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

DECEMBER, 1865.

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

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HALIFAX, March, 1865.

THE  
Home and Foreign Record  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

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DECEMBER, 1865.

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TO OUR READERS.

The present number of the Record closes another volume, the fifth under the present management. We have succeeded to a very encouraging extent in realizing the reasonable expectations of the Church.

Editorial pains have not been spared to make the *Record* what it should be; and we venture to say that not one in a hundred of our readers have any adequate idea of the labour expended on one volume. Our best reward is the consciousness of promoting the glory of the Redeemer in connection with our beloved Presbyterian Church. The *Record* has paid its way and has aided in wiping out old debts that were a drag upon the Synod. But if it is to continue to be successful and increasingly useful *you*—every one of our readers—must aid us in getting new subscribers, and *you*—every one of our subscribers—must not only pay what *you* owe on the present year, but pay in advance for 1866. It is only *fifty cents*; and we certainly do not know of any other way in which *you* can invest the ~~money~~ more profitably.

Ministers, and Clerks of Presbyteries especially, would add to the value of the *Record* by promptly forwarding us all items of ecclesiastical intelligence which come under their observation. With regard to clerks of Presbyteries indeed we seldom have reason to complain. The gentlemen who discharge the onerous duties of the clerkship are generally prompt in sending notices of Presbytery proceedings. But Home Mission intelligence,

movements and incidents of great interest, often slumber quietly in distant corners of the church—incidents and intelligence which if published might cheer the hearts and strengthen the faith of thousands.

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A ROMAN CATHOLIC MISSION.

In the last number of the *Record* we called attention very briefly to the claims of Roman Catholics on the evangelistic efforts of our church. Let us resume the subject.

The Roman Catholic population of these Provinces, within the bounds of our Synod, is larger by far than the Presbyterian population. We need not enter very minutely into Statistics; but a few figures may impress a valuable lesson on our minds. Taking Nova Scotia, New Brunswick, P. E. Island and Newfoundland we can count a little over 150,000 Presbyterians. These unfortunately are not all under the same banner. The Roman Catholics in the same region border on 280,000. We do not by any means assert that the claims of the Roman Catholics are on a level with those of the heathen. The former are within reach of some portions of the truth, and not a few of them find Christ in spite of the idolatry and the false teaching of the church. They have at least a faint glimmering of true light, which, if they industriously use may lead to the perfect knowledge of saving truth. The heathen are in utter darkness, wholly helpless and hopeless, and hence they rightly appeal most powerfully to our sympathies.

But, doing what we can for the heathen,

may we not find a field for work at home among our Roman Catholic neighbors? "Beginning at Jerusalem" was in the Christian commission. Our own country is our "Jerusalem," and it has always the first though of course not the only claim upon us. Our Romish fellow-countrymen generally live and die in the most deplorable ignorance. The prevailing worship is now that of "Mary," not that of God. Christ is being more and more shut out from view, while the glory due to him alone is tendered to saints and angels. It would be noble christian work on our part to try to show Christ to these our dear fellow-countrymen as He is indeed the only Mediator between God and man.

It may be objected that "the Roman Catholics are bigoted." But so are the heathen. They fear their gods as much as is possible for man to do. They are as tenacious of their beliefs and their customs as Romanists can be. "The Romanists dread their priests." So to a much greater degree do the heathen. The influence of the Romish priest is nothing compared to that of an ordinary heathen priest. The people believe the latter to be possessed of the power of life and death—the power of making and removing diseases,—causing or preventing all sorts of temporal and eternal calamities. Success in heathen lands generally involves a fierce and protracted conflict with the priest caste. Nothing more difficult could be encountered in connection with a Roman Catholic Mission.

"There would be danger of violence." Is there not danger—constant and terrible—to be encountered among the cruel inhabitants of heathen lands? Here Missionaries would at the worst have the protection of British law. Were one to fall it would perhaps do more to consolidate a Mission than the efforts of years. But there would be little or no danger of personal violence; at least nothing to be compared with the risks of the foreign field.

"No success." Leave that to God and to the power of truth. The gospel has never been faithfully preached anywhere without some success. In point of fact Missions to Roman Catholics have proved

remarkably successful even in these provinces. Canada Protestants have their Missions which for the last ten years have triumphantly refuted the argument of "no success." In other countries the same holds true. France and Italy and Ireland are the scenes of very prosperous Missions. We have just risen from the perusal of an account of wonderful gospel triumphs in the island of Elba, where hundreds have forsaken Rome in consequence of the faithful teaching and preaching of one or two humble Protestants. A mission might be two or ten years without apparent fruit; but if we sow the seed the harvest will be sure.

"No money." Perhaps not. But let us turn our attention to the good object, and God may give us the will and the way to raise enough money. The Mission would probably cost much less than a Jewish or an Eastern Mission. It may soon be within our reach. We are persuaded that with anything like "systematic giving" we would have no difficulty on the score of funds.

"No men." There's the rub! But will not our young men turn their attention very seriously to this subject? If we ask God in faith the men and the money will be forthcoming. "No faith" is the key to all our difficulties. If we had faith as a grain of mustard seed we would as a people give with ten-fold liberality to the schemes of the church; we would be eager to be sent wherever the plead of the church had need of us; we would not see a lion in the way whenever liberal things would be devised in connection with the kingdom of God. The Highland Romanists of Cape Breton and Antigonish seem to us to have peculiar claims upon our attention. O that God would give us grace to do something for them!—that he would call some one and send him to preach glad tidings of deliverance and everlasting hope to these people who sit in darkness, but many of whom long for the light.

Instances have come within our knowledge lately of nominal Protestants in several parts of the Provinces turning Roman Catholic. These perversions are

generally the result of attendance on Romish schools or marriage with Romanists. They are, however, a serious warning to us. If we cease to be aggressive we cannot but become the objects of aggression. If the light which we possess do not flash out its beams into the surrounding gloom then the darkness will gather thicker and still thicker till the light itself be in danger of utter extinguishment. Enterprise, exertion, aggression, are essential to our very life. Cowards alone remain lazily inactive in presence of a dangerous foe; the dead alone are still!

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### READ!

There are other ways of proclaiming the Gospel than by word of mouth. Preaching is indeed an ordinance of God which can never be dispensed with in the Christian church. Hear the word as often as you can. Never neglect an opportunity of listening to God's ambassadors, and do what you can to make others hear. But reading—good reading, is also of vital importance. We should listen and meditate, and then read! The more we hear and the more we think, the more shall we profit by what we read. If we read much we shall be all the better qualified to hear intelligently.

There is little excuse now a-days for those who do not read. Books are cheap. Good books are cheaper than bad ones. A volume of noble sermons can be secured for a dollar. Valuable theological treatises can be had for even less. Rev. John I. Baxter and his colporteurs can give you Biographies, Sermons, Narratives, Histories, books for the young and books for the aged, all at most reasonable prices, and all very good. You need not be afraid to hand them to your children or your friends; you need not be ashamed if a stranger finds them on your table and looks them through. By putting good evangelical works in circulation you are proclaiming the gospel!

In the winter especially people so disposed can spend many hours every week in reading. It is their duty to do so. We owe it to God, to ourselves, and to the community to improve our own minds, to

gather as much knowledge as possible.—But we must not stop with ourselves.—Wherever possible we must incite others to read. Some have time to read books and money to buy, but they have no taste for reading. If any of our neighbors cannot read or is without taste for reading, let us try to teach them, and to stir them up.—Schools are now free to all; and all who need instruction in reading should avail themselves of the facilities placed within their reach.

Every distributor of good books—of tracts—bibles—catechisms—is a fellow-worker with God, is building up the Church of Christ. If you do not feel disposed to turn tract distributor yourself, you can easily do at least a portion of the work by proxy: you can send your money to support Mr. Baxter's colporteurs or some others in whom you can repose full confidence. The admirable publications of the Presbyterian Board can with safety be recommended anywhere. Our own Colportage Scheme deserves support were it to do no more than to put these publications within reach of our people.

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### PARAGRAPHS FOR PREACHERS.

Be not too ready to take offence even when insult is heaped on insult and hurled on your innocent head. When Christ was reviled he reviled not again; when he suffered he threatened not. There are some people who seem on the watch for anything and everything at which they can take offence. Ministers should never be numbered with this class. Let them be patient, magnanimous, ever ready to be reconciled, to forgive and to ask forgiveness. We have known immense mischief arising from a bad temper on the part of a minister.

Never quarrel with a brother minister. If you have to do with an unreasonable man let him do all the quarreling. Nothing serves to bring contempt on the religion of Christ more than strife between brethren.

Do not make your sermons too long. Two ministers were going together to a preaching place in the country. As they rode along, A said to B, "I suppose you

don't preach very long; we think about half an hour long enough." Said B, "Half an hour! why it takes me that long to get started." "Then," said A, "if it takes you that long you had better begin now, and you will be in good speaking order when we get there." There is a moral in this for a lengthy speaker. Get up steam before you begin to speak, and so save much of the time of your hearers. We have no more right to take their time in "getting under way" than we have to finish dressing ourselves in the presence of the guests whom we have invited to take tea with us.

Several times, in sympathy with a large congregation, we have suffered by being obliged to sit and listen to a sermon protracted to an unreasonable and wearisome length; and the preacher, after concluding and finding that he had very unwisely occupied too much time, dispensed with singing, and dismissed the congregation. This last error was worse than the first. The public praise of God by the whole congregation should not be abridged, for the reason that a minister cannot keep within proper limits. Some ministers have no ear for music, and without care such will, under temptation, undervalue the ordinance of praise.

Do not try to explain to your people doctrines that are confessedly inexplicable. Much mischief is done by inadequate explanations of great mysteries. Better exclaim with the Apostle,—"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past finding out!"

"It is not well to spend time in attempting to establish what reasonable men freely admit. It is far better to urge home upon the conscience the great lessons which freely admitted doctrines teach. The true idea of preaching is to make the doctrines of the Bible practical to the heart and the life. Reason avails but little in the work of making men better when it does not use its strong weapons in such a way as to touch human experience and effect a change in the very motives and characters."

A shrewd writer remarks that many preachers study their sermons without studying the people to whom they are to preach them. Hence their preaching, though good in the main, is not suited to the tastes and wants of their hearers.—They either speak of things at a distance or else in such a way that the people do not feel themselves much interested in what is delivered. Their words do not come home, do not reach the heart and conscience, but fall, like pointless arrows, short of the mark.

Dr. SAMUEL STANHOPE SMITH, President of Princeton College, New Jersey was considered one of the greatest preachers of his time. He was remarkable for his dignity of manners, almost to bombast. He had a brother, Dr. John B. Smith, of Union College, New York. The brothers met in New York, and the Princeton doctor preached. On the way to their lodgings, Dr. Samuel said to Dr. John, "Brother Jack, what do you think of my sermon?" John replied, "It was all very well, perhaps; but I could not help thinking you preached, instead of Jesus Christ and him crucified, Sam Smith and him dignified."

