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Wm. A. McKim
Westchester Mountain

THE MISSIONARY REGISTER, OF THE PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol 5.]

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BEFORE our present number shall have found its way to the different sections of the Church, our Supreme Court will be in Session, and as its procedure may very reasonably be expected to form subject of anxious anticipation with the great majority of our readers, we shall endeavor to prepare an abstract, however brief and imperfect it may be, for insertion under the Home Department. This arrangement may delay the issue for the month a few days beyond the usual period, but will certainly be much more acceptable, than an entire month's delay of Synod news. In the mean time we have much pleasure in directing attention to a short summary of the more important part of the proceedings of the United Presbyterian Church of Scotland, at the recent meeting of Synod. While our church does not occupy that intimate relation to, nor cherish that spirit of dependence upon the Parent Church, which the Canadian Synod is forward to acknowledge, we are reluctant to admit that our ministers or people view with any other than feelings of the liveliest interest, the rapidly growing prosperity of a Church which now commands the respect and admiration of the world for purity of doctrine and discipline, efficiency of pulpit and

pastoral labor, and still more, for vigorous, well directed, and eminently successful missionary efforts. It cannot soon be forgotten that to her large-hearted liberality, our church is indebted for that ministerial supply without which not a few of our most prosperous congregations would have endured all the privations of a protracted vacancy, and though our necessities, in this respect, be not as they were, that policy which has enabled us to provide another source of supply, has derived much of its successful prosecution from the friendly counsel and liberal contributions of private individuals, leading congregations, and church courts in connection with that Church. It is exceedingly gratifying to find that in the midst of the multifarious interests that required attention, apart from the immediate claims of Home operation, the independent Church of Nova Scotia attracted favorable regard, without the aid of deputation or correspondence by which other churches were powerfully recommended. A very handsome donation of Books to our Theological Seminary was made by unanimous vote, and that, it would appear, in preference to the claims of the Canadian Church. Why should not our

Committee of Correspondence with Evangelical Churches be instructed to hold annual, or at least occasional intercourse with the Corresponding Committee of a Church so nearly allied to us by the claims of parentage, by community of doctrine, discipline and worship, and by that giving and receiving which constitute so important a feature in Christian Fellowship? The Associate Reformed Church of U. S. has been joyously hailed as an applicant for this friendly recognition; and there can be little apprehension as to the reception which the regular transmission of letters from Nova Scotia would meet. It is to be hoped that some special instructions to this effect will be given to our Committee at the ensuing meeting of Synod, so that not only from the Continent of Europe, from Jamaica, Calabar, Canada, and the United States, but from Nova Scotia the voice of christian congratulation may be heard at the bar of the United Presbyterian Synod in Scotland.

It will be in the recollection of our readers that notice was given last month of the expected arrival of the Bark Sydney, at this port, and that the Mission Goods would be sent by this conveyance to Australia.— This arrival is now announced, and the time

of sailing has been advertised to take place on or about the 5th inst. There is a probability that it may be some days later, and therefore should any one be prepared to send goods of any description and for any purpose connected with our Mission and have them in readiness for transmission, there may still be opportunity after this notice shall reach them. As formerly stated, the amount of materials sent and its probable value will be determined when the actual shipment has taken place; at the same time it is gratifying to know, that within the last month several very appropriate and valuable additions have been made to the previously large and varied assortment of supplies. The Session of Prince Street Church having had presented to them, by the Ladies of the Congregation, a new Communion Service, have unanimously agreed to devote their former Service, consisting of two Flagon, two Cups, two Plates; and four hundred Tokens to the Aneiteum Mission, and for the special use of the station over which Mr Geddie presides. There is every reason to anticipate that as the representatives of the different churches will soon assemble in this place, farther additions will yet be made, and of this due notice will be given.

Foreign Missions.

LETTER FROM MR GEDDIE.

Aneiteum, New Hebrides,
Pacific Ocean, Oct. 1st. 1853.

(Concluded from our June No.)

The last year has drawn largely on our own strength and that of the natives, in the way of building. A church was commenced about fifteen months ago, and made habitable, though not quite finished, after four months of labor. The dimensions of the building are 62 feet in length by 25 in width. It is a wattled and plastered building, and roofed with thatch made of the pandanus leaf. When the size of the house was first announced to the natives, they seemed inclined to shrink from so stupendous an undertaking; and it is no wonder, for they had never been accustomed to

build anything but small rude huts; but now that the work is done, they look upon it with wonder and delight. All the wood for the building was carried by the natives, a distance of two or three miles. We begin to find now that the church is too small; and we contemplate its enlargement in the course of a few months.

A mission-house was also found to be necessary, and we commenced one in December last, which is now nearly completed. It is a stone house 56 feet by 19 feet, and a room attached to the rear, 19 feet by 13 feet. The house is a very substantial one, and looks very neat. In the site, plan and construction of the building, health has always been kept in view, for without that we can accomplish but little here. The

house will, I hope, be a durable one; and that there will not be any need of another for many years to come. It has been a great work, and I feel thankful that it is so nearly completed. The stones of which it is built were brought a distance of between one and two miles by water. We have also burnt six kilns of lime for it, each of which contained about twenty tons of coral. The natives have worked most cheerfully at the house, and without any remuneration. It is pleasing to see the willingness of the natives to assist their missionary. Though their services have been heavily taxed during the past year, I have never known an instance of complaint among them. I have only to say what is to be done, and by whom, and chiefs and people are ever ready to work. Mr Inglis finds the same willingness on the part of the natives among whom he resides; and he says that in this respect, they present a great contrast to the natives of New Zealand, among whom he formerly labored. How great the change on the part of the people since we landed among them. The time was when if we asked a native to come to school, attend worship on the Sabbath-day, or even explain the meaning of a work, his first question was, *nivitan nintan* 'what's the payment? But these days have long since passed away, and those things which they once looked on as an obligation to us, they now regard as a privilege to themselves.

I beg to thank the friends of the mission for the supply of clothing, the receipt of which is acknowledged in the first part of this letter. They came to us in excellent order, and the boxes do not appear to have been opened and ransacked in Sydney by the custom-house officials, as former ones have been. It may be pleasing to those who contribute clothing, to know how it is appropriated. In the first place, we have several young men and women living in our own family, and who are entirely under our own control. Their present number is seventeen. These we provide with clothing, out of the supplies furnished from home, and to a considerable extent with food. I think the cause has been to some extent aided by our boarding school, if I may so call it. Four young men are now laboring usefully as teachers, in different parts of

the island, who formerly lived in our family; and the most advanced of those who now reside with us, are my assistants in the school at this station. In the next place, I have ten teachers, natives of this island, laboring in this district, and those I provide with clothing—the people among whom they reside are always expected to give them food. Then, again, the Samoan and Rarotongan teachers, in addition to their regular allowance, receive occasional supplies from us; and your generosity puts it in my power to give a present at times to chiefs and deserving natives. The supplies we give to the natives for *taro* which helps to support our native family.

