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THE  
**MISSIONARY REGISTER,**  
 OF THE  
**Presbyterian Church of Nova Scotia.**

Vol. 6.

AUGUST 1855.

No. 8.

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**MEETING OF SYNOD.**

Since the issue of our last No. the Supreme Court of our Church has held its annual meeting. Many important subjects were brought before it, the proceedings generally transacted in the most agreeable manner, and the results will we trust through the blessing of the Most High tell powerfully upon the cause of religion within our bounds. We subjoin an abstract of proceedings principally from the Presbyterian Witness.

The Synod of the Presbyterian Church of Nova Scotia met in Poplar Grove Church on Wednesday evening, 27th June, at 7 o'clock.

In the absence, from sickness, of the Rev. Angus McGilvray, the retiring Moderator, the Rev. George Patterson of Green Hill, preached the opening sermon from Luke ii. 14, "Glory to God in the highest, and on earth peace; good will toward man."

The Synod was then constituted by Rev. James Byers, the Moderator of the previous year, and the Roll was called, when 20 ministers and 11 elders were found to be present, many not being yet arrived. The whole number in attendance was 28 members and 18 elders.

Reports were received from the Presbyteries of Truro; Pictou, P.E. Island; and Halifax, certifying the licensure of Messrs Allan Fraser, Wm. Keir and G. A. Gordon, and the ordination during the year of Messrs. James McLean, Fraser and Jas. McGregor McKay.

Rev. John Camron, of Nine Mile River, was the chosen Moderator, and proceeded to name the various Committees. The Clerk read the Report of the Committee on Bills and Overtures, which stated the most important subjects claiming the attention of Synod and deciding the order in which they were to be taken up.

THURSDAY MORNING, June 28.

The first part of this selerunt was spent in the exercises of prayer and praise, the Moderator, and Messrs Campbell and McKay, in succession, leading the devotions of the Synod. After some conversation on the Minutes, Rev. Mr Walker adverted to the death of Rev Thomas Trotter, giving notice of a motion on the subject. The absence of the retiring Moderator having given rise to some difficulty as regarded the opening sermon, members of Synod very generally expressed the opinion that some new arrangement was necessary to secure regularity, it was agreed that the matter be referred to the Committee on the Form of Procedure.

The Committee on Correspondence with Foreign Churches reported that, owing to various circumstances, they had not been able to carry out their instructions. Several letters had been written to other Churches, and but one answer had been returned. This, which was a reply from the Church in Canada, had been most gratifying in its character; and as the results of such a correspondence could not fail to be most

valuable, it was agreed that another Committee be appointed.

Rev. Mr. Baxter then read the Report of the Committee on Colportage, by which it appeared that they had purchased, during the year, 8032 volumes, which had been circulated in Nova Scotia and Prince Edward Island. An attempt had been made to circulate our books in Cape Breton, which at first had failed, but there were now greater prospects of success. Our colporteurs had uniformly meet with much kindness from the Presbyterian population. They had on the whole, great reason to be encouraged, though called to meet the rivalry of private speculators, who too frequently pandered to the vitiated tastes of the community, by circulating books of an injurious, or, at least, useless character. Since July last \$2,515 worth of books had been purchased, and \$1,800 had been remitted. Since the commencement of the enterprise in 1852 the value of the books purchased has been £2,040 15s. 3d., and the number of books purchased 23,519.

The Report was pronounced extremely gratifying, and was received *nem cop.*

Same day, at 3 o'clock, an overture from Rev. Wm. McGulloch on Baptism was read, stating that the practice of the Church in reference to this ordinance has been at variance with her principles, which forbid the administration of baptism to any but the children of Church members, and which are plainly in accordance with the word of God. To administer it to others is a departure from the teachings of the Great Head of the Church, a violence to the conscience of the minister, who knows that the person receiving it will not perform his vows, and a wrong done to the recipient himself in lowering the standard of duty for his sake. The practice of promiscuous baptism by some of our ministers weakens the hearts of others who act differently, and lessens their influence; it leads to a superstitious veneration for the ordinance; and, from its many evil results, has tended very much to facilitate the progress of Antipedo Baptists. This overture was discussed at great length,

all the speakers seeming to admit the abstract impropriety of the practice, while it evidently appeared that the subject was attended by some difficulties. It was at length agreed, almost unanimously, that ministers be enjoined to administer baptism to none but those who should make public profession of their faith in the Lord Jesus Christ, and their children.

In the evening, Rev James Byers delivered to a very considerable audience an interesting lecture on the rise, progress, and probable prospects of Mohammedanism. In the character of Arabia and its people, and the circumstances of the times in which it arose, together with the indomitable perseverance and enthusiasm of its founder, he traced the secondary causes of its success. He sketched graphically its subsequent progress, and the wide extent of its dominion. He pointed out the discrepancies which marked the statements of travellers as to its present condition; and showed that its extremities exhibited proofs of vitality even while its centre seemed approaching dissolution. On the whole, however, in the estimation of the Lecturer, it was evident that Islamism was destined soon to fall before the missionaries of the Cross.

FRIDAY, June 23.

The Morning Sederunt was principally occupied with a discussion of a motion introduced by Mr Sedgewick for holding friendly intercourse with the other Presbyterian Synods. No objections were raised to the object contemplated, but some members doubted the wisdom of taking any steps in the present state of matters. Ultimately it was unanimously agreed to appoint a committee to consider the best means of securing the end in view, the said committee to report at an early sederunt.

The afternoon Sederunt was chiefly occupied in receiving the Reports of the Home and Foreign Mission Board.

From the Report of the Home Mission Board it appeared that the labors of 233 Sabbaths had been expended in the home field during the year:—that in addition to stations formerly supplied, several new stations had been visited by preachers and probationers;—that the services of preachers have been generally well received and highly appreciated;—and that in many of the stations there are now fair prospects of forming self-sustaining congregations.

The whole sum collected during the year is £299 7s 0 $\frac{1}{2}$ . : £199 18s. had been expended on mission stations ; £22 10s. in aiding weak congregations : £20 in church building ; and £36 for miscellaneous purposes. Total expenditure during the year, £288 17s. 7d.—The Board report that new doors of usefulness are opening on every side, that new and pressing calls are being made for additional labor, and that the prospects of enlargement are most promising.

#### REPORT OF FOREIGN MISSION BOARD.

This Report shows that the good work is advancing in the most prosperous manner, not only in Aneiteum, but also in the neighboring islands of Funa and Fortuna. Several natives have been admitted to the ordinances of Baptism and of the Lord's Supper, and continued to live in a manner worthy of their profession.

Mr Gordon has been received as a colleague to Mr Geddie, and, in the meantime, has been directed to visit the congregations in P. E. Island. The sum of £324, after meeting the expenses of the year, still remain in fund. The Canadian Church manifests an increasing interest in this mission, and are adopting means to contribute systematically to its support. The Board suggests that as no other missionary has offered his services, and as the *John Williams* sails from England only once every three years, that some means should be employed to secure an associate for Mr Gordon, if not in this Province, from the Church in Scotland. The Board also suggests the propriety, if it could be accomplished, of sending out, to relieve the missionaries of much manual labor, one or two competent tradesmen,—and also, if possible, one or more female missionaries.

