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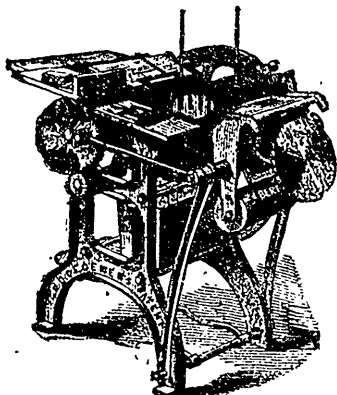
THE
HOME AND FOREIGN RECORD,
 OF THE
Presbyterian Church
 OF THE
 LOWER PROVINCES
 OF
 BRITISH NORTH AMERICA.

DECEMBER, 1863.

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THE
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OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

DECEMBER, 1863.

SAILING OF THE MISSION VESSEL.

Three Missionaries for the New Hebrides.

The last *Record* contained a brief account of the designation of the Missionaries at Pictou, and the farewell services there. On Friday the 23rd October, the *Dayspring* sailed for Halifax where she arrived on Sabbath evening. Nearly a fortnight was occupied in taking in the necessary stores, and making arrangements for the voyage. During this time the vessel was visited by thousands of people, young and old; and a deep interest in her was manifested, especially by the children of the Presbyterian Sabbath Schools. The *Dayspring* was built at New Glasgow, county of Pictou, by James W. Carmichael Esq., and competent judges regard her as the finest and best finished vessel of her kind ever constructed in Nova Scotia. She measures 115 tons, and is built of the best juniper, iron-kneed, copper-fastened, rigged in the most approved style as a brigantine. She is painted white in order to resist more effectually the heat of the tropics. Her sails, anchors, chronometers, &c. &c., are all furnished in duplicate and are of the best description. Her deck is commodious, and will serve as a "promenade" when the weather is fine. The Cabin is 40 feet in length and of proportionate width; it is beautifully furnished and looks in every respect as comfortable as a drawing room. The hull of the *Dayspring* cost \$5,750 and the rigging, sails, anchors, &c., about \$5000.

A Farewell Meeting was held in Temperance Hall, Halifax, on Wednesday, the 4th November, at which all the Missionaries

were present. The Hall was crowded to excess, and hundreds had to go away from the doors. Rev. Robert Sedgewick presided. Hymns and Psalms were sung by the Sabbath school children; addresses were delivered by the three Missionaries and by several ministers of our own and of other churches. One of the most remarkable features of the meeting was the presence of the ministers of all other Protestant churches.

A Farewell Soiree was held at Dartmouth, in connection with Professor McKnight's congregation, on Tuesday the 3rd ult., at which the Missionaries had an opportunity of addressing a large number of friends for the last time.

A Prayer Meeting was held in the Cabin of the *Dayspring* on Thursday the 5th ult.,—the Rev. James Bayne presiding. The Cabin was full, and the deck as well as the adjacent wharf was crowded with friends anxious to testify their good will and the interest they felt in the Mission cause.

The following are the passengers and crew of the *Dayspring*:—Rev. D. Morrison, Mrs. Morrison, Rev. James D. Gordon, Rev. Wm. McCullagh, Mrs. McCullagh, (Missionaries;) Captain Fraser, Mrs. Fraser; Hector Curry, Pictou, 1st mate; John Reid, Little Harbour, 2nd mate and carpenter; John Rowley, Plymouth, chief steward; Hugh Robertson, Pictou, second steward; R. McDonald, Pictou; C. Lycomm, New Glasgow, A. McDaniel, Sherbrooke, R. Walker, New Glasgow, C. Sterns, Truro, seamen. Also an apprentice boy. All the souls on board are *seventeen*.

The excellence of material and build of

the vessel has secured her registration in class A I. at Loyd's, for eight years, being one year more than ever before awarded to any vessel built in these Provinces. She is well furnished with all kinds of stores, and with a Library of more than 500 vols. The crew are under articles to *abstain from profane language, from the use of tobacco and of strong drink.*

It was intended that the *Dayspring* should sail from Halifax on Thursday afternoon, the 5th ult. But the weather was thick and the wind contrary. It continued gloomy all day Friday. But Saturday, the SEVENTH NOVEMBER was most beautiful, and in every respect favourable. At half-past one o'clock the Secretary of the Foreign Mission Board and two or three other friends, were landed and the *Dayspring* hoisted all sail for the sunny south. Large numbers cheered her from the wharves as she passed swiftly out of the Harbour; and then as well as since we doubt not many fervent prayers have ascended to the throne of God for the Mission Vessel and her precious freight.

She is expected to call at the Cape of Good Hope where she will probably arrive in forty days. She will then sail for Sydney, Australia where, if it be God's will to give her a prosperous voyage, she may be expected to arrive about the middle of February. A month or two will be spent in Australian ports and then, twenty days will take her to Aneiteum.

All the services and proceedings connected with the *Dayspring's* stay here and her departure were of a most interesting character, and may well mark an era in the history of Missions from British America. This is the first, the only, Mission Vessel that has ever left our shores. Freight and equipped as she is we pray that God may greatly bless her and speed her on her way to the desired haven. May God also abundantly bless the children whose freewill offerings have enabled the church to take this important step in the Foreign Mission work.— Follow the *Dayspring* with your prayers: for without God we can do nothing

THE LATE INTELLIGENCE FROM THE NEW HEBRIDES.

For some time we have been without intelligence from the New Hebrides, as we feel, greatly to the loss of interest in our pages. Our readers will therefore we doubt not, rejoice to read the long and interesting communication from Mr. Geddie which appears in the present number. It is pleasing to find that God is again smiling on the work on Aneiteum, The details given by Mr. Geddie are deeply interesting. We are sure that our readers will admire the mingled firmness and tact of the native chiefs in dealing with the sandal wood traders, and also the prudence of our missionary in the case. The ill health of Mrs. Geddie is the only drawback to the pleasing picture.

Our readers will turn with special interest to the intelligence of the other Islands of the group. The picture drawn by Mr. Geddie is one of mingled light and darkness. The clouds still rest on Tana and to some extent on Erromanga, but yet some beams of light penetrate the dark covering which invests them with a funeral pall, and we doubt not that when our Missionaries arrive they will find open doors, and a ready entrance for their message.

We have been however most struck with the intelligence from Erromanga. We may remark here that we do not feel that we are guilty of any dishonour to Mr. Gordon's memory, when we search after the whole facts as to his death, and the causes which led to the catastrophe, not even if on examination we should find reason to believe, that he had erred. If he made a mistake, it is only what the greatest missionaries from the days of the apostles have done—there can be no moral blame attaching to such mistakes—and the errors in judgment which they may commit it is the duty of the church to observe, that they may learn wisdom for the future. As to native testimony we of course are aware how unreliable it is. But truth and falsehood are discovered among them by the same means as among others, and who so qualified to sift their statements, and by comparison of the statements of different parties, and an examination of all the circumstances, to arrive at the truth, as the

missionary and christian natives, who are familiar with the native character? We have therefore no doubt of the correctness of the view given by Mr. Geddie as to the causes of Mr. Gordon's death. We think that as events turned out, it is clear that Mr. Gordon placed undue confidence in the natives. But who shall blame him for this. We doubt not that other missionaries on many occasions, have committed themselves to the power of the natives under circumstances to all appearances as full of danger and been preserved and that Mr. Gordon had frequently done the same. That the result was different now we must ascribe to the will of the great disposer of all events. *John Williams*, in committing himself to the power of the natives on the day of his death, only acted as he had been accustomed to do. He could not know the danger from the state of mind of the people at that particular time, and that the result was different from what it had been on so many other occasions is to be traced to the will of Him who disposes all events for his own glory. So with Mr. Gordon. He trusted to the natives in circumstances, where it is now seen it was not safe to do so, but we believe that he did no more than has often been done, and we think it would be something of impiety not to behold the working of his hand, without whom not a sparrow falls to the ground, and who "doeth whatever pleaseth him in the heavens and in the earth, in the seas and in all deep places."

What a deplorable exhibition of human nature have we in the facts stated by Mr. Geddie, regarding some of our own countrymen. To think of Englishmen and Americans becoming actual cannibals ought surely to take the pride out of us regarding our great Anglo-Saxon race, to humble us as partakers of a nature so fallen and degraded, to show us how much we are indebted to the gospel for our elevation, to make us grateful to the giver of all good, for the manner in which he has made us to differ from them, and to present us with new motives for exertion, to rescue our fellow men from their degradation and wretchedness under the dominion of the wicked one.

OPENING OF DALHOUSIE COLLEGE.

This institution was opened on the afternoon of Tuesday the 10th November.—General Doyle, Administrator of the Government, presided, and made a few suitable observations. The Chief Justice, as Chairman of the Board of Governors, followed and gave a brief sketch of the history of Dalhousie College, and explained the causes that led to its resuscitation under the present favorable auspices. Rev. Professor Ross, Principal of the College, then delivered the Inaugural Address, explaining the nature and importance of the course of study to be pursued by the Students of the institution.

The attendance on the opening proceedings was large and most respectable.—Besides the Governors of the College and many of the leading citizens, we were glad to observe a large representation of Clergy of all denominations. Presbyterian Ministers travelled many miles in order to be present.

A considerable number of Students were present at the opening; and we believe that the number now verges on fifty. As yet there are five professors at their post, namely, Rev. Professor Ross, Principal; Rev. Professor Lyall, Dr. Lawson, Professor McCulloch, and Professor Johnston.

DR. LAWSON was for five years a Professor in Queen's College, Kingston, Canada West. He is a man of distinction in the scientific world, and the Canadians are greatly regretting the loss they have sustained in his removal. Professor Johnston is also from Canada, and his attainments and experience as a teacher are highly spoken of. The other three Professors need no introduction to the readers of the *Record*. Professor McDONALD, who is to occupy the Mathematical chair, is expected from Scotland in course of three weeks.

We trust that the establishment of this institution will prove of essential service to the Students of the Presbyterian Church, as well as the community at large. At Truro, our young men could avail themselves of the instructions of three Professors; this arrangement allows them six; and though the expense of our educational department of work as a Church is not

lessened but rather increased, we hope and pray that the change will be highly beneficial.

Two of the Professors are to be paid by us as a Church; one is to be paid by the Synod of the Church of Scotland in these Provinces; and three more are to be paid by the Governors of the institution. Our Synod must therefore pay £600 a year for the upholding of this College.

