recess, that they had got fairly out of the way of attending. The natives also have had to spend much time in their plantations, and in the erection of dwellings and school houses destroyed by the hurricanes. You are probably aware, too, that the desire for knowledge is not very great among people like the Aneityumese. Education has not yet become fairly an indispensable. As yet, the Aneityumese hardly see in the accumulation of knowledge a sufficient equivalent to their leaving off their manual labour every day soon after noon. The possession of knowledge will continue to be more and more appreciated, I have no doubt, till a proper feeling shall prevail on this subject. Three weeks ago, we met on this side of the island for the observing of the Lord's supper. The weather was not very favourable, and the audience was not so large as on former occasions. On the Friday, nineteen adults were baptized

and several children. There are about 140 church members on this side of the island. We have ten elders and nine deacons. Before our last communion, one member was excluded for improper conduct. Since March 1858, I find that thirteen have been removed from the roll of members—ten being males and three females; of that number two have died, and two have been restored. The sin in the case of eleven out of the thirteen has been either a violation of the seventh commandment, or some approach to it. Of the eleven, six broke that precept palpably; the other five, though not violating the letter, yet sinned against the spirit. Fornication and adultery are among the besetting sins of all these tribes. When any one falls into this position of disgrace, his friends and the community generally do not spare him at first, but they gradually soften down and treat him as if his conduct were perfectly correct.

* THE "JOHN KNOX" AMONG THE ISLANDS.

The *John Knox* has made two trips this year to the adjoining islands, one to Tanna and Nina, and one to Fotuna. I was in the vessel on her visit to the two first islands. We intended to take Fotuna on our way to Tanna, but as the wind did not suit, a subsequent visit had to be made. After the return of the vessel, Mr. Geddie wrote me thus: "The teachers on Fotuna are all well and in good spirits. The people are all quiet, and some progress is being made. They wish a missionary and more Rarotongan and Aneityum teachers. The tidings on the whole have never been so favourable from the island." On Nina, we found the two Aneityum teachers well. During the time that elapsed, from the breaking up of the Tanna mission till the visit of the vessel, we felt anxious about the work there, knowing that some of the Tannese had gone there. The distance from Port Resolution is only fourteen miles, and the direction such that the wind is generally fair. I must say that I was agreeably disappointed to find that not only no disaster had befallen the teachers, but that the work had not even relapsed. I do not say that much progress has been made; that we do not expect. One white man was killed by some of the Nina natives during the rainy months. A boat with some white men had gone to that island, for what purpose I do not know.—The arrival, it would appear, after sunset, and cast anchor, but had not gone ashore. Some of the natives went off and attacked them with clubs and killed one of party. A woman, a native went off and the Loyalty Islands had a narrow escape. The survivors cut their cable, put to sea, and went to Eromanga. When I asked the cause of this bold and unlooked-for deed, I was told that they (the Ninans) were afraid of the men, lest they carried disease and sickness with them.

At Port Resolution we spent but a few hours. Maiki, of whom you have often heard, came off to us in his canoe. He was shy, as might be expected. He told us that the fighting was over, but that a great many had been killed. Abraham, the Aneityum teacher, and I went ashore to see the mission premises and the natives. We found Mr. Paton's boat under some cocoa nut trees some distance from the mission station. Maiki said he had removed her lest some one should take her away. We saw neither rudder, grapnel, oars, rowlocks, masts, nor sails—nothing but the bare boat. We went along the shore to the mission premises, and found that the boat-house had been destroyed. We saw young cocoa-nuts that had been cut down during the war. On ascending to the dwelling-house, we saw nothing but the marks of destruction, and little remaining of the work of years. The place was overgrown with grass and weeds. The room in which Mrs. Johnston lived had been stripped of all the thatch, and so had also the house in which the teachers lived. We were told the natives took the thatch for their own houses, as the sugar-cane leaf, of which it was made, is scarce at present.—All the glass in the windows has been deliberately smashed, and not a few of the sashes. They have removed every door on the premises, and have not left the worth of sixpence in the dwelling-house. They have even torn down the shelves and presses that had been securely fixed to the walls. Straw, with broken dishes pieces of paper, and other rubbish, covered the floor. A piece of the late Mrs. Paton's piano lay in one of the rooms, and one side of the printing-press I saw outside. The thatch had not been removed from the dwelling-house, but I fear it, too, will be taken. It is not difficult to give you an inventory of all that remains at Port

Resolution. The bare dwelling-house, two rooms without the roof, a goat-house, boat minus all the her appendages, the wall plates of my house, two boxes, and a few pieces of old wood, parts of the church. You would require to see the place to be able to realise the all but clean sweep that has been made. The harbour people say that the bush people did the mischief. Had we heard the story of the bush people, they would have laid the blame on the harbour people. I have no doubt some of the property, personal and mission, is still in the hands of the natives, but the bulk of it, I fear, has been traded for tobacco and pipes. The most of the books have been brought to this island, a few dishes, &c., but only a tithe of the whole. We know not what has become of all the clothing and ironmongery of which articles Mr Paton had not a little. A few natives followed us as we walked over the desolations, and coolly asked *if the house was good or not*.

MR. MATHESON'S HOUSE.

We left Black Beach on a Monday forenoon, and made Aneityum on the Wednesday evening. We came home by the lee or west side of Yanna, as I was anxious to see the whole island in its breadth and length. I was greatly pleased with the appearance of the west side. It is a most lovely island, and what groves of cocoa-nuts and yam plantations! On the Tuesday morning we had beat up to the south end of the island, where Mr. Matheson had his station. We were close in shore about sunrise, but could not make out the dwelling-house. Its whitened walls were formerly a conspicuous object. The natives must either have destroyed it, or else the grass, which rushes up here with great rapidity and to a great height, must have shut up our view. I trust that the latter is the case. The chief of the place told Mr. Matheson before leaving that they would not destroy his house, but would leave it to *rot, rot, rot*.

OTHER MISSIONS.

PRESBYTERIAN MISSIONS IN CHINA.

From AMOY, the Rev. Wm. C. BURNS writes, on August 18, that at a place twenty miles inland from Pechuia, a congregation of from twenty to thirty has been formed and is exposed to opposition. The name of the place is Boey (Khen-Boey)—literally Glen-end, but meaning Glen head.

The Rev. H. L. MACKENZIE, writing from YAM-TSAN, SWATOW, on June 20, says that on the first of the month he and Mr. Smith baptized eight adults,—three men and five women,—besides children, at that place. One of the men was above sixty, and three of the women were widows. These were the first fruits of the mission in Yam-tsan. One woman, Hang-Sim, had worshipped idols, and she had been a zealous vegetarian, hoping thereby, in accordance with the Buddhist doctrine, to obtain some merit. With true missionary spirit, she began making tours to surrounding villages to preach the Gospel to her female acquaintances. This woman was the first Chinese Mr. Mackenzie baptized, just two

years after his arrival at Shanghai. The day of baptism there were fifteen communicants, the largest number in connection with the mission that had met at Tie-chin. The church in Yam-tsam numbered sixteen. Mr. Mackenzie continues:—

“ On the evening of the day of their baptism, as three or four of the women were returning from worship, they were attacked by some fellows of the baser sort. One of them was kicked for attempting to remonstrate, and another, with her infant child, thrown down, dragged along the ground, and brutally insulted. The men who committed this cowardly assault boasted of it, assigning the fact that the women were worshippers of God, as the only reason that moved them. Mr. Smith and I remonstrated with the village elders, and on letting it become known to them that Christians were by treaty entitled to protection from persecution, and that, unless some step was taken by them to restrain the ill-disposed of the village from such acts as had lately been perpetrated against those who worship with us, we

might, through our consul, claim the right granted, they made an apology, and some reparation, and promised that for the future the Christians should not be so molested. Thus the matter ended, and for the present we enjoy outward peace. There are several, both men and women, who meet for worship almost daily, but who have not yet professed themselves Christians, or who, if they have requested baptism, did not seem to us ready for that ordinance. With some inquirers it seems evident that the fear of persecution is that which chiefly hinders them. For more than three months this and the neighbouring villages have been at war with each other, one of those wicked and unhappy feuds now so common throughout Tio-Chin. In consequence of this the Yam-tsam people can no longer venture to till their fields, nor go to sea in their boats. While acres of rich land, which, duly cultivated, yield three crops a year, are lying waste, and many of the people half starving at home, and idle all the day long. I have now been here since the 1st of May, and, though quite alone as regards the society of foreigners, yet enjoying the work so much that I have no desire to change my post."