I hope the natives will be more independent of the mission families than they now are for clothing. The contributions of friends at home and our own British supplies, meet their wants only to a small extent. They must raise some article of export, and we have been advising them to manufacture arrow root. An attempt was made this year, and as nearly as we can compute, about 500 lbs. was made in different places, I hope it will be thousands next year. When the Bishop of New Zealand was last here, he offered to take any amount which might be made to New Zealand, and make returns in articles most suitable to the natives. If no nearer and readier market opens, we will gladly avail ourselves of this kind offer.

The Bishop of New Zealand paid us his annual visit about two months ago. It was all the more pleasant, that he had Mrs Selwyn also with him. She appears to be no less devoted to the missionary work than her excellent husband. Her voyage among these islands, where the eye and heart meet with so much that is repulsive, is no small evidence of her interest in the cause of God. The Bishop made his present voyage in a chartered vessel, having sold the mission schooner, "Border Maid." The fine looking vessel, she was found to be unsuitable, and very expensive to keep up. He expects to visit England in a few months, chiefly with a view of purchasing another vessel; and he has already had information of a brig of 200 tons burthen, which he thinks will answer his purpose. On his return, he

hopes to do more for the cause of Christ in these islands than he has yet attempted.

You will be glad to hear that a movement in favor of Foreign Missions has begun in New South Wales. The Rev Mr Murray of Samoa, has been there for some months, pleading the cause of the heathen, and he has not appeared in vain to the Christians of that colony. The following extract from a letter which I lately received from him, will give you some idea of the movement in New South Wales:—

“We met with a very cordial reception from the friends here, and have been very kindly treated by them; and what is best of all, our efforts to awaken an interest in the mission, have been successful to a most gratifying extent. Great things have been accomplished. Upwards of £1000 has been raised; a new society has been formed, and a movement is now in progress, which I doubt not will lead to great results. Two MISSIONARIES have already been sent for, to be placed on some part of the New Hebrides, and supported by the friends here, and to be in some sense their missionaries. The new society is at present auxiliary to the London Missionary Society. An independent society, however, will, I think, soon take its place, which will embrace all the congregational churches in this and the neighboring colonies of Victoria and Van Dieman's Land. It is thought that as much might be raised in Melbourne as has been raised here. On the whole, I think there is now a fair prospect that the New Hebrides will be taken up by yourselves, and Mr Inglis' church, and the friends here, as fast as we shall be able to pave the way. You, I think, will soon be able to extend your operations to TANA; and the agents of our friends here may commence on Fata, should that appear desirable, and extend northward. I should think your body and that of Mr Inglis might manage the whole of the southern group. What think you?”

I have also received a letter from the Rev. Mr Clark of Honolulu, Sandwich Islands, dated February 5th, 1853, in which he gives an account of an interesting mission lately undertaken by the Hawaiian churches, from which make the following extract:—

“But I took my pen to say a word about the new mission to Micronesia. Those are islands lying a little north of the line, and nearly north of your islands. I have recently returned from a voyage to these islands, to aid in establishing the mission. The mission consisted of three families from the United States, and two Hawaiian families—Rev B. S. Snow, A. A. Sturges, and L. H. Gulick. Mr Gulick is a son of the Rev P. J. Gulick of this mission. Micronesia embraces the Kingsmill

islands, the Caroline group, and other islands in that vicinity. We first touched at the Kingsmill group. We found things, on the whole, favorable for the establishment of a mission. We next visited Strong's island, and found the king and people desirous that a mission family should stop there. We decided to occupy that island with one family from the United States, and one Hawaiian family, Rev B. G. Snow and wife, and Opanui and wife. The king appeared well and much pleased with the missionaries. Our next visit was to Ascension or Bouabe, still further west. We left the remainder of our company at the south harbor of this island, with good prospects before them. The chief seemed pleased, and promised every necessary protection. Idolatry does not exist at Strong's island or Ascension; but the people have little or no knowledge of Christianity. The islands in that vicinity are small but promising fields, I think, of missionary labor. They are, I think, nearer to you than to us; and are sometimes visited by vessels from Sydney and that vicinity. It would be pleasant if they could open a correspondence with you. Much interest has been taken in the mission by the people of these islands. We have formed a missionary society, called the Hawaiian Missionary Society. About \$8,000 have been contributed to its funds here at this island; and we feel encouraged to go on in the work of extending the gospel to other islands of the Pacific.

We are now taking vigorous measures also, to support the gospel at these island independent of the American Board. We have become a Christian nation; and we hope ere long to support our own Christian institutions. Churches of foreigners are also growing up at the islands to aid in this work.”

How cheering to see a distant colony whose domestic claims are so very urgent, and a small nation which has just emerged from the darkness of heathenism, coming out so nobly and so generously in the foreign mission cause. These are surely favorable signs of the times, and indicate that the time to favor the dark places of the earth draweth nigh. I trust that these examples may provoke others to love and to good works.

I must now bring my letter to a close. I trust the interest of the church at home does not diminish in the missionary work. How it would cheer us to see one or more missionaries from Nova Scotia. Do not delay in sending help while so many in these dark lands are going down unwarned into perdition. I trust that you will be able to find right hearted men willing to sacrifice the endearments of home, and to come “far

hence unto the Gentiles." And let us all "work while it is day," for the night draws rapidly on, when no man can work. I remain, Dear Brother,

Yours, &c.,

JOHN GEDDIE.

Rev. Jas. Bayne,

Cor. Sec. B. F. M., P, N. S.

*This document will be forthcoming first opportunity, as also the account of my voyage among the islands.

REV. & DEAR BROTHER:

As I know there is much eagerness among our people to hear Mr Geddie's domestic news, I send you a few extracts from a letter to Mrs Waddell, under several dates, the last of which is Nov. 28th, 1853.

J. WADDELL.

Our new house will last us our day, and those that come after us. It will be a comfortable house, and we need such houses here. We have a fire-place in our sitting room; and however strange it may appear to you, I can assure you we feel it very cold here during the winter season. You will exclaim, living in a tropical climate and enjoying a fire! Yes, and sleeping under three and four blankets; and more than this, I have made myself and the children homespun dresses, which we find very comfortable. The piece of cloth which I took for my own use was made by the natives of Debert River. It is a very pretty piece. Our natives value the homespun cloth more than any other. They say it is so warm and so strong. I feel very, very grateful to the dear friends who have so liberally contributed for our poor people. The boxes are exceedingly valuable to us, especially at the present time, as so many are needing clothing. The supply of thread, needles and thimbles was very much needed for my sewing school, which is doing very well. I have two classes. The first consists of married women, who attend on Mondays and Wednesdays, and come with their babies on their backs. The other class is made up of my boarding school girls, and other little girls in the place. The women are learning to sew very well. They have accomplished a good deal of work since I commenced the school. I have encouraged them to bring all their old garments to mend, that they may see how useful their learning to sew would be to them. I was amused and

gratified not long since to witness the delight of a young mother when I dressed her baby in a garment which she had herself sewed."

