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THE
HOME AND FOREIGN RECORD,
 OF THE
Presbyterian Church
 OF THE
 LOWER PROVINCES
 OF
 BRITISH NORTH AMERICA.

OCTOBER, 1865.

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HALIFAX, N. S.:
 JAMES BARNES, 142 HOLLIS STREET
 1865.

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In Monthly Numbers of Eighty pages each, price 25 cents per Number.

A HISTORY
OF
Nova-Scotia or Acadie.

BY BEAMISH MURDOCH, Esquire, Barrister at Law, Q.C.

This work, on which the author has been engaged since 1860, will contain a full account of the early French adventurers in this country,—their mutual contests,—the wars with the English, the circumstances of the conquest,—the settlement of Halifax,—the Indian wars,—the attempts at re-conquest and the particulars of the final expulsion of the French inhabitants.

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Many battles and sieges which affected the fate of this and many other parts of North America will be noticed. Among others, the sieges of Port Royal (Annapolis), of the fort in St. John harbor, those of Jemseg and Nashwaak, and the two sieges of Louisbourg, also that of Beausejour,—all of which occurred within the original territory of Acadie.

The writer was induced to undertake this work, by observing the success of the Record Commission of Nova Scotia, in collecting a mass of manuscripts which contain information that was before wholly inaccessible, regarding the early events in this country. Among these are the correspondence of the French governors with the ministry at Paris, copies of which were procured from Canada, and the correspondence of the British governors with the Secretaries of State, &c., obtained from the State paper offices in London.

Every available source of information has been investigated closely, to obtain full materials from original and authentic documents, both printed and manuscript, so that everything valuable connected in any way with our early history might be preserved.

The numbers will be issued monthly, each number to contain 80 pages.

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JAMES BARNES, Printer and Publisher.
HALIFAX, March, 1865.

THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

OCTOBER, 1865.

THE PRESBYTERIAN WORLD.

Far be it from us to say, or to imagine for a moment, that the Church of Christ is only co-extensive with the Presbyterian Church, and that Christ has no true fold but ours. Thanks be to God, He has His people in all lands and under many different names, witnessing the power of the gospel and faithfully following the Shepherd wherever they see his footsteps. But we are fully persuaded that the christian system is held in greatest purity and simplicity in the Presbyterian Church, and that no branch of that great and far-spreading body is more scriptural in its creed than our own. Cherishing thankfully the truths committed to our keeping, acknowledging the grace of God in the great light He has shed upon our path, let us above all things endeavour to live up to our light, and reduce to practice the truths which we hold in theory. It is a pitiful thing to have light and not to use it; to hold the truth unprofitably and in unrighteousness.

In another part of this *Record* will be found the statistics of our church for the past year. It may be interesting to the reader to get some idea of the statistics of Presbyterianism as a whole, throughout the world. We cannot, of course, give the exact figures, but we can approximate to the true state of the case. The number of Presbyterian ministers in the United States is about *eight thousand*; in the British Provinces *five hundred*; in Great Britain, *three thousand*; in Ireland *eight hundred*; in Aus-

tralia, New Zealand, &c., *three hundred*; in the continent of Europe, *two thousand five hundred*,—making a grand total of more than *fifteen thousand*. We are persuaded that our estimate is rather below than above the actual number. The number of church members is probably about two millions, and the numbers of adherents, say, thirteen millions. This last item is but a rude guess, and it may be a million wide of the mark.

Of one thing we may be sure, that never were there so many Presbyterian ministers and churches, and people, in the world before, and never were there among them better signs of health and vigorous action. There has been a much needed revival of orthodoxy in the Presbyterian churches of France, Holland and Switzerland; the church in various parts of Austria has awakened as from a sleep of centuries; the British churches are striving after greater union among themselves, and a more extended influence upon the masses of their countrymen. Union movements are characteristic of all the Presbyterian Churches at the present day. We see manifestations of the same spirit; not in Britain only, but in America and Australia. We take this spirit of union among brethren as a token for good from the great Head of the church. The world will perceive more fully the mission and work of Christ when His disciples all become one.

Reader! you are a Presbyterian; you hold (as you think) the purest creed; you live under the most scriptural system.

government and discipline. What fruit do you show? What have you done, and what are you doing? The purity of our creeds, the orthodoxy of our systems, our connection with the "church of our fathers," which avail us nothing unless we have the Spirit of Christ, and are members of His body and do His work!

REPORT OF THE BOARD OF SUPERINTENDENCE OF THEOLOGICAL HALL, FOR 1864-5.

The Board of Superintendence of the Theological Hall, having been called into existence by the Synod of last year, in consequence of the removal of the Curriculum of Arts from Truro to Halifax, now beg to lay on your table their first annual report.

On an early day after the rising of the Synod, the Board met and organized itself by appointing Alexander Forrest, M.D., of Halifax, to be chairman, and the Rev. Wm. Maxwell, of Chalmers' Church, to be Secretary.

The Board have to report that, in carrying out the mind of the Synod, the Library, formerly attached to the Truro institution, is being removed to Halifax and there placed in a room of the college properly fitted up for its reception.

The Board further entered on an investigation of the state of the funds at its disposal, with the view of ascertaining the sum necessary to be made up by the church annually, in addition to the proceeds of the invested funds.

After a careful investigation of both income and expenditure, it was found that a sum not less than £367 must be raised annually by collection or otherwise, to meet existing claims.

With a view of bringing this matter fully before the church, the Board prepared and published, in the *Record* of April last, a short statement, in the form of an appeal to the church. In that appeal it is said, "Our educational enterprise is one of considerable magnitude. The expenditure stands thus:

Salaries of two Professors in Dal-	
housie College.....	£600 0 0
Salaries of three Professors in Theo-	
logical Hall.....	610 0 0
Incidental expenses of Hall, say...	50 0 0
	<hr/>
	£1260 0 0

Towards meeting this there is an estimated income from investments of..... 893 0 0

Thus leaving a balance of £367 0 0 to be provided by the church."

Your Board would earnestly recommend to the Synod to devise measures to remove in some regular way, this annual deficiency; for if this sum is not made up, they have no alternative but to draw upon the capital fund, a course manifestly suicidal.

The Board have further to report that the winter session of the Hall was opened on the 31st of October last, by an excellent lecture delivered by Professor McKnight; and closed on the 10th of April.

Written reports on the general efficiency of the Hall, and of the work performed in their respective classes, have been furnished by the three Professors, and are herewith laid on the table.

From these reports it appears that the number of students enrolled for last session was, in all, 20. Of these there were for the first year, 4; for the second, 10; and for the third, 6.

It must be gratifying to the church to learn, as it is matter of devout thankfulness to her great Head, that during the past session the work of the Hall has been performed in a way at once pleasing and satisfactory; and that no serious case of sickness has occurred to interrupt the labours of Professors or Students.

As a pleasing incident connected with the session, the Board would record a spontaneous effort, on the part of the students, to repair and refit the theological class room, from the funds of their missionary association.

In connection with the report of the Professors, your Board would call attention to a statement submitted by Dr. Smith, regarding a certain amount of irregularity, on the part of a few of the students, in their attendance upon the second hour of his class. After mature consideration the Board agreed to lay before the Synod, for its consideration, the following recommendation: "That students be required to attend all the classes forming part of the Theological Curriculum, unless, under peculiar circumstances, they have sought and obtained permission from Presbytery to dispense with some of them."

Your Board cannot close their report without adverting to the great loss recently sustained by this church, in the removal, in God's mysterious providence, of the late amiable and accomplished Prof. McCulloch. The removal of such a man from a sphere of great usefulness in the church, is, at once, a humbling dispensation, and an earnest call to increased diligence and devotedness in the great work assigned us by the master.

All which is respectfully submitted, by authority of the Board of Superintendence.

A. FORREST, Chairman.
W. MAXWELL, Secretary.

REPORT ON SYSTEMATIC GIVING.

The Committee on systematic beneficence beg leave to report, that within the bounds of this Synod, the principle of systematic and proportionate giving, for religious objects, is gaining ground steadily and surely, though not so rapidly as your committee would desire, in view of the scripturalness of its character, its unflinching efficiency when honestly and perseveringly reduced to practice, and the urgent call for the adoption of some means to meet the financial difficulties that press upon our church as a whole.

Small congregations of very limited resources, who are acting on this principle, and who have adopted a modification of the method proposed by your committee, and sanctioned by the Synod on a former occasion, are known to your committee to be doing more for the schemes of the church than congregations of much larger size and of far greater wealth. In some instances, a small and poor congregation, acting on this principle, gives more for the support of the schemes of the church, than two and in some cases three congregations of superior resources where this principle is disregarded, and where no attempt is made to adopt any modifications of the methods recommended by your committee, and sanctioned by the Synod.

Single individuals, of limited means, are known to your committee, who have conscientiously adopted this principle, carry it forthwith into practice, and give more annually to the schemes of the church than whole congregations give, who disregard this principle. The same men are invariably the most liberal givers for the maintenance of their own pastors. But while these individual instances of congregations and members can be referred to as showing the gradual advance of this principle, and the adoption, to some extent, of the divinely-appointed method of supporting and extending the kingdom of Christ in this world, as far as human effort and human means are required; still, your committee cannot contemplate, without deep concern, the general disregard of both the scriptural principle and method of giving for the support and extension of gospel ordinance at home and abroad. Their conviction is strong and abiding that the church will be embarrassed in all her departments of labour, as long as she continues to disregard a divine principle and method, plainly set before her in the Word, and which is acted upon from year to year by a goodly number of faithful and humble ones, within her own bounds.

The committee would once more recommend that the Synod enjoin Presbyteries to urge this subject on the attention of the Sessions under their inspection, and that

Sessions be instructed to take such measures as may most effectually bring the whole subject fully before the congregation over which they are set; that every minister be enjoined to preach or lecture, at least once a year, on the subject; that the committee be authorized to prepare small circulars, stating from scripture the principle and motives of systematic and proportionate giving, to which subscription lists may be attached, and forward them to clerks of Sessions, for the use of collectors.

WILLIAM MURRAY.

REPORT ON SABBATH OBSERVANCE.

To the Moderator and other members of the Synod of the Presbyterian Church of the Lower Provinces:—

In presenting their annual report, your committee on Sabbath observance direct your attention to what they believe to be two principal objects of their appointment. These are, keeping a watchful and observant eye on the manner in which the Lord's day is sanctified within your bounds, and reporting the progress that is made in this direction from year to year. This is a somewhat difficult duty, as those performing it are expected not only to report their own proceedings, but also, as far as possible, to call attention to any practice of Sabbath desecration which may prevail in any part of your extensive jurisdiction. Inverting the order above stated, your committee notice, first, the progress made during the year now closing.

The report of last year, contained a suggestion that the Presbytery of Halifax take up the question of sabbath observance in the city, with special reference to the fish market, then open on the morning of the Lord's day. This suggestion was early adopted. Your committee have now the gratification of reporting that the offensive practice referred to, has been discontinued. They cannot, however, definitely state whether this gratifying result has been partly obtained in consequence of the efforts of the Presbytery, or been produced by other causes. Progress in other places and in reference to other forms of desecration, is not so tangible. But you may believe that under the influence of the numerous Sabbath loving pastors actively employed, real advancement has been made both in outward practice and inward spiritual obedience.

In reference to existing desecrating practices on the Lord's day, your committee feel it their duty specially to notice *pleasure-seeking*. The Almighty has allotted one day in seven for a very different purpose. Our duty, as well as our interest requires

us sacredly to guard this day from such an unhallowed encroachment. Halifax appears to set a bad example in this respect.—Painful must be the emotions excited in the minds of the members of Synod by the information that at least one place of public resort for recreation, is open in this city on the Holy Sabbath. You cannot, certainly, do less than raise your unanimous and decided testimony against the injurious, dangerous, sinful, practice of frequenting such places on this day. The Halifax Presbytery should also, as it no doubt promptly will, take active steps to represent this opening of such places in its true light before the proper authorities.

The large numbers of a mixed population engaged at Railway-building in this Province, are in a position which exposes them to various temptations to neglect the duties of the Sabbath, and openly to violate its beneficial requirements. As a Synod, you can do something to break the force of these temptations. Never should any of these labourers be able to say, with special reference to the Sabbath,—“no man cared for my soul.” This day is the christian minister’s high day, and almost the only day on which he can have access publicly and privately to the class noticed. The Presbyteries within whose bounds these workmen are located, in conjunction with the Home Mission Board, will, no doubt, without special instructions, adopt measures to prevent Sabbath desecration and kindred evils, as much as possible. If the church, as is admitted, has suffered before from such causes, let her now labor diligently and prayerfully to prevent a similar detriment.

