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

APRIL, 1861.

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HALIFAX, N. S.:
 JAMES BARNES, 179 HOLLIS STREET.
 1861.

ACCOUNTS.

The Synod of the P. C. of N. S., in account with ABRAM PATTERSON, Treasurer.

1860.		Cr.
May 31	By Balance at date	£ 36 10 4
June 21	" 2d Congregation, Maitland, 30s., Nine Mile River, 40s.	3 10 0
" "	" Bedeque Congregation for 1858, £1 15 0 P. E. I. currency	1 9 2
" 22	" Onslow 50s., Central Church, W. R., 40s.	4 10 0
" "	" Hopewell, W. B. E. R., 40s., Middle Stewiacke & Brookfield, 50s.	4 10 0
" "	" Bedeque, £2 0 0 P. E. I. curr.ncy £1 13 4, Salem Church, 50s.	4 3 4
" "	" Shubenacadie, Gay's River and Lower Stewiacke	2 0 0
" "	" Newport 40s., Musquodoboit, 60s.	5 0 0
" "	" Upper Londonderry, 40s., Lower Londonderry, 60s.	5 0 0
" "	" Primitive Church, N. G., 50s., James Church, N. G., 70s.	6 0 0
" "	" Prince St. Church, £4 16 11½, Poplar Grove, Halifax, £4 0 0	8 16 11½
" "	" Stewiacke, 120s. Sherbrooke, 22s, Glenelg, 2s.	8 7 0
" "	" Caledonia, 20s, Truro £7 6 10½	8 6 10-
" "	" Interest from Theological Money 1 year to 15th Jan., 1860,	36 0 0
" "	" Windsor, £1 18 9, Merigomish, 14s. 4d.	2 13 1
" 27	" Shelburne Section, Shelburne Congregation	1 10 0
July 18	" Cascumpeque, Rev. Mr. Fraser's congregation, £1 14 0 P. E. I. c'y	1 8 4
" "	" East St. Peters, Bay Fortune, Rev. Mr. Crawford £1 10 0 do.	1 5 0
" 27	" Prince Town, per Rev. J. Byers	3 0 0
Aug. 31	" West River Congregation	2 0 10
" "	" Mr. and Mrs. Andrew Lauder, River John	1 0 0
		£147 0 11
Oct. 4	" By balance brought down	£13 18 5
1860.	Dr.	
June 25	To Paid Rev. Dr. Smith	£30 0 0
" "	" do. do. balance	30 0 0
" "	" Rev. P. G. McGregor, clerk fee	10 0 0
" "	" do. expense Union Committee	10 0 0
" "	" Rev. Mr. Miller	5 0 9
" "	" Clerk of Pictou Presbytery	10 0 0
" "	" Doorkeeper Prince St. Church	2 0 0
" "	" Rev. J. Baxter for Mrs. Ross	10 0 0
Aug. 31	" J. Barnes, printing per bill	12 0 0
Oct. 4	" Expenses on Committee of Union	2 12 6
" "	" do. of Convener of Tricentenary Commemoration to Halifax and Postage	2 5 0
" "	" do. incurred by presentation of address to H R.H. Prince of Wales	3 7 6
" "	" Doorkeeper	2 0 0
" "	" Rev. P. G. McGregor for Japanned case to hold documents of old synod	1 2 6
" "	" Commission on £110 at 2½ per cent	2 15 0
" "	" Balance	13 18 5
		£147 0 11

ABRAM PATTERSON, Treasurer.

Examined and found correct,

GEORGE WALKER,
RODERICK MCGREGOR, }
ALEX. FRASER.

Auditing
Committee.

The Theological Seminary of the P. C. of N. S. in account with AER. PATTERSON, Treasurer.

1860.		Dr.
June 18	By collection taken Primitive Church, N. G.	£25 0 0
" "	" Little Harbour, Section of do.	1 0 6
" "	" Daniel L. McLean for Tuition fees	5 0 0
" 20	" Maitland Juvenile Missionary Society	0 5 9
" 21	" Richmond Bay Conference £5 16 8, Central Church £4 2 6	9 19 2
" 22	" Hopewell W. B. E. R., £6 5 0, Bedeque, P. E. I., £2 3 9	8 8 9
" "	" Shubenacadie, Gay's River and Lower Stewiacke	13 16 8½
" "	" Nine Mile River £6 0 0, Upper Londonderry, £5 10 6	11 10 6

THE HOME AND FOREIGN RECORD.

APRIL, 1861.

FOREIGN MISSIONS :—THEIR RESULTS, AND THEIR CLAIMS.

There was a time when a Church might do little or nothing for Foreign Missions, and yet retain its respectability, and be accounted a living branch of the great family of faith; and till very recently it would be reckoned no ground for impeaching the soundness of a man's Christianity, or the genuineness of his faith, that he did nothing for the conversion of the heathen, especially if he was careful to maintain other good works. But it is not so now. This state of Christian society is gone by forever. To be dead to the claim of Missions is justly regarded as very strong evidence of being *dead in trespasses and sins*. In those times a mist of speculative confusion—a haze of cold doubt seems to have overspread nearly all Christendom in reference to the heathen,—their state—their danger—their conversion—the means to be employed for their conversion, as well as in regard to the duties of individuals and churches towards them. But that mist has been dispelled—the haze, the darkness and the doubt, have fled never to return. Throughout evangelical Christendom there is but one opinion, both in regard to the spiritual condition of the heathen and the duty of all Christians towards them. *The heathen are daily perishing for the lack of a knowledge which we possess in the greatest abundance, and which it is in our power to send to them.*

Among intelligent Christians there can be but one opinion, both as regards the deplorable state of the heathen and the duty of all Christians to hasten to their rescue. Of the power and prevalence of this opinion, we have the most gratifying and conclusive evidence in the fact that all the Evangelical Churches of the world have their Foreign Missionary associations and enterprises. Episcopalians, Presbyterians, Independents, Moravians, Baptists and Methodists, are all embarked in this noble work. There is no nation or clime, to which the agents of one or other of these Evangelical Churches have not gone with the precious seed of the kingdom of Heaven. There are now but few languages which they have not mastered, and made to ring jubilant with the "good news which is unto all people." Within the last sixty years the Bible has been translated, through the labours of Missionaries, into no less than one hundred languages. It was computed more than a twelve month since, by the most competent authority on the subject, that there are more than *one million two hundred and fifty thousand* of living Christians who, but for the labours of Missionaries, would all be now the miserable victims of heathen idolatry. In the islands of the Pacific alone (as was mentioned in our last) there are upwards of 250,000 Protestant Christians; in New Zealand 100,000; in Burmah 100,000; in India upwards of 112,000; in Africa upwards of 250,000,—not to speak of the inhabitants of Asia Minor, of

Madagascar, of the Mauritius, nor of the aborigines of North and South America, among all of whom there is a large and daily increasing number of earnest and enlightened disciples. Again we have the vast and populous empire of China, where, if we are not misinformed, the religion of Christ has recently been making great and unprecedented progress. At the present moment it is impossible to estimate, even approximately, the blessed results of Missionary labours there, or the number of those who are true Christians. But this we have reason to hope,—that, in addition to the progress made under the eyes and immediate direction of European and American Missionaries, the “*Tai Ping* Revolution,” owes its rise and successful progress to Christianity. According to the most reliable and recent accounts that have reached us, a number of the richest, most fertile and populous provinces are united together under the sway of the *Tai Ping* revolutionists. They have cast away from them their old laws, and prejudices and idolatries; they profess to have taken the Bible for their rule of life, and God in Christ to be their God. They hold the great fundamental doctrines of the Gospel, and are represented as most earnest and indefatigable in their endeavours to conform their private life and public procedure to the requirements of the Word of God as far as it is known to them. They are deficient no doubt, in knowledge, and in great want of the means of instruction; but they manifest the greatest anxiety for European Christian instructors. Their progress since the inauguration of their dynasty in 1851, has been in the highest degree striking. Their great king was a humble student at one of the Missionary establishments, became a preacher, was persecuted; became a rebel in self-defence against the Tartar rulers of the country—and now he wields the sceptre of royal dominion over, at least *seventy millions* of his fellow countrymen. His rule upon the whole is beneficent,—far in advance of several European Potentates. He governs avowedly and perhaps sincerely on Christian principles. His chief Minister of State is a Chinese preacher, who has only left the Missionaries at the coast about eighteen months since, and who was a great favourite with them.

Is this movement without meaning as a result of missionary enterprise? That all this should happen in China, the land of innumerable idols—the land of adamantine prejudices, of arrogant self conceit and insolent contempt for foreign nations, ideas and habits—the land which scepticism, indolence, deceit, treachery and heartless cruelty might well call their own? It is full of the most precious meaning to the children of faith everywhere. What a rebuke to lazy, heartless unbelief with its everlasting “*lion in the way.*”—And what a glorious pledge to the faithful labourers in the great Missionary enterprise,—whether on the high places of heathendom teaching idolaters the first lessons of Christianity, or at home giving of their own substance and inducing others to give for this object,—that their labours *shall not* be in vain in the Lord!

But we shall be equally impressed with the progress of Modern Missions, if we glance at the number of agents in the field. The Evangelical Churches of Europe and America have already sent forth upwards of *one thousand six hundred* Missionaries; while associated with this noble band of veterans are upwards of *sixteen thousand* native ministers, catechists, scripture readers and schoolmasters whose daily vocation is to teach the religion of Christ to their countrymen.

Again there are the religious tracts and the New Testaments, which have penetrated many regions far beyond the ken of Missionaries, enterprising as they are, and which have brought light and immortal hope to many a dark,

Lifeless and forlorn heart. Of this fact, the Chinese movement referred to is a remarkable illustration and proof.

This view of the mission work is full of hope and encouragement, and demands renewed and redoubled efforts in Missionary labours on the part of all true Christians. The facilities both at home and abroad are vastly greater than they were forty or even twenty years ago. Indeed they are increasing every year. Fifty years ago this great enterprise was frowned upon by the high, jeered at by the low; and it formed the subject of scurrilous invective to the first class literary journals of Great Britain. The church itself had but little faith in it. She had to be aroused and conciliated in its behalf. Then, indeed, it did require sublime courage and self-denial to embark in the cause, or plead for it. But how different now! Public opinion is in its favour, and it is recognized by all intelligent men as one of the great moving forces of the age, for the good of mankind, both for time and eternity; and as such they acknowledge its claims.—*while all true Christians not only acknowledge its claims, but also give it their cordial and liberal support.*

Abroad, we may almost say that all doors are flung wide open. The Macedonian cry, "Come over and help us!" assails us on every side comes from so many quarters, that the perplexity is which first to attend to! How different from the time—within the memory of living men—when every door was closed against the Missionary, his benevolent labours eyed with suspicion, and his friendly approaches greeted with a scowl? Now there is scarcely a shore on which he may not disembark, or a city which he may not enter and tell its inhabitants of Jesus and his love. Idolatry, in the eyes of its votaries, is fast becoming a disenchanted and hollow mockery—its altars tremble—the worshippers desert them, and return only to dash both the altar and the idol to the ground. The heathen mind is being gradually leavened with the truth—a native ministry is rapidly advancing to the work—and native churches are beginning to be self-supporting and aggressive. While the faith, the purity, the fervour and steadfastness of multitudes of these new-born Christians surpass the piety and virtue, and shame the indolence and unfruitfulness of many a church at home. Thus it is that obstacles once considered high mountains which could not be scaled, are now taken out of the way. A highway is prepared for our God, that his heralds may run, and that His word may have free course and be glorified.

We may therefore confidently affirm that the Foreign Missionary enterprise of Modern times has been a success; a great success, when we think of the mighty obstacles it had to encounter, and which it has overcome to a surprising extent. The great lesson for every reader is to help on in this blessed work. No man that has a spark of living Christianity in his soul can stand aloof from the Missionary cause, in the light of such facts and events as we have referred to, and are daily forcing themselves on our attention. There is no excuse now. We know the state of the heathen. We hear the wail of their sorrow and the shriek of their despair, as they stand on the brink of eternity without God and without hope—afraid to die, and yet die they must! We know God's command.—"Preach the Gospel to every creature." We know also His declaration that "To whom much is given of him much shall be required." We know also that the Mission enterprise is one *that will pay*—yea that *has paid* already not five or fifty or a hundred fold; but an incalculable profit! O, think of it! Would you not promptly, and without moment's delay, sacrifice all the property you are worth, to save from destruction the life of one little child? You would,—and risk your life besides to rescue it from fire or flood. But the Missionary enterprise is expressly for

the rescuing of immortal beings from everlasting burnings—from the floods of eternal wrath! It has already saved millions from that fearful doom. Ah, reader! it is the only enterprise that *will pay*, both in this world and that which is to come. "I say unto you, make to yourselves friends of the Mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

THE CARDROSS CASE.