At one time when a scarcity of food was severely felt, and the girls at school were not adequately supplied by their friends from home, Mrs Geddie recommended that they should return to their families and share the food they could provide. On the following morning one of them, she says, brought us a slate on which they had written as follows:

"Our Mother—we do not wish to leave you. Since you told us to leave we have cried a great deal, for if we leave you who will teach us anything. Our friends cannot instruct us. You are our mother, and with you we wish to remain. Never mind our food. We will find food somewhere."

Mrs. Geddie adds that when the parents were applied, to they engaged to be more attentive in supplying the wants of their children, and they continued with her.

At last date the mission family were all well. Elizabeth had suffered from repeated attacks of fever and ague; but the last notice of her is, that she had quite recovered, and was "now quite well and smart." "Lucy is very healthy, and is growing tall. She reads, sews, and writes pretty well. She can do small sums in addition, and has some little knowledge of geography. I wish I could devote more time to her. John Williams is a stout healthy boy of 22 months old. He is learning to speak very fast both English and Aneiteumese. The natives are very fond of him, and think him a wonderful child."

Aneiteum, Nov. 25th, 1853.

We have had a delightful visit from H. M. S. *Herald*. The captain is an excellent man. He makes himself very familiar, and takes tea with us almost every evening. He is a great friend of missions. He read me the account of his visit to Aneiteum, which will be forwarded to the Admiralty at home. The account of the voyage will, I believe, be published. The ship is out for five years. The naturalist is a second cousin to Charlotte. We will miss the ship very much when she leaves; but we will have another visit from H. M. Steamer *Torch*, now in Sydney. It is

quite possible that the Isle of Pines or Anciteum may become a depot for the contemplated Panama steamers. The former is the most convenient, but the latter possesses the best harbor. In a few years this island, instead of being at the ends of the earth, will be in the very centre of the commercial world, for it lies between two gold countries, and in the highway between Australia and China.

Our dear associates, Mr and Mrs Inglis, are well. We love them very much, and we get on well together. It is a great privilege to have such associates. We expect Lucy to leave us in about ten months. She will probably reach England in May 1855, unless we

alter our view. We will apply for her admission to Walthamstow mission school in Charlotte Ann's place, who will go to Nova Scotia.

The artist on board of the *Herald* has made beautiful sketches of the harbor and mission premises, which I hope you may see, as they are to be sent home with the papers of the expedition, and most likely published. He has also taken Charlotte's likeness and mine, at the captain's request, and he says he will endeavor to take some impressions of them in Sydney, and send them back to us; and if so, we will send them to our dear friends in Nova Scotia.

J. G.

Miscellaneous.

PROCEEDINGS OF THE UNITED PRESBYTERIAN CHURCH, SCOTLAND.

The U. P. C.S. met on the evening of Monday, 1st May, in Glasgow. Rev. George Johnson, the retiring moderator, preached the opening sermon from 1st Cor. xii. 1—4, the theme of the discourse being "the Gospel; what it is; and how it should be preached." Dr. Johnston of Linnekilns was elected moderator for the ensuing year. Changes on the Roll of Ministers—Dead, 9; Demitted, 9; Translated, 6; Ordained, 19; Attendance of Ministers, 290—Eiders, 155; Members present, 445; Corresponding members—M. Audebez, Paris; H. Goldie, missionary from Calabar; P. Anderson, Jamaica; A. A. Drummond, Canada; Dr. Bryce, Belfast, Ireland.

SPIRIT DEALERS AND CHURCH MEMBERSHIP.

An overture by P. Smith, Dundee, was presented, craving that, from this time forth, none be admitted to the fellowship of the church who traffic in intoxicating liquors. Mr Smith was heard in support of the overture; and it was moved by Mr Jeffrey, and seconded, that the Synod, while deploring the prevalence of intemperance, and the great evils arising from it, and recognising the importance of adopting every legitimate means for its suppression, dismiss the overture, as pleading for a princi-

ple which the head of the Church has not declared to be a term of Christian fellowship. The motion was unanimously adopted.

ANNUAL STATISTICS.

Dr. PEDDIE, convener of the Committee on Annual Statistics, in a brief report, recommending that in consequence of the passive resistance which had been made to the collection of these statistics, reports having only been received from 276 congregations—not much more than the half—and as every means had been tried which the committee could think of for securing the object, the scheme should be abandoned.

A long discussion took place, the result of which was that the following motion by Mr. Renton, in opposition to one for abandoning the scheme, was carried by a vast majority:

"The Synod regret to find that a large proportion of the ministers of the church have not made returns to the statistical queries; direct that schedules be issued as usual, and that a brief address be prepared to go down along with it, setting forth the important uses and advantages of accurate statistics, and directing special attention to the injunctions of last Synod.

NATIONAL EDUCATION.

Dr. Johnston, as Convener of the Committee on Public Questions, read

the following report, the ex-Moderator having taken the chair:—

“The attention of the committee during the past year has been entirely occupied with the questions relating to the abolition of the Tests in the Universities of Scotland, to the reforming of the Parochial Schools, and the extension of the means of common school education. In May last year the Synod resolved to renew their protest against the existing Tests in the Scottish Universities, and to petition in favor of the bill at that time before the House of Commons, in as far as it is calculated to effect their abolition, and enjoin the Committee on Public Questions to prepare and transmit a petition in accordance with this resolution.

The report, then referred to the deputation to London in May 1853, and to the plan of education for Scotland proposed by Sir J. Shuttleworth, and to the steps that had been taken to bring the subject under the notice of the presbyteries by deputations of members of committee. * * * *

Mr Renton said it would be desirable to narrow as much as possible the ground they had to consider, and concluded by moving a series of resolutions.

1st. That the Synod re-affirm the two positions it has long maintained on the subject of national education—that it is not within the province of the civil government to provide for the religious instruction of the subject, and that this department of the religious education of the young should be left to the parents and the Church; and that the system of supporting denominational schools out of the public funds is most reprehensible, on account of its violation of our principles, of its fostering sectarian distinctions, and of its indiscriminate support of truth and error. 2d. That this Synod strongly condemns those portions of the bill which do open violence to the principles of this Church, contained in the 27th clause, and in the second branch of the 36th clause, 3d. That this Synod declares that any measure from which these two obnoxious provisions are not excluded, is not only unworthy the support, but merits the strenuous opposition of this Synod, and of all the members of this Church, 4th. That copies of these resolutions, be sent to the members of the House of Commons, and such other

members as the committee on public questions may deem fit, and that no petition be sent at all.

Mr Sinclair seconded the resolutions most heartily.

BETTER SUPPORT OF THE GOSPEL MINISTRY.

MR. MILLAN (elder), Convener of the Committee on the better support of the Gospel Ministry, read the report on the subject, from which it appeared, that in accordance with the resolutions of the last Synod, the Committee corresponded with the 256 congregations whose stipends were under £150, recommending that conjoint meetings of elders and managers should be held to confer together, as to the best mode of bringing the matter of an increase of stipend, to the decision of the congregation, and requesting that where inability to obtain the proposed minimum was alleged, such a statement of circumstances should be made to the Committee as would enable them properly to examine the case, and arrive at a correct judgment, as to whether supplement should be provided.