Our young men should come forward with more enthusiasm than ever before, and avail themselves of the advantages now within their reach. The winter session is to last about six months; and there is to be a summer session of four months. The announcement of the opening of the institution was so late this season that the number of students is not so large as it would otherwise have been. As it is there are some from all denominations, and from New Brunswick, Prince Edward Island and Newfoundland.

LETTER FROM MR. GORDON.

TO ALL GOOD FRIENDS OF THE MISSIONARY ENTERPRISE IN THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

My Christian Friends:—

It is now by my watch 12 o'clock. Tho' I have a variety of duties to attend to in a very limited period of time (for according to announcement the *Dayspring* is to set sail for the distant islands after the day dawns and the shadows flee away) still I desire to address a few parting words to you, my dear friends. Receive, then, my midnight epistle kindly.

It was not my privilege to be present in many congregations; but with a brother Missionary, I may say, my flying visits to some were quite refreshing. Though the Board did not assign me any duties by way of congregational visitation, notwithstanding as opportunities occurred I did not feel it to be a transgression to look in on a few. For the indulgence, courtesy, and generous bearing of the Board, to offer my thanks would be but a feeble expression of my gratitude.

As age is honorable, it will not be considered invidious in me to speak of my visit to the congregation of Dr. Smith, by whom, need I say, I was received with much christian cordiality. Opportunely it happened to be his communion Sabbath, when I was present. The Action Sermon was preached by the Doctor himself from words in Eph. i. 13—"Scaled with the holy Spirit of promise." The main divisions of the discourse were, I. The nature of the salvation. II. The end or design of it. III. The channel through which it takes effect—Christ. The subdivisions we would give and indeed the gist of the sermon, but time forbids. Suffice it to say, that youthful preachers after listening to such men as the late Dr. Keir, Dr. Smith, and Professor King, old students of the Bible, may know themselves to be in divine things, but children beside those just mentioned. I listened as for the last time.

Since I am not going to have any footnotes, as this letter will be somewhat fragmentary, I may state here that the Doctor's churches, planned and superintended in reference to their construction by himself, (for the Doctor is a superior architect) are models, having been built on principles thoroughly acoustic, and also presenting the best view of the audience above and below, of any church in which I have spoken.

In reference to our destination I would offer a remark. No missionary leaving these shores knows positively where he may be located. It is commonly reported, and believed too, I think, that the writer of this letter is resolved to be located on a certain island and on no other.

A brother expressed it thus to me a few days ago: "We have heard that you are bent upon being settled on Erromanga, and nowhere else." "Though I have been asked all kinds of questions about missionary matters, and the one about destination among others, I think I invariably stated that that was decided after missionaries went to the field. Though, farther, brethren in Canada in the kind notices with which they honored me, mentioned my name in connection with a certain Island, it was not from anything advanced by me while in Canada that they did so. I presume it was taken

for granted by them. If I have a preference in point of location, I have not given expression to it, unless it may have been in my first communication to the Board of Foreign Missions, and under circumstances that warranted it, or called it forth.

I think it but due to myself to say this much on a point on which I would much rather have been silent; for should I be located on the island mentioned, very likely many would be ready to say, and some to believe that the choice was determined by myself previous to leaving Nova Scotia.

From the list of acknowledgements it will be seen that I have been the recipient of many benefactions. And first, in this connection, allow me to say that the liberality of a *systematic giver* to the cause of the Lord, in Nine Mile River, is worthy of all imitation. Callous would my heart be did I fail to appreciate the Christian sympathy and unbounded generosity of kind friends in Pictou, and New Glasgow. My brother missionaries who preceded me in going to this last mentioned handsome town (for "handsome is that handsome does") have the same to remark of this fair town—New Glasgow. I did not proceed thither expecting, and for the very reason just referred to, to receive anything except a repetition of previous hospitality and friendship; but I was pleased to find there a practical comment on the words—"The liberal soul deviseth liberal things"; and, "There is that scattereth, and yet increaseth." Much in addition—very much—was received in other ways, useful and valuable. And here I should not neglect to say that our cause has received much substantial aid from kind friends in connection with St. Matthew's Church Halifax.

Meetings with Sabbath School children were pleasing indeed, if not profitable. But I leave my youthful friends, at this time, to give a parting tribute of regard to older persons who, like shadows are passing away. I wonder why we hear so much about the Pilgrim Fathers, and so little about the Pilgrim mothers of Plymouth Rock. Why not talk more about our foremothers and less about our forefathers? Who loves not Eunice, yes, and good old Lois, too? My heart warms to them both. I shall not soon

forget the friendly grasp—with *both hands*—of some dear old women. Though sometimes I felt humbled, still, I value it for what I believe was underlying all, viz., attachment to Christ and his cause.

And now, friends and followers of the Lamb, may the good Lord bless you all with rich blessings; "both young men and maidens; old men and children." Be humble, prayerful, and think on the words of the Lord Jesus: "Occupy till I come."

Yours in the Lord's service,

JAMES D. GORDON.

Halifax, N. S., Nov. 4th, 1863.

Our Foreign Missions.

LETTER FROM REV. J. GEDDIE.

ANEITEUM, June 17th, 1863.

Rev. and Dear Sir,—

I write these lines to be in readiness for the *John Williams*, which will give us a passing call this month on her way from the Eastern Islands to Sydney. You are aware that Mrs. Geddie had a serious attack of illness towards the close of the last year; and has not been very robust since; the other members of the mission I am glad to say are well. God's mercies to us have been neither few nor small, and I am sure you will unite with us in thankfulness to him for them all.

THE SEASON AND CROPS.

Our hot season has passed by, and it has been the most agreeable that we have seen, during our residence on the island. The rains have been less than usual, and there has been nothing in the shape of a hurricane. The island is fast recovering from the desolation caused by the hurricanes of the two preceding years. Food is abundant and the natives begin to forget their late privations. There is every appearance of a large crop of bread fruit and other useful fruits in a month or two, and this is the more remarkable, as it is not the season for them. The oldest inhabitants with whom I have conversed never remember of such crops at this season of the year. The natives regard it as a direct interposition of divine goodness

in their favour. The same thing is to be seen on the neighbouring island.

THE MISSION WORK.

The missionary work goes on with little change on this island. Our time is fully occupied with our varied duties. Though the island is small, we often feel as if we were insufficient to overtake the labour before us. The life of a minister at home is one of ease when compared with that of a missionary on these islands; as I have had a trial of both I can speak from experience on this subject. You will better understand me when I say that we have to study, preach, translate print, dispense medicine, plan and superintend the erection of churches and school-houses, visit schools, go to the neighbouring-islands, &c. Our duties are too numerous, and you will be quite prepared to hear that we perform few of them to our own satisfaction, and probably not to the satisfaction of others. But we serve a gracious Master, who once said to a poor woman, "She hath done what she could," and more will not be required of us.

VISITING THE SCHOOLS.

I am engaged in visiting my schools at the present time. This duty is performed twice a year by Mr. Copeland and myself, in our respective districts. It is a laborious duty, but the welcome that everywhere awaits us makes it a pleasant one. There are between 50 and 60 schools on the whole island, none of which are large, and others very small. A school on Aneiteum differs from a school at home. The scholars consist of persons of both sexes, and of every age from 70 years downward. It is indeed an interesting spectacle to see grand parents and grand children struggling to master the same simple lessons. Few of the old people will ever learn to read, but I endeavour to encourage them by telling them, that if they cannot get learning into their heads there is nothing to prevent them getting God's word into their hearts. Many of them, though unable to read, have treasured up portions of scripture in their memories; and there are very few persons on the island who cannot repeat the whole of our Catechism, which contains a summary of christian doctrine and duty. I trust that some

of these aged disciples who have been called into the Lord's vineyard at the eleventh hour, will be accepted by Him, though they can only offer the close of a life spent in the darkness of heathenism. We truly labour among a population of children who stand much in need of the good shepherd's care. In our visitations we are always accompanied by a party of natives, whose help is invaluable in travelling bad roads, climbing precipices, crossing streams, &c. Wherever we go the people are ready to receive us, and the best that the land can furnish is prepared for us. The collections of food on such occasions consist of taro, bananas, coconuts, sugar-cane and fowls or fish. The natives are very hospitable, and we can appreciate their kindness all the more because we know it is genuine. It is our practice in these visitations to give a small new book to all who can make use of them. During the past year we have been distributing portions of a scripture history prepared in the form of tracts of 8 pages each. These tracts are so arranged that each part is complete in itself, and yet when finished the whole may be bound up and form a connected history of the notable persons and events mentioned in the Bible. This little work is written in a plain familiar style, and appears to be much prized by the natives.

SANDAL WOOD TRADERS.

I must now turn to a more unpleasant theme. You are aware that there are two sandal wood establishments on the island. One of them is well conducted and the natives derive some advantages from it, as it furnishes them with the means of procuring clothing and other useful articles. The person in charge of it is an upright and moral man, friendly to the natives, and most honourable in all his dealings with them. All persons in his employ have orders to avoid interference with us at our work, and hitherto we have had no ground of complaint.—The mission is under deep obligations to parties belonging to this establishment, for the removal of our brethren from Tana to this island when they were in danger, and for other acts of kindness. The other establishment is of a very different character, and from this quarter the mission has suffered many annoyances, and the natives have been exposed to a series of insufferable outrages. These things have been going on for years, and matters instead of improving have been getting worse. The forbearance of the

natives was exhausted, and an event took place a few months ago which was likely to lead to serious consequences. A native lad had destroyed a plantation, and fled to the said establishment which has been the usual asylum for evil-doers. The chiefs sent a small party after the lad but he was not given up. A second party was sent with a civil but firm request that he should be delivered up, but they also returned without success. Lathella, who is one of the highest chiefs on the island, went to make a formal demand of the man once more; but he and those with him were fired on; though their mission was pacific and they had no weapons with them. The whole island was soon in a state of ferment. The chiefs now saw that the time was come to determine whether they or these sandal wood men were to be the rulers in their own island. A meeting took place, and it was soon determined to destroy every house belonging to them, put the whole party into their boats, and send them off to Erromanga. Messengers were sent off to all parts of the island to gather the people for the intended assault. As soon as I heard of the excitement, I sent for the principal chiefs, and urged them to pause before having recourse to violence to redress their grievances. My advice to them was to write out a statement of their grievances, and send one of their number to Sydney to lay them before the Governor-General of Australia. They seemed to think (and not without reason) that they had little to expect from British justice in a question between natives and whites. I told them that the safety of the mission was contingent on their being the rulers of the island, and that we were as determined that their authority should be maintained, as our enemies were to trample on it; and that if it were considered necessary either Mr. Copeland or I would accompany any one of their number, and lay the state of the island before the government there. They agreed to my proposals, tho' they did not anticipate any favourable result, but I told them it would be a satisfaction to them always to know that they had done their duty. After leaving me they told the result of our interview, and then gave orders that no natives under any pretence were to have intercourse with any persons belonging to the establishment in question, and that any person would be punished who worked for them, or traded with them.— They also collected at the harbour all the guns on the island and purchased a number of new ones to be in readiness to defend themselves against an attack which they understood was to be made, on the arrival of two vessels which were expected. When the white men heard what was passing among the natives they were put into a great fright. They watched their premises every night expecting to be attacked, but the wicked flee

