

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

LORD, bless and pity us, shine on us with thy face,
That th' earth thy way, and nations all may know thy saving grace.—*Ps. lxxvii. 1, 2.*

Vol. 7.

JULY, 1856.

No. 7.

CONTENTS:—

FOREIGN MISSIONS.	PAGE.	NEWS OF THE CHURCH.	PAGE.
Extracts from Journal of Rev J. Geddle, - - -	97	Meeting of Synod, - - -	102
Letter from Rev J. Inglis, - - -	101	Presbytery of Pictou, - - -	110
		Notices, Acknowledgments, &c. - - -	111

Foreign Missions.

EXTRACTS FROM JOURNAL OF REV. J. GEDDIE.

Oct. 7th, 1855, Sabbath.—A barque was announced this morning which proves to be the "John Williams." The wind being light she did not reach her anchorage until mid-day. As soon as public worship was ended I went off to her to welcome our dear friends. She has brought two missionaries—the Rev Messrs Creagh and Jones and their wives, recently from England. The Rev Messrs Hardie and Sunderland of Samoa with their wives, were also on board. The former brethren have come to remain on these islands, but the latter are visitors. It was thought that Erromanga would have been the destination of the newly arrived brethren, but it is now probable that they will go to the Loyalty Islands. Their arrival has been very cheering to us, and we hope that they will at no distant period be followed by others. May God open the hearts of the heathen to receive them and their heavenly message. There are also on board the "J. W." some Samoans and natives of different islands.

Oct. 9th.—We held a public missionary meeting to day. The object of the meeting was to interest our natives in the work of evangelization, and also to set apart two natives of this island, Talip and Yanfati and their wives, for missionary work. They are destined for the island of Tana whither we send them in answer to an earnest appeal for teachers.

The order of our meeting was as follows. It devolved on me to begin by singing, reading a portion of God's Word and prayer in the native language. The Rev Mr Inglis then addressed the teachers and their wives about to leave us. The Rev Messrs Hardie, Sunderland, Creagh, and Jones and Capt. Morgan gave brief addresses which I interpreted for the benefit of the natives. At the request of the brethren present I called on two of our natives, Abraham and William to address the meeting, and I also interpreted in English what they said, for the satisfaction of those present, who did not understand the native language. About 800 persons attended the meeting we were in for several hours, but the attention of the natives seemed lively to the last. The whole proceedings were impressive, and will I doubt not be long remembered by those who took a part in them.—There is something affecting in meeting and parting with those who have forsaken kindred and home, and are about to enter the combat with the principalities and powers of darkness on heathen grounds. In these islands it is still an arduous, self-denying and perilous work. But the cause of evangelization is a legitimate and holy one, and of its success there can be no doubt. With God on our side victory is sure. These islands will in due time be given to Christ as a part of his promised and purchased possession.

At the close of our meeting I had the pleasure of conducting Capt. Morgan to a large quantity of *taro* collected in front

of the school house as a present from the natives for the ship. It was all that they had to give, and it was given with a cheerful heart. It might have been much greater, but I had previously told the natives that one *taro* only was to be given by each person within the bounds of the district, including old and young. More would have been a waste of good, as *taro* will not keep more than eight days. The gift was very acceptable to the captain and all on board, and will supply the ship until *yams* can be procured at some of the neighbouring islands. There are on board 52 natives of various islands, and native productions are more agreeable to them than foreign food.

Oct. 10th.—A sorrowful day. The "John Williams" sailed this morning and our dear child Lucretia has gone in her. She has taken farewell of Aneiteum and her parents perhaps forever. This separation has been a serious trial to her mother and myself, but we feel that we must yield to it or leave our work. We dare not any longer expose our child to the effects of an enfeebling climate—to the moral dangers of a land where some of the abominations of heathenism still exist—nor can we longer deprive her of educational advantages which from the pressure of other duties, it is not in our power to bestow. Nature seems to shrink from the trial of parting with beloved children, but the way of duty in this matter is made clear by the words of our Saviour who says, "He that loveth son or daughter more than me is not worthy of me." We commend our dear child to the guardianship of God; may he preserve and guide her when far removed from her earthly parents.