The Committee were much gratified with the result of the reports received. Of 256 congregations who were addressed, 130 have reported to the Committee. Forty-one of these congregations had met, and resolved without extraneous aid to advance the stipends of their ministers. Eleven of these have attained to £150, one to £140, to £120, and the others have added £40 to their former stipend. In all, the sum of £700 is being added to their stipends to these forty-one congregations. It is right to add that other congregations, who have not reported to the Committee, are following this good example, so that it may be safely estimated that a sum not less than £800 is being raised in this way.

While one congregation of less than 100 members have resolved to give their minister £150, and £20 for a manse, although they have considerable debt, another congregation of 240 members give only £80, and no allowance for house rent. One congregation of 230 members are this year making noble exertions to advance their minister's stipend from £120 to £150 and a manse, while another of 300 members, or thereby, gave their min-

ister only £85 and a manse, and have repeatedly declined the proffered visit of the Committee. The minister of this congregation is lately removed by death. While on his death-bed, he referred, in conversation with a brother minister, in the most touching terms to the last six or seven year's pecuniary struggle, the greater part of which time, he while a colleague, had only £70 of stipend, and no allowance for a manse. Now that he is removed, the Christian public must do for his family that which, had his congregation not failed in their duty, might have been done for it during his lifetime.

In the meantime there is much cause of encouragement. About fifty congregations have advanced their stipend during the past year, and with the funds at their disposal, the Committee hope to be able to advance at least fifty more. If, by one year's exertion nearly £2000 have been raised, and if 100 of our ministers shall be, to a certain extent, freed from anxiety, and placed in a position of greater comfort than before, surely the object of the Synod is being attained at no tardy rate.

REPORT ON THEOLOGICAL EDUCATION, ETC.

The Rev. P. Davidson, as convener of the committee submitted the report on theological education, from which it appeared that the students of theology, with a few exceptions, had been attested by the various presbyteries as having performed all the exercises prescribed. As to the hall, 105 students attended the exegetical theology class, and 103 attended the systematical theology classes during the last session. Professors M'Michael, Lindsay, and Eadie, gave in most favorable reports of the state of their respective classes. During the year 382 books had been added to the library by purchase, and 30 by donation. The committee requested a synodical grant of £100 clear for books. The sub-committee on minister's libraries, reported encouragingly as to the success of this scheme—107 libraries, containing a total of 1391 volumes, being now in existence. In terms of remit on English colleges, the committee recommend that Owen's College, Manchester, and the new college, St. John's Wood, London, should be placed on the same footing as the Scotch universities—the presbyteries of Lancashire and London to take the English students under their superintendence. In conclusion, it was suggested that the com-

mittee on theological education should in future consist of sixteen members besides the professors and moderator of Synod—twelve ministers and four elders—and that one minister and three elders should retire annually.

Dr. EADIE thought it was only a simple matter of justice to the English students, that the recommendation of the committee should be agreed to. He was not prepared to say that the education in England was equal to the education in Scotland. He scarcely thought so, but perhaps it was not so much inferior, if any at all. With reference to matriculation in the London University, he thought it a great advantage, as a record of the attainments of the students ere they came up for examination at the theological seminary. Under the new arrangement many young men would become students of the church who would shudder at the thought of having to come to Scotland to go through their literary curriculum.

The motion was then agreed to, the words "who may have matriculated at the University of London," being inserted in the report.

MR. JATERSON of Kirkwall, stated that last year he had proposed that a portion of the books should be sent to Canada, but it appeared that there were not so many of them that they were worth dividing. Besides, he had since heard that the committee had made a promise to a deputation from their Nova Scotia friends, that they should have the books sent out, so that he begged now to move that they be sent to Nova Scotia.

Dr. ROBERTSON seconded the motion, which was carried *nem. con.*

THE MISSION IN PERSIA.

MR. DAVIDSON wished the Synod would instruct the committee how they should act with reference to the valuable books, the property of the Synod, which had been lent to the late Dr Andrew Glen, to assist him in translating the Scriptures into the Persian languages. The American missionaries in Persia had offered to purchase them, so that the books could either be sold or given as a donation.

Dr. M'KERRON of Doune, moved that the matter be left to the committee, with a recommendation that the American missionaries should receive the books as a donation, if they could not be with safety transmitted to Europe. (Agreed to)

MISSIONARY DEPUTY FROM FRANCE.

Dr. ANDREW THOMPSON here introduced to the Synod the Rev. J. J. Audébez, a deputy from the evangelical churches of France, remarking that the Rev. F. Monod had had to relinquish the idea of visiting Scotland this year from indisposition.

The reverend gentleman met a hearty reception, the moderator assuring him that the Synod would be happy to hear an address from him next day (Thursday).

TURKEY.

(Concluded)

Col. Henningsen writes as follows:—

As I have perceived that in some quarters the natural sympathy enlisted with the Turks in their defence against the aggression of Russia is modified by the supposition that the cause of religious toleration and the religious interests of Christianity are in some measure at variance with the interests of political justice, I venture to intrude a few remarks to point out how little foundation there is for the opinion, and how erroneous is the impression that Russia in any way represents religious liberty or true Christianity, and how unjust it would be in any manner to identify the Turks with any peculiar intolerance.

Turkey, in point of religious toleration, is in fact, and indeed has always been, far in advance of all Greek or Roman Catholic countries. It may even be said that it is, on the whole, hardly behind any country in the Old World. In Spain—liberalized in religion as it has been since the time when the father of the present Queen was led by his confessor to assist from his balcony in the act of faith by witnessing the burning alive of the victims of the inquisition—in Spain at the present day, all the influence of Great Britain is exerted to secure the simple right of Christian burial for Protestants. The Pope, who sends over to America his Nuncio to ordain bishops, and to consecrate churches, will not at this moment allow Protestants one public place of worship, however humble, within the walls of Rome, where they can worship God according to the forms of a vast majority of the American people. In France, formerly the most tolerant country of

the Old World, but where Catholicism has obtained ascendancy with the ascendancy of despotism, we have recently seen a Protestant congregation deprived against all precedent and law, of the right to meet and choose a minister.

In Tuscany, the distribution of a Bible is penal; and along the Italian shores of the Adriatic, not only the establishment of a Protestant house of worship, or of a mosque, is not to be thought of, but even a Mahometan (coming from the Turkish coast, where Greeks, Protestants, Roman Catholics, and Armenians, may build churches where they please,) because he is a Mahometan, is not allowed to land. In Prussia, a vexatious supervision is exercised by government over all religious creeds, and the Jews are still oppressed.

Now, subject to certain disabilities, Turkey has at all times permitted and protected all forms of religious worship. Under the reign of the past and the present Sultans, these disabilities simply amounted to the payment by all who were not Mahometans of a capitation tax, in their being debarred from the profession of arms, and in their being forbidden to resort to street processions or use church-bells.