It is stated that Dr. MACFARLANE, late of Glasgow, and now of London, spoke in company in a rather self-congratulating way of what he had done in the way of improving his congregation by missionary and other operations, an old lady who had been listening with much apparent interest to the enthusiastic diatribe of the glowing divine, during a short lull in the conversation very quietly interposed the remark, "Eh, Doctor, but ye hae muckle need to pray for humility."

JOHN WESLEY, addressing preachers, says, You have nothing to do but save your souls; therefore spend and be spent in this work. Observe it is not your business to preach so many times, and to take care of this or that society, but to save as many souls as you can; to bring as many lost sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord.

Another whose name we do not know, says:—Put the vim into it, brother! Wake up every slumbering faculty! It is God's work you are doing, and it will be heard of in eternity. Souls hang upon its success. The destiny of a soul may be determined by the developement of your last resource. Strain every nerve. Leave no power unused. Heaven will reward all your toil with infinitude of gain.

A clergyman observing a poor man in the road breaking stones with a pick axe, kneeling to get at his work better, made the remark: "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." The man replied: "Perhaps, sir, you do not work on your knees."

The minister should regard every member of the church of which he is a pastor as a talent committed to his care by the Heavenly Master. He should labour with each talent so that the five may increase to ten and all may multiply many fold. If you only "hold your own" you are as the unprofitable servant who hid his lord's money. Every member should be made the means of gaining one more—as many more as possible.

In order that the ministry may be efficient, says JOHN HARRIS, it must not only be pious and educated, it must be modified by a knowledge of present times, and adapted to the existing state of the church and of the world. Though Moses as the leader of Israel to Canaan had always to follow the movements of the supernatural pillar, during no two days of the whole forty years of his ministrations were his duties perfectly identical. Though Paul went through the world with nothing but the Cross of Christ, his mode of introducing and exhibiting that symbol of salvation differed with every new occasion. Had he cared nothing about success he would not have shown this versatility, and studied this adaptation; but so deeply was he convinced of the universal adaptation of the cross, and so supremely anxious to draw men to it, that he held it up in every variety of light and became all things to all men in order that he might win some.

In every age the chief duty of the minister has been to unveil the same cross.—Yet as each age has materially differed from all its predecessors, his duty has been to vary and adapt his ministry accordingly." What holds true of different ages holds true with respect to different countries, and different parts of the same country.

Of the preaching of Apostolic times Professor Islay Burns says in his history: "It was more historical and less doctrinal than the preaching of modern times. The business of the preacher in most cases was not so much to discuss the doctrine, as to tell the story of the cross. The whole teaching of the church as well as the whole life of the Christian, revolved around the person and history of Jesus. That was the Central Sun that vivified and illumined all. The preaching of the gospel was simply and literally the preaching of Christ; the proclaiming in the ears of a dying world all the preacher knew of Him who was the word's only life and hope. It was not a chain of principles but a recital of facts—of facts which bodied forth before men's eyes the living Saviour, and thus enabled them so to see the Son that they might believe in Him and live."

VINET, in his admirable work on *Homiletics*, says:—"When the servant of the Most High becomes through vanity the servant of men; when at the very moment he announces to them the counsels of God, he is preoccupied with the desire of their approbation; when he seeks solidity, pathos, unction, authority itself, from the secret desire of appearing to preach with solidity, pathos, unction and authority, then descending from the tribunal to the prisoner's stool, and an entire stranger to that noble independence which Paul expresses in these words:—"It is a light thing with me to be judged of you;" he will in vain affect the tone of authority, he will not find it. The man who is overawed by men, was not made to inspire them with awe; he who trembles before them will not make them tremble; and if Peter when pronouncing his first sermon, his trial sermon if you please, had been pre-occupied with what concerned himself and with the judgment

of his auditors, he would not have heard the conscience-stricken multitude say at the end of his discourse,—“Men and brethren what shall we do to be saved?”

### SING!

Saints and angels sing in Heaven, Christ and his apostles sang on earth. Moses, David, Solomon, and all the noblest of mankind! ved to sing the praises of God. The birds sing—O how sweetly!—as they greet the rising sun. Every man and woman has the gift of song to a greater or less extent. The cold crawling reptile can hiss, but it cannot sing. Beasts can howl or utter cries of distress, but they cannot sing. Men and angels and the sweet birds that can fly heavenward, alone have the glorious gift.

God's people of old sang inspired Psalms. In exile indeed they hung their harps on the willows while they sat weeping by Babel's streams. But when they returned to their holy city new songs burst from their hallowed lips, songs that we can still make our own in the Christian Church or in the family. In that night of deepest gloom and sorrow when He was betrayed the blessed Saviour sang an hymn. Ever since that night christian sorrow has sung its songs from the midst of its sufferings. Paul and Silas sang in prison. The martyrs were still praising God while confronting death on the bloody arena or at the burning stake. O how joyfully and earnestly they sang too after the great outburst of gospel light which heralded the Reformation! Every time of Church Revival, from the passage of the Red Sea till our own time, has been marked by a fresh outburst of sacred song. As the birds carol their sweetest notes after the darkest night or when the gloomy thunder clouds have broken and passed away, so the children of God have been most fervent and hearty in their praises after seasons of great deliverance.

Should not you and I,—reader,—pay more attention to this noble employment of our powers; an employment in which we have as associates saints and angels? God has so created our organs of speech and

the atmosphere around us that the principles of music are in it and in us. This is a most wonderful fact; but so it is. The very chairs and tables around you, our own souls and bodies, are pervaded by the principles and the laws of music! We are as it were the priests of nature to give audible and articulate utterance to the all-pervading song of praise.

Nothing is sadder than a silent congregation of professed worshippers when the Psalm is given out. Silent when the God of Heaven is to be praised! Silent in the presence of Christ and the Holy Spirit! Silent when all the angels and the Redeemed are singing the new song! Can we depute a choir or an organ to praise God for us? Impossible. Such a thing must never be.

Our readers know what objections there are to the introduction of organs into Presbyterian Churches. But there is another class of “musical instruments” used sometimes to lead the singing to which we object more strongly than to organs. We refer to the admission of the godless and profane into choirs to lead the singing of the church. It is a piece of daring profanity to depute a man who blasphemers the holy Jesus to sing his praises with impenitent heart and corrupt lips.

Ye who have known the Lord and learned to love Him, can you not make His temples resound with His praises? Sing as you would like to do when you go to Heaven. Sing with the full conviction on your heart that Jesus is all the while listening to your song. “Sing with loud noise skilfully,” and then our church need never more be troubled with the innovation of instrumental music. Sing lovingly with those that love you, to Him that hath loved us and washed us from our sins in His own blood.

### SEED OF EVIL DEEDS.

Much dissatisfaction has been justly expressed at the unfriendly interference of Puseyistic Bishops and clergy from England with Missionary operations in the Hawaiian or Sandwich Islands. Ground

occupied by the American Missionaries with remarkable success has been ruthlessly encroached upon. Airs of superiority are assumed; and the king and government of the islands are being alienated from their old and faithful friends and teachers.

The Episcopalian were invited to enter the islands by the king and his ministers, and ever since the arrival of the bishop and his staff the authorities have done all their power to help them. How was the king led to prefer Episcopacy which is regarded as the religion of England? It happened thus:—When the Sandwich Islands became a Christian nation the king sent a young christian, a superior man, trained by the American Missionaries, to be his Minister Plenipotentiary to the United States, Great Britain and France. He came to the United States expecting to be treated in a friendly, courteous, christian manner. But in the hotels of that great christian country he was refused the privilege of sitting down at table with other gentlemen because sooth he was not white! This made a most unfavorable impression on his mind, more especially as he was treated with much distinction in Europe.

Subsequently two young princes, the present king and his brother, came to the United States. They landed at Charleston and they of course expected the privilege of ordinary citizens. They purchased tickets to proceed North, but on entering the train they were expelled with rude curses as "niggers" and forced to travel *second class* with the slaves and the lowest of the population. These princes were thoroughly well treated in England.

It was this that, very naturally, led the king to aim at the introduction of the English Church into the Sandwich Islands. Nominal christians cannot imagine what loss they may inflict on true religion by thoughtless, harsh, unchristian conduct.—Here we have the fruits of the diligent toil of forty years on the part of missionaries, endangered by the unchristian conduct of Railway Companies and Hotel-keepers.

## NORTH AND SOUTH.

The Churches in the United States cannot heal the awful breaches made by the war. Generally speaking, the denominations will keep separate while the country has been concussed into union. The Roman Catholics and the Episcopalians are exceptions. But in order to secure the re-union of the Episcopal church the Northern section had to refuse to return thanks to God for the success of the Northern arms and the abolition of slavery. This attitude has brought disgrace and weakness upon the Northern part of this denomination. Clever generalship has also saved the church of Rome from division. The Pope was the only European prince who acknowledged the Confederacy. This gave no offence to Northern Romanists; but on the contrary it made them look leniently on secession, and thus the ecclesiastical ties between Romanists in both sections of the Union remain unbroken.

The Presbyterians have been broken up in a manner that leaves little room to hope for their reunion for perhaps twenty years to come. A Southern General Assembly has been organized; and men whom the strong arm of physical force has restrained from political "secession" seem eager to show their claims by ecclesiastical secession. The Northern Assemblies are sending a few Missionaries to Southern districts where they are likely to be useful, and giving aid to Southern ministers who have been "loyal." The policy of the Old School Assembly is thus indicated in the *Record* for September:—

"The Presbyterians South are resolved to separation—are committed to schism. No power of ours will hinder it. Let it be tried; let them find if they can, the sweets of church independence. But one thing is certain; that if they fail to overtake the desolations of their region, God and the whole Church of Christ will hold them to a fearful responsibility. If they have not men enough and means enough, after four years of ruinous war, to cultivate these fields, let them account to God for their course. In the meanwhile, ministers South loyal and true through all the storm of passion and crime, will receive aid. The number of such increases. Every week brings letters from such, asking what we

can do, and in what way the application is to be made. Every dictate of humanity and every impulse of Christianity bid us help such. If we acquiesce in the schism as a fact accomplished, we do not intend to give up the Southern States. Multitudes of Northern immigrants will go out to possess abandoned lands, and carry capital to repair the wastes of war; we shall follow our friends, and give them the gospel as we understand it. Churches will be formed and Presbyteries organized as fast as a favoring Providence will permit. The existing Presbyteries there need have no apprehension that we shall seize their churches. No such thing; we covet nothing of this kind. If minorities, true to the Assembly, appeal to Caesar, where the charters sustain them, we will rejoice in the decision which gives the property to those to whom it belongs in trust and covenant. Beyond that the magnanimity of the North will not go."

The late General Assembly of the Old School enjoined upon Presbyteries and sessions not to receive into fellowship or church membership any minister or member who had taken part in the rebellion till he had confessed his sin in doing so. This of course a Southern man will not do. The "schism" is therefore inevitable. It is deplorable that the Church of Christ should divide on a dead issue such as Slavery now is. But human pride and passion scorn the voice of reason.

The Methodists and Baptists are divided by Northern and Southern lines, like the Presbyterians.