when no man pursueth. As soon as their fear was known to the natives Lathella was generous enough to write and tell them that though they were few in number and entirely in their power, no native would molest them; and that they intended to refer their difficulties to a British tribunal for settlement. There was no intercourse between the natives and their enemies for several months until a few weeks ago. The head man of the establishment requested an interview with the chiefs, with a view to settle their differences. The result of the meeting was an engagement on his part to deliver up the fugitive from justice, when he had sent on to Erromanga to collect sandal wood, to abstain from all interference in the civil affairs of the island and not to molest the natives in any way. The chiefs on their part will not punish natives who may choose to labour for or trade with the white men. Thus ended this miserable affair which was likely to lead to serious results. It is probable that the parties who caused the trouble will endeavour to behave themselves better in time to come.

VISITS OF THE JOHN KNOX.

The *John Knox* has made two visits this season, and been at Futuna, Niua, Tana and Erromanga, and I am glad to say that the tidings which she brings from these islands are favorable. There is perhaps less to report of Futuna than any of the other islands on which our teachers reside. But if we do not see much to encourage here, there is certainly nothing to discourage missionary effort. The teachers are kindly treated, and though comparatively few of the natives attend on their instructions, yet the people at large do not wish them to leave the island. The work has been in a measure stationary, since the sickness which swept over the islands two years ago. The natives seem to entertain the idea that christianity had something to do with that awful scourge as it prevailed only on those islands where missionaries and teachers were labouring. They are free to acknowledge the excellence of our religion and would gladly embrace it, but they dread the consequence.

ENGLISH ENEMIES OF THE GOSPEL.

If the natives are to be believed their dread of christianity has been encouraged by a white man who has resided on this island for several years. He has repeatedly warned them against receiving the word of God lest they should take sick and die. The district in which he resided is the only one on the island on which our teachers have not made some impression. It may seem incredible that our own countrymen should offer such opposition to the gospel as they do, but the truth is many who come to these islands sink down to the level of the heathen themselves. The man of whom I am speak-

ing wore his hair long at one time and dressed it up after the fashion of the natives. He came to this island once with his long hair and went on board of a vessel which was lying here at the time. The captain who was a very respectable man, ordered his crew to seize him and cut off his hair; and he never wore it long after. He never openly quarreled with our teachers, but he exerted a silent influence against them. I have met with him several times, and kept him supplied with books which I thought would be useful to him, but I fear there was little change in him for the better. He died a few months ago and we hope that ruffians will improve. The natives now say that missionaries and teachers may live on their island, but they do not allow other foreigners to remain. One of our teachers and some Futunese are here at present on a visit.

THE WORK ON NIUA.

The work on the island Niua is in a hopeful state. A small party attend regularly on the means of grace at each of the two stations occupied by our teachers. The heathen are still numerous, but they do not offer any opposition to our teachers, and even receive them kindly when they visit them. A decided impression has been made on this island, which ought to encourage us. Three of the principal chiefs have cut off their long hair which is a badge of heathendom, and several objects of worship have been given to the teachers, which are now on this island. Such acts as these are a sure indication of progress in the right direction. The island though small promises a relative importance. It is not more than 8 miles from the nearest point of Tana, and about 20 miles from Erromanga, and holds intercourse with both these islands. A successful mission on Niua could not fail to operate favourably on them. This island might be occupied by a missionary at any time with the prospect of a rich and speedy harvest and of extensive usefulness.

TANA.

The prospects on Tana begin to brighten a little. Two of our teachers who formerly lived on the island went in the *John Knox* to gain information about the present state of things, on which we could rely.— Their first visit was made to Port Resolution where they met with a welcome reception from the natives. There had not been any fighting there for a considerable time, but matters are still in an unsettled state. There was a prospect, however, that the hostile parties would conclude a treaty of peace; and in that case there will be no difficulty in the way of resuming the mission by native teachers. There is no anger against them, and they might even now return to the island, but in the event of fighting the

mission might be disturbed again, and we deem it wise to delay a few months longer before occupying this station. The mission has still many warm friends at Port Resolution, the most prominent of whom is Nauwar, an old chief who goes about among his dark hearted countrymen doing what good he can. We have two teachers ready to go to Port Resolution as soon as we deem it prudent to send them. The other place visited by the *John Knox* was at the anchorage on the west side of the island, where two teachers formerly lived. The name of this place is *Tomatani*, and it has become memorable as the scene of much bloodshed between the traders and natives some years ago. The chief whose name is Namaripaki has always been friendly to us and his people also. They wish teachers to be sent without delay. I am glad to say that we have two married men, Yausati and Kauryata ready to go, and they are now waiting the arrival of the *John Williams* to take them to their destination. The former of these teachers has lived several years on Tana, and has acquired knowledge and experience which will be useful to him. An application has also been made for teachers from another part of Tana which has never been visited for missionary purposes, but we cannot respond to this appeal at present from want of men.

ERROMANGA.

The tidings from *Erromanga* are much more favorable than we were prepared to expect. You are aware that most of the *Erromangans* who came to this island after the death of their missionary were sent home last year. We appointed two of their number, Mana and Joe, to take the oversight of the work on their own island, until we could send teachers to their aid. There was a little excitement after their return home. That savage Range endeavoured to stir up opposition against them, and some of the heathen seemed disposed to drive them off the island. But Warris a friendly chief, in whose district they reside, told their enemies that they must kill him before interfering with them, and they have not been molested since that time. They built a house on the first mission premises at Dillon's Bay, where they continue to reside. Their first object was to collect around them their former friends, and natives favourable to christianity. Several houses have since been built, and the christian party now form a little community of their own. They meet for school every morning, and hold meetings on Sabbath day at which from 20 to 50 persons attend. Mana and Joe speak with much encouragement about their prospects, and have sent an urgent request to this island for teachers. We have two, Naranhat and Nehieman, in readiness to go by

the first opportunity. The former of these men was a teacher on Erromanga for three years, knows the language, and was much esteemed by the natives. One of them will join Mana and open a station on the north side of the island, and the other will remain with Joe at the Bay. We fondly hope that the labour expended on Erromanga has not been in vain, and that the good seed which has been sown, though dormant for a time may yet spring up bringing forth fruit to the glory of God. The prospects on Erromanga have seldom been more encouraging than at the present time. Were it not for the presence of that man Range on the island missionaries might settle there with I believe less than the ordinary risks on that group. He would not interfere directly with a missionary himself, but in the event of any new calamity sweeping over the island, he might still be able to influence a dark hearted, superstitious and impulsive people to deeds of violence, though his influence in this respect is much diminished, for many of the natives are now convinced that the missionary was not the cause of their trials. The christian party on Erromanga have met with the man who killed Mr. Gordon, and examined him as to his motives for such a deed. He says that the idea of injuring the missionary did not occur to him until Range told the natives that he was the cause of the disease which was destroying them and also the murderer of their chiefs. When he heard this he resolved on revenge. The statements of this man are confirmed by the uniform testimony of his own countrymen. I have conversed with natives of Erromanga from different parts of the island about the massacre of our friends, and I have never heard them ascribe it to any other cause than the words of Range. The disaster which has befallen the mission has in some quarters been ascribed solely to Mr. Gordon's denunciations of divine vengeance against the natives for their sins. It is quite probable that in some instances his preaching may have had an irritating influence on the natives, and inclined them more readily to believe the words of Range, but this is the most that can be said about it. I have been assured by natives on whom I can rely that Mr. Gordon's preaching would never have provoked the disaster which has befallen the mission. I may mention here that I have procured the hatchet with which Mrs. Gordon was killed, and have the promise of the one also with which he was killed.— These are sad memorials, but I thought they would be valued at home.

WHO IS RANGE.

You may wish to know something about Range whose name has become so painfully identified with the Erromanga mission. He is a very small man, with black hair, dark

piercing eyes, and skin the same colour as that of the Micmac tribe. The absence of whiskers and beard gives him a boyish appearance, and he might be mistaken for a half grown Nova Scotia Indian.— There is nothing repulsive in his appearance, but he has the heart of a demon. The first that I heard of him was on New Caledonia where he lived among the natives as one of themselves. A schooner called the *Rover's Bride* belonging to a sandal wood establishment on this island visited the part of New Caledonia where he lived. It is said that he instigated or aided a plot to capture the vessel, which happily failed, but she had a narrow escape. Some time after another vessel in the same employ succeeded in getting Range on board and brought him a prisoner to this island. I supposed of course that he would have been given up to justice, but was surprised to see him soon after in the employ of his captors. It was in the days of heathenism when Range landed on Aneiteum and he soon succeeded in getting a native woman to live with him, who in course of time became a mother. It is said that Range wished to have the child murdered, but the heathen mother would not consent, and the consequence was a quarrel which ended in a separation. The woman left the unnatural father and took the child with her. She has since died, but the child is now a boy about 10 years old, and attends Mrs. Johnston's orphan school. After leaving this island Range went to Erromanga, and his career there has been one of blood and crime.

A TREACHEROUS CHIEF.

