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

Vol. 2]

JULY, 1851.

[No. 7

**Home Missions.**

[The following Report of Missionary Labor, within the bounds of the Presbytery of Pictou, by Mr Grant, was laid before that Presbytery, at its last meeting.]

*To the Rev. the Presbytery of Pictou :*

On the first and third Sabbaths of May I supplied the congregation of Prince Street Church, Pictou, preaching twice on these occasions, at the usual hours of public worship, and attending conscientiously to a number of cases of sickness and affliction.

On the 2nd Sabbath of May, I preached in Gaelic and English at Mr James Elliott's, Toney River. Here the attendance would number about 250, and though the day was cold, and the accommodations indifferent, nothing could be more satisfactory than the marked attention, with which they listened to the message declared to them, and the patience exercised by them, both in their individual and collective capacity, throughout the entire services of the day. On the evening of the same day, I preached 5 miles further on towards Cape John, to a numerous and attentive audience. In the former of these places, the services were conducted in Mr Elliott's Barn, which the proprietor had prepared and furnished for the occasion. In the latter place the services were conducted in a schoolhouse, and it was filled to suffocation.

Monday afternoon, May 12th.—According to intimation given on the preceding Sabbath by the Rev. Mr Waddell, I preached in the Presbyterian Church, River John, to an audience of about 60.

I also addressed a meeting of the River John Temperance Society in the evening—the Rev Mr Waddell president of the Society in the chair.

Tuesday forenoon May 13th.—I again attended a meeting of the shore people held at Mr Elliott's, Toney River, agreeably to intimation given by myself on the previous Sabbath. On this occasion there were present besides myself, the Rev Messrs Herdman and Waddell. The services of the day were commenced by a Gaelic sermon by me. This was succeeded by an English sermon by Mr Herdman; and the whole concluded by an address from Mr Waddell. In this address, the evils and disadvantages of spiritual destitution were forcibly described. On the evening of this day I attended and preached at a missionary meeting held at Mr Cassidy's, on the River John Road,—Mr Waddell delivering a missionary address, after which a collection was taken in behalf of the Foreign Mission. These services being concluded, I returned to Pictou in company with Mr Herdman.

In addition to this summary, it may not be improper to remark, that the extensive settlement extending from Carriboo to Cape John presents a promising field for missionary exertion; the population consisting, with very few exceptions, of Presbyterians, cannot be much short of 400; and they are scattered abroad, "like sheep without a shepherd:" at one time, they had a place of worship, but two years ago it was burned down, and as yet it has not been replaced by another.—

Attempts, however, have been made, and are at present being made, with a view towards supplying the deficiency. A church erected in the centre would be within 6 or 7 miles of each extreme of this settlement, extending, as already observed, from Carriboo to Cape John, a distance of 12 or 14 miles. From this central position to the church at River John, the distance would also be about 7 miles. I would farther observe, that the inhabitants of this settlement are principally Highlanders, and speak the Gaelic language; and, from their national predilections and associations, the idea of supplying their spiritual destitution by one incapable of preaching to them in that language, would, if attempted, prove abortive.

Thursday evening, May 23d. — I preached in Gaelic and English at Scotch Hill, to an audience of about 80.

On the last Sabbath of May, I preached in Gaelic and English at the Salt Springs, West River, to an audience of about 450, and on two other evenings of the week I preached in private houses in some of the outskirts of the congregation, viz., at Mr Roderick McKenzie's, Gairloch, and Mr William McRae's, upper settlement West River. The attendance would average about 40 at the former of these places, and about 100 at the latter—the services on each occasion being conducted

in Gaelic. With respect to my labors in this district, I have to remark that every time I preached a collection was made to defray the expenses of my mission. The amount of these collections, which have all been handed in to the Treasurer of the Domestic Mission fund, will hereafter appear.

On the first Sabbath of June, I preached in the neat and commodious church at Gairloch, to an audience of about 500.— There the services of the day were alternately conducted in Gaelic and English. Here also a collection was made in aid of our mission fund. The settlement of Gairloch constitutes a section of the Salt Springs congregation. This congregation has, for the last 6 years, been destitute of the labors of a settled pastor.— They however receive an occasional visit from the Rev. Mr McGillivray of McLellan's Mountain, and others. With few exceptions they are firmly attached to the Established Church of Scotland. Their partiality to the church of their fathers, however, did not prevent them, on the present occasion, from cordially reciprocating the friendly intentions of your Rev. Court in sending them a supply of preaching. From my intercourse with them in private, they appeared to be actuated by the most cordial good will towards our church.

Such is a summary of my labors in fulfilment of this mission, including, as has already been remarked, a period of five Sabbaths. During this time I was enabled to preach 18 times, besides taking a part in conducting Sabbath Schools, and addressing Temperance Societies, visiting the sick, &c.

R. GRANT.

### Foreign Missions.

LETTER FROM MR ARCHIBALD TO HIS MOTHER.  
Aneiteum, October 4th, 1850.

MY DEAR MOTHER—

About six months have now passed away since I last wrote you; and knowing that you will be anxious to hear again from us, I have set down to write you. I think when I last wrote we were at Mr G's station. In May last we left that and went round to Epeece, where we firmly lived. We took a native of Rotuma with us. The man came to us some time before, sick with the fever and ague, and

begged us to keep him and feed him, as he was unable to get any food or clothing, or yet a shelter in any other place, out of compassion to him, we gave him a home with us. After we moved round to the other place, he got quite well and began to make himself useful in carrying water, cooking, &c.

After we had been there about 6 weeks, on a Sabbath night, at midnight, we were aroused from sleep by hearing some person screaming. We had no time to consider about it before we heard some persons in the adjoining room, and hurrying

towards the bedroom door. There was no light in the house. We called out who is there? but received no answer. We both remained quiet, thinking that it was the Samoan teacher coming to tell us the cause of the noise. Suddenly our bedroom door opened, and in an instant I heard some person strike down into the bed with an axe. I sprang out at the foot, and in a moment grasped the man in my arms. It was Mose, the Rotuman. Fortunately the curtains caught the edge of the axe the first blow, and it came back first, for it struck Eliza on the arm, and would no doubt otherwise have nearly severed it. It was very much bruised, but not broken. She also received another cut just above the ankle; but our dear little babe, though in the middle, was not hurt. We could not but observe the kind interposition of providence in our behalf on this occasion. The axe became so entangled in the curtains that he could not use it with effect, until I caught him. He then turned upon me; but I had cautiously taken hold of him in such a way that he could not use his arms, and after a few unsuccessful attempts to strike me, he threw the axe away. I think the man must have become insane in the night. I cannot account for his conduct in any other way. We soon secured him; but before he came into our room he had set our house on fire, and it was too far gone before we could attend to it to suppress the flames. All we could do was to move out our things as quickly as possible. The natives were very prompt in assisting us, and we did not lose many things in the fire. But the saddest part of it I have yet to tell. He commenced this sad affair by killing a poor native boy about ten years old, who was sleeping with him in a little out house close by. Had it not been for this, his own life might have been spared. I plead hard for him, but the relatives of the boy could not be appeased, and I was obliged to give him up to them. Eliza got cold from exposure at the time, which caused her leg to ulcerate, and she has suffered a good deal, but she is very well at present and the wound is almost healed.