Surveying the ecclesiastical horizon in the direction of Sabbath observance your committee point to the contemplated increase of Railway traffic as likely to be a frightful source of new modes of profaning the Lord’s day. To be forewarned is to be forearmed. The history of Railways in other countries, may well excite the fear that traveling by them on the Lord’s day will soon be proposed in this Province.—From this history you may most decidedly learn the duty of fortifying yourselves with arguments, and preparing yourselves with influence, for the purpose of preventing the first symptoms of Railway traffic on the Lord’s day from developing themselves into this moral disease. Existing forms of Sabbath profanation are already too effectual in alluring many from the public and private exercises of God’s worship on the time specially allotted for that purpose, without adding another, to the injury of precious souls and the dishonor of the Great Creator.

Having thus made a few notes of progress, and offered these suggestions, your committee close their report, feeling satis-

fied that no necessity exists for dwelling on the great importance of the subject, and repeating recommendations made in former Reports on Sabbath observance.

All which is respectfully submitted.

ROBERT LAIRD.

Convener.

Our Foreign Mission.

ANNUAL REPORT OF BOARD OF FOREIGN MISSIONS, 1864-65.

The arrival of Mr. and Mrs. Geddie from their first homeward voyage may be justly considered as introducing a new era in the history of the New Hebrides mission.—After an absence of well nigh eighteen years from their native land,—after well nigh sixteen years of active, arduous, and oft-times perilous labours in the South Seas, these devoted missionaries, who were the first Presbyterian, and all but the first Nova Scotian agents in any foreign mission field, have returned at the repeated invitation of your Board, to re-visit the scenes of youth, renew the friendships of former times, and form new ties of christian brotherhood; but above all, to recruit their wasted energies and rejoin their children, and to quicken the zeal and elicit the missionary resources of our own and sister churches.

It is now the high privilege of your Board to announce that their anticipations, as to the happy results of the *home visit*, have already been largely realized. Under the blessing of the God of missions, health and strength have been restored by change of climate and occupation; the family circle has been re-united by the peaceful enjoyments of a temporary home; old friendships have been confirmed, and many new ties have been formed by social intercourse; while, by *visitation far and near*, the churches of our own and other denominations have been greatly refreshed and stimulated, and a greatly increased agency has been secured for the evangelization of the New Hebrides.

Mr. Geddie’s official correspondence, by its frequency and intrinsic value, from the date of his settlement in Aneiteum to his departure for Nova Scotia, had, no doubt,

furnished the most reliable data for your Board, in council, as well as for the church, in their estimate of the actual state of the mission at every stage; but now that they have seen him face to face, and heard from his own lips the simple but thrilling narrative of his trials and triumphs, not only has previous intelligence been confirmed, but new facts of great moment have been brought to light, and thus with greater prominence than heretofore, have been exhibited "the great things which God hath done for us, whereof we are glad." The joy of the church would, in all probability, have been yet more full, if the prospect at one period entertained had been realized, and Mr. Geddie had been permitted to present, as some of the first-fruits of the mission, the principal Chief of Aneiteum, Lathella and family; but as it is, enough has been seen and heard to constrain the most doubting disciple among us to "thank God and take courage."

At a meeting held at Picton on August 11th, 1864, your Board had, for the first time, the gratification of inviting their pioneer missionary to a seat at their table, as corresponding member, and then, on subsequent occasions, they gladly availed themselves of his experience and wisdom in council. In terms of Synodical remit, that "when Mr. Geddie shall arrive in Nova Scotia, he shall have his time at his own disposal, and that all other arrangements be mutually agreed upon between him and the Board," they have now to report that it has been quite consistent with, if not actually conducive to the restoration of his health, to visit a considerable portion of the more distant sections of the Church, while the more central points have been repeatedly favoured with his visits. His addresses have been frequent and by no means confined to any one class or denomination. Sister churches have sought with eagerness to partake in the joy of welcoming our venerable missionary to his native land, and listening to his unadorned, but marvellous and heart-cheering record of the great things which God has done by his hands, and by the hands of his brother missionaries — Denominational barriers have gone down

before the surprising interest awakened by the successes and reverses which have attended the New Hebrides mission. During their late Synodical Sessions, the sister churches in Canada and New Brunswick have been visited by Mr. Geddie, and the results, so far as known, have been of the most encouraging nature. There is every reason to anticipate that we may have, ere long, to welcome to the scene of missionary enterprise in Western Polynesia, the efficient agency of other churches, to join side by side with the brethren now so earnestly stirring, in the name of Him whose inheritance is all the heathen, to take possession of the entire group of the New Hebrides.

Notwithstanding the zeal and perseverance which your missionary has displayed in the work of visitation, there remains yet quite an extensive portion of the church to be enlightened, and cheered by his personal intercourse and public addresses; and though the physical toil already endured would have sufficiently tasked the energies of a much more vigorous and youthful person, your Board have much confidence and satisfaction in the prospect that Mr. Geddie will yet be enabled to overtake, in good season, the outlying districts which so rarely see the face and hear the voice of a missionary.

APPLICATION FROM GEELONG.

With regard to the continuance of Mr. Geddie's services, your Board have now a most important communication to make to Synod, which will demand most serious and prayerful consideration. By a letter from Rev. A. J. Campbell, Geelong, N. S. W. Sec. Victoria Presbyterian Church Mission Committee, an application has been made for the services of Mr. Geddie, as their first missionary to the South Seas, and with a special view to establish a mission in immediate connection with the missionaries now at the New Hebrides. After lengthened and careful deliberation, and with due estimate of the high responsibilities connected with any decision on the important matter thus submitted to them, your Board unanimously resolved to recommend to Synod, that the services of Mr. Geddie be granted to the Presbyterian church of Victoria for such period as may be found necessary to

establish a mission, agreeably to their application, provided always that such arrangements be made as will prove satisfactory to all parties. This decision was arrived at on the following grounds: it was felt that to enlist the resources of such a church as notwithstanding its recent origin, has acquired so extensive and rapidly growing resources, is a matter of the highest moment; its local situation, too, within a few days sail of the New Hebrides, furnishes great advantages for frequent and efficient intercourse, for securing seasonable supplies, and for recruiting the health of missionaries by occasional retirement from their arduous enterprise. It was also felt that there was great need for the services of such an agent as Mr. Geddie, to arouse and direct the energies, as well as to command the confidence of a church that, however powerful in pecuniary resources, is but in its infancy of ministerial supply. Nor should it be forgotten that the present application furnishes us with an admirable opportunity of returning the generous and substantial sympathy of that church in aiding the funds which have built the mission vessel, the maintenance of which, in the event of our favourable response, will be thereby secured in due proportion and with desirable regularity. These, and other considerations of a like weighty character, impressed your Board with a strong disposition to comply with this application, but at the same time they felt that the equivalent sought for these advantages was one which the church at home would be slow to approve. The thought of parting with their first and most successful missionary, and of yielding all further claim to his services, was felt by all to be too painful and perilous to be for a moment entertained. In these circumstances it occurred to your Board that the object of the Australian committee would be substantially gained by receiving the services of our missionary for such time as might be found necessary to establish their mission, and thus the tie of close and sacred relation which has subsisted for so many years between Mr. Geddie and the church in which he was born, educated, licensed, ordained and missioned, would be preserved intact.

His correspondence would still reach us to tell of his labours in the common cause, and good hope might be entertained that his latter years would still be largely spent in the service of the church which has enjoyed the full vigour and benefit of his earlier years.

NEW MISSIONARIES.

The necessity and possibility of sending forth several additional missionaries have occupied the serious attention of your Board. The visits and addresses to the students attending the Theological Hall during its last session, on the part of Mr. Geddie, have resulted in the offer of three young men, whose certificates, so far as submitted, have been of the most satisfactory nature. No positive engagement, however, has been made with any one. License to preach the everlasting gospel has been granted to two of them by their respective Presbyteries,—and one has yet another session to attend before his course is completed in theological study. A fourth candidate has been found in the person of one of our probationers, who has recently completed his course with much credit, at Princeton, N.J., and received license from the Presbytery of Prince Edward Island. At a future meeting of the Board definite decision will be taken on each of these applications, and public notice thereof given to the church.

CORRESPONDENCE WITH MISSIONARIES.

In their last report, your Board were called upon to notice the departure of three missionaries to the foreign field. It is now their privilege to notice the prosperous voyage of these brethren and their wives to the South Seas from Halifax, by Cape of Good Hope, and various ports in Australia. After needful preliminary visitation of the Loyalty, as well as the New Hebrides Islands, a mission council was held, and in accordance with its decision, Mr. and Mrs. Morrison were appointed to settle on Fate, Mr. Gordon on Erromanga, and Mr. and Mrs. McCullagh on Aneiteum. The correspondence of these missionaries during their lengthened voyage, and since their location, has been so extensively published to the church, that it will be quite

unnecessary to dwell upon details. Suffice it is to say, that everywhere, at sea and on land, and by all classes, among strangers and among friends, the good hand of the Lord has been upon them; that much additional and important interest in the mission was created by their various addresses at the Cape, and in Australia; that the Islands now occupied were found waiting to welcome the missionary; and that, by the latest accounts, highly promising prospects had been obtained.

FATE.

On Fate, Mr. and Mrs. Morrison have entered upon their labours more hopefully than any of our missionaries have ever been permitted to do. At the station under their care the people are all favourable to christianity, while an organized church of 60 members and 15 catechumens, surround the missionary. It is exceedingly gratifying to know that, largely if not wholly, this membership and candidature must be the result of the earnest and devoted labours of native teachers. Other stations on that extensive island are now pressing forward to partake in the christian privileges which are now placed within their reach, so that the dark places in that mission field are whitening unto the harvest.

ERROMANGA.

At Erromanga, Mr. Gordon has found an open door, though not so wide and effectual as that which admitted Mr. Morrison. Six native assistants have been sent forth unto their heathen countrymen, with such knowledge and experience of christianity as has drawn the confidence of their missionary. Five persons have been baptized, and several others were considered fit subjects for baptism, whenever a favourable opportunity should offer for the administration of this sacred ordinance. Mr. Gordon has been enabled to preach in the native language, while the gospel according to Luke, and several smaller works, have been printed for the station by Mr. Ella, at Ancientum, during his enforced absence from the Loyalty Islands, in consequence of the French intervention with the mission established there.

ANCIENTUM.

Mr. and Mrs. McCullagh have been occupying Mr. Geddie's station, and have thus relieved Mr. and Mrs. Copeland, who were left in charge, but found it needful to recruit health, bodily and mental, by a visit to Australia. For the arduous duties of this very important station, Mr. McCullagh has an efficient help-meet in his wife, whose ability and experience as a teacher are favourably known to many in Nova Scotia. He is surrounded also by the native assistants, under Mr. and Mrs. Geddie, to the various departments of mission labour connected with the premises. In Mr. McCullagh, your Board have found a most faithful and pains-taking correspondent, and it may be therefore hoped that during the interval that must elapse before Mr. and Mrs. Geddie can be reinstated in their proper position, no real or permanent injury will occur to any one of the various departments of service at the station, which has been, and is likely to continue to be, the headquarters of our mission.

MISSION VESSEL.

The mission vessel, as might have been anticipated, has occupied a large measure of attention from your Board. Her thorough efficiency of build and equipment has been fully tested, and although considerable expense was incurred by the enlargement of her accommodations for the crew, in order to meet the perils of a tropical climate; this addition to her build could not well have been made in Nova Scotia. By correspondence from missionaries and others, who had the best opportunities to pronounce judgment, we learn that the adaptation to the service is regarded in the most favourable light, and her connection with the mission is universally considered as essential to its prosperity. The only matter of regret which has arisen, is the fact that the greater number of the Nova Scotian crew had left, but, when properly understood, this apparently untoward event does not present any ground of discouragement. The crew were engaged but for two years at the utmost; and about two-thirds of that time had expired when they sought release from their engagement. To such as are acquainted

with the migratory habits of seamen, it will not appear strange, that having seen and enjoyed the novelty and romance of the mission, they would desire to enter other services, or return home. The articles signed by the crew were unusually severe in their restrictions, and as the vessel had visited other ports in Australia than those specified in the articles, the crew asserted their right to withdraw, while the captain considered it prudent to permit their withdrawal. English seamen were immediately found to supply the place of those who left, and five natives were on board in course of training, and were expected soon to man the vessel, with the exception of officers and steward. Any serious disappointment that has been felt by the church in the apparent instability of the crew is thus seen to be not at all justified by the facts, and any fears that may have been entertained for the safety and usefulness of the vessel, quite groundless. The recent visit of the *Dayspring* to different parts of Australia has not excited the enthusiasm of her first visits, and yet most generous contributions have been obtained for her maintenance. The only subject of serious anxiety with your Board has been the foreign sources of supply for her future support. On this point, however, recent correspondence has greatly relieved them. The proposal on the part of Australian churches to undertake the support of missionaries on their own account, will secure the steady support of the mission vessel, in due proportion. By recent intelligence we are informed that the Ship Committee in Sydney, which secured large contributions for the *Dayspring* has been discharged, or rather has resolved itself into a Mission Committee, with two objects in view, "to aid the mission, and to assist in supporting the vessel." From our coadjutors in Scotland, we have received and have approved the proposal that the support of the mission ship be henceforth settled on the permanent basis of equal contribution from four churches. The highest estimate of annual expenditure has been stated at £1000 stg., thus giving £250 each to be supplied by the Presbyterian and Congregationalist churches in Australia, and £250 each by

the churches in Scotland and Nova Scotia. Your Board would cordially recommend the adoption of this basis by Synod, as altogether equitable and practicable, under a well arranged plan for enlisting the active and continued support of the children of the respective churches.