The Sederunt of the evening was occupied in the Synod's Missionary Meeting. 'Rev. George Patterson referred to such parts of the Report of the Home Mission Board as were likely to interest the audience. These have been already given. Rev James Bayne gave a similar statement of the affairs of the Foreign Mission. From this it appeared that it had prospered to an extent scarcely paralleled in the annals of missionary enterprise.—Seven years only had elapsed since Mr Geddie commenced his labors, and only two and a half years had passed away since a Church had been formed, which now contains fifty members, of whom four are themselves engaged in the missionary work ; and one had exhibited a most delightful confidence in the hour of death. In a

Church composed of such materials many irregularities might have been anticipated, but of its fifty members only three had been suspended, and of these, one had been restored. At the date of Mr Geddie's last letter, twenty additional members were about to be received by baptism.

Rev Henry Crawford then addressed the meeting on the claims of our kindred and country on the Church. He said that the Church is the light of the world. Before Christ came, men in vain asked, what is Truth? To answer this question was his great object, and this also is the mission of the Church. While the whole-world should see the light, its rays should be most numerous and brilliant in our own neighborhood. The family, neighbors, and countrymen of the christian should receive his especial care. A fair consideration of the destitute state of parts of this Province and the adjacent islands may well produce strong emotion, and stir us up to active exertion. Even patriotism, which leads us to contend for national rights, should stimulate us to guard the spiritual rights of others. The citizens of Halifax, favored by the constant services of twelve Protestant clergymen, may be slow to believe and appreciate the destitution of religious ordinances existing in some parts of the county. In one county, some time ago, but one Protestant minister was to be found. The conduct of Esther, Nehemiah, and others, to their suffering and destitute countrymen, show us how we ought to act in view of these things, and above all, the bright example of Paul, who was ready even to be esteemed accursed for the sake of his brethren according to the flesh, should lead us to a deeper sense of our responsibility. It was to destitute Scotland that John Knox yearned to preach the gospel; and when the light of the Secession arose on the same land, the Erskines went forth to its most neglected parts.

Rev. John McLeod next spoke on the numerous and urgent claims on the Church of God, at this present day, to persevere in the evangelization of the world, and particularly the isles of Western Polynesia. While it is always imperative on the Church, the call to this duty is sometimes especially loud. Such is now the case. Doors are opening

over the whole world for the preaching of the gospel. India, in the vastness of its extent and of its population, in the darkness and the degradation which overwhelm its people, and in its increasing accessibility to christian influence, cries more and more loudly for our aid. From no country has the human race received so much, while for no country has it done so little. Many Schools and Churches, indeed, are there, and the Bible has been translated into 13, and the New Testament into 24 languages; but in comparison with the millions of its people, all this is nothing. There are no hindrances to justify or to extenuate the supineness of the Church, and the circumstances of India therefore constitute a special present call to exertion. Turkey, also, is now claiming the sympathy of the Church more than at any former period. Among its population, a universal thirst for information exists, and late political changes have laid its territories completely open to the missionaries of the Cross. These are but specimens of the new and pressing claims which the times are making on the Church. The old superstitions are becoming effete, and are ready to pass away before the light of the gospel. Let the Church bestir herself, then, to substitute, in the room of the crumbling idols of heathenism, the worship of the true God. Our success in the islands of Western Polynesia was only an additional reason for increased exertion. All these islands, except that occupied by our missionary, are wholly given to idolatry; and if we come not to the rescue of their miserable inhabitants, how terrible will be their final condition. Our missionary is calling to us,—the heathen of these isles are crying, “come over and help us;” and can any heart animated by the love of Jesus listen unmoved? Is it possible that in the whole Presbyterian Church of Nova Scotia, one missionary alone can be found to answer to the cry?

Rev Mr Wyllie addressed the meeting on the duty of the strong to help the weak.—It might perhaps be considered strange that but one missionary had offered for the foreign field; but when we remember that we have twenty-three home stations, and but six missionaries to supply them, our wonder ought to cease. He was glad that he had been

called on to advocate the Home Mission, and to enforce on the strong the duty of helping the weak. In Nova Scotia both these classes existed. The relation of the strong to the weak is a relation of oneness. Every individual who is converted becomes a member of the *whole* Church, and in reference to the maintenance of spiritual ordinances, as in everything else, all are one. The members of the Church should bear to each other a love, not in word and in tongue, but in deed and in truth; but what love can exist in the heart of him who suffers his brother to faint for lack of spiritual food. Remember, also, the express command, “Bear one another’s burdens, and so fulfil the law of Christ.” Remember, also, that naked justice demands that the strong should help the weak. In the city congregations of Scotland, the removal of those who have been received from weak country congregations would leave nothing but a mere nucleus, both as to numbers and activity; and this is probably the case in Nova Scotia.

The assistance required of us is of a peculiar kind—not all pecuniary, but to a large extent, aid in working out the resources of the weak congregations. Instruction and training are necessary, as well as money. Thus it is that the Free Church of Scotland has occupied a position so prominent, and it is also the secret of the prosperity of our own Mother Church.

Rev George Clark was the last speaker on Missions. His subject was the gratitude due to God for the Missionary movement. He referred particularly to the mission of God’s Son into the world, his appointing his Apostles to preach the gospel, the success which has attended the modern missionary movement, and particularly the mission of our own church.

SATURDAY MORNING, 10 o’clock.

After some time spent in discussing various items in the expenditure of the Home Mission Board, Rev. R. Sedge-wick, chairman of the Committee appointed to devise means for promoting fraternal intercourse with other Presbyterian Churches, reported that, in their opinion, the best means for accomplishing this end would be the appointment of a Deputation to convey to the

other Churches our sentiments on this subject. This suggestion was unanimously adopted. Rev. Messrs Sedgewick and Bayne, Rev. Professor Ross and Mr Charles Robson, were chosen as the deputation, and a respectful intimation of this appointment was transmitted to the Synod of the Free Church.

#### SATURDAY AFTERNOON.

The subject of another missionary for Western Polynesia having come under discussion, it was agreed that the Rev. Mr Bayne who is about to visit Scotland, should endeavor to procure from the United Presbyterian, or Reformed Presbyterian Church, a suitable missionary. It was agreed also, that, if practicable, it would be highly expedient that one or two pious mechanics should be sent out.—On consideration of the suggestion of the Board as to the propriety of sending out unmarried females, it was decided that it would be unwise to adopt this measure without further advice from Mr Geddie as to the state of society in Ancientum.

#### MONDAY MORNING, 10 o'clock.

The Presbytery of Truro stated that, since last Sederunt they had accepted Rev. James Thompson's demission of his pastoral charge of Economy and Five Islands. His name was therefore removed from the Synod Roll.