On the other hand, Christians in Turkey are not liable, like Mahometans, to military conscription; in many parts of the empire, for instance, in Albania, in parts of Turkish Greece, and in the lands settled by the Turkish Cossacks, Christians go about armed to the teeth, a license not allowed to the Christians of Russia, Germany, Austria, Italy, or Imperial France; and furthermore, quite recently, that capitation tax is abolished, and the Sultan is at this moment employing Christian corps of volunteers. In Turkey, therefore, has always existed religious toleration, trammelled by certain disabilities, which disabilities have progressively been decreasing; whilst in many instances the scrupulous respect of the Porte for special privileges accorded to the heterodox, and the mischievous interference by foreign governments (intolerant at home) in the name of religious toleration, has cramped or impeded the reforms which the Turkish Government honestly intended.

For instance, formerly the evidence of Mahometans only was admitted in courts of law. The constitution given

by the Sultan admitted the evidence of all religious denominations. Now in the debased condition of Christianity in Turkey, whether Greek, Roman Catholic or Armenian, it is a notorious fact that one-half the Christian population might be got to give any evidence required for a dollar, and that witnesses might be procured at any hour, in any street, to swear any man's life or property away. At the same time, if they were made to take oath before their own Bishop, perjury would be rare. It is therefore obvious that this was the only practical mode of introducing this reform; but in nearly every instance these dignitaries refuse to administer or enforce that oath; and if the Turkish authorities endeavored to oblige them, they appealed to the Russian or French legations, who immediately interfered with their protection, raising the cry of violated treaties and religious persecution.

Greek Bishops, strong in the protection of Russia, the complicity of France, and imbecility of England, arrested, punished, and tortured their congregations, under the pretext of ecclesiastical discipline, with an arbitrary severity which the letter and spirit of the *Tanzimat* forbids the highest Turkish official to exercise toward Turk, Jew, or Christian.

Diplomacy and the interference of self-styled allies and pretended friends, in fact, forbade the Turk to extend to these, his subjects, the protection of the law and constitution.

Mount Athos, to this day, is covered with the dungeons and prisons of the Greek Church. The horrors of these places of captivity and punishment were detailed to me by a Greek priest, now the keeper of an inn in the famous vale or rather gorge of Tempe, but who was for several years there imprisoned for reading a Protestant Bible, and who, having escaped to Corfu, came back under the protection of a British passport. A Greek resident in the neighboring city of Ambelakia pointed out to me a monastery, in which half-a-dozen calayers or monks shared between them a princely revenue. He related that the Turkish governor suggested to the Greek population of his government, that it would be well to apply the greatest part of this overgrown wealth in founding

schools for their children. Now a redeeming trait in the character of the Greeks is their thirst for knowledge, which gives their bishops much uneasiness, and which is stronger than their superstition; but the Bishop called upon Russia, the Turkish governor was rebuked, the calayers continue to fatten in their sty, and the unwilling Greek congregation to vegetate in their ignorance.

What religious intolerance does exist on the part of Turkey, is the intolerance not of laws and regulations, but of opinion,—the chief persecution of the Christian now is the persecution of contempt. But this, arising partly from Mahometan prejudice, partly from Christian desert, is neither unaccountable nor unmerited.

An impartial investigation of history forces us to admit that the Greek and Roman Catholic forms of Christianity, with which the Turk was formerly almost exclusively brought in contact, exhibited towards his creed a degree of intolerance and fanaticism far exceeding what he has ever shown, and which was calculated to foster, if not originate, that which he has manifested. The Turks never made banishment or death the alternative of conversion, as Ferdinand and Isabella did with Mahometans and Jews, and as Louis the XIV. did with the Huguenots. In the past his fiercest propagandism left the choice between vassalage and inferiority, or adoption of his creed.

In the next place, his ideas of Christianity, derived from his intercourse with native Roman Catholics and Greeks, identify in his mind Christianity with dirty habits, thieving, lying, treason, treachery, and idol-worship. Is it any wonder, then that in remote cities of the empire, and among the more ignorant boys, women, and a few fanatics will still occasionally insult and anathematize Christian intruders into the Turkish quarters?—for it is only in certain places and at certain times that this angry feeling anywhere finds vent.

At the same time even this intolerance is rapidly disappearing, and the Turk is not slow, where the opportunity is afforded him, in perceiving and recognizing at least a difference between his Christian fellow-subjects and heightened foreign Christians following a

purser creed. Disbelief in the Koran and the Prophet are displeasing to him, but his anger and displeasure are principally roused by idolatry, and so he considers the image worship of the Roman Catholic and the picture worship of the Greek. But he looks on the Bible with respect, and on Christ as a prophet, whose name his wrath is sometimes kindled to think that idolaters profane.

Towards Protestants, where he can observe their forms and conduct, he soon exhibits a kindlier feeling, and if they are still unbelievers, they are yet not for him idol-worshippers—that unpardonable abomination in his eyes—and though it may only be through intermixture with Protestants, it is very surely through that intermixture that his prejudices against Christianity will eventually give way.

Already several influential Turks have expressed their desire to see Protestantism progress among the Christian population; its prospects are already favorable among the Armenians, and ministers of all denominations are free in Turkey to preach the gospel where they please.

The darkest feature of Mahometan intolerance is exercised towards Mahometans themselves. Once a Mahometan the law permits no change, and still rigorously visits change to any other creed, which formerly it punished with death.

If we came to Russia, whose tolerance, we are told, should enlist our liberal and Christian sympathies against the Turk, how does the case stand? Can a Russian any more than a Mahometan change from the Russo-Greek Church? No, the law punishes such change as a felony; but this is not all; for may not only those born in the Russo-Greek Church not turn to any other, but if a Catholic, Protestant or Mahometan, in the Russian Empire, change at all from his own creed, it is only to the Russo-Greek Church that he is permitted to turn, under the severest penalties. In Turkey it is only the converted Mahometan, not his converter, who is punishable; in Russia, not only a Russo-Greek becoming Protestant, or a Catholic becoming Protestant, but the preacher who converted him would be involved with him in common punishment, if opportunity

for such a conversion were ever afforded him—under a Government where a Protestant minister, preaching any where but in the chapel where he was licensed to his Protestant congregation, would be immediately packed off with his Bible to prison, or to Siberia.

Now, this Russo-Greek faith is a Roman Catholicism with superadded mummery and superstition. It has nunneries, monasteries, confession, relic and picture worship, and upwards of two hundred fast days and festivals in the year. Each of its votaries has its domestic picture of a saint in his dwelling, before which he prostrates himself, and burns the holy oil on holidays. It is governed by a synod of generals, spurred, booted, and bedizzened, who represent its head on earth, and pontiff, the Emperor Nicholas, who by a decree declared that the sect called United Greeks were Russo-Greeks, and therefore guilty of the same felony as apostates if they did not return to the orthodox fold, into which, like Ferdinand and Isabella and Louis XIV, he at length drove them, after a no less sanguinary persecution, in which tens of thousands perished under the lash or starvation and ill-usage, and during which tens of thousands more were dispossessed of everything, whole nonconformist villages being driven hundreds of miles into the interior, despoiled by their persecutors.

