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

NOVEMBER, 1864.

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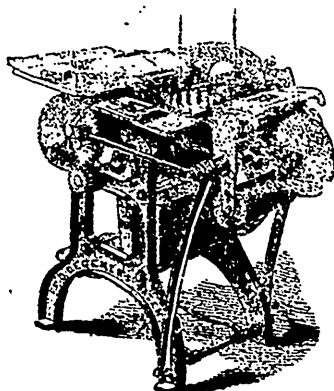
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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1864.

THANKSGIVING.

It is good and becoming at all times to give thanks to our Maker and Redeemer. Summer and winter, day and night, sunshine and storm, all testify of his beneficence and love. But when a beautiful summer is succeeded by a harvest-time crowned with plenty, then is there a special call for gratitude and praise. The people of these Provinces have cause to rejoice in many and rich blessings. We have reaped the fruits of the earth in due season, and safely gathered them into overflowing garner. Famine is far from our borders. Nearly every branch of industry has been duly rewarded by a bountiful Providence. The wealth of the sea has been flung upon our coasts in the amplest abundance. No plague has come near our dwellings. No great public calamities have come to spread mourning and woe among us as a people.

Not far from us war is destroying thousands every day—thousands of the young, the strong, the brave. Towns, villages, whole country-sides are laid waste by the destroyer. Young and old, women and little children are driven away from desolate homes to depend on alms for daily bread. Leagues of hillside beautiful with fruit and flowers three years ago are now mounded into soldiers' graves! All the while, we are free even from the fear of war: we hear and only hear the painful din. Our homes are not violated; our young men may follow the pursuits of well rewarded industry fearing no sound of bugle-note or drum; and our soil drinks not the blood of man slain by his brother.

Within the bounds of our Synod—in Bermuda—Pestilence has committed fearful ravages. But there is One who can say to the Pestilence as well as to the swelling sea, "Thus far, and no farther!" He has spoken the word, and the destroyer is checked in his career.

What shall we render to the Lord for all His benefits! Shall we repay Him with a Tenth of all that He has given us—the increase of our fields and flocks—the treasures of the deep—of the wilderness and of the mine?

Were the whole realm of nature mine
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all!

Even so. But which of us all, while confessing with our lips, will translate our confession into action? Let us bemoan our littleness of heart, our weakness of purpose, our selfishness and ingratitude. Let us ask God to enlarge our souls, to give us full confidence in Himself that in all things we may cheerfully obey what He commands. God has blessed us abundantly, and He is, as it were, waiting now to see what we are willing to do for him. O let us not be found utterly barren and unfruitful, like that wicked servant who hid his Lord's money. Let us give Him cheerfully and liberally; for He once gave His life for us. Ye know the grace our Lord Jesus Christ, that though he was rich yet for our sakes he became poor that we through his poverty might be made rich. He has not forgotten us in the springtime and the summer; let us not forget Him in the midst of our harvest-joy.

SABBATH-DAY COLLECTIONS.

There is no day in the week on which money may be more fittingly paid into the Lord's Treasury than on the Lord's day. At other times we may be too busy to listen with due patience to the claims of the objects for which our aid is solicited.—Worldly cares and anxieties may be pressing heavily upon us, and exacting all the time and money at our command. We may not even be able, or feel disposed, to read the information and explanations that may be within our reach. Thus while we give we may do so grudgingly, sparingly, or, at best, not very sure but we are giving too much.

The time of those who collect money for religious purposes is as precious as that of the persons who give. This is often forgotten. There are persons who not only give with more liberality but give weary days that they can ill spare to the work of collecting. Now this labour should all be saved to the church and its members.—Every man, woman and child should practice the sentiment so beautifully expressed in the Psalm:—

"Give ye the glory to the Lord
That to his name is due:
Come ye into his courts and bring
An offering with you."

On the Sabbath we have leisure to learn our duty and to do it without troubling others. We shut out the world from view, and leaving all its cares behind us, address ourselves simply to the discharge of our religious duties. We know how God "hath prospered us" during the week, and act accordingly. We pray, and praise, and pay! Pay? Alas, what can we render to the Lord for all his benefits? Can we at best pay back to Him anything but what He has given us? Can we repay the love that led Christ to lay down his life for us? We cannot: but we can at least express our gratitude by our words and actions.—We can obey the Apostolic injunction: "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." "On the first day of the week—let every one give as the Lord hath prospered him." Such is the command and in

obeying it there is great reward. "God is able to make all grace abound toward you that ye always having all sufficiency in all things, may abound to every good work."

It is right to give money towards a good cause at any time, but no time can be more appropriate than when our hearts are overflowing with love and gratitude as we recall and commemorate the death and the glorious resurrection of our Redeemer. The heart is warmer, the hand more liberal than on ordinary week days, and we win the reward promised to those who give cheerfully.

The habit of putting the smallest coin in the realm into the collection boxes is now properly regarded as mean and disgraceful. It is, we are happy to say, generally abandoned by well instructed Christians. Yet the quantity of copper to be found in the Lord's House on the Sabbath is astonishing, and can only be accounted for on the supposition that hearers generally believe that the Lord delights in copper more than any other metal! Surely this delusion should be dispelled. The orphan and the poor widow may give coppers, but it is solemn mockery for the comfortable farmer and tradesman to pay in the same coin. The pennies of the poor should be matched by the pounds of the rich. Cents and half-cents should be carefully left at home on the Sabbath, and the pocket should be replenished with silver or gold or precious paper.

If all were willing to give on the Sabbath according to their ability there would be enough in the Lord's Treasury for all the work of the church in the Home and the Foreign Fields, and there would be no need of special collections and efforts.—But alas, who shall live to see the day when the Apostolic precept is reduced to practice!

THE CANADA PRESBYTERIAN CHURCH.

No branch of the Christian Church in any country seems to be working more peacefully, energetically and successfully than the Presbyterian Church of Canada. Her field is varied and extensive—the cradle of future empire. From Bay Chaleur to

the Red River, from the great Lakes to Hudson's Bay, she spreads her branches. Her strength is but small in Canada East—her Ministers and Missionaries few and far between, and her people thinly scattered among the bigoted adherents of the dark creed of Rome. But she is planting new stations, forming new congregations, inaugurating missionary enterprises in this darker portion of her field. But in Canada West her hold is very powerful, and a large proportion of the wealth, the intelligence and the piety of this great and flourishing country is in her bosom. Not a town but has its Presbyterian Church; and along the great rivers, and by the shores of the beautiful lakes no spire or steeple attracts the eye more frequently than those that belong to the Presbyterian Church. Nor is she behind in the learning, the piety, the zeal and the eloquence of her ministers. It is admitted by common consent that to her belong the finest pulpit orators of British America.

The Union formed there in 1861 has been entirely satisfactory, and no trace is now to be found of the old "cleavage." Ministers and people are alike unanimous as to faith and practice, and the only wonder seems to be that they could have stood apart so long.

The Home Mission field of the Canada Church is in the highest degree inviting. New congregations are being constantly formed, and the supply of labourers is behind the demand. The College at Toronto is in a state of transition—the venerable Dr. Burns having resigned on account of the infirmities of old age, and Professor Young having accepted an influential position in connection with public education. Principal Willis was thus left alone in charge of the institution. Dr. Burns however finds his strength adequate to the discharge of half his previous duties; and the Rev. W. Gregg and Rev. W. Caven have been appointed to fill the vacancies for the time being. One or two Professors will probably be appointed at the next meeting of Synod. Some propose the appointment of Dr. Cairns of Berwick, but it is not in the least likely that he would accept the appointment.

There is a movement on foot to open a Theological Seminary in connection with the Synod in Montreal. Many strong reasons are urged in favour of this step. It is stated that when young men go to Toronto for their education it is extremely difficult if not practically impossible to bring them back to the less inviting fields of Eastern Canada. It is also urged that the Students of Theology in Montreal would be of immense service as city and suburban missionaries. McGill College will furnish the literary and scientific training, and even the Hebrew, so that the Church will not require to appoint more than two Professors.—These and many other considerations are urged in favour of the scheme.

We confess to a feeling of regret that the scheme has taken so strong a hold on the affections of a section of the Church. The true policy of the Canadian Church would be to improve the institution at Toronto and urge forward more students from the east and the west. Very considerable difficulty has been encountered in raising sufficient funds to support Knox College. Will it be easier to support when two more Professors have to be paid in Montreal? If we mistake not the multiplication of Colleges in Scotland is now generally regarded as a mistake, and the policy of concentration is commending itself with renewed force and energy. But the Canadian Church is no doubt the best judge of the policy most suitable to her circumstances.

RECENT TROUBLES IN TURKEY.

We quote the following account from the *Free Church Record* for October:—

"It is well known that for several years there have been large and increasing sales of the Turkish Scriptures in Constantinople. Missionaries, British and American, have prosecuted their labors with undoubted effect. Several converts from Mohammedanism have been actively engaged in promoting a knowledge of the gospel among their countrymen. The spirit of inquiry both among Turks and Greeks has recently been aroused to such a degree, as to compel attention, and cause many to doubt 'wherunto this would grow.'"

A little book, written by Dr. Pfander of the Church Missionary Society, and called

"Mezan-ul-Hakk," or, "The Balance of Truth," proves in a very telling manner that the Koran cannot be an inspired book. The little "Balance of Truth" has been extensively circulated for the last two years. Some of the missionaries regard the circulation of such a book as imprudent or ill-timed. Others say that it is one of the most useful instruments for awakening the Mohammedan mind, and leading it to truth. A body of several thousand Mohammedans had petitioned the Porte for a reformation of the Mohammedan faith. It was under such circumstances and amid such a growing excitement that the authorities of Constantinople have been led to pursue those extreme measures of which all Christendom have heard. On Monday, July 18, without the slightest warning or indication that a change had taken place in the views of the authorities, a number of the police proceeded to the rooms occupied by the English and American missionaries, as meeting places and book depositories, including that of the British and Foreign Bible Society, and forcibly closed them, turning out all the persons they found in them, and arresting at the same time a number of native teachers. This must, no doubt, be regarded as an attempt instigated by the reactionary and fanatical party to intimidate the missionaries, and stop their work.

It is evident that the authorities of Constantinople have grossly violated the pledge which, under the sense of recent benefits, was given to the Western Powers at the close of the Crimean War. The firman of 1856 promises that "energetic measures will be taken to ensure the freest possible exercise of every religion," and undertakes that, "as all religions can be exercised freely throughout the Ottoman dominions, no one will be molested on account of his religion, and no one forced to change his religion." The book stores and offices of the several societies are re-opened, and a limited liberty of preaching restored. The missionaries may preach in their own chapels or houses to all comers, but not in the khans or other public places. The sale of the Bible in book stores is permitted, but not its colportage about the capital.

Our missionary in Galata, Mr. Tomory writes:—

"I think the worst is over. Dr. Pfander's book is the main cause and his operations will suffer most.

"Of course these proceedings of the Turkish Government do not affect us; but it were time that our committee should apply to the Foreign Office, and recommend to them our mission for protection. Hitherto I have protected the mission through my Legation. I have a diploma as marine chaplain of the Dutch Embassy,

and they have been very kind. The Consul, Mr. Koen, is a godly man, and he serves us for the Lord's sake. But, of course, his power and influence is limited to defend and vindicate the principles of religious liberty. To make an impression upon the Turkish Government in favour of a question of such importance as the present one, there is only one man who can do it—and that is the British Ambassador."

Mr. Tomory again writes:—

"Sir Henry Bulwer has sent a very friendly communication to one of the Church Missionary Society's labourers, which, if fairly interpreted, might form a basis for an amicable arrangement. If they will act with prudence and discretion, he says, nobody will interfere with them. New conversions, however, may again alarm the Turks. The worst is that there is an infidel party mixed up with these movements and the Government confound the two together. Eight or ten converts of the missionaries are imprisoned; but there is a large number of others who are tired of Islamism, and are very loud in their infidel professions."

Both English and American papers blame Sir Henry Bulwer for the troubles that have arisen. He evidently cares nothing for Missions and regards the Missionaries as busy-bodies that he would gladly be rid of. What a contrast to the noble policy of Lord Stratford de Redcliffe! It is stated that the Roman Catholic and Greek ecclesiastics had a good deal to do with stirring up this crusade against the Protestant Missionaries. Certain it is that the Romish Missions are left wholly undisturbed. British public opinion will no doubt compel the Government to instruct Sir H. Bulwer to protect the missionaries and their converts.

PREACHING AND ITS IMPROVERS.

We extract the following admirable article from the *United Presbyterian Magazine* for October.

It is well known that the number of persons who have never tried to preach, but think they could do it if they had the opportunity, is somewhat considerable. It may be a great loss to the Church and the world that so many lights should be hid in obscurity and it must naturally be, at least to the lights themselves, a matter of unspeakable regret; but this state of things must be submitted to, until some existing prejudices have been removed, and certain irksome ecclesiastical restraints got quit of.

In addition to this class of highly talented and cruelly suppressed preachers, there is another of a kindred stamp, and one more numerous still. There is that multitudinous species of amiable, accomplished, and judicious hearers, who feel themselves abundantly qualified to teach the preacher how to do his work. What a pity that professors' chairs are not more numerous, seeing that the number of persons who believe themselves well adapted to the training of preachers is so great, and can find no proper scope for the exercise of their peculiar gifts!