The Clerk read a communication from the Synod of the Free Church, by which it appeared that our brethren of that Church had unanimously agreed to receive the Deputation of this Church this day at any time after 12 o'clock. The deputation were directed, therefore, to wait on the Synod of the Free Church as already appointed.

The Report of the Seminary Board was read and approved. The Synod expressed its approval of the appropriation made for apparatus and library, and recommended further appropriations for the same objects.

It was agreed that one minister of this Church be appointed to visit the Churches in Nova Scotia to advocate the special effort in behalf of the Seminary. Rev. Ebenezer Ross was afterwards named.

#### MONDAY AFTERNOON.

The deputation reported that they had laid on the table of the Free Synod

the resolution of this Synod on the subject of fraternal intercourse and co-operation, and had been permitted to address the Synod. They had been most cordially received, and their sentiments very generally and pointedly responded to, and their brethren of the Free Church had appointed a similar Deputation to visit this Synod. The Deputation of this Synod were directed to pursue the same course with reference to the Synod of the Church of Scotland.—At his own request Mr Sedgewick was left off from this deputation, and Professor Smith substituted in his stead.

Mr Baxter moved a re-consideration of the decision respecting female missionaries, and it was finally agreed that the Board be authorised to act on satisfactory information received from any reliable quarter.

By the Report of the Committee on the Theological Professorship Fund, which was then read, it appeared that the original donors had consented that the interest of their contributions should be used for the payment of the Professors' salaries. It was agreed that it be drawn for that purpose.

The Committee on Statistical Questions reported that, in their opinion, the Financial and Statistical Tables should be united in one sheet. The form laid by them on the Synods table was ordered to be sent to and returned by the various Sessions.

During the Evening Sederunt the Synod entered on the consideration of the proposed alterations in the Rules and Forms of Procedure. The proposal that, in any Church which was without a pastor, three elders when met should constitute a Session, was negatived by a large majority.

#### TUESDAY MORNING,

The Synod entered on the consideration of the site of the Seminary. The Report of the Committee appointed to consider that subject in 1852 was read, and the decision of that Committee seemed on the whole to be in favor of New Glasgow. Before entering on the discussion some time was devoted to special prayer for direction on a question so important.

This discussion was suspended during the visit from the Deputation of the Free Church Synod. This Deputation

was most cordially received by the Synod, and its members severally addressed the Court. Rev. Prof. King expressed his pleasure in discharging the duty entrusted to him, pointed out the possibility of harmony and brotherly love, even while our distinctive sentiments are conscientiously maintained. He alluded to the desire of the Free Church Synod, expressed last year, to co-operate with this Body on the subject of Collegiate Education, particularly as regarded the condition of Dalhousie College, at present unoccupied. He then adverted to the many valuable aims which Bodies so closely related might pursue in common, and closed by a reference to the appointment of a permanent Committee by the Free Church Synod to confer with us about these.

Rev Mr Muir next addressed the Synod. He quoted the injunctions of Scripture as to unity, and dwelt on the injurious results of division. He said that he had a peculiar interest in this subject, residing, as he does, in Boston. He had been constantly in the habit of receiving members certified by ministers of the Presbyterian Church of Nova Scotia.—He said that the divisions of Protestants are a constant triumph to the emissaries of the Man of Sin, and hoped that the time was near when Ephraim should no longer envy Judah, nor Judah vex Ephraim.

Rev. Mr Duff expressed the great pleasure he had felt in listening to our deputation. If this was mixed with any alloy, it was because our Synod had the honor of leading the way in a new movement. He had never met a minister of this Church but as a brother. He enlarged upon the success with which unity of purpose would enable Presbyterians to resist the Man of Sin; and stated that this was not the only enemy who required watching.

Rev Mr Stewart also expressed the satisfaction which he felt in fulfilling the mission on which he had been sent. He feared that some members of this Synod might suppose, from past transactions, that this was not the case, and explained the real character of these. He spoke of the noble testimony which the forefathers of the Secession had borne to the right of the Church to freedom, and said that the Founders of the Free Church had borne a similar

testimony, not to the Church's freedom from internal slavery, for by the grace of God he was free from this at the time of the Disruption, but to the Church's independence of State control. If the Presbyterian Church of Nova Scotia would but publicly testify to the propriety of the course thus adopted by the Free Church, he considered that it would be the means of bringing both Bodies to see more clearly, eye to eye, on all questions. He expressed his firm conviction that existing differences were of very little moment. His prayer to God was that the Spirit of God might touch our hearts and lead us to love and harmony.—His spirit had been greatly refreshed by the addresses of the Deputation from this Church, and he trusted that this Synod had been to some extent affected by what had now been said.

Mr. Newcomb, Ruling Elder, briefly expressed his satisfaction at the course adopted by both Bodies.

In reply to these addresses Rev Jas. Ross said, that he deeply regretted his absence on the previous day, and his consequent inability to be present at the Bar of the Free Church Synod. He then alluded to the deep sympathy with which this Church had regarded the noble course followed by the founders of the Free Church. He stated that the course of that Church had ever since been viewed by us with interest, and of its earnest exertions in the cause of Education, and other important objects, were greatly approved. He did not consider the differences between the two Churches as altogether unimportant, nor should these be surrendered on either side.—Our opinion on these, however, might be maintained, and we might still love as brethren. In this Synod there were differences on some subjects; and, if he did not mistake the views of the several members of the Deputation, he thought that there were some differences among them.

Rev. James Bayne adverted to the pleasure with which our Board of Foreign Missions had received from Mr. Gordon, our missionary to the South Seas, certificates given him by the Rev. Professors King and Lyall, and estimated this as a happy omen of still greater mutual assistance. He warmly approved of the appointment of two permanent Committees, and hoped that they will

write short letters, and hold long conferences. On the part of the people there was an anxious desire not only for harmony, but for union, and he thought our motto ought to be—co-operation, now, with a view to incorporation afterwards.

Rev. David Roy spoke of the harmony which had always existed between Rev Mr Stewart, his nearest neighbor of the Free Church, and himself; and enlarged on the various and important points on which we were agreed. He adverted to the Saviour's supplication, that his followers might be one, even as He and his Father are one, and from this argued that mutual love could not be too highly prized.

Rev William McCulloch considered that we could not stop at the point to which we had attained on this subject. The present practice of each Church as regards the admission to communion of the members of the sister Church is marked by great inconsistency. Private members of each Church are unhesitatingly admitted to communion by the other Church; and the ministers of one Church assist those of the other in ordinary Church services; but, in his official capacity, the minister of the one Church could not be admitted to the Lord's table in the other.

On motion of the Rev George Patterson it was unanimously agreed that the Synod record the pleasure with which they have beheld their brethren of the Free Church Deputation among them, and the delight with which they have listened to their statements—cordially reciprocate their expression of esteem, and appoint a committee to confer with a similar committee of the Free Church on any practical measures in which the two bodies have a common interest.