In his letter to the Secretary of your Board, Dr. Steele, Secretary to the New South Wales Auxiliary to the New Hebrides Mission, says, "There are some also so sanguine as to expect the Australian colonies to keep the mission ship afloat. I do not share this expectation, nor do I at present desire it, as I think it will be better for us to have one or more missionaries to engage our christian interest in evangelistic enterprise, and draw forth our liberality. I am also of opinion that if the children of your church, as well as of the Reformed Presbyterian church in Scotland, took an interest in providing for the *Dayspring*, it would do much to deepen the attachment of all to the missionary work. We all felt when the ship arrived after the first voyage that she was well equipped for the work, and very ably commanded by Capt. Frazer. But there was not an arrangement to provide means to enable the Captain to meet his outlay. This had been a great oversight, and led to much embarrassment."

From this statement it will appear that an Australian agency has become an immediate necessity. The agent of the London Missionary Society can no longer overtake the direction of financial accounts with our missionaries. Your Board would therefore recommend Synod to authorize the paid agency at Sydney to transact all the business connected with the disbursements required for missionaries, and vessel.

JEWISH MISSION.

In accordance with the decision of Synod, your Board have continued to keep the subject of a Jewish Mission before the church, and the result of their counsels and arrangements in this important matter have, in part, been already brought before the church. By correspondence with Dr. Dale, Corresponding Secretary of the Board of Foreign Missions in connection with the United Presbyterian Church, U. S., the

attention of your Board has been directed to the Syrian mission, as affording an advantageous field, because presenting the two-fold aspect of a Jewish and Gentile mission. Its location is in the city of Damascus, and suburbs. Of the 120,000 inhabitants of this city, over 5000 are Jews, and 15,000 or 20,000 nominal christians of the Greek, Armenian, and Maronite or Roman Catholic creed. Three stations within one, two, or three days horseback ride from Damascus, are under hopeful cultivation, having regularly received and consistent members of the United Presbyterian church, U. S., and the sacraments dispensed unto them: The earnest and increasing call from all these stations is for more men to carry on the work as the field is whitening unto harvest. Should the Synod find it desirable to select a new field of labour, instead of concentrating all its energies on the New Hebrides, the Syrian mission possesses strong claims on their favourable consideration. The annual expense, however, must be kept in view, amounting to no less than \$1000 for salary of one missionary; general expenses for buildings and teacher's support, \$493 per annum, in addition to outfit, \$400, and passage \$200: total amount \$2000.

TRINIDAD MISSION.

By a deeply interesting communication from a Rev. member of Synod, the attention of your Board has been also called to the spiritual condition of the Coolies in Trinidad. On this island there is an aggregate population of 20,000 Coolies from Madras and Calcutta, and a few Sepoys; also 2000 or 3000 Chinese. Imported by Government, and indentured for five years as agricultural labourers, they are left, so far as their spiritual interests are concerned, almost wholly uncared for. Many of them return to their own country when their term of service expires, but the majority will remain and become permanent inhabitants of the island. The American United Presbyterian church began a mission in this field, but it was interrupted by the American war, which has largely absorbed the pecuniary resources upon which such missionary efforts depend. It was intended to resume this good work at the conclusion of this civil contest, but

hitherto it has not been recommenced. A small church, house, and a congregation of 13 communicants are awaiting the occupancy of some church agency.

The advantages of this mission field are thus summed up:—*accessibility*, being within three weeks sail of Nova Scotia; *safety of life and property*, under British law, vigorously enforced; *health*, much better than in India, and in the greater part of the mission fields of the East; *field already occupied*; a *Presbytery already organized*, consisting of three ordained ministers of the United Presbyterian church of Scotland, and one of the Free church of Scotland; annual salary for one missionary, with family, £250 sterling, or thereabouts. In the event of the Synod resolving to expand their foreign missionary operation, beyond its present limits, this mission certainly merits favourable consideration, and seems to possess peculiar claims on their adoption.

DEMIRDESH MISSION.

A communication has been addressed to the chairman of your Board, intimating the desire of a young student attending the Free Church College, Edinburgh, to make enquiry about the late mission at Demirdesh, and especially whether it is the intention of the church in Nova Scotia to resuscitate said mission, and, if so, whether his offer of service would be accepted? Your Board could not take any definite action on this communication, without instructions from this Synod, and therefore resolved to refer it, as they now do, for present deliberation.

FINANCE.

The expenditure of last year, together with the income for the same period, will be found in the published accounts of the Treasurer, which exhibit a very creditable balance on hand. The demands upon these funds for the current year, will, however, greatly exceed those of the year past. The liberality of the church must therefore be increased rather than diminished, as well for the outfit and passage of Mr. Geddie and family; outfit, passage and salary of any additional missionaries who may accompany or follow him, within the year, to the New Hebrides; and also for the stipulated share of maintenance for the *Dayspring*, which will fully equal the salary of two missionaries. All which is respectfully submitted.

By order of the Board,

JAMES BAYNE, D. D.,

Sec'y B. F. M.

The Sabbath School.

Sabbath School Lessons for November.

FIRST SABBATH.

SUBJECT: *Death of Abraham.* Gen. xxv. 1-18.

Looking back through four thousand eventful years we can still perceive more remarkable manifestations of God's grace in Abraham's life and character than in any other person that ever trod our earth, except the God-man himself. He attained to a height of moral excellence singular in the annals of our race. As the loftiest mountain summit claims the brightest and purest light of the morning sun and reflects it farthest into deep and distant valleys, so Abraham, towering immeasurably above the chiefs of his time, still stands forth a monument of God's electing love, resplendent with the light of God's face, and became the Heir of the Covenant of Promise, the Father of the faithful, the Friend of God.

His life was free, simple, manly, full of hospitality and kindness towards men, and of the deepest piety towards God and faith in him. He refused to live in cities—for he looked for a city which hath foundations, whose builder and maker is God. Josephus asserts that Abraham taught the Chaldeans the truth that there is but one living and true God, and that he introduced the study of astronomy into Egypt. The Arabs, and other Asiatic nations, have numerous traditions about him, and claim to be descended from him.

Sarah's death and Isaac's marriage left Abraham comparatively desolate, and this, no doubt, led him in his old age to marry Keturah. Keturah held a lower rank than Sarah, and her children were all sent away lest they should dispute the inheritance of Isaac. Abraham had been compelled to send Ishmael away; and he does voluntarily in the case of the children of Keturah what he was compelled to do with the son of Hagar. All his children were well provided for.

V. 5, 6.—He gave the inheritance to Isaac, but to the other sons he gave "portions."

V. 8.—He lived 38 years after the death of Sarah, and his full age was 175 years. Esau and Jacob were fifteen years old when Abraham died. "*Gave up the Ghost,*" means simply expired.

V. 9.—Isaac and Ishmael were probably on brotherly terms. Abraham was buried in the cave in the field called "Machpelah" which he had purchased. In all the land

of promise he possessed only a burying-place. The Mosque of Hebron now covers the spot where Abraham was buried. The last notices of the cave are in the forty ninth and fiftieth chapters of this book: "There they buried Abraham and Sarah his wife; there they buried Isaac, and Rebekah his wife;" there Jacob buried Leah; there, too, Jacob himself was buried "in the cave of the field of Machpelah which Abraham bought for a possession of a burial-place from Ephron the Hittite, before Mamre." There are massive walls here, built probably by Solomon or David. Within this wall no European entered (except, perhaps twice in disguise,) since the year 1187 till 1862, when the Prince of Wales and his suite were admitted. The tombs do not mark the actual place of burial, but are memorials in honour of the dead who lie not far away. Dean Stanley thus describes the visit of the Prince of Wales, (Stanley himself being present): "The shrine of Abraham, after a momentary hesitation, was thrown open. The guardians groaned aloud. The chief turned to us with the remark 'The princes of any other nation should have passed over my dead body sooner than enter. But to the eldest son of the Queen of England we are willing to accord even this privilege.' He stepped in before us and offered an ejaculatory prayer to the dead patriarch, 'Oh! Friend of God, forgive this intrusion.' We then entered. The chamber is cased in marble. The so-called tomb consists of a coffin-like structure, about six feet high, of stone or marble.—The real tomb is under the mosque which was once a christian church.

LESSONS.

1. From Abraham's example we should learn to make proper arrangements with respect to our property, lest there should be quarreling over it after our death.

2. In order to die the death of the righteous we must live a righteous life.

3. The only earthly possession that even Abraham could secure, was a tomb. None of us are sure of any more, and the poor will get no less.

DOCTRINE TO BE PROVED.

Death is gain to the christian. PEE. 21-23; Rev. xiv. 13., &c.

SECOND SABBATH

SUBJECT: *The Labourers in the Vineyard.* Matt. xx. 1-16.

At the end of the preceding chapter the Lord says, that "Many that are first shall be last, and the last first;" and the parable of the Labourers in the Vineyard is introduced to illustrate this principle and so with equity. Chap. xix., from the 27th verse

ought to be read in connection with this parable. Compare also Rom. iv. 1-4. The disciples should not indulge in a mercenary spirit.—“We have done so much for God—what will he give us? How much does He owe us? We do or suffer so much more than such persons—what shall be our reward? If they receive so much, what shall we receive?” Christ seeks in this parable to discourage this spirit and to evoke true love, and the willing, joyous obedience which flows from it. The vineyard is the church of the living God. God himself is the husbandman. Those who are called are all such as hear the invitation of the gospel.

Vv. 1, 2.—God seeks His labourers *early* (literally “with the dawn,”) and sets them to work in his vineyard, the church. A “penny,”—a *denarius*—about *ten pence* of our money. The custom of seeking and hiring labourers at sunrise in a public place, still prevails in the East.

V. 3.—*Third hour*—say nine o’clock. The Jews divided the day into twelve hours from sunrise to sunset. The first hour would correspond with our 6 o’clock in the morning; the third hour with nine; the sixth hour with 12, noon; the ninth hour with 3, p. m., &c.

Vv. 4-7.—He made no bargain with those who were hired after the first hour. They trusted fully in his fairness and generosity. They do not say, like Peter, “What shall we have?” “No man hath hired us.”—those who are brought up in christian lands, hear the gospel preached, and have bibles to read, can never urge this excuse if they stand idle out of the vineyard till the evening of their day. God is always seeking to “hire” us—to set us to work in his church: *we* hear the invitation “early in the morning,”—“with the dawn” of life, and we should at once respond. This parable is no encouragement to those who *refuse* God’s invitation up to the *eleventh hour*, that is, the hour before sunset. All the labourers here referred to are willing to work whenever the invitation is extended to them. We must never infer from this parable, or from any part of God’s word, that it is no matter how long we resist His invitations, how late we enter into His service. Those who have entered the vineyard at the eleventh hour had no opportunity of doing so earlier.

V. 8.—Christ is the “steward” of God’s house. God is a prompt paymaster. (The Jewish law provided for the speedy payment of wages: Deut. xxiv. 16.) The last day is the “great day of account;” Christ shall then dispense their just rewards to all. All His labourers shall receive enough, and vastly more than they ever deserved.

Vv. 9-16.—Those who were sent to work just before sunset were paid first, and received a “penny” (a *denarius*;) those who

had laboured twelve hours thought that they would receive twelve times as much as the *one-hour* men, but they received only the “penny” for which they had bargained.—This led them to murmur against “the good man of the house,” as if a gross injustice had been done to them. The master shows that *they* had their due, while the others received what he saw proper to give them: he gave what was his own, and no one had any right to complain. They ought to be thankful for receiving the “penny” they had earned, and glad that their fellow labourers were treated still more bountifully. Labourers in God’s vineyard, if they indulge the spirit of envy, the “evil eye” will forfeit the kingdom of heaven altogether. No real christian will murmur at the last day at the rewards given to others; he will rather be astonished at the gracious reward reserved for himself. But we are warned against the tendency to over-rate our own services and under-value those of others.