The kind of criticism to which preaching is often subjected, presents a mine of wealth, out of which, if properly and energetically wrought, our Joe Millers and Dean Ramsays might soon make fortunes. We are all acquainted with the lady, who has not the presumption to understand her favorite preacher, and the gentlemen in whose eyes clear thinking and clear statement are evidences of shallowness, and the simplicity of genius a proof of intellectual weakness. We are quite aware of those literary tastes, to which euphionous polysyllables are so very palatable—of that admiration of scholarship, which grammars and lexicons alone can gratify—of that love for deep thinking to which mists, and clouds, and labyrinths are so attractive. We know that there are lively imaginations to which the boldest metaphors are not too bold, and lovers of the sentimental who never tire of stars and oceans, mountains and cataracts, bulwarks and battlements, however unceremoniously they may be introduced to notice, and we know the penalty of failing to meet these varied wants. One man allows his thoughts to be occupied during sermon, with his business or his pleasures, and then complains that he has not been edified; another is dissatisfied, because the text has not been explained, in accordance with some principle of interpretation, which in his wisdom he has seen meet to adopt; and a third is filled with great indignation, because the discourse has not been constructed on some peculiar plan, which he happens to admire. Even on a matter so small as the fashionable pronunciation of a few insignificant words, the fame and the fate of the preacher, are often suspended. With such and similar kinds of criticism preachers have been conversant from time immemorial, and have learned to bear the infliction without any loud complaint; but it would appear from some signs of the times, that their powers of endurance in this respect are destined, through the wonderful enlightenment of the nineteenth century, to be still further taxed.

* * * * *

As to this outcry about preaching, we beg leave to remark, in the first place, that we do not believe in the reality of the alleged

grievance. We cannot help thinking that our pulpit reformers must have been very unfortunate, as hearers of the Gospel. If sermons are preached in which there is nothing new, in thought or argument, illustration or phraseology, in which there is nothing but harrowing descriptions of the sinner's doom, in which the discoveries of science and the results of sacred criticism, are entirely ignored,—and these some would have the world to believe are the leading characteristics of Scottish preaching,—if sermons of this stamp are preached, then those who are compelled to listen to them are very much to be pitied, and far be it from us to treat their complaint with levity. Such preaching must be very injurious to the moral, the spiritual, and even the intellectual nature, of all on whom it is inflicted. We do not believe, however, that such descriptions are applicable to the Scottish pulpit. They do not certainly apply to the church with which we are connected, and we have no wish in this matter to think ourselves superior to other denominations. Even on a mere superficial view of the case, there is much that is fitted to make a reflecting mind, question the reality of the evil complained of. Look at the antecedents and the circumstances of the men who fill the pulpits of Scotland. It is well known that, as a general rule, it is only when young men show a taste and an aptitude, for intellectual pursuits, that they either think of studying for the ministry, or are encouraged by their friends to do so.—It is well known that every Presbyterian preacher—despised though many of them be, must have passed through an intellectual ordeal, which many of our most successful men in other walks of life, could not have stood. We hear it sometimes insinuated that there exists a species of highland smuggling, by means of which some have found their way into the pulpit who could not have otherwise succeeded; but no one surely will venture to assert that it exists to such an extent as to have any perceptible effect on the general character of ministerial qualifications. As an equipoise to this, it may be mentioned that it is no uncommon thing to see a youth who has passed unscathed through a college curriculum, kept back from the pulpit, in consequence of intellectual deficiency, by an obscure country presbytery. It is well known that the ordinary recreations of ministers, are of a literary stamp. They find their balls and concerts, in the magazine and the review. They read the newspapers, and are usually well posted up in politics. They strive to keep ahead of the times in their acquaintance with science and sacred literature. There are not many of them, so far behind as not to be able to tell you something about Darwin, and Colenso, and Renan, and give their

reasons why they differ from them. There is no class of men who have better opportunities of seeing human nature in all its phases. Is it likely, then, that men so situated, and with such a history, can be so defective as some believe them to be?

Besides this, our own experience is not at all in keeping with this outcry. We have heard many ministers preach. Our experience extends to town and country preaching, but chiefly to the latter. It embraces sermons preached on special occasions as well as ordinary pulpit services.—We have sometimes heard the young licentiate, frequently the minister in the full vigour of manhood, and occasionally the venerable father who has borne the burden and heat of the day; and seldom indeed have we listened to anything even approximating to what some would have us believe, is the general run of Scottish preaching. So far as our knowledge goes, then, the descriptions of the pulpit, to which we have already referred, are not even worthy of being designated a caricature. They are simply a gross libel, and one as false as it is malicious. Their effect on the influence of the Christian minister may be injurious among those who neither reason nor inquire, but they must inevitably degrade the sources from which they come, in the eyes of thinking Christian men. Before men blame the preacher for their want of interest in the services of the pulpit, they should look nearer home. Conscience may be quieted by blaming another for a fault that is our own, but there is a higher tribunal at which this expedient shall be of no avail.

While we do not believe in the reality of the grievance, our next remark is that the demand accompanying the complaint is exceedingly indefinite. What do the reformers of the pulpit want? Platitudes, and common places, and preaching behind the age, are the evils usually complained of.—There is a tantalizing vagueness about all this, utterly unworthy of those rational Christians, who so modestly claim for themselves the merit of being very deep and very accurate thinkers. We know what common-place is, we know what platitudes are, and we know what it means for a thing to be behind the age, but we are left in the dark about the things in sermons, to which these terms are applicable. Is it to such doctrines as the inspiration of Scripture?—the guilt and depravity of man?—the work of the Holy Spirit?—the Atonement?—justification by faith?—a judgment to come and the like? Are these the platitudes, the common-places, and the antiquated things of which so much complaint is made? We admit that these doctrines are very old. They are no doubt common-place, and to many they are weary platitudes. Are these the impurities of which sermons must be purged?—

If so, then the cry for pulpit reform is, after all, nothing new. There were wise men eighteen centuries ago to whom these things were very distasteful, and there has been a regular succession of 'deep thinkers' from that age to the present, whose views and feelings have been the same. When we hear some men complaining of platitudes in sermons, we sometimes doubt if, with all their learning, they know the meaning of their own words. In order to get rid of platitudes, the minds of all men would require to be cast in the same mould. What are platitudes to one may be the reverse to another. It is no uncommon thing to see one portion of an audience listening to a discourse with the deepest interest, and another portion giving way to sleepy indifference. There are even some whose tastes are so perverted that they can find platitudes in newspaper 'leaders,' and, as a general rule, pass them by as very dry reading.—When platitudes are condemned, we must therefore know what they are. The word itself is far too vague.

The antipathy to common-place is equally irrational. Take the greatest sermons that have ever been preached, remove all that some would call common-place out of them, and they would be great sermons no longer. We believe that the greatest genius would be the greatest sufferer, if subjected to such an ordeal. The writings of Shakespeare and Burns would be sadly mutilated, if everything that might be called common-place were extracted from them. The sweetest lyrics and the richest dramas would be of very little value, if they were estimated only according to what was absolutely new in their contents. Apply the principles of criticism to them, which some apply to sermons, and the lustre to their brightest gems would soon be tarnished.

As to the pulpit being behind the age, it is needless to say much. Truth is truth, and facts are facts, whatever be their age. The sins of the present age, both in matters of opinion and practice are the same as the sins of former times, and the preaching that was suited to sinners of old, must, in its substance, be suited to them still. It is the same old disease, and the same old remedy must be applied to it. But what, after all, is the change which our reformers wish to effect? What are preachers to speak about, if these old common-place things, to which there is so much antipathy, are to be discarded? Are they to lecture on science and literature? Are sleepy workmen to be kept awake, by detailing to them the speculations of dreamy philosophers? Are preachers to give their own authoritative dictum on solemn and important topics, instead of expounding the teaching of 'holy men of old'? Are all who occupy our pulpits to be permitted to say whatever they please?

enter their own head, although it should be absolute blasphemy, to the most enlightened of their hearers, and in direct opposition to the doctrines of the Great Teacher Himself? Will this be preaching up to the age? And supposing this reformation to be accomplished, will there be no platitudes to any one then? The great difficulty we have in dealing with this demand for pulpit reform is really desired. Our reformers either do not know themselves, or are ashamed to tell.—Let them henceforth speak more definitely, or be content to be silent; and in the meantime let us attend to the solemn message: ‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.’

POLYNESIA.

A DAY AMONG CANNIBALS.

Under this heading, recent Sandwich Island papers publish a narrative of an adventure by a whaler at the Marquesas Islands which is not only of thrilling interest in itself, but well exhibits, in one aspect, the great advantages which commerce may and does derive from Christian missions—from the presence and influence among savage tribes of Christian missionaries. The value of this case, as a testimony to the happy influence of missions, is certainly not diminished by the fact that the man who so nobly used all his influence, ready to sacrifice everything he had, in the effort to save the life of a stranger, was a missionary not from England or the United States, but from the Sandwich Islands, himself a fruit of modern missions. It appears that the American whaleship Congress, which sailed from New Bedford in June, 1863, for the North Pacific, arrived before the harbour of Puamau, on Hivaoa, Marquesas Islands, the 13th of January last, and commenced trading with the natives. Mr. Whalon, first officer, went on shore for purposes of traffic, and passed up the valley with a chief, when the natives commenced chasing pigs, and at the same time shouting, apparently for the purpose of calling the people, who came “rushing from all parts of the valley, armed with hatchets and knives.” The narrative states:—

Mr. Whalon, fearing that they meant no good, proposed to the chief to return to the boat; upon which the latter stepped up to him, suddenly seized his hat, and placed it upon his own head. This he thinks was a well-known signal among them, for he was instantly seized by a score of natives, thrown down and stripped naked, his hands and feet bound with ropes, which the chief had in his hands, but which he supposed were intended to tie the pigs.

The natives then proceeded to tear up his clothes into small pieces, and cut the buttons off, making a distribution among the crowd. After this they paid their attentions to their prisoner by pinching them severely, bending his fingers and thumbs over the backs of his hands, wrenching his nose, and torturing him in every imaginable way. They would strike at his head and limbs with their hatchets, always missing him by a hair's breadth. For about three hours they continued to amuse themselves and torment him in this manner. He supposes this was the custom preparatory to being killed, as it doubtless is. Some of the natives tried to entice the ship's two boats to come to the shore, and Mr. Whalon's boat-steerer was on the point of landing to find him, when they were warned off by a young Marquesian girl, belonging to the family of the Hawaiian missionary, Kehela.

This girl had previously tried to warn Mr. Whalon against going inland with the chief, but she could not speak English, and was not understood. One of the Hawaiian missionaries, whose name he did not learn, having heard of the trouble, now came, but was unable to converse with Mr. Whalon. A German carpenter also soon arrived, and being unable to procure his release, promised to stay by and do what he could to save him. At night he was put in the house of a “chieffess,” who had tried in vain to procure his release, and in the morning the natives again assembled, noisy for their victim:

All his hope of relief had now fled, and he began to look for death as certain, as the chieffess would soon be called on to release him. About this time, which was early in the morning, the Germans hearing the natives speaking of the arrival of the Hawaiian missionaries, Mr. Kekela and wife, in the neighborhood, despatched the other Hawaiian for him; and the natives finding that Kehela had been sent for, hastily untied the hands and feet of their prisoner.

Kehela and his wife are Hawaiian missionaries, sent out from the Sandwich Islands, and supported by the Hawaiians. They live in a neighboring valley, but at the time of the capture of Mr. Whalon were on a visit to another island. Kehela soon arrived, with the chief under whose protection he lives, and instantly commenced remonstrating with the natives for their inhuman treatment, and besought them to release him. They demanded a ransom, and after a council among themselves, decided to release him for a *whale-boat and six oars*, upon which Kekela them to take his boat. At the offer, however, Kekela's chief demurred, as this would deprive their settlement of their only boat. The discussion now waxed warm between

the two chiefs, during which Kekela declared that he was ready to give up *anything and everything he possessed*, if he could but save the foreigner's life—an instance of disinterested philanthropy which the annals of missions cannot equal. After some further parley, it was agreed to give a musket and some other trade in exchange for Mr. Whalon, which was immediately done, and he was led beyond the boundary which separated the domain of the two chiefs.

Mr. Whalon was now taken to the house of Kekela, and was "astonished to find a pleasant, airy cottage, furnished in a neat and hasty manner, much after the style of a New England farm house, surrounded by a garden, where flowers, trees, and vegetables grew abundantly":—

Mr. Kekela assured Mr. Whalon that had the natives demanded all he had, he should have given it to release him. In conversation with Kekela, regarding the progress which Christianity was making among the people, Kekela stated it as his opinion that his efforts among the adults were almost useless, but that among the youth he had promise of great success, having now forty regular attendants on Divine worship on the Sabbath. Mr. Whalon bears testimony to the upright Christian character of Kekela and wife, and of the great influence which they have over the natives in their settlement. Kekela is a most industrious man, thus setting a worthy example to the islanders.

Mr. Whalon's emotions on reaching the ship can better be imagined than described. He had been rescued from the savages and returned to his vessel through the efforts of a native Hawaiian—a stranger, who had been prompted to act in his behalf by the teachings of the Christian religion, of which he gave the most exemplary evidence.—During twenty-three years' voyaging around the world, he says he has never passed through a more eventful cruise than this one, nor anywhere met with strangers who have won his gratitude and affection as these humble Hawaiian missionaries, living on the island of Hivoo, to whose efforts alone he owes his life. Nothing that he could give to them could cancel the debt he owes. Of course, both Captain Stranburg and Mr. Whalon rewarded Kekela and his chief with such gifts as they had at their disposal, and they returned to the shore.

After Mr. Whalon had been released, and escaped to Kekela's house, he inquired the cause of his seizure by the natives, and learned that it was done out of revenge for the kidnapping of Marquesans by the Peruvians, who had stolen a cargo of men and women from this and the neighbouring islands. Some of these kidnapped natives had been returned by the Peruvian Govern-

ment, but many had died on the passage to and from Peru, while others had had various diseases, including the smallpox, which they had brought back to the group, and it was spreading over the islands. The Marquesans were so incensed with these outrages of the Peruvians, that they took vengeance on any foreigners that might fall into their power, regardless as to who they were.

Our Foreign Missions.

Letter from Rev. J. G. Paton to the Youth of the Church.