## Book Notices.

**A TREATISE ON SANCTIFICATION**, by George Jenkin, D. D., LL. D., Philadelphia, Presbyterian Board of Publication. Small 12mo., pp. 168.

The author of this has long been known as one of the most vigorous writers and stalwart defenders of the truth in the Old School Presbyterian Church. In the controversies on doctrine which agitated the Presbyterian Church of the United States, and ultimately led to the disruption of that body, he occupied a prominent place on the Old School side. His work on Justification is a compact and thorough discussion of that important subject, and

the present is intended as its counterpart. It treats of holiness, man's inability to make himself holy, the nature, author and means of Sanctification, &c. It is entirely sound and scriptural in its matter. The style is clear and vigorous, and the whole tendency practical.

**THE REBEL PRINCE**, or lessons from the career of the young man Absalom, by the Rev. W. M. Blackburn. Same Publishers. Small 12mo. pp. 264.

Among the most useful practical works published by the Board, we have noticed several expositions of historical portions of the Old Testament, such as, "The giant Judge," "Achan," and "Lectures on the Book of Esther." They seem to be the substance of pulpit discourses. We rejoice to see such a style of pulpit discourses becoming more common in the United States, and their publication in this form we deem a good service to the reading christian public. The present is a work of the same stamp. It presents a vivid picture of the life of Absalom—his training, character, crimes, and death, and deduces from both his conduct and that of David the most important practical lessons for young and old.

**THE STEP-MOTHER'S RECOMPENSE**, or Mrs. Ellerton's trials and reward, by Nellie Graham. Same publishers. Small 12mo., pp. 283.

This is a defence of that much abused and often deeply injured class—stepmothers. It is written in the form of a tale, representing one called to meet all the prejudices and difficulties which in such a situation they have commonly to encounter; but by diligence, affection, and prayer, ultimately triumphing in gaining the hearts of the young thrown upon her care in Providence, and proving a blessing by her piety to the whole family.

**THE SABBATH MANUAL**. By the Rev. Justin Edwards, D. D. Published by the American Tract Society.

We have received from Mr. McBean, the Agent of the Society, 147 Maitland Street, Halifax, the above named work. It well deserves to be bound, as it is, in blue and gold. It gives a lively, concise, and complete account of the argument for the due observance of the Christian Sabbath. Sab-

bath School Libraries should not be without this work.

**THE DIVINE LAW OF BENEFICENCE,** By Parsons Cooke, Lynn., is another work received from Mr. McBean. Dr. Parsons Cooke was one of the ablest and most faithful men of his time. For nearly a quarter of a century he edited the *Boston Recorder* and made it one of the most influential organs of the orthodox faith. Anything coming from his pen deserves respectful consideration.

Dr. Cooke's views on the Divine Law of Beneficence are those that are happily beginning to prevail throughout the evangelical churches. Our own Synod has a Standing Committee on the subject. We are persuaded that it will be greatly to the advantage of the church when systematic giving on the Lord's day will be generally practised. Dr. Cooke places the matter in a very clear light. His argument from scripture is irrefragable. The Society issues this volume in Tract form for 5 cts. They have on the same subject "Religion and Benevolence," by Parsons Cooke, 2 cts.; "The Scriptural Plan of Benevolence," by Samuel Harris, 5 cts.; and "Mission of the Church" by Rev. E. A. Lawrence, 10 cents. The distribution of literature such as this would be of much service to the church.

We have received Part 1 of Vol. 2 of Guthrie's *Sunday Magazine* from ALEXANDER STRAHAN & Co., the Publishers who have now a branch at 50 St. Peter Street, Montreal. This Magazine is sold at 15 cents a No., or \$1.75 a year. It is so well known that we need not say a word in its commendation.

## The Sabbath School.

Sabbath School Lessons for January, 1866.

### FIRST SABBATH.

**STRENGTH:** *The uncertainty and shortness of life.* James iv. 13-17, and v. 1-9.

The apostle warns us of the uncertainty of time, and the necessity of our absolute subordination to the will of God. It is

sinful to make our plans as if there were no God, no death, no swift flight of years.—This should be specially impressed on our minds at the beginning of a New Year.

V. 3.—*Go to now*,—i. e., "come now"—pay attention to this solemn announcement. To go from city to city with merchandise and to trade thus year after was the habit of the trading Jews. It is to this that the apostle alludes.

V. 14.—(This verse is a clause, a parenthesis.) We do not know what is to happen to-morrow; how impious and absurd then to arrange for years! *Vapour*—"a smoke," or a "cloudlet."

V. 15.—Connect the 15th with the 13th verse. Instead of the plans referred to you should say, &c. It is from God we get 1st, life; 2d, the power of doing anything and everything. We should therefore always consult Him. Beware of pride and self-confidence. He walks most safely who has the all-seeing for guide.

V. 16.—Your "boasting"—your puffed-up self-confidence, is wicked, impious.—Poor matter for rejoicing! Rejoice that God is your enemy, will you?

V. 17.—Compare Luke xii. 47, 38. It is a great sin to misuse our talents and privileges, or *not to use them at all*.

Chap. v.—Vv. 1-6.—This Epistle was written shortly before the ruinous overthrow of Jerusalem and the dispersion of the Jews. The riches of the profligate cannot save them. Their pride, their cruelty, their tyranny and their gross pleasures are sure to bring upon them an awful doom. The apostle speaks of their doom by anticipation at present. *Riches—putrefied: your grain, wine, oil, &c.*

V. 3.—When gold and silver are left idly rusting or devoted to selfish purposes their *rust* eats the living flesh like fire! The principle of covetousness is to love money or wealth for its own sake. "Ye have heaped up treasures—gold and silver—which shall be a devouring fire, against the last day!"

V. 4.—*The Lord of Sabaoth*—of "hosts" —armies;" this refers to the boundless resources which God has at his command. He is ever on the side of the oppressed and against the oppressor, and the crafty trickster who defrauds.

V. 5.—Ye have spent wantonly on the earth which is soon to be burned up, the substance with which you should glorify God "*Slaughter*"—the killing of animals for a feast day, &c.

V. 6.—"*The just*," Christ first; but all the righteous martyrs included. James who wrote this epistle was surnamed the Just, and died a martyr.

V. 7.—As sure as the crops ripen to harvest so surely will God's plan be duly developed in good time: be patient there-

fore amid your troubles. The "early rain" fell about the first November, the seed time. The "latter rain" about the end of April, when the ears were filling.

Vv. 8, 9.—Christ is at hand—to destroy Jerusalem. "Grudge"—grumble, groan not, seeing the Lord is at the door.

#### LESSONS.

1. Life is very short: it is like a vapour a small cloud, bright perhaps for a few moments, but vanishing away. Yet in this brief hour we have to prepare for the great future. Our fate in eternity depends on our use of time. God "remembers" this and like a loving father, keeps us in mind of it too, by changeful seasons, by the events of his Providence and the instructions of his word. See Psalm ciii. 15-18.

2. Seeing that life is so awfully uncertain we should make all our plans and arrangements with a view to this fact, and take God into all our councils.

3. From ver. 17 let us learn to reduce our knowledge to practice. As Scott observes,—"Omitting known duty is as criminal as committing known sin."

4. From the first six verses of chapter v. we learn that so far is wealth from being able to save those who possess it, that if improperly used it will add fearfully to their condemnation. We must take care not to secure riches by dishonesty. The Lord will do justice between man and man.

5. From ver. 7 to ver. 9 let us learn that the Lord is at hand—that Christ is standing at the door, and that we should therefore be patient under all our troubles.

6. Comparing the first six verses with the next three we see that while the coming of the Lord is full of wrath, anguish and terror to the wicked it is most consoling to those who love Him. "The judge standeth before the door;" am I ready to meet Him?

#### DOCTRINE TO BE PROVED:

The danger of false security.—2d. Peter, iii. 10; Mark xiii. 35-37. Let the class find similar passages.

#### SECOND SABBATH.

SUBJECT:—*The danger of despising spiritual things.* Read Heb. xii. 14-29.

Vv. 14-17.—Let the teacher explain to the class the history of Esau as given in Gen. xxv. 19-34.

V. 14.—To see God is to have access to him as a priest or a Son—to enjoy him.

V. 15.—*Root of bitterness*—a poisonous plant: means here a bad man, a false teacher. Unsound doctrines "trouble" the soul just as poison does the body.

V. 16.—Esau's profanity was shown by his selling his birthright for a single mess of pottage. A "profane" person is literally one who must keep far from the tem-

ple. The person who held the "*birthright*" had—(1) a right to the priesthood; (2) a double portion of his father's goods; (3) authority over his brethren; (4) in the case of Isaac's sons it comprehended the highest spiritual privileges, and especially the descent of the Messiah.

V. 17.—He could once have had without tears what all his tears cannot now secure.

Vv. 18-21.—These four verses give a vivid picture of the sublime and awful scene at Sinai when the Law was delivered. See Exodus xix. and xx.

Vv. 22-24.—Exhibit the superior advantages enjoyed by us who live under the gospel dispensation. *Mount Zion* here means the Christian Church. It is a contrast to *Sinai*. The Church is also meant by "the city of the living God, the heavenly Jerusalem." The earthly Jerusalem with its many splendours and privileges was but a type of the city of which believers are citizens.

"Angels" ministered to God when he gave the law on Sinai; they are now employed as ministering spirits sent forth to minister to the heirs of salvation. "The general assembly and church of the first-born" are those who believe in Christ and are already redeemed. The "first-born" among the Israelites were the Lord's peculiar property; now all believers are partakers of these high privileges; and their names instead of being enrolled in the Jewish genealogies are "written in heaven." "God the Judge of all," is always present, in this "assembly," and Christians are invited to hear his voice as a father reconciled. Even those who have gone to heaven—"the spirits of just men made perfect"—are members of the Church of which Christ is the Head: we are called to partake in their felicity. Moses was the Mediator of the Jewish covenant and he "feared and quaked." Jesus is the Mediator of the new covenant. The blood of sprinkling See Exodus xxiv. 8. "Blood of Abel;" the blood of the first murder is put here for all the righteous blood shed on earth and which cried with a loud, heaven-reaching cry for vengeance: the blood of Christ calls for mercy and forgiveness, and secures salvation even to his murderers.

(Some think that this expression refers not to the *blood of Abel*, but the *blood shed by Abel* in acceptable sacrifice. Either meaning agrees with the scope of the passage.)

V. 25.—"Him that spake on earth," Moses,—"from heaven," Jesus.

V. 26.—God's voice shook the earth at the giving of the law.

V. 27.—The destruction of the Jewish economy is primarily referred to in the second clause of verse 26, and in verse 27, but we cannot err in referring them also to

the end of the world.

V. 29.—(See Deut. iv. 24 and ix. 3.)—If we cling to sin that fire will consume us which otherwise would have purified us as gold and silver are purified.

#### LESSONS.

This passage is full of most precious doctrines and practical lessons: (V. 14 is itself a sermon.)

1. All Christians have a heavenly birth-right; Take heed lest you barter it away for any, even the most fascinating and tempting, advantages.

2. There is such a thing as repenting with bitter anguish when repentance will be of no use. Esau might have got without tears what all his tears cannot now secure for him.