LESSONS.

1. The Lord always amply rewards those who serve Him.

2. The Salvation of others causes true christians to rejoice, not to murmur. See Luke xv., &c.

3. God looks not so much at our work and the amount we do as at our *motives*—at the state of our hearts towards Himself. Not “How much hast thou done?” but “What art thou?” will be the great question at the last day.

4. The church is God’s vineyard, and there is room and work enough in it for all, and however late we enter it the reward is ample and sure.

5. Those who stand all day idle outside of the vineyard can excuse themselves because no one has called them. This excuse cannot possibly apply to any sabbath school teacher or scholar, or any hearer of the gospel. We should obey promptly the divine call.

6. “Here” (says Trench) “is encouragement for those who have delayed to enter on God’s service till late in their lives—not encouragement to delay, for we everywhere find in scripture a blessing resting on early piety—but encouragement now to work heartily and with their might.”

7. Murmuring against God, and envying our fellow-labourers are alike displeasing to God.

8. Make your calling and election sure: for many are called, but few are chosen.

DOCTRINE TO BE PROVED.

Salvation is all of grace. Acts xv. 11; Eph. ii. 8-10, &c.

THIRD SABBATH.

SUBJECT: *Christ opens the eyes of one born blind.* John ix.

This miracle was performed on the same sabbath day on which our Lord uttered the memorable words recorded in the preceding chapter. Christ's teaching was confirmed by works which no one could do except God were with him. He could, as in this instance, calmly do his Father's work amid the rage of His enemies. All Christ's miracles are symbols of His spiritual work. This one in particular shows that He who is the Light of the world can also give power to perceive that light,—can open the blind eyes.

Vv. 2, 3.—Sin and suffering are always connected; all our afflictions, sorrows and calamities come upon us in consequence of our sin. But special suffering, instead of being a sign of special sin, may be a token of God's love. Both the blind man and his parents were sinners; but neither party had so sinned as to be the cause of his being born blind. The Lord neither denies their sin nor his; all that He does is to turn away His disciples from that most harmful practice of diving down, with cruel surmises, into the secrets of other men's lives, and, like the friends of Job, guessing for them hidden sins in explanation of unusual sufferings.—*Trench.*

V. 4.—Every man has his work and his day; if he neglects his work in the day he cannot do it in his night. The Lord himself had to do his work in the right time. He was crucified in about six months after his, and, in view of his death, he toiled all the more diligently.

V. 6.—This course was followed, probably, to assist the faith of the poor man.—Like the blind one in this instance we should not shrink from following any directions which the Master may give. Saliva was supposed by the Jews to be medicinal.

V. 7.—*Schem*, a Hebrew name, meaning *sent*. The Turks hold this fountain still in great veneration, and regard its waters as good for diseases of the eye. The blind man at once obeyed, and at once received the reward of obedience. Christ is the *sent* of God, and all who wash in His blood receive their sight.

Vv. 8-14.—The opening of his eyes would greatly change the appearance of his face, so that his old friends and neighbours would hardly know him. Some doubted if it was the man, but he had no doubt on the subject. They brought him to the Pharisees, (i. e. the lesser Sanhedrim, which contained a majority of Pharisees,) in order to decide whether the miracle was right or wrong, it having been performed on the sabbath day. In religious cases the judgment of the Pharisees was regarded as *final*.

V. 16.—The court was divided; a majority trying to condemn Christ as working miracles through Beelzebub, the prince of devils; a minority venturing to ask "How can a man that is a sinner do such miracles?"

V. 17.—They ask the man, What is your opinion of him since he opened your eyes? He replies, "He is a prophet." He did not yet know the full dignity of his benefactor.

Vv. 18-23.—They desire to get the parents to tell a lie, to say that he was not born blind; but the parents get rid of the difficulty by testifying only that this was indeed their son, and that he *was* born blind, shirking a reply as to how he received his sight, for they feared to be excommunicated. The Sanhedrim had not yet decided that Jesus *was* or *was not* the Messiah, but they claimed the right of doing so, and had denounced the fearful penalty of excommunication against any who should anticipate a favorable decision. "*Of age*," thirty years or upwards.

V. 24.—They administer a solemn oath to the man, "*Give praise to God*," being the form of oath.

V. 25.—*Experience* is the best possible answer to infidel cavils.

V. 30.—Any unprejudiced person could tell whence Jesus was from the works done by him.

V. 31.—"*Sinners*"—*heathen*, and persons who transgressed the traditions of the fathers, these were the *sinners* in the estimation of the Pharisees.

V. 32.—It was not till the year 1728 that the surgical operation called *couching* the cataract was performed on *one born blind*—Jesus opened the eyes of the blind by miracle. Since the year mentioned, surgeons have occasionally succeeded in curing persons born blind.

V. 34.—They regarded his blindness as an evidence of his sin, and they excommunicate him. He cannot, henceforth, worship God in the public assembly of his professing people.

Vv. 35-41.—When an outcast, Jesus reveals himself to him, and he kneels down and worships him. Jesus then remarks the fearful blindness of the Pharisees who pretend to be the eyes of the nation, in contrast with the light, spiritual and physical, which has come to others who were willing to secure it.

LESSONS.

1. Mark the faith, obedience, constancy and holy boldness of the man who was cured. He did at once what Christ commanded. He confessed the truth at the risk of life. He is the first recorded instance of a person excommunicated for confessing Christ. See how, with true simple words, he confounded the craft of his cunning per-

accutors! See how promptly he worships the Messiah when he finds him!

2. It is blessed to suffer for Christ. Luke vi. 22.

3. Works of necessity and mercy are lawful on the Lord's day.

4. We should never infer from the calamities that befall people that they are peculiarly sinful.

5. Learned men, synods, councils, churches, may err and have erred; but the humble seeker will be sure to find Christ.

DOCTRINE TO BE PROVED.

Christ is the light of the world. John viii. 12, and iii. 19; Luke ii. 32, &c.

FOURTH SABBATH.

SUBJECT: *The two sons.* Matt. xxi. 23-32. Compare Mark xi. 27-33, and Luke xx. 1-8.

Vv. 23-27.—These verses describe the occasion of the parable which follows, and form an introduction to it.

V. 23.—*By what authority doest thou these things?* See ver. 12. They put this question, not to obtain information, for Jesus never made any secret of the authority with which he acted, but to ensnare him. Instead therefore, of giving a direct answer, he makes his reply conditional upon their telling him whether the baptism of John was from heaven or of men. Ver. 25. This question of Jesus completely shut them up, as in a corner, from which they could not move; and, rather than commit themselves one way or the other, they think it wiser to pretend ignorance, and so they say, *We cannot tell.* As they failed to fulfil their part of the condition, Jesus now declines to answer their question. It was not consistent, however, with the Saviour's character, to content himself with gaining a triumph over his adversaries. He has humbled and mortified them by turning their weapons against themselves, with telling effect. And now he improves the opportunity by exhibiting, in the following parables, as in a glass, their hypocrisy and danger.

V. 28.—*Two sons.* From this application of the parable given in ver 31, it is plain that the two sons represent the Scribes and Pharisees on the one hand, and the Publicans and sinners on the other. *Son, go work to-day in my vineyard.* The vineyard is the sphere in which God calls us to work for him. God calls us to *work*, and not merely to profess, to think and feel, and he calls us to work *to-day* and not postpone it till another time.

V. 29.—*I will not.* Mark the rudeness of this answer, and the absence of any excuse for his disobedience. This represents careless, reckless sinners, who do not take even the trouble to say, *I pray thee have me excused.* Afterwards repented and went,—

re-considered the matter, changed his mind and at last did better than he promised. This son represents the publicans and sinners.

V. 30.—*I go, sir, and went not.* This represents scribes and pharisees. The answer of the first son, though *blatant* was *honest*; that of the second though *more respectful* was *insincere.* See as a comment on this forward profession, Luke xvii. 11, 12.

V. 31.—Though the priests and elders must have perceived how the matter was to end, they cannot, with decency evade the question, though their answer is their own condemnation. Then follows the application to themselves of the words reluctantly wrung from them. *The publicans and harlots go into the kingdom of God before you.* Ver. 32. This verse contains, as a proof of a charge Jesus had just made, an appeal to facts under John's ministry.

LESSONS.

The worst course we can pursue is to promise at first, and then draw back. A better course even than that is, though we have refused at first, to repent and go afterwards. The best of all is, probably, to promise and promptly to fulfil.

DOCTRINE TO BE PROVED.

True repentance leads to activity in the discharge of duty. 1 Cor. vii. 11; Jer. xxxi. 18, 19.

News of the Church.

Goods for the Mission.

It is now understood that the Rev. Mr. Geddie is to leave Halifax on his way to the New Hebrides early in December. A Mission Vessel is being built near London to take the place of the *John Williams.*—This vessel is expected to sail early in January, and Mr. Geddie and his family intend to avail themselves of this excellent opportunity for going to the South Seas. It is well understood that large quantities of clothing are constantly in demand in connection with the Mission of our church. Native Teachers regard the clothes furnished to them as a very material part of their pay. They and their families naturally and justly look to us for this much support. Then the pupils of all the schools require clothing. The demand is sometimes so great that it cannot be supplied from all the sources available to the Missionaries.

MR. GEDDIE'S return to the Mission field will afford an opportunity such as may not again recur for years for sending out boxes of goods for the Mission. Mr. Geddie informs us that all sorts of clothing, for men, women or children will be acceptable. Woolen, cotton or linen will be useful. Those who have no time for sewing may send the material for dresses which will be made in due time by the natives.—Made or unmade, cotton, linen, woolen, silk,—nothing can come amiss. It is desirable that all our congregations should do something, if for no other purpose yet to manifest their interest in the good cause. By all doing a little the result will be large and will be of much importance to the Mission.

Parcels or boxes may be sent to MR. WILLIAM JOHNSON, Pictou; MR. JAMES MCCALLUM, Charlottetown, P. E. I.; ROBERT SMITH, Esq., Truro; MR. JAMES BARNES, *Witness Office*, Halifax.

All goods should be in by the first of November. The time for preparation is now very short, and we must make the most of it. Boxes may be made up for any of the Stations just as the contributors may think fit—for Aneiteum, or Eromanga, or Fate. Such goods as are sent in without any special designation will be divided according to need when they arrive at their destination.

New Brunswick.

From all that we can learn the proposed union of the New Brunswick and the Nova Scotia Synods next summer meets with general and very cordial approbation. It is a step in the right direction—one that will open still more widely for Presbyterianism a door of usefulness. It will be many years before we can overtake all the "desolate places" of these Provinces, and the New Brunswick union will have a powerful effect in opening our eyes to their extent. New Brunswick is a noble province, of vast extent and boundless resources. Its population is increasing; its cities are becoming larger and its towns more numerous. What it needs most in a religious point of view is a rapid and large increase of enterprising,

hardy, well-educated and devoted young ministers. We trust that the proposed union will to some extent meet this want. But to do so, satisfactorily, our New Brunswick friends must send forward more of their young men to our college. They have sent four or five superior young men—just the sort of which we need ten fold more.—Parents cannot consecrate their children to a nobler work than that of the Gospel ministry. Devote them to God, send them along, and follow them with your prayers!

Students.

It is desirable that there should be no falling off in the number of students for the ministry of our church. The demand is as urgent as ever. The Home Mission Board is not able at this moment to respond to more than half the demands of Presbyteries for labourers. Room—room—yet there is room. Bermuda cries, give; New Brunswick cries, give; the Nova Scotia Presbyteries cry, give; but the supply is short of the demand. It is too true that the ministry of our church is not a prize to be coveted by men who look for wealth and ease. No, we rather make a vow of perpetual poverty when we give ourselves up to the work of the church. But what of that.—We have food and raiment; and if we are poor in this world's goods it is our own fault if we are not rich towards God. We know at least a few poor ministers who would not exchange their work and its pleasures and rewards for all the wealth of the richest man in America. We have brought no gold or silver with us into the world and we cannot take any away with us. Students and ministers have wealth peculiarly their own, for which they can never be too thankful. Literature opens its treasures to them; theology unfolds its golden gates and bids them enter into realms of super-human glory. They are constantly conversant with Him who though He was rich yet for our sakes became poor that we through his poverty might be made rich. Truly the work of the ministry has its sunny as well as its shady side. A Presbyterian minister of the right stamp will always find more than

work enough to do, and work brings its reward. Let no young man therefore be afraid to devote himself to the work under the impression that there will be no room for him. If he hears the call of the Master of the vineyard let him not hesitate to obey. In that vineyard there will be room enough for earnest workers till the Master come again.

Rev. Mr. Geddie.