[The following letter written by Rev. John G. Paton on the eve of his leaving Scotland for the New Hebrides is so interesting that we copy it nearly in full. We ask the special attention of our young readers to Mr. Paton's appeal.]

THE DAYSPRING.

My Dear Young Friends,—

Twelve months have passed away since I returned to my native land, and began to entreat your assistance in raising funds for our New Hebrides Mission; and when you are reading this we expect to be far away on the ocean, returning to teach the poor, perishing heathen to love and serve Jesus Christ. In taking farewell of you for the present, let me thank you for having so nobly followed the example of the dear children in Australia and Tasmania, in taking shares in the *Dayspring*, and for trying by your collecting cards to get others to take shares in our new mission ship. Let me also thank your teachers, and the teachers and children of all the other Sabbath schools, who took shares and assisted us in the Lord's work. In Scotland you have taken about 24,000 shares at sixpence each, to help to keep our ship sailing and support our mission; and if it is to be remembered that through the appeal of Mr. Inglis you raised about £700 the year before, this added will make you to have 52,000 shares—which shares surely give you a deep interest in our ship and in our mission. Even yet, I believe, our work among the heathen is only beginning, and to you, my dear children, and to the children of the Australian colonies, and to the children of Nova Scotia, we look for much of the needed help. Then, surely, your love to Jesus, and your compassion for perishing heathen children, will cause you to unite, and do what you can to assist us to teach them to love Jesus, that they may be saved by Him. To you we

look for continued help, and I know you will not disappoint us. I have always had perfect confidence in the sympathy and assistance of the youth and children of our churches.

You know that our *Dayspring* has been built, fitted out, and sent off to her work among the heathen free of debt. She had three new missionaries and their wives on board from Nova Scotia; and you will be glad to learn that she sails well, and that all on board reached Australia safely and in good health. In Melbourne, on one day, she was visited by above 5000 children, and friends of our mission; and she gave great satisfaction to all her youthful shareholders who saw her and placed their little feet upon her deck. At Sydney, again, multitudes of the children flocked to see her, and with the same pleasing results. We hope she is now sailing from island to island in the New Hebrides and Loyalty groups, bearing native teachers and missionaries with the gospel to their perishing inhabitants. Dear children, pray that Jesus, who rules the winds and the waves, may keep and guide our ship safely in His work, till the knowledge of His salvation has been carried to all our South Sea islanders.

Yes, my dear children I believe you will all pray for the prosperity of our work; and I believe that your parents, and teachers, and ministers, will all pray for the safety and prosperity of the *Dayspring*, and of our mission. But you must all do more than pray, you must work hard to help to get what you pray for. To pray and not to work for the answer is to mock God. If you pray that God may make you good, and help you to love and serve Jesus, you must try to be good and to love and serve Him. If you pray for the conversion of the heathen, you must do all you can to help us to carry the gospel to them, for without the knowledge of His salvation they cannot be saved. How are you to help us?

A JUVENILE MISSIONARY SOCIETY.

I want you to help by forming yourselves into a great Juvenile Missionary Society, embracing all the children and Sabbath schools in our Church as members. I have entreated the children and youth of Australia to form themselves into such a society, and I hope the children and teachers in Nova Scotia will adopt and work out carefully the same scheme in all their schools and churches. The children of every congregation, and its classes, and Sabbath schools, would form a branch of this society which would admit all schools willing to assist in raising money for our mission. Now, if this scheme is taken up, and wrought out according to my plan, in every Sabbath school and congregation of our Church, certainly the results will be astonishing and

gratifying to all who are praying and longing for the conversion of the heathen.

I earnestly entreat all the ministers, elders, parents, and Sabbath school teachers in our Church, to adopt, encourage, and assist in the speedy formation and careful working out of this society, and in urging the children to support it. What would be more calculated to infuse so much of the true missionary spirit into the minds of the children? and what more likely to train them up to labour devotedly for the advancement of the Church at home and of our mission abroad? Let us train and teach the children to pray for the conversion of sinners both at home and abroad, and to do all they can to help us to send them the gospel, by giving systematically of what is given to them, and consequently their own. Such a course is likely to do the children much good, and calculated to interest their own souls in Jesus Christ.

MISSION BOXES.

I entreat every Bible class and Sabbath school to get mission boxes, and every individual teacher to get them for his own class. I also entreat every parent, whose children do not attend a Sabbath school, to get a mission box for his or her family, so that every child of our Church may thus be interested in our mission, and trained to give for its support. Surely such a course would be so far training them in the way that they should go, and likely to make them better children, and more devoted men and women. And surely it would save and put to a good use much odd money which is now wasted, any leads to the formation of bad habits in those who waste it.

To get uniformity in the mission boxes, they should be prepared by the Foreign Mission Committee, or by a committee appointed for the purpose, bearing appropriate Scripture mottoes, and "For the New Hebrides Mission." The motto to be printed on paper, and pasted on and around the box. The cost of a few thousands of such boxes would not be great, and might be met by a small charge for each box. The London Missionary Society make such boxes and are able to sell them in Melbourne at tenpence each; they give them without price to those who give their names, and promise to collect for *their mission*. If 3000 of such boxes could be sent out to Sydney, on the visit of the *Dayspring*, they could be disposed of among the Sabbath schools and pious families living in the various colonies, so as to secure a handsome yearly return for our mission. Are there no worthy Christians in our Church that would present the Foreign Mission Committee or any committee appointed for the purpose, with a few thousands of such boxes? If we do not now put forth every lawful effort, and

exert every means in our power to obtain the money needed to keep up and extend our mission, surely we are to blame.

HOW TO SPEND YOUR MONEY.

My dear children, I beseech you to urge your parents and teachers to get you such mission boxes; and let me entreat you not to waste your money on sweetmeats and useless toys, but when your parents and friends give you money, put it to some profitable use, as your parents may advise, or give it to Jesus, by putting it at once into your mission box, and assuredly He will reward you. But if you find that you cannot give it cheerfully, don't give it at all, for Jesus will not accept your offering, nor give you His reward. But if you give cheerfully and willingly, praying that God may use it for the conversion of souls, Jesus may welcome you at death to glory, saying, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." Then He may shew you heathen children in glory, and inform you that the money you put into the mission box, and followed with your prayers, carried the Bible and the missionaries to the heathen lands, which converted these children and brought them to heaven. Thus, by what you give many souls may be brought to enjoy the bliss of heaven. Then who of you would like to waste your money on toys, and sweetmeats and trifles, when you might use it for God in seeking to save souls? Some thinking children don't like to be always putting their money into such boxes, for they see it enter the hole in the lid, and hear it clink on the bottom, and know no more of it, except that it was given to some missionary society. My dear children, though you and your teachers may not know what your money does, yet Jesus knows what every penny of it does, and if He pleases He can give a perfect history of it. He may not so gratify us, but rest assured, whatever you give cheerfully and willingly to Him, He will accept; and He promises that you "shall in no wise lose your reward." But as certainly He will punish all children, and all men and women, who waste and misspend the money He is pleased to give them for doing good. I believe Jesus often gives us money and other blessings, just to try us and see how we will use it. He rewards those who use his mercies wisely, but He punishes those who spend them foolishly. You remember that, in the parable, the servants who used their Lord's money wisely were rewarded, and the servant who hid it was punished.

My dear children, see that you now learn to spend your money wisely, for the habits you now form are likely to remain with you through life. If you form and cultivate good habits they will increase your useful-

ness and happiness through life, but if they are bad they will add to your present and future misery. Be careful, then, how you spend the little money you now have in your power, for fear you learn habits of spending that may cost you much and enslave you through life, and yet do you no good, but much injury. How many work hard and spend their all on such habits, while thousands, crying to them for help, are perishing within their reach, and yet they can spare little or nothing to help to save them!

Jesus commands us to go and teach all nations. He has brought the gospel to us, and made us what we are by it, laying us under the deepest obligations to give it to others. Let me ask you, How much do you give yearly to carry out Christ's command in teaching all nations? And how much do you spend on mere trifles? and how much on pleasure? The heathen, in millions, cry to us for help. We, missionaries, cry for more missionaries to help us to teach them about Jesus and His salvation. But our Missionary Society answers, We cannot send out more missionaries for want of money; now we fear we have more men engaged than the Church is able to support. Our Church has done well, and we feel thankful for the four promising young men that have been got for our mission; but, after all, what are we among so many thousands of ignorant heathen? Could we not do more for their conversion? I believe that if the money that is now spent thoughtlessly throughout our Church without doing any good by, children and others, was saved, it would soon increase our number of missionaries. When your parents and friends give you money, after this, ask yourselves, Will I spend it on sweetmeats and trifles, or will I put it into the mission box, giving it to Jesus for the conversion of the heathen? But some of you children may be ready to say, I have only one half-penny,—what good could it do? If I had plenty of money I would give it for the conversion of the heathen, but it is of no use giving my half-penny—I will use it for myself. After I came home, a mission box was sent to me to open for our mission, in Glasgow, and I found it contained about nine shillings, nearly all in farthings and halfpennies. It belonged to a poor Christian girl who pitied the heathen, and did what she could to save them. Remember the poor widow at the temple did not say, I have only two mites—what good could they do? No! she gave her farthing cheerfully, and Jesus said she had given more than all the rich people who entered the temple. Dear children, let me entreat you to do all you can to help us in the Lord's work.

Some families and Sabbath schools have

mission boxes already. Well, just let them be continued, and let such families and schools adopt the motto of the new society, so that all the young people may understand that they are contributing for the same mission. To secure the interest and sympathy of the children, a definite object must be set before them, and they will do all they can. Set the condition and claims of the heathen clearly before the children now and then, and their zeal and liberality will be proportionately increased.

MISSIONARY SERMON.

I would also propose that, yearly, on the first Sabbath or during the first week of April, a missionary sermon should be preached to the children and young people in each congregation and Sabbath school, when a child from each family and each class, having a mission box, should be appointed to present to their treasurer the money collected in the box during the past year, when the sums given in by each, and by the whole in the congregation, should be made known, to encourage the children and their friends to persevere in the good work. A similar correct list from every congregation in our Church should be prepared and sent to the editor of the *Magazine*, so that in the May Number it might be printed, shewing what each congregation, class and family in the Church had raised during the year. This would bring the sum so raised before the Foreign Mission Committee and the Synod in May, and enable them to advise and act accordingly in extending our mission.

Now, I do hope and pray that this proposal may not fall to the ground, but be taken up cordially by all interested, and at once adopted by every congregation and Sabbath school in our Church. I earnestly and humbly entreat all the children and friends of our mission at once to adopt and carry out this scheme, so well calculated to do good. And if such a society is formed, we will send frequent letters to the children, to try and deepen their interest in our mission. We expect much from the children, and certainly they will exceed our expectations if they are assisted and encouraged, as we hope they will be, by their superiors.

PROSPECTS.

Some of the friends of our mission now express their fears that, as a Church, we will not be able to support four additional missionaries, and keep our ship sailing; but if the children do their part, assisted by the children and friends in Australia, as I believe they will be, we will not only support our mission as at present, but soon be able to place missionaries on all the islands of our group now in heathen darkness. Be-

sides the princely sum raised and given by the dear children in Australia for the purchasing of our mission ship, in Nova Scotia, and in Scotland, the children have taken about 56,000 shares, at sixpence each.—Now, if these shareholders in Scotland and in Nova Scotia were only giving fourpence each yearly, it would raise about £933 : 6 : 8 ; and if my scheme is taken up and wrought out vigorously, I believe they will raise more than this sum ; and if we get the assistance we expect from Australia, I hope we will not only keep our ship sailing, but soon be able to place a missionary on every island in our group.

Is it not encouraging to see the different branches of the Church, and the different colonies, assisting in the support and extension of our mission? Surely the Church has been much weakened, and her mission work much hindered from want of union. We missionaries all long for more union among the Churches, both in the home and foreign field. And, surely, in these days when the union of the non-established Churches in our land is calling forth such prayer and effort, by our Church engaging a Free Churchman, a United Presbyterian, and two Reformed Presbyterians, to labour side by side as missionaries, the Reformed Presbyterian Church has set an example to all in the good work. She has done so in the past, in working for many years, side by side, harmoniously in our mission on the New Hebrides with the United Presbyterian Church of Nova Scotia—a United Presbyterian and a Reformed Presbyterian missionary being placed to work unitedly on each island, and with the happiest results. This is surely union of the right kind, upon which we may seek God's blessing, as we have enjoyed it in the past experience of our mission. Surely this is just as it ought to be. The Church whose Solemn League and Covenant aimed at a grand union of all the Churches, ought practically to carry out the spirit of its principles wherever that can be done for the glory of God and the Church's good. Oh, that this spirit of brotherly love and union in our Lord's work may go on and increase among Christ's people, till every adversary is removed, and that union enjoyed which Christ requires of His Church and people!

If God has exceeded our expectations in giving us such a vessel, and in providing four able men for our mission, certainly He will provide all the means required to keep them in His service, till the work He has assigned them is all accomplished. Let us exercise faith and prayer as we persevere in our mission among the heathen. Let not past losses and trials dishearten us as a Church, but move us for greater efforts in the mission field, and at God's time victory will be ours if we faint not in His service.

ONE MISSIONARY TO EVERY FIVE
MINISTERS.

I have not got any of our placed ministers to become missionaries, nor have we got so many of our students as I expected to become missionaries. I do not ascribe this to their want of missionary zeal, but to the demands of the Church at home, and to their interest in home mission work, in which God has of late so signally blessed their labours. Yet, oh, that some of them could see their way to join our mission! But the preparation of the heart and the bias of the mind is of God, who assigns to all His servants their sphere of labour, saying, "This is the way; walk ye in it." For the four promising young men that God has given us we feel truly thankful, and we leave, assured that others will soon follow their example, in offering themselves willingly for the Lord's work on our islands. Formerly the want of men was the constant and painful outcry of our Church and mission. In future, I believe, it will be the want of money, though I hope our Church can do more, and will do more, than she has ever done for the conversion of the heathen. And yet she has done nobly; now we have seven missionaries engaged, which is exactly one for every five of her ordained ministers. I am not sure that any other denomination in the Church can say that she has one missionary for every five of her ministers. But we are not to stop here, contrasting ourselves with others. We must press on, from a sense of duty to our Lord Jesus, and of compassion for the heathen. Let us do all we can, and we may expect the fruit-producing blessing. Oh, pity the perishing heathen, and help us to save them!