At the request of Synod, Rev. Dr. Thomson, of New York, addressed it on the subject under discussion, calling its attention to the smallness of our differences, and the propriety of an immediate union.

#### TUESDAY AFTERNOON.

Synod resumed the consideration of the site of the Seminary. The places proposed were, Pictou Town, New Glasgow, West River, Truro, and Halifax. After lively and earnest discussion it

was resolved that in the meantime no change be attempted. The last vote being for Truro and West River, 18 each, and the Moderator having expressed unwillingness to decide the question. It was agreed to defer the whole matter in the meantime.

#### WEDNESDAY MORNING.

After the transaction of some routine business, the Synod entered on the consideration of the offer of £500 made to them in consequence of their claim to the Pictou Academy property. After a very long discussion it was agreed, by a considerable majority, that as the Grant was in payment of the "equitable claims of the Synod" and thus involved no sanction of the grant to denominational institutions, it be accepted. The debate occupied nearly the whole of the Afternoon Sederunt. After its conclusion the Moderator and Messrs. Sedgewick, Ross, Bayne, and Robson, were appointed a Committee on Correspondence with the other Presbyterian Churches. Rev Mr Patterson introduced the subject of Periodicals, which, after some discussion, was referred to a Committee. It having been intimated that the Synod of Nova Scotia, in connection with the Church of Scotland, would receive our Deputation this evening, it was directed to wait on them accordingly.

The Evening Sederunt was occupied chiefly in the transaction of routine business.—Rev. E. Ross having intimated his inability to act as the Synod's Agent in prosecuting the special effort, Mr Patterson was appointed in his stead, and Rev. Professor Ross to visit the Churches in Prince Edward's Island.

#### WEDNESDAY MORNING.

The Deputation reported that they had waited on the Synod of Nova Scotia, in connection with the Church of Scotland, had been most kindly received, and had severally addressed the Synod. Our brethren of that Church had warmly responded to our sentiments, and while time did not permit them to appoint a similar Deputation, (our Synod rising almost immediately,) they express the strongest desire for closer intimacy.

The Committee on Periodicals re-



ported that, in their opinion the *Presbyterian Witness*, if enlarged, and made the vehicle of such general information as would render it a desirable substitute for the frequently objectionable papers, which now circulate among our people, might be made to answer the purposes of our church. The proprietor offered to procure the services of an Editor having the confidence of our Body to act conjointly with the present Editor, who belongs to the Free Church. Thus conducted, the *Witness* would be all that we required. The Committee also recommended that the *Register* be enlarged to double its present size, and the price increased in the same proportion, but that if possible a single sheet be published containing the same amount as at present, at the same price. This matter was referred to a Committee appointed to confer with the proprietor.

It not having been in our power to attend regularly on all the meetings of Synod, we fear that we have not given so full an account of the business transacted as might be desired. We believe, however, that nothing of much importance has been omitted. The Synod closed on Wednesday evening.

#### MEETING OF UNITED PRESBYTERIAN SYNOD.

*Concluded.*

THURSDAY, 10TH MAY.

At the forenoon Sederunt the principal discussion was on the admission of shareholders to Church fellowship in the Mission Church at Calabar. The Missionaries on baptizing converts, had found several possessed of slaves, and that according to the law of Calabar there existed no way of freeing them. Even the hired laborers engaged on the Mission premises were regarded as slaves. Under these circumstances the Missionaries agreed to admit such as on their signing a written pledge to regard their slaves as stewards and not as property, to treat them with kindness to give them that which was just and equal and as soon as possible to manumit. In the document agreed upon there was a clause permitting the sale of incorrigible offenders or those guilty of crime. The conduct of the Missionaries had been approved by the Foreign Mission Board. These proceedings were regarded with

jealousy in various parts of the church as a lowering of the Church's testimony against slavery. Two overtures on the subject therefore came before the Synod, on the subject, one from the Presbytery of Falkirk, that "inasmuch as it appears that slaveholders have been admitted at the instance of the Mission Board by the mission church at Calabar, that the Synod take such steps as may be deemed proper to sustain the church's testimony in regard to the sin of slavery, and against the admission of slaveholders to our communion." The other overture from the session, Newington, Edinburgh, was directed against the Foreign Mission Board to adopt regulations regarding the admission of members. The supporters of these overtures were heard at length. Mr. Somerville, the Mission Secretary, read a statement from the Foreign Mission Board, and was heard at length in support of it. The principles laid down by the Board were four, 1st. No person is to be admitted to the communion of the church, who has it in his power legally to emancipate his slaves and who refuses to do so. 2nd. No person is to be admitted to the communion of the church who approves of slavery, and is resolved to continue it. 3rd. In a slaveholding country, where emancipation is for the time legally impracticable a person can be admitted only on pledging himself to regard those under him as servants, not as property, and to manumit them as soon as practicable. Accordingly the following declaration has been adopted in Calabar. "Believing that all men are equal in the sight of God, and that under the gospel, there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, bound to obey the commands of God's word, promise in the sight of the great God, my divine Master, that I shall give them what is just and equal for their work: that I shall encourage them to obtain education for themselves and their children, and to attend on such means of religious instruction as the Church may be able to afford them; that I shall endeavor, as far as I can, to secure the making of laws to promote personal freedom; that as soon as it can be done, I shall legally set free all those under my care; and that, in the meantime, I shall treat them with kindness and equity, it being my constant aim to act upon the command of the Lord Jesus Christ, to do unto others as I should wish them to do unto me." 4th, Asf.

person so admitted who shall neglect to treat those under him kindly, or who shall refuse to emancipate them as soon as the laws permit him to do so, shall be subject to the discipline of the church and on persisting in his refusal he shall be excluded from the fellowship of the Church. These were the principles on which the Missionaries and the Board had acted. Mr Somerville proceeded to argue on behalf of the course adopted both from Scripture and necessity, that unless this plan were adopted it would be necessary to abandon the Missionary work in Africa altogether. The clause in the original declaration authorizing the sale of incorrigible offenders was explained by the fact that according to Calabar law slaves guilty of certain crimes must either be put to death or sold out of the country. The latter alternative was the only mode of saving their lives. Mr Somerville's statements were heard with attention, and the supporters of the Falkirk overture announced that it did not need a reply, as it was perfectly unanswerable and admitted of no reply. The Synod accordingly unanimously agreed to the following resolution.