In connection with the death of Mr. and Mrs. Gordon I will take this opportunity to correct a mistake which has appeared in print. It has been stated that Kauiaui the man who killed Mr. Williams attended as a mourner, the funeral of our friend.— His mourning however was feigned, and intended to avert suspicion against himself. He was one of the parties who planned the massacre with the Bunkhill people. The christian party on Erromanga have always laid the responsibility of the said event on him, though the deed was executed by others. The missionary lived in his district, and it would have been equivalent to a declaration of war against himself for the people of another tribe to interfere with the mission party without his consent. The man who killed Mr. Gordon has also implicated him in the affair. He no doubt encouraged the massacre under the impression that christianity was the cause of the prevailing sickness and mortality on the island. We have good reason to believe that he received his inspirations on the subject from Range with whom he was on most familiar terms at the time. He was friendly to the mission

before the sickness, but he has been an enemy ever since. He is one of our chief opposers on Erromanga at the present time. When the *John Knox* last visited the island he was suffering from a dangerous illness, which many of the natives regard as a judgement of God on him for the blood of his servants. The only palliation of his deeds is that they have been committed in the darkness of his heart. For all such persons we ought surely to offer up the prayer "Father, forgive them; for they do not know what they do." It is pleasing to record that the only two sons Kaiuiai have forsaken their father, and cast in their lot with the christian party. One of them lives with Mana and Joe, and the other attends regularly on the means of grace. Such divisions are a sure evidence that good is being done, and an effecting illustration of our Saviour's words who says; "The father shall be divided against the son, and the son against the father."

ENGLISH AND AMERICAN CANNIBALS.

You must not suppose that Range is the only opposer of the gospel in these islands. Others whose privileges and advantages have been far greater than his, have said and done quite as much as he, to endanger the lives of missionaries, but not with the same sad results. It is not the fault of our own countrymen that there is a mission on the New Hebrides to day. In the early years of the mission on this island the heathen natives around us were bribed and threatened to put us out of the way, and with this view plots were formed against my own life, and finally my house was set on fire at midnight. But happily all these efforts failed, for he who was for us was greater than those who were against us. It is scarcely credible how degraded many of our own countrymen become, who find their way to these islands, and are beyond the reach of those restraints which christianity and civilization impose. The wickedness of some white men is not surpassed by that of the heathen themselves. There is no crime common on these islands of which they have not been guilty, cannibalism itself not excepted. During my residence on this island, I have known two reputed cannibals, the one an Englishman and the other an American. They were miserable and degraded men, and almost as repulsive as you could well imagine human beings to be. Both of them were covered with most offensive sores, and were shunned by the natives themselves. I have been told by some of the white men, that these loathsome sores were caused by eating human flesh, which they say is poisonous.—This is a subject on which I cannot express an opinion, but it really seems as if God had put a mark on these two cannibals, as he did on Cain, that men seeing them might shun them. But such cases of awful deprav-

ity are happily exceptional, and I am glad to say that the class of men engaged in trade on these islands improves every year, and open opposition to our labours is rapidly on the decline.

STATE OF THE JOHN KNOX.

The *John Knox* has made only two trips to the neighbouring islands this year, and we have been obliged to haul her up for repairs. She is very leaky and cannot be caulked without removing her copper. In addition to this she struck on a sunken reef during a dark night when under full sail, and sustained some injury, which it is easy to repair. She has now been more than six years in the service of the mission, and during that time she has done a great amount of work. For the last three years we have scarcely ever had a white man on board, and the voyages have been made by Mr. Copeland and myself and in some instances by the natives themselves. Every missionary on these islands ought to be a navigator, and know something about the management of a vessel. All young brethren who come to these islands should endeavour to acquire what nautical knowledge they can by the way. The *John Knox* is now housed, and will remain where she is until she undergoes a thorough repair. It is quite probable that she will not be launched again until after the next hurricane month. As our new vessel may be expected next year the disposal of the *John Knox* will become a question for the mission to decide. I believe that we could sell her into the sandal wood trade, but I would sooner see her on the reefs than there. My own opinion is that she might be passed over to the missionaries who come to occupy Vate or Erromanga. There are rivers on both these islands close to the mission premises where she might lie in comparative safety all the year round. As she would not be actively employed, her expenses would be small. In the event of sickness, or danger arising from any quarter, the vessel would be at hand to bring the parties to this island. It is important however, that we should know your opinion and that of our friends in Scotland about the disposal of the vessel.

KIDNAPPING.

A vessel has just arrived here from the islands about the line, and reports that there are several Chilian and Peruvian slavers in that quarter kidnapping the natives. They endeavour to entice the natives on board by giving presents to them; and then making prisoners of them; and armed parties have landed on some of the smaller islands, and forcibly seized the people. The natives thus captured are taken to South America to labour on cotton plantations. It is to be hoped that our own and other governments pledged

to suppress slavery will put a stop to such outrages on human rights.

CLOUDS PASSING AWAY.

I am sure you will unite with us in thankfulness to God for some of the information which this letter contains. The clouds which have passed over the mission begin to disappear, and the time to favour these dark islands seems to draw nigh. We are fast recovering lost ground, and the work might be extended to more distant islands, if we had an adequate number of native teachers. Our great drawback at the present time is the want of native agency. It is quite as much as this island, with its reduced population, can do to furnish teachers for Tana, Erromanga, Niua, and Futuna, where they are more acceptable than Eastern teachers. The teachers from the Eastern islands would suit better for the northern islands than our natives, as the inhabitants are more like themselves, but it seems like sending them to their graves to settle there. It is not probable that many Rarotongan or Samoan teachers will come to this group, as the climate is so fatal to them; and it is with deep regret that we give up the idea of much help from that quarter. The Eastern Polynesian churches seem disposed to choose more congenial climes as outlets for their missionary zeal. It will be necessary to make some change in our plans to extend the missionary work on this group, if it is to be carried on on an extensive scale. The plan which seems most to commend itself at present is to bring natives from the various islands to Aneiteum, endeavour to instruct them in the principles of divine truth, and send them home as pioneers of the gospel among their own countrymen. The Bishop of New Zealand has acted on this plan for several years, and though the results have not equalled his expectations, yet he has prepared the way for missionaries on several of the islands visited by him. But our duty is clear to go forward in our work, as the New Hebrides come within the range of the Redeemer's commission, "to preach the gospel to every creature." The difficulties which appear in the distance will vanish or become less as we approach them. If God has work for us to do here, he will furnish all the necessary appliances for it.

The prospect of a reinforcement of missionaries is very cheering to us. There is a great harvest to be reaped on these islands, but alas! how few the labourers. I trust that the brethren who are coming to our help may soon be followed by others. Those who have given themselves up to the work of the ministry ought not to be dismayed by the calamities which have befallen our mission. We have had our reverses it is true, but these should not discourage, but rather

lead us to more humble and prayerful dependence on God in whose work we labour. If this is their effect on us, it may yet appear that the things which seemed to be against us, were all designed for our good, and that they will yet turn out for the furtherance of the gospel.

I remain,
Very sincerely yours,
JOHN GEDDIE.

Rev. Jas. Bayne,
Sec. B. F. M., P. C. I. P.

Religious Intelligence.

Madagascar

During the past month we have received only one brief communication from the Rev. William Ellis, which, although it adds but little to the intelligence conveyed in our last number, tends to confirm our hopes of the stability of the present Government, and the continuance of perfect religious freedom to our Christian Brethren in the capital, and, indeed, throughout the country. The letter of our friend bears date July 28th. and contains the following passages:—

"We are all in quietness here, but discouraging reports frequently arrive from the provinces, and some disturbances have taken place, chiefly connected with cattle-stealing on a large scale, attended with the loss of life. I am, however, assured by the highest authorities that there is no ground to apprehend any danger to the existing order of things.

"While I have been writing the above, a karbary or message has been delivered close to my house, announcing the defeat and dispersion of the parties creating disturbance in the west, and caunons fired to celebrate the victory."

These brief statements effectually disprove the sinister reports which have found their way to Paris, and been freely circulated in the French journals, to the effect that the tribes of the interior were in a state of rebellion, the capital in danger, and the military forces of the Queen destroyed to the extent of thousands.

The letter of Mr. Ellis contains also the following brief passage, which evinces the diffusion of the Gospel, and its wide and extended influence in the remote provinces of Madagascar:—

"The arrival of representatives from distant provinces, to take the oath of allegiance to the new Sovereign, has made us acquainted with the existence of Christians among remote and important tribes, in which we

did not previously know that there was a single Christian."—*Miss. Mag. Chon.*

Outrages of the Peruvian Slavers in the South Pacific.

We cannot refrain from again presenting to our readers a specimen of the intelligence which reaches us on this most distressing and revolting subject, by every successive Australian mail. The letters of our Missionaries abound with bitter lamentations over the sufferings of the unhappy Islanders, kidnapped by the inhuman officers and crews of the Peruvian slavers. It may be naturally supposed that their indignation against these unprincipled tyrants is expressed in no measured terms, coupled with the earnest hope that the British Government will vigorously employ effectual measures for liberating the captives and punishing their oppressors. The subjoined statement on this painful subject, copied from the "Sydney Morning Herald," of the 21st August, is not the production of a missionary, who might be supposed to write with affection and partiality towards his suffering converts, but it is the plain unvarnished tale of an English sailor, the Captain of a vessel trading in the South Pacific, and whose testimony may therefore be regarded as altogether unexceptionable, and entitled to implicit confidence.—