3. Spiritual things are of infinitely greater value than temporal things. The "Mess of pottage" may come to you under many different disguises. Beware of them!

4. A single action may decide our fate for time and for eternity. That one bargain of Esau's was his ruin.

5. From the terrors of the old dispensation and the advantages of the new *infer* the unspeakable danger of trifling with the gospel. See ver. 25.

6. The "Kingdom" of Christ cannot be moved, even though the earth pass away. We should therefore strive to become members of it. No other means of salvation will ever be established on earth.

7. God is most merciful to those who serve him with reverence (modesty) and godly fear; but he is a consuming fire to all who despise or pervert the gospel or who pay no heed to it.

#### DOCTRINE TO BE PROVED:

Danger of despising spiritual things.—Heb. ii. 2 and iii. 8-10; Gal. vi. 8; Psalm civ. 24, &c.

#### THIRD SARBATI.

SUBJECT: *The Covenant Blessing.*—Gen. xxvii. 1-29.

V. 1.—Isaac, now far advanced in years, wishes to bestow his dying benediction upon his favorite son, Esau. This was in opposition to the will of God, who had expressly told Rebekah at the birth of the twin-brothers that the elder should serve the younger. Gen. xxv., 13. But Isaac shall be frustrated in his purpose. Imagine you see the aged Patriarch—his locks white as snow—his eyes dim with age—his whole appearance venerable.

V. 2.—He was probably about 137 years of age; and lived at least 40 years afterwards.

V. 3.—*Venison.* The word in the original Hebrew signifies game taken in the

chase—in hunting. Shepherds in the East never scruple to take of their flock for the entertainment of strangers. They not unfrequently manage to supply their own wants by hunting. Hence the patriarch's desire for *venison*.

V. 4.—The blessing of the covenant was no meaningless ceremony. It was necessary to impart it with due solemnity. According to Oriental custom the eating of the savoury meat provided by Esau would give *validity* to the blessing to be communicated to him by his father.

Vv. 5-10.—Rebekah overhears the directions which Isaac had given to Esau. She resolves to thwart their designs, and secure the blessing for her favorite son—Jacob. Some consider that she was prompted by a *divine impulse*; but this opinion is incompatible with the deception which she practised in accomplishing her purpose. God had designed the patriarchal blessing for Jacob, and would have taken his own way to bestow it upon him. Rebekah takes the matter into her own hands, and actuated by mere favoritism for her darling boy, endeavours to accomplish God's purpose respecting him, by means, and in a manner, at direct variance with reason and revelation.

Vv. 11-12.—However desirous Jacob might be to secure the blessing of his father he could not enter into the plan proposed by his mother without some compunctions of conscience. What if the trickery should be detected! Then a curse, not a blessing, would fall upon his head. He knew the mind of Jehovah as afterwards expressed in Deut. xxvii. 18.

V. 13.—Who would like to assume the terrible responsibility which Rebekah here imposes upon herself.

V. 14.—Rebekah could so prepare the young kids by various condiments that it would not be easy to distinguish between the savoury meat thus prepared and venison.

Vv. 15-19.—Notice the three-fold deception which Jacob, at the instigation of his mother, practises upon his blind father: 1st. He unequivocally affirms that he is his first-born son, Esau. 2nd. He assures him that the savoury meat which he has brought him is venison, and taken in hunting. 3rd. He clothes himself with his brother's raiment and covers his hands with the skins of kid. How difficult it is to accomplish that which is right when wrong measures are resorted to.

Vv. 20-27.—Notwithstanding the well wrought artifice the patriarch is somewhat suspicious. He wonders how the venison had been captured and prepared so speedily. Here again Jacob deliberately falsifies. His voice, however, nearly betrays him. What strange emotions must have arisen in the breast of Isaac as he started at its sound,

and uttered with strong emphasis :—“*The voice is Jacob’s voice.*” How wonderful that of the many millions of the human family no two are precisely alike in form, feature, or intonation.

Vv. 28-29.—The artifice was successful. Witness the elements of the blessing of the covenant secured to Jacob—temporal blessings—supremacy among the nations—spiritual blessings to himself, the covenant people, and all the Israel of God. Jacob was one link of the honored line of Messiah’s ancestry.

#### LESSONS.

1. Age brings infirmity along with it. Isaac was now feeble and his eyes were dim.

2. Timely preparation for death will not shorten life.. The patriarch lived more than 40 years after he had bestowed on his son his dying benediction.

3. God’s purposes require no artifice to secure their accomplishment. If Rebekah had not been so precipitate Jehovah could have secured the covenant blessing to Jacob, for whom he designed it, honorably.

#### DOCTRINE TO BE PROVED :

God hates deceit. Psalm ci. 6-8.

#### FOURTH SABBATH.

**SUBJECT:** *The disappointment of Esau*  
Gen. xxvii, 30-46.

Vv. 30-33.—Jacob having secured the patriarchal blessing withdraws from the presence of his blind father whom he has imposed upon. We may believe that he and his mother congratulate themselves on the success of their stratagem. Jacob has scarcely borne away the blessing when Esau comes into his father’s presence, in high hopes of receiving it. You think you see the rugged hunter, fresh from the chase, approach his overweening parent with the venison which he has prepared for him.

What a shock to the aged patriarch to hear in answer to his question—“Who art thou?” “I am thy son, thy first-born, Esau.” Try and realize his agitated state of mind. *Vexation* with himself at what he had done unwittingly—*acquiescence* in what he must have recognized as the mind of Him who can bring good out of evil, and over-rule all for the accomplishment of his purposes. However reluctantly he does it, he has to tell his darling boy that what he had solemnly, though unintentionally done for Jacob was irreversible—“yea and he shall be blessed.”

Vv. 34-36.—Esau’s wild grief knows no limit. He cared little that he could not now become a channel of spiritual good to mankind—a progenitor of the Messiah. He was stung with grief at the thought that his younger brother as a man and as the head of a nation should be recognized as

his superior. His charge against Jacob: “he took away my birthright,” is scarcely true. Esau disposed of it, not having a correct estimate of its value.

V. 37.—Isaac re-assures Esau, that he had *irrevocably* blessed Jacob. Hence the apostle says (Heb. xii. 17,) of Esau: “he found no place of repentance,” i.e., no way to change the mind of his father—“though he” &c. This has no reference whatever to the salvation of the soul of Esau. Nor is Esau’s case any parallel to that of the well-known Francis Spira who died in blank despair.

Vv. 38-40.—While the hot tears trickle down the cheek of Esau, his father tells him he shall not be altogether uncared for. The blessing which he bestows upon him foretells the future condition of his descendants, the Edomites. They shall not live in a state of destitution. They are promised “the fatness of the earth and of the dew of heaven.” They shall be a warlike people—shall live by the sword. They shall be in a state of subjection to the descendants of the younger brother—the Israelites, It is also foretold that they should liberate themselves from this state of subjection—break the yoke from off their neck. See this verified. 2 Kings viii. 20-22. A perusal of the history of the Edomites as recorded in inspired and uninspired history will show a literal fulfilment of the patriarch’s benediction.

V. 41.—Notice the hatred which Esau cherishes towards him whom he must acknowledge his superior. So Cain hated Abel. So Saul hated David. This was wrong—wicked.

V. 42-46.—Not only did he cherish wrath: he gave vent to it. It reaches the ear of Rebekah, she again plans for her favorite. She proposes her brother Laban’s in Haran as a place where he may live in safety until Esau’s temper will have time to cool. Little did she think as she prepares him for departure that she shall never again in this world behold his heart’s idol. Note her policy in alleging his anticipated marriage as a reason why Jacob should go to Haran. She did not wish to speak to her husband of the imposition which she and her son had practised upon him.

#### LESSONS.

1. Those who do not appreciate and improve spiritual privileges will be sad losers. Esau heedlessly sold the birthright, and now he is deprived of the covenant blessing.

2. Notice the evil of discord among members of the same family—Esau and Jacob were at variance, and the feud was perpetuated between their descendants for generations.

3. Observe the faithfulness with which

the faults of the persons introduced to us in this chapter are recorded. This is a strong argument for the *divinity of the Bible*. You do not see the weak points in the character brought out in uninspired biography. In the Bible we have a truthful representation—vices as well as virtues—defects as well as excellencies.

#### DOCTRINE TO BE PROVED:

Sin brings its own punishment. Jer. ii.19.

## News of the Church.

### Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 7th.

A petition was laid upon the table of Presbytery from the congregation of Lochaber and Goshen praying for the moderation of a call. The Commissioners stated that they were now prepared to promise £165 per annum of stipend, and hoped yet to increase it. After enquiries the Presbytery agreed to grant the prayer of the petition and appointed Mr. Blair to moderate in said call on the 29th inst.

Mr. Robert Cumming, student of Philosophy, having been duly examined, and the Presbytery having received satisfactory attestations of his Christian character was admitted as a student of Theology.

A petition from the Albion Mines for three months further supply was granted.

Reports of Missionary labour by Messrs. Donald Stewart, A. McL. Sinclair were approved and ordered to be forwarded to the Home Mission Board.

The Rev. John McKinnon, in consequence of severe domestic afflictions, requested leave of absence for a few months to visit Scotland. The Presbytery sympathized with him and granted his request.

Messrs Thomson, Roddick, Downie, and Pitblado, were appointed to supply Dr. Smith's pulpit one day each during the session of the Hall.

The next meeting of Presbytery will be held in John Knox's church, New Glasgow, on the 2nd Tuesday of December next.

### Presbytery of Halifax.

The following minute of the Presbytery of Halifax, restoring the Rev. John Sprott, is published by direction of the Presbytery:

A letter from the Rev. John Sprott was read, in which he acknowledged that he had "taken up a wrong position on the marriage affinity question," and expressing his willingness to make any satisfaction the Presbytery would require. The Presbytery

in view of this statement,—1st. Agree to record their deep sense of the evils which have resulted from the marriage out of which this case originated. 2nd. Resolved, —While expressing their regret that Mr. Sprott is not able to appear before them in person, to restore him, and hereby do restore the Rev. John Sprott to his former status in this Presbytery and in the Presbyterian Church of the Lower Provinces of British North America.

As there has been some misapprehension as to the reason why Mr. Sprott has been disciplined by the Presbytery of Halifax, the following sentence of the Presbytery dated 8th May, 1862, is also published by authority:—

A letter from the Rev. John Sprott in reply to his third citation, was then read. After resuming the following resolution was unanimously passed, —

Whereas, Mr. Sprott, on being cited for the third time, with certification, to appear before the Presbytery, to be dealt with respecting his conduct in marrying Mr. Samuel Archibald to his deceased wife's neice, in violation of the law of the church as laid down in the Confession of Faith, has not obtempered said citation, but written to the Presbytery disowning their jurisdiction, inasmuch as he did not take part in the recent union of the churches, declares himself "entirely beyond our control" and owing us "no canonical obedience," the Presbytery feel themselves shut up to the painful necessity of declaring, as they now do declare that he is no longer a Minister of this Church.