"In respect that the minute of Committee on Foreign Missions expresses an opinion designed to carry out in their spirit the previous resolutions and instructions of the Synod, which has always condemned the system of slavery, and repudiated fellowship with slaveholders; in respect that the declaration emitted by the committee to be subscribed or adhered to, if sanctioned by the Synod, as a condition of admission into the Church at Calabar, distinctly specified that, in obedience to the law of Christ, 'slaveholding,' in the ordinary sense of the expression, is renounced, and those formerly held by the parties as slaves, are henceforth to be regarded and treated as 'servants,' under the law of kindness and equity which the gospel prescribes; in respect, also, that the said declaration provides, that the nominal connection which, for a time, may still subsist between entrants into the Church and slavery, is only tolerated because it is altogether unavoidable—that it implies, while it continues, no treatment inconsistent with Christian law, and cannot be taken advantage of without sin, in regard to mere purposes of gain, no sale of slaves being allowed, except in commutation of the extreme penalty of the law, in the case of those guilty of criminal offences,

exposing them to death; and, in respect, further, that said declaration pledges those admitted to the membership of the Church, to use every means in their power, civil, social, and religious, for effecting the extinction of slavery, and carrying out the principles of this Church in seeking so to do away with slaveholding on the part of all who make a profession of Christianity. The Synod approves of the foresaid minute of committee and declaration for the guidance of the missionaries in the admission of members into the Church in Old Calabar."

#### CORRESPONDENCE WITH FOREIGN CHURCHES.

The Committee of Correspondence with Foreign Churches gave in their report. It contained an interesting report of the visit of their deputies to Belgium and also of the proceedings of the Union of Evangelical Churches in France. But we regret that our space will not permit us to give the statements in detail.

FRIDAY, 11TH MAY

The Synod met to-day at ten o'clock—the Moderator presiding.

#### DEBT LIQUIDATION.

Mr D. Anderson of Glasgow gave in a brief verbal report from the Debt Liquidating Board, stating that for want of funds they had not considered it proper to incur any obligations during the past year, the obligations formerly incurred being greater than the treasurer was at present able to meet. Though a collection had been appointed at last meeting of Synod in favor of this object, he did not think that more than £50 had as yet been realized from it.

The Committee were re-appointed, the name of Dr Robson being substituted for that of Dr Struthers; and on the suggestion of Mr Bell of Newcastle the committee were instructed to publish from time to time an account of their proceedings.

THURSDAY, 10TH MAY.

The rest of the Sederunt was principally occupied with the discussion of measures for obtaining a better supply of Missionaries, and for making provision for incapacitated ministers.

#### EVENING SEDERUNT.

The principle business of the Evening Sederunt was the discussion of the Report of the Committee on Public Questions, particularly that portion of it which referred to the Bill of the Lord Advocate for

the remodeling of the Parochial School System, a measure which by removing the tests which prevented the admission of Dissenters as teachers, by changing the mode of management, and providing for the extension of system was considered as conferring a boon upon Scotland, but in those clauses which provided religious education was considered as infringing the voluntary principles. Resolutions approving of the Bill in general, but pledging the Synod to use measures to endeavor to have these clauses altered, were moved by the convener of the Committee, and after considerable discussion were ultimately carried.

TUESDAY, MAY 15.

The Synod resumed to-day at ten o'clock—Dr M'Michael Moderator.

PROPOSED UNION WITH THE ASSOCIATE  
PRESBYTERY OF IRELAND.

Dr Robson of Glasgow suggested that the Synod should take some step towards considering the propriety of a Union between this Church and the Associate Presbytery of Ireland, whose representative Dr M'Intyre had at a previous sederunt been asked to correspond. He had good authority for saying that any difficulties which previously existed, were now almost, if not altogether, removed. He did not propose that the Synod should take any steps at present, directly towards the accomplishment of such a union, but, in Dr M'Intyre's name he had to ask that the consideration of the matter should be remitted to the Presbytery of Glasgow, through whom the subject was formerly brought before the Synod.

The remit was accordingly made.

COMMITTEE ON PUBLIC QUESTIONS.

The consideration of the conduct of this Committee was removed. At the evening sederunt it was agreed not to appoint such a committee for the present.

WEDNESDAY, MAY 16.

The Synod met to-day at ten o'clock—Dr. M'Michael, Moderator.

SCHOLARSHIPS.

Mr Beckett, of Rutherglen, gave in the report of the Committee on Scholarships, which stated that at last examination there appeared, of students attending the University, 53; and of theological students, 21—that to the former 27 bursaries of £10 had been given, and to the latter 18 of the same value, besides the Wilkie scholarship; making the total sum given, £480. The committee, after considerable discussion, came to the following conclusion:—That the scholarships shall be withdrawn from the theological students, and confined to those attending the Universities; that the number of sections be increased to 4; that in order to strengthen the security that those who enjoy the benefit of scholarships shall adhere to their design of prosecuting their studies with a view to the ministry in connection with the United Presbyterian Church, the following questions shall be put to them:—Is it your present purpose to prosecute your studies with a view to the office of the ministry in the United Presbyterian Church; and should you see cause afterwards to change your intention in this respect, do you feel that it would be your duty, should Providence enable you, to refund the amount advanced to you by the committee?"

On the motion of Dr. George Johnston, seconded by Mr Robertson of Stow, the report was approved of.

The Synod expressed a strong interest in the success of the scheme, and empowered the committee to apply for collections to congregations and individuals friends to the object.

The remaining portion of the business was of comparatively little interest to readers on this side the Atlantic. The Synod adjourned on the evening.

## Foreign Missions.

1, Corunna St. Glasgow, }  
11th May, 1855. }

MY DEAR SIR:—

I should have replied sooner to your last esteemed favor could I have readily ascertained the particulars regarding which you wished to be informed. The

parties who have co-operated in setting out the printing press report in their opinion, that nothing was wanting to the full equipment of it excepting a font of larger type, which has since been sent out. It will be observed probably, in one of Mr Inglis's letters

that the missionaries are anxious to possess the requisite implements for *book binding*, and a supply of the various materials commonly used for doing up books. I should not suppose that they would wish for either the *implements* or the *material* required for the finer or more elaborate styles of binding, but chiefly such things as would be suitable for putting up school books, and detached portions of scripture. A supply of *paper* for the printing purposes, is likely to be more and more in demand, should the Lord mercifully grant continued prosperity to the mission. Several lots of paper have been already sent, but the implements and material for book binding remain to be provided. In conformity with your suggestions, I write to the secretary of the British and Foreign Bible Society, regarding the grant so generously made on behalf of the first edition of the gospel by Mark—and the remaining half of that grant (£31, 5s.) was immediately remitted to our Treasurer. A very kind letter accompanied the remittance, expressing the desire to be kept informed regarding the progress of the New Hebrides Mission, and the readiness of the directors of that Society to render aid hereafter in the same important work, and in such form and manner as might be found most advantageous. It is not impossible, that the Directors might prefer to have the *printing* done in London; and, eventually, I should suppose that may be found the most eligible course. The difficulty of finding any one in this country competent to superintend the press is, perhaps, the only objection to such an arrangement. It were well, no doubt, could the missionaries whose hands are so full with manifold and arduous labors, be relieved as much as possible from *all work* which can be executed as well by others. Under that impression, I have been expecting for some time past an urgent application by the missionaries for one or two competent *tradesmen*—a *joiner* (or carpenter) and a *smith*, to assist in raising the people into civilization and comfort. Could two qualified tradesmen be found, of decidedly christian character, and a missionary spirit, who might be ordained as elders by the church at home, and sent out by some convenient opportunity, they might by the divine blessing, render most important service to the mission; and do much to change the whole face of society. But this is only one of many topics which demand consideration and conference, and which if the Lord permit, we are anxious to confer about when you make your intended journey to this country. I am anxious therefore, to learn from you, as soon as possible, at what period you expect to reach Scotland, as the members of our committee have expressed the desire to meet with you, that we may unite our counsels and our prayers on behalf of the mission.