"The schooner 'Emily' sailed from Bay of Islands 3rd February for Sunday Island, and on arrival there found a large barque at anchor. On the captain of the schooner landing, he saw a number of natives that he knew to come from Duke of York and Duke of Clarence Islands, and, as he could speak their language, they told him how that the barque had visited their islands, and that the captain and crew, well armed, landed in their boats, drove all the people down to the beach at the point of the bayonet, took every man, old and young, that had any strength, and took them on board the ship, leaving none on the two islands but a few old white-headed men and some women and children. The islands are almost depopulated. There were a number of natives from Savage Island on board, as well as from Manikie, Danger, Easter, and other Islands. There were about twenty-five women and forty children taken off Easter Island. When the slaver made Danger Island, the Missionary ashore sent a canoe off to know what vessel it was,

and to obtain information. On the canoe coming alongside, both it and the man were hoisted on board; the latter was put below the hatches, and the former broken up for fire-wood. The object of the slaver visiting Sunday Island was to try and restore the health of his cargo, which must have been very numerous, as 300 or more of men, women and children, that were in a dying state owing to their crowded condition, were landed in a most deplorable plight. They were so emaciated and feeble that they could not stand, some not able to crawl. The first launch-load that was landed consisted of fifty-three men; only three could stand of the number, three were found dead on the launch reaching the beach, and the residue were hauled out of the boat in the roughest manner to be conceived, and thrown on the beach—some beyond the surf, and others in it. Several were drowned where they were thrown, and eighty died immediately after being landed. Some, not having strength to crawl beyond the reach of the tide, were drowned. As soon as the others gained a little strength, and were able to move about, they eat almost anything that came in their reach, and the consequence was that diarrhoea, flux, and cramp, seized them, and carried them off in numbers. The dead bodies were buried on the beach in the sand, and when the tide rose, and the surf set in, all bodies were disinterred, and strewed all over the beach, and allowed to remain as the tide left them. On the 19th April, a considerable number of the people had partially recovered and were able to walk about. Many of them intended to start for the high land just before the sailing of the barque, and hide themselves, which they can do, as the island is favourable for that purpose. The slaver is a beautiful-looking vessel, of about 400 tons measurement, and is remarkably fast in her sailing qualities. She has various names, flies a variety of flags, and is well armed. The captain and the greater part of the crew are Spaniards. Her crew is well appointed; besides petty officers, there are twenty men of various nations before the mast. When lying at anchor at Sunday Island, and when a portion of the ship's crew were on shore on duty, there was a well-organized system of signalling carried on all the time by those on shore, and the ship. They were continually on the alert. If a sail hove in sight, which was occasionally, as whale ships have been accustomed for years to get supplies there, they immediately got under way. Every time the captain landed he was armed with a gun, revolvers, and bowie knife. Everything that was on the island, such as cattle, pigs, fowls, potatoes, and all kinds of vegetables, and any thing that was useful to him, were appropriated to his own use. He was to sail direct for Callao on 1st May. This vessel is

one of seven, of a similar nature, that are known to have been among the islands.—This same barque visited the east end of Upolu, one of the Navigator Islands, and took a native out of a trading boat that was returning to Apia, as well as what money there was, and some oil, and afterwards sent the boat adrift with one European in it, when the land was just visible from the ship, without food or water. The boat reached the land, after being at sea two days. The population of Sunday Island, before the arrival of the slaver, consisted of four families numbering twenty-two in all. Their occupation was cultivating a variety of vegetables and rearing stock to supply the whaling ships that periodically visited the island. In fourteen days after the natives were landed out of the slaver, the residents, who were Europeans, were attacked by the same disease as the natives were, and in a few days eight out of the twenty-two died. On the arrival of the schooner all of them but one man were ill, and he had to attend to all as well as bury the dead. As soon as the residue would bear removal they were taken on board the schooner, and on its arrival at Apia they had all recovered—Some families had lost a father, some a mother, and one both father and mother.—There was a poor little girl fourteen months old, and her brother of eleven years old, who were left destitute and orphans. The little girl found a kind protector at Apia, and the little boy is on board the 'Ocean' brig. Sunday Island is uninhabited now."

News of the Church.

Presbytery of Halifax.

The Presbytery of Halifax of the Presbyterian Church of the Lower Provinces met in the Session House of Chalmers Church on Wednesday the 4th ult., at 11 o'clock.—There were present, Rev. John Cameron, Moderator, Messrs King, Murdoch, Sedgewick, Duff, McLeod, W. Murray, Stuart, Maxwell, McKnight, D. S. Gordon, Cumming, ministers; and Dr. Forrest, A. James, and R. Murray, Ruling Elders. The Presbytery agreed to sustain the call to Mr. M. G. Henry from Clyde and Barrington. The Presbytery after hearing commissioners from Rev. John Cameron's congregation, also the case for Lot 14, P. E. Island stated by Rev. John McLeod; and hearing also Mr. Cameron's views, resolved unanimously to continue Mr. Cameron on his present charge—at the same time sympathising deeply with the congregation which had given him a call. Messrs A. McL. Sinclair, Mowitt, and Nelson were examined with a view to their entering on

the study of theology; Messrs D. Miller and A. Forrest were examined for the second year's course; in all cases the examinations were sustained. Reports of Mission labours by Messrs W. Sinclair and W. Campbell were read and approved. The Presbytery adopted a Minute expressive of thankfulness for Rev. P. G. McGregor's safe return from Europe. The next meetings of Presbytery are to take place as follows:—At St. Croix on the first Monday of January 1964, at 6 P. M. when Rev. W. Murray will preach. At Windsor on Tuesday, when the Rev. W. Maxwell will preach at 6 o'clock and at Newport on Wednesday when the Rev. T. Cumming will preach at 10 A.M. It is understood that these meetings are principally for Presbyterian visitation.

The Presbytery of P. E. Island, met on the 25th ult. A report was received from the commission sent to Brown's Creek.—They had succeeded in making £25 addition to the pastor's stipend. Their diligence was approved, and the Presbytery expressed the hope that the step in advance taken by that congregation this year, will, by obtaining the whole of their Pastor's time, be followed by another next year, and thus they will become a self-sustaining congregation.

The 10th December was appointed as a day of Thanksgiving.

The Theological Hall.

The Theological Classes were commenced on the first Tuesday of November, in the Halifax College. The number of students in attendance is about twenty.—Last year the number was sixteen. The public inauguration of the Session was postponed till the Rev. Dr. Smith's arrival in the city. The learned Doctor is to lecture on *Colenso and the Pentateuch*. We hope to give the substance of this lecture in the January number of the *Record*.

Missionary Association.

The Theological Students have formed themselves into a Missionary Association, and they are active in their endeavours, to do good in the city and its vicinity. Two of the Students hold alternately a Gaelic Service for the benefit of Highlanders in this city, who do not easily understand English preaching, or who at least do not relish it as much as they do their own tongue.

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Cong. in miles,	No. of adherents within these b'nds. including children.	No. of Families.	No of Churches.	No of Sittings in these.	No. Pre'ching St'ns.	No of hearers in them all.
PRESBYTERY OF PRINCE EDWARD ISLAND.								
1| Bedeque,	Rev. Robert S. Patterson,	10 x 20	400	80	1	360	4	300
2| Cove Head,	Rev. James Allen,	20 x 10	.....	.....	1	280	4	200
3| Brown's Creek,	Rev. Alexander Munroe,	.....	1260	160	2	800	3	900
4| Cavendish,	Rev. Isaac Murray,	.....	.....	.....	.....	.....	.....	.....
5| New London N. & Sum'rsd.	Vacant,	11 x 10	525	85	2	650	.....	350
6| St. John's, New London.	Vacant,	6 x 7	300	60	1	430	.....	250
7| Charlottetown, Free Church	Rev. George Sutherland,	10 x 2	258	43	1	.....	2	230
8| East St. Peter's, }	Rev. Henry Crawford,	8 x 5	412	85	2	700	.....	300
9| Bay Fortune. }	Rev. Henry Crawford,	16 x 5	408	90	1	300	2	400
10| West St. Peter's,	Vacant,	15 x 5	320	65	1	220	1	200
11| Woodville, &c.	Rev. Donald McNeil,	18 x 5	753	129	2	700	5	400
12| Murray Harbour,	Rev. Hugh McMillan,	17 x 12	500	60	2	500	4	600
13| Dundas,	Rev. Allan McLean,	7 x 6	300	60	1	200	1	200
14| Brookfield,	Rev. William Ross,	10 x 11	310	50	1	175	.....	200
15| Queen Square, & Clyde Rvr.	Rev. Alexander Falconer,	10 x 2	250	38	2	700	.....	200
16| Strathalbyn,	Vacant,	9 x 5	1182	197	1	834	2	550
17| Richmond Bay,	Rev. William R. Frame,	4 x 10	480	88	2	400	1	400
18| Grand River, & Richmd. Bay	Vacant,	16 x 4	400	65	2	430	2	215
19| Cascumpeque,	Rev. Allan Fraser,	45 x 15	750	150	4	1200	1	760
20| Princeton,	Rev. Robert Laird,	10 x 10	885	143	1	550	0	450
21| West River.	Rev. William Ross,	20 x 7	310	50	1	162	1	250

PRESBYTERY OF TRURO.

1| Upper Stewiacke,	Rev. James Smith,	15 x 7	1000	225	2	1700	.....	600
2| Onslow,	Rev. John J. Baxter,	11 x 9	950	150	3	1150	5	475
2| Truro,	Rev. William McCulloch,	18 x 4	1065	210	2	1205	.....	650
4| Maitland, & Noel,	Rev. John Currie,	25	620	112	1	450	5	700
5| Clifton,	Rev. James Byers,	4 x 15	750	139	2	550	1	400
6| Upper Londonderry,	Rev. Ebenezer Ross,	10 x 8	1000	120	3	1200	3	650
7| Lower Londonderry,	Rev. A. L. Wyllie,	13 x 8	1175	216	2	1500	2	700
8| Economy, & Five Islands,	Rev. James McE. McKay,	18 x 5	800	150	2	800	7	500
9| Parrsboro', &c.	Rev. Duncan MacKinnon,	24 x 16	400	90	3	500	4	350
10| Maitland, & 5 Mile River, }	T. S. Crow, & J. McLellan,	16 x 6	420	64	2	600	4	300
11| Maitland, & Noel, }	T. S. Crow, & J. McLellan,	14 x 6	365	76	1	300	3	350
12| Middle Stewiacke,	Rev. Alexander Cameron,	16 x 9	800	160	2	900	2	660
13| Harvey, N. B.	Rev. Samuel Johnstone,	7 x 4	500	81	1	200	.....	170

PRESBYTERY OF CAPE BRETON.

1| Sydney,	Rev. Hugh McLeod, D. D.	30 x 30	3000	350	6	.....	.....	1800
2| Boulardarie,	Rev. James Fraser,	25 x 8	950	190	3	900	.....	750
3| Sydney Mines,	Rev. Matthew Wilson,	7 x 10	650	120	2	700	.....	500
4| Harbour Grace,	Rev. Alexander Ross,	1/2 mile.	111	22	1	250	1	100
5| St. John's, N. F.	Rev. Moses Harvey,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF RICHMOND.

1| West Bay,	Rev. Murdoch Stewart,	30 x 5	900	160	2	700	2	450
2| Plaister Cove,	Rev. W. G. Forbels,	.....	.....	.....	.....	.....	.....	.....
3| Grand River,	Rev. James Ross,	.....	.....	.....	.....	.....	.....	.....
4| Loch Lomond,	.....	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF VICTORIA.

1| St. Ann's,	Rev. Abraham McIntosh,	.....	.....	.....	.....	.....	.....	.....
2| Bladdeck,	Rev. Kenneth McKenzie,	12 x 7	762	127	3	700	6	508
3| Whycomayh,	.....	.....	.....	.....	.....	.....	.....	.....
4| Cape North,	Rev. Donald Sutherland,	.....	.....	.....	.....	.....	.....	.....
5| Mabou,	Rev. Alex. Macdonald,	13 x 4	260	39	1	360	2	250

STATISTICS OF SYNOD.

