

was supported solely, nay, chiefly, by foreign money. He would state one other fact, viz., that of the £1,880 received from foreign churches in these three years, £1,500 or £1,600 had come from the United Presbyterian Church of Scotland; and he heartily returned them thanks in his own name and that of his brethren, as they had, by their contribution, given bread to many a poor minister, who, but for it, would have wanted bread. They had helped on the cause of their common Lord and Master—they had helped churches, which, probably, but for this money, would have disappeared. He had further to state, that this sum of £1,500 or £1,600 did not include the £500 which the Church had voted a few months ago to the Union, and which had not been entered in the Union's last account. He could assure them that this £500 had timeously come to their help, as their exchequer was dry at the time, and their treasurer was under the painful necessity of declaring that there was nothing in it to give anything to the churches for the three first months of this year. On his (M. Monod's) reading at the Synod the letter he had received from his venerable friend, Mr. Somerville, announcing that the United Presbyterian Board had voted this £500, the announcement was received with cheers and tears. He could assure them that many heartfelt prayers had been offered to the donors and their Church. The United Presbyterian Church had done much for them, but they must not relax, but rather the contrary, for by the very blessing of God upon them their wants were increasing. Seven new churches had joined their Union since the meeting of the Synod in 1852, and only one of these was self-supporting. The number of their members had increased from 1,100 to 1,800; their twenty-five churches numbered twenty ordained ministers; and the others were under the spiritual care of what they termed evangelists, until the time came when they had also ordained ministers. He was also happy to say, that two of the churches that had joined them were in the Cevennes; and the Union had thus planted its standard in that part of the country which was noted in the bloody history of Protestantism in France. He trusted that they would seek to make the alliance between their country and this country not merely a political alliance, but seek to be soldiers of the same army, of which Jesus Christ was the great Captain. Let them fight together, under his banner, the battles of the Lord, and the final end would be victory."—The Synod next proceeded to consider, what had excited very special interest, the advice given by the Mission Board, respecting the admission of slaveholders at Calabar to the fellowship of the Church. The Rev. W. Anderson, of Calabar, had intimated to the Board that he had admitted to the Church three young men—slaveholders—on their signing the following declaration:—

"Believing that there is neither male nor female, bond or free in Christ Jesus, I hereby promise in the presence of the Great God who rules all things, that I shall give all my servants what is just and equal for their work; that I shall consider them in the light of *servants*, not as *property*; that I shall permit and encourage them to attend on such means of religious instruction as the church may be able to send them; that I shall on no account maim them, pull out their teeth, or cut off their ears, or allow any other to do such things to them; that I shall never *sell* any of them, except incorrigible offenders whose lives would be endangered by their remaining in old Calabar; and that I shall ever act towards them as in the sight of my Great Master in heaven, who, I know, will render to every man according to his works. It shall be my constant endeavour to act towards my inferiors and my equals on the principle embodied by our Lord and Saviour in the golden rule."

To this the Board replied:—

"As by the law and custom of Calabar, it appears that legal manumission is at present impracticable, and as the missionaries would not be justified in excluding from the fellowship of the church, any that give satisfactory evidence of conversion, and that are willing to obey the laws of the Lord Jesus Christ, the Board agree to state that, guided by the resolutions of the Synod, they are of opinion that, in the present condition of society at Calabar, persons holding slaves may be admitted into church fellowship on their signing such a declaration as the following:—

"Believing that all men are equal in the sight of God, and that under the Gospel, there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, intend to obey the commands of God's word, promise in the sight of the great God, my divine Master, that I shall regard those persons placed under my care, as *ser-*