MISSIONARY WORK AT MILAN.

The Rev. Henry J. Pigott, a Wesley-

an missionary at Milan, in a letter, says:—"In Milan the evangelical movement has perhaps planted as firm a footing as in any city in Italy. The Waldensians have an ordained minister here, and we are doing a solid steady work. There are also two evangelists connected with what is called the Free Italian Church, and under their hands, by God's blessing, a work is growing up which I have not yet seen equalled in the land. They have two large halls in two different parts of the city, and twice on the Sunday, and every night of the week, in one or other of these a public service is held. Not fewer, I should think, than six hundred persons regularly hear the truth from their lips. I confess that when on a week evening I have seen four or five hundred persons crowd together into a close, uncomfortable room, to hear a simple, ineloquent exposition of the Scriptures, and have remembered that this happens on every night of the week, I have blushed a little as the image rose before me of week-night congregations at home. I strive to bear in mind our old Methodist axiom, 'The friends of all, the enemies of none;' and, without mixing myself up in any quarrels, show myself friendly to all, and ready to assist all."

NEWS OF THE CHURCH.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met at Elmsdale, on Tuesday the 28th October, at 11 A. M. There were present the Rev. Messrs. P. G. McGregor, Robert Sedgewick, John Cameron, James McLean, Wm. Murray, Alex. Stuart, D. McMillan, and D. S. Gordon, ministers, and George Sellers, David More, and Robert Murray, ruling elders.

The Interim Session of Chalmers Church reported that six new elders had been duly elected, ordained, and inducted in the congregation. A case of reference from the Kirk Session of Nine Mile River, occupied a greater part of the forenoon and afternoon sittings.

Report of Missionary labours by Messrs. Kenneth Grant, J. D. McGilvray,

J. D. Gordon and W. Stuart, were read and approved. A petition from the Chalmers Church congregation, asking for moderation in a call, was presented to the Presbytery, which was granted, and the Rev. Robert Sedgewick was appointed to preach and moderate in a call in that congregation, on Thursday the 20th day of November, at 7 o'clock, P. M.

A communication from the Rev. George Christie was read, asking for some supply within the bounds of his charge during the ensuing winter. The Presbytery agreed to defer decision in this case till the next meeting. The Moderator in the meantime to make inquiries for a suitable probationer to labor there for 3 or 4 months.

Mr. Matthew Henry was examined in Theology, Church History, Biblical Criticism, &c., preparatory to his entrance on the third session into the Hall. The Presbytery was highly satisfied with his examination, and agreed to certify him accordingly.

Mr. Edward Archibald was examined preparatory to his admission to the Theological Hall for the first time. The Presbytery agreed to certify Mr. Archibald to the Hall on the understanding that he attend the preliminary classes for another session.

The Presbytery adjourned at 11 P. M., to meet the next day in the Theological College Hall, Halifax, at 2 o'clock, P. M.

The Presbytery met in the College Hall, on Wednesday 29th October, at 2 P. M.

Present, Rev. P. G. McGregor, Moderator, Professor King, W. Murray, A. Stuart, Professor McKnight, D. McMillan and D. S. Gordon, Ministers, and R. Murray, Ruling Elder.

Mr. Wm. Stuart, Student, who had finished his theological course after passing the usual trials, to the satisfaction of the Presbytery, was licensed to preach the Gospel.

After next Sabbath, Mr. Stuart was appointed to supply Rawdon till the next meeting of the Presbytery.

The next meeting was appointed to be held in Chalmers Church, Halifax, on Tuesday the 25th day of November, at 11 A. M.

The Presbytery of Halifax met on Tuesday the 25th November, in the Session House of Chalmers Church. There were present, Rev. P. G. McGregor, Moderator, Rev. Professor King, Rev. Messrs Steele, Cameron, Stuart, and Professor McKnight; and Messrs. C. Robson and R. Murray, Ruling Elders. In the absence of Rev. William Murray, the Rev. H. D. Steele was appointed Clerk *pro. tem.* The Clerk read Rev. R. Sedgewick's report of moderation in a call in Chalmers Church. The call was unanimous in favour of Rev. Mr. Izzett. The call was read, and sustained by the Presbytery as a regular Gospel call. The Clerk was directed to forward it to the Presbytery of Kelso and Lauder to be presented to Mr. Iz-

It was resolved to appoint Rev. Mr. Bonar as Commissioner to represent

the Presbytery and the interests of the congregation in the Presbytery of Kelso and Lauder.

A petition, signed by Mr. J. H. Liddell and about forty others, was laid before the Presbytery, praying for the re-opening of the preaching station in the College Hall, with a view to the organization of a congregation in the North End. Messrs. George, W. McKay and Dr. Forrest appeared as Commissioners to urge the prayer of the petition. On motion of Rev. John Cameron, seconded by Mr. Murray, the prayer of the petition was granted unanimously.

In our account of a previous meeting of Presbytery, we neglected to mention that Mr. Donald Stewart passed successful examination, with a view to entering the Divinity Hall for the second year. The following students were examined and certified at the present meeting: Messrs. Cumming, Gordon, Anand, E. McNab, Morrison, Fraser and Forrest.

Mr. William Stuart was appointed to supply the Grant, Musquodoboit, for two Sabbaths, and then to proceed to Clyde, &c., for three months. A report of Rev. Mr. Waddell's induction at Sheet Harbor was read and approved of. A report of Mr. Lamont's labours at Goodwood was read, and it was agreed to recommend his case to the Home Mission Committee.

The next meeting of Presbytery is to be held in the same place, on the last Wednesday of January, at 11 o'clock, A. M.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met in Prince St. Church, Pictou, on the 28th ult. Mr. K. J. Grant being present, the call from Merigomish was presented to him, and he intimated his acceptance thereof. Mr. Grant then proceeded to deliver his trials for ordination, for which subjects had been previously assigned him, all of which were approved, and his ordination was appointed to take place at Merigomish, on 18th November, the Moderator to preside, Mr. Bayne to preach, Mr. Patterson to give the charge to the minister, and Mr. Blair to address the people.

Mr. W. L. Campbell, Student of Theology of the 2nd year, delivered a lecture, and Mr. J. D. Murray, of the 1st, delivered a Homily, and they were examin-

ed also in Greek, Hebrew, and Church History. The Presbytery being satisfied with their exercises, the Clerk was instructed to certify them to the Hall.

Mr. D. R. Miller, Student of Philosophy, appeared before the Presbytery, seeking admission to the Hall. Having upon the table of Presbytery his certificates of attendance at the classes to Truro; a committee was appointed to examine him on the subject of his previous studies, and having reported favourably, the Presbytery agreed to his admission to the Hall.

A letter was read from the Rev. John Campbell, tendering his demission of the charge of the Glenelg and Caledonia sections of his congregation. Intimation was appointed to be given to the people of these sections, that they may appear for their interests at next meeting of Presbytery, and also to the people of Sherbrooke, that they may inform the Presbytery what salary they would be prepared to pay in the event of Mr. Campbell's labours being confined to that section.

A reference was read from the Presbytery of Truro, as to the charge of the place of the next meeting of Synod.—The Presbytery declined to concur in the movement.

After receiving reports of probationers and appointing supply for vacant congregations and mission stations and transacting some other business of less public importance, the Presbytery adjourned.

The Presbytery of Pictou met at Morigonish on the 18th November, for the ordination of Mr. Kenneth J. Grant to the pastoral charge of that congregation. The Rev. James Bayne preached from II. Cor., 4-5, the Rev. John Stewart, the Moderator, narrated the steps and offered up the ordination prayer, the Rev. George Patterson gave the charge to the minister, and the Rev. D. B. Blair addressed the people. Mr. Grant enters upon his labours with the most encouraging prospects of success.