It will be gratifying to all our readers to learn that notwithstanding Mr. Geddie's constant labours his health is very much better than when he arrived here fifteen months ago. With him the whole of this summer has been a busy one. His visit to Canada was followed by two visits to New Brunswick, a visit to most of our congregations in P. E. Island, and to Lunenburg, Bridgewater, LaHave, Musquodoboit Harbor, Sheet Harbor, Windsor, Newport &c., in the Presbytery of Halifax, and to nearly all the congregations of the Truro Presbytery. He is on his way to Cape Breton where he proposes to spend a fortnight.—Notwithstanding all his efforts, Mr. Geddie will be unable to visit all our congregations. When he arrived here it was hardly expected that he would visit half of them; and we may safely say that he has done twice as much work as any Board would assign to him in the same length of time. We are sure that we need not urge on our readers the duty of constant prayer for our Missionary, that he may long live to work for Christ among the Heathen.

Prince Edward Island.

In no part of the sea Provinces has the Presbyterian Church made more rapid and satisfactory progress than in P. E. Island. Nineteen ministers are now settled there, and some steps have been taken towards settling the *twentieth*. The Island does not draw very largely on the Home Mission Fund; and many of the congregations there are liberal in a high degree in their contributions to schemes of the church.

Presbytery of Halifax.

The scope for Home Mission work within the bounds of this Presbytery is immense. Two more labourers are required for Hants county. Meagher's Grant, Okilham, Waverley, and other places eastward of the city require regular supply. Something should be done for Chester and Chester Basin, for Liverpool, and for stations now under the too extensive charge of the Rev. Mr. Christie. The Presbytery of Halifax alone could usefully absorb the whole of the Home Mission Fund of the Church!

The Presbytery of Halifax.

The Presbytery of Halifax met at Windsor on Tuesday and Wednesday, the 5th and 6th ult. There were present, Rev. John M. McLeod, Moderator, Rev. Messrs. J. L. Murdoch, R. Sedgewick, William Duff, P. G. McGregor, John Cameron, W. Forlong, W. Murray, and Edward Annand, ministers, and J. S. Newcomb, *Ruling Elder*.

The Rev. Robert Sedgewick preached a very able and eloquent Sermon—in the place of the Moderator—from 1 Tim. iii. 16, last clause—"Received up into glory."

In addition to the Elders present, the names of Elders from Nine Mile River, Chalmers and St. John's Churches were added to the Roll on their commissions being read and sustained. [It is to be hoped that the remaining Kirk Sessions in this Presbytery will forward the commissions of their representative Elders without delay, in accordance with the Act of last Synod.]

The trials for license of Messrs. John Forrest and Edward Archibald were heard and sustained, and both were licensed to preach the Gospel.

The Rev. Robert Sedgewick reported from the Deputation appointed to visit the congregation under the charge of Rev. James Waddell, and the Rev. John Cameron reported from the Deputation appointed to visit the congregations, respectively, under the charge of the Revs. William Forlong and H. D. Steele.

Both reports were received, and the diligence of the Deputations approved.

The Rev. John Sprott was restored to his former status in the Presbytery and in the Church.

The Clerk read a communication from the "National Bible Society of Scotland," to which he was instructed to reply.

The Clerk read also a communication from the Clerk of the Presbytery of Halifax in connection with the Established Church.

of Scotland, to which he was also instructed to reply.

The Rev. John Cameron having tendered his resignation of one half of his charge, the Presbytery appointed their next meeting to be held at the Gore, on Tuesday, the 26th day of September, inst., at 2 o'clock, the Rev. W. Murray to preach on the occasion. To meet also on the following morning, the 27th, at Kennetcook, at 10 o'clock, the Rev. Edward Annand to preach. The above meetings are for visitation and the transaction of ordinary business.

The Rev. Robt. Murray was appointed to preach for two Sabbaths during the current month at Oldham.

The Rev. James McLean was appointed to visit Meagher's Grant at his earliest opportunity.

The Moderator applied for a Probationer to assist him for six months, his salary to be paid by the congregation. The Presbytery expressed their satisfaction with this application, and agreed to apply to the Home Mission Board at once for an additional laborer for the interesting and important field over which the Moderator has charge.

Truro Presbytery.

This Presbytery met, according to appointment, at Economy, on Tuesday, the 5th ult. The principal business of public interest occupying the Court was the visitation of the congregation of Economy and Five Islands. Matters appeared, upon the whole, in a comparatively satisfactory condition. The minister, to the various questions referring to his labors, returned answers showing that he was spending and being spent in his Master's service. The answers of the elders were to the effect that most of them endeavored, some more and some less, fully to attend to the various important duties of their high and responsible office. They were decidedly in advance of what they had appeared on former occasions. But here, as, alas, in most places, they do not, in general, seem to consider it as belonging to them to carry on prayer meetings in addition to those presided over by the minister. The Presbytery, accordingly, pressed upon them the necessity of the elders having Prayer Meetings, as circumstances might point out, in various parts of the congregation.

The Economy section of this congregation, sometime ago, adopted the plan of all, old and young, male and female, subscribing so much per week, to be collected weekly, the subscription being, not for the minister, but for the cause of Christ, in the support and spread of the Gospel. The plan seems to have wrought remarkably well. Their financial state is very encour-

aging. In this the Presbytery had nothing to do but commend. The other section also is improving. But the Presbytery were sorry to find this one ranking among the very few places within its bounds which report arrears. They were strongly urged to have this blot speedily wiped from off their otherwise fair name. The congregation, as a whole, were advised to consider whether they could not increase their minister's salary. That this they will do, and do speedily, no one could doubt who knows anything of the people of Economy.

Mr. Currie, who had been appointed to visit Harvey, reported that he had found that congregation in a very encouraging condition. The minister, elders, managers, and people, are severally endeavoring, in their respective places, to perform the duties they owe to each other, to advance the interests of the church, and to honour its great Head. They had hitherto paid their minister £100, and had in addition received £10 of supplement, making in all £110. They have now resolved to resign the supplement and are making arrangements to raise the whole themselves, with the addition of other £15, making the minister's salary £125. The report was received, and Mr. Currie's diligence approved. The Presbytery highly commended the action of the Harvey congregation. Several matters of minor importance being attended to, the Presbytery, at 11 o'clock, P. M., after a sabbath of twelve hours, adjourned, to meet at Maitland on Tuesday, October 3rd, at 11 o'clock, forenoon.

A. L. WYLLIE, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met at Sherbrooke on the 29th of August, for the Presbyterian visitation of the congregation. This is but a small congregation, embracing only one of three sections lately forming the charge of the Rev. John Campbell, and the smallest in numbers of the three. Since their separation from the other sections, and their obtaining the entire services of their pastor, their congregational matters have been in a most flourishing state. The answers given to the questions of the formula, by all parties, were highly satisfactory. Minister and elders seemed faithful and diligent in their work, and the congregation had fully discharged their pecuniary engagements to their minister, and manifested their liberality also to the various schemes of the church.

Mr. Donald Stewart having given satisfaction in all his trials, was licensed to preach the everlasting gospel.

The Presbytery met on the following day at Antigonish, for Presbyterian visitation.

They also here found much to commend. The congregation have, since the incumbency of their present pastor, erected one of the handsomest church edifices in connection with our church,—which is now out of debt,—and during the same time have fully paid their minister a salary of £150, besides providing him with a comfortable manse and glebe. Members of Presbytery, while commending their past exertions, urged upon them the propriety of increasing the salary, and also of increased liberality to the schemes of the church.

After the proceedings of the visitation were over, and before the audience dispersed, a member of Presbytery deputed by the congregation, read an address from them to the Rev. Mr. Doan, their pastor, and in their name presented him with \$100. This was considered an appropriate finale to the proceedings, which is considered not unworthy of imitation by other congregations on similar occasions.

The Presbytery again met in New Glasgow, on the 12th September. A communication was read from the Directors of the National Bible Society of Scotland, soliciting the support of the Presbytery on behalf of its operations. After mature deliberation the Presbytery agreed to the following deliverance:—"That the Presbytery have heard the memorial with pleasure, and rejoice in the efforts made by that institution for the circulation of the word of God, but inasmuch as the people under our charge are generally engaged in the support of the British and Foreign Bible Society, the Presbytery do not feel called on, as a Presbytery, to take any action in the matter, leaving it to congregations and individuals to avail themselves of the advantages which the National Bible Society affords, as they may judge best."

The Presbytery then took up the matter of the introduction of instrumental music into public worship, in St. John Church, Chatham, referred to Synod by the Presbytery and by the Synod remitted to this Court, whereupon it was resolved:—"That the Presbytery re-affirm their decision of 5th July, 1864, that the use of instrumental music in public worship is contrary to the recognized practice of the church, and the introduction of it by a session is at variance with the ordination vows of its members; and as the Synod have remitted the case to the Presbytery to deal with it according to the rules of the church, that a meeting of Presbytery be held in St. John's Church, Chatham, on Wednesday, the 25th day of October, next, for Presbyterial visitation, as well as for dealing with this matter, and that the Session be notified to attend in the premises."

Statistical Tables.

The Statistical and Financial Tables of the Presbyterian Church of the Lower Provinces for 1864-65, appear in the present issue of the Record. They require no explanation. The Committee regret the incompleteness which attaches to them on account of the absence of several returns, especially in the Presbyteries of Cape Breton and Prince Edward Island. One return from the last mentioned Presbytery came to hand after the examination of the proof sheets, and consequently too late for insertion. We give a few of the leading statistics of this return: name, West River and Brookfield; Stipend promised, \$333.33; paid \$433.33. Paid to Synod Fund, \$3.22; Ministerial Education, \$1.10; Home Mission, \$2.00; Foreign Mission, \$7.66.

As several persons have referred to the indefiniteness of the decision of Synod at its late meeting in Halifax, relative to the statistics of our church for the current year, it may be as well to say a word here in explanation of it. The returns are to be made up to the end of December, and are to contain the statistics for the *entire year* 1865. They will, consequently comprise much that is contained in the present tables; but that is unavoidable in effecting a change in our ecclesiastical year, which all will admit to be very desirable.

It is to be hoped that the tables for the entire year will not exhibit so many blanks as the present—that the congregations from which no Returns have now been received will then be represented. It would also be well if those who draw up the statistics would take some pains in doing so. Some of the returns which have just passed through our hands are models of neatness and accuracy, others are as far from this as the poles are asunder. We want definite numbers, not vague generalities. If we are to have statistics let them be as full and as accurate as possible.

T. CUMMING, Convener.

Halifax, Sep. 22nd, 1865.

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Con. in miles.	No. of adherents within these bounds including children.	No. of families.	No. of Churches.	No. of sittings in these.	No. Preach'd & Sings in them.	No. of hearers in them all.
1 Windsor and St. Croix,	{ Rev. John L. Murdoch } { and Edward Annand, }	3 x 10	750	125	2	800	1	500
2 Musquodoboit,	Rev. Robt. Sedgewick,	28 x 6	1250	285	2	800	1	650
3 Poplar Grove Church,	Rev. P. G. McGregor,	10 x 2	600	103	1	650	1	600
4 Yarnouth,	Rev. G. Christie,	26 x 23	562	113	3	850	5	700
5 Shelburne.	Rev. G. M. Clark,	40	500	100	3	600	6	600
6 Hamilton, Bermuda,	Rev. W. Thorburn,	.....	521	.....	.....	600	2	480
7 Nine Mile River,	Rev. John Cameron,	36 x 14	970	190	4	1000	2	580
8 Chalmers' Church,	Rev. W. Maxwell,	City.	600	115	1	600	1	500
9 South Cornwallis	Rev. W. Furlong,	18 x 6	200	38	2	700	2	250
10 Newport and Kempt,	Rev. John McL. McLeod,	7 x 20	950	196	24	850	6	700
11 Shubenacadie, &c.	Rev. James McLean,	20 x 24	1000	200	3	1000	1	650
12 North Cornwallis,	Rev. W. Murray,	15 x 8	202	38	1	364	5	407
13 Clyde Riv. & Barrington.	Rev. M. G. Henry,	25 x 25	340	62	2	450	6	640
14 Lunenburg & Mahone Bay,	Rev. Wm. Duff,	12 x 10	750	110	2	1100	2	700
15 Annapolis & Bridgetown,	Rev. D. S. Gordon,	20 x 4	120	23	1	200	2	300
16 LaHave,	Rev. D. McMillan,	12 x 8	600	125	4	200	4	400
17 Sheet Har. & adjacencies	Rev. J. Waddell,	37 x 6	.....	75	1	400	8	450
18 Lawrencetown, &c.	Rev. Alex. Stewart,	45 x 10	490	98	4	700	6	450
19 Bridgewater,	Rev. John Morton,	24 x 8	460	85	4	.....	4	800
20 Dartmouth,	Rev. A. McKnight,	7 x 6	.....	40	1	200	1	120
21 West Cornwallis,	Rev. H. D. Steel,	12 x 6	145	35	2	350	2	200
22 St. John Church,	Rev. T. Cumming,	City	223	61	1	300	1	223
23	Rev. Moses Harvey,	.....	.....	.....	.....	.....	.....	.....
24	Rev. Alex. Ross,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF PICTOU.