Our Synod held its annual meeting last week; and a proposal brought up by the missionary committee that efforts should be made to obtain another missionary to strengthen the New Hebrides Mission, was well received by the Synod. We should have been pleased had Mr Duncan, who has been a missionary in New Zealand (not *two* years, as stated in your Missionary Register) but for *twelve* years, had been disposed to remove with his family to the New Hebrides, thus far, however, he has not manifested any inclination to do so. His work has been less hopeful of late, partly from the limited space to which he is confined, and partly from the migratory habits of the people. He is a good man, and has been fruitful in his work: but he has a family of daughters, and there are other circumstances that may influence him in deliberating on this important question.

We have been gathering up goods again, partly in compliance with an order from the missions, and partly the *free will offerings* of the people, 650 slates, Globes, Maps, Plates, and Natural History, School furnishings, a Miscellaneous collection, serge shirts, caps, clothing, carpenters tools, nails, &c., eight or ten boxes. Mr Inglis asks for blankets, of which the supply, as yet, is not large. We have sent a communion service and a church bell. It is not in my power to give any inventory or accurate account of the goods sent, as they have been gathered up in various places without plan or concert, and are I believe very multifarious. In general I doubt not they are of a useful character, and most of them are of a kind that must continue to be in demand

should the missionaries be spared to prosecute their work. The month of June was named as a time at which the *John Williams* was expected to reach England, but she may probably not be sent out again for several weeks after her arrival. I am the more anxious to learn soon what your plans are in your proposed visit to Scotland, as it might direct me in arranging the time for meetings of our own committee, and also because I may have occasion to be from home for a few weeks, although the time of my absence is not yet definitely arranged. Should it happen that I might be out of the way at the time that would be most convenient for you to visit Glasgow, which I would much regret, the committee would nevertheless be convened to meet with you, either by Dr. Symington of Glasgow, or by Dr. Gould of Edinburgh. Many thanks for your *Missionary Register* which is regularly received. You will perceive by the large amount of space occupied in our magazine by missionary intelligence, that Mr Inglis is a valuable correspondent. How desirable it is to take possession of that group soon, least an enemy should seize upon them! At present our supply of preaching is not quite adequate to the necessities of the church at home, and this increases the difficulty of procuring well qualified missionaries.

I remain,

My dear sir,  
with much regard,  
Yours faithfully,  
STEWART BATES.

Rev. James Bayne,

#### COMMUNICATIONS FROM MR GEDDIE.

Since our last issue, communications have been received by Mr Geddie. One dated November 29, being his official report of the state of the mission up to that date, the other a letter dated October 3rd, being of older date than the letter published in our last. We regret that our limited space prevents us doing more than commence in our present No. the publication of these interesting documents.

ANEITEUM, NEW HEBRIDES,  
SOUTH PACIFIC OCEAN, Oct 3, 1854.

DEAR BROTHERS:—

More than one year has elapsed since I have received letters from your esteemed Corresponding Secretary. I look

anxiously for letters by the "*John Williams*," now on her way from Sydney to the Island. I have within the last few months forwarded communications to you by way of New South Wales and China, which I hope will reach you in safety.

I have so recently informed you about the progress of the missionary work on this island that I need but briefly allude to it here. You will rejoice to learn that we labor with much encouragement, and that the cause of God waxes stronger and stronger. The desire to know christian truth is becoming very general, and we have reason to believe that some have felt its saving power on their hearts. A considerable number of the natives are still heathens but with the exception of a few sacred men and disease makers whose craft is in danger, they are favorably disposed towards christianity. Had we suitable teachers they might be stationed without delay, in almost every part of the island, with prospects of usefulness. Christians have nothing to apprehend from their heathen countrymen, as in the days that are past.

Our attention during the past year has been directed more than formerly to the island population which is much larger than we anticipated. The natives in the interior are a subdued and despised people. In a physical point of view they are inferior to those who occupy the shore settlements. In the days of heathenism if an inland man ventured out to the shore he was in danger of being killed for cannibal purposes, by his unnatural countrymen or of being thrown into the sea to make sport for them by his dying struggles. We have succeeded in locating some teachers in the interior who are doing much good. I recently stationed two teachers at a place called Anumak which is our largest island settlement and contains a population of nearly 300 souls. The persons selected for this station were choice men, to show that however much they might be looked down on by others they were not despised by us. The place is very difficult of access. The road from the station where I reside leads along the sea coast for about 5 miles. It then turns inland and winds up a valley on each side of which are lofty mountains. The

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valley narrows as you proceed until the precipitous mountains seem almost to meet, and effectually exclude the rays of the sun. A walk of eight miles from the sea shore brings the traveller into a plain around which mountains rise on all sides to the height of 2 or 3000 feet. The place looks like the crater of an extinct volcano of immense dimensions. When I last visited the place and told the people that I had brought teachers for them their joy was extreme. I have since seen the teachers and they give most encouraging accounts of their labors. The people do what they can to make them comfortable, and such is their desire to learn that they apply to the teachers day and night, to instruct them; and they can scarcely find time for necessary repose. They have lately built a school house. I have sent some of our chiefs and church members to be present at the opening of it. The people collected their former deities on the occasion which made a heap of stones of various sizes and divers shapes. The party who were sent brought a few of them home with them which are among the collection that I send to you.

We have recently taken the census of Aneiteum. As the population is much scattered it can only be viewed as an approximation to the truth. We shall be able to get something more perfect at a future day. We have on our lists about 3,800 names, but Mr Inglis and I are of opinion that the population is about 4000. Of the number whose names we have written, 2,200 are christian and the rest heathen. The heathen number more than we expected. They are generally found in the more secluded districts with which we are least acquainted. But their number is fast diminishing and even since the census was taken several of them have embraced christianity. The numbering of the people has also made us acquainted with another and startling fact, a great disproportion between the sexes. The males exceed the females by about six hundred. This disproportion is traceable partly to the strangulation of widows; but chiefly to infanticide. The latter custom was fearfully prevalent in the days of heathenism. It was practised on both sexes but female children were commonly the victims. The most

common modes of putting children to death were to carry them to the bush and leave them to perish there, or place them on the sea shore to be swept away by the flowing tide. Sometimes persons who had no children of their own have on finding infants thus exposed taken them and adopted them and thus a few have been rescued from death. At one time we had three children in our establishment who had been saved in this manner. But alas! the few who have been saved when consigned to destruction by their unnatural parents bear no proportion to the number who have perished. The reason assigned by the natives for this inhuman practice is the trouble of bringing up the children.