My dear mother: I have thought it my duty to tell you all the circumstances as they occurred, but I hope it will give you no unnecessary alarm. Remember it was not a native of this island. Instances of insanity are as rare among these natives as it is at home. We returned to Mr G's

place immediately after this happened, and we will probably make this our home while we remain on this island, which will be till next May. What we may do after that time I cannot at present say.— We may return home, or we may remain a while in one of the southern colonies, but we will write you all particulars when we make arrangements.

Our good cause appears to be steadily advancing. The number in schools is increasing, as well as at public worship, wherever services are held.

We expect the Rev. Mr Inglis here before long. He was sent out by a Presbyterian body in Scotland to New Zealand some time ago, but that field is pretty well supplied. He has paid a visit to this place, and we have reason to hope that he will occupy a station here.

I remain your loving and affectionate son,  
I. A. SCHUBALD.

#### LETTER FROM MR GEDDIE,

Dated October 3, 1850.

(Continued.)

##### TRIALS OF OUR FRIENDS.

But while I regret such indiscretions as I have noticed, which in an abstract sense cannot be said to be morally wrong, yet I must say that in some instances our friends have much to bear. They have been reviled, and to some extent persecuted, and all manner of evil falsely said against them. Many interesting incidents are told to us by the natives of their intercourse with their heathen friends. I would just record an incident which came under my own observation some time ago. I went into my yard one day and saw a native woman stand there with a large club. I soon recognised her as the mother of a young man and woman, who had for some time previous been living with our native domestic. They had come for instruction. The old woman was much excited, and had apparently been scolding her son who was also there. I asked her what was the matter. She made no answer, but her son told me that she had come after him and his sister to go and do some (*nele aupat*) dark customs, in the view of an approaching feast. I remonstrated with the woman on the wickedness of her conduct and told her that they were welcome to remain on the mission premises, and that no person should compel them to leave for such a purpose. While I spoke to her she shed tears, whether of affection or rage I don't know, but she left threat-

ening to kill the daughter when she could find her inland. I have been forcibly reminded by the above and other like incidents of our Lord's words, Matt. x. 34, 35, "Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." Were we to record all the exciting occurrences which take place in this, as in every new mission, we would have more of your sympathy and perhaps more of your prayers. They would, I doubt not, make a deeper impression on you than they do on ourselves. But if exciting events do occasionally disturb the monotony of our course, even in these we usually discover as much to encourage as there is to discourage, so that the mind is kept in a kind of balanced state, and we are still enabled to go on heartily in our work. Let us thank God for the past, and take courage for the future. As soon as the pure, spiritual, and heavenly claims of our holy religion are generally understood, those will be for us who are now against us. Heathenism has received its death wound on this island, and now we have only to combat with its expiring struggles. The contest may be severe, but with a vigorous agency and the divine blessing, it will not be of long continuance. But another missionary is indispensable for the work, as my labors are in a measure confined to one side of the island, and may I hope that even now one is on his way to come "to the help of the Lord against the mighty." An evangelised island in the midst of the dark groups, where the "feet of them that preach the gospel of peace, and bring glad tidings of good things" have never trod, would be a lovely spectacle.

#### RETROSPECT.

In looking at the history of this mission we cannot be too thankful to God for the position which we occupy at present. He appears to have worked for us rather than by us. Nowhat, the chief of this district, who is perhaps the most influential man on the island, ever since he knew our object has been hostile to it until lately. He is himself a sacred man, and a disease maker, and to these things he is as much indebted for his influence as to his official position. He has long since seen that if Christianity succeeds, his craft is in danger and must sink. To myself as an individual Nowhat has always been friendly. He is a sickly

man, and has in some instances experienced the benefit of our medicines, and mode of treating diseases, and this has at last awakened in his breast a kindly feeling towards us. He rarely comes to my house without requesting me never to leave this island; and is sometimes as earnest about the matter as if his existence were dependant on my residence here. A few months ago, Nowhat so far overcame his superstition and scruples as to attend our services for a few Sabbaths, and had one of our natives to conduct family worship in his house every evening. I had strong hopes of him, but he has since fallen off. Wishing to know the reason why he had left us, I called at his house to ask him. He appeared much ashamed when he saw me, but he told me that the heathen party had threatened that if he did not give up the *Nalaingaheni*, they would invoke their *Natmasses*, and bring sickness, famine, and death on the land. On this account, he said that he was afraid to attend our worship. I endeavored to reason him out of his fears, but he is a very superstitious man. The natives who were along with me laughed at the fears of the chief, and asked why the *Natmasses* did not inflict these calamities on them. The chief's only son and probable successor, a promising lad of about 14 years of age, has given up the old system, and spends the most of his time about the mission premises.

#### NATIVE ASSEMBLIES.

An event of some novelty and interest took place lately, which I may record here. In every village on the island, there is a public place of meeting called the *Intiptang*. The male heads of families and young men usually resort to this place every afternoon, for the purpose of discussing public and village affairs, planning fishing and other expeditions, and talking over all matters of interest. One morning I was surprised on going out to find a number of natives at work clearing ground and erecting a building within a few rods of my house, and separated from our premises only by the public roads. I asked them what they were doing? One of them answered, "this, Misi, is the *Intiptang* of the *Nalaingaheni* people, the heathen do not wish us to associate with them, and we wish to meet by ourselves, and talk about the word of God, and those who know most will teach those who know little. I told them that they must not cast off their heathen countrymen, and *meish* (monopolize) the word of God to them.

elves. "Oh, no," said they, "we will visit them, and intreat them to abandon their dark customs; and when we see them pass by we will call them to come to our *Intiptang*, and converse with us. There is one singularity about this place of public meeting:--it is visited by persons from several villages, and thus it will have a tendency to break down a system of exclusion on this island which has been a hindrance to our work; for the people of one village seldom have familiar intercourse with the people of another.