AID FROM AUSTRALIA.

The Australian Churches and schools have given us prompt and liberal assistance, and I believe we may depend upon their future help in our mission. But I hope that at no distant day, the powerful churches in the Australian colonies will adopt and support our whole South Sea Mission, extending missionaries as needed to all the islands now in heathen darkness.

I hope our Church and her students will continue to cultivate and cherish the missionary spirit now so largely possessed, and that ere long many of her sons and daughters will offer themselves to come to our help among the heathen. I beseech none of her young men to keep back from offering themselves for our mission, from a fear that they will not be accepted and supported. If the Church has not the means now, or when young men offer themselves, God has the means; and as the hearts of men are His, He can move them, and bring to the Church's treasury all that is needed for His work. Let us, as individuals, and as a Church, go

forward in the path of duty, exercising faith and prayer, and make known our wants as they are felt; and as God has given all that has been needed in the past, so we may surely hope He will move His people's hearts to give all that is needed in future. When pleading for our new mission ship in Australia, I received a letter informing me that three wealthy friends of our mission in Glasgow had offered to give £50 to help us to purchase her, but owing to the liberality of the Australian children and friends, their offer was not accepted, nor their money needed for the purchase of our ship. Now, why should not those friends of our mission give their handsome offered donation to our Foreign Mission Committee to obtain and send out another missionary, for our field is very great, so great, and our labourers few, so very few, that with all our additional missionaries on the field, we can only hope to occupy five islands out of the thirty of our group, and even then thousands will be left to perish, for whose souls no man is to care. We will try to place native teachers among them as soon as possible, but such pioneers must be followed and supported in the work by European missionaries, to give the natives the Scriptures in their own language, and form them into Christian Churches. Such teachers are valuable assistants to a missionary, but alone they cannot do all that is required. They must be superintended in the work. To secure their continued help, I trust the friends in Australia will continue their yearly £5 contributions for their support, seeing they have already done so much good in our mission. O Christian friends, and wealthy Christian friends in our Church and in our land, I implore you to pity our perishing thousands of heathen; and as good stewards of what God has given you, O help us to the utmost of your power to send them the gospel that their souls may not be required at our hands. God has blessed the labours of our honored missionaries on Aneiteum, and with similar agency and means used on the other islands, might we not expect the same blessed results? O then, if money is required to send them the gospel, withhold it not while you have and to spare in abundance.

We return to the mission-field, depending on Divine aid for protection and success in our work; but should we meet with reverses, I hope the Church will not be disheartened, but persevere in our Lord's work till the desired result is enjoyed. Notwithstanding the danger and difficulties we have come through in the field, with unfeigned pleasure we return to our beloved work and people, and hope to be instrumental in bringing many of them to rejoice in Jesus. To this end we entreat the continued sympathy and prayers of all the friends of our mission, for it is only in answer to prayer that we can

expect the desired blessing on our work.

I hope many of the ablest of the students will give themselves willingly to the mission, and come to our help. Or should we fall, as others have fallen by our side, in the cause, may God influence the hearts and minds of many of the pious, able and learned young men now studying for the ministry in our Church, so that they may come forward and offer themselves to occupy our places, that the cause of Jesus may go on conquering and to conquer, till all the isles not only wait for, but are enjoying His love, with all its blessings and comforts, and rejoicing in in His salvation. The eyes and claims of our Lord Jesus Christ are upon us. The eyes and cries of the heathen are toward us, and may God help us to do our duty.

I may here also express my heartfelt thanks to all the ministers and congregations of our Church, and to all the ministers, congregations, and friends in other Churches, who have assisted us in our mission, either by their good advice, or by their prayers, or their money, whether given by collections, or through the children's collecting cards, or their property for mission boxes. Let me also thank the ladies who have spent so much of their time, means, and labour, in preparing the mission boxes. And most cordially do I thank the Sabbath school teachers and the dear children for their sympathy and assistance. I can only, in my own name and in name of our mission, thank you all for whatever assistance you have rendered to our mission, and pray that our Great Master may give you all His rich reward, so graciously promised to all who so live and labour in His service. Let our Church be encouraged to persevere in her great work, and I have no fear but all needed help will be provided, for I believe that of the mission boxes prepared during my visit home, and now sent out, two-thirds have been given by Christian friends in other denominations, who have taken a deep interest in our work and mission; and I hope the next year's Foreign Mission contributions from all the congregations in our Church will prove that, by such help, her liberality and zeal have been much increased, and this can only be attained if all her members and adherents try to do their duty.

Let me also entreat that the four devoted young men now studying and preparing for our mission may have the prayers, sympathies, and assistance of the Church, and of all friends of our mission, in all their preparations for the work, for which may Jesus richly qualify them with every gift and grace required, and in due time bring them safely to our help on the New Hebrides, and make them the instruments of converting thousands of perishing heathen.

For the present, then, we bid you all

farewell, and entreat to be remembered, as we remember you all, constantly in prayer.

Yours, etc.
JOHN G. PATON.

Other Missions.

United Presbyterian Missions.

CAFFRARIA.

THE REV. DR. DUFF'S ESTIMATE OF THE MISSION TO CAFFRARIA.

(From the U. P. Record.)

Our readers will be much gratified by the following generous testimony which the Rev. Dr. Duff bears to the value and the efficiency of our mission in Caffraria:—

‘August 15th, 1864.

‘MY DEAR SIR,—Having, in the course of my recent journeyings through South Africa, purposely turned aside to visit the Caffrarian Mission of the United Presbyterian Church, I deem it at once a duty and a privilege to bear emphatic testimony in its favor.

“The difficulties and obstacles in the way of successfully conducting such a mission are of a totally different kind from those which we have to encounter in India.—Nevertheless they are, in the aggregate, of a very formidable description; and the men who have to face them have very special claims on the sympathies and prayers of God's people.

‘For the last thirty-five years I have regarded it merely as a truism, that, while the gospel must be introduced into a heathen land by foreign agents, it is by native agents that it must be propagated so as to reach and pervade the masses of the people. In order to insure a race of qualified native agents, common sense and experience dictate that substantially the same means must be employed which are found necessary in raising up teachers, preachers, and ordained ministers in Christian lands. Now it so happens, in the good providence of God, that to the United Presbyterian Church belongs the honor of having in its service the first native Kaffir who has ever been ordained to the ministry of the gospel, in the person of the Rev. Tiyo Soga. It was, therefore, with me a matter of intense desire, to visit the station of this native minister, and confer with him face to face. And this desire was, if possible, still further intensified by the consideration that, in the training of

this truly excellent man, the United Presbyterian Church and the Free Church—as if in *anticipation* of a future blessed union—had actually contributed, each its due share. The early education which fitted him for receiving the higher theological training in Scotland, was obtained in the Lovedale Seminary of the Free Church in British Caffraria.

‘Mr. Chalmers, another missionary of the United Presbyterian Church, and the son of a former missionary, whose acquaintance I had the privilege of making at Lovedale, very kindly came to King William’s Town, the capital of British Caffraria, to conduct me to the Umgwali, Tiyo Soga’s station, distant a good day’s journey to the N.E. of the capital.

‘Never can I forget the joy which thrilled through my soul on first meeting with the first native Kaffir ordained minister of the everlasting gospel, in his own comfortable manse, close to a spacious and well fitted-up church, and surrounded by Kaffir kraals, partly Christian and partly heathen. It was, altogether, a spectacle which I felt it was worth while travelling all the way from Cape Town to witness.

‘And the pleasure was enhanced, when, on the following day, I found a goodly number of the native Christians, male and female, assembled in the church, in decent attire, and manifesting all the decorum and propriety of an audience in the long christianized British Isles. On the same occasion were assembled the boys of two schools, and the pupils of the Central Girl’s School. All of these were examined in the subjects of their respective studies, and showed that the foundations of a good elementary education were laid. It is to be hoped that means will be found for raising the more capable or select few to a higher standard.

‘After this examination, I was asked to address the adult audience, which I did at some length, through Mr. Brownlee, the magistrate, who acted as interpreter. And here, in passing, I cannot help remarking that in this gentleman the mission has one of its ablest and most powerful supporters. His devoted father, still living, is the patriarch of Caffrarian missions. To the piety of the father, the son superadds an *official ability*, which, with his thorough mastery of the native language, native manners, habits, and customs, ought long ere now, if intrinsic merit carried the prize, to have raised him to the lieutenant-governorship of British Caffraria.

‘But to pass on. If the members of the United Presbyterian Church at home could only witness with their own eyes, and hear with their own ears, what I was privileged to witness and to hear on that day, I am confident they would feel that, had they spent ten times the amount of pecuniary

means on that mission which they have done, they would have been more than amply recompensed. I am bound to add, that throughout the whole of South Africa, I found no mission station conducted in a more orderly, vigorous, systematic way, than that of my admirable friend and brother, the Rev. Tiyo Soga, the native Kaffir ordained minister of the Umgwali.

‘Until within a recent period, with him was associated another missionary—whom I learnt also to admire, respect, and love—the excellent Mr. Chalmers. In order to extend the mission, he left the Umgwali, and fixed on another station about a day’s journey to the north, in a region of hitherto unbroken heathenism. Severely afflicted by the loss of his partner in life, he proved his devotedness by proceeding to this outlandish station *alone*, and actually taking up his abode in a wretched Kaffir hut. It is a grand field on which he has thus heroically planted the standard of the Cross, though one encompassed with prodigious difficulties. Surely he will not be allowed long to labour on there *alone*. At all events, he will not surely be long allowed to peril his precious life by the discomforts of a Kaffir hut for his dwelling, and the imperfect shade of a thorny tree for his church. He is truly a noble laborer—pious, earnest, devoted, self-denying, and indefatigable; and thoroughly acquainted with the native language, manners, habits, and usages. Such a laborer is beyond all price. All “the golden sands” down which “roll Africa’s sunny fountains” could not produce his like. Surely, then, the instant his case comes to be adequately realized, the members of the United Presbyterian Church at home will rush forth, contending for the honor of providing such a laborer with a manse and church!

‘Excuse me for writing thus warmly. I write simply because I feel, and as I feel. A nobler pair of missionaries than Mr. Chalmers and Mr. Tiyo Soga it would be difficult anywhere to meet with. I scarcely know which of them to admire most. But having learnt so greatly to admire both, I pray God that their valuable lives may be long spared, and that the United Presbyterian Church, with its wonted liberality, may strengthen their hands with all needful support

‘Yours very sincerely,
ALEXANDER DUFF.’

Rome.

Intelligence of great importance reaches us from Rome. The French Emperor has pledged himself by his treaty to relinquish his hold on Rome at the end of two years. The Pope will then be left to his own

resources, and the speedy result will be his deprivation of civil power. This result was hastened no doubt by a recent atrocious case of child-stealing, a case quite as bad as that of Mortara.

A poor boy of eleven years of age, the son of Jewish parents, named Cohen, was apprenticed to a fanatic shoemaker, called Messina, whose violent efforts at propagandism, in conjunction with his brother, a priest of Ultramontane views, had become so well known, that another Jewish shop-lad was lately withdrawn by his more judicious father. Messina's shop was a rendezvous of priests and Jesuits; especially of those in forced exile from Naples and Sicily; and they aided in the conversion, by fair and foul means, of the apprentices from Judaism to Christianity. Young Cohen, who is naturally a timid boy, giving no evidence that he had been impressed by the conversations and arguments he overheard in the shop, was sent with a pair of shoes, to the house of the priest, Messina's brother, and from thence he was forcibly taken to the Hospital of Catechumens.—The loud crying and opposition of the boy were only considered as the last efforts of Satan to retain his soul. The whole Jewish community in Rome is in a ferment, and the parents of Cohen are indefatigable in seeking the rescue of their son. Their efforts, as well as the representations of the secretary of the Israelite Society, the French Ambassador, and the professors in the College of Rome, have proved fruitless. The Pope is said to have offered £1000 sterling for the father's consent, in order to allay the storm, and the official gazette has been obliged to speak on the subject, though insisting that young Cohen has long desired to become a Christian, and that he is now happy amid the caresses of the priests.—With a refinement of malice, the father was told that he might see his son, but an interview with the mother was forbidden,—an offer which the poor man dared not accept, owing to a law stringently enforced in Rome, and which all those of Hebrew birth knew right well, that any Jew daring to approach or pass this asylum of Catechumens is immediately seized and imprisoned within its precincts for forty days, during which time he is catechised, and has to pay fines to the establishment and to his jailors.

The Pope paid no respect to the remonstrances of the French Emperor or the King of Italy, and the result is as we have stated.

Free Church.

The Free Church of Scotland has just appointed three new Missionaries to various stations in India. Death and disease had made calamitous breaches on the Mission staff in that great Empire, and the present addition was greatly needed.

Rev. Mr. Laing of Burnshill, Cafraria, reports having recently baptized thirteen converts from heathenism.