The departure of our daughter created much sensation among the natives. A kind disposition made her a universal favourite with them, and she also was much attached to many of them. By daylight in the morning many had assembled to bid her adieu. They came in such numbers and displayed so much feeling that we were obliged to request them to assemble on the shore and bid her farewell there, and also to station natives at all the doors of the house to prevent intrusion. When the time for embarkation came the scene was very affecting. As I led my dear child to the boat which waited for her, such crying and wailing, and shaking and kissing of hands took place, as would have deeply

moved a far less interested spectator than I was. And when the boat pushed off from the shore, the salutations and blessings of the natives followed her until the sound of their voices was lost in the distance, and she, on the other hand, might be seen standing up in the boat calling out the names of her more particular favourites, and waving her little handkerchief in the breeze, while rolling tears told that separation was painful to her as well as to others.

Our dear child goes to England under the charge of Mr and Mrs Hardie of the Samoan Mission. It is some alleviation to the trial of parting to know that she is under the care of such persons. May God repay them for their kindness to her—we cannot.

Oct. 12th.—Visited the station of our dear friends, Mr and Mrs Inglis, to-day. We feel very much the departure of a second child and we have come here to spend a few days. It is no ordinary privilege, in this distant land, to have friends who can rejoice with us in our joys and sympathize with us in our sorrows. We desire to thank God for this, as well as for all other blessings we enjoy.

Oct. 14th, Sabbath.—Preached to-day for Mr Inglis. A large and attentive audience. A great change has taken place at this station since the arrival of the esteemed brother who occupies it.—His labours have been blessed by God in no ordinary degree. Could the friends in Scotland take a survey of the field on which their devoted missionary labours, and witness the amount of good that has been done through his instrumentality and that of his excellent wife, they would, I am sure, be encouraged to make more enlarged efforts for the spread of the gospel in these distant isles of the sea.

Oct. 30th.—We have stationed teachers at *Anau-un-se* to-day. An effort was made about two years ago to introduce the gospel into this heathen district, but failed, chiefly through the imprudence and mismanagement of the teacher.—Since then we have occasionally sent parties to talk to the people, and Mr Inglis and I visited them last year in person. Finding that something more effective than occasional visits was needed, we resolved to settle teachers. We felt ourselves warranted to do this, because many of the people are anxious to know the Word of God and our enemies are confined to a small party of leading men

—disease makers—who, from interested motives, wish to retain the people around them in the bondage of heathenism. We look with some solicitude to the result of this new effort to introduce the gospel to a district where martyr blood has been shed, and where the gospel has been so long rejected. The persons chosen to occupy this leathen district are Abraham and Napollos, both Church members, chiefs of importance, and men of much energy of character. Whatever hostility they may encounter in their work, we do not anticipate any danger to their persons. May God make them a blessing to their benighted countrymen.

Nov. 2nd.—Just returned from visiting a distant part of my district. Left home yesterday morning in my boat and went to Umeteh in her, six miles distant. We had to contend with a head wind and heavy rain squalls, but, having a strong band of rowers, we made good headway. Leaving the boat at Umeteh we proceeded on foot to our destination, about six miles further on. The road is the worst on the island, and consists of ascent and descent over rugged mountains, in many places almost perpendicular.—The hands are as necessary as the feet in travelling here, and I never attempt this road without some strong sure-footed natives to assist me. While on my journey a fit of ague came on, and I was glad when we reached Ethug, our destination. When I came to the house of Matthew, the teacher, I was in a burning fever, the cold stage having passed off. I lay down, and, overcome with fatigue, fell asleep. When I awoke the fever was much abated. In the evening the sweating stage commenced, and I felt relief. So I arose, sent for the leading men of the place, and, after family worship, conversed with them to a late hour. Ethug is one of the remotest villages in my district, and my intercourse with the people is not frequent. They had many questions to ask me, and were delighted to hear many things that I told them. We talked about the creation and fall of man, the advent, death and resurrection of our Saviour, the judgment day, &c. I would gladly have heard something from them about their superstitions, of former customs, but there was not time for this. I think that it was the people of this place who first saw a ship passing the island at a distance. They concluded at once that it was a *Natmas*, and they were in great terror. They