#### CASES OF STRANGLING.

The horrid practice of strangling is carried on still to a fearful extent. At one time we thought that widows only were strangled on the decease of their husbands, but in this we were mistaken. Mothers are often strangled when a son dies. I have known a young man and woman to be strangled on the occasion of the death of a chief's wife. An instance occurred since our arrival, in a neighboring village, of two women being strangled when a child of some rank died. Truly "the dark places of the earth are full of the habitations of cruelty. It is a great trial to our feelings to live in a land where such revolting practices are observed. During the past year I interfered in three cases where life was at stake. In the first instance I was unsuccessful, but in the two latter the women were saved. One of them was an elderly woman; her husband had been an invalid for a long time. One day I heard that he was dying, and immediately repaired to the spot. I was accompanied by one friendly native; and on arriving at the place we found the man in the agonies of death, and the stranglers were there all besmeared with charcoal. They knew at once the design of my visit, and looked very savage. My salutations they did not deign to return. The native who was with me whispered to me not to speak, as these men were very angry with us. I told him that I must speak, for there was a poor woman's life at stake, and we must endeavor to save her. So I sat down opposite to them and spoke to them in a manner as inoffensive as possible. The most of them seemed unmoved, but eventually one man entered into conversation, acknowledged the wickedness of strangling, and said he would use his endeavors to prevent it. By and by several persons friendly to us gathered around, and our hopes began to brighten. After remaining some hours, I returned to my

own house, leaving strict orders with our friendly natives not to leave the spot until my return. I had scarcely reached my own house, when I heard the sound of the death-wail, and hastened back again. An interesting scene occurred in my absence. When the bloody deed of strangling was about to be committed, one more stout-hearted than the others said to the heathen party, if you kill that woman you must do it at the risk of your lives. They became faint hearted when they heard this, and none of them would lay hands on the woman. When I arrived at the place, I found the woman in the house, the door of which was guarded by one of our natives. She was calling on Mese to come and strangle her, and begged, if they would not do it, to be allowed to go to the bush and strangle herself. The native who watched the door was using every argument to quiet her. The body of the dead man was conveyed to the sea and consigned to its watery grave. I then made arrangements with those natives who had been so forward in saving the poor woman, to remain during the night and guard her, feeling assured that if she were spared to behold the light of another day, there would be no danger. It would then be too late for her spirit to accompany that of her husband to the other world. The other case occurred very lately. One Saturday evening a man came in great haste after me, and requested me to go to his house and save his wife. He said that his son was dying, and the mother's relations had come to strangle her on the occasion. I went to the place and found about 30 persons collected. I broached the subject at once, told them of the wickedness of the act that they contemplated, and assured them that they would have to answer to God for the woman's life, at the last tribunal. A good deal of conversation was elicited on the occasion, but all in a friendly tone. The strangling party assured me that they would not interfere with the woman in consequence of what I had said, and the husband told me that his fears were removed: so I left. The boy died, but the mother was saved.

The subject of strangling has of late excited a good deal of discussion in the district where I reside. The two cases, which I have recorded have made a serious break on the old system. The heathen as well as the Christian party tell me that strangling will no more be practised in this district if I can be on the spot when

death takes place. You will be surprised to hear that many of the poor degraded women are themselves the most opposed to the abolition of the horrid practice. Some of the old women especially are much enraged at me on account of the stand which I have taken against it.—When they are now told that if they survive their husbands they will not be put to death they cannot control their anger. Some who used to be friendly before will not speak to me now when they meet me. But this feeling is not universal. Many women also hail christianity as the means of their deliverance from temporal as well as spiritual degradation and misery.

At the time of our arrival on this island every woman wore around her neck the instrument of death. This was a kind of stout cord of native manufacture, so arranged that a moderate pull is sufficient to effect strangulation. We have caused those women who profess to have joined us to lay aside this emblem of their darkness and woe.

#### WARS.

You will regret to learn that this island has lately been visited by war. It broke out early in July last, and fighting continued almost every day for about the space of two months. When we came to this island we found out that it was divided into two parties who were hostile to each other. We have all along used our endeavors to effect a reconciliation, but without effect; yet it has been mainly owing to these efforts that peace has so long been maintained. The war was commenced by the people of *Annauntchai*, making a sudden and night attack on the neighboring district of *Anato*. The people of the district in which I reside are the allies of *Annauntchai* in war times, and their aid was confidently expected on the present occasion. As soon as I heard of the war and went to *Nowhat*, and intreated him not to interfere, and I am glad to say that all who profess to belong to us declared that they would not fight, as this was opposed to the word of God. The aggressive party finding themselves in the minority, have sued for peace. The war has been suspended for the present at least. Only three men have been killed, and I think as many women strangled, but

a great many have been badly wounded. One of the killed was cooked and eaten; the bodies of the others were recovered by their own party.

War in these savage islands is by no means so alarming as persons at home might be apt to suppose. In general the loss of life is but small. The parties at war usually fight on the boundaries of the hostile districts. The weapons of warfare are spears and clubs, especially the former. The spear is thrown with great precision and force, and would prove very destructive were it not for the expertness of the natives in dodging it. When a man is disabled by the spear, then a rush is made on him, and he is despatched with clubs. Close combat is uncommon. When a man falls, the side to which he belongs consider themselves beaten, and usually retreat at once.

It is remarkable to notice the indifference with which the natives regard war. A man goes to the fight with as much unconcern as he does to his daily labour. This unsensitiveness must in a great measure be the result of habit. From time immemorial war has been the rule in these barbarous islands, and peace the exception.

There is a peculiarity about the wars of this island, which shows that the natives amidst all their degradation and barbarism, have some generous traits of character about them. In fighting times they never interfere with the women and children. This is almost more than we could have looked for among savages.

O! for the reign of the Prince of Peace over the hearts of these poor islanders. It will be a happy day when the sound of war is no more heard in these distant regions of heathenism, and when "men shall beat their swords into ploughshares, and their spears into pruning hooks.—Will you not give your prayers, your means, your every influence, to hasten on this blissful era.

## Miscellaneous.

## UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met in the Synod House, Queen Street, Edinburgh, on Monday 12th May, and on successive days till the Friday evening following. The Rev. Henry Angus, Aberdeen, the retiring moderator, preached the opening sermon from Heb. xii. 22.—“The Heavenly Jerusalem;” after which on the motion of the Rev. Mr. Elles, Saltcoats, the Rev. Dr. Lindsay, Glasgow was unanimously chosen moderator.

## RIGHTS OF RULING ELDERS.

The clerk read a digest of reports received from presbyteries and sessions on the remit as to ruling elders taking part in the ordination of ministers. Thirteen presbyteries and thirteen sessions were unfavourable to a change; four presbyteries and fifteen sessions were in favour of a change; four presbyteries and four sessions were not prepared to report on the subject.

The question having thus been decided by a majority of presbyteries, it was agreed, on the motion of Mr. Johnston, seconded by Mr. Meikle, Beith, that the practice of setting apart to the office of the ministry by the imposition of hands of the teaching elders only, should be continued as heretofore.

## SYNODICAL OBSERVANCE OF THE LORD'S SUPPER.

On this subject, which had been remitted for the consideration of presbyteries, reports were read from the presbyteries of Edinburgh, Paisley, and Greenock, Lark, and Melrose, objecting to the proposal of a synodical observance of the Lord's Supper. On the motion of Dr. Beattie, seconded by Mr. Elles, it was agreed “that it is not for edification to introduce the proposed practice into this church.”