No. baptisms in yr.	No. Communicants.	No. A cee'sns. 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 Schls.	No. of Teachers.	No. of Pupils.	No. of Vols. in Library.	Prayer Meetings, how many? week-ly or monthly.	Average atten-dance.	Bible Classes.	Attendance on do.	No. of Deacons.	No. Board M'ngers
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PRESBYTERY OF PRINCE EDWARD ISLAND.

9	137	4	2	4	2	2	30	3	4	90	120	1 m.	25	1	18	3	3
12	80	3	4	4	2 to 4	2	2	2	70	3 m.	vy. good	3	vble
25	63	5	2	3	s. & w.	1	n'y. all.	4	10	130	.....	2 w. 1 m.	35	.....	.....	5	.....
12	95	4	.....	6	.....	2	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	3
15	.....	3	3	6	.....	2	.....	50	1	2	35	2 w.	70	.....	.....	2	.....
7	57	4	3	4	.....	2	.....	1	5	.....	.....	2 w.	40	1	18	2	7
13	121	11	1	9	.....	1	.....	22	3	12	84	140	1 m.	20	1	25	7
5	110	15	3	6	.....	3	.....	20	2	12	60	.....	18	1	15	.....	7
.....	100	4	4	5	.....	2	.....	18	3	9	7	.....	none	.....	.....	.....	3
26	40	10	1	6	2 and 3	once	.....	47	4	.....	.....	139	3 w.	300	2	.....	7
.....	56	.....	5	5	.....	.....	.....	20	1	3	20	30	1 w.	200	1	20	.....
2	24	2	.....	2	.....	1	.....	.....	2	.....	.....	1 w.	.....	.....	.....	.....	.....
4	21	3	2	2	.....	.....	n'y. all.	2	7	.....	.....	2 w.	.....	.....	.....	.....	7
3	35	6	1	2	.....	2	.....	20	1	4	40	285	1 m.	30	1	22	3
.....	55	0	4	.....	.....	1	.....	140	5	10	180	.....	2w. 1m.	60	.....	.....	7
13	132	19	2	4	.....	2	.....	35	3	7	70	.....	2 semi-w.	40	2	50	4
13	109	8	9	7	.....	1	.....	.....	2	6	35	30	1 m.	30	.....	.....	5
30	185	10	2	13	2 and 3	3	.....	40	3	16	160	460	4 w.	80	2	30	.....
.....	290	18	9	10	2	2	.....	53	6	24	164	260	5 m.	172	5	106	3
5	34	1	1	5	3 gn'y.	1	n'y. all.	4	8	.....	.....	3 w.	15	.....	.....	.....	7

PRESBYTERY OF TRURO.

26	336	24	8	5	2	2	200	6	24	150	.....	4 weekly.	100	.....	.....	.....	4
9	210	11	4	7	2	5	one half.	5	20	121	207	6 w. 1 m.	150	.....	.....	.....	10
23	295	19	18	19	2 a 3 alt.	3	abt half.	3	23	220	260	1 w. 1 m.	large.	2	90	.....	.....
16	140	7	.....	9	.....	2	64	4	17	140	35	2 weekly.	100	7	120	.....	7
19	119	14	4	8	.....	2	40	2	7	75	.....	2 ftn'y.	45	3	40	.....	6
.....	150	8	.....	8	.....	3	.....	.....	2	.....	.....	3	45	3	40	.....	.....
44	261	26	7	9	.....	4	all com.	6	19	178	.....	6	235	.....	.....	.....	10
18	180	6	2	9	.....	4	50	2	13	80	60	3	25	.....	.....	.....	5
12	80	10	2	7	.....	3	20	1	8	30	50	1 weekly.	40	.....	.....	.....	3
5	100	14	.....	5	.....	2	30	1	4	40	.....	none.	.....	.....	.....	.....	5
15	107	14	3	8	.....	2	32	1	4	40	.....	1	50	.....	.....	.....	6
12	176	2	4	6	.....	2	85	3	8	60	100	3 monthly.	50	.....	.....	.....	5
12	165	.....	.....	2	.....	2	general.	1	2	60	.....	2 weekly.	.....	.....	.....	.....	6

PRESBYTERY OF CAPE BRETON.

12	.....	.....	8	.....	2	1	n'y. all.	.....	.....	.....	7 weekly.	.....	.....	.....	.....	.....	20
41	68	6	6	5	.....	2	1	.....	6	13	230	50	4 ftn'y.	125	.....	12	.....
32	65	.....	5	5	.....	2	1	.....	3	12	110	250	2 weekly.	50	1	43	6
4	20	.....	0	2	.....	2	3	n'y. all.	1	4	35	250	none.	.....	.....	3	.....

PRESBYTERY OF RICHMOND.

32	46	1	3	4	.....	2	1	2-3	2	2	24	300	4	40	.....	.....	11
.....

PRESBYTERY OF VICTORIA.

6	25	1	.....	5	.....	3	.....	majority	1	3	30	130	3	20	1	20	15
29	35	.....	2	4	.....	2	2	n'y. all.	.....	.....	.....	2 weekly.	30	1	30	.....	.....

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 & Glebe.
PRESBYTERY OF PRINCE EDWARD ISLAND.						
1 Bedeque,	P. R. and Sub.	Cash half-ly.	\$400 00	\$400 55	.....	none.
2 Cove Head,	Seat Rent, Col.	Cash.	400	333 27	.....	.....
3 Brown's Creek,	Seat Rent.	once a year.	.....	365	.....	\$40
4 Cavendish,						
5 New London N. & Sum' rfid.	Subscription.	half-yearly.	533 30	.....	.....	.....
6 St. John's, New London,	do.	Cash half-ly.	.....	.....	.....	100
7 Charlottetown, Free Church	P. R. and Sub.	wkly. and qly	300	333	.....	.....
8 East St. Peter's, }	Subscription.	Cash half-ly.	250	283	none.	none.
9 Bay Fortune, }	do.	half-qly Cash.	250	250	133	none.
10 West St. Peter's,	do.	Cash.	.....	.....	.....	.....
11 Woodville, &c.	P. R. and Sub.	half-yearly.	366 66	358	602 50	66
12 Murray Harbour,	Subscription.	6 months.	440*	.....	.....	80
13 Dundas,	do.		366	.....	.....	.....
14 Brookfield,	Seat Rent, Sub.	half-yearly.	306 20	212	.....	.....
15 Queen Square, & Clyde Rvr.	P. R. and Sub.	Cash q'rtly.	600	375	none.	.....
16 Strathalbyn,	Pew Rent.		.....	.....	.....	120
17 Richmond Bay,	Subscription.	half-yearly.	466 66	407	.....	.....
18 Grand River, & Rehmd. Bay	.....	.....	.....	.....	.....	.....
19 Cascumpeque,	Subscription.	quarterly con.	440	407	73	.....
20 Princetown,	Assessment.	half-ly. adv.	600	553 20	46 80	8 40
21 West River,	S.R. and V.sub.	half-yearly.	333 89	276	.....	.....

PRESBYTERY OF TRURO.

1 Upper Stewiacke,	Subscription.	Cash qly.	.....	\$788 00	.....	.....
2 Onslow,	Vol. sub.	Cash half-ly.	\$560 66	446 50	200 00	Pr'vte
3 Truro,	Subscription.	Cash qly.	700	740	.....	\$50 00
4 Maitland, & Noel,	Vol. sub.	Cash qly.	600	636 55	80 59	.....
5 Clifton,	Subscription.	Qly in adv.	480	492 65	.....	20
6 Upper Londonderry,	Vol. sub.	Cash half-ly.	600	624	65	.....
7 Lower Londonderry,	do.	Cash qly.	600	522	232	.....
8 Economy, & Five Islands,	do.	Cash qly.	600	540	60	.....
9 Parrsboro', &c.	do.	Cash qly.	400	280	120	.....
10 Maitland, & 5 Mile River, }	do.	half-yearly.	300	360	78 60	.....
11 Maitland, & Noel, }	do.	half-yearly.	300	254 80	76	.....
12 Middle Stewiacke,	do.	Cash hf-qly.	600	560	240	.....
13 Harvey, N. B.	Pew Rent.	Cash qly.	400	400	.....	.....

PRESBYTERY OF CAPE BRETON.

1 Sydney,	Vol. sub.	half-yearly.	1000 00	1000	.....	.....
2 Boulardarie,	do.	Yearly.	600	345	.....	.....
3 Sydney Mines,	do.	Cash yearly.	600	600	.....	\$60 00
4 Harbour Grace,	do.	Cash qly.	400	500	.....	.....
5 St. John's, N. F.	.....	.....	.....	.....	.....	.....

PRESBYTERY OF RICHMOND.

1 West Bay,	Subscription.	Cash.	\$500 00	\$336 00	264 00	.....
2 Plaister Cove,	.....	.....	.....	.....	.....	.....
3 Grand River,	.....	.....	.....	.....	.....	.....
4 Loch Lomond,	.....	.....	.....	.....	.....	.....

PRESBYTERY OF VICTORIA.

1 St. Ann's	.....	.....	.....	.....	.....	.....
2 Baddeck,	Subscription.	Ch. or Pro qly.	\$520 00	\$240 00	.....	.....
3 Whyecomayh,	.....	.....	.....	.....	.....	.....
4 Cape North,	.....	.....	.....	.....	.....	.....
5 Mabou,	Subscription.	Quarterly.	520	520 00	.....	.....

STATISTICS OF SYNOD.

How much debt on Congregational Property.	Synod Fund.	Ministerial Education.	Home Missions.	Foreign Missions.		Church and Manse building & repairs.	Miscellaneous.	Mission Ship.	Total.
				Cash.	Goods.				
none.	\$13 20	\$28 20	\$4 40	\$88 14	\$40 00	none.	\$128 60		\$703 09
	7 50						64 67		
	5 80		10 53	7 80					429 18
				18 75					552 06
									120
\$224						433 00	100		886
none.	4	10 30	12 43	141 88			20	\$40 00	384 61
none.	4	1	6 00	86 35			60	20	347 35
100	5 28½	2 50	3 32	3 85				6	444 95½
	11 40	none.	9	0 80					20 80
	1 50							16 44	17 94
	2 40	2 44½	2 40	5 40		88	16	24 80	351
						102	118	51	646
160	3	6 40				240	108		357 40
	4	12	5 40				135 40	47 57	644 38
		4	4	25	24			40 20	156 20
	16 50	28	17	100	33		55	45	701
	10 50	42 26	14 75	121 27			357 08	75 47	1214 90
312	4 00		4	8 60		418		25 25	719 95

PRESBYTERY OF TRURO.