The Presbytery met in the afternoon for ordinary business. Mr. John Fisher appeared as Commissioner from Glenelg, and Mr. J. B. McDonald from Caledonia, in answer to the intimation of Presbytery, of Mr. Campbell's tendering his demission of the charge of their sections of his congregation. Mr. Fisher laid

upon the table of Presbytery a resolution of the people of Glenelg, to the effect that while deeply regretting a separation from their pastor, they felt it unnecessary to raise any opposition to the acceptance of his resignation. Mr. McDonald intimated that the people of Caledonia had adopted a similar resolution. On enquiry as to the manner in which they had discharged their pecuniary obligations to Mr. C., it appeared that there was about £20 due from Glenelg and about £30 from Caledonia, and that arrangements had been made for paying off the same in a short time.

D. K. McKeen, Esq., appeared as Commissioner from Sherbrooke, who stated that that section of Mr. Campbell's congregation had unanimously agreed to pay Mr. Campbell the sum of £150 annually, and that there were no arrears. In reply to the enquiries of members of Presbytery, he also mentioned that the congregation had raised a large sum to build a house for Mr. Campbell in Sherbrooke, to be his own private property.

The Presbytery having heard the statements of the Commissioners, agreed to accept Mr. Campbell's resignation of Glenelg and Caledonia, and to erect them into a separate ministerial charge. In doing so, the Presbytery agreed to record in their minutes their deep sense of Mr. Campbell's arduous labours and self-denying sacrifices, in prosecuting the work of the ministry for so many years, over a field of labour so extensive and involving so much physical toil, and of the good measure of success which through the divine blessing has attended his labours. They also resolved to express to him their sympathy with him in his impaired state of health, and their best wishes for his success in his more limited sphere of labour.

The Presbytery also agreed to express their approval of the spirit manifested by the different sections of the congregation toward Mr. Campbell. It is believed that either of the other two sections would have been as anxious to retain his services as Sherbrooke. Either of them requires the whole time of a minister—either of them is better able to support a minister than the whole of St. Mary's was when Mr. C. settled there. Glenelg and Caledonia, even without Sherbrooke, are too extensive for one man to do justice to them, em-

bracing a district between thirty and forty miles long, and we trust that the day is not far distant when each will have a minister of its own.

The Rev. Alex. Campbell was appointed to preach at Glenelg and intimate the decision of Presbytery, and supply of preaching was appointed for Glenelg and Caledonia till the end of the year.

A letter was read from the Clerk of the Presbytery of P. E. Island, enclosing a call from the congregation of Strathalbyn in that Presbytery, to a favour of the Rev. Alex. Ross of Pictou. The Clerk was directed to forward the same to Mr. Ross, with a notification to attend the next meeting of Presbytery, which will be held in Knox Church, Pictou, on Tuesday, 9th Decr. Intimation was also appointed to be given to the congregation of Knox Church, Pictou, that they may then appear for their interests.

The following supply was appointed for Dr. Smith's pulpit:—

Mr. Walker, 1st Sabbath January.
Mr. Grant, 2nd and 3rd “
Mr. Roy, 4th “

PRESBYTERY OF TRURO.

The Presbytery of Truro according to appointment, met Wednesday Nov. 5th, at Middle Stewiacke, for the visitation of the congregation of Middle Stewiacke and Brookfield, and the transaction of other business.

There were present, the Rev. John Currie, Moderator, the Rev. Messrs. McCulloch, Ross, Wyllie, McKay, Cameron and McLellan; and Messrs. Robert Faulkner, Eliakim Tupper, Thomas B. Dixon, Thomas Davison and Hugh Dunlap.

VISITATION.

Public worship commenced at 11 o'clock, forenoon. The congregation was large. The Rev. E. E. Ross preached an impressive sermon from Rom. viii. 37, “More than conquerors;” which was listened to with marked attention. The minister's answers to the questions of the formula, shewed him to be “a workman not needing to be ashamed.” It was also pleasing to find that several of the elders were endeavouring to magnify their office. The managers stated that they had engaged to pay their mi-

nister £150 salary. This they thought if well paid, might maintain him for the time being, but would not enable him to make any provision for the future.— They were, however, sorry to say that Middle Stewiacke was upwards of £20 and Brookfield upwards of £50 in arrears. Mr. Ross, in the absence of Dr. Smith, addressed the minister. In the course of his remarks, he pointed out to the pastor his encouragement in the work in which he is engaged, notwithstanding the present discouraging state of the finance of the congregation. Mr. McKay in addressing the elders, shewed the dignity of their office, and the importance of faithfully attending to all its duties.

Mr. McCulloch in speaking to the managers and people, proposed for their consideration, how far it was just and proper to require their minister to spend the prime of life for what they were persuaded could only maintain him.— They were themselves making provision for the future in the cultivation of their farms. If they became unable to labour, the farms they were cultivating would support them, but if he should become unable to labour, another would have to take his place. If they were taken from their family, they would leave the results of their present industry for their benefit, but if were taken from his, he would leave them destitute. The salary promised they thought could support him for the time being, if well paid, but the £70 of arrears show how it had been paid. According to their own view, that must have occasioned their minister much embarrassment and many anxious thoughts. He would warn this congregation and other congregations that, in withholding from their minister they were withholding from Christ, and he might withhold from them. A committee was appointed to meet with the Brookfield people, and aid them in taking measures for more promptly meeting their part of the engagement.

HEARING EXERCISES.

Mr. Edward McCurdy, Student of Theology, appeared and gave an outline of the lectures during last Session of the Hall. The Presbytery was much pleased with the outline, as shewing evident attention throughout the Session. He also delivered a Homily on Psalm cxix. 9, which was cordially sustained, and he encouraged to prosecute his studies.

DR. SMITH OF STEWIAKKE.

The Clerk read a letter which he had received from Dr. Smith, setting forth that he had lately had a severe attack of sickness, but was now, in the good providence of God, fast recovering and daily gaining strength, and had no doubt but that he would be able to attend upon the duties of the Hall during the winter. The Presbytery expressed their deep sympathy with Dr. Smith in his affliction, and directed the Clerk in their name to write him a letter of condolence.

The following persons were appointed to supply his pulpit during the month of December, Mr. Baxter 1st Sabbath, Mr. McCulloch, 2nd, Mr. Byers, 3rd, and Mr. Currie 4th.

THANKSGIVING DAY.

Appointed that Thursday the 27th inst, be observed throughout the bonnds of the Presbytery as a day of thanksgiving, and request Sessions to take order accordingly.

NEXT MEETING.

Appointed to meet at Economy for visitation, on Tuesday, January 6th, 1863, at 11 o'clock, forenoon.

A. L. WYLLIE, *Clerk.*

The Session 1862-3 of the Theological Hall, Halifax, was opened on Monday the 3rd November. Rev. Professor King lectured on the Revolution Settlement, giving a succinct and clear outline of that important epoch in the history of the Presbyterian Church of Scotland.—There are sixteen students in attendance on the Theological Classes. We are glad to be able to state that Dr. Smith's health is in so satisfactory a condition that he is at his post again. Our Theological students are highly privileged in having the united services of such men as Professors King and McKnight and Dr. Smith. May they profit by their advantages!

The College at Truro was opened early in October. The attendance is about forty, and never was there a more promising class of young men in the preparatory institution of the Church.

THE MISSION SHIP.—We regret that, contrary to our expectations, we cannot give our readers full particulars relative to the building of Mission Ship in our present number. We can report, how

ever, that so far as our observation has extended, the children of the Church have taken the deepest interest in the movement, and that collecting is going forward with great spirit. Our young friends will be glad to learn that children as well as adults in Australia are contributing to the fund for the vessel with great liberality. Mr. Paton gives some examples:—One young man having no money forwarded his gold watch guard to Mr. P., with the request that he would dispose of it and appropriate the proceeds to the fund for the vessel. A Sabbath-School teacher said, "I have no money, but accept of my gold pencil case in aid of the ship fund." A Gaelic lady also enclosed her gold guard for the same object. A servant girl gave him £5 for the ship, saying, "I gave it to God yesterday, and you to-day, and if he spares me I will be able to work for more." We trust that a similar spirit will pervade our own Church, especially as we have a more personal and intimate interest in the mission than our Australian brethren. The demand for collecting cards has proved so vigorous, that a large additional supply has been provided. We hope that every card given out will be well filled.