## THEOLOGICAL EDUCATION—HALL AND LIBRARY.

Mr. Thomson, Slatford, gave in a report from the committee on Theological Education, the Hall, and Library, of which the following is an abstract:—

“1. *University Students.*—The number of students attending the colleges of Aberdeen during last session, in connection with this church, was about twenty. They met every week for prayer and re-

ligious conference, under the superintendence of the presbyterial committee appointed for that purpose (Mr. Stirling being convener), who had every reason to be satisfied with the attention which they paid to their studies, and with their general deportment. Of the students attending the last session of the University of Edinburgh, there were sixty who met with the Rev. Mr. Johnston, the superintendent appointed by the Presbytery. His meetings were held weekly, and were continued during the session, once a fortnight. The time was spent in the study of the elements of the Hebrew language; the other alternate evenings were devoted to religious exercises.

The number of students in connection with our denomination who attended St. Andrews University during the session 1850-51, was eighteen, being four beyond the average of the seven preceding years. Of these, eleven regularly met with the Rev. Mr. Kidd on Sabbath evenings, for the reading of the Greek Testament; and as in former years, the devotional exercises were conducted by the students themselves. Mr. Kidd says, ‘I had satisfactory proofs of their diligence in the prosecution of their studies. The same thing is further confirmed by the honorary list published by the Senatus of the United Colleges. In that list the names of eleven of our students appear some, of them repeatedly, and some the first in the first rank.’ No report was given by the presbytery of Glasgow regarding the superintendence of university students.

In reference to the Hall, the committee reported that they had attended the opening of the Theological Hall in August last when an introductory lecture\* was delivered by Dr. Lindsay; and they were also present at the close of the session, when a valedictory lecture was delivered by Dr. M. Michael. On the latter occasion, they received from all the professors reports of the most gratifying description in regard to the business of the session, the state of the various classes, and the manner in which the students had fulfilled their

\*Since published under the title of “The Miracles of Scripture Defended from the Assaults of Modern Scepticism.” 12mo. Edinburgh: W. Oliphant and Sons.



duties and prosecuted the studies appertaining to their respective classes. The total number of students attending the Hall during last session was 151, being nineteen above the previous year. Of these, twenty-one were of the fifth year, twenty-eight of the fourth, thirty-one of the third, twenty-eight of the second, and forty-three of the first. After stating the subjects of study in the various classes, the committee reported that a considerable and valuable addition had been made to the library during the past year, by means of a donation by the trustees of the widow of the late Dr. Wright of Stirling, of a portion of the library of that gentleman. The Synod was under great obligations to W. Oliphant, Esq., one of the trustees, for the services which he rendered in getting the United Presbyterian Library included among those unendowed religious libraries in Edinburgh, amongst which the bequest and collection was to be divided. The committee then testified their approbation of the services of the librarian, and acknowledged the zeal and energy, with which he was ever ready to follow out their plans. They requested the renewal of the annual grant to the library, and recommended that it should be of such an amount as to leave £100 for purchase of books after defraying the current expenses.

The Synod afterwards proceeded to take up the recommendations of the report.

The first, earnestly recommending adherence to the prescribed schedule in the examination of students, was agreed to.

The second, which suggested the substitution of Horne's Introduction for Davidson's Biblical Criticism and Hermeneutics, the latter being out of print, was also adopted.

The next proposal was, that a sum should be voted to the library, which after payment of librarian's salary and charges for accommodation, should leave £100 for the purchase of additional books. Was adopted.

#### MINISTERS' LIBRARIES.

Mr. Thomson gave in the following report on behalf of the convener of the sub-committee on Ministers' Libraries (the Rev. Thomas Finlayson):—

"I have much pleasure in reporting, on behalf of the sub-committee having charge of the Ministers' Libraries scheme that the subscriptions now amount to rather above £1400, in money and books together. That amount has been collect-

ed in Glasgow, Edinburgh, London, Liverpool, Birkenhead, Manchester, Bradford, Newcastle, Berwick, Kelso, Aberdeen, Forfar, Paisley, Greenock, Dunfermline, Perth, Dundee, &c. The members of the church upon whom the deputation have called, have, with scarcely an exception, approved highly of the scheme and given it their generous support.—From the fuller consideration which has been given to the subject during the progress of these practical operations, it is believed that £1600 (instead of £1800 as was at first proposed) will be sufficient to accomplish all that was originally contemplated. And the committee have no doubt of being able in the course of the summer, to make up that sum. Arrangements are in progress for bringing the claims of this measure before other districts of the church." It was agreed to receive the report, and to thank the committee and its convener for their labors.

#### GAELIC STUDENTS.

A petition was presented from the presbytery of Inverness, praying that the Synod would take into consideration the subject of the scarcity of Gaelic preachers in the Highlands. Remitted to the Mission Board, with powers.

#### SUPPORT OF THE MINISTRY.

A report was then read on the more liberal support of the ministry, from a committee appointed at last Synod. The committee suggested several resolutions, expressing the opinion, that the minimum stipend of ministers ought not, in ordinary circumstances, to be less than £150, exclusive of manse and sacramental and other expenses; and that, to secure the systematic development of the resources of congregations for the support of gospel ordinances, and more especially of the gospel ministry, it was necessary that congregations should have an average annual rate of contribution over the members bearing a portion to the amount of their expenditure; and that the members as a whole should make up this average rate among them in proportion to their means. The resolution also suggested some steps that would be desirable to diffuse an interest on this subject throughout the church; and, among others, the appointment of a committee was recommended, to report annually on the whole matter to the Synod.

After a lengthy discussion Dr. Robson, Dr. Beattie, and Mr. Robertson of Stow, who had each proposed somewhat

similar resolutions on the subject, were requested by the Synod to withdraw, and unite in framing one resolution in their stead. On their return into court, the following was proposed and agreed to:—“That in the opinion of the Synod it was greatly desirable that the standard for the support of the gospel ministry should be raised; and without giving a definite decision as to the matter, the sum of £150 might be indicated, as that which should be ultimately attained. That a committee should be appointed to issue a synodical address and occasional papers on the subject, and to adopt such other measures as might be calculated to stimulate parties to accomplish the object in view; and meantime the deliverance of the Synod should be sent down to presbyteries and especially sessions, instructing them with all diligence to consider the subject and to report to said committee.”

#### SUPPORT OF AGED MINISTERS.

An overture was taken up, transmitted from the presbytery of Endiuburgh, as to the desirableness of instituting a fund for the support of ministers incapacitated by age or other causes from fulfilling their duties.

Mr. Duncan, Bread Street, and Mr. Robertson, Portsburgh, from the presbytery of Edinburgh, spoke in favour of the overture; stating that they wished the matter to be taken up deliberately, and for this purpose they asked the appointment by the Synod of a committee, to confer with the presbyteries, for the purpose of ascertaining if such a scheme could be effectually carried out.

After a short conversation, in the course of which several members warmly supported the scheme, the following motion, proposed by Mr. Sinclair of Greenock, was unanimously agreed to:—“That the Synod approve of the object contemplated and remit the whole matter to a committee, to make inquiries as to the best scheme which can be devised for the support of aged and superannuated ministers of the church.”

#### ANNUAL MISSIONARY MEETING.

The annual missionary meeting was held, as usual, on Wednesday evening, in the Music Hall, which was filled by a very large audience. The moderator occupied the chair, and the meeting was opened with prayer by Dr. Beattie.