\$400 00	16 00	\$78 00	\$57 52	52 00	25 34		148 24		1159 75
300	20	38 95	16	38	24 45		100	32 05	715 96
	12	64	113	179			170		1528
	18	72 87	44 41	125 78			91 04	89 12	1057 77
	4	20	13 68	90 79		400 00	123		1163 47
	7	12 18½	24	47 93			100		815 11½
	16	50 22½	50 25	103 05	3 50		104		839 12½
	14	8	6 20	34					1402
									280
none.	16	none.	none.	9			16		341
none.	6 25	4 50	2 18	15 23			162		490 16
	12	20	48	48			8	44 40	740 40
		8 65	2 50	2 50			30	13 07	456 73

PRESBYTERY OF CAPE BRETON.

	\$32 00	28 00	52 20	120 00	40 00		200 00		1472
			80	32					346
	16 00	16	15				200 00	32 00	772
									939

PRESBYTERY OF RICHMOND.

	\$4 00	4 00	4 50	18 00				16 00	382 50

PRESBYTERY OF VICTORIA.

\$236 00		4 35	8 25	13 07				22 00	290 67
	6 00						82		578

STATISTICS OF SYNOD.

No. baptisms in yr.	No. Communc'nts.	No. Access'ns. in yr.	No. removed by death or otherwise.	No. of Elders.	Days of Worship each Sabbath.	Times the Lords Supper dispensed.	No. of Families ob-serving Family Worship.	No. Sabbath Sch'ls.	No. of Teachers.	No. of Pupils.	No. of Volumes in Library.	Prayer Meetings, how many? week-ly or monthly.	Average atten-dance.	Bible Classes.	Attendance on do.	No. of Deacons.	No. Board M'ngrs.
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PRESBYTERY OF PICTOU.

21	235	8	8	8	2	2	all.	7	32	...	7 lib	7 monthly.	variable.	8	4
24	320	21	7	9	2	2	160	3	20	175	225	4	85	1	28	3	3
32	144	9	5	5	2	2	66	4	17	165	550	2 weekly.	45	7	51	...	9
33	160	8	3	2	2	2	n'ly. all.	4	16	140	200	2 w. 2 f.	350	...	...	3	3
6	119	4	9	3	...	1	"	3	7	50	...	2 weekly.	20	...	...	2	2
20	150	35	2	3	2	4	n'ly. all.	2	9	80	...	1 fortn'ly.	50	2	25	...	3
17	293	17	10	10	2	2	110	3	30	240	2150	1 w. & 1 m.	90	3	55	...	3
17	151	10	28	7	2 and 3	2	all.	3	21	135	300	4 ev'y 2 w.	100	1	33	...	5
19	180	36	7	9	2	2	80	5	19	150	...	1 w. & 3 f.	120	1	30	...	...
20	75	3	6	4	2	2	n'ly. all.	3	6	76	200	2 m. & 2 w.	9	...	...	...	11
40	168	...	10	18	3	3	all.	5	...	...	...	2 m. 4f. & 6w	...	...	...	...	6
14	120	6	4	6	2	2	n'ly. all.	4	8	80	200	1 m. 4 w.	15	...	...	...	6
14	116	6	3	7	2	2	alm't all.	4	8	100	300	4	20	...	...	...	...
9	200	17	6	9	2	2	all.	5	20	200	300	2 fortn'ly.	80	3	40	...	9
9	182	14	3	5	2	2	n'ly. all.	3	13	124	240	8	25	4	70	...	7
14	251	8	8	8	2	2	"	5	20	150	130	6 monthly.	30	3	75	...	3
17	209	10	4	7	2	2	120	4	17	120	120	6 monthly.	120	1	50	...	2
26	136	15	4	9	2	3	19	1	4	45	124	1 monthly.	87	3	105	...	5
21	122	8	4	6	3	3	alm't all.	3	15	120	600	2 w 1 m 2 q.	50 to 60	...	...	...	5
6	54	4	...	8	2	1	n'ly. all.	2	6	60	250	2 monthly.	26	2	40	...	6
...	65	...	...	3	2	...	50	3	10	50	60	3 weekly.	100	...	...	...	3

PRESBYTERY OF TATAMAGOUCHE.

12	172	23	8	5	2 and 3	2	majority	4	10	100	150	8 monthly.	50	1	15	...	8
41	180	17	24	7	2 and 3	2	one half.	3	19	150	400	2 weekly.	190	1	30	...	8
16	62	22	6	4	2	1	25	2	12	80	100	1 weekly.	70	1	17	...	7
7	142	6	...	8	2	4	63	2	13	78	...	1 weekly.	241	2	37	...	5
21	109	8	8	8	2 and 3	2	3 fourths	4	12	100	200	5 monthly.	50	3	50	...	15
1	26	3	...	2	2	1	general.	...	...	...	...	3 weekly.	...	...	...	...	2

PRESBYTERY OF HALIFAX.

6	121	4	5	4	2	3	15	2	12	100	100	1 half w'kly	50	1	12	...	3	
24	300	10	15	10	2	4	v'y g'nl.	4	12	130	200	5 weekly.	150	3	120	...	16	
19	190	31	12	6	2 or 2	4	40	1	17	120	450	1w and 1m	...	1	30	...	6	
25	143	21	4	6	2 or 3	7	43	3	15	120	450	2 weekly.	40	1	70	...	1	
17	92	7	...	5	2	3	...	...	4	15	102	...	3 w. a 2 w.	110	...	...	9
10	152	7	5	4	2	7	...	...	2	20	120	800	weekly.	...	1	12	3
16	188	10	...	13	2	4	120	3	9	40	60	4 weekly.	25	...	...	...	9
...	130	20	43	6	2	2	...	...	1	10	72	1 weekly.	50	...	...	...	8
24	231	18	8	9	2	4	60	3	13	100	350	3 weekly.	100	3	100	...	5	
43	287	10	10	11	2	4	54	5	15	150	200	2 weekly.	20	3	60	...	8	
2	40	7	3	2	2	2	...	...	1	4	27	149	1 weekly.	...	1	...	4
11	40	12	1	3	2	2	8	...	...	...	...	1 weekly.	20	4	120	...	3
20	45	8	20	2	2	2	...	...	2	4	70	1 monthly.	100	3	90	...	9
9	77	8	1	2	2	1	...	...	4	10	90	560	...	2	27	...	8
18	...	14	2	6	2	5	20	...	4	7	65	100	4 fortn'tly.	95	...	...	6
15	75	...	1	5	2	2	...	...	1	7	40	200	...	4	80	...	13
9	44	9	1	3	2	2	1	5	35	400	1 weekly.	6	1	12	...	4
13	33	3	...	3	2	2	...	...	2	7	60	2 weekly.	...	1	12	...	4

STATISTICS OF SYNOD.

How much debt on Congregational Property.	Synod Fund.	Ministerial Education.	Home Missions.	Foreign Missions.		Church and Manse building & repairs.	Miscellaneous.	Mission Ship.	Total.
				Cash.	Goods.				
none.	\$2 90	\$6 47	\$9 90	\$13 00	\$23 20			\$28 60	\$227 40
	8	12	39 70	87 88		\$120 00	\$405 00		1251
none.			15 60	73 50			245 05		1536 15
none.		25	21 25	44		332	55	43	1010 75
	2	16		16			134		312
	5	20	16	30			420	72	887*
none.	13 21	13 85	26 12	78 80			506 40	212 60	1814 28
	10	66 80	91 20	124 20			610 80	124 12	1687 12
	4	9 77	8 38	16			52 30		570 45
				63 25			18		361 25
220	9			40			90		283 97½
none.	2 60		4	9 17½	24		28	16 20	458 50
none.	7 13		14 62½	32 73½	16 40	24	55 76	22 77	1187
none.	8	73	15 45	49	60	240	80	50	799 25
	8	19 25	17	16			131	19	811
	6	10	35	110			50		898 14
none.	4	18 52½	18	25 32			175 10	57	2458 08
800		8 15	12 28	33 15		1487 52	278 98	28	1258 10
	12 10	20 20	16 50	8		190	257 15	54 15	151
			19				22	22	200

PRESBYTERY OF TATAMAGOUCHE.

540	7 50	12	8	18	18	180	24	747 50
1200	8	24	25 50	131		160	144	992 50
80	not col.			16				
460	6 40	6	8 10	55 20		50		502 10

PRESBYTERY OF HALIFAX.

	8	22 25	33 47	32 47		130	82	307 75
200	12		51 98	92 81		300	63 90½	1170 69½
4400	22 40		232	400		1072		2712
			8 60	19 42		200 50	14 07½	600
600	8 60							819 11½
								1000
4500	14	40	26	84		140		1104
	24		103 01	27 08		919 75	160	2061 32
420		20	20	16 58		12	113 76	1524 34
	8	34 72½	25 10	54 20			320	1310
140	20		16	40			50	668
193	4	13	4	58 96		4		683 96
400	4	16	12	24		4	12	1190
					15	32	20	67
436	6	6	8 97	10				495 42
	16	25	20	18 20		200	38	860 85
520	10 26½	20	21	43 01				421 66
48				17		104 63½		461 4

REMARKS.

On the face of the return there appear 93 Congregations, of which 81 have settled Pastors and 12 are vacant. Of the 81 Congregations having settled pastors 71 have sent returns and 10 have not. Of the vacancies, 9½ have sent returns and 2½ have not. The total returns therefore represent 80 Congregations and one section. There are 12 Congregations and 1 Section which have sent no returns. The absence of so many returns defeats the object of obtaining reliable statistics of the body. The imperfect nature of some of the returns tends to the same result. Some of the blanks are of such a nature that it has been deemed advisable to fill them up approximately. Thus when the number of families is given, but not the number of adherents, we have filled up the latter column by multiplying the number of families by 5½, the usual average in each, otherwise large congregations would count as nothing in the summing up of the adhering population. Again in a number of congregations the returns do not specify the number in attendance upon public ordinances. In those cases we have counted the attendance at 60 per cent. of the population, which in places where the people generally attend may be considered as a fair average. If something of this kind had not been done, such large congregations as those of Dr. Smith and Dr. McLeod would have appeared as having no person whatever attending the ministrations of these respected fathers. In some other columns, such as that for attendance on prayer meetings, the answers were often in such a form that it was scarcely possible to put them in a shape to be added at all, and the result cannot be regarded as reliable. We observe too that some of our brethren have not yet studied the Decimal System very carefully. What number of dollars are represented by such figures as 46.8 or 8.4 or the still more mysterious numbers 75.274 or 1214.908?