1 Springville,	Vacant.	.....	.....	.....	.....	.....	.....	.....
2 N. Glasgow & Albion Ms.	Rev. David Roy,	9 x 6	1000	184	1	.....	.....	.....
3 Chatham, N. B.	Rev. John McCurdy,	10 x 12	740	127	1	450	1	430
4 John Knox's Church, N.G.	Rev. John Stewart,	14 x 7	806	149	1	500	2	600
5 Caledonia and Glenelg, } St. Mary's,	Rev. C. B. Pitblado,	35 x 18	1100	200	3	1200	2	1000
6 Sherbrooke.	Rev. John Campbell,	14 x 2	500	73	1	400	1	50
7 Primitive Church, N. G.	Rev. Geo. Walker,	9 x 4	.....	77	1	530	.....	.....
8 Merigomish,	Rev. K. J. Grant,	12 x 4	700	115	1	350	.....	280
9 French River,	Rev. A. P. Miller,	.....	.....	.....	.....	.....	.....	.....
10 Prince St. Church, Pictou,	Rev. J. Bayne, D.D.	15 x 3	1005	206	1	650	.....	550
11 Earl Town, W. B. R. Hill,	Rev. A. Sutherland,	27 x 12	1100	180	2	.....	2	.....
12 Barney's River,	Rev. Duncan B. Blair,	12 x 12	436	76	1	330	1	200
13 Blue Mountain.	Rev. Duncan B. Blair,	10 x 8	580	98	2	530	2	400
14 Green Hill,	Rev. Geo. Patterson,	8 x 10	620	105	1	550	1	400
15 Central Church, W. R.	Rev. J. Thomson,	8 x 10	503	94	1	600	.....	300
16 West River Church,	Rev. Geo. Roddick,	10 x 10	750	141	2	1150	2	400
17 Hopewell,	Rev. John McKinnon,	8 x 10	650	120	1	800	1	650
18 Antigonish & Cape George,	Rev. Thos. Downie,	21 x 17	650	125	2	650	1	400
19 Knox Church, Pictou,	Rev. A. Ross,	16 x 12	750	130	2	700	2	600
20 Goshen,	Vacant.	.....	.....	.....	.....	.....	.....	.....
21 Little Harbour,	Rev. J. A. F. Sutherland,	7 x 3	363	65	1	265	1	210

PRESBYTERY OF TATAMAGOUCHE.

1 River John,	Rev. H. B. McKay,	7 x 7	760	130	1	400	1	450
2 Tatamagouche,	Rev. T. Sedgewick,	10 x 6	900	147	2	650	1	750
3 Goose River,	Rev. W. S. Darragh,	30 x 25	400	43	2	400	4	500
4 New Annan,	Rev. Jas. Watson,	7 x 11	544	93	1	315	1	260
5 Wallace,	Rev. John Munroe,	30 x 10	606	115	4	1000	2	500
6 Wentworth,	Vacant.	12 x 3	70	15	1	200	2	0

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Method of raising stipend.	Terms and mode of payment.	Stipend promised.	Stipend paid during past year.	Balance due the Pastor.	Annual value of Manse and Glebe.
1 Windsor and St. Croix,	P. R. and Sub.	Cash quarterly	\$300	\$523	352	none
2 Masqueboit,	Sub. and Col.	Cash quarterly	600	700	.....	50
3 Poplar Grove Church,	P. R. and Col.	Cash quarterly	1200	1200	.....	.....
4 Yarmouth,	Vol. Subscrip.	Cash quarterly	700	600	none.	none
5 Shelburne,	.....	Quarterly.	504	.....	.....	.....
6 Hamilton, Bermuda,	P. R. and Grant.	Cash quarterly	1000	1000	none.	.....
7 Nine Mile River,	V. Contribution.	Quarterly.	1000	800	.....	.....
8 Chalmers' Church,	P. R. and Col.	Qrly in adv.	1200	1200	.....	.....
9 South Cornwallis,	P. R. and Sub.	Cash half-yearly	600	440	160	60
10 Newport and Kempt,	P. R. and Sub.	Cash quarterly	600	651 43	.....	100
11 Shubenacatie, &c.	Vol. Subscrip.	Quarterly.	800	810	none.	none
12 North Cornwallis,	Subscription.	Half-yearly.	600	576	24	.....
13 Clyde Riv. and Barrington,	Vol. Subscrip.	Cash quarterly	400	405	none.	50
14 Lunenburg & Michone Bay,	Assessment.	Cash yearly.	600	400	350	.....
15 Annapolis and Bridgetown,	P. R. and Sub.	Cash quarterly	600	600	.....	.....
16 Lathave,	Vol. Subscrip.	Annually.	450	450	.....	48
17 Sheet Har & adjacencies,	Subscription	Cash quarterly	400	280	.....	.....
18 Lawrence town, &c.	Subscription.	Cash quarterly	350	427	481 24	40
19 Bridgewater,	Subscription.	Half-yearly.	440	440	100	90
20 Dartmouth,	Pew Rents	Half-yearly.	200	210 87 1/2	.....	5
21 West Cornwallis,	P. R. and Sub.	Quarterly.	440	338	101 40	none
22 St. John Church.	Subscription.	Qrly in adv.	600	600	none.	.....
23	.....	.....	.....	.....	.....	.....
24	.....	.....	.....	.....	.....	.....

PRESBYTERY OF PICTOU.

1 Springville,	.....	.....	.....	.....	.....	.....
2 N. Glasgow and Albion Ms.	Voluntary.	Cash quarterly	480	480	none.	.....
3 Chatham, N. B.	Pew Rents.	Half-yearly.	700	700	none.	.....
4 John Knox's Church, N. G.	Subscription.	Quarterly.	.....	531 31	.....	.....
5 Caledonia and Glenelg, } St. Mary's,	Vol. Subscrip.	Qrly in adv.	700	*350	none.	.....
6 Sherbrooke,	Subscription.	Cash quarterly	600	600	.....	.....
7 Primitive Church, N. G.	Weekly Col.	Qrly in adv.	660	660	.....	.....
8 Montgomish,	Subscription.	Qrly in adv.	480	516 62	.....	60
9 French River,	.....	.....	.....	.....	.....	.....
10 Prince St. Church, Pictou,	Pew Rents.	Cash quarterly	800	1000	.....	.....
11 Earl Town, W. B. R. Hill,	Subscription.	Half-yearly	560	500	.....	30
12 Larney's River,	Vol. Subscrip.	Cash yearly.	250	240	40	none
13 Blue Mountain,	Vol. Subscrip.	Cash yearly.	230	260	.....	.....
14 Green Hill,	Vol. Subscrip.	C. qrly in adv.	640	600	.....	.....
15 Central Church, W. R.	Vol. Subscrip.	Qrly in adv.	600	600	.....	.....
16 West River Church,	Vol. Subscrip.	Qrly in adv.	600	630	.....	.....
17 Hopewell,	Vol. Subscrip.	Qrly in adv.	600	770 30	.....	.....
18 Antigonish and Cape,	Vol. Subscrip.	Cash quarterly	600	600	.....	80 00
19 Knox Church, Pictou,	P. R. and Sub.	Quarterly.	700	700	.....	.....
20 Goshen,	.....	.....	.....	.....	.....	.....
21 Little Harbour,	Vol. Subscrip.	C. qrly in adv	480	480	.....	none

PRESBYTERY OF TATAMAGOUCHE.

1 River John,	Subscription.	Cash quarterly	480	480	.....	60
2 Tatamagouche,	Vol. Subscrip.	Cash quarterly	500	500	.....	.....
3 Goose River,	Subscription.	Half-yearly.	162	162	.....	.....
4 New Annan,	P. R. and Sub.	Cash quarterly	360	360	100	40
5 Wallace,	Sub. and Col.	Cash and Pro.	.....	432	1. amt.	none
6 Wentworth,	Vol. Subscrip.	Cash.	.....	37	.....	.....

* Not year settled.

STATISTICS OF SYNOD.

How much debt on Congregational Property.	Synod Fund.	Ministerial Educa- tion.	Home Missions.	Foreign Missions.		Church and Manse building and re- pairs.	Miscellaneous.	Total.
				In Cash.	In Produce.			

PRESBYTERY OF HALIFAX.

none.	\$8		\$47 50	\$47 50		\$1200	\$705 50	\$2137 50	1
200	12		30	82 50			62	887	2
4200	16	88	120	60		280	632	1470	3
none.	16 25		131 50	6			100	853 75	4
	8		11	17 12½			50	590 12½	5
						700	300	2125	6
	16	40	60	70			280	1251	7
all sub.	30	40 30	106 24	100		2350	478 87	4205 41	8
200	4 90						12	519 90	9
200	8	32 47	32 47	32 47				8 8 94	10
none.	6	18	50 28	84 8½			130	168 17	11
	10	10	16	65			107	781	12
400	6 50		46 05	39 05		512	25	1034 60	13
very small	8 55	20	30	21		200	50	700	14
248	3	4 72½	25 80½	25 80½			33 40	940 73½	15
80	4	8	12	12			16	550	16
	10 72½		8 16½	5			75	378 83	17
422	4 78	4 78	9 56	9 50		485	68	1068	18
180	5		20			120	40	615	19
520		8	14 47		14		110 85	363 19½	20
50		1	9 10	4 50			4	357 20	21
*500	6	20		42 25		1750	155 22	2573 90	22
									23
									24

PRESBYTERY OF PICTOU.

none.	8		48 30	124 13			44	1094 41	1
	20 60		28	128 50			220	1097 10	2
	16 35	20	31 32	483		57 57	262 35	938 77	3
									4
	16 57	24 02	47 77	50 78				463 15	5
300	4	10				87	519	1210	6
	12	58 13	82 05	110 62			320	1242 89	7
650	8		21 06½	25 28		764	79 80	1474 17	8
									9
	17 95		34 92	109 78			564	1726 65	10
	8 40		17 50	35		600	214	1434 90	11
none.	4 75		8	18		14	28	612 75	12
	6 75		19 46	35 60			49	623 8½	13
	8	18	24	80			150	883	14
	4	31 79	40 78	34 48			163	881 05	15
	4	7	22	26			120	779	16
	4	18	20	26			150 20	968 50	17
	8	8 25	10 06	27 40		297 03	401 03	1351 88	18
200	8	13	34	64 45		300	240	1359 45	19
									20
	4	3 40	5 30	18 75		40	59 40	610 8½	21

PRESBYTERY OF TATAMAGOUCHE.

200	6 55	4	14	18		40	50	577 55	1
700	11 80	18	22	75 50			308 50	1024 8½	2
	1	1	1 50	6 58		320	3	492 10	3
200	4			11 06			42	457 06	4
none	7 15	6 08	15 64	57 65		288 25	23 06	830 4½	5
	2		2					41	6

* This sum has since been paid.

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Con. in miles.	No. of adherents within these bounds including children.	No. of families.	No. of Churches.	No. of sittings in these.	No. Preach'g & Stat'ns.	No. of hearers in them all.
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PRESBYTERY OF PRINCE EDWARD ISLAND.

1 Bedeque,	Rev. R. S. Patterson,	20 x 10	550	85	1	360	4	300
2 Cove Head,	Rev. J. Allen,							
3 Brown's Creek,	Rev. A. Munroe,	8 x 6	1200	150	2	800	4	200
4 Cavendish,	Rev. Isaac Murray,							
5 New London & Sum'field,	Rev. A. Cameron,	15 x 11	628	108	2	580		400
6 St. John & New London,	Vacant.							
7 Charlottetown Free Church,	Rev. G. Sutherland,	10	300	50	14	350	1	200
8 East St. Peter's Bay,	Rev. H. Crawford,	8 x 5	415	85	2	700	1	300
9 Bay Fortune,	Rev. H. Crawford,	16 x 5	410	90	3	500		400
10 West St. Peter's,	Vacant.							
11 Woodville, &c.	Rev. D. McNeil,	18 x 6		114	2	600		
12 Murray Harbour,	Rev. Hugh McMillan,	20 x 10	450	80	3		4	
13 Dundas,	Rev. A. McLean,	7 x 6	320	64	1	240	2	250
14 Brookfield, }	Rev. W. Ross,							
15 West River, }	Rev. W. Ross,	16						
16 Queen Sq. & Clyde Riv.	Rev. Alex. Falconer,	10 x 2	280	48	2	650		260
17 Strathallbyn,	Rev. A. Campbell,	13 x 6	1000	200	1	534	2	400
18 Richmond Bay & Sum'side	Rev. W. R. Frame,	4 x 10	550	100	2	700		550
19 Cascompeque, &c.	Rev. A. Fraser,	20 x 5	500	100		550	2	300
20 Princeton, &c.	Rev. Robt. Laird,	10 x 10	890	140	1	550	1	600
21 Grand Riv. & Richm'd Bay	Rev. John D. Murray,	16 x 8	450	70	2	430	4	300
22 West Point, Campbelton and Brae,	Rev. W. Stewart,	30 x 15			2		7	300

PRESBYTERY OF TRURO.