### Presbytery of P. E. Island.

This Presbytery met in the Presbyterian Church, Bedeque, on Tuesday, the 31st ult. There were present the Revds. R. S. Patterson, A. Campbell, J. Allan, I. Murray, G. Sutherland, A. Fraser, A. Cameron, R. Laird, W. Ross, W. R. Frame, A. Falconer, J. D. Murray and W. Stuart; and Messrs. Thompson, Carr and McArthur, elders.

In the absence of the Rev. A. Munro, the Rev. J. Allan was chosen Moderator *pro tem.* Commissions in favor of Mr. D. McDougall, elder from West River, and Mr. John Miller, elder from West Cape, &c., were read and sustained, and the names of these brethren were added to the Roll of Presbytery.

The special business which convened the Presbytery at Bedeque was the visitation of the congregation. The usual questions prescribed by Synod to be asked of the pastor and office-bearers of the congregation were answered, in general, satisfactorily, with the exception of those pertaining to ministerial support. The stipend originally

promised, had not been fully paid, although below the minimum sum fixed by Synod. The original sum promised had been increased a few years ago; and the amount now paid was above the original sum, but not equal to the latter stipend promised. Hence there was some progress, but still a material deficiency which demanded immediate attention. Certain reasons for the deficiency were given, such as the separation of certain sections of the congregation into independent charges, and the removal and death of valuable supporters. Making due allowance for such reduction, the Presbytery were still of opinion that it was quite within the capacity of the congregation to give their faithful, devoted, and now venerable pastor, after the labor of thirty-nine years, at least the very limited salary of £150. To attain this object a congregational meeting is called for the first Monday in December, at which the Rev. Messrs. A. Cameron and W. R. Frame are appointed to attend and render all assistance in their power. The pastor was suitably addressed by the Rev. A. Cameron, and the managers and the people by the Rev. I. Murray, the latter dwelling at length on the present duties and responsibilities of the congregation.

In the afternoon sederunt the Presbytery, after the transaction of some business requiring attention, heard the trials for ordination of Mr. D. W. Cameron, probationer. Mr. Cameron delivered a Sermon, Homily, Lecture and Critical Exercise; read portions of the Hebrew and Greek Scriptures, and was examined in Church History and Theology. On a conjunct view of the whole trials, they were unanimously sustained. Mr. Cameron's ordination and induction were appointed to take place at West St. Peter's, on Wednesday, the 22d November—Rev. Mr. Crawford to serve the edict on Sabbath first—Rev. Jas. Allan to preach and preside—Mr. Crawford to address the pastor, and Mr. Sutherland the people. The Presbytery heard with much satisfaction of the restoration to health of Mr. D. McDougall, pastor elect for St. John's, New London; and appointed his ordination and induction to take place, (D.V.) at New London, on Wednesday, the 15th November; the appointments formerly made in respect to the services of the day being allowed to stand. Mr. Stephen Lanter, student, was examined by a committee of Presbytery, and his examination pronounced satisfactory; and the clerk was ordered to give him the necessary certificate. Exercises were also prescribed for Mr. John Bearisto, student in divinity. The report of Mr. J. McDonald, colporteur, was received and read. It was regarded as satisfactory and encouraging. Pastors should not forget the liabilities of the

Presbytery in this good work. Let us no overlook the ignorant and destitute at home, while sending the gospel far away to the heathen.

The Presbytery adjourned to meet in St. John's Church, New London, on Wednesday, the 15th November, at 11 o'clock, a.m.

This reverend court met in St. John's Church, New London, on Wednesday, the 15th November. There were present the Rev. I. Murray, Moderator, *pro tem*, and Revs. A. Campbell, G. Sutherland, R. Laird, and J. D. Murray; and Messrs. John Doughart and James Henderson, elders. The principal business was the ordination and induction of Mr. Donald McDougall as pastor of St. John's Church. After the preliminary steps, the Rev. A. Campbell proceeded to the pulpit and preached an appropriate discourse from Heb. xiii. 17, last clause. A narration of past proceedings in regard to the ordination followed, after which the usual questions were asked and satisfactorily answered, when by prayer and the laying on of the hands of the Presbytery, Mr. McDougall was solemnly set apart to the work of the ministry. Having received the right hand of fellowship, Mr. McDougall was faithfully and earnestly addressed by the Rev. I. Murray, and the people in a similar manner by the Rev. G. Sutherland. The concluding verses of the 122d Psalm—so beautiful and appropriate—were then sung by the congregation; the benediction followed; after which the people, who appeared deeply interested and solemnized throughout the whole services, slowly retired, welcoming their new pastor as they left the house of God. Let it be the daily prayer of the whole church that all our settled pastors may be refreshed and invigorated by a copious baptism of the Holy Ghost.

Some routine business then engaged the attention of Presbytery. Mr. McDougall's name was added to the roll. A commission in favor of Mr. M. Gillis, elder from Strathalbyn, was read and sustained, and Mr. Gillis' name was ordered to be added to the roll. The report of Mr. S. Bernard of labors in the Home Mission field in the early part of the year was read and received, and payment ordered by the parties indebted for these labours.

The Presbytery adjourned to meet at West St. Peters, on Wednesday, the 22d, for the ordination and induction of Mr. D. M. Cameron over that long vacant charge.

#### Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond met, pursuant to adjournment, in the Church, Indian Rear, Whycocomagh, on

the 26th inst. There were present, W. G. Forbes, Moderator, Messrs. M. Stewart, K. McKenzie, D. McKenzie—Ministers; Malcolm McLeod, Whycocomagh; Benjamin Smith, Mabou; and William Dunbar, Lake Ainslie—Ruling Elders.

After sermon by Rev. D. McKenzie, interim Moderator of Session, the Presbytery proceeded to moderate in the call to Rev. W. G. Forbes, which being numerously signed by members of the congregation, duly attested by Moderator of Session, and without a dissentient, was unanimously sustained by the Presbytery.

There was also a paper of concurrence to said call, numerously signed by adherents and ordinary hearers, together with a subscription list from the Trustees of the congregation, promising at least \$600 as a yearly stipend, presented to the Presbytery. It was agreed that a meeting of the Court be held, on the 9th November next, at the Strait of Canso, at 11 o'clock, a.m.; that the Rev. Mr. Forbes's congregation there be duly notified of this, then and there to appear for their interests; that the congregation of Whycocomagh appoint Commissioners to appear at said meeting for the interests of the latter congregation.

Thereafter the Presbytery directed the attention of the congregation to the arrears due their late minister, and urged that the sum promised at last meeting, at least be paid as soon as possible. They were glad to find that some progress had been made in this matter since last meeting.

Rev. William Sinclair, being present was heard in the exercise of his trial discourses, and examined on the other subjects prescribed to him at a previous meeting. Having taken a conjunct view of the whole, the Presbytery unanimously agreed to sustain these trials; appoint the 7th day of November next, at 11 o'clock, a.m., to meet in the Presbyterian Church at Mabou for his ordination and induction. They instruct the Clerk to write an edict in due form, to be served in the presence of that congregation on Sabbath, 29th inst.

The Presbytery then adjourned, to meet at Mabou in the Presbyterian Church, at 11 o'clock.

Closed with prayer.

K. MCKENZIE, *Prov'g Clerk.*

#### The Presbytery of Tatamaguchie

This Presbytery met at Goose River on Oct. 17th. The chief business was the visitation of the congregation. The questions of the Formula were put to the various parties, and answered in a satisfactory manner. On the whole the Presbytery were much pleased with the condition of the congregation. Evidences of progress were clearly discernible. Since last visita-

tion a new and handsomely finished church had been opened, which the Presbytery was glad to find was free from debt. This congregation is a small one—perhaps with one exception—the smallest connected with the church. It has had in times past and has still to contend against peculiar difficulties—not the least of which are the opposition of parties in the vicinity and their persistent and we fear intentional misrepresentation of the constitution and principles of our church. In these circumstances it has a strong claim upon the sympathy and assistance of the church. A small supplement has been given for a year or two, which might well be increased.

A letter was read from the Secretary of the National Bible Society of Scotland; when the following motion was adopted as the deliverance of the Presbytery on the subject, in preference to another of the same general purport, but without the preamble:—"That this Presbytery recognizes with gratitude to God, the good work in which the National Society of Scotland is engaged, and appreciates their kindly feelings towards us in Nova Scotia, in offering to supply us with Bibles, containing the Scottish Metrical version of the Psalms, desiring at the same time our co-operation in circulating the Bible among ourselves. This Presbytery in its official capacity does not feel it to be expedient to identify itself with any particular Bible Society, and would leave the matter of co-operation to the voluntary choice of congregations or individual members." Other business chiefly of a routine nature was transacted when the Presbytery adjourned to meet for visitation at Tatamaguchie on the second Tuesday of December, and at River John for the same purpose on the day following.

#### Summer Missionary work in New Brunswick.

The youthful missionaries engaged in this Province during the summer would appear to have been very successful in the various mission fields, and their labours seem to be highly appreciated in the several stations. The people of Baillie and St. David's subscribed in N. B. currency \$78.58, and in American \$137.80—which at 67 cents per dollar, amounts to \$81.99—or in N. B. money, in all, \$160.57. Mr. James Sinclair officiated in this district. In the Woodstock and Richmond field there was raised—in all, \$138.49. Of this sum \$71.29 was collected at Richmond, while the remaining \$67.20 was raised by a tea meeting at Woodstock. Mr. Simpson has handed a copy of the subscription list to the convener of the Home Mission Committee, to be published, if desired, with the other accounts of the Synod. In Florenceville and Green-

field the subscriptions amounted to some fifty dollars, and, including a small sum received in Glassville, to \$64.66. Mr. James Murray officiated in this district.

Besides the operations of these missionaries, Mr. Glendinning was, during the greater part of summer, labouring in Buctouche and Cocaigne, where the people subscribed for his services \$84; and Mr. John P. Hood, in Acton Settlement, where there were collected \$58. We learn that the people are all greatly pleased with the services of these young men. We may intimate our great satisfaction at the results above mentioned. We have no doubt, but that those stations will be in a great measure self-supporting, as soon as young ministers are located in them. At present, they are only in a measure dependent on the mission fund. The mission directors seem to be using their resources, with what we may call an economic profusion. Six young men from Halifax, have during the summer been engaged,—we are sorry that it is necessary to intermit their services by attendance on their studies. Mr. Stirling has been on a missionary tour through the province, preaching almost every day with great power—while his place has been supplied by Rev. Simon Frazer. Revs. Messrs. Steele and McNab have also visited, and done good work, we trust, in Golden Grove, Salt Springs, Nerepis, Jerusalem, St. George. Altogether, we can see a great amount of work performed, we trust, with great and blessed results.