"There is no other head of the church but the Lord Jesus Christ." "The Lord Jesus, as king and head of the church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed." Such is the expression given in our Confession of Faith to the great Scripture doctrine of the spiritual independence of the Church, and its subjection to Christ alone. He is the only Head and Governor of the Church purchased by his own precious blood, and his servants—the officers of the Church—are responsible to Him for the manner in which they employ the authority with which He has invested them. It is theirs, and theirs alone, by censures and absolution, to shut or open "*the Kingdom of heaven*"—to expel from communion or to admit into holy fellowship. Christ gave them this power; and no earthly authority can divest them of it.

The Scottish Reformers, from John Knox down to Thomas Chalmers, were clear on this point. They could never bear to see a King or Queen or Court of Session, or any other authority, usurp the place due to Christ alone. King James was informed by the sturdy Churchman that there were two kings in Scotland—that King Jesus was there as well as King James and His authority was paramount and exclusive in matters ecclesiastical. It was for this doctrine of the independence of the Church that the Scottish people endured the extremity of persecution—died on the gallows and the block, were shot down like wild-fowl on mountain and moor—were mured in dungeons—were expatriated—were subjected to every species of oppression and cruelty which ingenuity could invent or malice could apply. Our fathers endured, struggled, conquered: but the foe still lives and the battle has had to be renewed. Once and again and yet again the old enemy has come in like a flood, threatening to sweep away the very foundations of the "beautiful house" which our fathers reared in the name of the Lord and consecrated with their blood. Even at this moment the conflict is sounding in our fatherland. Scotland is once again the arena of a struggle which attracts the eyes of Christendom. The issues are grand and simple: a child may understand them. The result of the contest is in the hand of God, but we cannot doubt for a moment what it will be. He will vindicate his own cause and cover the enemies of His own Church with everlasting confusion. The victory may not come in the manner or at the time we would expect: but that it shall come—that it shall rest gloriously on the BANNER OF THE COVENANT—is as certain as that the gates of hell shall never prevail against the Church.

We have said that the issues between the contending parties in the Cardross Case are simple. The Church claims her right to expel from her communion a minister who disgraced himself by drunkenness and improper conduct towards a woman, and who when suspended and deposed by the Church applied to the civil courts to be reinstated in the sacred office. The Church says that Mr. McMillan is no longer fit to be an office-bearer in Christ's house, and accordingly she deposes him. Mr. McMillan goes to the Court of Session to have the Church's sentence of deposition "reduced, retreated, rescinded, cessed, annulled, decerned and declared by decree of our said Lords to have been from the beginning, to be now, and in all time coming, null and void, and of no avail, force, strength, or effect in judgment or outwith the same in time coming, and the pursuer restored or reponed there-against *in integrum*."

The Court of Session has so far declared in favour of Mr. McMillan, thus usurping to itself authority over the Church in matters purely spiritual. The Church says, Mr. McMillan is no longer a minister: the Court of Session says in effect, You must make him one. Lord Jerviswoode has declared that the Church has no jurisdiction except what she has derived from the State; that Churches which are distinct from the Establishment have no jurisdiction at all, and are therefore subject to the Civil Courts in the same manner as are Insurance Companies or Banking Companies or any other association of men. The independent existence of the Church is thus ignored; and it is asserted that it is subordinate to, and derives its existence from, the State. The freedom of all the non-established Churches is threatened. They must stand or fall together; and therefore all or nearly all are now making common cause in their struggle for the "crown rights of the Redeemer." The Free Church leads the van, but she is nobly seconded by the United Presbyterian, the Reformed Presbyterian, the Congregationalist and Baptist Churches. A common danger induces them to stand shoulder to shoulder and enables them to see eye to eye. The Established Church, we regret to say, stands a mute spectator of the conflict, or if any voice is heard from her ranks it is to sneer at her non-established sisters and to encourage the foe. She sacrificed the glorious principle of spiritual freedom and autonomy in 1843; she then consented to place her neck under the yoke of Erastianism and it seems that she would be nowise sorry to see other Churches reduced to the same melancholy position. That there are many good men in her bosom who sympathise in silence with their dissenting brethren we have no doubt; but strangely enough, the very individuals who were the keenest antagonists of the Free Church in 1843 are now the prompters, advocates and judges of Mr. McMillan. Lord Jerviswoode is an old enemy to ecclesiastical freedom. He could not understand or bear with it twenty years ago: and we can easily imagine the satisfaction which will be afforded to him now by what he will regard as an opportunity to crush out a principle which he hates.

This contest is of interest to us in the Colonies, so long as the Established Church of Scotland seeks to retain a footing among us; for it is now too plainly to be seen that that Church has lost the magnificent heirloom of spiritual independence bequeathed to Scotland by the Martyrs of the Reformation and of the Covenant—that she does not contend for the "crown rights of the Redeemer"—that she is content to let poorer and weaker churches stand in the gap and bear the brunt of battle. We desire to excite no odium against the Established Church; we only record the fact (and we do so with profound sorrow,) that the hereditary conflict on behalf of the Church's freedom is not shared in by her. It is gratifying that the sympathies of the Presbyterian Churches of Ireland and England—the Old and the New School Presbyterian Churches of America—the United Presbyterian Churches throughout the world—the Reformed Dutch Church and almost every other Evangelical denomination—are with the Free Church in the present struggle. How could it be otherwise? Has not a Church the right to say who shall or shall not be one of her members or office bearers? Is it to be endured for a moment that ecclesiastical culprits are to find shelter from censure under the shield of the civil magistrats? The principle sought to be applied to the Free Church by the Scottish Court of Session would apply in this country just as well. Let a Kirk-Session suspend or expel a member of the Church—let him go to a magistrate and demand that the magistrate reinstate him in his old position in the Church by "reducing" the sentence of the Session—let the magistrate encourage him and threaten the Kirk Session with pains and penalties,—and then we have a complete illustration of the principle sought to be applied to the non-established Churches in Scotland.

The case will probably be taken by appeal to the House of Lords, and if the decision of that august tribunal prove adverse to the Free Church she will be called upon, not to lower her standard, not to hush her testimony, but to hold herself in readiness to "endure hardness" and if need be to "suffer unto blood" for the sake of her glorious King and Head who shed his blood for her. But she will not suffer alone. The United Presbyterian Church and other bodies will gladly share in all the troubles that may come.

THE LATE REV. PETER GORDON.

(CONTINUED.)

The following extract from a letter of his brothers, during the time of his student life, may throw some light on the state of things at that time, and may be interesting in these days of volunteering.

"I went to the Barony Session Clerk and spoke of your business. He says that teachers without any exception have been heretofore exempted from serving in the militia, and that as far as he knows, there have been no names taken up here yet—that he can give no lines from personal knowledge, but if I brought a line from the elder of the quarter you belonged to, certifying your having resided there for such a time, he would do it, so you can say whether or not it will be needful."

The following letter written during the course of his Theological Studies to one of his fellow students will serve to show to some extent his character as a student.

GLASGOW, February 24.

Dear Brother,—

Last night after you and Mr. Eaton left me, I enjoyed a few pleasant moments, by means altogether unexpected, viz., by reading a hundred pages of Marshall's *Mystery of Sanctification*. I am sorry that my judgment concerning it has been so premature, and that I was so much disposed to undervalue those who had so warmly recommended it. I do not think that I could do you a greater favour than to give you a reading of it. I am still of the same opinion concerning the third direction, which you know I took so much pleasure in expressing; but it was very unjust of me to infer the character of the whole from so small a fact, for I turned over to the eighth direction. I read the ninth, tenth and eleventh; and I do not think that ever I saw practical religion better described since I was born except in the Bible. Almost every sentiment met with my warmest approbation, and what is more, those which are by some considered my peculiar views are clearly, scripturally and powerfully maintained. I do not wish to enlarge in commendation of it, because I hope you will soon be able to judge for yourself. Do not consider this as any revolution in my sentiments, but a candid acknowledgment of my former ignorance, about the book which will be the unavoidable attendant of an imperfect and progressive state, only it should put me in mind of the ancient and now much neglected law, which forbade that we should judge any man before we heard him. And I hope that you will not forget it when drawing your inferences from my epistle. It is now nearly twelve and you may easily judge what must be the state of a man who can sleep before breakfast.

I hope that you will have the minutes of the Doctoral Society distinctly written, that you may show yourself worthy of the high office, and that you may show yourself worthy of the high office, and that you will have your mind fully stored with information concerning the important business to be before us on Tuesday, that you may prove yourself an useful member in the scholastic body.

Your acceptance of these few undigested thoughts will confer much honor upon your affectionate
Father, friend and brother,

P. GORDON.

The society alluded to in the last paragraph was one formed among a few students for the advancement of their Theological Studies. They held meet-

ings regularly at which discourses were delivered, by the members, as they were appointed, and questions in theology discussed.

During the whole course of his studies, he remained steadfast in his resolution to labour as a missionary in America. Among the students at the hall, there was at that time much of a missionary spirit, and the western continent was the point to which their thoughts were generally directed. Among those who were Mr. Gordon's companions at the hall, who afterward came to America may be mentioned, the late Rev. Robert Bruce, of Pittsburg, Pa., the late Dr. Keir, who as a student was two years his junior, the late Dr. Alexander Bullions, of Cambridge, N. Y., who obtained a high reputation both as a preacher and a teacher in the United States, and whose school books are now used as standard works in many educational institutions not only in that country, but in other lands, and the late Dr. Brownlee, long known as an able minister in New York, and who occupied so distinguished a position in the Romish controversy in the United States. A few extracts from their correspondence about the time of Mr. Gordon's leaving, will show the missionary spirit prevalent among them, and the esteem in which he was held by his associates.

On the 10th December, 1804, Mr. D. Inglis writes to him as follows:

"In your letter you say that yourself with Messrs. Cairns, Thomson and Stewart were separately interrogated about undertaking a mission to America, and that none of them inclined to go except yourself. You solicit my advice about this important matter. Indeed my dear friend I am totally at a loss what advice to give. I feel very much for you in your present situation, and hope that you will be wisely directed by the great ruler of all events. When I consult my own feelings I could fondly wish to see you another year at Whitburn, but should be sorry to have you contrary to what is duty. You said that if I would consent to go you would willingly embark with me. I am very happy that I have such an affectionate friend as Mr. Gordon, and have no doubt of the sincerity of your attachment, and there is none with whom I would undertake a mission with greater cheerfulness."

On the 28th December, 1805, Mr. Bullions thus writes: "About fourteen days posterior to that event (an ordination to which he referred) according to injunction we compared before an interim meeting of Presbytery convened, almost designed for our examination. After asking us some thing relative to our sentiments about the American Mission, without receiving much satisfaction, they proceeded to try our theological and practical knowledge of divinity. Though they did not in either of these departments, especially the latter, find us wonderfully accurate, they assigned Bruce for homily, Rom. vi. 14 first clause, me the last; Bruce for exercise so Eph. i. 14, and me the two following verses. We have prepared them all, but intend only, though otherwise enjoined, to deliver our homilies at first Presbytery. This is Tuesday first. The Presbytery expect, and we gave them ground to do so, that if ever we got license we are instantly thereupon to give our final decision respecting America. I hope this will be what you expected. Though I find my mother greatly averse to my departure from Scotland, I hope this will not have influence sufficient to deter me from the noble and worthy enterprise. * *

Bruce will also meet with parental opposition, but I trust that he will never cowardly abandon the American cause. Yesterday I had a letter from Mr. James Inglis. He is well. He sent me some news respecting America. They are extracts from letters. The amount of them is that dangers and difficulties are to be expected there by preachers—that great licentiousness pervades

all ranks. The former will give victory to us, and the latter I think ought to stimulate our feeble emotions to oppose it."