The Rev. Mr. Somerville (mission Secretary) read the report of the operations at the various fields of missionary enterprise in connection with the church during

the past year. In regard to the home missions eighty-nine congregations had, during the year, received aid in supplement of stipend, and grants had been given to about twenty congregations and stations. Eighty-five of the supplemented congregations, with a membership of 9106, had raised in all, £7153. As to foreign missions, numerous details were given of the operations in progress in Canada—where the Synod has thirty-nine ordained ministers, with fifty congregations; in Jamaica, where there are twenty-two congregations, with a membership of about 3800, and schools, attended by about 2000 scholars; in Trinidad; in Old Calabar, where the labours of the missionaries had been attended with the very best results; and in Caffraria. With the exception of Jamaica, where the congregations have not recovered from the shock caused by the mortality both among missionaries and people since the autumn of 1847, and Caffraria, at present a scene of war, the reports from the various missionaries were satisfactory and encouraging. In Caffraria two stations had been destroyed, and all missionary operations there had been suspended, the converts being either scattered or compelled by their hostile countrymen to take part in the revolt; while such was the antipathy and jealousy stirred up between the white and coloured population by recent events, that the prospect of the evangelisation of Caffreland had been rendered distant and dark. Amidst all, however, the missionaries were respected as men of peace by the rebel chiefs, who had assured them that they would still be protected. The Rev. Mr. Renton of Kelso, at present visiting the stations at Caffreland, wrote that, to all appearance, the mission in Caffraria would be soon broken up, or another locality and another tribe must be chosen among which to labour.

Mr James Peddie, W S, mission treasurer, read a report on the state of the funds for the various missionary purpose of the church. The total sum contributed during the year ending 1st May was £17, 182, being £2500, larger if it be the income of any former year. On the foreign fund the increase was £2520 and on the home fund £222. The expenditure last year on the latter was £3452, and the excess of income was £332, the balance in favour being, last year, £747, and this year £1080; on the former the total disbursements were £12, 452, and the excess of

income £944, there being in the hands of the treasurer last year the amount of this fund, £2616, and this year £3560. The sums received from the congregations had been progressively increasing for the last four years being in 1847-8 £9590, and last year £11,492.

Mr Somerville then intimated amidst much applause, that he had that forenoon received a donation of £1000, to be applied to the missionary purposes.

#### EVANGELICAL CHURCH OF FRANCE.

Dr. And. Thomson read the report from the Committee of Correspondence with Foreign Churches:—The committee was happily saved from the necessity of saying much, by the fact that there were deputies present from that fellowship of churches in France with which their correspondence is for the present chiefly maintained. In compliance with the recommendation of last Synod, a considerable number of the congregations had made collections in behalf of the Union of Evangelical Churches in France, and throughout the presbyteries a deep fraternal interest was felt and expressed in the French Seceding Churches, and high admiration of those honored men, who had cast all emolument behind them, in order that they might secure spiritually of membership and of organisation for their people, and have liberty to lift up a loud and unequivocal testimony for the supreme and essential divinity of their Lord and ours. The sum collected had been highly gratifying, and it was hoped that the munificence of the present year would be more in keeping with the deep and universal interest expressed by this Synod, certain brethren had been present at a meeting of the Synod of the French brethren, which met at St. Foy in August. The brethren selected for this office were Drs. Lindsay and Robson, and David Anderson Esq., One of the committee had especially interested himself in the erection of a place of worship for Mr. Moned in Paris; and, aided by some liberal minded men in other denominations as well as in his own, had already succeeded in raising about £1000 nearly the half of the sum needed for the raising of a suitable structure in Paris. It was hoped that by another year we should have among us some honored brethren from Geneva, to revive the fellowship of past ages between Scotland and that city of Calvin and the Reformation. No subject had pressed itself more strongly upon our attention, as regards the cause of Fo-

reign Protestantism in general, than the fearful barriers that are raised against, not merely the extension, but the very entrance, of the true religion into more than one of the continental kingdoms by the restraints upon every thing like religious liberty. In Papal Rome, and indeed throughout the Papal States, and Italy in general, there is less liberty than there was in ancient Pagan Rome, when Nero and Tiberius reigned. In Spain, even British subjects are not permitted to assemble for public worship, and the very attempt at proselytism by public preaching is a crime. The committee do not recommend that this Synod, in its ecclesiastical form, should do anything to alter this deplorable state of things, yet much might be done by ministers, elders, and people, in their relation as citizens; moral power may do much even where diplomatic action may not be put forth, or would fail if it were. In France, the restraints upon evangelical preaching were comparatively slight, especially when Frenchmen themselves were the preachers; there, above all the nations of the Continent, our church seemed called upon to concentrate its interest and its aid. We did not need missionaries to France imperfectly acquainted with its language, or with the habits of the people. There were men there already, with all the devotedness of missionaries, and yet with all the freedom and facilities of natives, who would do the work of evangelists with ten-fold efficiency, and at the title of expense. It is not for nought that France has been brought by railways, and the other appliances of modern science, nearer to us than some parts of Orkney and Shetland were a few years since. We have a work to do for God there; and France once evangelised, the Papacy would be smitten to its centre, and the wide world would reap the fruits of such regeneration.

#### MISSIONS TO IRISH ROMANISTS.

An application having been received from Drs. Harper and Thomson, on the part of the Rev. Dr. Begg, to be permitted to address the Synod on the subject of missions to the Irish population in large towns, it was agreed that Dr. Begg should be heard on Friday evening; when accordingly he, accompanied by the Rev. Mr. M'Menmy, Missionary to the Roman Catholics in Edinburgh, and George Lyon Esq., were introduced to the Synod by Dr. M'Michael.

Dr. Begg who was received with much

applause, expressed his gratitude and thanks for being allowed to address the Synod. He came before them on an application, not from himself, but from a number of individuals who supported the Irish mission in Edinburgh; and it gave him pleasure to meet them on a battleground, where they could all heartily unite together in opposing the old enemy, Popery. Popery was making progress in this country; and, unless resisted by the only effectual means, by which it could be checked—namely, the living truth of God's Word brought to bear on the understandings of men,—it would continue, as it was doing in most parts of the world. In Scotland the number of priests had doubled within the last few years—there being now between ninety and one hundred of them. The priests, however, were not the only agency, which Popery had at work in this country, as, in this very city, servants were introduced into families to assist in the conversion of the children.—He himself had made a very narrow escape from being deceived in this way. He did not know how many Roman Catholics were in Edinburgh; but he observed, from the late census, that in Glasgow one-fifth of the population, or about 80,000, were Roman Catholics. There were also an immense number of Roman Catholics in the Highlands. He would not speak about papal aggression; but, looking at the position assumed by Popery, they were bound to bring against it the influence of the Divine Word; and the Irish Mission, in behalf of which he appeared, he considered to be an excellent agency for the accomplishment of that purpose. Referring to the identity of the old Celtictongue of Ireland with the Gaelic of the Islands, he argued that a great good might be accomplished by having an institute, established in Edinburgh for training agents acquainted with the Gaelic language, to go into the lanes of Edinburgh and Glasgow, and, if means allowed, to proceed even to Ireland and to the Highlands, so as to aid in the evangelisation and enlightenment of those who were unacquainted with the English language, and who believed that the devil would never speak in that tongue, of which they had a knowledge. He calculated that it would take from £4000 to £6000 to set the institute in operation; and he did not despair of raising that sum, if the United Presbyterian Church, the Free Church, and other protestant denomina-

tions, would agree to co-operate in the matter.