We learn that the people in Glassville have fixed on a site for a church, and are about getting up the frame. This work would have been commenced long since, but for a disagreement about a site—now happily arranged. At Florenceville, also, we hear there is some prospect of getting a church erected. The people at Salt Springs seem also to be ready, once more, to re-commence a work which was begun some twenty years ago. They, it appears, have resolved to erect a church near the corner of the road, leading to the Salt Springs. We trust, also, to hear soon that the people of Golden Grove, are working harmoniously in the fitting out of their church. There is a large Presbyterian population in that quarter, and there is no reason why a minister should not be well supported by the congregations of Golden Grove, Salt Springs, and if agreeable, to all parties Hammond River. We also think that Jerusalem and Nerepis should go together. In spring, we hope a number of the most energetic of the young licentiate from Halifax, will be sent to occupy these districts. By a little care now, they may all become flourishing churches in a few years, and by neglect they will be altogether lost to us.

From the convener of the Home Mission Committee, we learn that the funds of the mission are getting very low; and should the grant from Ireland not arrive soon, they will be altogether exhausted long before any adequate supply can be had from the collections. We trust that people generally, will bestir themselves, that ministers will urge on their people the duty of giving liberally that there may be an abundance of money to employ labourers for the great harvest which is in many places ripe.

The Home Mission have set themselves against the practice, which had, to some extent, obtained previously of missionaries residing *at a distance from their fields of labour*. The expenses were in some instances largely increased from this cause. It is now a rule that the missionary shall reside within the bounds, going out and in among the people. This, we think, is the true policy, the least expense, and most likely to produce good results.—*Col. Presbyterian.*

#### Miscellaneous Items.

**OPENING OF THE COLLEGE.**—The Session of the Theological College, Gerrish Street, was opened on Monday evening, the 6th ult. Rev. Professor King delivered the inaugural address, on the Revolution Settlement of the Church of Scotland.

Rev. William Sinclair was ordained and inducted at Mabou, on the 7th ult.

Rev. Mr. Forbes, Plaster Cove, has declined the call to Whycocomah.

A Farewell Meeting in honour of Mrs. Geddie was held at Antigonish, on the 16th ult. Mrs. G. is a native of Antigonish, and the meeting was more deeply interesting on that account. Mr. Geddie was unavoidably absent.

**THE BOOK OF PSALMS IN ANGLO-CHINESE**, translated by Rev. John Geddie, is now being printed by Mr. James Barnes. This, we believe, will be the first instance of a foreign translation of the Scriptures being published in British North America. Much of Mr. Geddie's time, until he leaves, must be taken up with revising proofs, &c., of this publication.

There is still time enough for sending forward Mission goods, as it is not likely that our missionaries can leave before the middle of January. If you are in doubt as to what you should send, send the money, and Mr. Geddie can invest it to advantage in goods when he reaches London.

The ladies of the Harbor Grace congregation have raised £8 sterling to procure a Communion Service for the church on Fale, New Hebrides.

## SYNOD ACCOUNTS.

Received from 31st May, 1864, to 31st May, 1865.

## CONGREGATIONAL COLLECTIONS.

	Synod Fund.	Min. Edu.	Home Miss.	For. Miss.
<i>Presbytery of P. E. Island.</i>				
Bedeque, (N. S. currency).....	1 13 8	4 10 0	3 8 10	16 4 3
Covehead .....	0 3 4	0 16 8	1 2 11	*9 19 10
Brown's Creek .....	0 6 3			2 2 6
New London N. and Summerfield.....	0 16 8	2 0 5	4 8 4	14 10 0
St. Johns, New London .....				
Charlottetown Free Church .....				
Queen's Square.....				6 7 10
Strathalbyn.....	1 13 4		1 0 10	
Richmond Bay West .....		5 15 2		
Richmond Bay East .....		6 12 8	3 6 8	16 13 4
Casunpeque .....	1 17 6	*10 16 8	*22 10 0	
Bay Fortune .....	1 0 0	1 0 0	1 5 0	1 5 0
East St. Peters.....	1 0 0	2 0 0	5 0 0	4 10 0
West St. Peters.....				
Woodville .....	0 11 8		1 7 3	1 12 1
Murray Harbor .....			3 15 5	1 0 0
Dundas .....	0 12 6		3 6 8	1 5 0
West River and Brookfield .....		0 7 6	0 16 8	1 19 4
Princeton .....	2 18 4			
Cavendish.....	1 0 0			
<i>Presbytery of Truro.</i>				
Upper Stewiacke .....	3 0 0	11 0 0	12 0 0	13 0 0
Onslow .....	0 17 2	1 7 11	2 0 0	5 0 0
Truro .....	3 0 0			
Maitland and Noel.....		0 15 4	2 7 5	2 6 9
2nd Cong. Maitland.....	2 6 2	5 3 1	6 18 8	1 0 5
Clifton .....	1 5 0		5 0 0	5 0 0
Upper Londonderry .....	1 0 0	5 0 0	6 0 0	7 10 0
Lower Londonderry .....	2 10 0	10 10 0	18 8 7	14 9 3
Economy and Five Islands .....	2 10 0	2 0 0	4 0 0	5 6 3
Parsborough, &c.....	1 0 0	0 12 6		
Middle Stewiacke.....	1 10 0		15 5 2	15 5 0
Harvey, N. B.....				
<i>Presbytery of Cape Breton.</i>				
Sydney Mines .....				
Boularderie .....	1 0 0	6 0 0		5 0 0
West Bay .....	1 10 6	1 0 0	1 10 0	8 6 0
Sydney .....	5 10 0	5 0 0		30 0 0
Plaister Cove .....	2 15 7	1 15 7	6 0 0	4 13 1
Grand River and Loch Lomond .....	1 12 9		2 8 3	2 10 0
St. Ann's .....	3 10 0		4 0 0	5 15 8
Baddeck .....	2 10 10	2 14 9	4 1 0	2 17 5
Whycocomagh .....				
Cape North .....				
Mabou .....				
Middle River and Lake Ainslie.....	3 4 10		0 11 6	1 10 0
Malagawatch .....				
<i>Presbytery of Pictou.</i>				
Springville .....	1 0 0	1 10 0	2 13 2	5 14 6
Upper Section .....			1 10 0	
New Glasgow, James' Church .....	5 0 0		13 14 8	24 0 0
John Knox's Church .....			8 10 6	10 0 0
Primitive Church .....	3 0 0	17 3 0	17 5 3	24 3 1
St. Johns' Chatham, N. B .....	0 14 9	0 5 10	9 15 3	16 13 5
Sherbrooke .....	1 0 0		8 14 7	12 4 3
Prince Street Church, Pictou .....				
Knox's Church, 2 con.....	1 0 0			15 3 1
Cariboo section of do.....	1 0 0		2 5 0	3 7 5
French River .....	1 2 3			
Earltown, W.B. River John .....	2 3 0		7 0 0	7 2 0
Roger Hill .....				
Blue Mountain .....	2 19 4		5 11 6	6 0 0

	Synod Fund.	Min. Edu.	Home Miss.	For. Miss.
Barney's River.....	1 0 8	.....	1 16 6	2 0 0
Creen Hill.....	2 0 0	4 1 0	5 7 1½	19 14 8
Central Church, West River .....	2 0 0	4 1 3	4 0 0	4 0 0
West River.....	1 10 0	.....	5 2 6	6 10 4
Hopewell.....	1 10 0	8 5 1	5 5 0	3 2 6
Antigonish and Cape .....	1 10 0	2 1 3	2 10 3½	6 17 0
Lochaber and Goshen.....	0 17 0	.....	.....	2 0 0
Mrigomish.....	2 0 0	.....	5 5 4½	6 6 5
Little Harbor.....	.....	.....	.....	3 3 9
Glenelg.....	1 5 0	.....	4 0 0	8 18 5½
Caledonia.....	1 13 2	.....	*2 5 2½	1 13 2
<i>Presbytery of Tatamagouche.</i>				
New Annan.....	.....	.....	0 15 1	.....
River John.....	1 10 0	1 0 0	3 10 0	.....
Tatamagouche.....	2 0 0	5 0 0	5 11 3	*18 17 7
Wallace.....	0 18 8	1 1 7½	2 3 5	7 1 6
Goose River.....	0 1 7½	.....	0 15 0	.....
Wentworth.....	6 0 0	.....	.....	.....
<i>Presbytery of Halifax.</i>				
Windsor and St. Croix.....	2 10 0	.....	13 12 6	7 0 0
Musquodoboit.....	3 0 0	.....	9 9 8	.....
Halifax, Poplar Grove .....	2 10 0	.....	.....	20 0 0
Chalmers' Church .....	6 5 0	.....	.....	.....
St. John.....	.....	5 0 0	.....	.....
Yarmouth.....	3 10 0	.....	5 6 11	7 10 0
Shelburne.....	2 0 0	.....	4 10 9	3 18 0
Hamilton, Bermuda.....	.....	.....	.....	.....
Nine Mile River.....	7 10 0	10 0 0	12 10 0	*21 5 1
S. Cornwallis.....	.....	.....	.....	.....
Newport and Kempt.....	2 5 6	5 14 2½	8 8 1	13 13 4
Shubenacadie.....	1 10 0	5 12 0	13 7 11	13 13 4
N. Cornwallis.....	2 19 2	2 19 1	2 19 3	1 2 6½
Clyde River and Barrington.....	1 15 0	.....	6 7 10½	3 6 5½
Lunenburg.....	2 15 11	6 0 0	6 0 0	4 18 2½
Annapolis and Bridgetown.....	0 15 0	2 2 6	3 15 0	7 10 0
LaHave.....	.....	.....	.....	.....
Sheet Harbor.....	1 5 0	.....	4 5 0	.....
Lawrencetown and Lake Porter.....	1 8 6	1 8 6	2 18 6	2 17 8
Bridgewater.....	1 15 0	.....	5 0 0	3 10 0
Dartmouth.....	2 0 0	1 5 0	3 5 3½	3 0 0
W. Cornwallis.....	.....	.....	.....	.....
St. John, N. F.....	.....	.....	.....	.....
Harbor Grace, N. F.....	.....	.....	.....	.....
<i>Receipts from sources other than Congregational.</i>				
Rev. J. Allan.....	0 5 3	.....	0 9 4	.....
A. K. McKinlay, receiver.....	1 4 1½	8 0 0	10 18 0	50 18 1½
N. McLeod, district for last year .....	.....	0 9 8½	.....	.....
Onslow Ladies' Society.....	.....	1 0 0	1 0 0	2 10 0
Maitland Miss. Society.....	.....	1 10 4	.....	.....
Ladies' P. A. W. S. Cent. Ch. W.R.	.....	1 0 0	2 5 11½	1 0 0
Roger Hill.....	.....	.....	1 19 3	.....
M. Stewiacke and Brookfield Union	.....	.....	.....	.....
Ladies' Sewing Society .....	.....	5 0 0	10 0 0	5 0 0
Lower Onslow Benevolent Society .....	.....	2 0 0	2 0 0	3 0 0
Maitland Juv. Mis. Society.....	.....	0 10 0	*7 15 11	*7 13 8
Robert Smith, receiver.....	.....	10 1 3	26 9 5½	26 8 4
A friend per Rev. A. Ross.....	.....	1 0 0	.....	.....
A poor Christian for Mr. Geddie's	.....	.....	.....	4 3 4
Orphan Institution.....	.....	.....	.....	.....
From Noel for Mrs. Copeland to buy windows for Mr. G.'s Ch.	.....	.....	.....	5 0 0
For Mr. Morrison from friends at	.....	.....	.....	.....
W. Bay to buy Chest Tools	.....	.....	.....	6 0 0
A member of Prim. Church, N. G.....	.....	.....	1 10 0	1 10 0
A friend per Rev. A. Ross.....	.....	0 5 0	.....	.....
Juv. Mis. Soc. Chatham N. B.....	.....	2 0 0	.....	1 0 0
do.....	.....	.....	.....	.....
A member of St. John's Ch. Chat'm	.....	2 0 0	.....	.....
do.....	.....	0 5 0	.....	.....