The following is from a letter of the same dated 31 May, 1806: "I received a letter yesterday informing me that you are ordered by the Presbytery of Glasgow to attend the Synod next week with a view of coming under positive engagements to undertake a mission to America. Believe me when I say that I am truly sorry that I have not been fortunate enough to receive the same orders. My attachment to America, the happy land of freedom, is as strong as ever. Were I a preacher of the gospel of Jesus my son's, my heart would excite me to undertake a mission to America. Though I have not yet received information sufficient to authorize me to say anything positive on this head, I think the undertaking rational, and though one might have many difficulties to encounter, murmuring ought to be repressed, and these borne with fortitude. Were I but fully acquainted with the religious state of America, the thought of separation from friends, acquaintances and native land would never discourage me. If it be true that there are thirty vacancies in the Presbytery of Philadelphia, hesitate not a moment. There is need for you there, and believe me, I will either accompany or follow you. Were I beside you with my license in my pocket, I would be forward to embark with you in the glorious cause. A few weeks I hope will now place me in the situation to which I aspire. I am by no means longing for it, and my continuance in obscurity will I hope be ultimately advantageous."

Nothing vexes me but the thought that I had it not in my power to have stood as your unworthy associate before the Revd. Synod. * * * I am sorry that I had not the pleasure of seeing you upon your way to the East country. I wished it very much as I then intended to have settled every thing with you about the American expedition. I hope to hear from you soon. Be so good as write me with some of our Northern clergy, and communicate all the intelligence you receive at Synod about the object of all our wishes, the American Church."

And Mr Bruce writing on the 6th May of that year, says, "I received your letter, and read it with feelings that I can scarce describe to you. I saw in it all the soul of Gordon in his serious moments. You are determined to go to America. I am only inclined. I saw the reasons that you mentioned, but my resolutions are not yet determined. I own that every word you write would have weight with many minds. Many would forget father and mother and all earthly connexions for the truths that you quote from the sacred text. This is however truly a hard task—and on reflecting on the dispositions of my parents, when reading your letter, I could not but feel very unhappy, that these dispositions were so contrary to (I lie no.) my inclinations. I question whether I will bear you company. I told my father of the letter I received from you immediately on my return home; told him its contents as far as related to the necessities of religion in America; and he seemed in inexpressible agitation that I should again mention the subject to him. But, dear Gordon, were I to go, with none would I desire more than with yourself and my dear friend, Alexander Bullions, who I hope still continues stedfast in his purpose. But whether or not I be your companion, Jesus, I believe will be your intimate one, will strengthen you for all the difficulties that will present their ruggedness to your endeavours, and I will give you much success in your administrations in his kingdom. My warmest wishes can do my friend no good; but you have them. Is it possible that there are so many congregations vacant in one Presbytery as you state? Allowing that they are only composed

of few immortal souls, that they are just what one can expect from the slight care, that want of ministers necessitates to take of them—how precious are these souls and what flourishing societies might proper ministerial labours collect in these places. Difficulties constitute the glory of a good cause; and I hope, that though in reality they may do much less than what many would represent, that no combination of them will deter a mind that has in appearance come to a fixed resolution from putting in execution the glorious purposes upon which it has resolved. Go, dear Gordon, and may the blessing of God attend you * * * Will I not see you again before you sail. I should be happy to see you, I will ride many miles to bid you farewell."

In the letter from Mr Bullions from which we have taken the last quotation, occurs the following. "At last Presbytery I read a paper on faith, which gave universal satisfaction. It seems my system of faith has at last got right. Dear man, it is a brave thing to deal with the like of you in dispute, who will calmly hear a body's arguments, besides with a number of folk, who are accustomed to rote over words after their fathers, and when one is used in a sense somewhat out of the common tract to cry out, "heresy," "a new system," "subversive of our holy religion." The matter about which the Presbytery have made so much ado, you and I settled to our mutual satisfaction long since. The Presbytery meets on Tuesday fortnight, at which time I am to deliver my sermon. If consonant to the analogy of faith, it will doubtless be my last."

This last paragraph touches upon a subject to which we are reluctant to advert, and to which we should not have referred, but that were we to avoid all allusion to it, some would accuse us of suppressing truth, so as to give an unfair representation of the subject of this memoir. From some of the extracts which we have given, some of our readers will have already concluded that Mr Gordon was characterized by independence of thought, and that he and some of his fellow students manifested something of that disposition to speculate on Theological subjects not uncommon among students of his standing. Were this all, the matter might have been passed without notice. But it would appear that the suspicions of the Presbytery were excited. At all events it is in the knowledge of a number still living, that after his arrival in this country the members of Presbytery here became doubtful of his orthodoxy and it has been broadly stated to us that had death not only early intervened the case would have been taken up by the Presbytery. We asked the late Dr Keir for information on the subject. He gave us the following statement of the case. About the time of their attendance at the Hall the case of Mr Inurie for several years occupied the attention of the General Associate Synod. Full details of the proceeding will be found in Mr Kerrow's history of the Secession. Mr Inurie was a man of an acute, if not a powerful mind and fond of making nice distinctions in Theology, and uttering paradoxical statements. Yet Dr K. informs us that he was remarkably popular among the students, and their sympathies ran strongly in his favour during the course of the proceedings against him before the Church courts. In this way the suspicions of the Presbytery were excited regarding the orthodoxy of several of the students. In regard to Mr Gordon, Dr Keir however expressed his entire confidence as to his soundness in the faith. When we consider the Doctor's opportunities of knowing the real state of the case, he and Mr Gordon have been for years both in Scotland and in this country on terms of the closest intimacy—for some time lodging together, we may accept his opinions as conclusive.

At the conclusion of the Session of the Hall for the year 1805, Mr Gordon was taken on trials for license, by the Presbytery of Glasgow, and having

passed through these to the satisfaction of the Presbytery, he was early in the following year duly licensed to preach the everlasting gospel, and received appointments to preach in various places. His sermons of that period that remain are neatly composed and indicated good talents, and so far as we have been able to ascertain, his pulpit ministrations were acceptable. Mr Gray in the letter already quoted says, "Mr Gordon was here in April 1806 on a last visit to his father and friends. In the sermon he gave us there was nothing which discovered the want of early education, but in refinement of sentiment and correctness of style and manner, much which would have made him to be set down as the subject of youthful Classical learning. For this he was indebted to a natural firmness of mind and temper, and to Drs Ferrier and Mitchell the models of his day in the west country district of the Antiburgher Secession."

He however did not preach with the view to a settlement in Scotland, but formally communicated to the Presbytery his views regarding a mission to America. The Presbytery referred the matter to the Synod which was to meet the following May. For a time it was uncertain whether his destination would be the United States or Nova Scotia. At that time as urgent applications were made from the former quarter as the latter, and it seemed doubtful which would be preferred. He was ready for either as the Synod might determine, but received his appointment to Nova Scotia, which we presume was in accordance with his own inclinations. He immediately made preparations for his departure. Before leaving he was united in marriage with Miss Jessie Auld a niece of Professor Bruce, and who had been his house keeper. Singularly enough the reading of the same letter of Dr McGregor, which induced Mr Gordon to devote himself to the work of the Lord in America, had so impressed her mind, that she expressed her willingness, if called upon in Providence, to go thither. She had forgotten the circumstance till ten years after, her uncle reminded her of it, on the night of their marriage. As we have referred to her more at length in another connexion, we need only say that she proved a help meet for him both in the joys and trials of the short period of their union. His last sermon in Scotland was preached in Dr Mutters' Church, Glasgow, and an incident which occurred on the occasion may be given as illustrative of the times, and perhaps of his own independence of mind. It was then the custom in singing to read out each line singly. But Mr Gordon adopted the practice of reading two lines at a time. So much offence was taken at this innovation, that several rose and left the Church."

[To be concluded in our next.]

NOTICES OF BOOKS.

LIFE PICTURES FROM THE BIBLE, or illustrations of scripture character. By LeRoy J. Halsey, D. D. 12 mo. pp. 400. Philadelphia, Presbyterian Board of Publication.

The object of this volume as the writer states, "is to commend the book of God to the favourable attention of all those, both parents and teachers, who are charged with the education of youth, and especially to the attention of the young themselves, as a book of permanent, historic and biographic interest, and as such, furnishing the richest storehouse of example, and the surest

guide in the formation of character." Believing that the historical and biographical portions of scripture are not sufficiently appreciated, the author endeavours, by classifying and arranging in groups, as large a number of scriptural portraits as could be embraced in a single volume, not only to interest the young, but to draw from these portions of the word of God, some of the important instructions that they were intended to afford. The object of the work must therefore commend itself to every Christian. God has been pleased to give the greater portion of his word in a narrative form, and surely this cannot have been done except for wise and good reasons, and any attempt to elucidate more fully the lessons of this important portion of the divine record must meet our approval.

Of the execution of the plan our readers may judge by the following statement of the titles of the several chapters. I. General influence of the Bible on human character. II. Portraiture of childhood in the Bible. III. The heroic characters of the Bible. IV. Kings and statesmen of the Bible. V. The prophets and apostles of the Bible. VI. Incidental characters or lesser lights of Bible Biography.

The work abounds with striking views, and passages of real eloquence, and the whole spirit is excellent.

PALISSY, the Huguenot Potter. A true tale. By C. L. Brightwell. Small 12mo, pp. 169. Same publishers.

The present work contains a narrative of the principal events so far as known in the life of Palissy. The details are deeply interesting in two respects, first as to his labours as a workman, and secondly as to the sufferings of himself and his companions under the persecutions to which the Protestants of France were subjected. In both aspects his life is a very instructive one and the writer has woven the incidents of his history into a pleasing narrative, which can scarcely fail to prove instructive. The work is printed in the Board's best style, and is illustrated with a number of superior engravings.

Of the Boards "series for youth," we have also received the following: "WORDS OF WISDOM," illustrated and applied, being a sequel to little words. 18mo. pp. 285.

This work consists of conversations and narratives with the following titles, and founded on the accompanying passages of Scripture. "The earnest worker" (Eecl. ix. 10); "Crooked things" (Eecl. i. 15); "An open Bible" (Jer. xv. 16); "Beacon Lights," (Matt. v. 16); "Grandmother Lois," (Prov. xxxi. 28); "The wise and unwise sons" (Prov. xiii. 13); "Mezpah" (Gen. xxxi. 49.) Our young readers will find it replete with instruction on some of the most important subjects to which their attention can be directed.

AUNT GARRIE'S BUDGET, or Fireside Stories. By Sarah A. Myers. 18mo. pp. 174.

This little book is similar in character to the last. It contains four tales entitled respectively, "The Mysterious Button," "Naughty Fanny," "Cowardly William," and "Anna Walters." The first is particularly directed against envy, the second is intended to teach the young to shun every kind of falsehood, the third exposes the foolish fears of some children, while the last is fitted to put them on their guard against vanity and the love of display. We are not sure about the use of so much of what appears to be fic-

tion in the narrations, but the lessons conveyed are such as it well becomes the young to lay to heart.

WHISPERS FROM DREAM LAND. By Nellie Graham, author of "Little Annie's first thoughts about God." 18mo. pp. 128.

After Bunyan, the wonderful dreamer, many have essayed to convey religious instruction in an allegorical form, and have employed a dream as the vehicle of their thoughts. These attempts have not generally been very successful, and we think that the same instruction might be conveyed as well if not better in another form, but leaving this out of view, the work is replete with sound scriptural sentiments.

APPEAL FOR OUR COLLEGES.

TO THE OFFICE-BEARERS, MEMBERS AND ADHERENTS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Brethren:—

The Union recently consummated will ever form a marked feature in the Presbyterianism of British America. Those who witnessed the scene of October 4th, 1860, and thousands present only in spirit, felt that a bright day had dawned upon the Church, and in glowing language was the future prosperity of the United Body depicted. It is, however, one thing to anticipate great events, but quite another to display the personal activity inseparable from their accomplishment. The feelings incident to that interesting season have now partially subsided, and it becomes those who delighted to sketch the future glory of the Church, to grapple honestly and firmly, with the responsibilities involved in the Union, and to devise the best mode of making bright prospects, realities. The means by divine blessing, are in your hands, by a generous and impartial support, and a wise and energetic management of all the schemes and operations of the Church. In this lies your obligation, and it forms the sole element of stability and success. Earnestness in meeting obligation, will test your sincerity when dwelling upon the delights, and anticipating the effects of Union.