NEW CHURCH AT ANTIGONISH.—The new Presbyterian Church at Antigonish was opened on Sabbath the 16th November. The Rev. Dr. McLeod of Sydney preached in English in the forenoon and in Gaelic in the afternoon; and Rev. Mr. Downie preached in the evening. All the services were characterized with distinguished ability. The Church is a neat and substantial building, and is thoroughly finished. It is sixty four feet by forty eight, and the walls are twenty four feet high. It cost the congregation \$4,000.

CANADA.—About 70 students are in attendance on Knox's College, Toronto. Rev. A. G. FORBES, educated in the Halifax College, has accepted a Call from the congregation of Riversdale, Huron, C. W. Rev. P. Constantinides was called by the congregation of Oakville.

Six members of the United Presbyterian Church have subscribed the munificent amount of £6,800 sterling, as the commencement of a Manse Scheme for the Church.

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Cong. in miles.	No. of adherents including Children.	No. of Families.	No. of Churches.	No. of Sittings in these.	Usual Number of hearers in these.	Baptisms in the year.
PRESBYTERY OF PI TOU.								
1 Springville,	Rev. Angus McGillivray,	10 x 10	720	120	2	80	good	18
2 James's Church, N. G.,	Rev. David Roy,	10 x 4	1020	198	1	1,000	Tr.	41
3 Chatham, N. B.,	Rev. John McCurdy,	10 x 12	720	131	1	450	400	2
4 Knox Church, N. G.,	Rev. John Stewart,	16 x 7	844	138	1	500	350	36
5 Calcedonia,	Rev. John Campbell,	23 x 1	310	52	1	125	120	10
6 Michelz St. Mary's,		12 x 10	600	86	1	700	300	19
7 Sherbrooke,		12 x 4	320	51	1	500	3	11
8 Prince St. Church, Pictou,	Rev. James Bayne,	15 x 3	1022	191	1	650	550	17
9 P. Initiative Church, N. G.,	Rev. George Walker,	9 x 4	.....	79	1	530	350	23
10 Merigonish,	Vacant,	.....	.....	.....	.....	.....	.....	.....
11 French River,	Rev. A. P. Miller,	8 x 8	439	70	2	370	36	28
12 Lochaber,	Rev. Alexander Campbell,	.....	.....	.....	.....	.....	.....	.....
13 Fa. Town,	Rev. Alexander Sutherland,	27 x 12	960	140	3	1,600	450	20
14 Barney's River,	Rev. Duncan B Blair,	12 x 12	.....	76	1	330	200	18
15 Blue Mountain,		8 x 10	.....	114	3	800	30	24
16 Green Hill,	Rev. George Patterson,	8 x 10	620	165	1	650	350	15
17 Central Church, W. R.,	Rev. James Thompson,	8	530	93	1	600	300	8
18 West River,	Rev. George Rodick,	10 x 10	750	140	2	1,150	400	25
19 Hopewell,	Rev. John McKinnon,	8 x 12	700	120	1	860	650	14
20 Antigonish,	Rev. Thomas Downie,	22 x 18	650	125	1	600	400	21
21 Knox Church, Pictou,	Rev. Alexander Ross,	16 x 12	70	120	2	700	600	20
22 Goshen,	Vacant,	6 x 6	240	40	1	460	350	13
23 La t Springs,	Vacant,	.....	.....	.....	.....	.....	.....	.....

PRE-BYTERY OF TATAMAGOUCHE.

1 River John,	Rev. Hector McKay,	7 x 7	755	124	1	400	400	7
2 Tatamagouche,	Rev. Thomas Sedgewick,	10 x 6	750	136	2	600	500	27
3 Seese River,	Vacant,	.....	.....	.....	.....	.....	.....	.....
4 New Annan.	Rev. James Watson,	14 x 10	755	130	2	410	300	20
5 Wallace,	Rev. John Munro,	30 x 10	480	101	4	700	250	20
6 Wentworth,	Vacant,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF PRINCE EDWARD ISLAND.

1 Bedeque,	Rev. R. S. Patterson,	20 x 10	450	80	1	360	250	19
2 Cove Head,	Rev. James Allan,	12 x 14	.....	80	1	500	good	2
3 Brown's Creek,	Rev. Alexander Munro,	12 x 5	1260	177	2	700	800	34
4 Cavendish,	Rev. Isaac Murray,	11 x 9	530	90	2	750	500	6
5 New London, North,	Vacant,	11 x 10	522	85	2	650	300	8
6 St. Job's, New London,	Vacant,	.....	.....	.....	.....	.....	.....	.....
7 Charlottetown,	Rev. George Sutherland,	8 x 7	.....	45	1	250	150	6
8 East St. Peter's,	Rev. Henry Crawford,	8 x 5	410	85	1	500	200	10
9 Bay Fortune,		16 x 5	400	90	1	300	200	16
10 West St. Peter's,	Vacant,	.....	.....	.....	.....	.....	.....	.....
11 Woodville,	Rev. Donald McNeill,	18 x 7	721	123	2	650	300	39
12 Murray Harbour,	Vacant,	.....	.....	.....	.....	.....	.....	.....
13 Dundas,	Rev. Allen McLean,	6 x 7	301	60	1	240	250	6
14 West River and Brookfield,	Rev. William Ross,	20 x 20	530	106	2	360	331	28
15 Queen's Square,	Vacant,	3 x 3	120	24	1	500	100	..
16 Strathalbyn,	Vacant,	.....	.....	.....	.....	.....	.....	.....
17 Richmond,	Vacant,	.....	.....	.....	.....	.....	.....	.....
18 Grand River,	Vacant,	.....	.....	.....	.....	.....	.....	.....
19 Casumpeque,	Rev. Allen Fraser,	45 x 15	750	130	4	1200	600	20
20 Princetown,	Rev. Robert Laird,	10 x 10	858	138	1	550	386	23

STATISTICS OF SYNOD.

No. of Communicants	Accessions in the yr.	Rem'd. by death &c.	No. of Elders.	Diets of Worship ea. Sabbath.	Lord's Sup. administ.	No. of Families ob-serving Family Worship.	No. Sabbath Sch'ols.	No. of Teachers.	No. of Pupils.	No. of Volumes in Library.	Prayer Meetings, how many? Weekly or Monthly.	Average attendance.	Bible Classes.	Attendances on do.	Stipend promised.	Stipend paid during past year.
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PRESBYTERY OF PICTOU.

225	13	8	8	2	2	all	7	30	2 w. 7 m.	vr'blo.	£120
317	14	15	6	2	3	n'y. all	3	19	170	290	3	80	1	30	120	100	0 0
132	2	5	5	2	2	66	5	16	160	500	2	45	7	51	...	175	0 0
152	10	18	8	2	2	n'y. all	3	15	120	350	2	40	...	...	150	114	13 3
133	8	2	4	2	2	52	2	3	80	100	1	...	...	...	...	...	...
150	16	3	4	2	2	n'y. all	3	9	80	500	1	30	1	20	80	80	0 0
117	4	2	3	2	2	50	1	4	40	200	1	40	1	25	75	75	0 0
304	11	15	10	2	2	100	3	32	245	2000	4	100	4	50	200	241	0 0
169	8	29	7	2 & 3	2	all	3	21	132	300	3	106	1	33	165	165	0 0
95	16	...	4	2	2	general	...	...	...	...	twice a m.	40	1	30	100	91	0 0
200	6	4	16	2	3	all	8	16	160	...	8	15	...	...	140	120	0 0
118	2	1	7	2	1	n'y. all	4	8	80	180	3	20	...	...	60	33	0 0
82	...	1	11	2	1	n'y. all	4	9	100	300	6	25	...	...	70	70	15 1 1/2
200	5	9	9	2	3	all	4	14	150	100	3	30	3	12	150	147	0 0
171	12	3	5	2	2	n'y. all	...	...	...	175	8	25	4	60	150	150	0 0
251	21	6	8	2	2	n'y. all	5	20	150	130	6	30	3	75	150	150	0 0
191	18	5	6	2	2	all	4	17	120	120	6	120	1	50	150	150	0 0
123	11	2	9	2	3	...	2	7	50	100	1	83	2	106	150	150	0 0
118	25	4	6	3	2	n'y. all	3	15	110	400	30	20 to 60	1	20	150	150	0 0
43	3	...	7	2	1	all	2	6	60	250	1 1/2	23	...	...	...	...	...