The Free Church has flourishing Missions in Italy. A Missionary writing from Ancona says:—

“Our work here at Ancona continues to be chiefly among the Italians. I receive from time to time visits from Jews, have conversations and discussions with them, but I cannot say that I have made much way among them. We believe, upon Scriptural grounds, in Israel's conversion, and for that reason present disappointment cannot—at any rate, ought not to—shake our faith in their final conversion. But let us candidly confess it, the work among Italian Jews is more discouraging, more hopeless, humanly speaking, than anywhere else. They are living in the midst of a country and nation that calls itself Christian; and as the Jew, too, in judging of others, has the right of adopting the maxim, ‘By their fruits ye shall know them,’ we need not wonder that he looks with contempt on a religion, the professors of which are either given to gross idolatry and superstition, or to indifferentism, sensualism, and materialism—at best to a dry rationalism. His religion is every way purer and more spiritual than that of Rome and the majority of Italians. Renan's ‘Life of Jesus,’ which by the Italians is received like another gospel, is a triumph for the Jews. And as regards the spirit and morality of Christianity, how can we expect them to admire and respect a Church that has persecuted, and is persecuting him as never nation or creed was persecuted; that justifies acts such as the forcible abduction of children from their parents.

“Other forms of Christianity the majority of Jews are ignorant of; and even those few who have travelled in foreign countries, who may even have come to Great Britain, rarely have come into contact with living Christians and Christianity. Add to this the sort of converts the Roman Catholics hitherto made, and we need not wonder that all kinds of proselytism is looked upon by them with suspicion and contempt, and the convert himself as an incarnation of everything that is evil. I was greatly mistaken when, in one of my first letters from here, I expressed the opinion that the

Italian Jews are not fanatical, and easily accessible. They are as fanatical as their brethren of Constantinople; and their hatred and contempt of Christianity is greater than I ever met with.

LEGACIES.—Within a few weeks the following large Legacies were left to the Free Church: Dr. Lang of Largs, £8000 for aged Ministers' Fund, £3000 for Missions, and £2,200 for the Sustentation Fund. Charles Hope, Dublin, left £2000 for the Foreign Missions, Lady Mary Hamilton has left about £14,000 for various church purposes.

Irish Presbyterian Church.

The October *Herald* records the baptism of fourteen converted heathens in the Indian stations of the church. Thirteen were admitted on one Lord's day to the communion of the church at Shahawadi.

One of the Missionaries of this church in Palestine was recently robbed while travelling to Bludan. Mr. Robson gives the following account of the robbery:

"There are wild beasts enough. Bears and wild boars come down from Hermon to eat Indian corn and grapes in the fields and vineyards. Wolves come into the villages at night to carry off sheep and goats from the yards. At one moment I thought it might not be safe to leave my little child to sleep in the tent at Rasheiya, for a wolf might easily enter and carry off the little fellow before any one could interfere. The wild beasts however, very rarely ever attack human beings. Vastly worse are the robbers and murderers who prowl about the country and sometimes attack houses in the villages in defiance of Government, police, and soldiers. They not unfrequently attack parties of the police and other Government servants, and plunder, wound, and even sometimes kill them. I have reason to be thankful that we did not fall in with any of them or meet with any annoyance.

But my associate, Mr. Crawford has not been so fortunate. Immediately on my return to the city, he went off to Nebk and Deir Atiyeh; and when going from Nebk to Bludan two days ago, a band of robbers well mounted and armed came suddenly on

him. One of them struck him two or three times, and another drew a pistol on him and threatened to shoot him. They are men utterly regardless of the lives of their victims, and it is of God's mercy that he escaped without further bodily harm.—But they plundered him of everything. They took his saddle, the animal he rode, his baggage, money, and watch, and they stripped off his clothes even to his hat and shoes, except only his shirt, trousers, and stockings. In that plight they left him among mountains nearly desert, a day's journey from Bludan, Damascus, or Nebk. When he got to Bludan he talked in Arabic to his wife, and she did not recognize him till he made himself known."

A VALUABLE GIFT.—A number of the Irish Presbyterian Church has presented a copy of Dr. Candlish's "*Life in a Risen Saviour*" to every minister connected with the Irish General Assembly.

Religious Intelligence.

Reformed Presbyterian Church.

More students attend the Theological classes of this church for the last two or three years than at any previous period of the church's history. Union with the Free and United Presbyterian Churches appear to be growing more popular among the "Covenanters."

The Rev. John G. Paton and Mrs. Paton left Scotland for the New Hebrides on the 21st September. Mr. P. was thirteen months away from the scene of his missionary toils. These months he has spent in unremitting efforts to promote and secure the interests of the New Hebrides Mission. Four new Missionaries are about to be sent forth by our sister church in Scotland.—Surely this is very encouraging.

Mr. Spurgeon.

This eminent minister of Christ has recently given great offence to the Evangelical party in the Church of England, by charging them with hypocrisy and want of honesty in subscribing to the Prayer Book which teaches and implies doctrines contrary to Evangelical belief—especially the dogma of Baptismal Regeneration. Mr. S. has denounced the Evangelicals with great severity, and they have replied with equal spirit. A very extensive commotion has been the result.

Colenso.

This heresiarch still boldly claims to be a bishop of the Church of England. The Bishop of Cape Town deposed him, but he has appealed to the authorities in England, and Bishop Gray's sentence will probably be reversed. Questions of doctrine are at present determined for the Bishops and Clergy of the English Church by a few Lawyers constituting the Judicial Committee of the Privy Council, and this is leading to startling consequences,—“Every one sees that a clergyman, if he subscribe, and read the liturgy, and lead a decent life, may, by paying a little attention to the language he uses, profess and preach any thing he pleases, and still retain his living, and be every way perfectly safe. We heard of one lately who said to his parishioners in church, ‘Such a chapter is the lesson for the day, and I will read it; but the view it gives of the character of God is most unsatisfactory and degrading, and I must vehemently protest against it.’ Many, accordingly, are now beginning to talk of the inconsistency, and the mischievous consequences, of the most solemn and momentous questions respecting things spiritual, being settled by lawyers who may have no connection with the Church, and may not disguise their belief of the Gospel.

Deaths.

Among recent deaths we observe the name of a distinguished Highland Minister, one of the Disruption Fathers,—Rev. Alexander McDonald of Urquhart. Also, the Rev. David Simpson of Aberdeen.

THE first week of November is observed as a week of Special Prayer for Missions by the United Presbyterian Church.

THE Aged and Infirm Ministers' Fund of the United Presbyterian Church amounts to £18,000,

THE Session of the Divinity Hall was closed on the 23rd September. The closing lecture was delivered by Dr. Eadie.

AN application has been made by the priests at Preston, England, for a sum of money from the public rates, to “purchase vestments, chalice, linen, crucifix, candlesticks, and other articles necessary to enable the Roman Catholic minister to celebrate the service of his church;” and the Preston magistrates, by the narrow majority of three, have acceded to the demand. We may next hear of an application for money to purchase a picture of the “Blessed and

immaculate Virgin,” or the relics of some famous saint.

Dr. Livingstone is shortly to return to Africa on another Mission. His presence in England for a few months will kindle fresh enthusiasm for the cause of African civilization and evangelization.

Protestant parents in Canada often send their children to Conventual Schools which are numerous all over the country and which use every art to secure Protestant patronage. It is a startling fact that a large percentage of such scholars become perverts to the Romish faith. The Montreal *Witness* faithfully and frequently warns parents against the folly of endangering the souls of their children for the sake of a flashy and superficial education such as is furnished at Convents. It may be more expensive to send your children to superior Protestant Schools, but it is in every respect incomparably better.

The Protestant Church in France is in a state of great agitation owing to the struggle between Orthodoxy and Rationalism. The Rationalistic party is so strong that it is feared they may come off victorious in the courts of the church.

News of the Church.

THE DAYSPRING.—No tidings of the *Dayspring* have reached us since she left Sydney. In a few weeks more we may expect to hear of her arrival at Anekeum. Communication between Australia and the New Hebrides is very uncertain during the season of Southern winter

A NEW BOOK.—Rev. George Patterson is about to publish a Memoir of our late beloved Missionary, Rev. Samuel F. Johnston, who died at Tana. We have no doubt the Memoir will prove a most interesting contribution to our Missionary literature.

THE LABRADOR MISSION.—Very gratifying letters have been received from Mr. McCurdy who has been laboring for the past three months on the sterile coast of Labrador. We trust that next season a missionary will be ready to start for this interesting field with the first fleet of fishermen from our Southern ports.

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Cong. in miles.	No. of adherents within these bounds including children.	No of families.	No. of Churches.	No. of sittings in these.	No. Preaching Stations.	No. of hearers in them all.
PRESBYTERY OF PRINCE EDWARD ISLAND.								
1 Bedeque,	Rev. Robert S. Patterson,	20 x 10	500	80	1	360	5	300
2 Cove Head,	Rev. James Allen,	10 x 10	.....	60	2	400	.....	.....
3 Brown's Creek,	Rev. Alexander Munroe,	8 x 6	1260	200	2	900	3	1000
4 Cavendish,	Rev. Isaac Murray,	12 x 12	500	90	2	600	.....	.....
5 Sum'field & New London,	Rev. Alex. Cameron,	15 x 11	623	106	2	580	.....	400
6 St. Johns, New London,	Vacant.	.....	.....	.....	.....	.....	.....	.....
7 Charlottetown, Free Church	Rev. George Sutherland,	10 x	300	54	1	300	2	275
8 East St. Peters, }	Rev. Henry Crawford,	8 x 5	414	85	2	700	1	300
9 Bay Fortune, }	Rev. Henry Crawford,	16 x 5	410	90	2	400	1	400
10 West. St. Peter's	Vacant.	10 x 5	300	50	2	57	5	100
11 Woodville, &c.,	Rev. Donald McNeil,	17 x 8	.....	129	2	600	4	.....
12 Murray Harbor,	Rev. Hugh McMillan,	20 x 6	348	87	2	540	4	330
13 Dundas,	Rev. Allan McLean,	7 x 6	300	60	1	250	2	.....
14 Brookfield, }	Rev. Wm. Ross,	10 x 11	350	58	1	180	.....	.....
15 West River, }	Rev. Wm. Ross,	20 x 7	400	75	1	180	1	250
16 Queen Square & Clyde Riv.	Rev. Alexander Falconer,	10 x 2	250	41	2	650	.....	250
17 Strathalbyn,	Rev. Alexander Campbell,	13 x 6	1000	200	1	534	.....	400
18 Richmond Bay & Sum'side.	Rev. W. R. Frame,	4 x 10	500	96	2	500	.....	450
19 Cascumpeque,	Rev. Allan Fraser,	45 x 15	900	150	4	920	7	600
20 Princetown,	Rev. Robert Laird,	10 x 10	880	144	1	550	1	500
21 Grand Riv. & R'chm'd Bay	Vacant,	16 x 8	500	70	2	500	2	.....

PRESBYTERY OF TRURO.

1 Upper Stewiacke,	Rev. James Smith, D.D.,	15 x 7	1050	220	2	1000	.....	.....
2 Onslow,	Rev. John I. Baxter,	11 x 9	950	150	3	1150	5	500
3 Truro,	Rev. Wm. McCulloch,	18 x 5	1059	206	2	1300	.....	.....
4 Maitland & Noel,	Rev. John Currie,	25	640	115	1	450	5	700
5 Clifton,	Rev. James Byers,	4 x 15	800	139	2	550	1	400
6 Upper Londonderry;	Rev. Ebenezer Ross,	8 x 10	900	120	3	900	.....	700
7 Lower Londonderry,	Rev. A. L. Wyllie,	13 x 8	1175	216	2	1500	2	700
8 Economy & Five Islands,	Rev. Jas. McG. McKay,	18 x 5	800	150	2	850	1	550
9 Parrsboro & Maccan,	Rev. Duncan McKinnon,	20 x 50	200	60	3	300	2	250
10 Maitland & 5 Mile River, }	T. S. Crow & J. McLellan,	10	415	74	2	600	3	300
11 Maitland & Noel, }	T. S. Crow & J. McLellan,	14 x 6	450	57	1	300	3	315
12 Middle Stewiacke,	Vacant,	16 x 9	800	160	2	900	2	600
13 Harvey, N. B.,	Rev. Samuel Johnston,	8 x 4	500	82	1	200	2	170

PRESBYTERY OF CAPE BRETON.

1 Sydney,	Rev. Hugh McLeod, D.D.,	30 x 26	3000	400	6	2400	.....	.....
2 Boulardarie,	Rev. James Fraser,	28 x 8	1030	212	2	900	.....	850
3 Sydney Mines,	Rev. Matthew Wilson,	7 x 10	700	124	3	700	.....	550
4 Harbour Grace,	Rev. Alexander Ross,	.....	.....	.....	.....	.....	.....	.....
5 St. John's, N'fd,	Rev. M. Harvey, from home	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF RICHMOND.

1 West Bay,	Rev. Murdagh Stewart,	30 x 5	900	160	2	700	2	450
2 Plaister Cove, &c.,	Rev. W. G. Forbes,	12 x 30	1200	220	3	.....	4	.....
3 Grand River, }	Rev. James Ross,	10 x 20	642	107	2	500	1	300
4 Loch Lomond, }	Rev. James Ross,	10 x 16	540	90	.....	380	.....	.....

PRESBYTERY OF VICTORIA.

1 St. Ann's,	Rev. Abraham McIntosh,	30 x 6	1560	240	3	2000	.....	1000
2 Baddeck,	Rev. Kenneth McKenzie,	12 x 7	720	100	3	850	5	390
3 Whycomagh,	.....	.....	.....	.....	.....	.....	.....	.....
4 Cape North,	.....	.....	.....	.....	.....	.....	.....	.....
5 Mabou,	Rev. Alexander McDonald	14 x 4	269	43	1	400	2	150
6 Middle River,	Rev. Daniel McKenzie,	32 x 17	1150	180	3	850	4	900

STATISTICS OF SYNOD.