The relative importance of the various schemes, requires no discussion here. Each has its own sphere, and its own intrinsic character and bearing; yet so mutually dependent and reactive are they, that failure in any one operates injuriously on the rest. *The duty of the Church is to give the highest possible efficiency to all her schemes.* All that is requisite to this end, is the exhibition of that expansive spirit, the existence and power of which, the very fact of Union would seem to indicate. But, if a distinction may be permitted, your Educational arrangements form the basis, on which, the permanency and success of the others depend. Still, tho' one scheme may have more extensive relations to the general prosperity than others, this fact does not entitle to an undue share of attention. "This ought ye to have done, and not to have left the other undone."

At the last meeting of Synod, it was resolved to submit to the notice of the Church, the position and claims of the Educational institutions of the United Body; and to press those claims upon the prayerful consideration and Christian liberality of pastors and congregations. The necessity of conveying to the United Church full information, regarding what were, till recently separate and comparatively unknown interests and plans, must be the apology for the length, to which this appeal may extend.

Your institutions consist of first the Seminary at Truro, with three Professors and fifty-one students. To this is attached a training school, whose term is at present, co-extensive with that of the Seminary. Secondly, the College and Divinity Hall in Halifax, with three Professors and sixteen students. These students

attend the Hall only; no philosophical classes being now taught in Halifax. In common with the other departments, however, there are expenses connected with the College in Halifax, properly so called, for which, as may be seen by the subjoined account, the Synod is required to provide. By that account it will appear, that, for the current year, the outlay on Education amounts to the sum of £1,556. To meet this there is the sum of £1036, leaving a balance of £500 to be raised by the Church. Of this balance £150 8s. 3d. are required for Halifax, and £349 11s. 9d. for the Seminary at Truro.

These then brethren are your Institutions, doing your work, in training for your benefit a gospel ministry: and on you, by your approval and acceptance of the Union, rests the solemn obligation of giving them that encouragement, which their evident relation to the glory of God demands. To those engaged in teaching, the Boards of Management as your agents, are under heavy annual liabilities, and they must, and do depend on your prompt liberality.

To the importance of your Educational effort, it is scarcely needful to refer. A few facts and statements may not, however, be out of place. Since the establishment in 1848, of the Seminary now at Truro, one hundred and fifty students have attended the classes, wholly, or in part: of these, twenty-two are ministers, three of whom are now in the foreign field. Of these, one received his preparatory training at the College in Halifax. The College in Halifax (to which previous to the Union Prof. Lyall was attached) was established in 1848. From that date forty-two students have been educated, twenty eight of whom were licensed to preach the Gospel, and of these two are in the foreign field. If then fourteen years, with all the difficulties incident to separate interests and new organizations, have done so much, surely with the combination of energy and effort, secured by Union, it is not presumption to anticipate a future, proportioned to the altered and improved circumstances, in which you are called to deal with this question.

The relation of your plans to social welfare demands your serious consideration. Even if desired, it would be difficult to restrict your Institutions to mere Theological training. Each successive year is rendering it more and more apparent, that such a step would be unwise. Young men preparing for secular pursuits, yet appreciating the benefits of Education, both for its own sake, and its relation to their future position and usefulness, are looking to your Seminary as the means of obtaining that Education. You have originated the means of supplying a great want, and you cannot close your doors against those whose expectations you have awakened. The progress of your Institutions is an evidence of the extent, to which your operations are reacting upon the youth of the Church, and at the same time, of the confidence of the public in the character of the Education imparted, and the efficiency of your arrangements. In educating youth not having the ministry in view, you may be charged with deviation from your original intention. Even if this were the case, (which it is not) you are conferring upon society a boon of immense value. You are calling into existence one of the great blessings of social life, a class well educated, and thus qualified, (by God's blessing,) to be efficient co-workers with those, whom you are training for the ministry. The importance of such a class can scarcely be over-estimated.

Social refinement with an intelligent, faithful ministry, lacks its richest blessing and its brightest ornament. Hence brethren, your first grand object is a thoroughly instructed and eminently pious ministry. In this depends your character as a church, nay, your very existence. The days of reliance on Scottish aid are nearly closed, and had there been during the last fourteen years, no means of training your sons to minister at the altar, how many silent Sabbaths had there been in our land; how many solitary dwellers in the wood! But God has dealt kindly with you. Many of you, brethren, (in the persons of your pastors) have appeared before you, Sabbath after Sabbath, and in your times of sickness and trial, the evidence of the wisdom, and benefit of the Synod's operations; though you may not have given a thought to the source of the blessing, nor to the expense incurred, and the years of anxiety and exertion required, and cheerfully given, to secure to you the benefit you enjoy. The Synod's grand object is to provide for every congregation a pastor,—to send the missionary wherever two or three can

be gathered together in the name of Christ—and to provide an adequate supply of qualified laborers for the foreign field. To all this, a wise Providence has added another class, not having the ministry in view: thus making your institutions more extensive in operation, and more influential for good, than they otherwise would have been. You have united, or rather God has united you, not so much to enjoy the delights of Union or to wish it “God speed,” as to accept cheerfully its responsibilities, and perform energetically its duties. Here brethren, is an object worthy of your highest regard.

The day in which you live can as ill bear superficial education, as poverty-stricken piety. All that you can afford must be provided. This is essential to the personal characters of your ministers,—to the full exercise of their legitimate influence,—and to enable them to keep pace with the intelligence, and cope with the trained infidelity of the day. By imbuing society with desire for education, and elevating the standard of the social mind, you render a thoroughly trained ministry an absolute necessity; otherwise, that ministry will be a failure, and sink beneath contempt. *The education of the men of the world never should surpass that which is given to the servants of Christ.*

In this respect, the Church is unquestionably the best judge of her own situation and wants, and hence her duty to take up that position, which will enable her to say authoritatively, what shall be the character of the training of her future ministry, and to retain in her own power, the appointment and control of those, who as teachers, must so deeply affect both immediate usefulness and future prosperity. Your institutions are your own and under your sole direction. You can modify or enlarge, as means and the exigencies of the times may demand, and possessing in the funds already yours, and the material wealth and Christian spirit of the United Body, the means of generous and efficient support, it would be unwise to surrender this vantage ground to any, or your real and substantial position, for one of questionable value or stability. The future character and prosperity of our Church depend upon a wise and energetic prosecution of the work thus committed to your care; and if a doubt should arise as to the propriety of your course, just look at the extent to which as separate bodies, you have been blessed,—how much more us united,—and doubt will cease.

Such brethren is your Educational effort,—its object, position and claims. An opportunity is now given you, that if neglected, may not soon return. Great results were predicted in connection with Union, and great results are expected. Failure would be a sin and shame. The first year of Union ought to be characterized by such tangible expressions of gratitude, as while manifesting sincerity, may show what can be done by the Church aroused to a sense of obligation. We do not appeal to your sympathy brethren, or to your benevolence, *but to your duty to meet all the responsibilities arising out of the Union, and on the broad ground of Christian principle.* You cannot go back, *you are pledged to go forward*, and the events of the past year record that pledge. Before you lies a future of usefulness and influence, of which a few years since, no visible prospect existed. The hand of Providence has been guiding you, and now when you begin to see more clearly the work, and the reward lying beyond, shall the work be undertaken and prosecuted as far as God opens the way? That it can be done, and that the Church has the means, no one doubts. Say, then, shall it be done? Let the liberality of this the first year of your Union attest your sincerity and gratitude, and going onward in strong confidence, “God will establish the work of your hands upon you, the work of your hands he will establish it.”

WM. McCULLOCH, } Com. of Synod of P. C. of
WM. MURRAY. } the Lower Provinces.

The subjoined is a statement of the requirements of your Institutions with the means at the disposal of Synod.

TRURO SEMINARY.	
Salaries of Professors Ross, McCulloch and Lyall	£700 0 0
Preparatory School and incidental expenses	100 0 0
Insurance	16 5 0
Fuel and Janitor	18 0 0

Museum				35	0	0
				£869	5	0
	To meet this there is at the disposal of Synod.					
Interest due June, 1860—yet to be collected	£	30	0	0		
“ “ 1861		97	11	2		
Fees of students		128	0	0		
“ Preparatory School		14	0	0		
Prof. Lyall's salary paid by Free Church, Scotland.		250	0	0		
				£519	11	2
Required to be raised by the Church for Truro						
				£349	13	10
FOR HALIFAX.						
Salaries of Professors King and Smith, and Mr. McKnight				£560	0	0
Fuel and Janitor				33	0	0
Insurance Expenses, &c.				25	0	0
Interest on £807 11s. 1d. borrowed by Synod from Professorial Fund				48	9	0
				£666	9	0
To meet this there is at the disposal of Synod.						
Interest on Professorial Fund raised by Free Church						
before Union, £6134	£	368	0	9		
Less for sums at 3 and 4 per cent		25	0	0		
				343	0	9
Mr. Knight's salary paid by Free Church, Scotland,		125	0	0		
Interest of Theological Fund, Presby Church, N. S.		36	0	0		
Fees of students		12	0	0		
				£516	0	9
Required to be raised for Halifax						
				£150	8	3
“ “ “ Truro, brought down				349	13	10
Total required for the current year						
				£500	2	1

The Committee have to remind the Church that Professor Lyall's and McKnight's salaries are paid by the Free Church of Scotland, and as the continuance of this kindness is not likely nor reasonable, in the altered circumstances of the United Body, preparation must be made to meet the increased demand, the moment intimation is given that the payment from Scotland is stopped. Our Church is quite able to rely upon her own energies. A fair trial, your Committee are confident, would show the truth of this remark

FOREIGN MISSIONS.

Since the last issue of the *Record*, several letters have been received from our Missionaries in the South Seas,—all indicative of health and prosperity. Mr. GORDON writes under date of 28th October in a strain of more than usual cheerfulness. The word preached seems to be exercising some beneficial influence on the heathen of Eromanga though few if any of them have yet thrown away all their idols or forsaken all their abominable practices. The following letter from Mrs. GORDON will be read with interest throughout the Church. It is addressed to the Rev. P. G. McGregor.

EROMANGA, Sept. 29th, 1860.

REV. AND DEAR SIR,—

It affords me much pleasure to write you in reply to your highly esteemed favor of November 1859, and to express my warmest thanks for your many expres-

sions of kindness and sympathy with us in the trials and difficulties to which we have been exposed among the heathen. Truly, they have been neither few nor small, but from them all the Lord hath shielded us. Many times we have been led to exclaim, 'Who is sufficient for these things? But the grace of God has been our stay, and his promises "which are a yea and amen in Christ Jesus", our consolation in the darkest hours of trial, and we have realised our Saviour's precious promise, "Lo, I am with you alway." This manifestation of God's goodness to us in this dark, dark land, calls loudly for our most heartfelt thankfulness. I feel very grateful to you for your considerate care of and attention to the mission goods which I am glad to say arrived safely and in good condition, by the care of the Rev. Mr. Johnston. It may gratify the liberal contributors to know that the articles are exceedingly suitable to meet the wants of the mission. The homespun cloth is of special service at this season of the year; much of it has already been appropriated, and the young females on the premises are still busily engaged in making it up into garments. May our kind friends experience the satisfaction which arises from doing good, and still abound in fruits of charity to the glory of God.

I would also avail myself of this opportunity to tender my best thanks to the following ladies from whom I have received so many unexpected tokens of Christian regard, and which I accept as a testimony of their interest in me as a fellow-worker in the service of Christ. *Viz.* —To Mrs. Anthony McLeod and Mrs. Clark, West River; to the ladies of the Rev. J. I. Baxter's congregation, Onslow; to the ladies of Truro Ladies' Society; and to the ladies of West River, in connection with Central Church. To each and all these ladies I beg to convey, through this medium, my Christian love and best thanks; and though it may be that we shall never meet face to face till we arrive at our Father's house above, yet I wish to assure them that I cordially reciprocate these expressions of their regard, and will ever bear them before the throne of grace, that as they are extending their blessings to us, still greater blessings may descend upon themselves.