PRESBYTERY OF TATAMAGOUCHE.

154	18	5	5	2	2	general	4	10	100	150	5	40	1	10	£120	120	0 0
187	27	...	7	2 & 3	2	half	7	37	270	480	1	80	2	50	125	125	0 0
143	1	6	8	2	4	88	1	11	65	...	2	100	3	17	100	87	1 6 1/2
105	25	13	8	2 & 3	2	half	5	12	100	200	3	20	3	50	...	80	8 10

PRESBYTERY OF PRINCE EDWARD ISLAND.

140	3	1	6	3	2	80	4	12	90	70	1	50	2	40	£160	92	10 0
80	6	1	3	3	2	...	2	4	...	100	several	...	3	...	120	100	by con.
66	2	...	3	3	1	n'y. all	3	9	160	...	1	20	...	...	150	84	10 0
119	7	1	5	2	1	42	3	...	...	...	1	200	5	160	150	150	0 0
94	7	3	6	2	2	31	2	5	40	...	1	...	...	...	160	128	15 0
61	7	4	4	2 & 3	2	pro'y all	1	4	50	...	1	35	1	20	90	74	0 0
111	...	4	2	...	2	20	2	8	60	140	1	30	1	16	75	77	0 0
104	16	6	4	1	...	20	2	7	60	15	1	30	1	16	75	50	0 0
36	12	...	7	2 & 3	1	58	4	...	...	137	6	30	...	...	85	39	17 2 1/2
24	23	...	1	2	1	...	2	3	...	...	1	30	1	30	110	77	5 3*
54	...	7	2	...	1	n'y. all	2	5	55	...	3	15	...	...	120	95	12 0
30	6	2	2	2	1	...	1	4	70	280	1	30	...	...	...	...	...
190	15	...	13	2 & 3	3	45	6	18	170	460	4	90	...	...	120	106	0 0
292	29	6	8	2	2	44	6	18	137	200	5	211	5	135	150	153	1 0

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Balance due Pastors.	Method of raising stipend.	Terms and mode of payment.	Annual value of Manse and Glebe.	No. of Deacons.	No. of Board of Managers.	How much debt on Cong. Property.
PRESBYTERY OF PICTOU.							
1 Springville,	£99, £57	Voluntary.	Q'ly. Cash.	No M'nse	7		
2 James's Ch. N. G.,	None.	Volunt. Sub.	Cash quart'ly.		3		
3 Chatham, N. B.,		Pew Rent.	Cash ½ yearly.		9		none.
4 Knox Ch., N. G.,	36 6 4	Subscription.	Yearly.		3		
5 Caledonia,							
6 Glenelg. St. Mary's	None.	Col. Quart'ly.	Cash.	No Glebe	3		
7 Sherbrooke,	None.	Volunt. Sub.	Cash.		3		
8 Prince St. C. Pictou,		Pow Rent.	Cash quart'ly.		5		
9 Primitive Ch., N. G.,		Weekly Col.	q'tly in adv'ce		3		
10 Merigomish,							
11 French River,	9 0 0	Volunt. Sub.	½ y'ly., ½ Cash.		5		£100 0 0
12 Lochaber,							
13 Bartown,	20 0 0	Subscription.	½ y'ly. Cash.	10 0 0	6		70 0 0
14 Barney's River, }	13 0 0	do.	Y'ly. in Cash.		6		
15 Blue Mountain, }		do.	Yearly Cash.		9		
16 Green Hill.	3 0 0	Volunt. Sub.	Cash q'tly. ad.		9		
17 Central Ch., W. R.		do.	Quarterly.		3		
18 West River,		Subscription.	q'tly in adv'ce		3		
19 Hopowell,	None.	do.	Quarterly.		2		
20 Antigonish,		do.	Cash q'tly.		5		
21 Knox Ch., Pictou,		V. Sub. & P.R.	Q'tly. Cash.		5		
22 Goshen,							
23 Salt Springs,							

PRESBYTERY OF TATAMAGOUCHE.

1 River Johh,		Subscription.	Quarterly.		8		
2 Tatamagouche,		Volunt. Sub.	Cash q'tly.		9		£300 0 0
3 Goose River,							
4 New Annan,	£12	Pow Rent, &c	Quarterly.	£12 0 0	5		115 0 0
5 Wallace,	Sub. Col.		½ y'ly. Cash.		5	12	None.
6 Wentworth,							

PRESBYTERY OF PRINCE EDWARD ISLAND.

1 Bedeque,	Unknown.	P. R. & Col.	½ y'ly. cash.		3		
2 Cove Head,		P. Rent, &c.	Irregular.		3		
3 Brown's Creek,		do.		£10 10 0	3		
4 Cavondish,		Subscription.	Cash ½ y'ly.		4		£35 0 0
5 New London, North,		Volunt. Sub.	do.		5		
6 St. John's N. London							
7 Charlottetown,	£16 0 0	P. R. & Sub.	Q'tly cash.		2	7	
8 East St. Peter's }	6 0 0	Volunt. Sub.	Cash ½ y'ly.		4		
9 Bay Fortune, }	42 0 0	do.	do.		7		
10 West St. Peter's,							
11 Woodville,		P. R. & Sub.	½ y'ly. cash.	20 0 0	7		30 0 0
12 Murray Harbour,							
13 Duudas,		Half yearly.					
14 W. h. & Brookfield,	117 3 6	Pow Rents.	Half yearly.		14		237 0 0
15 Queen's Square,		P. R. & Sub.	Q'tly. cash.				
16 Strathalbyn,							
17 Richmond,							
18 Grand River,							
19 Cascumpeque,	14 0 0	Subscription.	Quarterly.				
20 Princetown,	6 12 0	Assessment.	q'tly in adv'ce	2 0 0	3		

STATISTICS OF SYNOD.

Synod Fund.	Ministerial Educatn.	Home Mission.	Foreign Missions.		Miscellaneous.	Total.
			In Cash.	Other Articles.		

PRESBYTERY OF PICTOU.

£1 5 2½	£2 7 0	£3 4 8	£3 15 0½	£6 0 0		
2 10 0	.....	10 6 0½	25 15 1½	21 7 1½	£82 0 1½	£272 18 1½
0 10 0	35 0 0	3 0 0	28 7 6	.....	55 5 2	297 2 8
2 13 4	4 4 6½	15 0 0	15 16 4½	.....	19 2 7	171 10 6
1 0 0	5 0 0	.....	6 15 0	.....	22 0 0	35 5 0
1 10 0	4 0 0	.....	10 1 9	.....	40 0 0	105 11 9
1 10 0	4 10 0	.....	10 0 0	.....	45 10 0	136 0 0½
4 18 7½	.....	9 4 6	22 2 1	25 0 0	128 2 6	430 7 8
2 10 0	17 13 2	19 0 0	24 9 3	28 14 0	156 3 5	413 9 10
.....	.....	.....	.....	.....	300 0 0	391 0 0
.....
1 16 0	.....	4 0 6	8 11 3	.....	30 0 0	164 13 0
1 0 0	.....	1 3 9½	3 0 0	.....	6 13 0	67 1 9½
3 0 0	.....	2 11 0½	6 0 0	.....	8 0 0	90 6 2
2 0 0	3 7 1½	4 1 0	6 4 7½	2 0 0	50 0 0	213 12 9
1 8 3	3 15 1½	3 4 1½	6 17 9½	.....	80 0 0	245 5 4½
1 10 0	2 0 0	8 10 0	9 10 0	.....	49 10 0	221 0 0
1 0 0	4 5 1½	4 4 0	9 4 6	.....	31 6 4½	200 0 0
1 10 0	3 3 9	2 2 3	7 18 10	.....	309 19 10½	444 14 8½
.....	2 15 7½	3 2 6	.....	.....	100 0 0	256 18 1½
.....	2 0 0	20 0 0	3 0 0	6 16 0	.....	31 16 0

PRESBYTERY OF TATAMAGOUCHE.

£1 10 0	.....	£1 17 0	£4 10 0	£4 10 0	£10 0 0	£144 17 0
2 0 0	.....	3 16 0	13 5 6	.....	47 0 0	191 1 6
.....
0 13 9	.....	.....	1 14 3	.....	.....	89 9 0
1 11 4	£1 0 1	2 7 6	4 0 0	.....	6 0 0	95 7 9

PRESBYTERY OF PRINCE EDWARD ISLAND.