Such being the fact as to the measure of toleration in Turkey, the recent results, as stated by Lord Shaftesbury, are of the most cheering kind. Twenty-five years ago, no Protestant seceders from the Greek Church were to be found in all Turkey; there are now upwards of forty distinct congregations of them. There are sixty-five regular Protestant teachers in the country, and fourteen schools in Constantinople alone.

These facts properly understood, have an importance far beyond the numerical results which they imply. Turkey is not like some districts in Polynesia, where the missionary has to waste half his time and energy in communicating the elements of education to the nations whom he seeks to convert. All that was needed in the former was liberty to the gospel—a liberty that was for centuries withheld—but which these facts demonstrate is practically withheld no longer. If the Turks be, as they are in some sense, an educated nation, and if the Bible has full course in Turkey,

with all the evidence of increasing light amongst them, what may we not, under the divine blessing on Christian effort, reasonably anticipate?

MEMOIR ON CHURCH MUSIC.

(Concluded from our June No.)

Other and important arguments for psalmody (with comments, by the way, upon our excellent hymn-book) we must here lay aside, for fear of enlarging this article unduly. Our purpose is in some measure gained if we have served to draw attention to the subject. And let us bring this paper to a close, by touching a chord which we have struck before in pleading for praise-singing for the glory of God; let us beseech our readers to throw their hearts into the movement for the revival and reform of church psalmody, which seems in those days to have at last begun. We say *their hearts*, for the rarest beauty of outward forms can never compensate for want of heart. We do not mean to argue that mere outward beauty is of no account even in *God's sight*. If we did, every flower that blossoms on the earth, and every star that sparkles in the sky, might seem to refute our argument. We cannot believe that beauty and deformity is all the same thing in *God's sight*. If by his Spirit He renews our hearts, by his Spirit also He has garnished the heavens. If He has gifted us with a love of the true and great, he has gifted us likewise with a love of the beautiful; and we feel certain that the beautiful in art is sister to the good and the true in religion. He who has dressed the rainbow in many-colored vesture, and clothed the lily in white raiment, to preach his promise in the heavens and his providence on earth, does not overlook the beautiful in worship. His Hebrew altars had their ornamental "horns;" those that sung his praises were charged to do it "skillfully." Other things being equal, the most beautiful worship shall always be the best; and if, without danger to the heart of worship, we can afford to beautify its face, and it is a shame and a sin if we do anything else.

But all the while let us carefully remember that poetry, music, and, in fact, all the ornamental arts, apart from religion, are useless for all good purposes,

and when placed in opposition to it, are worse than useless—are charged with unspeakable mischief and danger. Syrens can sing as well as seraphim, and visions of beauty lure the soul to shipwreck, as well as beckon it to the haven of rest. "The age of the Renaissance, when everything was modelled by taste, was a dark and fearful era. The exquisitely inlaid dagger did its work of death, and the cup chased by the hand of Cellini himself held not only the spiced wine, but the poisoned draught." Nor shall we much wonder at this, if we remember whence the fine arts (as well, indeed, the useful as the ornamental,) had their origin. They sprung from the ungodly house of Cain. The first poet was that bloody and dissolute Lamech, who apostrophizes his two wives, Adah and Zillah, in Gen. iv. 23—the oldest specimen of verse extant. The first musician who "handled the harp and organ" was the base-born son of this polygamist by the one mother, and the first "artificer in brass and iron" was his offspring by the other. So the fine arts came forth upon society through the gates of shame and murder, and we need not greatly wonder if they have been mostly in league with the "devil, the world, and the flesh," ever since.

We remember, too, that false worship has bowed gracefully in Greek and Roman temples, supported on either hand by her handmaids, Poetry and Music, while the true worship was hiding its rude and mangled form in the by-lanes and the catacombs. We remember, too, that the one has often knelt amid all the luxuries of devotion, in the superb Gothic cathedral, where, "the long-drawn aisle and fretted vault, the pealing anthem swelled the note of praise," while the other has fled with its homely simplicity to the Vaudois' forest-sanctuary, the Puritan's conventicle, and the Covenanter's moorland cave. We know, moreover, that "even the 'doves' are scourged out of the temple when Jesus comes to cleanse it, "since," (as has been finely said by Sir Isaac Newton) "if the heart be withdrawn from God, it matters little whether this be done by means of a bunch of roses or a pack of cards." We know also that the tongues of men and angels, without that charity which is the soul of sacred song, are nothing better than a sound

ing brass, or tinkling cymbal; and knowing and remembering these things, we should never think of wasting our reader's time, or our own, in pleading in behalf of poetry and music for their own sakes only.

No! reader; and before arguing with you at all on the subject, we should like to press the former question,—Is your heart in the matter—are you one who can praise God? “The dead cannot praise God.” None but the “living,” those that are spiritually alive can do it. “They that are in the flesh cannot please God.” Only the redeemed are able to sing the “new song.” Your most beautiful praises without spiritual life beneath them, are like those flowered and golden dresses in which skeletons were robed, to sit at old Egyptian feasts. We cannot imagine a more delicate mockery than that of hiring in persons, with good voices, and with bad or doubtful characters, to conduct, or to perform, the “service of song.” Should choirs be employed (and we think it would be very easy to show that, under certain conditions, they should,) the communion of the choir should certainly be as pure at least as that of the church itself. The choiristers should all, as far as we can judge, belong to the priesthood. No vocal gift should be permitted for a moment to compensate for the want of Christian character. Let this rule be attended to, and a well-appointed choir shall be a blessing. Let it be disregarded, and there shall be a lurking discord at the heart of your choir, that shall contradict your finest vocal harmonies, and that shall probably ere long, swell up in angry dissonance, split it asunder, and scatter the wreck through the church. The sooner perhaps the better, for such an ill-assorted company is a mockery to God, and to the congregation, a scandal and a curse.

But the like mockery is attempted, though in a less obtrusive form, whenever any wicked man affects to sing God's praises. The miserable street-stroller, singing merry serenades at midnight, in darkness and rain, trilling her light songs from a heavy heart, is not a more pitiable spectacle than this. The man should think of it! Does he mean to sing the songs of a kingdom that he will not enter!—the glories of a Saviour that he is still rejecting!—the praises of a God that is “angry with him every day!” The man, we say, should think of this. The most offensive of all discords lies beneath his song,—the discord betwixt the heart and the hymn and it may break out at any time like an earthquake, and shatter all his music to pieces. He sings, “I love the Lord,” and it is not true, for he does not love the Lord. He sings, “I'm not ashamed to own the Lord,” and it is a falsehood, for he denies Christ before men. He sings, “God took me from a fearful pit,” and it is a lie, for he is not yet saved. Does the man suppose that God shall be pleased with such a worship of lies? Does he imagine that any beauties of poetry and music shall veil such hideous mocking discord from the Heart-searcher? Let him think of it, we say, before singing any more, or before stretching forth his hand to help the trembling ark of psalmody. What has he to do as yet with taking God's praise into his lips? It is his to come praying, with tears, for pardon, and the new heart,—to enter by the gate whose pillars are repentance and remission of sins, into the kingdom of and its Temple of Praise, for none but those who are washed in the “fountain of blood,” and clothed in the white raiment—are the white-robed priesthood, that stand in the courts of our God's house singing praises.—*U. P. Magazine.*

Home Department.