Our hearts are specially cheered and our spirits revived by being assured that we and our work are so frequently made the subject of prayer among you. We repose much confidence in the prayers of God's people; for the effectual fervent prayer of the righteous availeth much. May not our deliverance from past dangers have been in answer to your prayers? Eternity alone can disclose to us all the happy results. Cease not then, dear friend, to pray for us, that the Lord may still continue his goodness to us, and that in due time the great work may prosper here as it does in your highly favoured land, until the whole earth shall be filled with the knowledge and glory of the Lord as the waters cover the sea."

With very kind regards to Mrs. McGregor and family in which Mr Gordon unites,

I am, my dear Sir,

Yours with much esteem,

E. C. GORDON.

Rev. P. G. McGregor.

ANEITEUM.

The Rev. Mr. GEMME is pleading for another Missionary. The *John Knox* has been wholly sustained by contributions from New Zealand during the past year; and the contingent expenses of Missionaries will not be so great in future. The natives of Aneiteum have held their first Annual Missionary Meeting, and are exhibiting a most encouraging spirit of liberality towards the Missionaries and the teachers. More than *twenty* married teachers on Aneiteum are clothed by means of the free-will offerings of the people! The Secretary of the F. M. Board says: "It should be known to the Church that the native Teacher receives no recompense from home." We are indebted to the Rev. P. G. McGregor for the following

LETTER FROM MR. GEDDIE.

ANEITEUM, Oct. 18th, 1860.

[Church completely organized—number of Elders and Communicants—Contributions for Missions—the new Church—News from Tana—Dr. McGregor's Memoir—Disposal of clothing, &c.]

MY DEAR BROTHER,—

I received your welcome letter by Mr. Johnson. It cheers us to know that you and other friends have not forgotten us. It often happens that absent friends are overlooked amidst the pressure of business, but this has not been the case in our experience.

We were much delighted with the arrival of Mr. and Mrs. Johnston. They spent some time on this island before going to their destination. We have been led to form a very favourable opinion of them both. They will, I doubt not, prove agreeable associates, and devoted and successful missionaries.

I need not enlarge about the work on this island. You will be glad to hear that we have now a completely organized church. I am now assisted by several ruling elders and a larger number of deacons. The number of members at present is 179, and we expect to add fifteen more next week. On the whole we have much encouragement in our work on this island. Many indeed are careless and do not improve their advantages, but not a few seem to be in earnest about the one thing needful. You will be glad to hear that a collection has this year been made for the support of the mission. The amount contributed on the whole islands was as follows:—Money, £2, 4s.—Cocoa nut oil, 10 gallons—Arrow-root, 5400 lbs., also a quantity of native property. The natives seem willing to do what they can, and more than this we cannot and ought not to expect. If Nova Scotia were not so distant we might keep your market supplied with arrow root.

Our new church was opened a few months ago. It is a very commodious and substantial building. We have lately received windows for it from Sydney. The natives are now busy getting logs out of the bush to pay for them. It will take about sixty logs to do this. The *John Knox* has this day arrived from Tana. I have received letters from Messrs. Paton and Johnston by her. They have just completed a most interesting missionary voyage round the island. They landed on the west side of the island and at the place where the massacres have taken place of late years. They met with a most friendly reception. You will no doubt have a full account of this visit from Mr. Johnston's letter. Two Aneiteum Teachers will be sent to the place where they landed without delay. We are anxious to occupy this place, as it is a central point from which the gospel may radiate to the surrounding districts, and the anchorage is good. It is encouraging to us to know that the interest of the church at home in the mission continues. May it never diminish but rather increase. These islands present an interesting field for the missionary operations of any church. The measure of encouragement we have already had ought to stimulate to further exertion. The isles appear to be literally waiting for the law of God.

Our dear children have I suppose reached Nova Scotia before this time. If you have seen them they would be able to give some information about this island. Our island home has lost much of its charms since they left. It is sad to part with our children at so tender an age when a parent's care is so much wanted. We commit them to God, trusting to the promise that he will be a "Father to the fatherless." Under his guardianship they will be well when far removed from us.

I read with great satisfaction and I trust with some profit the Memoir of your excellent father. He comes nearer Paul than any man of whom I have ever read. Mr. Patterson has conferred a great boon on our church in preparing the memoir. No minister or student or missionary should be without a copy of it. The only thing that reconciles one's mind to its being so long withheld from the church is the fact that it has fallen into such excellent hands to prepare it. I think that if I had read such a book when I was young, I would have been a more useful man.

We are very thankful for the clothing &c., sent to the natives. Some of the boxes came without any particular address. As we were all abundantly supplied for our respective stations, I suggested that they should be set apart for the use of the

teachers on the heathen islands. We were all agreed, with the exception of Mr. Matheson, who took for Tana what he considered a fourth part of all unmarked articles. Among the articles thus appropriated was a box of hardware which Mr Johnston wished me particularly to notice to you. It will be very valuable to our teachers, and the parties who contributed it are entitled to our warmest thanks.

I thank you for the pamphlets &c., which you sent. The most information we get about the Church is from private letters, and this is limited as we are referred to the "Christian Instructor and Missionary Register" which alas! seldom reaches us. My last number of the above is January 1853. I have long since given up hope of receiving the Church's publications.

Mrs. Geddie is well, and busily engaged with her schools, &c. She is at present preparing a small geography in this language, and translating the "Pilgrim's Progress." She unites with me in kind regards to Mrs. McGregor and yourself. Would you please to remember me to Mr. and Mrs. Hunter, to Mr. Robson, and thank Mr. James for the bundle of newspapers which he sent me. Any thing from Nova Scotia we prize here.

I rejoice to hear of the enlargement of your Church. May you prosper spiritually as well as temporally. Pray for us my dear brother that the word of the Lord may have free course and be abundantly glorified on these dark and distant isles of the Sea. Send more missionaries.

Any papers, &c., addressed to the care of Rev. W. Cuthbertson, Sydney, New South Wales, will be forwarded to us.

Ever yours,
JOHN GEDDIE.

TANA.

Our latest news *direct* from Mr. Matheson are dated August 14, 1860. Mr. M. writes under that date, in good spirits. He urges ministers at home to write to the Missionaries at least once a year to cheer their hearts. Two or three natives profess to have renounced the worst features of Heathenism; one of the three is the chief of the district. The attendance on preaching is increasing. The conduct of the chief referred to, "has been most exemplary for the last six weeks; he is anxious to know the word of God and to communicate to others the little knowledge he has acquired."

JOURNAL OF THE REV. S. F. JOHNSTON.

Fromanga, July 23, 1860.

REV. AND DEAR SIR,—

The last portion of my journal which I forwarded you, was dated Fromanga, where I now resume with a view to inform you of what has occurred on the mission field since that date; and how we have been employed up to the present.

On *Thursday, 12th inst.*, we sailed from Dillon's Bay, and after experiencing heavy seas, head winds, sore trials of the patience, and some of the brethren suffering severely from seasickness, we with much difficulty and exertion made a little harbour on Anoitum, about half way between Mr. Inglis's and Mr. Geddie's stations on Sabbath evening about sunset. The Teacher of the district most kindly received us into his house, and hospitably entertained us. Here we enjoyed most comfortable night's repose, after being tossed from wave to wave for several nights and days on board the little schooner. Oh, what a glorious change has been wrought upon this people by the Gospel. Had we been landed on these shores under similar circumstances a few years ago, it is not at all improbable that those very persons, who now shewed us so much kindness, and made us so comfortable and happy, would have feasted upon our bodies, and made our property their own.

On *Monday* afternoon, we all (Mr. and Mrs. Matheson, Messrs. Gordon, Paton, Copeland and myself,) some by land, and some by sea, reached Mr. Geddie's in safety. After receiving some refreshment and rest, we assembled together for special prayer, praise, and reading of the Scriptures. It was a solemn, pleasing meeting. The earnestness and enlargement in prayer was marked; earnest pleadings for the *oneness* of the mission family; for the comfort and efficiency of each mission-

ary ; for the conversion of the *perishing* heathen in the surrounding islands ; for the universal extension of Christ's kingdom in the world ; and for a special manifestation of the Spirit's influence during our present meetings.

At 10 o'clock on *Tuesday*, we met in the new large, substantial, and beautiful church, erected by a people, who a few years ago were the most degraded and wretched of the heathen tribes of Polynesia. Christian Reader : see what God hath wrought ! ! The meeting was opened by praise reading a portion of the Scriptures, and prayer. The first business brought before the meeting was our settlement. After all had expressed their minds upon this solemn and important subject, it was unanimously agreed, that we should be located on *Tana*. Thus I have obtained the thing I so much desired, and to which I looked forward with so much deep anxiety, viz., a unanimous vote of the mission brethren, *deciding* our permanent location. I regard this vote, as God's voice to us through His servants, revealing to us *His will* respecting our future destination. I therefore, feel that *Tana* is the particular portion of the great mission field, in which Christ would have us make known the glad tidings of salvation to those who have not yet heard of a Saviour's love ; and that it is *His will* that we there labour, suffer, and die in *His service*. This I trust, will ever be a comfort to us hereafter in the work, feeling that whatever may befall us, we are *here* by the *will* of God : and therefore it is *well*.

The subject of settlement being disposed of, the remainder of the day was spent in deliberations upon subjects having an important relation to the interests of our mission. The most pleasing and marked features of our meetings, were a spirit of disinterestedness and mutual forbearance, love, good feeling, kindness and unanimity. I never before had the pleasure of being present at a meeting, where these pleasing features were so marked, where the time was so occupied with the important—to the exclusion of the trivial and *selfish*. It was most manifest that those present were under the influence of the Spirit ; that our deliberations were guided by His gracious influence ; and that we realized an answer to that sublime prayer which Christ offered up to His father "That they all may be one ; as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me." The spirit which has characterized our meetings throughout, afforded good reasons to hope, that their results will be both happy and lasting, and that it will give a most pleasing impetus to the good work on these dark Islands. When God's servants are *one* in prayer and action, the adversaries of the truth may tremble, and saints rejoice—the powers of darkness will recoil, and the Truth shall have free course to run and be glorified.

I need not tell you that our meeting was a time of rejoicing to us all. But doubtless peculiar feelings were awakened in the bosoms of the first Gospel missionaries to these Isles, as they would call to mind the circumstances under which they landed upon this Island 12 years ago ; the years of disappointments, trials, toil and dangers : the then wretched condition of the people ; and now to find themselves seated in a splendid sanctuary ; surrounded by happy men, women, and children ; a band of five young men met in consultation with themselves respecting the extension of the work in which they had suffered and for which they had done so much : I say, these and such like reflections would awake in the breasts of these devoted servants, feelings unknown to those who have followed them ; and *only known* to those who have come thro' like toils and trials, and who possess similar zeal for the glory of God, and sympathy for souls in heathenish darkness and degradation. Oh, I wish our good friends in Cape Breton, P. E. Island, and Nova Scotia, could have looked in upon us, and have seen all that transpired, and all the love, harmony, sympathy, and good feeling which pervaded our meeting, and also the results which have been accomplished out here through your prayers and contributions, I am sure you would not lament having done too much, but you would rather praise God, that He had put it into your hearts to do something in the noble cause.

On *Thursday*, after solemn prayer, the mission family separated, refreshed, and feeling that living isolated, and so seldom seeing each other face to face, had a most unhappy effect upon the good work, and upon the feelings we may entertain towards each other. We therefore parted, resolved that our meetings in future should be more frequent, and that such happy, joyous seasons should not henceforth be so few and far between. The *John Knox* sailed during the afternoon, with the re-

turning missionaries on board, and myself to act as captain. *Friday* we reached Port Resolution, landed Mr. and Mrs. Matheson and Mr. Paton, and committed ourselves again to the angry deep. The little schooner behaved nobly amid the rushing, foaming billows, and *Saturday* morning, a little after sunrise, we came to anchor in Dillon's Bay. After an ascent of 1000 feet, we reached Mr Gordon's residence, found his good lady well, and that the work had been prospering during his absence. On *Sabbath* about 50 attended divine service and appeared quite attentive. The attendance upon Sabbath services is gradually increasing. It is pleasing to remark that there is much to indicate, that the excitement and superficial interest in the Gospel, and the reaction and fierce opposition which generally attends the commencement of a mission, are past, and that a permanent and radical work has begun, and though slowly, yet gradually and surely advancing.