No. baptisms in yr.	No. Communicants.	No. Accessions in yr.	No. removed by death or otherwise.	No. of Elders.	Dets of Worship each Sabbath.	Times the Lord's Supper dispensed.	No. of Families ob-serv-ing 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	
9	136	5	7	7	2	2	30	2	7	90	120	1 weekly.	20	1	20	3	1	
12	75	5	2	3	2	2	.....	2	5	40	109	2 weekly.	.....	2	40	5	2
35	65	2	2	2	2 or 3	1	grt. maj.	4	18	120	.....	1 m. 2 do.	30	.....	.....	4	3
19	110	2	4	5	2 & 3	2	60	3	10	80	.....	1 wk. 1 m.	110	5	56	.....	4
15	99	4	1	6	2	3	38	4	17	145	.....	195	.....	3	50	.....	3
16	65	12	2	4	2 or 3	3	27	1	7	50-60	50	1 weekly.	40	2	36	2	7
7	122	7	6	8	2	1	22	3	12	84	140	1 monthly	28	1	25	.....	7
14	120	15	4	6	2	2	20	2	12	60	.....	1 monthly	18	1	25	.....	7
10	75	3	5	4	2	1	18	3	10	80	.....	.....	.....	.....	.....	.....	2
33	52	7	4	5	2	1	63	5	14	.....	139	5 wk. 1 for	.....	.....	.....	.....	8
15	78	5	1	9	2	1	40	1	3	30	80	1 weekly.	20	.....	.....	.....	5
12	26	5	2	2	2	1	ne'ly all.	1	1	20	.....	1 weekly.	.....	1	20	5	1
8	25	4	2	2	2	1	do.	2	5	70	.....	2 weekly.	30	.....	.....	.....	7
8	34	.....	5	5	3	.....	do.	.....	.....	.....	.....	3 weekly.	25	.....	.....	.....	7
2	47	13	1	2	2 & 3	3	18	1	5	35	285	1 weekly.	25	1	15	.....	5
21	44	.....	2	4	2	1	.....	5	10	100	150	2 b-w. 2m.	114	1	12	3	1
10	149	20	3	7	2	2	42	5	10	80	100	4 fort-n'ly	50	2	30	.....	4
30	150	8	4	12	2	2	49	6	24	150	g'ly no.	2 w. 1 m.	30	.....	.....	.....	10
25	306	6	7	10	2 & 3	2	53	6	24	170	400	5 monthly	154	5	85	.....	3
10	109	4	5	5	.....	1	not kn'n	3	6	.....	.....	2 fort-n'ly	.....	.....	.....	.....	5

PRESBYTERY OF TRUBO.

30	302	17	6	6	2	2	225	5	20	200	200	5 weekly.	100	.....	.....	.....	6	1
10	218	13	2	9	2	5	80	5	16	100	200	5 wk. 1 m.	30	.....	.....	.....	10	2
15	297	20	18	17	3	3	107	3	26	220	300	1 wk. 2 m.	80	2	80	.....	5	3
28	144	11	7	10	2	3	65	2	11	90	110	2 weekly.	100	8	130	.....	7	4
11	120	11	8	7	2	3	45	3	11	120	.....	2 fort-n'ly	40	2	40	.....	5	5
13	201	22	5	8	2	3	.....	2	.....	.....	.....	2 weekly.	50	.....	.....	.....	6	6
26	270	16	4	13	2	4	200	4	24	191	.....	6	235	.....	.....	.....	7	7
16	185	16	6	6	2	4	50	3	10	100	.....	3 w. & f-n	30	3	20	.....	5	8
15	86	5	2	7	2	3	20	1	5	30	100	1 weekly.	300	1	20	7	4	9
10	103	3	1	5	2	3	37	1	4	30	not kn' variable.	.....	.....	.....	.....	.....	5	10
16	110	4	1	7	2	2	37	2	5	50	none.	variable.	40	.....	.....	.....	5	11
7	183	9	2	5	2	2	85	3	14	80	50	2 fort-n'ly	21	.....	.....	.....	6	12
18	182	9	3	7	2	2	general.	2	4	90	100	1 weekly.	good	.....	.....	.....	6	13

PRESBYTERY OF CAPE BRETON,

150	.....	.....	8	2	1	ne'ly all.	.....	.....	.....	.....	.....	2 or 3 wk	50	.....	.....	.....	18	1
57	70	5	4	7	2	1	ne'ly all.	4	7	160	.....	4 month.	160	.....	.....	.....	12	2
40	68	3	4	5	2	2	.....	3	10	95	206	2	40	1	36	.....	6	3
.....	4	5

PRESBYTERY OF RICHMOND.

18	45	1	2	4	2	1	100	3	3	45	300	4 weekly.	25	.....	.....	.....	11	1
60	100	.....	7	3	1	1	120	3	9	.....	140	4 weekly.	.....	3	.....	15	.....	2
16	53	9	1	6	2	1	52	2	7	61	300	4 weekly.	40	.....	.....	.....	6	3
.....	.....	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	60	1	12	.....	4	4

PRESBYTERY OF VICTORIA.

22	24	1	.....	3	2 & 3	2	192	.....	.....	.....	.....	3 wk & m	.....	.....	.....	.....	16	1
21	31	6	.....	5	3	1	55	1	5	40	100	2 wk & 1 f	20	.....	.....	.....	15	2
.....	3	3
9	34	3	.....	4	2	2	18	1	3	35	80	2 weekly.	25	2	30	.....	5	5
.....	40	1	.....	5	2	1	.....	.....	.....	.....	.....	1 weekly.	80	.....	.....	.....	7	6

207-345

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATIONS.	Method of raising stipends.	Terms and mode of payment.	Stipend promised.	Stipend paid during last year.	Balance due the pastor.	Annual value of Manse and Glebe.
PRESBYTERY OF PRINCE EDWARD ISLAND.						
1 Bedeque,	P. R. and Sub.	Cash h'l'f-y'ly	\$416 70	\$377 13	\$39 54	.....
2 Cove Head,	S. Rent and Col.	Cash.	333 33	333 33	.....	.....
3 Brown's Creek,	Seat Rent.	Yearly.	600	390	.....	.....
4 Cavendish,	Subscription.	Cash h'l'f-y'ly	480	480	.....	.....
8 Sum'field and N. London,	P. R. and Sub.	Cash h'l'f-y'ly	533 33	348 25	.....	.....
6 St. Johns, New London,	.....	.....	.....	.....	.....	.....
7 Charlottetown Free Church	P. R. and Sub.	Cash w'y. qr.	300	346 67	none.	100
8 East St. Peter's, }	Subscription.	Cash h'l'f-y'ly	250	250	.....	.....
9 Bay Fortune, }	Subscription.	Cash h'l'f-y'ly	250	200	133 00	.....
10 West St. Peter's,	Subscription.	Cash.	.....	.....	.....	.....
21 Woodville, etc.,	P. R. and Sub.	Cash h'l'f-y'ly	366 67	304 85	661 04	66 66
12 Murray Harbor,	Subscription.	Cash-h'l'f-y'ly	337	337	none.	50
13 Dundas,	Subscription.	.....	366 67	216 67	150	.....
14 Brookfield, }	P. R. and Sub.	Half-yearly.	406 20	306 20	.....	.....
15 West River, }	P. R. and Sub.	Half-yearly.	333 80	260	.....	.....
16 Queen Square and Clyde R.	P. R. and Sub.	Cash q'tly.	500	500	none.	.....
17 Strathalbyn,	Subscription.	Cash h'l'f-y'ly	600	not set.	.....	.....
18 Richmond Bay and S'field,	Subscription.	Cash h'l'f-y'ly	466 67	437 31	none.	.....
19 Cascumpeque,	Vol. Subscrip.	Cash q'tly.	450	450	56 40	none.
20 Princeton,	Vol. Acknowl.	Cash in Ad.	500	494 63	62 21	10
21 Grand R. and R'mond Bay,	Assessment.	Cash h'l'f-y'ly	.....	.....	.....	.....

PRESBYTERY OF TRURO.

1 Upper Stewiacke,	Subscription.	Cash q'tly.	800	.....	.....	.....
2 Onslow,	Subscription.	Cash h'l'f-y'ly	480	420	200	.....
3 Truro,	Subscription.	Cash q'tly.	700	785 70	none.	50
4 Maitland and Noel,	Vol. Subscrip.	Cash q'tly.	600	728 59	.....	.....
5 Clifton,	Subscription.	Quarterly.	600	484	105	20
6 Upper Londonderry,	Vol. Subscrip.	Cash h'l'f-y'ly	600	602 50	62 50	40
7 Lower Londonderry,	Subscription.	Cash q'tly.	600	825	.....	.....
8 Economy and Five Islands	Vol. Subscrip.	Cash q'tly.	600	600	.....	.....
9 Parrsboro' and Maccan,	Subscription.	Quarterly.	400	400	.....	50
10 Maitland and 5 Mile Riv }	Vol. Subscrip.	Cash h'l'f-y'ly	300	280 77½	33	.....
11 Maitland and Noel, }	Vol. Subscrip.	Cash h'l'f-y'ly	300	284	62 05	.....
12 Middle Stewiacke,	Vol. Subscrip.	Cash h'l'f-y'ly	.....	193	.....	.....
13 Harvey, N. B.,	Pew Rent.	Cash q'tly.	400	400	.....	.....

PRESBYTERY OF CAPE BRETON.

1 Sydney,	Subscription.	Half-yearly.	1000	1000	.....	.....
2 Boulardarie,	Subscription.	An. C. and P.	600	380	.....	.....
3 Sydney Mines,	Subscription.	Yer'y in Cash	600	.....	.....	60
4 Harbour Grace,	.....	.....	.....	.....	.....	.....
5 St. John's, N. F.,	.....	.....	.....	.....	.....	.....

PRESBYTERY OF RICHMOND.

1 West Bay,	Subscription.	Cash h'l'f-y'ly	500	310	454	.....
2 Plaister Cove,	Subscription.	Part. Ch. h.y.	600	320	.....	.....
3 Grand River, }	Sub. and P. R.	An'ally Cash.	600	360	750 60	none.
4 Loch Lomond, }	.....	.....	.....	.....	661 25	.....

PRESBYTERY OF VICTORIA.

1 St. Anns,	Subscription.	Cash or Pro.	600	360	720	.....
2 Baddeck,	Subscription.	q'tly. and h.-f.	528	345 72	.....	.....
3 Whyecomagh,	.....	.....	.....	.....	.....	.....
4 Cape North,	.....	.....	.....	.....	.....	.....
5 Mabou,	Subscription.	Cash. q'tly.	520	520	none.	.....
6 Middle River,	Subscription.	Cash h'l'f-y'ly	600	*127 62	.....	.....

*Since Jan. 1864.

STATISTICS OF SYNOD.

How much debt on Congregational Property.	Synod Fund.	Ministerial Education.	Home Missions.	Foreign Missions.		Church and Manse building and repairs.	Miscellaneous.	Total.	
				In Cash.	Value in other articles.				

PRESBYTERY OF PRINCE EDWARD ISLAND.

none.	\$66 67	\$18 04	\$13 61	\$64 88	\$33 33		\$106 67	\$680 33	1
	3 33				6 66		16 68	360	2
	3 50			12				405 50	3
80	8	7 25	9 52	18 19				523	4
	3 33	8 03	17 67	58 17			113 33	1082 11	5
									6
26 67						300	66 67	740	7
	4	7 20	18 97	17 50		25	20	341 67	8
	4	3 33	5	5		120	20	357 33	9
						320		320	10
100	2 34		6 65	6 41		110 66	12 99	445 50	11
24	8		11	4				771	12
	2 50		13 33	3 33				235 83	13
none.	2 20	1 80	2	3 45		2	4 07	321 52	14
160	1 72		2	6		100		369 72	15
				37 58		260 42	95 13	893 13	16
	6 67		4 17						17
666 67		23 04	13 33	66 66		960	175	1675 34	18
none.	7 50	13 33	23 33	90	50		190	807 50	19
none.	11 67	25	30	104 42	66 67	144	162 72	1049 11	20
		7	7	14	30			58	21

PRESBYTERY OF TRURO.

400	12	44	48	52	16		871 60	2243 60	1
400	10	16 37½	20	38			10	516 37½	2
600	30	40 25	62 35	160 57			412 98	1591	3
	22 27½	40	85 58	143 93			163	1183 37½	4
	5		20		40		43	632	5
	4	20	24	30		600		1320 50	6
	10	42	73 72	57 83			128	1136 55	7
	14	8	16	21 25	48	2400	9	3116 25	8
430	4	2 50	5	8				1199 50	9
none.	2 65	3 07	4	4 08				294 57½	10
none.	2 77		9 49	9 36			13	317 52	11
none.	6		60 93	30 50	64 65		30	385 08	12
168 00	3 40	5	6 38	7 18			12	433 96	13

PRESBYTERY OF CAPE BRETON.

	22	20	60	200	20	100	200	1522	1
	4	24	60	20		300		788	2
none.			80	30				770	3
									4
									5

PRESBYTERY OF RICHMOND.

	6	4	6	32 20				359 20	1
	11 12½	7 12½	24	20				386 25	2
184	6 50		9 65	11 08			108	494 23	3
									4

PRESBYTERY OF VICTORIA.