£1 16 6	£5 1 6	£3 16 6	£23 7 3	£16 4 9	£30 0 0	£172 16 0
.....	2 3 0	5 10 0	16 18 0	.....	7 0 0	137 1 0
.....	.....	1 4 0	2 2 4	.....	6 16 0	105 2 4
.....	4 11 3	3 2 9	9 7 1	.....	104 11 3	271 12 4
0 14 7	.....	.....	5 12 0	.....	2 14 0	138 15 7
.....
0 13 0	.....	.....	6 4 0	.....	180 0 0	260 0 0
1 0 0	6 12 9	3 12 9	6 4 3	.....	45 0 0	138 9 9
1 13 0	1 1 6	0 17 3	3 5 4	.....	15 0 0	71 17 0
.....
0 16 1½	.....	1 0 9	1 0 11	.....	55 18 0	98 13 0
.....
0 7 6	.....	.....	.....	.....	.....	.....
.....	0 11 0	.....	4 18 6	4 3 2	22 10 0	110 0 11
.....	.....	.....	2 2 0	.....	105 3 4	202 17 4
.....
.....
3 0 0	4 0 0	4 6 0	28) 0	.....	.....	151 6 0
3 0 7½	9 0 0	5 0 0	30 15 0	13 0 0	58 12 7	274 19 2½

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and Breadth of Cong. in miles.	No. of adherents including Children.	No. of Families.	No. of Churches.	No. of Sittings in these.	Usual Number of hearers in these.	Baptisms in the year.
PRESBYTERY OF HALIFAX.								
1 Windsor and St. Croix,	Rev. John L. Murdoch,	3 x 10	750	12.	1	600	400	11
2 Musquodoboit,	Rev. Robert Sedgewick,	26 x 6	1200	300	2	800	600	30
3 Poplar Grove,	Rev. P. G. McGregor,	12 x 2	550	90	1	650	450	14
4 Yarmouth,	Rev. George Christie,	26 x 22	504	97	3	850	400	7
5 Lunenburg,	Rev. William Duff,	20 x 15	...	101	2	1200	500	..
6 Hamilton, Bermuda,	Rev. Walter Thorburn,	21 x 34	471	...	2	600	400	12
7 Nine Mile River,	Rev. John Cameron,	36 x 14	909	165	4	1000	230	33
8 Chalmers Church,	Vacant,	.....	.....	.....	.....	.....	.....	.....
9 S. Cornwallis,	Rev. William Forlong,	18 x 7	260	34	2	900	300	7
10 Newport and Kempt,	Rev. John McLeod,	7 x 20	891	185	2	800	650	27
11 Shubenacadie,	Rev. James McLean,	27 x 20	1000	220	3	1200	500	24
12 N. Cornwallis,	Rev. William Murray,	15 x 8	186	33	1	364	270	2
13 Lawrencetown,	Rev. Alexander Stewart,	45 x 10	450	88	7	500	300	26
14 Bridgewater,	Rev. John Morton,*	20 x 8	400	72	1	.....	.....	19
15 Dartmouth,	Rev. Alexander McKnight,	7 x 6	.....	36	1	200	100	2
16 Western Cornwallis,	Rev. H. D. Steele,*	12 x 6	150	45	2	450	200	..
17 Clyde River, Barrington,	Vacant,	64 x 20	.....	45	2	.....	200	10
18 Shelburne,	Rev. George M. Clarke,	40	500	100	3	750	456	11
19 Annapolis, &c.,	Rev. D. S. Gordon,*	22 x 4	100	18	1	500	300	..
20 LaHave,	Rev. Donald McMillan,	.....	.....	.....	.....	.....	.....	.....
21 Sheet Harbour,	Vacant,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF TRURO.

1 Upper Stewiacke,	Rev. James Smith, D. D.,	15 x 8	1000	230	2	1760	900	24
2 Onslow,	Rev. John I. Barter,	11 x 9	950	150	3	1150	450	4
3 Truro,	Rev. William McCulloch,	18 x 4	1060	206	2	1200	476	24
4 Maitland and Noel,	Rev. Thomas S. Crowe,	.....	.....	.....	.....	.....	.....	.....
	Rev. Jacob McLellan,	.....	.....	.....	.....	.....	.....	.....
5 Clifton.	Rev. James Byers,	4 x 15	742	139	2	500	400	7
6 Upper Londonderry,	Rev. Ebenezer Ross,	8 x 10	1000	130	3	12	250	7
7 Lower Londonderry,	Rev. Alexander Wyllie,	13 x 8	1175	216	2	1500	476	14
8 Economy,	Rev. James McG. McKay,	18 x 5	706	150	2	750	450	22
9 Parrsboro, &c.,	Rev. Duncan McKinnon,	15 x 20	.....	3	.....	300	.....	..
10 Harvey, N. B.,	Rev. Samuel Johnstone,	7 x 4	500	81	1	200	170	13
11 Maitland and Noel,	R. v. John Currie,	25	560	106	1	450	630	20
12 Middle Stewiacke, &c.,	Rev. Alexander Cameron,	16 x 9	320	150	2	900	600	32

PRESBYTERY OF CAPE BRETON.

1 Sydney,	Rev. Hugh McLeod, D. D.	20 x 20	2500	350	6	3200	3200	99
2 Boulardario,	Rev. James Fraser,	25 x 7	1090	190	2	900	700	39
3 Sydney Mines,	Rev. Mathew Wilson,	6 x 10	690	130	3	700	500	26
4 Harbour Grace,	Rev. Alexander Ross,	1 x 14	116	18	1	260	100	..
5 St. John's, N. F.,	Rev. Moses Harvey,	.....	425	71	1	450	250	23

PRESBYTERY OF RICHMOND.

1 West Bay,	Rev. Murdoch Stewart,	30 x 5	900	162	2	700	450	26
2 Plaister Cove,	Rev. William G. Forbes,	30 x 10	.....	200	3	.....	.....	35
3 Grand River, } 4 Loch Lomond }	Rev. James Ross,	14 x 8	600	105	1	500	1100	40
		15 x 6	150	95	1	350	.....	..

PRESBYTERY OF VICTORIA.

1 Broad Cove,	Vacant,	.....	.....	.....	.....	.....	.....	..
2 St. Ann's,	Rev. Abraham McIntosh,	.....	.....	.....	.....	.....	.....	..
3 Baddock,	Rev. Kenneth McKenzie,	12 x 7	600	100	3	.....	350	..
4 Whycomagh,	Rev. Charles Ross,	.....	.....	.....	.....	.....	.....	..
5 Cape North,	Rev. Donald Sutherland,	15 x 22	700	80	1	.....	200	17
6 Mabou,	Rev. Alexander McDonald,	13 x 4	258	38	1	.....	200	7

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Balance due Pastors.	Method of raising stipend.	Terms and mode of payment.	Annual value of Manse and Glebe.	No. of Deacons.	No. of Board of Managers.	How much debt on Cong. Property.
PRESBYTERY OF HALIFAX.							
1 Windsor & St. Croix,	£52 5 0	P. R. & Sub.	Q'tly. cash.	None.	4		
2 Musquodoboit,		Sub. & Col.	yearly.	£15 0 0	2		£60 0 0
3 Poplar Grove,		P. R. & Col.	Quarterly.		7		1075 0 0
4 Yarmouth,		Volunt. Sub.	Cash.				
5 Lunenburg,	Stated.	Assessment.	Annual.		3		
6 Hamilton, Bermuda,		P.R. & Grant.	Q'tly. cash.		3		
7 Nine Mile River,		Volunt. Sub.	do.		9		
8 Chalmers Church,							
9 S. Cornwallis,		Subscription.	Half yearly.	18 0 0	3		31 0 0
10 Newport and Kempt,		P. R. & V. sub	Cash q'tly.	25 0 0	5		100 0 0
11 Shubenacadie,		Volunt. Sub.	Q'tly. cash.		9		
12 N. Cornwallis,	4 10 0	Subscription.	Half yearly.		4		100 0 0
13 Lawrencetown,	65 18 5	do.	Quarterly.	10 0 0	6		109 0 0
14 Bridgewater,	27 10 0	Volunt. Sub.	Half yearly.	12 0 0	13		
15 Dartmouth,		Pow Rent.	½ yearly cash.		4		130 0 0
16 W. Cornwallis,		S. & Pnd rent.	Quarterly.		3	5	12 0 0
17 C. R., Barrington,		Volunt. Sub.	Q'tly. in cash.		4		
18 Shelburne,		do.	Quarterly.	15 0 0			Consid'ble
19 Annapolis, &c.,		Subscription.	do.				
20 LaHave,							
21 Sheet Harbour,							

PRESBYTERY OF TRURO.