In the evening we took a walk of about a mile, to visit a man whose wife had died during the past week. We found the man, with the poor little orphans, seated near by, sad and disconsolate. The missionary spoke to him of the joys beyond the grave through Christ Jesus. When we left, the poor man seemed affected, and gave indication that he was grateful for our visit, and that the word of life had not fallen from the lips of God's servant without effect. How sad to mourn without *hope!*

All that this poor heathen loved in this world is *gone*. He cannot look forward to a happy meeting. There is nothing upon which he can rest his hopes. To him the future is dreary, gloomy darkness and uncertainty,—a great and unfathomable mystery. It is a fact worthy of notice, that on last Sabbath, this woman for the *first* time, came to church, and in the absence of the missionary, heard the joyous message from the lips of his devoted wife: and promised to attend in future. This incident has its solemn and instructive lessons. She came to hear the gospel for the first time, promised to continue, and before the next sun had sunk in the west, her *soul* had passed from time, and entered upon the unseen realities of the eternal world. Here is a voice saying, Gospel Hearers remember, as you from Sabbath to Sabbath pass the threshold of your sanctuaries, that before another Sabbath comes round, you may be summoned to appear before the Great White Throne. Preacher, remember that you perhaps are addressing some whom you may not see again until we all meet on the great day of final account. Friends of missions, observe that through your agency, Christ and the resurrection were spoken to this woman, ere she entered the Eternal world; and it may be that through this word she is now in glory, among those who are redeemed out of every kindred, and tongue, and people, and nation.

On *Monday* evening we exhibited a variety of Scriptural illustrations, with Mr. Gueddie's Magic Lantern, to the great astonishment of a number of natives. It appeared to have a happy effect upon those who were present, for they left saying, "that Religion was a great thing, it enables *Mise* to do anything. But we heathen can do nothing,—what is the good of our Chiefs? What can they do?"

On *Tuesday* 24th, I left our dear friends, after having spent a pleasant, and I trust profitable season with them—grieved that our friends at home know so little about his excellent wife—for she only requires to be *known* to be loved.

On Sabbath, July 9th, about 10 o'clock, A. M., we came to anchor at Ancitum. Our homeward voyage was rendered tedious by head winds and calms.

And now a few words about the future. Mr Paton has most kindly invited us to come and make our home with him for the present. Black Beach, the opposite side of Tana from Port Resolution, is regarded as the portion of this island which we shall ultimately occupy. But at present it is not considered safe to attempt settling there. It is therefore considered better that we for the present, remain with Mr. Paton, learning the language, and giving all the assistance in our power to the work. We hope to extend our influence so that in the course of a year we may be able to effect a permanent location at Black Beach, or some place near.

I hope in the course of a few weeks to be on Tana. I long, deeply long to be on the ground, and engaged in the work. There is a great work to be done on Tana. Tana is a rugged, but interesting and important field of labor. It is said to be the Sebastopol of Satan's kingdom in the New Hebrides. The overthrow of Tana, would give a crushing blow to the reign of darkness on these islands. The

Tanese are a people who have hitherto offered a most determined opposition to the introduction of the gospel among them; and a terror to foreigners—(not *one* of whom dare to reside on the island at present) and live in continual warfare with each other. But let continual prayer ascend from the Church for this mission, and you will soon hear glad tidings of the wonderful doings of the Lord on dark, cruel, gospel-hating Tanna.

We are now passing a few weeks with Mr. Geddie, getting some lessons on Mission life, and mission labour, and in making preparation for our final settlement.

I cannot conclude this Journal, without expressing my gratitude to the God of missions for the kind and tender manner in which He has brought us to these Islands: that He has now assigned us a work; provided for us a *present* home, and placed us in company with a most kind, pious, and devoted missionary, from whom we will get great assistance in acquiring the language. May our gratitude and usefulness correspond with the favour we have received from our Heavenly Father. Brethren pray for us.

Yours sincerely,

S. F. JOHNSON.

OUR CHURCH NEWS.

PRESBYTERY OF VICTORIA—The Presbytery of Victoria met according to appointment at St. Ann's, on Wednesday, 20th inst. A commission consisting of Kenneth McLeod, Esq., and Mr. John McDonald, from the congregation of Middle River, appeared before the Presbytery, requesting them to appoint one of their number to moderate in a call as soon as possible to the Rev. Abraham McIntosh, St. Ann's. The Presbytery appointed the Rev. Kenneth McKenzie to moderate in said call on Monday, 11th day of March next.

The convener of the Committee on Presbyterial visitation, reported that the Committee had visited, since the last meeting of Presbytery, the stations at North Shore, St. Ann's, Middle River and Lake Ainslie. The Committee were glad to find that the building fund at North Shore stations was in a satisfactory condition, considering that two churches had been built within a short time; the one at French River finished, and the outside of the one at North Shore. The debt on both churches is only four pounds. The sustentation fund there also, they found, on the whole, in a satisfactory state. With regard to St. Ann's, they regret to state matters were not so satisfactory, there being a great deficiency in the sustentation fund.

At Middle River they found the Missionary's salary for last summer's services nearly all paid, and also at Lake Ainslie, but the annual collections for the schemes of the church were neglected except at Middle River, when a collection was made for the "Theological Education" fund. The Committee exhorted them as to their duty. The Committee were appointed to visit the congregations of Baddeck and Whyocamah and other stations within their bounds, before next ordinary meeting of Presbytery.

The Presbytery were happy on the accession to their number of an additional labourer, and would take the opportunity to tender thanks to the Home Mission Committee for transferring to this Presbytery the Rev. Alexander McDonald, who has been for a time labouring within the bounds of the Presbytery of Pictou. Mr. McDonald is appointed in the meantime to labour at Mabou and adjacencies. The Rev. J. L. Ross was appointed moderator of the kirk-session at Mabou.

The Presbytery adjourned to meet at Baddeck on Wednesday, 8th day of May next.

K. MCKENZIE, *P. Clerk.*

Baddeck, Feb. 28, 1861.

A *pro re nata* meeting of the Presbytery was held at Whyocamah on the 4th of March. In compliance with the earnest desire of the Mabou congregation, the Presbytery appointed one of their number (Rev. K. McKenzie) to moderate in a call from Mabou to the Rev. Alexander McDonald—on the 24th of March.

Rev. Mr. Ross read the resolutions passed by the congregation, and Messrs. McKeen and Smith appeared before the Presbytery as commissioners.

PRESBYTERY OF PICTOU.—The Presbytery of Pictou met at Prince Street Church, Pictou, on Wednesday, 6th of March. The attendance was large, there being no less than seventeen ministers present. We can recollect when the largest of our Synods would scarcely have as many members present. Commissioners appeared from Merigonish soliciting supply of preaching from the Presbytery, and submitting their subscription list which amounted to £112. The request was granted, and the Rev. David Honeyman appointed to supply them till the next meeting of Presbytery. A petition was presented from parties on the French River of Merigonish praying to be disjoined from that congregation and created into a separate congregation, and that the Presbytery appoint one of their number to moderate in a call to one to be their pastor. After some discussion it was resolved to remit the matter to those sessions which will be affected by such a formation, to report thereon at next meeting of Presbytery. The Committee appointed to visit River John reported that they had fulfilled that duty, and made full enquiry into the circumstances of the congregation, now recommended the Presbytery to sustain the call to the Rev. Hector McKay, now lying on the table of Presbytery. The Presbytery accordingly sustained the call and the clerk was appointed to give the requisite intimations.

The Presbytery then took into consideration a memorial from Rev. Dr. Smith, regarding appointments which had not been kept. Rev. Mr. Sutherland had sent explanations which were perfectly satisfactory, but Rev. Mr. Miller had not done so. The Presbytery resolved to require explanations of Mr. Miller at next meeting.

We have received the following note from the Rev. A. P. MILLER :—
To the Editor of the Home and Foreign Record, of the Presbyterian Church of the Lower Provinces of British North America.

DEAR SIR,—

In the February number of the *Record*, under head "Our Church News," you give a report of the proceedings of the Presbytery of Pictou, January 15th at Merigonish: in which you state correctly, that "Mr. Miller pressed upon the Presbytery the acceptance of his demission;" but you add very incorrectly, "and no opposition having been offered by the congregation, the Presbytery unanimously agreed to accept of the same." That the Presbytery unanimously agreed to accept the demission is unquestionable; but that *there was no opposition offered*, is a statement contrary to fact. As the report that "*there was no opposition offered*," is contradicted by some who were present, and has been made the subject of enquiry, on the part of others at a distance, if the whole congregation were really passive, in allowing my demission to be accepted by the Presbytery; I may state, that so far was this from being the case, in pressing my demission, I did so with an explicit reservation in favor of documents, lying at that time on the table of the Presbytery. These papers were, a unanimous resolution expressive of continued attachment to me and the desire to retain my services as a pastor; two subscription lists, one of about £50 from the French River, and another of £10 from Sutherland's River, for the support of ordinances and a list of sixty-one (or nearly one-half) of the members of the congregation and two elders. These papers (including sixty-one heads of families) were supported by two commissioners, representing French River and Piedmont districts. I may also mention that I encouraged these movements by an offer to give a regular supply of public ordinances, relying in part on my own resources, and thus by way of experiment implement for a season, their "lack of service," feeling confident from my own knowledge of the people and their progressive liberality; that, by a little assistance, they will some day, and perhaps it is not very far distant, become a self-sustaining congregation. As to the force of the "no opposition offered" by the congregation, to the acceptance of my demission by the Presbytery, I will now leave you and your readers, to form your own conclusions.

I am, dear sir, yours very truly,

Abercomby Place, Maxwellton, March 12th, 1861.

A. P. MILLER.

PRESBYTERY OF HALIFAX.—This court met for Presbyterial visitation in Musquodobit on Tuesday the 5th and Wednesday the 6th inst. Both the spiritual and temporal affairs of the congregation were found in a most encouraging and gratifying condition. The people are putting forth efforts to secure their minister £200 per annum and a Manse. The Presbytery pressed upon them the duty of dividing the congregation into two. The Rev. James A. Murray appeared before the Presbytery in answer to his citation, and wished to obtain a Presbyterial certificate. After lengthened discussion, the Presbytery agreed to defer further consideration of the case till their next meeting in Halifax. The call from Clyde River and Barrington came out in favour of the Rev. Hugh McMillan, and he having signified his acceptance of it, the Presbytery agreed to meet in Shelburne on the first Tuesday of April to hear his trials, and on the following day at Clyde River for his ordination.

OPENING OF A NEW CHURCH AT WHYCOMAH.—We have received from a correspondent, *Stranger*, a glowing account of the opening of the large new Church at Whycomah, on the last Sabbath of February. The day was very auspicious and the gathering of people was so large that every available corner of the Church was packed full—"every seat and aisle, up stairs and down stairs, even the pulpit steps were crowded." At least 1600 were present. The services of the day were commenced by the Rev. CHARLES L. ROSS, (the pastor) giving out the 100th Psalm which was sung by the vast congregation with deep earnestness and solemnity. Mr. Ross then preached in Gaelic an impressive and eloquent sermon on "I am the door." The English service was conducted with great vigor by Rev. ALEXANDER McDONALD. The services were protracted, but the congregation paid the profoundest attention throughout. Many had travelled from Mabou to be present at the meeting, thus pleasingly illustrating the value of the recent Union. "When the services of the day were over and all had returned to their quiet homes, songs of gratitude rose from many a heart in those extensive settlements, where now they can gather together Sabbath after Sabbath, and worship the God of their fathers in comfort. The services of the day will long be remembered by the inhabitants of Whycomah.

The ladies of the congregation of the Rev. W. G. Forbes, Plaister Cove, C. B., presented their pastor with an elegant set of china, which together with other articles amounted to the value of \$80. The present was accompanied with an affectionate address.

The Rev. Mr. McKnight's congregation, Dartmouth, made him a present to the value of about \$60.