200	14		16	23 20				413 20	1
	10 17½	12 90	16 20	12 08	52			451 07½	2
									3
									4
none.				13 17	15	160		708 17	5
	13							140 62	6

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Cong. in miles.	No. of adherents within these bounds including children.	No. of families.	No. of Churches.	No. of sittings in these.	No. of preaching Stations.	No. of hearers in them all.
1 Springville,	Rev. Angus McGillivray,	21 x 10	140	2	800	2	600	
2 James Church, N. G.	Rev. David Roy,	9 x 6	1025	200	1	800	1	...
3 Chatham, N. B.,	Rev. John McCurdy,	10 x 12	740	135	1	450	4	750
4 Knox's Church, N. G.,	Rev. John Stewart,	14 x 7	776	146	1	500	2	550
5 Caledonia,	Vacant.	.....	.....	.....	.....	.....	.....	.....
6 Glenelg,	Vacant,	12 x 10	600	86	1	700	1	300
7 Sherbrooke,	Rev. John Campbell,	14 x 2	482	70	1	400	1	100
8 Prince St. Ch. Pictou,	Rev. James Bayne.	20 x 3	950	189	1	650	1	530
9 Primitive Church, N. G.,	Rev. George Walker,	9 x 4	.....	73	1	530	0	350
10 Merigomish,	Rev. Kenneth J. Grant,	12 x 4	700	115	1	350	.....	280
11 French River.	Rev. Andrew Miller,	8 x 8	430	70	2	360	.....	320
12 Lochabar, & E.R. St. Mary's	.....	.....	.....	.....	.....	.....	.....	.....
13 Earl Town & Roger's Hill,	Rev. Alex. Sutherland,	27 x 12	960	160	3	.....	.....	.....
14 Barney's River, }	Rev. D. B. Blair,	12 x 12	456	75	1	330	1	200
15 Blue Mountain, }	Rev. D. B. Blair,	8 x 10	580	97	2	530	2	400
16 Green Hill,	Rev. George Patterson,	8 x 10	620	105	1	650	1	350
17 Central Church, W. R.,	Rev. James Thomson,	8 x 10	530	94	1	600	.....	300
18 West River, Church,	Rev. George Roddick,	10 x 10	750	140	2	1,150	2	400
19 Hopewell,	Rev. John McKinnon,	8 x 10	650	120	1	800	1	650
20 Antigonish and Cape,	Rev. Thomrs Downie,	22 x 10	650	125	2	700	1	400
21 Knox's Church, Pictou,	Rev. Alexander Ross,	16 x 12	740	127	2	700	2	600
22 Goshen,	Vacant,	.....	.....	.....	.....	.....	.....	.....
23 Little Harbor,	Rev. J. A. F. Sutherland,	7 x 3	346	63	1	264	1	200

PRESBYTERY OF HALIFAX.

1 Windsor & St. Croix,	Rev. J. L. Murdoch,	10 x 6	620	120	2	750	2	400
2 Musquodoboit,	Rev. Robert Sedgwick,	26 x 6	1250	289	2	800	1	650
3 Poplar Grove Church,	Rev. P. G. McGregor,	15 x 2	600	90	1	650	.....	500
4 Yarmouth,	Rev. George Christie,	26 x 22	525	105	3	850	5	600
5 Shelburne,	Rev. George M. Clark,	40	500	100	3	650	6	600
6 Hamilton, Bermuda,	Rev. Walter Thorburn,	21 x 3 1/2	521	.....	2	600	2	480
7 Nine Mile River,	Rev. John Cameron,	36 x 14	950	160	4	1,000	1	580
8 Chalmers' Church,	Rev. Wm. Maxwell,	City.	550	110	1	600	.....	500
9 South Cornwallis,	Rev. Wm. Furlong,	.....	.....	.....	.....	.....	.....	.....
10 Newport and Kempt,	Rev. John McL. McLeod,	20 x 7	929	194	2	1,000	7	950
11 Shubenacadie,	Rev. James McLean,	20 x 24	1300	200	3	1,000	.....	800
12 North Cornwallis,	Rev. Wm. Murray,	15 x 8	196	38	1	364	3	370
13 Clyde River & Barrington,	Rev. Matthew G. Henry,	25 x 25	330	60	2	450	5	620
14 Lunenburg & Mahone Bay,	Rev. William Duff,	18 x 7	.....	103	2	1,100	2	650
15 Annapolis & Bridgetown,	Rev. D. S. Gordon,	22 x 44	125	23	1	240	3	400
16 La Have,	Rev. D. McMillan,	11 x 5	600	110	3	.....	.....	400
17 Sheet Harbor,	Rev. James Waddel,	37 x 6	480	75	2	400	8	500
18 Lawrencetown, &c.,	Rev. Alexander Stewart,	10 x 45	486	97	4	700	7	400
19 Bridgewater,	Rev. John Morton,	28 x 8	430	80	4	.....	6	800
20 Dartmouth,	Rev. Alexander McKnight	7 x 6	.....	40	1	200	.....	100
21 Western Cornwallis,	Rev. H. D. Steele,	12 x 8	140	35	2	350	2	250
22 St. John, &c.,	Rev. T. Cumming,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF TATAMAGOUCHE.

1 River John,	Rev. Hector B. McKay,	7 x 7	760	130	1	400	1	150
2 Tatamagouche,	Rev. Thomas Sedgwick,	10 x 6	870	145	2	650	3	750
3 Goose River,	Rev. W. S. Darragh,	30 x 25	400	70	2	.....	4	500
4 New Annan,	Rev. James Watson,	7 x 11	594	101	1	315	1	450
5 Wallace,	Rev. John Munroe,	30 x 10	633	111	4	700	2	420
6 Wentworth,	Vacant,	12 x 3	70	14	1	200	2	50

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 ob-serv-ing Family Worship.	No. Sabbath Schools	No. of Teachers.	No. of Pupils.	No. of Volumes in Library.	Prayer meetings how many? weekly or monthly,	Average atten-dance.	Bible Classes.	Attendance on do.	No. of Deacons.	No. Board Managers
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PRESBYTERY OF PICTOU.

20	170	10	7	9	2	2	140	7	15	...	230	7	3	1	
59	316	14	8	11	2	3	140	4	21	180	240	1 w. 1 f. 1 m	90	1	24	...	3	2
17	145	4	3	5	2	2	67	3	11	155	600	2 weekly.	45	7	51	...	9	3
37	170	10	7	12	2	3	180	4	18	150	200	2 wk. 2 f.	350	...	...	...	3	4
5	150	1	1	4	2	2	80	2	6	80	5	...	...	...	...	...	5	5
14	164	19	3	3	2	2	68	2	11	90	200	1 weekly.	50	2	40	...	3	6
11	305	16	5	10	2	4	110	3	31	250	2150	1 w & 1 m	90	3	60	...	5	7
16	140	8	19	6	2	2	73	2	21	130	350	2 fort n'y	80	1	25	...	4	8
47	221	44	8	8	2	2	100	7	24	220	135	1 w 3 fort.	160	1	35	...	5	10
16	105	10	5	8	2	2	60	2	2	40	...	2 semi-m.	40	1	20	...	5	11
29	109	...	8	15	2	3	160	3	6	...	...	3w. 4f. 2m.	15	...	7	...	12	13
11	116	5	1	6	2	1	70	4	8	100	300	4	24	...	6	...	14	14
21	128	11	3	6	2	1	90	1	2	20	250	2	30	...	...	...	15	15
12	200	11	9	9	2	3	105	5	18	200	450	3 fortn'tly	75	2	25	...	7	16
11	191	20	11	4	2	2	90	3	13	124	240	8	200	5	80	...	6	17
12	255	13	9	7	2	2	130	5	20	150	130	6 monthly	30	2	60	...	3	18
11	211	12	7	7	2	2	120	4	17	120	120	9 monthly	150	2	60	...	2	19
25	135	7	2	9	2	3	20	2	6	50	120	1	84	3	77	...	5	20
18	131	11	2	7	3	3	120	3	15	120	600	2w1f1m1q	60	1	25	...	5	21
...	76	...	3	2	1	...	57	3	16	110	130	1 w. 2 for.	90	3	59	...	3	23

PRESBYTERY OF HALIFAX.

12	117	4	8	4	2	3	15	3	16	100	120	2 h'f w'ly	30	...	...	...	3	1
39	367	54	16	10	2	4	200	7	21	140	...	4 weekly.	30	3	30	...	2	2
14	205	30	15	4	2	4	45	2	18	120	350	1 weekly.	70	1	25	...	6	3
9	143	6	6	5	2	or 3	38	3	14	120	500	2 weekly.	40	1	50	...	1	4
16	100	3	9	5	2	- 3	...	...	...	...	...	2 weekly.	120	1	12	...	8	5
13	153	6	5	4	5	5	...	2	20	125	900	1 weekly.	40	1	12	3	...	6
24	190	14	3	13	2	5	130	1	6	30	100	5 weekly.	40	...	...	...	9	7
11	150	32	6	6	2	...	...	1	15	85	200	1 wk. 1 m.	90	1	60	...	7	8
26	230	5	8	9	2	4	50	2	9	62	200	2 weekly.	60	3	90	...	5	10
38	310	23	9	11	2	4	71	6	22	180	400	1 weekly.	30	3	30	...	8	11
6	44	4	0	2	2	- 3	16	1	3	27	200	2	60	1	...	4	...	12
6	85	1	...	4	2	- 3	14	1	5	35	...	1 weekly.	40	...	...	...	...	13
13	65	5	...	7	3	3	...	2	9	...	150	1 wk. 1 m.	40	2	35	4	...	14
10	53	19	6	3	2	- 3	8	1	...	...	...	1 weekly.	15	3	100	...	3	15
20	64	25	8	...	2	2	...	2	4	100	...	...	200	3	40	...	6	16
11	82	8	3	4	2	- 3	...	6	8	102	530	...	...	2	35	...	8	17
22	108	13	10	6	2	5	18	3	6	75	...	3 fortn'ly.	37	...	5	...	...	18
10	88	12	5	5	2	2	...	2	8	40	200	...	...	...	...	...	...	19
7	44	6	6	3	2	2	...	1	6	40	400	1 weekly.	6	1	6	...	4	20
7	35	2	3	5	2	2	...	2	6	40	...	2 weekly.	1	12	2	3	21	22

PRESBYTERY OF TATAMAGOUCHE.

23	188	21	7	7	2	2	70	4	10	100	300	8 month.	60	1	22	...	8	1
9	182	8	8	7	2	- 3	...	5	30	200	300	2 wk. 1 fo.	160	...	...	...	7	2
6	70	9	6	6	2	2	60	2	8	70	100	monthly.	...	1	12	...	5	3
6	149	7	8	8	2	4	89	1	9	70	120	1 wk. 5m.	50	1	15	...	4	4
9	111	8	12	7	3s. 2w	2	84	5	14	110	200	3 weekly.	25	4	60	5	12	5
1	24	...	2	2	2	1	10	...	...	...	...	1 weekly.	...	...	...	...	2	6

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.
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PRESBYTERY OF PICTOU.

1 Springville,	Vol. Subscrip.	Cash qtlly.	\$300	\$228	\$800
2 James Church, N. G.,	Vol. Subscrip.	do.	480	480	none.
3 Chatham, N. B.,	Pew Rents.	Cash h'lf-y'ly	700	700	none.	.....
4 Knox Church, N. G.,	Subscription.	Quarterly.	.....	472 50	.....	.....
5 Caledonia,	Ladle weekly.	.....	224	224	.....	.....
6 Glenelg,	Ladle weekly.	Cash qtlly.	600	600	.....	.....
7 Sherbrooke,	Pew Rent.	do.	800	960	none.	none.
8 Prince Street Ch. Pictou,	Weekly Collec.	Qtly in ad.	660	660	none.	.....
9 Primitive Church, N. G.,	Vol. Subscrip.	Cash qtlly.	480	492 88	.....	.....
10 Merigomish,	Vol. Subscrip.	H'f-y'ly. h.C.	400	344	100	none.
11 French River,	Subscription.	Cash h'lf-y'ly	560	500	280	40
12 Lochabar, and E. R. St. M'y's	Vol. Subscrip.	Cash yearly.	260	240	64	none.
13 Earltown and Roger's Hill,	Vol. Subscrip.	do.	260	290 80	none.	none.
14 Barney's River, }	do.	Cash qr. in ad.	600	600	.....	.....
15 Blue Mountain, }	Vol. Subscrip.	Qtly in adv.	600	600	none.	.....
16 Green Hill,	Vol. Subscrip.	do.	600	600	.....	.....
17 Central Church W. River,	Vol. Subscrip.	do.	600	600	.....	.....
18 West River Church,	Vol. Subscrip.	do.	600	600	.....	.....
19 Hopewell,	Vol. Subscrip.	do.	600	600	.....	.....
20 Antigonish and Cape,	Subscription.	Cash. qtlly.	600	600	none.	80
21 Knox Church Pictou.	V. S. and P.W.	do.	700	700	none.	none.
22 Goshen,	.....	.....	.....	.....	.....	.....
23 Little Harbour,	Vol. Subscrip.	Cash qr. in ad	480	*	none.	.....

PRESBYTERY OF HALIFAX.

1 Windsor and St. Croix,	P. R. and Sub.	Cash qtlly.	600	800	80	.....
2 Musquodoboit,	Sub. and Col.	do.	600	700	.....	50
3 Poplar Grove,	P. R. and Col.	do.	1200	1200	.....	.....
4 Yarmouth,	Vol. Subscrip.	do.	600	.....	.....	none.
5 Shelburne,	Vol. Subscrip.	Quarterly.	504	647 30	vry lit.	70
6 Hamilton, Bermuda,*	R. R. and grant	Cash qtlly.	800	800	.....	100
7 Nine Mile River,	Vol. Con.	.....	800	800	.....	.....
8 Chalmers' Church,	P. R. and Col.	Qtly in adv.	1200	1200	.....	.....
9 South Cornwallis,	.....	.....	.....	.....	.....	.....
10 Newport and Kempt,	V. S. and P. R.	Cash qtlly.	600	546 57	53 43	100
11 Shubenacadie,	Vol. Subscrip.	Quarterly.	800	800	none.	none.
12 North Cornwallis,	Sub. and L. R.	Half-yearly.	600	540	60	none.
13 Clyde Riv. and Barrington,	Vol. Subscrip.	Cash qtlly.	400	113*	none.	.....
14 Lunenburg and Mahone B.	Assessment.	do.	600	456	.....	none.
15 Annapolis and Bridgetown,	P. R. and Sub.	do.	600	600	none.	none.
16 LaHave,	Subscription.	Annually.	500	.....	.....	.....
17 Sheet Harbor,	Vol. Subscrip.	Cash qtlly.	400	367 75	.....	.....
18 Lawrencetown, etc.,	Subscription.	do.	360	416 21½	450 80	40
19 Bridgewater,	Subscription.	Half-yearly.	440	444	100	80
20 Dartmouth,	P. R. and Sub.	Cash h'lf-y'ly	200	274 91	.....	.....
21 Western Cornwallis,	Subscription.	Quarterly.	440	400	40	.....
22 St. John, etc.,	.....	.....	.....	.....	.....	.....