The Rev. Mr. Patterson of Kirkwall moved that the thanks of the Synod be given to Dr. Begg; and that they would take his suggestions in consideration.—The Rev. Dr. Smart having seconded the motion, it was agreed to, and the vote of thanks was formally conveyed by the Moderator to Dr. Begg.

On the suggestion of Mr. Ellis, a committee on the subject was appointed.

#### CIRCULATION OF THE SCRIPTURES.

The Rev. George Johnston introduced an overture from the presbytery of Edinburgh, in reference to the duty of the church, as such, to circulate the Sacred Scriptures, either in whole or in parts, at home and in foreign countries. He observed that a great necessity still existed for the Scriptures, in our own land. City missionaries were continually meeting with families who were not in possession of a copy of the Word of God. In some districts of Edinburgh, hundreds of families were destitute of a copy. He knew of a village not many miles from the city, in which not thirty copies of the Scriptures were to be found, although the population amounted to 500.

A conversation of some length took place upon the subject, in [the course of which the importance of matter was admitted and a motion by Mr. Beil of Newcastle, to the effect that the memorial and the whole matter be remitted to presbyteries to consider and and report to next Synod, was carried by a large majority.

#### PROFESSOR OF THEOLOGY IN CANADA.

Mr. Somerville submitted extract minutes of a *pro re nata* meeting of the Synod of Canada, in reference to the appointment of a professor of theology in room of the late Rev. William Proudfoot. The Synod had met *pro re nata* at Hamilton, Canada West, on 2nd April 1851, and had resolved that the great interests of the church would be consulted most effectually by securing the labours of an influential person from the mother country, as a professor of theology, and therefore resolved to apply to the Synod in Scotland to aid them as promptly as possible, by looking out and recommending to their choice a person or persons duly qualified. The Synod also resolved to undertake the entire support of the professor of theology; and, inasmuch as the duties of his office would be confined to a small portion of the year, they desired

that he should undertake a pastoral charge. They agreed also that he should receive £250 per annum; and, as some difficulty might be experienced at the outset in raising the necessary funds, they requested the Synod in Scotland to aid them in supporting the professor for one year. Mr. Torrance received instructions to appear before the Synod of the United Presbyterian Church in Scotland on behalf of the Canadian Synod. An amendment that the Synod should give the stipend of £250 to the professor of theology, on the understanding that he should have no pastoral charge, but should superintend the literary as well as the theological students, was negatived by a large majority.

Mr Torrance appeared on behalf of the Canadian Synod, and supported their application. A native ministry he observed born and brought up in Canada, were most likely to labour there with efficiency. A few young men have already been trained in the province, and had proved acceptable preachers, well fitted for feeding the people with the bread of life. He then referred to the anxiety displayed by the Canadian church, to secure the services of an efficient professor. The *pro re nata* meeting though held at a time when the roads were almost impassable was well attended. Fifteen ministers and three elders were present and the Synod was almost unanimous in adopting the resolutions which had been read, only the mover and seconder having voted for an amendment proposing delay. The University of Toronto was now open to all denominations, and the synod had resolved that young men should embrace this opportunity of acquiring a literary training before entering on the study of theology. The Divinity Hall was to meet in Toronto. Hither it had met in London, where Mr Proudfoot had a pastoral charge. There were several vacant congregations from some of whom it was expected that a call would proceed to the person who might be sent out as professor. The word of the minute were, "if his duties be confined to the theological department, it is the wish of this synod that he undertake a pastoral charge," but he believed that the church which he represented had so much confidence in the wisdom of this Synod that they would never think of vetoing the man who might be appointed. Mr Torrance explained that the Synod would like to have a professor without a pastoral charge but the funds at present did not admit of it.

Dr Beattie said he thought they should not hesitate for a moment in saying that they would comply as far as lay in their power, with the request of their brethren in Canada, that they would do what they could to send them a professor, and that for the first year they would assist them by contribution to his support. This was the perhaps cheapest way in which they could support the Canadian churches. They had cost this Synod a good deal already, but they were worthy of it all. The Synod could not however, enter upon the consideration of the question as to who the professor should be, or how he was to be sent out. The Board of Missions was best fitted to prosecute this business, and he begged to move that the matter be remitted to them.

Mr Patterson, Kirkwall said there were considerable difficulties connected with sending out a professor on the terms proposed, and the mission board should in the first place, ascertain distinctly what were the duties to be assigned to a professor.—The professor should be located in Toronto, and might have a pastoral charge in that city, but he would not like the idea of his settling in the backwoods.

After some further discussion, the Synod agreed to remit to the Board of Missions to take the whole subject under their consideration, and propose such an arrangement as they shall seem best to the Synod in Canada; and should that arrangement be acquiesced in by the Canadian brethren, to take steps for recommending a professor in compliance with their request.

#### SYNOD OF NOVA SCOTIA.

The Clerk said he had received a communication from the synod of Nova Scotia, accompanied by an extract minute of their proceedings. The minute bore that the Rev Mr M'Culloch having been called upon to give an account of his mission to Scotland, reported that he had met with the kindest reception and had received contributions in money and books amounting to £780, Nova Scotia currency.—The Synod then resolved unanimously that having heard with delight the cheering account which had been given of the success of his mission to Scotland, they express their thanks to Mr M'Culloch for the great zeal and diligence, with which he had prosecuted his mission; and to return their cordial thanks to the Synod and people of the United Presbyterian Church of Scotland for the kindly aid, which they had given them.

## CHURCH IN AUSTRALIA.

Mr Somerville mission secretary, stated on behalf of the Board of Missions, that the Rev Robert Hamilton, Waterbeck, had applied to be sent out as a missionary to Port Philip, in Australia. In the event of his being accepted, he had intimated that he would require a sum of £250 to cover the expense of passage and outfit. The Board entertained a highly favourable opinion of Mr Hamilton's qualifications for labouring in the missionary field, but brought his case before the Synod for two reasons:—1. On account of the peculiar relation in which they stood to this mission. On a former occasion, a committee appointed to consider the question of a mission to Australia reported that it was a favourable field, provided the claims of other missions on their funds admitted to the Board of Missions to report to the Synod when their funds were adequate for the undertaking; they had never as yet however, found themselves in a position to report to this effect. 2. The two brethren in Port Philip, formerly connected with this church, had united with other two ministers and formed a separate and independent ecclesiastical community, which they designated the United Presbyterian Church of Australia. The Board felt that they could not, without the sanction of the Synod, send out a missionary to a church, however sound it might be in the faith, which declared itself a separate and independent church.