1 Upper Stowiacke,		Subscription.	Cash q'tly.		4		
2 Onslow,	£40 0 0	do.	do.		9		£75 0 0
3 Truro,		do.	do.		12		150 0 0
4 Maitland and Noel,							
5 Clifton,		do.	Quarterly.	£5 0 0	6		
6 U. Londonderry,	22 0 0	do.	Cash ½ yearly.		6		
7 L. Londonderry,	37 10 0	Volunt. Sub.	Q'tly. cash.		10		
8 Economy,	32 0 0	do.	Cash q'tly.		5		
9 Parrsboro, &c.,		Subscription.	Quarterly.		4		
10 Harvey, N. B.,		Pow Rent.	Cash q'tly.		6		
11 Maitland and Noel,	29 5 8½	Volunt. Sub.	do.		7		
12 M. Stowiacke, &c.,	50 0 0	Assn't. & sub.	Cash ½ yearly.		7		

PRESBYTERY OF CAPE BRETON.

1 Sydney,		Subscription.	Half yearly.		20		
2 Boularderie,		do.	y'ly. C. & prd.		10		£60 0 0
3 Sydney Mines,		do.	Y'ly. Cash.	£15 0 0	6		
4 St. John's N.E.,		do.	Cash quart'ly.	40 0 0	3		
5 Harbour Grace,		P.R., S. & col.	Quarterly.		6		

PRESBYTERY OF RICHMOND.

1 West Bay,	£28 17 3	Subscript on.	½ y'ly. in cash		11		
2 Plaister Cove,		do.			13		
3 Grand River, } 4 Loch Lomond, }	74 15 0	do.	Half yearly.		10		£43 0 0

PRESBYTERY OF VICTORIA.

1 Broad Cove,			Half yearly.				£70 0 0
2 St. Ann's,							
3 Baddeck,	Consid'ble.	Subscription.	½ q'ly in C. & p.				
4 Whycocemagh,							
5 Cape North,	£130 0 0	Subscription.	Yearly.		2		
6 Mabou,		do.	q'tly in adv'ce				

REMARKS BY CLERK OF SYNOD.

On the faces of the Statistical Table there are the names of 92 Congregations. Of these 74 have furnished reports, while 18 have furnished none. In part this is to be explained by the existence of about 17 vacancies. A number of these have furnished returns as full as the circumstances of the case allowed, but some ministers have failed to comply with the Synod's injunction on this subject. This is to be deeply regretted, as the absence of these 18 returns defeats to a great extent the object so earnestly desired of obtaining reliable Statistics of the state and progress of the whole body.

The Presbyteries of Cape Breton and Richmond have the honour of being fully represented. There is only one blank in the Presbytery of Truro, and only one minister, each, in the large Presbyteries of Pictou and Halifax has failed, while in the Presbytery of Prince Edward Island all the ministers, and some of the vacancies have made returns.

Our space will allow only of the following general statement of results; and comparison with the figures of last year:—

	1861.	1862.
Number of Adherents, - - - - -		45,462
Number of Families, - - - - -	8701	8882
Number of Churches, - - - - -	142	146½
Number of Sittings, - - - - -	52,189	49,705
General Attendance of Hearers, - - - - -	29,291	23,922
Number of Baptisms in year, - - - - -	1425	1440
Number of Communicants, - - - - -	9617	9988
Number of Accessions in year, - - - - -	749	714
Number of Removals, - - - - -	425	284
Number of Elders, - - - - -	449	485
Number of Sabbath Schools, - - - - -	235	232
Number of Teachers, - - - - -	814	785
Number of Pupils, - - - - -	6613	6720
Number of Prayer Meetings, - - - - -	222	
Average Attendance, - - - - -	4576	3557
Number of Bible Classes, - - - - -	109	99
Attendance, - - - - -	1858	1965
Debt on Cong. Property, - - - - -	£6814 0 0	£2902 0 0
Stipend Promised, - - - - -	9126 0 0	9623 0 0
Stipend Paid, - - - - -	7915 16 4	9002 1 0
Synod Fund, - - - - -	151 14 3	116 16 3½
Ministerial Education, - - - - -	281 4 6½	366 7 11½
Home Missions, - - - - -	354 5 1½	390 12 7½
Foreign Missions, - - - - -	839 9 5	877 2 4
Miscellaneous, - - - - -	3188 13 1	3997 4 4
Total,	£12,631 2 9	£14,690 4 6½

Some of these figures seem to require remark and explanation. While we have 74 reports this year to 70 last year and a corresponding increase of Churches, strange to say the sittings have diminished by two or three thousand and the hearers in a still more alarming proportion. The first difference must be simply an error, and shews the necessity of greater accuracy in preparing the returns. The second difference should banish for ever from the Table such unknown quantities as *good and large*, which the Clerk has no means of resolving in to figures, and hence the large Congregations of James Church, Springville and Cove Head, count simply nil and vitiate the Table as a reliable record.

A much larger amount of Stipend promised has been paid during the year 1862 than during 1861 according to the Table. The best men in the Church will read this with great satisfaction. Under this head it may be noticed however that one Pastor reports nothing promised and £175 paid. There is a sense in which this may be true, but in a general Table it deceives the cursory reader. This error however is more than met by the fact that Annapolis and Western Cornwallis together report £290 promised and nothing paid, for the simple reason that the time of payment had not arrived; the induction of the Pastors having been quite recent.

Fourteen Congregations last year reported Manse or Glebe. In the present year no increase in number but the Congregation of Harbour Grace, numbering only 18 families, have set an example to the whole Church, in expending £755 in erecting and finishing a commodious Manse for their Pastor. All honour to the noble band, small in number but great in heart, who have brought the whole Church under obligations by their princely liberality!

In supporting Ministerial Education the Truro Presbytery takes the lead, being far in advance of the Presbytery of Halifax and slightly in excess of the Pictou Presbytery, though both of these are larger by one-half.

The * indicates a recent induction which explains deficiency of return and of payment.

Protestant Institute, Scotland, in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.
June	By Cavendish Congregation, P. E. I., L2 13s 1½d, I. cy.,	£2 4 3½
"	" Strathalbyn, do., L2 0s 1½d, do.,	1 13 5½
July	" Covo Head, P. E. I., 40s; Bedeque, per R. S. Patterson, 20s,	3 0 0
		£6 17 8½
		Dr.
Sept. 25	To part of Exchanges sent Rev D. Crawford, L5 10s 2d stg.,	£6 17 8
Examined and found correct,		ABRAM PATTERSON, Treasurer. GEORGE WALKER, RODERICK MCGREGOR, } Auditing ALEXANDER FRASER. } Committee.
Pictou, May 31st, 1862.		

Special Effort for Seminary in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.
May 31	By Balance per account at date,	£31 4 0
June 27	" Musquodoboit, Middle Settlement, 60s,	3 0 0
"	" Lower Londonderry, 12s 6d; M. Stewiaoke and Brookfield, 173s 9d,	9 6 3
"	" Robert Gammell, 20s; James A. Logan, 20s,	2 0 0
"	" John Deyarmond, 20s; W. K. Gammell, 10s,	1 10 0
"	" James Millar, 5s; James Graham, 5s; Mary Johnston, 5s,	0 15 0
"	" Mary Logan, 5s; Hugh Dunlap, Esq., L10,	10 5 0
"	" James Thomas Dunlap, L2 10s; John Fulton, 20s,	3 10 0
"	" John Deyarmond, 20s; John Johnston, Sonr., 20s,	2 0 0
"	" Andrew Gammell, 10s; Robert Gammell, 10s,	1 0 0
"	" Daniel McGill Johnston, 10s; William Fulton, 20s,	1 10 0
"	" Collected by Samuel Cumming's, St Mary's, 20s,	1 0 0
28	" Amount received by A. K. McKinlay to date,	25 18 7½
July 4	" James McLaren, Kennetcook, 20s,	1 0 0
Sept. 12	" Mrs Johnston Harvey, 25s,	1 5 0
"	" John Murray, Esq., Mabou, C. B., L12 10s,	12 10 0
Deer.	" W. J. Fraser, Miramichi, balance of that Congregations contributions, per Rev Professor Ross,	35 0 0
		£134 13 0½
Examined and found correct;		ABRAM PATTERSON, Treasurer. GEORGE WALKER, RODERICK MCGREGOR, } Auditing ALEXANDER FRASER. } Committee.
Pictou, May 31st, 1862.		