But whether or not our conjecture is correct about the disproportion between the sexes the fact itself is certain. It is a fact too that awakens our solicitude, that on this small island no less than 600 men are doomed to a life of hopeless celibacy. In these circumstances a regard for the social, political and religious interests of the island has induced my esteemed associate and myself to use our influence in promoting judicious marriages among the natives. In former days elderly men being the most influential seemed to monopolize the women, while the younger portion of the community were left without wives. It was a most common thing to see men advanced in years with two or three wives young enough to be his children. As affection had nothing to do with such alliances women often forsook one husband for another. This practice was so common that it is difficult to find on the island a woman under 30 years of age who has not been the wife of several men. We now discourage marriages where the disproportion between the ages of the parties is unreasonable, and where we have reason to apprehend the absence of affection. All the marriages that have been performed according to the rites of christianity, are as far as we know happy as if God put honor on his own institution in the eyes of this people.

The time is coming when something must be done to improve the evil politics of the island, In the days of heathenism every chief appeared to have exercised authority in his own

district, and there was no general union among them. The chiefs were for the most part sacred men, and were supposed to possess supernatural powers such as making sickness and death, controlling the elements, causing famines or fruitful crops at pleasure. They were feared by the people who dreaded their influence. The power which they possessed being based on supposition, when heathenism fell, their power sank with it. Thus by the introduction of Christianity the chiefs have entirely lost their influence over the people. The circumstances of this island are now peculiar. There is here a population of about 4000 souls, recently notorious for every species of wickedness, without rulers and without laws, and yet crimes affecting the peace and welfare of society, are of rare occurrence. The present state of things is traceable to the moral influence of the word of God on these islanders. A change however, will sooner or later take place.

*To be Continued.*

## Notices.

**NOTICE.**—The Synod of the Presbyterian Church of Nova Scotia having at their recent meeting, directed their Board of Foreign Missions to endeavor to procure the services of one or two pious mechanics to join Mr Geddie in the Foreign Mission Field. Notice is hereby given that application from parties willing to proffer their services for the interesting work will be received by Rev P. G. McGregor, Halifax, Rev. John I. Baxter, Onslow, and by the Secretary of the Board. As it is the anxious wish of the Board to have the parties in question accompany Mr Gordon in the "John Williams" on her next voyage out, an early application is particularly requested.

The aid of the ministers throughout the church is earnestly solicited in this matter.

JAMES WADDELL.

Sec'y B. F. Missions.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums from Miss Elizabeth Geddie, viz:

Christiana Skinner, Sarah Fraser, Christiana McGregor and Anna G. McGregor £1 11s. being the net proceeds of a Children's Bazaar for the Education of Lucy Geddie.

From the Children of School at Cross Roads, Green Hill, for mission Education Fund, 12s. per Rev George Patterson.

Also from Ladies Religious & Benevolent Society, New Glasgow, per Rev. Mr Roy, for education of Mrs Geddie's second daughter £3.

From Ladies of Antigonish per Mr Walker £1 5s; from Rev D. Honeyman 12s 11d.

The Mission Ship at present in England will probably leave on her return voyage in the Autumn, and will afford the best possible opportunity of forwarding supplies to our Missions. It is earnestly desired that any supplies in course of preparation may if practicable be forwarded so as to be sent by Mr Gordon in her.

The Presbytery of Pictou will meet at West River on Tuesday 4th September, at 10 o'clock. Students of Theology under their charge intending to attend the Hall during the session are requested to give in the remainder of their exercises, and those seeking admission to make application then.

Also, on the same day, the Board of Foreign Missions will meet in the same place, at 6 p.m. **PRESENTATION.**—The Western Section of Salem Church congregation lately presented their pastor, the Rev George Patterson, with a superior Silver Watch and Gold Key, together valued at £10, "as a token of their esteem, and appreciation of his arduous labors and untiring zeal in endeavoring to promote the spiritual interests of his congregation and the Church at large." These expressions of esteem are as creditable to the givers as they are gratifying to the receiver.

Robert Smith Truro acknowledges the receipt of the following for the Foreign Mission:—

Legacy of the late James McCurdy, Onslow, per Mr David McCurdy	£15 0d
From Ladies Rel & Ben. Soc. Truro Village, for Mrs Geddie's private use,	2 0d
A Donation from an aged Widow per Rev Mr McCulloch	5 0d
Collection at Brookfield, per Rev J. I. Baxter,	2 15d
Collection Truro Congregation for Mr Gordon's private use,	5 1d
Missionary collections for Foreign	£7 11s
and for Home missions, £7, should have been from Truro Congregation.	

Monies and Cloth from Londonderry in No. of Register should have been from Wylie's Congregation.

Mr Thomas McCulloch acknowledges receipt of Five Pounds from the Upper Settlement East River, per Mrs McGilvray, in aid of the French Church. Also, Two Pounds the same object from the Ladies Society West River.

Monies received by Treasurer from 27th June to 25th July 1855.

## FOREIGN MISSION.

July 3.—From Ladies penny-a-week Society, Lr and Mid. River per Mrs Douglass,	£4 2 8
Mabou, C. B. 20s—Antigonish Sabbath School for Type, 12s 8d½	1 12 8½
Mrs J. Millar, Antigonish 5s. 2½	
Shelburne and Clyde £2 15s 9d.	3 0 11½
Up. Londonderry, including 11s 1d collected by Mrs Cullen	5 7 6
A. H. Calken Esq 5s. Mary Daily 7½	
Sarah Geddes 1s 3d printing press	0 6 10½
Helen Geddes 3s 1½ Jane Nicholl 7½	
St Mary's £6 14s 4½	6 18 1½
Richmond Bay, including lots 11, 13, 14, 16, 17, P. E. I., £30	25 0 0
Halifax Poplar Grove Congregation £10 Lower Londonderry L7 2s 4½	17 2 4½
Economy Bible Class 20s half Collection Mis. Meeting,	2 16 8
Mr P. Peebles. Canada 20s, Newport £5 16s Nine Mile River £5,	11 16 0
Stewiacke, £16 2s. Mr John Dunlap, 50s B. Tupper 20s	19 12 0
Mary Johnston 5s 2½ Thank Offering 5s David L. Geddes 5s 2½	0 15 5
Halfbridge, Bedeque P. E. I.	5 0 6
Contributions Miss. Society, Rev: W. Bancs, Canada West,	1 0 0
A Friend-Canada West, 5s. Springville, E. B., collection £56s 3d. do. 7s 6d., do. 5s	3 8 9
Donation for translating Scriptures Aneiteum, 20s. Old Church Collection 37s 3d.	2 17 3
Ladies penny-a-week Society Churchville for Bell for Mr Geddio, Sabbath School for Promoting Education, Aneiteum,	1 0 0
The following sums per Rev. Mr. Roy.	
From the Juvenile Missionary Society James' Church N. Glasgow	8 0 0
From Evangelical Society do	4 0 0
From Ladies Rel. & Ben. Soc-do	3 0 0
From a Friend in James' Church do	9 3 1½