PRESBYTERY OF TATAMAGOUCHE.

1 River John,	Subscription.	Quarterly.	480	480	none.	60
2 Tatamagouche,	Vol. Subscrip.	Cash qtlly.	500	500	.....	none.
3 Goose River,	Subscription.	Quarterly.	300	240	60	none.
4 New Annan,	P. R. and V. S.	Cash qtlly.	360	360	290	40
5 Wallace,	Sub. and Col.	C. & P. h. y.	360	394 50	some.	.....
6 Wentworth,	Vol. Subscrip.	Cash.	.....	.....	.....	.....

*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.	Value in oth- er articles.				
	\$4	\$6	\$10 62	\$22 46			\$50	\$311 08	1
	20		54 25	136 70		449	352	1491 95	2
none.	2 96		25	89 06			190	1007 02	3
none.	14 40	18	34	40		38 25	132 21	749 36	4
									5
	5		16	32 83				277 83	6
	16	22		50 85½			30	1048	7
none.	24 17½		32 77	69 17	39 14½		524	2646 11½	8
none.	12	68	80 50	151	68	none.	465 32½	1504 82½	9
	8		15	16 60		320		852 48	10
160	4 45						34 25	382 70	11
									12
			28	28 40		600	145	1901 40	13
none.	4 13		7 30	8			20	279 43	14
none.	11 88		22 30	24			32	380 90	15
	8	14 10	20 60	26	60		100	828 70	16
	8	20 35	34 21	34 40			536	1232 85	17
	6	11	24	28			80	729	18
	6	15	21	20 50	20	80	109 50	872	19
	6	8 92	20 09	36 80			122 83½	789 45½	20
200	8	24	19 95	23 52		265	222	1262 47	21
									22
none.									23

PRESBYTERY OF HALIFAX.

	10		28	54 50	52	1200	120	2264	1
200	12		43 15	69 80			74	948 95	2
4300	24		120	120			1000	2464	3
none.			21 38	32 50		140		53 88	4
	8		18 15½	15 58½		200		959 04	5
								400	6
	30	40	50	40		160	50	1170	7
5000	25	20	118 82	238 18			1403	3005	8
									9
200	9 18	22 84	33 63	54 66½	none.	404	164	1332 88½	10
none.	6	22 40	53 58	98 67	14		80	1074 65	11
none.	11 83	11 83	11 83	44 51				620	12
400	7		25 57½	13 29		200	114	459 86½	13
200	11 20	24	24	58 78		1600		2162	14
192	3	8 50	15	30			176	832 50	15
									16
	5		17	29 40			32 45	451 60	17
432	5 70	5 70	11 70	11 54		260	34	744 85½	18
160	7	10 60	20	14		120	120	735 60	19
520	8	5	13 06	24 55	11		96 23	432 80	20
	2 83		21 35	2				426 18	21
									22

PRESBYTERY OF TATAMAGOUCHE.

300	6	4 87½	13 35	20 79	14	200		799 01½	1
700	8	20	22 25	64	36	560	134	1344 25	2
80	1 12½	none.	3					244 12½	3
280	3 80		3 02	9 10		8	10	433 92	4
	6 24	4 32	9 69	28 30			44 30	487 35	5
	1 20				14				6

Statistical and Financial Summary of Presbyterian Church of the Lower Provinces for 1864.

	P. E. Island.	Tyuro.	C. Breton.	Richmond.	Victoria.	Pictou.	Halifax.	Tatamagouche	Total.	1863.
Adherents	9735	9339	4730	3282	3699	11985	10832	3327	56429	53662
Families	1925	1740	736	577	563	2331	2020	571	10463	9151
Churches	35½	26	11	7	10	28	45½	11	174	154
Sittings	9681	10600	4000	1580	4100	11204	11704	2265	55194	50935
Preaching Stations	38	26	7	7	11	22	61	13	178	149
Hearers	5555	5185	1400	750	2440	7300	10550	2320	35500	
Baptisms	311	215	246	94	52	391	307	48	1665	1419
Communicants	1887	2401	138	198	129	3438	2636	724	11549	10651
Accessions	128	156	8	10	11	226	266	53	858	794
Removals	67	65	8	3	111½	111½	121	35	410	410
Elders	109	107	20	21	17	149	110	37	570	625
Sabbath Schools	59	36	7	8	2	69	51	17	249	237
Teachers	200	150	17	19	8	281	196	71	942	868
Pupils	1414	1301	255	106	75	2239	1421	550	7411	6810
Volumes	1768	1060	200	740	150	6450	4250	1020	15638	14037
Prayer Meetings	42	35	11	9	9	76	34	22	238	
Attendance	694	1026	250	125	95	1663	948	295	5096	5043
Bible Classes	25	16	1	4	2	34	27	7	116	106
Attendance	408	290	36	12	30	641	537	109	2063	2186
Deacons	14	7		15		13	18	5	72	
Trustees	89	66	36	21	43	74	88	38	455	

FINANCIAL.

Stipend Promised	\$7390 37	6380 00	2200 00	1700 00	2248 00	9904 00	12244 00	2000 00	44066 37	38929 62
Stipend Paid	6032 04	6003 56	1380 00	990 00	1353 34	9898 18	11105 74	1874 50	38737 36	35040 80
Due to Pastor	1152 19	512 55		1865 85	720 00	1244 00	784 23	350 00	6628 82	4752 24
Debt on Church Property	1057 34	1998 00		184 00	200 00	360 00	11604 00	1360 00	16263 34	16888 00
Synod Fund	135 43	126 09	26 00	23 62	37 17	168 99	185 74	26 36	729 40	573 59
Ministerial Education	114 06	221 19	44 00	11 12	12 90	207 37	170 87	29 19	810 70	1124 80
Home Missions	177 58	435 45	200 00	39 65	32 20	465 59	646 23	51 31	2048 01	1614 06
FOREIGN MISSIONS:—										
Cash	511 59	582 70	250 00	66 28	48 45	838 29	951 97	122 19	3371 47	3378 75
Goods	186 66	168 65	20 00	67 00	67 00	383 14	77 00	64 00	966 45	346 89
Church and Manse Building	2282 08	3000 00	400 00	1752 25	160 00	4284 00	4284 00	768 00	12646 33	5327 02
Miscellaneous	983 26	1692 58	200 00	108 00		3145 12	3463 68	188 30	9780 94	10085 64
Total	10422 70	12230 22	2520 00	1238 67	1711 06	16858 93	20885 23	3223 85	69090 66	62530 95

Remarks on the Statistical and Financial Table of the Synod of the Lower Colonies for 1864.

The Table for 1864 published now in the Record by direction of Synod, shews 96 Congregations, 85 of these having settled Pastors, and eleven being vacant. The returns published are from 86 Congregations. Of the ten from which no report has been received, six are vacant, and one of the four ministers not heard from, has been absent from his Congregation in the Parent Country. No fuller return or reply to the proposed enquiries has ever been submitted to Synod, and yet the Committee deeply regret that it does not make a nearer approach to completeness. Numerically more than one tenth of the number of our Congregations are unrepresented by any figures in the table, but it is probable that the addition of one tenth would exhibit the full strength of the body, with the exception specially of the column of 'Adherents.' In this column will be found fifteen blanks, so that we have only the estimated number of the adhering population of 81 out of 96 Congregations.

A summary of all the more important columns is herewith submitted, shewing the total of adherents, families, churches, &c., in each Presbytery, and the grand total in the right hand column.

Under the head Financial a second summing up may be noticed, running along the base line. This is gained by adding all the columns above, except 1st, 3rd and 4th, (which do not express payments) and the sum exhibits the total amount raised by each Presbytery for all religious purposes; and and the grand total of these will be found to correspond perfectly with the sum obtained by adding the amounts of the respective funds carried out on the right hand column.

Outside of all, to the right, the statistics of 1863 are given for the sake of comparison.

Ample room for remark remains, but the committee do not feel justified in occupying a larger space in the columns of the Record. They are of opinion that these figures may be profitably studied by the office-bearers and members of the Church, and that Presbyteries and Boards may use

them profitably in prayerful and persevering efforts to bring the Church to a much higher standard both as respects work for Christ and contributions to his cause.

PETER S. MCGREGOR,
Convener of Committee
and Synod Clerk.

Halifax, Oct. 21st, 1864.

N. B.—The Synod Clerk regrets that the displacement of a few lines in the printing office last year, and which escaped notice until too late for a remedy, entirely misrepresented some congregations, more especially in the Presbytery of Pictou. He trusts that the present table will be found strictly accurate.

THE RECORD FOR 1865.

The *Home and Foreign Record* is offered for 1865 on the same terms as heretofore; namely, *Sixty cents*, (3s.) for copies addressed singly; and *Fifty cents* (2s. 6d.) when five are mailed to one address. For every ten copies ordered to one address an additional copy is sent free. Thus if you pay for *Twenty copies* we send you *Twenty-two*. If you pay for *Thirty* we send *Thirty-three*, and so on.

The *Subscription List* for 1864 will, as usual, be cancelled at the end of the year. The orders for 1864 will not stand for 1865. A new list is opened every year, and no names are placed on the new list without orders.

Makes up your Lists for 1865 and forward them to the *Witness Office*, Halifax, as early in December as possible.

The cancelling of the old lists occasions inconvenience in a few instances, which we regret; but the general rule has worked admirably, and it will be found less irksome every succeeding year.

The present circulation of the *Record* is larger than has ever been attained by a religious publication in these Provinces; but there is still much room for improvement. The *Record* is as cheap and carefully filled as any Church organ with which we are acquainted. We have to ask Ministers, Elders, and all who are interested in the success of the Redeemer's cause in connection with our Church to exert themselves to increase the circulation of the *Record*.

It is of great importance that the Letters of our Foreign Missionaries should be read in read in every family in the Church. These alone are worth much more than the price of the *Record*. But besides these, it contains much information relative to our Home work, and to the operations of other Churches and Societies.

TERMS FOR 1865.

One Copy - - - -	\$0 60
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Eleven " " " - - - -	5 50
Twenty-two " " " - - -	10 00

It will be observed that one free copy is given for every Ten ordered.

Make up your Lists of Subscriptions as early in December as possible.

Endeavour to increase Last Year's List.

Halifax, N. S., November 1, 1864.

The Presbytery of P. E. Island met on Wednesday last. The Rev. Mr. Geddie being present was invited to sit as a corresponding member. The most important business before the Court was Rev. Allan Fraser's demission of that part of his charge known as West Point, Campbelton, and the Brae. The demission was accepted, and those sections instituted a separate congregation. Commissioners appeared from Lot 14 Congregation with a petition for the moderation in a call. The prayer was granted, and Rev. W. R. Frame appointed to the duty.—*Protestant.*

A good deal of trouble has been experienced of late in Geneva. The radical party of that city had secured the aid of the Roman Catholics and though their chief was defeated at the Election they refused to yield the reins of power. They shot down a number of Protestants in the streets, but they were at last compelled to yield. The scenes so vividly portrayed by D'Aubigne in his recent volumes bid fair to be repeated, and with similar results.

NOTICES ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer to 20th October, 1864.

FOR FOREIGN MISSION.

Juvenile Missionary Society, Wallace,	
8s. 8d. Cove 25s.,	£1 13 8½
Rev. J. Geddie's visit Pugwash,	2 9 5
" Wallace 36s. 7d., Gulf	
Shore 26s. 9d., Cove 14s. 7d.	3 17 11½

E. St. Peters per Rev. H. Crawford,	£4 10 0
Bay Fortune Church,	1 5 0
Dr. J. W. Dawson, McGill Col. M'treal,	5 0 0
Upper Section Upper Settlement	
E. R., per Mr. D. Cameron,	1 10 0
A friend per Rev. John Currie,	2 10 0
Mrs. John O'Brien per do.,	0 12 6
Maitland Juv. Miss. Society,	2 0 9

HOME MISSION.

Caledonia for schemes of Church,	1 12 0½
East St. Peters, per Rev. H. Crawford,	5 0 0
Bay Fortune Church, per do.,	1 5 0
A friend per Rev. John Currie,	2 10 0
Mrs. John O'Brien, per do.,	0 12 6
2nd Cong. Maitland and Noel,	6 18 8½
Maitland Juvenile Miss. Society,	2 8 5½

SEMINARY.

East St. Peters, per Rev. H. Crawford,	2 0 0
Bay Fortune, per do	1 0 0
Maitland Juv. Miss. Society,	0 10 0

In the statement of receipts for the schemes of the Church, page 277 of last Record, £4 12s. 7½d. from Hopewell for College, has been omitted.

PAYMENTS FOR RECORD.

The Publisher acknowledges receipt of the following sums:—

Rev. J. Waddell, Tangier,	\$1 00
Mr. S. A. Creelman, Stewiacke,	4 00
Rev. A. McGillivray, East River,	5 5
Mr. John Brown, Chatham, N. B.,	13 5
Rev. J. Byers, Clifton,	15 00
Rev. R. S. Patterson, Bedeque,	13 00

“A Widow of Primitive Church, New Glasgow,” should have been credited in last Record with \$8.00 for Foreign Missions as well as with \$3.00 for Home Missions.

General Treasurer for the Funds of the Church, except the Professorial Fund, and the Funds invested in Halifax.—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.—James Patterson, Esq., 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 BARNES.

TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

For every ten copies ordered to one address an additional copy will be sent free.

These terms are so low that the Committee must insist on the payment in advance.