College Expenses in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.
June 27	By Lunenburg and Stations, L6,	£6 0 0
"	" John Knox Church, New Glasgow, L4 0s 4d,	4 0 4½
"	" West Bay, C. B., 22s 4½d; For College Fund, 20s,	2 2 4½
"	" North Cornwallis, for College Education, 40s,	2 0 0
"	" Blue Mountain and Barney's River, L2 12s 2a,	2 12 2
"	" Wallace, 3s 9d; Knox Church, Pictou Town, 53s 7½d,	2 19 4
		£19 14 3
		Dr.
May 31	To amount credited Seminary account,	£19 14 3

The foregoing accounts are all audited and certified as follows:

Examined and found correct,		ABRAM PATTERSON, Treasurer. GEORGE WALKER, RODERICK MCGREGOR, } Auditing ALEXANDER FRASER. } Committee.
Pictou, May 31st, 1862.		

NOTICES, ACKNOWLEDGEMENTS, &c.

We expected to have been able in our present No. to state the arrangements for the building of the Mission Schooner. Further time however has been allowed for receiving tenders, and in a few days the result will be known.

The Trustees of Wine Harbour Church, thankfully acknowledge the following collections in aid of their building fund:

Prince St. Church, Pictou,	\$16 00
Salem Church, Green Hill,	9 00
Hopewell,	8 30
Farther collections respectfully solicited.	

The Rev Alex. Falconer returns thanks, on behalf of the congregation of Queen's Square, Charlottetown, for the following subscriptions to aid in liquidating the debt on their Church:

Subscriptions.		Paid.	
Primitive Church, N. G.,	£ 4 15 10	£24 15 10	
James Church, N.G.,	9 8 1½	9 8 1½	
U. Stewiacke,	19 3 9	8 7 9	
Poplar Grove, 'ix.,	27 15 0	27 15 0	
Shubenacadie, ?	9 12 9	5 11 6	
Gay's River, \$			
M. Stewiacke,	16 17 6	12 8 9	
Truro,	13 4 4½	11 13 1½	
Other parties,	2 7 6	2 7 6	
£128 4 10		£102 7 7	

Monies received by Treasurer, from 20th Oct. to 20th Nov., 1862:

FOREIGN MISSION.	
2nd Cong. Maitland and Noel, Rockville Missionary Society, Maitland,	£ 7 1 1
Maitland Juvenile Missionary Society,	3 2 9
Upper Settlement Musquodoboit Congregation,	2 12 3
Middle Settlement do.,	4 12 7
Higgins Settlement, do.,	8 0 3
Duncan Cruickshanks, per Rev G. Walker,	0 10 0
John Chisholm, Moose River,	0 2 6
From estate of the late James Dawson, Montreal,	9 12 6
Mrs David Hinglen, Menigomish, Collected by Angus Gunn, East River, St. Mary's,	5 0 0
From the Synod of Presbyterian Church, New Brunswick, per Rev James Bayne,	0 3 0
Col. by John Fraser, Chance Harbour, &	0 9 0
HOME MISSION.	
Maitland Juvenile Mss. Society,	42 0 0
Upper Settlement Musquodoboit Congregation,	0 16 3
Middle Settlement, do., do.,	3 18 3
Higgins Settlement, do., do.,	4 3 9
Hopewell Congregation, Rev Mr McKinnon,	9 5 10
	£ 4 0

SEMINARY.

Maitland Juvenile Mss. Society,	0 7 6
Hopewell Con. Rev. Mr. McKinnon,	4 5 1½
Robert McDonald, Esq., per Rev T. Downie,	1 5 0

A. & W. MCKINLAY acknowledge the following sums:

HOME MISSION.	
Rev John Morton, Bridgewater,	\$21 00
Noel Mss. Society, per Miss O'Brien,	14 00
FOREIGN MISSION.	
Rev John Morton, Bridgewater,	19 20
Noel Mss Society, per Miss. O'Brien,	14 00
Noel Con. for new Church at Annetown,	30 19
Ladies of Sheet Harbor, 31 yds. drug-get, 25 cts. per yd.,	\$7 75, 15 00
" " 3 Quilts,	7 25, 15 00

MINISTERIAL EDUCATION.

Rev John Morton, Bridgewater,	4 00
N.B.—Some of the foregoing were overlooked in previous lists of acknowledgments.	

PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums, in payment of the Home and Foreign Record:

David Fulton, Londonderry,	\$10 00
Rev N. McKay, St. John's,	1 62½
S. A. Greenman, Stewiacke,	3 00
John McDonald, Sydney Mines,	11 50
James D. Gordon, Halifax,	50
Rev W. Elder, St. Stephens,	4 00
Rev. J. Stewart, Canada,	1 00
John Fraser, Chipman, N. B.,	5 00
Wm Campbell, Scott's Hill,	50
Rev. J. Turnbull, St. James, N. B.,	2 00
Wm Graham, Durham,	12 00
Poplar Grove Church,	30 00
Chalmers' Church,	16 00
John Murray, Mahon,	7 50

Correction—The sum of \$13 50 credited to Rev James Bayne in October No. of Record, should have been Rev James Byers.

CATALOGUE OF SOME OF THE BOOKS IN THE COLPORTAGE DEPOT.

- Bibles, Testaments and Psalm Books, English and Gaelic, variety.
- Pilgrims Progress, Packets of Cards, Packet Books, Packets of Commandments, Young Men of Business, Stray Arrows, Gracious Rain, Basket of Fragments, Bible History, Bible Hour, Psalms and Harmonies.
- Bogatsky, Heavenly Jerusalem, Clark's Promises, Great Events History, Confession of Faith, Favorite Narratives, Hodge Romans, Kind Words, Kind Words to Servants, King's Highway, Eminent Christians, Our Father, Bible Geography, Scottish Reformers, Microscope Map of Palestine, on cloth, folded, Packet Views of do., great variety, Candelish on the Atonement, Sabbath School Books, Pictures, Tickets, &c., assorted variety.

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To our Readers: The Record for 1863.

THE present number of the *Record* closes the SECOND VOLUME.—The Third Volume will be issued under the same management and the same regulations as the preceding.

ALL THE SUBSCRIPTIONS FOR THE *Record* MUST BE RENEWED BEFORE WE CAN SEND THE JANUARY NUMBER, and arrears must be promptly paid up.

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WE have to appeal to the Ministers and Elders of our Church, to make a fresh effort on behalf of the *Record*. It is cheap; it is full of most interesting Missionary intelligence. No family connected with the Church should be without it.

WHEN you renew your Subscriptions for 1863, send for a LARGER number than you had last year and circulate them. If possible, let the money accompany the Order, and let the Order reach this Office by the 25th December.

OUR JANUARY NUMBER.

We have the pleasure to announce that our next number will contain an elegant **Map of the New Hebrides**, the Mission field of the Church.

This Map was expressly executed for the HOME AND FOREIGN RECORD of this Church, by the eminent publishing house of THOMAS NELSON AND SONS, Edinburgh.

It is expected that the expense thus incurred, will be compensated by the increased number of Subscribers for 1863.

The MAP includes an area of 600 miles by 400 miles—from New Caledonia to Espiritu Santo, and exhibits Aneiteum, Tana and Erromanga, in their relation to the neighbouring islands.

The RECORD for 1863 will be printed from a font of entirely new type. The page will be divided into two columns throughout. The new type will be of such a character that the amount of reading matter will be considerably increased, and the appearance of the periodical improved. The publisher is to be compensated for this change by having the use of three pages of the Cover for advertisements.