	Synod Fund.	Min. Edu.	Home Miss.	For. Miss.
Col. by Mrs. Rainey, Bathurst.				3 11 11
Ladies' P. A. W. Soc. Prim. Ch. N.G.			10 0 0	
A friend per Rev. J. Bayne.		0 2 6		
Ladies' Society, W. River.		3 4 3½		
Dalhousie Mountain		1 0 0		
A friend per Rev. J. Currie.		2 10 0		
Mrs. John O'Brien.		0 12 6	0 12 6	
Mrs. Kay, Pine Tree Gut.		0 15 0		
W. Hall, senr. Sheet Harbor.			0 5 0	
Mrs. Waddell.			0 10 0	
Miss Waddell.			0 10 0	
Rockland Miss. Society.			1 18 5	
Cymro, James' Church, N. Glasgow		1 0 0		
J. S. McLean.		5 0 0		
Mrs. S. Mutch.		0 16 8	0 16 8	
Mr. George Young, Dalhousie Mt.		0 10 0		
Evan. Soc. Fish pools.		1 10 0	2 10 0	
Col. Miss. Meeting.		2 1 10	2 1 10	
Piedmont per Mrs. A Haggart.		1 10 2	*2 15 7	
Half Ridge.			0 7 6	
Juv. Mrs. Society, Wallace.			0 8 8½	
" Cove.			1 5 0	
Rev. Mr. Geddie's visit to Pugwash			2 9 5	
" Wallace.			1 16 7	
" Gulf Shore.			1 6 9½	
" Cove.			0 14 7	
Dr. J. W. Dawson, McGill College.			5 0 0	
A friend per Rev. J. Currie.			2 10 0	
A lady Cape George.			1 5 0	
Mr. C. Nelson, New York.			0 10 6	
A friend to Miss. Princetown, P.E.I.			1 13 4	
Roger Hill, per Mr. Geddie.			2 10 0	
A friend.			0 1 1½	
Sundry places, P. E. Island.			42 2 3½	
Col. Granville Street Church Hx.			9 7 6	
A lady at Wolfville.			1 0 0	
Master W.M. Fraser's Mission box.			0 5 4	
Capt. A. Cox, Maitland.			1 5 0	
Lower Salmah, Miss. Soc. Maitland			4 3 8	
Col. Missionary Meeting Noel.			4 4 3	
do Maitland.			6 13 1	
Rockville Mis. Society do			4 5 0	
Ladies' Soc. St. John's Ch. Chatham			2 0 0	
Sab. School, E. R. St. Mary's.			0 19 5½	
Dying gift of Miss Little, Londerry			0 16 3	
Master J. L. Cantley, N. G.			0 5 0	
Bequest of late Mr. P. Grant, S. Hill			4 0 0	
Sab. Sch. Dr. Taylor's Church, Montreal.				10 0 0
Mrs. Grant, N. G.			1 0 0	
Miss Grant.			0 2 6	
Alex. Fraser.			0 3 9	
Sab. School Miss. box.			1 10 0	
Late Miss Mary Bell Logan.			0 3 2	
Toronto, C. W.			11 2 6	
Detroit Michigan.			2 15 0	
Sabbath School, Central Church, Hamilton, C. W.			6 5 0	
Miss Ferrier's Boarding School, Caledonia.			1 10 0	
Col. two Cong. W. R. Missionary Meeting.			7 5 6½	
Col. by Miss E. Thomson, Tryon.			1 0 10	
Cardigan, P. E. I.			0 6 10	
Mid. Set. Stewiacke.			11 12 8	
Upper Set. Stewiacke.			7 2 2	
Wm. Tait, Esq., Edirburg.			2 10 0	
Mrs. G. T. Farish, Yarmouth.			0 12 6	
Mrs. S. McLellan, Whycocomah.			0 5 6	
Synod P. C. New Brunswick.			40 18 0	

	Synod Fund.	Min. Edu.	Home Miss.	For. Miss.
A friend per Rev. J. Geddie.....				5 0 0
Mr. Donald Sinclair .....				1 1 1½
A friend to Mis. per Rev. A. Falconer .....				0 8 4
A friend per Rev. J. Geddie .....				5 0 0
Collected at Barney's River—Mr. Geddie's visit.....				2 10 0
Wm. Fraser, teacher, Scotch Hill .....				0 5 0
	£139 7 6½	£199 0 7	£457 15 2½	£958 3 5

The \* marks where two or three contributions are added together.

REMARKS.—We have in the above accounts given the receipts from congregations in a tabular form, so that the contributions of each may be ascertained at a glance, and now submit the following explanations:—1. Some Congregations having forwarded their contributions through the receivers and not direct to the treasurer, these appear in the receipts from receivers, but not in the table. This will account for a number of the blanks. We would suggest that hereafter congregations should avail themselves of the advantages of the Post Office Money Order System to forward direct to the Treasurer. Even with this explanation the number of blanks is discreditable to us as a body.

2. We may, in a few instances, where two congregations are within the same bounds have made a mistake as to which should receive credit for some of the amounts received. But if so on being informed we shall be happy to make the necessary corrections.

3. The sums credited in a number of instances embrace two or more contributions paid in at different times during the course of the financial year. In some cases they are the contributions of two years.

### The Foreign Mission of the P. C. of the L. P.

In account with Abram Patterson, Treasurer.

		DR.
1864:		
May 31	To Rev. Dr. Morrison's outfit and salary till 12th Oct., 1864.....	£129 18 5½
"	" J. D. Gordon's " .....	261 5 0
"	" Wm. McCullagh's " .....	231 5 0
July 4	Received for Mr. Geddie's children—since paid to them .....	0 18 0
Sep. 20	Paid Mr. Bayne's order to Mrs. Copeland .....	35 0 0
"	" Rev. J. D. Gordon.....	25 0 0
"	" Rev. D. Morrison.....	5 0 0
"	" Rev. J. Geddie.....	12 10 0
"	" Mr. James Barnes.....	2 10 0
"	" Mr. E. A. McCurdy's expenses.....	2 10 0
Oct. 20	" Rev. J. Geddie.....	193 15 0
"	" Mr. Wm. Johnston .....	14 1 3
Dec. 20	" .....	380 0 0
1865:		
Jany.	" Mr. Wm. Johnson.....	9 7 6
"	" Rev. J. Geddie's travelling expenses.....	11 0 0
April 20	" Wm. Johnston.....	9 7 6
"	" J. McKinlay for K. Matheson.....	25 10 0

#### Sundries for Dayspring :

Capt. Fraser.....	£82 10 0
John C. Reid.....	32 10 0
Dr. Sutherland for Capt. Fraser.....	16 0 0
Capt. Forbes for Charles Lycon.....	12 10 0
Hector Currie, mate.....	30 0 0
Commission on £95.....	23 19 0
Balance.....	381 1 6
	£1907 8 2½

	CR.
1864:	
May 31	By balance.....
"	This sum repaid from Dayspring fund .....
1865:	
May	Receipt as per statement.....
	Loss upon rem.....
	£958 3 5
	0 4 2
	957 19 3
1865:	
May 31	By balance on hand.....
	Amount advanced from F. M. Fund for Dayspring.....
	£1907 8 2½
	£381 1 6
	523 7 1

## Home Mission Fund.

1864.

To Abram Patterson, Treasrer.

Dr.

Jane 30	To paid Isaac McKay.....	£1 10 0	To paid Rev. John Morton 12 10 0
"	" Wm. L. Campbell.....	4 10 0	" " A. Stuart..... 10 0 0
"	" Wm. Stuart.....	1 10 0	" " A. McBean..... 1 10 0
"	" M. G. Henry.....	1 10 0	" Mr. Ed. McCurdy..... 5 0 0
"	" Postages per Rev. A. McKnight.....	1 19 2	" E. McNab..... 6 0 0
July 4	" Rev. D. McKinnon.....	10 0 0	" D. R. Millar..... 2 0 0
"	" A. McLean.....	16 13 4	" D. S. Gordon..... 25 0 0
"	" W. R. Frame.....	0 18 4	" D. R. Millar..... 5 0 0
"	" D. S. Gordon.....	12 10 0	" Rev. J. F. Sutherland 7 10 0
"	" S. Johnston.....	10 0 0	" Mr. A. M. Sinclair..... 4 0 0
"	" D. McNeil.....	8 6 8	" D. Stewart (bur.) .. 10 0 0
"	" Mr. J. D. McGillivray ..	7 0 0	" A. M. Sinclair..... 10 0 0
"	" Rev. J. Morton.....	6 5 0	1865.
"	" Mr. M. G. Henry ..	6 5 0	Jany 20 " W. L. Campbell ... 3 17 6
"	" Mr. D. McKay, Catechist 5 0 0		" Rev. W. S. Darragh ... 5 0 0
"	" Rev. A. McLean .....	1 1 8	" " D. McNeil..... 8 6 8
"	" A. Munro .....	16 13 4	" Mr. W. L. Campbell .. 10 0 0
"	" A. L. Wyllie.....	10 0 0	" Rev. H. D. Steele..... 10 0 0
"	" Murd. Stewart.....	5 0 0	" " A. McBean..... 14 2 3
"	" Ken. McKenzie.....	10 0 0	" Mr. E. McNab..... 5 0 0
"	" W. G. Forbes.....	10 0 0	" Rev. J. Sutherland .. 3 6 3
"	" D. S. Gordon .....	4 7 6	" " D. McKinnon .. 10 0 0
"	" Ken. McKenzie.....	14 0 0	" " A. Stewart..... 10 0 0
"	" Murd. Stewart.....	10 0 0	" Messrs. S. Fraser, D. Mc- Dougall, catechists ... 3 0 0
"	" Rev. Jas. Waddell ..	15 0 0	" Rev. D. Sutherland .. 20 0 0
"	" Jas. Allan.....	16 13 4	" " J. Waddell..... 15 0 0
Aug. 20	" Mr. W. T. Sinclair ..	7 2 9	" Mr. E. A. McCurdy ... 8 6 11
"	" Mr. A. McBean .....	4 1 3	" " " " .. 15 10 0
"	" Rev. Thos. Cumming ..	8 5 0	" " Robt. Grant ..... 8 8 0
"	" Mr. Miller, per E. McNab 6 2 6		" " Mr. A. McCurdy .. 10 0 0
Sept.	" Mr. W. T. Sinclair ..	12 5 10	" Commission on £457 15s at 2½ per cent..... 11 8 10
Oct.	" Isaac McKay.....	1 10 0	1864. £602 7 9½
"	" Rev. D. McMullan .....	0 18 5	Cr.
"	" Mt. Stuart .....	2 10 8½	By balance on hand at date 9 8 3½
"	" Rev. Jas. Waddell ..	15 0 0	1865.
"	" Mr. E. McNab .....	5 0 0	May 31 Receipts as per statement 457 15 2½
"	" Ed. Annand.....	3 0 0	Balance due Treasurer .. 125 4 8½
"	" A. M. Sinclair.....	6 0 0	£602 7 9½
"	" Ed. McCurdy .....	11 0 0	Cr.
"	" Rev. H. D. Steele ..	10 0 0	May 31 By receipts per statement £199 0 7
"	" Mr. W. T. Sinclair ..	2 10 0	"
"	" J. D. Murray.....	10 0 0	£199 0 7
"	" W. S. Campbell .....	3 15 0	
May 31	To balance due Treasurer brought down.....	£135 4 3½	

## The Seminary of the P. C. of the L. P.

1865.