1 Upper Stewiacke,	Rev. J. Smith, D D.	15 x 7	1000	225	2	1700		1100
2 Onslow,	Rev. J. Baxter,	11 x 9	950	150	3	1150	5	500
3 Truro,	Rev. W. McCulloch,	18 x 4	1068	210	2	1200	3	700
4 Maitland and Noel,	Rev. John Currie,	25	650	116	1	450	5	700
5 Clifton,	Rev. J. Byers,	4 x 15	750	140	2	550	1	400
6 Upper Londonderry,	Rev. E. Ross,	8 x 10	700	103	23	900	3	700
7 Lower Londonderry,	Rev. A. L. Wyllie,	13 x 8	1175	216	2	1500	2	1000
8 Economy, &c.	Rev. J. McG. McKay,	18 x 5	800	170	2	850	1	600
9 Parrsboro and Maccan,	Rev. D. McKinnon,	20 x 30	450	80	4	350	7	600
10 Maitland and Noel,	Rev. T. Crow & J. McLellan,	30	869	132	3	850	6	620
11 Middle Stewiacke and Brookfield, }	Rev. J. D. McGilvray,	16 x 9			141	2	800	400
12 Harvey, N. B.	Rev. Saml. Johnston,	7 x 4	500	81	1	200	3	170

PRESBYTERY OF CAPE BRETON.

1 Sydney.	Rev. Hugh McLeod,	30 x 20	3150	446	6	2400		
2 Bouldarie,	Rev. James Fraser,	23 x 8	1070	215	2	900		750
3 Sydney Mines,	Rev. M. Wilson,	7 x 10	700	120	3	700		580
4 West Bay,	Rev. Murdoch Stewart,	30 x 5	900	160	2	700	2	450
5 Plaster Cove, &c.	Rev. W. G. Forbes,	12 x 30	1200	200	3		4	
6 Grand River, }	Rev. J. Ross,	16 x 8	1000	95	2	800	3	900
7 Loch Lomand, }	Rev. J. Ross,	20 x 10		90				
8 St. Ann's and N. Shore,	Rev. A. McIntosh,	30 x 5	1600	240	3	2000	3	1000
9 Baddeck, C. B.	Rev. Kenneth McKenzie,	12 x 7	720	100	3	850	6	350
10 Whyecomah,	Vacant.							
11 Cape North and Grand Antz, }	Vacant.	20 x 6	342	57			3	200
12 Mabou,	Vacant.							
13 Middle River and Lake Ansic, }	Rev. Donald McKenzie,	32 x 17	1150	180	3	850	4	900
14 Leitch and Ball's Creek, head of Sydney Har. }	Rev. Alex. Farquharson,	10 x 5	437	70	2		2	300
15 Gabarus, Cape Breton,	Rev. Isaac McKay,	40 x 10	500	70	1	400	3	600

STATISTICS OF SYNOD.

No. baptisms in yr.	No. Communicants.	No. Accessions in yr.	No. removed by death or otherwise.	No. of Elders.	Diets of Worship each Sabbath.	Times the Lord's Supper dispensed.	No. of Families observing Family Worship.	No. Sabbath Schools.	No. of Teachers.	No. of Pupils.	No. of Volumes in Library.	Prayer Meetings, how many? weekly or monthly.	Average attendance	Bible Classes.	Attendance on do.	No. of Deacons.	No. Board Managers
11	140	5	1	7	2	2	30	3	7	90	120	1 mon. 1 wk.	30	2	30	3	1
40	64	5	2	5	3	1	grt. maj.	4	10	150		2 wk. 1 mon.	20		5		2
17	103	4		6	2	3	38	2	7	70	190	2	50	3	60	6	5
10	72	11	4	4	3	2	n'rly all.	1	6	50	50	1 weekly.	40	2	25	2	7
4	128	9	3	7	3	2	22	4	16	90	140	1 monthly.	30	1	12		7
15	125	5	2	6	3	2	20	2	8	50							7
13	50	2	6	4	2	3	1	6	5		139	3 weekly.					7
20	75	7	2	9	2	1		1	3	25	80	1 weekly.	20				12
13	40	10	4	3	2	1	n'rly all.	1	3	27		1 weekly.	25	1	20		5
8	62	19	3	3	3	3	18	1	5	40	300	1 weekly.	25	1	12		15
20	50	6	3	4	2	1	185	5	10	150	150	2b-w. 1 w. 2m.	100			2	5
8	158	16	1	6	2	2	48	2	8	80	150	1	50	2	50	0	17
16	120	12	3	7	2	2	40	4	18	80		2 wk. 2 mon.	40	3	50		18
16	310	8	3	10	2	2	61	6	24	180	350	5 mon. 1 wk.	180	5	96		3
16	140	18	4	5	2	2	20	2	6	40	30	4 monthly.	30	4	20		10
	90			4	2			1	4	40		4 monthly.					22

PRESBYTERY OF PRINCE EDWARD ISLAND.

PRESBYTERY OF TRURO.

6	320	15	6	5	2	2	200	6	26	140		6 weekly	30				5	1
4	218	4	2	9	2	5	80	6	18	126	190	4 wk. 1 mon.	30				11	2
20	308	13	12	16	3	3	over half	2	14	135	150	2 wk. 2 mon.	90	2	100		5	3
9	147	9	6	10	2	3	66	3	17	125	110	3 weekly.	125	8	130		7	4
10	120	6	3	7	2	3	40	4	9	110	300	1 weekly.	40	1	20		6	5
12	129	5		8	2	3						2 wk. 1 fort'y	50					6
5	273	14	5	12	2	4	all come	6	3	278	260	4 weekly.	185				7	7
14	195	16	6	7	2	4	60	2	8	70		1 wk. 2 fort'y	80	2	40		5	8
5	109	9	4	8	2	3	20	3	10	80	100	2 weekly.	25			4	5	9
10	217	6	2	12	2	3	75	4				2 weekly.	30				8	10
34	207	34	7	4	2	2	65	4	30	120	188	2 wk. 4 fort'y					6	11
13	188	9	3	6	2	2	general	5	21	90	100	1 weekly.		2	30		6	13

PRESBYTERY OF CAPE BRETON.

7				8	2	1	400					2 or 3 weekly	40				18	1
4	71	4		5	2	1	167	1	3	45		4 bi-monthly.	70				12	2
24	72	4		5	2	2		2	12	110		2	50				6	3
23	48	5		7	2	1	110	2	2	35	300	3 weekly.	25				11	4
10	104			7	3	1	grt. maj.	3	9		100	weekly in dis.		3	15		5	5
10		3		5	2	1	90	2	4	50		4 weekly.	80	1	12		9	6
				3														7
25	25	2		1	3	2	200	1	1	20		3 wk. & mon.	40				16	8
23	30	2		1	6	3	55	1	5	40	100	2 wk. 1 fort'y	20				4	9
																		10
	11			1	2			1	2	15		1 weekly.	10					11
																		12
70	40			5		2						2 weekly.	40		12		7	13
25	22			16	3	2	40	4	9	130		1 weekly.		1	40		11	14
35					2	2	n'rly all.	2				3 weekly.	200				6	15

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Method of raising stipend.	Terms and mod. of payment.	Stipend promised.	Stipend paid during past year.	Balance due the Pastor.	Annual value of Manse and Glebe.
PRESBYTERY OF PRINCE EDWARD ISLAND.						
1 Bedeque,	P. R. and Sub.	Cash hf-yearly	\$416 70	\$312 84	143 40	.....
2 Cove Head,	.....	.....	.....	.....	.....	.....
3 Brown's Creek,	P. R. and Sub.	.....	500	331 66	.....	33 33
4 Cavendish,	.....	.....	.....	.....	.....	.....
5 New London & Sum'field,	P. R. and Sub.	Cash hf-yearly	533 33	533 33	.....	.....
6 St. John & New London,	.....	.....	.....	.....	.....	.....
7 Charlottetown Free Church	Sub., P. R., Col.	Cash q. art'ly	400	408	.....	100
8 East St. Peter's Bay,	Subscription.	Cash hf-yearly	250	250	.....	.....
9 Bay Fortune,	Subscription.	Cash hf-yearly	250	240	193	.....
10 West St. Peter's,	.....	.....	.....	.....	.....	.....
11 Woodville, &c.	P. R. and Sub.	Hf-yearly cash	367	190	.....	71
12 Murray Harbour,	Subscription.	Half-yearly.	333	240	133	60
13 Dundas,	Subscription.	Quarterly.	366	233	.....	.....
14 Brookfield, }	.....	.....	.....	.....	.....	.....
15 West River, }	.....	.....	.....	.....	.....	.....
16 Queen Sq. & Clyde Riv.	P. R. and Sub.	Cash quarterly	500	500	.....	.....
17 Strathalbyn,	Subscription	Hf-yearly cash	500	500	.....	66 66
18 Richmond Bay & Sum'side	Vol. Subscrip.	Half-yearly.	466 67	475	.....	.....
19 Cascumpeque, &c.	Vol. Subscrip.	Cash quarterly	466	466	.....	.....
20 Princetown, &c.	Vol. Subscrip.	Cash hf-yearly	500	479 17	.....	10 00
21 Grand Riv. & Richm'd Bay	Ass. and Sub.	Qr'ly in adv.	406 66	233 33	.....	.....
22 West Point, Campbellton } and Brae,	Vol. Subscrip.	Cash quarterly	366	63 30	.....	.....

PRESBYTERY OF TRURO.

1 Upper Stewiacke,	Subscription.	Cash quarterly	800	800	.....	.....
2 Ouslow,	Vol. Subscrip.	Cash hf-yearly	600	454	200	200
3 Truro,	Subscription.	Cash quarterly	700	779	none.	32
4 Maitland and Noel,	Vol. Subscrip.	Cash quarterly	600	583 25	10 85 1/2	.....
5 Clifton,	Subscription.	Qr'ly in adv.	600	568	.....	16
6 Upper Londonderry,	Vol. Subscrip.	Cash hf-yearly	600	651	none.	40
7 Lower Londonderry,	Subscription.	Cash quarterly	720	630	none.	.....
8 Economy, &c.	Vol. Subscrip.	Cash quarterly	600	609	.....	.....
9 Parrsboro' and Maccan,	Subscription.	Cash quarterly	400	400	none.	50
10 Maitland and Noel,	Vol. Subscrip.	Cash hf-yearly	600	676	79 89	.....
11 Middle Stewiacke and } Brookfield,	Vol. Subscrip.	Hf-yr'ly & qr.	600	*483	28	.....
12 Harvey, N. B.	Pew Rent.	Cash quarterly	400	400	.....	.....

PRESBYTERY OF CAPE BRETON.

1 Sydney,	Subscription.	Half-yearly.	1000	1000	.....	.....
2 Boulardrie,	Subscription.	C. & P. yearly	600	520	.....	.....
3 Sydney Mines,	Subscription.	Yearly cash.	600	.....	.....	60
4 West Bay,	Subscription.	Cash hf-yearly	500	313 55	63 45	.....
5 Plaster Cove, &c.	Subscription.	Cash hf-yearly	600	360	.....	.....
6 Grand River,	Sub. and P. R.	Cash and Pro.	600	300	1200	.....
7 Loch Lomand, }	.....	.....	.....	.....	.....	.....
8 St. Ann's and N. Shore,	Subscription.	Cash or Pro.	600	452	800	.....
9 Baddeck, C. B.	Subscription.	Cash quarterly	.....	400	.....	.....
10 Whyecomah.	.....	.....	.....	.....	.....	.....
11 Cape North and Grand } Aniz,	Subscription.	.....	.....	.....	.....	.....
12 Mabou,	.....	.....	.....	.....	.....	.....
13 Middle River and Lake } Aniz,	Subscription.	C. & P. hf-yr.	600	353	.....	.....
14 Leitch and Ball's Creek, } head of Sydney Har.	Subscription.	Half-yearly.	400	.....	.....	.....
15 Gabarus, Cape Breton,	Vol. Subscrip.	Annual.	360	360	.....	.....