The * denotes congregations where the Ministers have not been a year settled, explaining deficiencies of payment.

It should be remembered that the number of Returns for 1862 were 74 against 80 this year.

SUMMARY.

	1862.	1863.
No. of Adherents, - - - - -	45,462	53,662
“ Families, - - - - -	888,2	9,151
“ Churches, - - - - -	146½	154
General attendance of hearers,	49,705	509,35
Preaching Stations, - - - - -		149
No. of Baptisms in year, - - - - -	1,440	1,419
“ Communicants, - - - - -	9,988	10,651
“ Accessions in year, - - - - -	714	794
“ Removals, - - - - -	284	410
“ Elders, - - - - -	485	525
“ Sabbath Schools, - - - - -	232	237
“ Teachers, - - - - -	785	868
“ Pupils, - - - - -	6,720	6,810
“ Volumes in Library, - - - - -		14,037
“ Prayer Meetings, - - - - -		235
Average Attendance, - - - - -	4,576	5,043
Bible Classes, - - - - -	99	106
Attendance, - - - - -	1,965	2,186
Stipend Promised, - - - - -	\$36,504 00	\$38,929 62
Stipend Paid, - - - - -	36,008 00	35,040 80
Balance due Pastors, - - - - -		4,752 24
Debt on Congregational Property, - - - - -	11,608	3,288 00
Synod Fund, - - - - -	606 85	573 59
Ministerial Education, - - - - -	1,225 60	1,124 80
Home Missions, - - - - -	1,582 52	1,614 06
Foreign Missions in Cash, - - - - -	3,508 47	3,378 75
“ “ in Goods, - - - - -		346 89
Church Building, - - - - -		5327 02
Miscellaneous, - - - - -	15,988 87	10,085 64
Mission Schooner, - - - - -		1,742 78
Total raised for all purposes,	\$53,760 90	\$62,530 93

Home Missions.

Gaelic Preachers and Missionaries are much needed in our Church; but the number of Gaelic students is quite inadequate to the call for them. In view of this fact the Synod at its last meeting resolved that the sum of £30 of Home Mission Funds should be devoted to bursaries for Gaelic-speaking Students.

We mention this for two purposes; first, to encourage Gaelic-speaking Students to push their way up to the Divinity Hall where some help will await them; secondly, to induce greater liberality in contributing to the Home Mission Funds. We call the attention of Gaelic Congregations especially to the importance of sending promptly to the Treasurer their monthly or their annual collections. We are not wealthy as a denomination; but God has given us generally a competent portion of the good things of this life; in fact he has answered to us the wise prayer, "Give me neither poverty nor riches!" Hence, if we are to do much, every one of us must do a little—do what is in our power. We have no men that can give their thousands; but we have thousands who can give their dollars.—Ministers and office-bearers should see to it that every congregation and preaching station have an opportunity of giving their contribution, be it much or little. The Lord Loveth a cheerful giver. Ye know the grace of the Lord Jesus that though he was rich yet for our sakes he became poor, that we through his poverty might be made rich.

A Good Return.

The Missionary Association of Chalmers Church, Halifax, was re-organized a few weeks ago. The Collectors are young ladies who go their rounds monthly, two and two. On their first monthly round they collected the handsome total of £20. Poplar Grove Church, Halifax, has had a similar organization for the last fifteen years, in good working order. The result is that this Congregation has recently raised for missionary, religious, and benevolent purposes more than any other in our Synod.

✍ Letters to the Missionaries should be addressed to the care of

Rev. William Cuthbertson,
Agent London Missionary Society,
Sydney, Australia.

THE HOME AND FOREIGN RECORD FOR 1864

Is offered to the Church on the same terms as last year, namely *sixty cents (3s.)* for copies addressed singly; and *fifty cents (2s. 6d.)* per copy 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 Ten dollars for Twenty copies we send you Twenty-two copies. The orders for 1863 will not stand for 1864. *Renew your orders immediately*, paying all arrears, and remitting if possible payment in advance for numbers ordered. *The old list is cancelled*, (except in the case of those who have paid two or three years in advance) and we wish to have all old balances, however small, settled. We have also to urge the forwarding of orders for 1864 with as little delay as possible.

The circulation of the *Record* for 1863 was a little larger than on the previous year; but it has not yet found its way into *one family in three* of our adherents. This cannot be regarded as satisfactory; and we trust that a fresh effort to increase its circulation will be put forth at the commencement of the next volume.

No Postage will be charged during the year 1864. Much annoyance and delay were occasioned by a change attempted in the Postal arrangements last summer. Representations having been made to the Government, the obnoxious law was suspended; and we understand that there is no probability of its being again enforced.

Our first number for 1864 will contain an Engraving from wood of

DILLON'S BAY, EROMANGA,

showing Mr. Gordon's house and the scene of his murder. This spirited sketch is taken by permission from the Rev. Dr. Turner's *Nineteen Year's in Polynesia*, and it must prove of permanent interest to the readers of the *Record*.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by Treasurer, from 20th Oct. to 20th Nov, 1863.

FOREIGN MISSION.

From Merigomish Congregation, £2 18 0
Sabbath School at Ponds, 0 7 6

JEWISH MISSION.

Rev. R. Laird's Cong. Prince Town,
P. E. Island, 3 17 3

MISSION VESSEL.

Per Rev. J. McCurdy, Col by Miss
Alberton, Woolhampton, Portland
Maine, formerly a Sab'th scholar
St. John's Church, Chatham, NB 1 18 1

James Patterson acknowledges receipt of the following Goods for Foreign Missions:

1 Parcel Goods fm. Mr. Benjamin McEwen,
New London, P. E. I., 25s. Island Cy.

1 Box Goods from Cascumpae, P.E.I., value
£18 Island Cy.

1 Box Goods from Ladies of James' Church
New Glasgow and Albion Mines, for Rev. J.
Geddie, value, £22 7s. 6d.

1 Box Good from Tatamagouche, for Rev.
John Geddie, value \$44.

1 Box Goods from Bedeque, P.E.I., no value
named.

1 Box Goods from Princetown, P.E.I., no
value named.

2 Webs Cloth from Congregation of Goshen
St. Mary's, dyed and pressed free of charge
by Mr. George Cameron.

1 Parcel Goods from Green Hill, value
5s. 3d.

1 Web Cloth, 31½ yards, for Mr. Geddie,
from Ladie's of Mabou, no value named.

A Thank Offering from Mrs. Donald Bar-
nerman, Upper Barney's River, value 25s.

1 Box and 1 Parcel Goods from Ladies of
Prince Street Church, Pictou, value £49.

The Webs Cloth previously acknowledged
were dyed and pressed free of charge by Mr.
J. McPherson Fraser.

It is due to the Proprietor of the Steamer
Westmoreland, to state that no charge has been
made for freight on any Mission goods by that
steamer.

I find that in the September No. of the
Record the sum of £7 15s. 10d. N. S. Cy. collected
by Miss M. A. Ramsey, Messrs. J.
Montgomery and J. McArthur, at Lot 11, is
credited to my Congregation. These sums
should have been credited to the Congregation
of Lot 14 and Lot 11, at present without a
settled Pastor. I merely paid over the
amount at the meeting of Synod on behalf of
that vacant Congregation at their request and
not for my own Congregation as represented.

Yours, &c.,

A. FRASER.

With much gratitude I beg leave to ack-
nowledge the receipt of the following dona-
tions with which I was very kindly presented:
1863.

Oct. 10. Col. at Prayer Meeting, Five Mile River,	\$18 00
12. From the Session of the Rev. J. Currie, Maitland,	4 00
" A Friend of Missions Five Mile River,	20 00
" A Friend, Noel,	1 00
19. Dr. Smith's Session, Stewiacke	16 00
21. Rev. G. Patterson, Session, Green Hill,	13 32
" Dr. Murray, New Glasgow,	2 00
25. Mrs. F. New Glasgow,	3 00
" A Friend in Capt. F's. house- hold,	2 00
* Col. after Sermon in New Glasgow,	64 00
26. Col by two Lady friends of Missions, from friends in Rev. D. Roy's Cong. New Glasgow,	40 00
31. Col. Noel,	10 00
" A Lady, Pictou,	4 00
" Mr. Goudge, Windsor,,	5 00
Nov. 2. Mr. T. B. O'Brien, Maitland,	2 50
" A Friend, Nine Mile River,	0 65
" Capt. Douglas, Maitland,	5 00
" M. D. Friezo, (equally appor- tioned between the three out-going Missionaries,)	5 00
" A Friend, Maitland,	0 25
Nov. 4. Per Rev. James Bayne, Pictou:	
Miss Arthur,	\$2 00
Mr. and Mrs. Primrose,	4 00
Mrs. Chas. T. Irving,	2 00
Mrs. Capt. Cameron,	2 00
Mrs. A. J. Patterson,	1 50
Mrs. S. Taylor,	1 00
Mrs. Wm. Ives,	2 50
Mrs. Wm. Thain,	1 00
Mrs. Jas. Ives,	2 00
Mrs. John T. Ives,	2 00
Mrs. Bayne, Rev. J. Bayne,	2 00
Donation from Prince Street Church Ladies Religious and Benevolent Society,	20 00
	————— \$42 00
	J. D. GORDON.

PAYMENTS FOR HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the
following payments:

FOR 1863.

Mr. S. A. Creelman, Upper Stewiacke,	\$3 00
Rev. H. D. Steele, Cornwallis,	3 50
W. S. Fraser, Student,	0 50
Mr. Samuel McDonald, Leitch's Creek,	2 50
Mr. David Fulton, Londonderry,	10 00
Mr. Geo. B. Johnson, New Annan,	4 00
Mr. Gavin Bell, New Annan,	4 00
Poplar Grove Church, Halifax,	32 50
Chalmers Church, Halifax,	28 50