MEETING OF SYNOD OF PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The Synod met in Prince Street Church on Tuesday 27th June. An appropriate sermon was preached by the Rev. James Byers, the retiring moderator, from 2 Cor. v. 13, “For whether we be beside ourselves, it is to God; or whether we be

sober, it is for your cause.” After sermon, the Synod was constituted and the roll made up. There were present, 28 ministers and two corresponding members, and 15 elders. The Rev. Angus McGillivray was unanimously chosen as Moderator, and took the chair. After the usual Committee were appointed, and the report

of the Committee of Bills and Overtures was read, received and adopted, the Moderator, Professor Smith, and the Rev. George Clarke were appointed to conduct the devotional exercises, at the opening Sederunt of Synod next day. On Wednesday the Synod met at 9 o'clock A. M. and after devotional exercises, the report of the Committee appointed to prepare Rules and Forms of procedure in our Church, was submitted by Rev. P. G. McGregor, Convener. The report was printed, and consisted of a recommendation of the Rules of the U. A. Church printed in 1853, with certain additions and alterations prepared for the consideration of Synod. The report was received and the diligence of the Committee approved. It was agreed that the proposed alterations should be sent down to Presbyteries and sessions, and that the Clerks of Presbyteries be directed to report all the proposed alterations by the first of March, and to forward the same to the Committee, who shall review the whole, and prepare it for Synod at its next meeting.—The Report on Colportage was next submitted by the Rev. J. I. Baxter, Convener. This report was interesting, and gave rise to a somewhat animated discussion. From the report it appeared, that several Colporteurs are occupied in disposing of Religious publications in different parts of the Province; that 7279 volumes had been imported during the past year, amounting in value to £665 Os. 7½d. making in all during the last two years 15,487 volumes amounting to £1411 16s. 8½d. The stock in hand amounts to 2200 volumes which just covers the debt due. The following motion was then submitted by the Rev. G. Patterson, "Re-appoint the Committee, encourage them to prosecute their labors now especially in such efforts for the evangelization of the more destitute churches of the Province as may be consistent with the position of the agent employed, and authorize the Committee to receive free contributions, as may be offered, so as to relieve as much as possible, the Philadelphia Board of Publication, of expense incurred in the measure." It was moved in amendment, by the Rev. Wm. McCulloch, that the Report be received and the Committee encouraged to prosecute the work." A second amendment was moved by Rev. J. Watson as follows:—Re-appoint the Committee, approve of their proceedings hitherto, and authorize them

to receive free contributions in behalf of the Philadelphia Board of Publication." The question being taken, the first amendment was adopted by the Synod. The topic on which the discussion principally termed were, the management of the colportage; the mode of transacting business with the Presbyterian Board of Publication in Philadelphia; the localities in which the Colporteur should cheerfully labor; the duties which they should perform; and the manner in which they should perform them.

The Synod met at three o'clock in the afternoon, after having adjourned for two hours, when the Committee of Correspondence with Evangelical Churches, submitted their report. The Committee stated that their letter to Jamaica and to the Union of Evangelical Churches in France, had not yet been answered, and assigned satisfactory reasons for delay in the latter case. The Committee stated that owing to a mistake respecting the time of the meeting of the Canadian Synod, that they had not despatched a letter, as they intended to that Synod. They had written, however, for information respecting the Canadian Missionary Society to the French population in reference to their plan of operation, their success, and prospects, and enquiring whether a missionary could be obtained by this church to labor among the Canadian French, who are in all respects similar in language and manners. To these enquiries they had as yet received no reply. The diligence of the Committee was approved. they were re-appointed and directed to correspond, during the present year, with the Parent Church, and with the United Presbyterian Church in Australia.

Rev. Wm. McCulloch, Secretary, read the report of the Board on Home Missions. The suggestions contained in the report, were taken up in order by the Synod. The first was that the Synod should sympathize with the Congregation of Harvey, who had been most unjustly deprived of their property. The Synod adopted this suggestion, recommended the Congregations under the charge, to give them such assistance in building as they may be able, and the Clerk was directed to communicate this resolution to that Congregation. The second suggestion was, that Probationers should remit all monies received from Mission Stations to the Treasurer, and apply for payment to the Board. This

suggestion was also adopted. The Synod then adjourned.

At half past 7 in the evening the usual

meeting took place for hearing a lecture, Rev. J. Bayne gave an interesting lecture on Christian Union.

Notices.

ROBERT SMITH, Truro, acknowledges the receipt of the following:

FOREIGN MISSION.

From Mrs Wm. Chisholm, Wallace river, 6 yds. fannel and sundries, £0 14 0	
From Mrs James Vance, Londonderry, fannel and sundries, 7 0	
From Mrs Isaac West, Londonderry, a cotton dress, 3 9	
From Mrs John Cummings, and Chas. Cummings, Londonderry, fannel and sundries, 7 6	
From ladies of Mr Cameron's cong., Nine Mile River, 50 yds. cloth, 3 15 0	
From Mrs F. R. Parker, Frame, and Miss McDonald, Shubenacadie, 31 yds. fannel, 1 18 9	
One third of collection, from cong., 3 9 4	
From Missionary Prayer Meeting, Truro Village, 1 8 1½	

HOME MISSION.

One third of collection, Truro cong., 3 9 4	
Missionary Prayer Meeting Truro cong., 1 8 1½	

SEMINARY.

From ladies R. & B. S., Old Barus, 2 10 0	
One third of collection, Truro cong., 3 9 4	

We have been requested by the Convener of the Synod's Committee on Colportage, to call special attention to a book which has been forwarded for sale, through his agency. Arrangements have been made of a highly advantageous nature, for securing an effective sale of this very eminent work on the Baptist controversy. The several Colporteurs under the control of the Com. will be able to furnish copies, to all who may desire to possess them, on terms much more moderate than have been offered in Britain. As conclusive testimony of the excellence of this work, which has been several years before the British public, has not been answered, and is by competent judges pronounced unanswerable; the following recommendations may be cited.—

JUST PUBLISHED,

Infant Baptism a Scriptural Service; and Dipping Unnecessary to its right Administration, &c.

BY THE REV. ROBERT WILSON, D.D.

The spirit of Professor Wilson is excellent, and his style of thought manly and dignified. Some of his discussions of passages which have been much canvassed in this controversy are very able. As opposed to Dr. Carson's demand for exclusive dipping, we consider his argument decisive.—Dr. Beecher, in the American Biblical Repository.

Professor Wilson's book is a more complete whole than Dr. Beecher's; it investigates the meaning of Baptism with more elaborate exactness, and is one of the ablest works on the subject.—Kitto's Jour. of Sacred Literature.

It is the only answer, at once effective and complete, which has yet appeared to the treatise of Dr. Carson on the same subject.—Free Church Magazine.