This committee afterwards reported that looking at the necessities of the district of Port Philip, and the importance of increasing the number of those who should faithfully preach the Gospel to a rapidly increasing population, the Synod should agree, without pronouncing any opinion with regard to the summary of doctrine and church polity of the United Presbyterian Synod of Victoria, to remit to the Board of Missions to assist the Rev. Mr. Hamilton in going out as a missionary to that district.

## IRISH ASSOCIATE PRESBYTERY.

A communication received from the Associate Presbytery of Ireland, requested that the committee for the distribution of preachers to supply pulpits in Ireland, the presbytery engaging to give a free passage in addition to the usual remuneration.

After a short conversation it was agreed to authorise the committee in terms of this request.

## REPORT ON STATISTICS.

Dr. Peddie gave in the report from the Committee on Statistics for the year.—After referring to the tardy manner which the returns to the schedule of queries were sent in, and the difficulty which the committee had, therefore, in making up their report, and regretting that notwithstanding all that they had done, the report was not full and perfect; he was, however, happy to say that they had received a considerably larger number of returns from congregations than last year. Last year they received returns from 379 congregations, while this year they received returns from 417, which thus left only 90 defaulters this year, the number of congregations in the body amounting to 507. They had received returns from all the congregations in the presbyteries of Brechin, Dunfermline, Edinburgh, Galloway, Kelso, Inverness, Hamilton, and (with the exception of a station) Elgin. 401 congregations had reported the number of members, which amounted to 121,150; 361 reported the number of occasions during the year, which amounted to 10,686, being an average of 29; 352 congregations reported the number of removals which were 7401, the average being 21, and consequently the average of gain on each congregation was 8 on those reporting, or about 5000 over the whole. The attendance from 375 was reported, which amounted to 140,869, or an average of 376. The seat rents in 351 congregations were reported, which amounted to £37,363:19:11. The collections were reported from 368 congregations, amounting to £29,699:16:7; and the subscriptions from 177 congregations, which amounted to £11,717:13:9; other resources were reported from 140 congregations, which amounted to £2782:12:3; 282 congregations reported the stipends they gave which amounted to £46,529; 213 congregations reported their sacramental expenses, amounting to £1920:9:4; 220 congregations reported their interest on debt, amounting to £5574:18:3. The debt liquidated on 119 congregations who had reported, was £12,805, 7s. 5d; 340 congregations reported the general expenses, which amounted to £12,278, 12s. 1d.; 190 congregations reported the annual value of manse, which amounted to £2897, 10s.; and the debt on 235 congregations who had reported was £93,067:7:5. The contributions to the United

Presbyterian missions from 342 congregations who had reported was £9885:5:7. 288 congregations had reported the number of volumes in their libraries to be 121,688 being about a volume to each member of the church.

**PSALMODY—THE HYMN-BOOK.**

Dr. Joseph Brown laid on the table of the Synod the new draft of a hymn-book prepared by the committee on psalmody. He said they had been restricted to the number of 300 hymns, but, in preparing a volume which should be worthy of this church they had trespassed beyond the limits assigned by about 150. About 50 of the paraphrases had been incorporated with the work.

Dr. Thomson moved that the psalmody committee be re-appointed, with instructions to send down copies of the hymn-book to each minister and session, requesting such suggestions for its further improvement as they may deem proper, and that after considering these suggestions the committee be authorised to publish the hymn-book forthwith for the use of the church in such edition and at such prices as they may approve of.

Mr. Houston, Newcastle, he was a believer in the absolute sufficiency of the Psalms of David, and did not think they stood in need of the addenda either of Paraphrases or Hymns. That hymn-book, so long as he retained his present feelings, would never be opened by him. He moved that the thanks of this court be given to the committee for the great diligence they had displayed in this matter, but that no re-appointment be made. Mr G. Dunlop seconded this amendment.

On a vote being taken, only five or six hand were held up for the amendment, so that Dr. Thompson's was carried by an overwhelming majority,

At a subsequent stage of the proceedings Mr. Houston and two elders who adhered

to him lodged the following reasons of dissent:—"The undersigned dissent from the decision of the Synod in this case, inasmuch as it is their conviction, that the Psalms of David, being designed by the Spirit of God for the use of the Christian as well as the Jewish dispensation, furnish all necessary materials for the worship of the church in the article of praise."

**SELLING SPIRITS ON THE SABBATH.**

An overture was read from the presbytery of Dumfriesshire, praying the Synod "to declare that it is the law of the church that all ordinary traffic be suspended during the whole of the Lord's day, and especially the traffic in drink; and to adopt such measures as will secure the observance of this most salutary law."

Mr M'Dowall of Alloa, Mr Macgill, Glasgow, Dr. M'Farlane, of Glasgow, and Mr Elles, of Saltcoats cordially approved of the overture; and on the motion of Mr-Sinclair, of Greenock, it was unanimously agreed to.

A petition to the Legislature on the subject of Australian marriages was agreed to, and ordered to be sent for presentation to the Duke of Argyle and Mr Cowan.

A petition was also cordially adopted in favour of Mr Cowan's bill for the abolition of Tests in Universities.

**PASTORAL ADDRESS.**

A committee was appointed to prepare a pastoral address adapted to the times, a special reference to Popery.

**CLOSE OF THE SYNOD**

On Friday evening the proceedings having come to a close the Moderator delivered a brief valedictory address.

The Moderator having engaged in prayer and pronounced the benediction, the Synod adjourned, to meet again on the Monday after the first Sabbath of May 1852.

**Finance, &c.**

**MEETING OF SYNOD.**

The Synod of the Presbyterian Church of Nova Scotia met in Prince Street Church, Pictou, on Tuesday evening 25th ult. after sermon by the Rev. James Bayne, retiring Moderator, from John xvii. 21: "That they all may be one; as thou, fa-

ther, art in me, and I in thee, that the world may believe that thou has sent me."

The Presbytery of Pictou reported, that since last meeting of Synod, the Rev. W. Millar of Mabou had demitted his charge of that congregation, which had been ac-

cepted by the Presbytery; and that it had pleased the wise disposer of all events to remove the Rev. John McKinlay of Prince Street Church, Pictou. And farther, that a call from the Prince Street Church congregation to the Rev. James Bayne, late of Lower Londonderry, had been accepted by him, and that he had been inducted to the pastoral charge of that congregation.

The Presbytery of Truro reported, that the Rev. James Bayne as aforesaid, had been loosed from the congregation of Lower Londonderry.

The necessary alterations in the roll were ordered to be made in accordance with these reports.

Mr. Waddell was excused from lecturing at the present meeting of Synod.

Excuses of non-attendance at the present meeting of Synod were offered from the Revds. A. P. Miller, Thomas Trotter and John McCurdy, which were sustained. The Synod also agreed to express their sympathy with Mr. Trotter in his present affliction, and the happiness it would afford should he again be permitted to meet with his brethren in Synod.