* Not year settled.

STATISTICS OF SYNOD.

How much debt on (Congregational Property.	Synod Fund.	Ministerial Educa-tion.	Home Missions.	Foreign Missions.		Church and Manse building and re-pairs.	Miscellaneous.	Total.
				In Cash.	In Produce.			

PRESBYTERY OF PRINCE EDWARD ISLAND.

	\$1.40	\$20.50	\$20.	\$36.			\$70.	\$481.69	1
	5.	8.33	6.65	13.		433.33		1031.30	2
	8.	6.66	10.84	76.36			70.	705.19	3
	5.25					166.66	12.	720.25	4
	4.	6.	11.54	26.66		20.		318.17	5
	4.50	2.	7.09	10.87		80.		344.46	6
65.	7.29	394.	9.40	8.		67.	7.48	364.	7
	5.		7.50	2.				447.50	8
667.	5.35		10.	6.				352.50	9
	4.		14.	36.		40.	114.		10
50.	7.30			2.			166.66	621.62	11
832.	6.60	12.	10.50	78.		433.	120.	1134.50	12
	13.	13.	20.	83.			42.	700.	13
	9.37	25.66	46.23	133.25	32	994.38	117.07	1847.18	14
	3.42½		8.90	14.12			293.11		15
	8.12							71.42½	16

PRESBYTERY OF TRURO.

	14.48	56.	56.	64.			156.	1146.48	1
400.	16.	22.60	26.	68.22½			33.96	629.68½	2
600.	20.	48.	157.50	189.			665.05	1811.15	3
	12.	18.75	79.72	146.24			45.	800.95	4
	12.		20.	40.		320.	85.	1061.	5
521.	4.	14.21	23.50	32.05		2400.	90.	3254.76	6
	8.	40.	125.	88.63		200.	283.28	1279.91	7
	20.	10.25	19.39	5.50		948.	28.	1352.14½	8
200.	4.67½	2.50	4.	2.50				663.67½	9
note.		12.60	8.	8.58				704.53	10
250.	14.	19.68	72.62½	36.30			128.	759.60½	11
120.	4.75	4.78	10.38	8.20		50.		478.11	12

PRESBYTERY OF CAPE BRETON.

	9.50	40.	40.	200.	30.	400.	200.	1969.90	1
	6.	18.25	18.25	25.25			12.25	649.	2
				34.50				726.50	3
	4.50	4.	4.	46.				373.95	4
	4.87½			20.				48.37½	5
	7.03			14.68			190.	521.78	6
									7
180.	18.81			32.25				578.25	8
	13.	7.73	7.73	17.		56.		612.54	9
						169.			10
									11
				25.65			120.		12
	4.20			8.			24.		13
	6.	1.	1.	8.			40.	419.	14

Statistical and Financial Summary of Presbyterian Church of the Lower Provinces for 1865.

	<i>Hollyfax.</i>	<i>Truro.</i>	<i>Tatamagouche</i>	<i>Pictou.</i>	<i>Cape Breton.</i>	<i>P. E. Island.</i>	<i>Total.</i>	1854.
Adherents	11333	9512	3280	12286	11969	7943	56323	56429
Families	2214	1764	543	2275	2043	1484	10323	10463
Churches	484	264	11	25	30	27	108	174
ittings	12764	9500	3065	9655	6600	7544	52128	55194
renching Stations	63	36	11	19	30	33	192	178
learners	11333	7490	2510	6670	6080	4760	38543	35500
baptisms	337	241	95	366	479	227	1745	1665
ommunicants	2837	2482	719	3393	423	1727	11471	11549
Accessions	288	144	48	249	12	137	878	858
Removals	98	56	31	91	23	47	346	410
Elders	122	106	56	155	43	90	552	570
Sabbath Schools	53	45	18	61	16	44	237	249
Teachers	217	166	70	291	32	135	911	942
upils	1716	1274	552	2396	280	1162	7390	7411
Volume	5332	1298	1156	6206	500	1649	16205	15638
Prayer Meetings	39	40	20	69	24	39	281	238
Attendance	770	685	385	1670	415	660	4585	5096
Bible Classes	28	17	8	33	5	24	115	116
Attendance	563	320	122	619	32	375	2031	2063
Deacons	25	4	5	5	27	9	75	72
Trustees	108	71	40	66	100	77	462	455

FINANCIAL STATEMENT.

Stipend Promised	\$14134	7220	1502	9720	5860	6981	45117	36	44066
Stipend Paid	12649	7027	1971	10178	4064	5455	41345	34	38737
Duc Pastor	1570	508	744	40	2634	469	5413	234	6628
Debt on Church Property	6710	2091	1100	1650	180	1614	12745		16263
Synod Fund	183	704	32	163	88	804	695	084	729
Ministerial Education	287	874	55	211	70	98	973	34	810
Home Missions	780	59	29	495	264	15	2334	16	2048
FOREIGN MISSIONS :—									
Cash	727	10	169	952	429	33	3311	744	3371
Goods	14				30				76
Church and Manse Building	7597		648	2159	616	57	17173	47	12646
Miscellaneous	3014	84	521	3940	586	25	11079	04	9780
Total	22081	874	3422	16761	5313	89	72523	224	63096

NOTICES, ACKNOWLEDGEMENTS, &c.

THEOLOGICAL HALL.

The Theological College, Gerrish Street, Halifax, will be opened (D. V.) on Monday the 6th November. An inaugural address will be delivered on the occasion by Professor King, in the College Hall, at 7½ o'clock p. m.

It is earnestly hoped that all the students will be present at the opening of the session.

TO SESSIONS.

We beg to call attention of Sessions to the following resolution of Synod:—

"That the synod appoint a time at which ministers shall be directed to make a collection for ministerial education; with the understanding that this may be dispensed with, when congregations or societies make appropriations for the object otherwise. The month of October was chosen, and the Synod orders that collections be taken on that month or as soon after as practicable."

SABBATH SCHOOL LESSONS FOR 1866.

The scheme of Sabbath School lessons for 1866 will be ready for distribution about the first of November. It is desirable that superintendents of Sabbath Schools should send in their orders early, so that they may be provided with the lessons before the first of January. Explanations of the lessons will be given in the *Record* as heretofore.

Orders to be sent to Mr. JAMES BARNES, No. 142 Hollis Street Halifax, accompanied with payment in Postage Stamps.

H. B. MACRAY,
Con. of S. S. Com.

Monies received by the Treasurer to 19th September, 1865.

FOR FOREIGN MISSION:

Lower Salmah Missionary Society.	£2 12 0
Rockville Miss. Society, Maitland.	4 18 0
West River and Brookfield, P.E.I.	1 19 2
East St. Peter's, P. E. I.	6 13 1½
Bay Fortune, P. E. I.	2 14 10
Glencelg.	2 10 0

SEMINARY:

2nd Cong. Maitland and Noel.	4 12 0
West River and Brookfield, P.E.I.	6 5 6½

East St. Peters, P. E. I.	1 10 0
Bay Fortune, do.	0 10 0

SYNOD FUND:

West River and Brookfield P.E.I.	0 15 7½
----------------------------------	---------

HOME MISSION:

West River and Brookfield, P.E.I.	0 16 0½
East St. Peter's, P.E.I.	2 17 8
Bay Fortune, P.E.I.	1 15 5½
Glencelg.	2 10 0
Whyecocmah, C.B., per Rev. D. B.	
Blair	8 0 0
Little Narrows, per do.	2 11 2
Lake Anslie, per do.	1 0 0

Also, in addition to the sums acknowledged by the Treasurer:—

HOME MISSION.

Sydney Mines, C.B.	£10 0 0
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This sum was handed over to a minister towards payment of his supplement in Feb'y, 1864; but though the Board were then notified of the payment, and approved of it, they were not informed from what congregation the money had been obtained, and have only now learned that it was from Sydney Mines.

A. MCKNIGHT.

The Treasurer of the Ministers' Widows and Orphans Fund, P. C. L. P., acknowledges the receipt of the following sums:—

Twelve months interest to 20th July, 1865, on note for \$240, Robt. Fraser and others.	\$14 40
James McDonald, Merigomish	2 00
James Mitchell	1 00
David Smith	1 00
Rev. Wm. McCulloch, Truro	20 00
From Foreign Miss Board for	
Rev. John Geddie	\$20 00
Rev. Donald Morrison	20 00
Rev. Wm. McCullagh	20 00
Rev. James D. Gordon	20 00
	80 00
Rev. Alex. Ross, Pictou	20 00

\$138 40

Amounts formerly acknowledged.... 3782 52

Total amount received to date..... \$3921 22

HOWARD PRIMROSE,

Treas. M. W. of Fund.

The subscriber acknowledges the following donations from Maitland, in aid of the postage scheme:—

W. McDougall, Esq., Five M. Riv.	\$10 00
Capt. A. McDougall, Selma,	4 00
James Putman,	5 00
Archibald McCullum,	1 00

Isaac Douglas,	2 00
David Frieze, Esq.,	4 00
R. B. Eaton,	0 50
Isaac Smith,	1 00
A. M. Cochran, Esq.,	1 00
Mrs. Capt. Wm. Douglas,	1 00
Adam Roy,	0 50
Mrs. McDougall, 2nd, Five Mile Riv.,	0 50
Rev. Thos. S. Crow,	0 50
A Friend,	1 00
Jacob Frieze,	2 00
D. Brown,	1 00
Rev. J. McLellan,	0 50
	<hr/>
	\$9 60

ALSO, FROM CLIFTON.

John Yuill, Esq.,	\$1 25
Robert Forbes,	1 00
Theodore Forbes,	0 50
Rev. James Byers,	1 00
James Crow, Ship Builder,	5 00
Miss Forbes,	0 25
	<hr/>
	\$9 60 00

ALSO, FROM TRURO.

J. K. Blair, Esq.,	\$1 00
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ALSO, FROM TATAMAGOUCHE.

Rev. Thos. Sedgwick,	\$2 00
A. H. Patterson,	2 50
A Friend,	2 00
A. Campbell,	0 54
Wm. Frazer,	0 50
D. Roach,	1 00
Matheson & Barclay,	1 50
David Fraser,	1 00
	<hr/>
	\$11 04

ALSO, SUNDRY COLLECTIONS AND CONTRIBUTIONS.

Antigonish, per Rev. T. Downie,	\$11 73
Cape George, per do.	8 27
A. Kirk, Esq., per do.	1 00
Sydney Cong., per Dr. McLeod,	10 00
Rev. K. S. Patterson and Family,	4 00
Capt. Fraser, Sr., per Dr. Bayne,	3 00
Mrs. Capt. Cameron, per do.	0 50
Miss Jane Waddell,	1 00
A Friend, East River,	1 00
A. Kent, Esq., Truro, per J. K. Blair,	4 00
Samuel Lindsay, Great Village,	1 50
Miss Carmichael, E. River,	1 50
	<hr/>
	\$47 50

JOHN I. BAXTER,
Agent.

P. S.—The above would have appeared sooner, only I knew there would be no room for them in some of the late Records.

J. I. B.

PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following:—

Mr. Gavin Bell, New Annan, \$10 00

Officers of the Principal Boards, &c.

Board of Education.—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary; Abram Patterson, Esq., Pictou, General Treasurer; J. H. Liddell, Esq., Halifax, Treasurer of Professional Fund.

Board of Superintendence of Theological Hall.—A. Forrest, Esq., M. D., Halifax, Chairman; Rev. W. Maxwell, Halifax, Secretary.

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Committee on Colportage.—Rev. J. I. Baxter, Onslow, Convener.

Board of Foreign Missions.—Rev. J. Stuart, New Glasgow, Chairman; Rev. J. Bayne, D. D., Pictou, Secretary.

Trustees of Widows' Fund.—Rev. J. Bayne, D. D., Convener; Rev. G. Patterson, Green Hill, Secretary; Howard P. Mose, Esq., Pictou, Treasurer.

Committee on Statistics.—Rev. T. Cumming, Convener.

Synod Treasurer.—(Except for Professional Fund and Widow's Fund.)—Abram Patterson, Esq., Pictou.

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. K. Mackinlay, Esq., Halifax.

Receiver of Goods for Missions.—Mr. William Johnston, of McPherson & Co.'s, Booksellers, Pictou.

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BAXTER.

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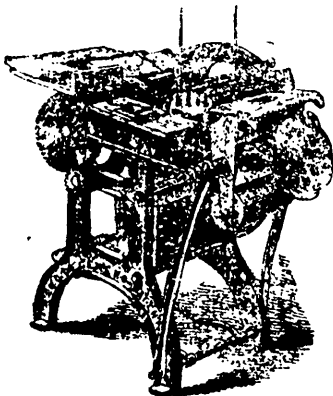
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