Our Canadian brethren are very mindful of us. Dr. Taylor's congregation, Montreal, has made a donation of *one hundred dollars*, to the Foreign Mission Board of our Church. The Sabbath School in connexion with the same congregation has also sent a donation of *fifty five dollars*. Dr. Jennings's Church, Toronto, has also sent the Board *sixty-one dollars*. The Secretary of the Board visited these congregations last autumn, preached for them, and ably expounded the position of our Missions. This we doubt not had its influence in bringing to the treasury of the Church these welcome offerings. However this may be we cannot but feel most grateful to our brethren in Canada for their timely, liberal and most acceptable contributions. Should not our own people be stirred up to redoubled zeal and self-sacrifice by such instances of thoughtful liberality on the part of friends at a distance?

CORRESPONDENCE.

It gives us much pleasure to insert in our issue of this month the following brief notice of an interesting and loving child, from a bereaved yet submissive

Father. Would that many of the youth who were summoned to enter the eternal world by the fell disease that carried off this lovely plant, could afford their parents similar consolation as the dear child called thus early to engage in the services of the sanctuary above does afford to her disconsolate parents! It is in the hope that this brief notice may call the attention and engage the energies of the young in the Church to begin early the work of the Lord, that we introduce to our young readers this dear child now an inhabitant of the heavenly world. She was not left to undergo much Christian training in this world, but she receives in the school above far more exalted and spiritual training than she could receive here, and hence the heavenly Father took her to himself.

MANSE, LAHAYE, January 12th, 1861.

Rev. JOHN STEWART,—

Rev. and Dear Sir:--You have doubtless seen a notice of the death of our eldest child from that fell disease—Diphtheria. Isabella was a child of much promise, whose mental and moral powers far outstripped her years. She was taken ill on a Sabbath morning, the following Thursday her little spirit left this world of trial, and soared on angel's wings to the bosom of that Saviour whom she loved so much. For some time before her illness she had been saving her pence, and collecting a little for missionary purposes. I now take the liberty of remitting to you the amount found in her missionary box, (with a trifle added) with the request that you will place it to the credit of the free will offering of our people for the mission buildings at Demirdesh, in Turkey.

You may acknowledge the amount (10s. 7½d) as the contributions &c., of "the late Isabella Steele," a child of nine years, as a slight evidence of what even young children may do, and that dear little Bella, "though dead, yet now speaketh" on behalf of the perishing heathen."

For the Record.

YOUTHFUL PIETY.

MR. EDITOR,—

I have been greatly delighted a few days ago, when favoured with the perusal of two letters from a young man belonging to the West Branch; who left Earl-town about a year ago for Boston. He was very gentle, correct, and well liked. Whether "the incorruptible seed" had taken root in his heart, though modestly restrained its avowal till he had removed to a distance; or whether he has been visited with the reviving influences, so graciously and abundantly vouchsafed to the churches in the United States, I do not know. But the letters, which are written to his youngest sister, indicate a state of mind, feeling and aim, quite in contrast with that of the generality of our youth. In the hope of awakening serious thought in others and especially his acquaintances, I requested the mother's permission to make an extract from each letter for the *Record*. In the first he says, "Dear sister, I pray you attend to the interests of your soul. It is with much anxiety that I undertake to write to you upon this subject. I feel deeply concerned for your salvation, and not yours only, but of the whole family. I entreat you attend to this above all other things. Be a careful reader of the Bible with much prayer. Do not trust in your own strength but look unto Christ who is able and willing to strengthen you. Look unto him who bled on the cross. What stronger proof of his love than to die for his enemies! Remember time is short and uncertain. Every moment that passes you are nearer your last. Oh, may you not have to say in that day when death shall clasp its cold arms around you, 'The summer is past, the harvest ended, but my soul is not saved.' Labour to be prepared for a home in that better land where there is no wave of trouble to roll across our peaceful breast. Remember that the pleasures of this world are but flowers hanging over the edge of the grave where we must shortly lie. Do not think it unkind or unbecoming in me to write thus to you. It is with the hope of leading you to the cross, seeking 'the friend that sticketh closer than a brother.' Give my respects to all enquiring friends if there be any such.

Your affectionate brother,
J. McI.

The next letter written from Salem in January last, was sent with a book. He says, "Dear Sister—I send you a book which I have found to be a great blessing to my own soul; and I hope that it may prove so to you. I hope that you will read it carefully and with much prayer. Dear Isabella, it is my earnest prayer that you may become a christian indeed;—that you may know the peace of God, and have that love shed abroad in your heart which surpasses all earthly enjoyment, which pass as the wind, and leave the heart with an aching void. How pleasant to bear the yoke of Christ in our youth; and before our hearts are hardened in years of sin! If we should never meet till we meet at Judgment, I pray you let not these words be in vain; come trusting and looking to the cross. Jesus is able and willing to save,—yes, to save you."

Your affectionate brother.

J. McL.

This young man is a son of many earnest supplications at the throne of grace. He had the advantage of seeing the influence and power of religion *in the blade, in the ear, in the corn fully ripe*. Now, through the infinite mercy of God, he has been shaken out of the bed of carnal security and spiritual death. It is to be hoped he may have sound teaching, a correct example before his eye, and prudence given him to make right use of them, that, under the Shield of protection, he may grow in grace, kept safe from every besetting danger. How lamentable to see the hoary headed tottering to the grave without ever experiencing the power of grace or truth in his own heart—to whom "the things of the Spirit" in their reality and vitality "are foolishness"! How lamentable to see the middle-aged, with few exception, swallowed up of worldly care, greatly actuated by selfish or party interests, and this is carried into their religious matters. Just as if there no God now to witness them, or hereafter to judge them! No wonder if our youth are carried away heedless and vain, as though they had no souls; or were in no danger of plunging any moment, as unreconciled enemies of Gods into the abyss of woe. "Awake, awake, put on strength, O arm of the Lord: awake as in the ancient days, in the generations of old. Is. 51. 9.

Yours in haste,

A. SUTHERLAND.

Roger's Hill, March 15. 1881

OTHER MISSIONS.

THE PROGRESS OF RELIGIOUS LIBERTY IN TURKEY.—LETTER FROM MR. GOODELL.

(From the *Missionary Herald for Feb.*)

Many who have noticed the different and somewhat contradictory statements which appear from time to time in various periodicals, respecting the present state of religious toleration in Turkey the influence of the famed hattı humayoun, and the real intentions of the Turkish Government, will read this letter from Mr. Goodell with much interest. He has been long upon the ground, and in many respects may be said to have "had perfect understanding of all [these] things from the very first." He testifies of that which he has seen and known, and his testimony certainly

presents a view of progress in some respects for which there is much occasion to be grateful, fearful as is the condition still of the Turkish Empire.

When we first came to Turkey, and for many years after, we could not live in Constantinople proper, nor indeed (after the influence of our labours began to be felt) in any of its suburbs except Pera. Although other Franks had summer residences in different places, still this privilege was, through the influence of the Armenians, Greeks and Catholics, denied to us; and it was with great difficulty, and only after a long and strenuous effort, that we obtained a foothold in Bebek. But the Turks now no longer listen to the representations, or rather misrepresentations, of our enemies, and we live rather without molestation wher-

ever we choose, even in the very city itself. The change in this respect is certainly very great, and it would be ungrateful to deny it.

Formerly, our schools and our religious assemblies, although they were in our own private apartments, were liable at any time to be interrupted. Being unauthorized they were irregular, and as such they were without the pale of protection. But now we can open schools and consecrate chapels wherever we please, and we can, in case of necessity, claim the protection of Government. Then all who wished to have religious intercourse with us, or receive any kind of instruction from us, were obliged to come all the way to Pera, however great the distance, and to be received into our own apartments, however great the inconvenience to ourselves. Now "the kingdom of God is come nigh unto them," and we can meet them in their own suburbs and in their own houses, and we can open both schools and chapels in their own villages. Has there been no advance in religious liberty?

It is said that the Grand Charter of religious toleration in Turkey exists only in name, and is virtually a dead letter. To this it is sufficient to reply, that before the hattı humayoun, there were more cases of persecution reported to us every week than there are now in a whole year. Then, much of our time and strength was taken up, and all our wisdom and influence were employed, in our appropriate missionary work.

Again, it is said that the Turks are insincere in their professions for toleration, and that it is only under foreign pressure they are ever brought to act in favour of it. But it would be much more in accordance with truth to say, that so far as Protestantism is concerned it is only under such pressure that they have ever been brought to act against it. There is, and there always has been, ten times—perhaps I should say a hundred times—as much influence exerted upon the Turkish Government against liberty of conscience as has ever been exerted in favour of it. These Armenian and Greek and Catholic communities are themselves mighty, and they exert a mighty influence; and they are always exerting it against each other, each endeavouring to enlist the Turk on his side. Now all these mighty communities united all their mighty energies to

oppose Protestantism. To secure the sword of Mohammed in their cause, they spared neither bribes nor falsehoods; and furthermore, they were backed up by the influences of the Greek and Russian and nearly or quite all the Papal Governments, through their representatives—their ministers, consuls, dragomans, and numerous attaches at the Sublime Porte.

The influence, then, which was and which still is exerted upon the Turkish Government against religious liberty is much more powerful than can well be expressed. But, blessed be God! there is now another influence, the pressure of which they begin to feel, and we most devoutly pray that they may feel it more and more. Whatever influence the Representatives of England and of other Protestant Governments have exerted upon the Turkish Government in favour of Protestantism, has been mainly in opposition to other mighty influences of a most adverse character. Whoever has read the *Missionary Herald* for the last forty years must have seen, that in perhaps ninety-nine cases out of a hundred our persecutions have come not from the Turks, but from these corrupt Churches—the Turks never of themselves showing a disposition to molest us, and being drawn in to side with our persecutors only when under this terrible outside pressure, to which we have alluded.

Heretofore its principal use was to secure us from the molestation of these corrupt Churches, but we have now begun to test its importance with reference to the Mohammedans themselves. Only a few years since, the headless bodies of apostates from the Mohammedan faith might be seen "lying in the streets of the great city; and for three days and a half their bodies were not suffered to be put into graves;" and unless flight from the country was possible, nothing better than this was ever expected. But now, such apostates may be seen at all hours of the day, walking these same streets without any apparent danger, urging the claims of Christianity even in the very courts of the royal mosques, and teaching and preaching in the chapel, and in the private circle, and sometimes even in the palaces of the great, that Jesus Christ is Lord, to the glory of God the Father. And all this wonderful security is, under God, owing entirely to the hattı humayoun."

FIRESIDE READING.

THE EXHAUSTLESS FULNESS.

"It pleased the Father that in Him should all fulness dwell;" dwell, not come and go, like a wayfaring man who tarrieth but a night, who is with us to day, and away from us to-morrow; not like the shallow, noisy, treacherous, brook that fails, when most needed, in the heat of summer; but like this deep-seated spring, that rising silently though affluently at the mountain's foot, and having unseen communication with its exhaustless supplies is ever flowing over its grassy margin, equally affected by the long droughts that dry the wells and the frosts that pave the neighbour-lake with ice. So fail the joys of earth; so flow, supplied by the fulness of Christ the pleasures and the peace of piety. It cannot be otherwise. "If a man love me," says Jesus, "he will keep my words and my Father will love him, and we will come unto him, and make our abode with him."

I have read how in the burning desert the skeletons of unhappy travellers, all withered and white, are found, not only on the way to the fountain, but lying grim and ghastly on its banks, with their skulls stretched over the margin. Panting, faint, their tongue cleaving to the roof of their mouth, ready to fill a cup with gold for its fill of water, they press on to the well, steering their course by the tall palms that stand full of hope above the glaring sand. Already, in fond anticipation, they drink where others have been saved. They reach it. Alas! sad sight for the dim eyes of fainting men,—the well is dry. With stony horror in their looks, how they gaze into the empty basin, or fight with man and beast for some muddy drops that but exasperate their thirst! The desert reels around them. Hope expires. Some cursing, some praying, they sink, and themselves expire. And by-and-by the sky darkens, lightnings flash, loud thunders roll, the rain pours down; and fed by the showers, the treacherous waters rise to play in mockery with long fair tresses, and kiss the pale lips of death.

But yonder, where the cross stands up high to mark the fountain of the Saviour's blood, and Heaven's sanctifying grace, no dead souls lie.