In this volume the mode of Baptism has received one of the amplest and ablest discussions we are able to name; and the discussion of the second part, embracing the subjects of baptism, is not less able, and will amply repay the studious perusal of all who are desirous to sift the matter to the bottom. The book is one of extraordinary ability, and nothing but its size and price will stand in the way of its extensive circulation.—British Banner.

Annual Subscriptions of Religious Societies connected with West River cong., for 1854.

- 1.—Roger's Hill Ladies' Penny-a-Week Society,—For Home Mission, £2; to purchase books for students at the Sem., £2, £4 0 0
- 2.—Young Ladies' Religious and Benevolent Society, West River. for the Seminary, £2 10s.; Home Miss., £1 10s 10d., £4 0 10
- 3.—Ladies' Penny-a-week Society, West River, for Seminary, £5; French Protestants, £2; Home Mission, £3 7s. 6d., £10 7 6
- 4.—Young Ladies' Religious and Benevolent Society, Roger's Hill, for printing press to Mr Geddie, £2; Home Mission, £2, £4 0 0
- 5.—Private contributions for Seminary, Mr John S. F. McKenzie, West River, £5; Mr Hugh McLeod's district, West River, £13 1½, £63 1½

The undersigned ladies in the congregation of Lower Londonderry, (Rev A. L. Wyllie's,) transmitted during the past year, of cloths and sewing material for the F. Miss., given in to Mr R. Smith, Truro, and valued by him as follows:—Ladies E. side and U. Set. Bass River, £3 5s. 7½d; Mrs Fletcher, (widow) Portau-pique, 16s. 6d; Mrs Corbit, Portau-pique, 21s; Mrs S. Darison, (widow) 30s; Mrs S. Wilson; Castlorough, 5s; Mrs Robert Dill, Jr., 5s. 7½d; a Friend, 13s; Mrs Rogers, Great Village, 8s. 9d; Mrs John Mahon, Great Village, 9s; Mrs Isaac Davison, Portau-pique, 3s; Mrs W. Fulton, Jr., Portau-pique, 3s; Mrs W. Fulton, Sr., Portau-pique, 3s. 3d; Mrs H. M. Fulton, Portau-pique, 3s, Mrs. Jas. Mahon, Great Village, 10s. 6d.—making in all, £9 17s. 3d.

Monies received by the Treasurer from 20th May to 20th June, 1854.	
1854	FOR THE FOREIGN MISSION.
May 26.	From Mrs Thomas Bannington, Pine Tree, £0 5 2 ³
" 27.	A widow's mite, per Rev G. Patterson, 0 10 0
June 3.	Prince Town, per Mr James Bearisto, £27 is. cur., 22 10 0
HOME MISSION.	
May 27.	From Mabou, £12; Badddeck, C. B., £7 10s., per Mr McLoan, 19 10 0
June 3.	Prince Town, from Mr Jas. Bearisto, £5 13s. is. cur. 4 14 2
" "	Eastern St. Peters, to pay probationers. per Mr Jas. Bearisto, £1 19., is. cur., 1 12 6
SEMINARY.	
June 3.	Prince Town, per Mr Jas. Bearisto, £5 is cur., 4 3 4
" 19.	Evangelical Society, Fish Pools, from Mr John McKay, 2 0 0
" 19.	Col. in Primitive Ch., 28 10 4
" 19.	do. do. Little Harbor, 1 18 4
" 20.	Salem Ch. congregation, 10 0 0
" 20.	John Yorston, 5 0 0
" 20.	James Yorston, 5 0 0
" 22.	Mr Francis Beattie, paid to-day, on account of Reg., 4 0 0

FORMS OF REQUESTS.

Persons desirous of bequeathing property, real or personal, for the advancement of Education generally, in connection with the Presbyterian Church of Nova Scotia, are requested to leave it to the "Educational Board of the Presbyterian Church of Nova Scotia," this being the Synod's Interperated body, for holding all funds intrusted to its management, for all Educational purposes, Classical, Philosophical, and Theological.

"I devise and bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of— [If in land, describe it,—if in money, name the time when it is to be paid.]

If persons wish to state their object more definitely, they may do so thus:—

"I bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of— to be applied for the support of the Synod's Theological Seminary, (or) in aid of young men studying for the ministry, as the Synod may direct, (or) for the Theological Professorship Fund.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

I hereby bequeath the sum of—Pounds to my Executor [or to some other persons in whom Testator has confidence] to be applied in aid of the funds of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia, (or) in aid of the funds of the Board of Home Missions, (or) to assist the congregation of— in erecting a place of worship.

In this way the bequest may be varied or divided to meet the wishes of the Testator.

RECEIPTS FOR THE REGISTER.

Robert Stewart, Roger's Hill, £1 1s. 3d.; William Boak, Halifax, £2; and 1s. 6d. from Ronald McLeod, John Whidden, John McDonald, B. River; and 1s. 3d. from James Collie, and Rev. Wm. Elder.

J. & J. Yorston acknowledge the receipt of the following, viz:—

From the Ladies' Society, New Annan, a web of cloth, about 27 yds., for the Foreign Miss.; also, a small parcel of stocking yarn, designed for the personal use of Mrs Gouddie, per the Rev Mr Blackwood; 1 box goods from St. Peters, P. E. I., value £9, per Rev. Henry Crawford; 1 set Communion Plate, from Prince St. congregation, Pictou.

FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of another Missionary to labor in the South Seas, are now prepared to receive applications for that service, from ministers and Licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev. James Bayne, Secretary of the Board, Pictou.

BOARDS AND COMMITTEES.

Board of HOME MISSIONS.—The Rev'd McCulloch, L. Ross, Hon. yman, and Wylie, with the Presbytery Elders of Truro, Upper & Lower Londonderry, three to form a quorum, Rev. Wm. McCulloch, Secretary.

Board of FOREIGN MISSIONS.—The Rev'd Baxter, Keir, Roy, Walker, Bayne, Waddell, Watson, G. Patterson, and Ebenezer McLeod, & Daniel Cameron, West River; Alexander Fraser, Esq., New Glasgow; John Yorston & J. W. Dawson, Pictou. Rev. J. Bayne, Sec.

Educational Board.—The Rev'd Smith, McGregor, Campbell, Ross, Bayne, and Messrs Abram Patterson, Charles D. Hunter, Adam Pickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carmichael, and J. D. McDonald. Ex-Office members, the Moderator and Clerk of Synod for the time being. Rev. J. Bayne, Sec.

Seminary Board.—The Professors ex-officio, Rev'd McCulloch, Bayne, Christie, McGilvray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Sec.

Committee of Correspondence with Evangelical Churches.—The Rev'ds. Patterson, Walker and Bayne. Rev. G. Patterson, Gen.

Committee of Enquiry respecting the best locality for the Seminary.—The Rev'ds. McCulloch, McCulloch, McGregor, G. Patterson, and James McGregor.

General Agent for the Register, FRANCIS BEATTIE, Junior, Pictou.