The various committees were appointed and other routine business transacted.

Mr. J. W. Dawson tendered his resignation of the office of Synod Treasurer, which was accepted.

The Synod met Wednesday, 25th ult. and spent a portion of the forenoon sederunt in devotional exercises, conducted by the Revd. Messrs. Bayne, Byers and Walker.

A letter was read from Mr. Trotter, stating what had been done by the Committee for corresponding with the United Presbyterian Church, and requesting that he be relieved from further attendance on this business.

Agreed to appoint a committee of general correspondence with other Churches. The Revds. George Patterson, G. Walker and James Bayne were appointed a committee for that purpose, and it was agreed, that hereafter the duty of corresponding

with the United Presbyterian Church devolve upon them, and they were directed to make immediate application for two preachers. They were further instructed to correspond with the United Presbyterian Churches in Canada and Jamaica, with the Union of Evangelical Churches in France, and with other Evangelical bodies in the United States and elsewhere, as they may think fit.

The committee appointed to reply to the letter of the Free Church declining union with this Body, read at last Synod, stated their procedure, and on laying papers on the table, explained the causes of delay in publishing the reply which they had drawn up. The Synod approved their diligence, ordered the letter and reply to be inserted in an appendix to the Synod minutes, and that additional copies of these documents be published for the information of the members and adherents of this Church.

[The remainder of proceedings we are obliged to defer till our next.]

The Treasurer of the Board of Domestic Missions acknowledges the receipt of the following sums:

From Salt Springs, W. River,	
per Rev Mr Grant,	£1 3 4
From West Chester, per do.	1 4 2
Gairloch, Middle River, per do.	0 12 6
Glenelg, St Mary's,	£1 12 1½
Miramichi, per Rev. G. Pat-	
terson,	1 16 3
Upper Londonderry,	2 10 0
Wallace River, per Rev E. Ross,	1 0 0
Wallace River, per Rev. W.	
M'Culloch,	0 15 0
Parrsborough, per do.	1 0 0
Bible Class, Salmon River, pr do.	3 11 10
Lower Londonderry,	5 13 11
Yarmouth,	2 11 3
Stewiack,	7 10 0
West River,	4 0 0
Presbytery of P. E. Island, per	
* Rev. J. Keir, (I. cur £12 18s)	10 15 0
Bedeque, (Isd. cur £15 2d)	1 1 0
Received from Newport, half of	
£6 6s 4d, the other half of	
which is appro. to F. Miss.	3 3 2
A friend from Windsor, half of	
£5 13 9, the proceeds of a	
Missy. box for one year, the	
other half of which is appr.	
to Foreign Missions,	2 18 10½

£52 16 5



Received for the building Fund  
from the Truro Bible Class, £2 0 0  
Truro Congregation, 5 10 0  
JAMES M'GREGOR, Treasurer.  
June 27th, 1851.

The Treasurer of the Board of Foreign  
Missions acknowledges the receipt of the  
following sums, viz:

From a friend,	£0 10 0
Sherbrooke 40s, Glenelg 50s, Caledonia 37s 3d,	6 7 3
Miramichi,	5 0 8
River John, and Carriboo River,	5 0 0
Upper Londonderry,	7 0 0
Prince Town, P. E. Island,	20 19 0
Cove Head,	3 6 8
A. Coffin Esq, St Peters' Bay,	2 10 0
Savage Harbor Sabbath School,	0 10 10½
Mr Cairn's Broom Bush,	0 5 0
Bedeque,	10 8 0
Lot No. 16 and 17,	5 15 6
Poplar Grove Church,	10 0 0
A. H. Cockan Esq. Shelburne,	0 5 0
Stewiacke,	11 0 0
Truro Missy. Prayer Meeting,	3 0 0
West River,	5 2 6
Newport, the half of £6 6s 4d,	3 3 2
A friend to Missions in Wind- sor—the result of a mission- ary box for a year, the half of £5 13s 9d.	2 16 10½
Rev. Angus McGilvray's cong.,	9 4 8
Cavendish,	9 17 7
New London,	7 1 0
Cascumpeque, per Rev. I. Murray, for 1850,	8 2 6

ALEX. FRASER.  
New Glasgow, 27th June, 1851.

The following sums have been  
received for the education of Miss Char-  
lotte Ann Geddie:—

Ladies of the Evangelical Soc.	
Fish Pools, E. River,	£2 0 0
A Friend,	0 5 0
Miramichi Sabbath School, under the charge of the Rev. John M'Curdy,	1 8 1
Ladies in Antigonish,	2 9 4½

The Rev. James Ross acknow-  
ledges the receipt of eighteen pounds,  
toward the support of the Synod's Theo-  
logical Seminary, from some of the male  
members and adherents of the congrega-  
tion of Prince Street Church, Pictou; also

Four pounds from the Evangelical Society;  
of the Upper Settlement of the East Riv er  
also, the sum of Two Pounds from the  
West Branch East River Ladies' Penny-a-  
week Society, and the further sum of One  
pound ten shillings from East Branch  
East River Ladies' Penny-a-week Society  
in aid of the funds of the Institution.

## INDUCTION.

The Presbytery of Pictou met in Prince  
Street Church, Pictou, on Tuesday, 24th  
inst, for the induction of the Rev James  
Bayne, late of Lower Londonderry, to the  
pastoral charge of that congregation.—  
The Rev. A. P. Miller preached an ap-  
propriate discourse from Mat. xvii. 13—20.  
The Rev. George Patterson narrated the  
steps which had been taken, after which  
Mr Miller put to Mr Bayne the questions  
of the Formula, and called upon the con-  
gregation to express their adherence to  
the call by a show of hands; which being  
responded to, he then by prayer inducted  
him into the pastoral charge of the con-  
gregation. After which the Rev. David  
Roy delivered a very solemn address to  
the minister on the duties of his office,  
and was followed by the Rev. George  
Walker, in suitable exhortations to the  
congregation assembled.

The Presbytery of Pictou will meet at  
West River on Tuesday, 29th inst., at 11  
o'clock, a. m.

Received from Mrs McGregor, col-  
lected at the the East River, for the  
widows of missionaries 30s 2½d, for the  
present added to the general fund.

JOHN I. BAXTER, Dep. Treasurer.

Received by the Treasurer of the Synod  
Fund from the 15th to 30th June, 1850.

	£	s	d
Prince Street Church, Pictou,	7	5	0
Poplar Grove Church Halifax	5	6	3
St Mary's	2	12	0
U Settlement E River,	3	10	3½
Truro,	4	10	
Musquodoboit,	2		
Upper Londonderry,	1	6	3
River John,	1		
Salem Church, G' H.	1	11	
Miramichi (less postage)	1	15	4
Stewiacke,	6		
Princeton,	1	15	2½
Windsor & Newport,	3	18	2
N Glasgow,	2		
James Church, E River	3	9	4½