Once a Golgotha, Calvary has ceased to be a place of skulls. Where men went once to die, they go now to live; and to none that ever went there to seek pardon, and peace, and holiness, did God ever say, "Seek ye me in vain." There are times when the peace of God's people, always like a river, is like one in flood, overflowing its margin, and rolling its mighty current between bank and brae. There are times when the righteousness of God's people, always like the waves of the sea, seems like the tide at the stream, as, swelling beyond its ordinary bounds, it floats the boats and ships that lie highest, driest on the beach. But at all times and seasons, faith and prayer find fulness of mercy to pardon, and of grace to sanctify, in Jesus Christ. The supply is inexhaustible.

Mountains have been exhausted of their gold, mines of their diamonds, and the depths of the ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes, silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests

of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For, when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness or veiled in the smoke of a burning world, the fulness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer! in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. What thou hast gone to heaven to prepare, may we be called up at death to enjoy!

OLD BRUTUS.

Mr. Waddell wrote "Old Brutus" for the children who read the *Juvenile Missionary Magazine*, a paper like the *Day-spring*, which is published in Scotland. The story shows you how God is faithful to those who trust him.

Old Brutus Wright was what was called a GUINEA NEGRO—that is, he had been born in Africa, and shipped from the Guinea coast, one of the last importations into Jamaica previous to the prohibition of the slave trade. When he first began to attend our house on Sabbath day, he was watchman over the provision-ground belonging to the people of the same estate with himself. When I got to understand his broken English, and he to understand me, I found him a very cheerful, sensible well-disposed old man. He was most regular in attendance on the word of God, and made good progress in the knowledge of the truth. He was always first at the house of God on the Lord's day, though aged and infirm, and some miles from our place; and always came clean, and dressed in his well-washed Osnaburg shirt and trousers. I remember speaking about him to Mr. C., the manager of the property, putting in a good word for him, as it were, to his master. "Ah" said Mr. C., "Old Brutus made a Christian of me, if any man did." And he related how, when an insurrection of the slaves was apprehended, and every one was on the alert to detect conspiracies, he had heard of some voices being heard in the hut of Old Brutus in the provi-

sion-grounds; and deeming it probable that secret meetings of the slaves were being held there, he went alone at night armed, determined to arrest whoever he might find. Going up softly to the back of the hut, he sat to listen. By and by he heard a voice, and thought, "Now I have them." But waiting quietly to hear what was said, he heard Old Brutus praying; and Old Brutus prayed for himself and fellow-servants, and for his master and for his mistress, and for every body, and that God might send good rains, and make the yams grow as big as the moon. If the first part of the prayer affected him solemnly, the last tickled his fancy so that he could hardly keep from laughing; and he had to get away as fast as he could, well assured that there was no danger to be apprehended from Old Brutus.

I asked the old man one day how it was that he could come every Sabbath day to church, knowing that watchmen could seldom leave their post lest thieves plunder in their absence, and they should be obliged to make good the loss. "Ah, massa," he replied, "I leave God to watch for me." "Very good, Brutus; but the thieves don't know that. Do they never come on Sabbath and steal provisions out of the ground?" "No, massa, no man ever steal from me; they all know I have God to watch for me, and they afraid to come when I go to church; they know that God watch them." Such was the faith of the good old Christian, and it never failed him.

NOT YET.

"Not yet," said a little boy, as he was busy with his trap and ball. "When I grow older I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man. "I am about to enter into trade. When I see my business prosper, then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business. "My children must have my care. When they are settled in life, I shall be better able to attend to religion."

He lived to be a gray-headed old man. "Not yet," still he cried. "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God, and without hope.

"	"	" Lower Londonderry, L4 4 7½ do. L2 12 10¼ do. 7s. 6d.	7	5	0
"	"	" Newport L5 2 3½, Mrs. Campbell, Scots Hill 5s.	5	7	½
"	"	" Richmond Bay Lot No. 17, P. E. I.	3	2	3
"	25	" 1-3d collection Missionary Meeting	0	16	3½
"	"	" Central Church, W. R., additional	0	15	0
"	"	" Stewiacke, L9 10 0. Mr. R. Geddes, Musquodoboit, 3s. 1¼d	9	13	½
"	"	" Ladies Penny a week Society, W. R., per Rev. G. Roddick	3	0	0
"	"	" St. Mary's, Sherbrooke, 92s. 6d, Glenclg, 80s., Caledonia 62s. 1¼d.	11	14	7½
"	"	" Legacy late H. Cummings, Esq., St. Mary's, per Rev. J. Campbell	20	0	0
"	"	" Mr. Jas. Tate, Canso, per do.	1	0	0
"	"	" Robert Smith, Esq., Truro	12	2	½
"	"	" Merigomish 12s. 6d. Collection, Shelburne, 45s, Rev. J. McKinnon's congregation, 12 ^s .	9	2	6
Aug.	31	" East St. Peter's P. E. I. 20s. Cavendish, Rev. I. Murray's congregation, 76s. 10d.	4	16	10
"	"	" Collected by young ladies, New London	4	16	6
Oct.	3	" Maitland Juv. Miss'y Soc'y, 9s. 2¼d, Bay Fortune, P. E. I., 6s. 3d.	0	15	5½
"	"	" Collection, Cape George, 20s, Lock's Island, Shelburne Congregation, 12s 6d.	1	12	6
"	"	" P. Peebles, Esq., Quebec, 20s, R. Smith, Esq., Truro, L29 17 8	30	17	8
"	4	" Balance charged Educational Board	28	1	1
			£230 0 0		

1860.

Dr.

July	21	To paid Professor Ross addition to his salary for ½ year	£	25	0	0
Sept	1	" do. balance for do.		100	0	0
"	"	" do. Mr. Thos. McCulloch do.		100	0	0
Oct.	4	" Commission on L200 at 2½ per cent		5	0	0
			£230 0 0			

ABRAM PATTERSON, *Treasurer.*

Examined and found correct,

 GEORGE WALKER,
 RODERICK MCGREGOR,
 ALEX. FRASER,
} *Auditing
Committee.**Special Effort for Seminary of P. C. of N. S., in account with ABR. PATTERSON, Treasurer.*

1860.

Dr.

May	31	By balance at date	£	189	0	7
June	21	" J. O'Brien, Noel, 50s, Andrew O'Brien, do., 40s.		4	10	0
"	"	" S. McLellan do. 2d instalment 5s, Capt. A. Cox, Maitland, 2d instalment 5s.		0	10	0
"	"	" Capt. Wm. Douglass, Maitland, 2d instalment		1	5	0
"	"	" Newport Congregation per Rev. J. Currie		8	9	0
"	"	" Arch. Grant, Nine Mile River, 40s, A. Ferguson do. 20s.		3	0	2
"	"	" Oran McDonald do. 30s Alex. Grant do. 20s.		2	10	0
"	"	" James Thompson do. 40s, J. Fitzpatrick do. 20s.		3	0	0
"	"	" Peter Grant do. 40s, John Grant do. 40s		4	0	0
"	"	" Jas. Scott, Gore, 10s, Donald Grant, do. 12s. 6d.		1	2	6
"	"	" John Grant, do. 12s. 6d, George White, Kennetcook, 25s.		1	17	6
"	22	" Antigonish, per Rev. Mr. McLearn		8	0	0
"	25	" John Murray, Esq., Mabou, per Rev. J. Thompson		12	10	0
"	"	" Stewiacke, Rev. Dr. Smith		20	0	0
"	"	" Mrs. John Mahone, 25s, Mr. Nicholas Densmore, Noel, 20s.		2	5	0
"	26	" Windsor Congregation		8	1	3
Oct.	3	" Jas. Putnam, Maitland, 1st and 2d instalment		2	0	0
"	"	" John McDonald, Esq., Cape George,		2	0	0
			£274 1 0			

1860.

Dr.

Oct.	4	To amount credited in account with Educational Board	£	274	1	0
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ABRAM PATTERSON, *Treasurer.*

Examined and found correct

 GEORGE WALKER,
 RODERICK MCGREGOR,
 ALEX. FRASER,
} *Auditing
Committee.*

NOTICES, ACKNOWLEDGEMENTS, &c.

HOME MISSION NOTICE.

The Home Mission Board will meet in the Free Church College, Halifax, on the second Wednesday of April, at 4½ P. M.

ALEX. MCKNIGHT,
Con. H. M. B.

Received from Sherbrooke and Glenelg districts of the Rev. John Campbell's congregation £5 14 3 towards the passage of Mr. G.—s children, also for the same object, £2 0 10 from the Middle Stewiacke district of the Rev. Alexr. Cameron's congregation.

JAMES BAYNE.

Received by Rev. Alex. Ross, Knox Church, Pictou, for Foreign Missions of Presbyterian Church of Lower Provinces, from

Mr. James Harris, Carriboo Island	\$2 12½
Mrs. James Harris do.	1 25
Mr. John McKenzie do.	1 00
Miss Helen McKenzie do.	0 27½
Mr. Matthew Harris do.	0 50
Collection at Carriboo river station	4 85
Collection at Pictou in Knox Church	15 00

\$25 00

James Patterson acknowledges receipt of the following sums for Register and Instructor.

Samuel Crawford	£ 0 5 0
Hiram Smith	0 5 0
Samuel S. Morrison	4 11 3
Rev. Henry Crawford	3 11 10½
R. S. Copeland	0 10 0
Adam Logan	1 11 3
Geo. B. Johnstone	1 0 0
Samuel Creelman	0 13 6
Rev. A. P. Millar	1 0 0
J. Hammond	0 15 0
Rev. R. Sedgewick	11 15 0
Johnson & McNaught	5 2 6
Thos. H. Patterson	0 4 6
Neil McKay	0 11 2½
John McDonald	0 5 0
John Eadie	0 5 0
Chas. M. Forbes and James Groy	1 4 3

Pictou, 18th March, 1861.

BUILDINGS AT DEMIRDISH.

The chairman of the Board of Foreign Missions acknowledges receipt of the following sums:

Late Isabella Steele, a child nine years of age	£0 10 7½
Duncan Campbell, Mouse River, Blue Mountain	1 0 0
Widow Chisholm, McLennan's Brook	0 2 6

Yours truly,
JOHN STEWART.

HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following payments:

Kenneth Matheson, Pictou	\$0 60
Stephen Fulton	0 50
Rev. W. Elder, St. Stephen's, N. B.	6 00

Rev. Alexr. Campbell	2 50
Wm. Buchanan	2 50
Rev. D. B. Blair, Barney's River	9 00
John McDougall, Blue Mountains	5 00
Samuel Meak, Rawdon	2 50
Rev. R. S. Patterson, Bedeque, P.E.I.	5 00
A. H. Patterson, Tatamagouche	24 00
Rev. John Martin	0 50
Mr. S. B. Barnard, Student	0 50
Rev. R. Sedgewick	20 00
John Brown, Chatham, N. B.	2 50
Eliakim Tupper, Jr., Stewiacke	0 60
Rev. J. McLellan, Maitland	7 50
Robert G. Stewart, Rogers Hill	11 50
Rev. D. Sutherland	0 0
Abraham Hebb	0 60
Rev. A. Cameron	19 60
Samuel S. Morrison, Economy	5 60
Dougald Kennedy, Boom	2 50
Johnson & McNaught	12 00
Gavin Bell, New Annan	4 00
Geo. B. Johnson, New Annan	9 00

TWO PAMPHLETS.

The Rev. Mr. CHRISTIE, Yarmouth, has just published an admirable discourse on the "Doctrines of the Divine Decrees."

A narrative of events, which led to the disruption in Scotland, being a lecture by the Rev. PROFESSOR KING, is shortly to be published. It is a clear and concise sketch of movements which a few years ago convulsed Scotland, and attracted the attention of the Protestant world.

Each of these publications is timely, and will be found useful in all our congregations. Orders for either may be sent to this office.

The Home and Foreign Record.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; the editorial management is entrusted to Mr. ROBERT MURRAY, and is published at Halifax by Mr. JAMES BARNES.

TERMS.

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

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

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

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

CORRESPONDENCE.

All correspondence and notices intended for the next number of the Record should be in our hands by the 20th of this month. We have very respectfully to urge upon Clerks of Presbyteries and others to send us promptly whatever intelligence may be interesting and useful to the Church.