## HOME MISSION.

Donation Rev. A. McKenzie	2 13 5
River John, £2 10s. Upper Londonderry £5 1s 3d.	7 16 3
Shelburne & Clyde £2 15 9d. Poplar Grove Congregation, Halifax £15	17 15 9
Richmond Bay including lots 11, 13, 14, 16, and 17, P. E. I. £3 16s 10½	3 4 1
Poplar Grove Church towards building Church Baddeck,	5 0 0
do do do Cheverie	5 0 0
Yarmouth £6 6s 6d Lower Londonderry, £15 9s 6d.	31 16 0
Mr P. Peebles Canada, 20s half collection Mis. Meeting 36s 8d Newport. £10 Nine Mile Riv. £8 Stewiacke £11 16s	29 16 0
Mary Johnston, 5s 2½ Mrs Hugh Dunlap, 12s 6d. D. Whidden 6s	1 2 8½
Thank Offering 3s 1½ J. Dunlap, £2 10s Mrs David L. Geddes, 5s Springville, E. Branch Lad. Soc.	2 18 1½ 1 0 0

Bedeque, P. E. I. 14s 3d.	0 11 10½
From Ladies Rel. & Ben. Society James' Church, per Rev. Mr Roy	3 0 0
From Evangelical Society James' Church N. Glasgow,	3 0 0

## SYNOD FUND.

Mabou, C. B., 10s Primitive Ch.	
Mew Glasgow, L3	3 10 0
West Branch E. R. 3s 1d Upper Londonderry L2	3 11 0
New Annap, from Rev R. Blackwood, 10s 4½ R. John L2 5s 3d	2 15 7½
Onslow and Bear Brook L2 Shelburne J3 8s 8d.	5 8 8
Cavendish and New London L2 2½	
St. Mary's Lt.	6 0 2½
Poplar Grove Church Halifax, L7	
Tatamagouche, 28s 6d.	8 8 6
Lower Londonderry, L3, Mr P Peebles, Canada, 20s,	4 0 0
Upper Settlement, Mesquodoboit 30s Lower do 30s.	3 0 0
Windsor, 32s, Newport L2 17s 3d.	
Nine Mile River, L3 14s 6½	8 3 10½
Salom Church, Green Hill, 50s Stewiacke L7, Economy Bible Class 40s	1 10 0
E. Branch E. R. from Rev. A. McGilvray, 44s 6d.	2 4 6
Bedeque, P. E. I. L1 10s.	1 5 0

## SEMINARY.

Mabou, C. B., 20s, Poplar Grove Ch. Halifax, L14,	15 0 0
Richmond Bay, including lots 11, 13, 14, 16 and 17, P. E. I. L11 7s 1½	9 9 3½
Lower Londonderry, L12 15s 1d Nine Mile River, L7	19 15 1
Up. Set. Musquodoboit L5 17s 6d. Middle do L4 5s 7d	10 13 1
Stewiacke, L7, Mr David L. Geddes, 5s,	7 5 0
Springville, E. B. E. River, L2, do Ladies Society, L3,	5 0 0
Old Church Collection 12s 6d do. Ladies Society, 20s.	1 12 6
The following sums per Rev Mr Roy.	
From Captain Thomas Graham, J's Church New Glasgow	5 0 0
From Mr Kenneth Forbes James' Ch. New Glasgow	1 0 0
From David Dickson Esq. A. Mines 1 0 0	
From Ladies Rel. & Ben. Soc., do	3 0 0
Sundries	0 16 3½

## SPECIAL EFFORT FOR SEMINARY.

Rev. James McLean, Mabou, 60s	3 0 0
A Lady, per Rev. Wm. McCulloch	5 0 0
Lower Londonderry, Wid. Mite	1 5 0
Sundry persons, Bedeque, P. E. I. Currency, L8-13s 3d.	7 4 4½
do lot 14, do do L3 18s 1d	3 5 0½
do Cascumpeque, do L5 6s 6d	4 8 8½


## BRITISH AND F. BIBLE SOCIETY.

Richmond Bay, including lots 11, 13, 14, 16, and 17. P. E. I., L14,	11 13 4
Mr David L. Geddes,	0 5 0
The above paid to Messrs J. Dawson and Son to forward.	

## CALABAR MISSION.

Stewiacke, a Thank Offering,	0 5 0
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 J. & J. Yorston acknowledges the receipt of the following articles for the Foreign Mission, viz:

A parcel Quilt Patches and a work bag, containing needles, books, pin pods, &c.; from the Young Ladies Missionary Society in Pictou, per Miss Beatie.

A web of home made Cloth from the Ladies of Rev M. McLeaa's Congregation Mabou, C. B.

A Box containing Cloth from Mr Andrew Cox, Upper Steviacke, per Alexander Fraser Middle River.


A parcel of homespun flannel, value 15s; from Mr John Collie, Back Meadows.

A Box Clothing from Cove Head and thirty yds Flannel from St. Peters Road P. E Island, ten yds cotton print from Ann Patterson, Pictou.

Pictou, July 26, 1855.

### RECEIPTS FOR REGISTER.

Rev Dr Keir, £3; Wm. Graham £3 3s 9d; Robert Stewart 16s 3; Charles Forbes 8s 9; Rev A. P. Millar 2s 6d; S. W. McKeen 17s 6;

 The Board of Home Missions will meet at New Glasgow on Wednesday, 15th August at 11 o'clock.

### FORMS OF BEQUESTS.

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 Incorporated 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.

 The Examination of the Philosophical Classes of the Synod's Seminary will take place on Wednesday, 5th September.

 The Theological Hall will open at West River on Thursday, 6th September.

### FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of Two Missionaries 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'ds Professor Ross, Patterson, Watson & Walker, and the Presbytery Elders of Green Hill, West River and Primitive Church. Rev George Patterson, Secretary.

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

Educational Board—The Rev'ds Smith, McGregor, Campbell, Ross, Bayne, and Messrs Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carmichael, and J. D. McDonald. Ex-Officio members, the Moderator and Clerk of Synod for the time being. John McKinlay Esq; Secretary.

Seminary Board—The Professors ex-officio, Rev'ds 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, Con.

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

Committee of Bills and Overtures—Messrs Roy, Bayne and McGilvray, and James McGregor,—Mr Bayne, Convener.

General Treasurer for all Synodical Funds—Abram Patterson, Esq., Pictou.

Receivers of Contributions to the Scheme of the Church—James McCallum, Esq., P. E. Island, and Robert Smith, merchant, Truro.

General receivers of Goods for the Foreign Mission—J. & J. Yorston, Pictou.

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