Dr. 1865.

Cr.

May 31 To Com. on £199 stg at 2½ p.c. £4 19 5	May 31 By receipts per statement £199 0 7
" " Bal. charged Edu. Board .. 194 1 1	

£199 0 7

£199 0 7

## The Synod of the P. C. of the L. P.

1864.

Dr.

May 31 To balance per account at date .....	.271 19 8
" Rev. Wm. McCullagh, £3 19s. 6d., Rev. D. McKinnon ex. C. B. 80s.	7 19 6
" " Jas. Bayne, £4 10s. 6d., Rev. J. Stewart 17s. 6d.....	5 12 0
" " Mr. A. Farquharson, 15s., Robert Murray, 10s.....	1 5 0
5 " Rev. James Ross, C. B. 60s., Rev. W. G. Forbes, 55s.....	5 15 0
" " D. McKenzie, 70s., Rev. Ken. McKenzie, 50s.....	6 0 0
" " Mr. McKenzie, elder, 50s., Rev. A. McIntosh, 55s.....	5 5 0
" " Rev. M. Blair, 20s., Rev. S. Johnson, 45s.....	3 5 0
" " D. McKinnon, 20s., Rev. George M. Clarke, 35s.....	2 15 0
" " D. S. Gordon, 25s., " William Murray, 53s 7d.....	3 18 7
" " A. Stewart, 30s., " John Cameron, 42s. 6d.....	3 12 6
" " J. M. Henry, 37s. 6d., " Robt Sedgewick, 5s.....	2 2 6
" " M. A. McCurdy, 5s., Rev. J. L. Murdoch, 25s.....	1 10 0

"	To Rev Mr. Duff, 50s. Mr. Eisenhaur, 55s.	5	5	0
"	" George Christie, 75s., Rev. John McLeod, 30s.	5	5	0
"	" George McKay, Esq., 20s., " G. Morton, 40s.	3	0	0
"	" Rev. Mr. Maxwell, 30s., Robert Murray, 30s.	3	0	0
"	" A. Sutherland, 17s. 6d., Rev. A. Cameron, 17s. 6d.	1	15	0
"	" R. S. Patterson, 17s. 6d., " D. McNeil, 16s. 3d.	1	13	9
"	" Alex. Campbell, 15s., " H. Crawford, 17s. 6d.	1	12	6
"	" Allan Fraser, 25s., A. McLean, Elder, 50s.	3	15	0
"	" Robert Laird, 10s., Rev. M. Stewart, 60s.	3	10	0
"	" James Watson, and elder, 12s. 6d., Rev. J. Waddel, 15s.	1	7	6
"	" D. McKay, 30s., J. Hardee, 14s. 9d., Rev. A. McKnight, 30s.	3	14	9
"	Clerk of Synod.	20	0	0
"	Mr. McKimmie, doorkeeper, &c.	2	0	0
"	Order, J. P. McDonald, printer.	0	7	6
May 31	Commission on £139 7s. 6d., at 2½ per cent.	3	9	8

£180 15 5

1865.

May 31	By receipts as per statement.	£139	7	6½
	Balance due Treasurer.	41	7	10½

£180 15 5

May 31	To balance down.	£41	7	10½
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## The Educational Board of the P. C. of the L. P.

1864.

June 3	To paid Rev. Wm. Murray supplying Dr. Smith's pulpit.	£2	19	0
July 2	" Dr. Smith's salary.	60	0	0
"	" Rev. Wm. McCulloch postage and expenses.	0	9	9
"	" R. P. Grant, Esq., for bill.	3	11	10
"	" Rev. James Bayne, "	3	16	9
"	" A. McKnight "	1	0	0
"	" W. McCulloch "	3	10	0
"	" J. Ross, D. D. "	4	10	0
"	" H. D. Steele, "	2	3	6
"	David Matheson, Esq., per order.	250	0	0
"	For 15 shares in bank of B. N. A.	£1020	0	0
	Dividends.	28	3	0
Sept. 1	Rev. J. Ross, Prof. half-years salary.	150	0	0
"	Mr. Thomas McCulloch,	150	0	0
Oct. 4	Rev. A. McKnight "	62	10	0
"	Mr. J. Liddell current expenses, Theological Hall, &c.	33	7	11
12	Invested in Pre. Building Society, Halifax	2190	0	0

1865.

Jan. 10	" Loaned Marine Railway Company, Pictou.	1431	11	5
Feb. 10	" A. K. McKinlay for seal and press.	6	15	0
"	" J. H. Liddell, removing Library, &c.	21	5	0
Mar. 1	" Rev. J. Ross, Prof. half-years salary.	150	0	0
"	" A. McKnight,	62	10	0
"	Mr. Thos. McCulloch,	150	0	0
27	" Paid Insurance on Seminary Buildings Truro.	7	10	0
May 1	" John McKinlay, Esq., per account.	3	15	4
31	" Commission on £693 13 9 at 2½ per cent.	17	6	10
	Balance.	323	7	1

£5993 16 5

1864.

June 1	By balance of accounts at date.	£5106	1	7
1865.				
June 1	Amount paid for Seminary during the year.	194	1	1
"	Loaned monies returned since 1st June, 1864.	373	0	0
"	Interest collected during the year.	320	13	9

£5093 16 5

May 31	By balance down.	£323	7	1
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## Mission Vessel.

1864.			
July 4	From Dartmouth, 7s 1½d., Lunenburg, £9 15 7½	£10	2 9
1865.			
April 18	Master Arthur Murray, Loch Broom..	0	2 6
May "	Sabbath School, Hamilton, Bermuda..	1	5 0
"	Received by A. K. Mackinlay, Halifax..	8	0 0
		£19	16 3

## Special Effort.

1864.			
May 31	By balance at date..	£21	4 0
June 41	From Johnston Logan .....	1	0 0
		£22	4 0

## Scheme for promoting Christianity among the Jews.

1863.		Cr.	
Aug. 20	By amount from Lower Londonderry Ben. Society .....	£1	10 0
Nov. 10	Princeton Cong. per Rev. R. Laird.....	3	17 3
1864.			
May 23	Tyron, R. N., P. E. Island .....	3	15 0
June 20	Rev. A. Fraser, Cascumpeque cong.....	0	2 1
	Onslow Ladies' Society.....	1	0 0
Dec.	Mr. D. Murphy, Antigonish.....	1	0 0
"	Rev. J. Allan's cong. Covehead, P. E. I .....	0	5 0
1865.			
May 20	Cascumpeque, Rev. A. Fraser's cong., £3 6s. 8d.,	3	5 11
"	Loss on remittance.....	0	0 9
"	Rev. James Allan .....	0	5 0
		£15	2 9

The foregoing accounts are all signed by A. PATTERSON, Treasurer.

And certified as follows:—

Examined and found correct.

GEORGE WALKER,  
RODK. MCGREGOR,  
J. C. CARMICHAEL, } Auditing Committee.

June 9th, 1865.

## NOTICES, ACKNOWLEDGEMENTS, &amp;c.

## SABBATH SCHOOL LESSONS.

Lessons for 1866 can now be ordered from this office. The whole year's lessons are on record. Comments will be published from month to month in the *Record*. The Lessons for January, 1866, will be found in the present *Record*.

Monies received by the Treasurer to 20th November, 1865.

## FOR FOREIGN MISSION:

Contributions Nova Scotia and P. E. Island per Rev. J. Geddie. £25 4 3  
New Annan Miss. Society for 1864. 2 14 4½  
Lower Onslow Benevolent Society. 5 0 0  
Maitland Juvenile Miss. Society... 8 10 6½  
Lower Salmah Missionary Society. 3 8 9½  
Rockville Missionary Society..... 2 7 1½  
M. Cong. Maitland and Noel..... 5 0 7½  
Cavendish, P. E. Island—Rev. J. Murray's congregation..... 4 10 8  
Col. by a friend to N. H. Mission.. 0 18 8½  
Ladies' P. A. W. S. C. Church, W.R. 1 14 7½

Whycocomah .....	3 17 3
Little Narrows .....	0 14 3

## HOME MISSION:

Lower Onslow Benevolent Society. 2 0 0
Maitland Juv. Mis. Society..... 7 7 8½
A friend per Rev. John Currie.... 0 5 0
Cavendish, P. E. I. Rev. I. Murray's congregation..... 1 3 5
Ladies' P. A. W. S. C. Church, W.R. 3 13 4
Repaid by P. E. I. Presbytery per Rev. A. McKnight..... 0 18 10½

## SEMINARY:

Cavendish, P. E. I. Rev. I. Murray's congregation..... 1 1 3	
Collection Prince St. Church, Pictou 7 9 9	
Ladies' P. A. W. S. C. Church, W.R. 1 14 8	
From Boularderie, C.B., £4 11s. 3d	
Goose River, 5s, 6d., Dartmouth £2 10s., was received and credited on the 29th June last .....	7 6 9

SCOTTISH NATIONAL BIBLE SOCIETY: Lower Onslow Ben. Society..... 2 0 0
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## PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:—  
Rev. Isaac Murray, Cavendish, P.E.I. \$11.50  
Rev. John McKinnon, Hopewell ..... 9.00  
Rev. John Munro, Wallace ..... 22.00

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We are glad to state that the circulation of the *Record* for 1865 has been considerably in advance of previous years; but we are convinced that it is still far short of what it should be. Only a few congregations are up to the mark which all should attain; while we regret to say that some are almost a blank on our list.

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

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

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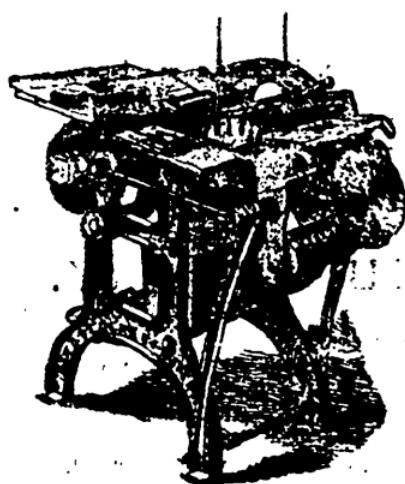
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