ran in all directions, blowing large shells, hoping by this means to frighten the supposed deity, and, finding that the ship did not alter her course, they collected food of various kinds as an offering to propitiate it. This morning I awoke refreshed, but weak after yesterday's attack of ague. At an early hour I preached to a small but attentive audience.—Some of the people had gone to their plantations before sermon. The chiefs and teacher promised to speak to them about their conduct. I left Ethug, intending to make the best of my way home, as I felt unfit for duty. When we reached the village of Inyamet, on our return, I found men, women and children assembled, and anxiously awaiting my arrival. I had not made any intimation of a meeting in passing this place yesterday, but the people took it for granted that I would not pass them without a service. So we assembled in the School-house and I preached to them.—Before leaving this place we were presented with a liberal supply of food, which the natives accompanying me divided, according to their custom, and carried away. The next village through which we passed was Ahaitchom. I was surprised and almost grieved to find the people of this place met in expectation of worship. I could not make up my mind to disappoint them. So, after a short rest in the teacher's house, I preached. Here also our party was liberally supplied with food. I next came on to Umeteh, where my boat was waiting for me. I felt much exhausted, for I had fasted all day, preached three times, and travelled several miles of very bad road. I was preparing to embark, when the teacher asked me if I was not going to meet with the people before leaving. I told him that the day was far advanced and they could not be notified, and besides that I was much fatigued. But, said he, *Misi* they are here and waiting for you. Refusal was out of the question, and I went to the Church, where we had a very interesting meeting. After worship I embarked, and, having a strong and fair wind, we reached home in the evening.

Nov. 5th.—Came to Mr Inglis's station this morning. The object of my visit is to assist in maturing arrangements for the visitation of Fotuna and Tana by our boat. We have appointed Pita, a Samoan teacher, and some of our most trust worthy natives for the voyage.

They go furnished with a list of questions which we hope will elicit the information we wish about these islands. This is the first missionary voyage undertaken by the Aneiteum Mission. May God bless and prosper it and make it subservient to the furtherance of his cause, in these dark islands.

Nov. 6th.—Attended a missionary meeting to day. The meeting was convened on account of the contemplated missionary voyage. There were present a large number of persons from all parts of the island most of our great chiefs were there. All appeared much interested in the object of the meeting. Besides the addresses of Mr Inglis and myself, we had appropriate and warming speeches from Abraham, Napollos, Naijiv, Luka, Mohoat and Karaheth. We commended the natives about to undertake the voyage to God in prayer, imploring his protection over them during their absence, and their safe return. The natives are now ready for their voyage, and only wait a favourable wind.

Nov. 10th.—The weather has been so boisterous and rainy for the last three days that the boat could not leave and I have been unable to return to my station. This morning the weather was fine and the wind favourable for Fotuna which was just visible in the distance. The boat was got ready for her voyage and sailed about 11 o'clock, A. M. They will we expect reach their destination during the night. I returned to my station to day.

Nov. 20th.—A man died at Anaunse this week. He was a chief and much opposed to christianity. The heathen had assembled to strangle his wife according to the old custom, and the instrument of death was already around her neck. As soon as Abraham the teacher knew he went to the place to save the woman. Being a man of high standing on the island they would not injure the woman while he was there. But lest any difficulty should arise he sent to the nearest station for help. A number of persons went to his assistance and they watched the woman, until all danger was over. More than two years has elapsed since a case of strangling has occurred, and we fondly hope that the practice is now abolished for ever. The man who died was a most obstinate heathen. A few weeks before his death he was visited by several of the christian party who went to converse with him,

but he asserted his determination to live and die in darkness. His death has made a deep impression on the heathen, and we hope that some may be awakened to reflect.

Nov. 24th.—The mission boat returned to day from her voyage to Fotuna and Tana. The tidings relating to the work of God on these islands is as favourable as we could expect. The most painful intelligence which she brings is the loss of Josefa, one of our teachers who sailed for this island about a month ago and had not since been heard of.—May God overrule even this mysterious dispensation for the good of his cause and the spiritual benefit of all connected with it.

Nov. 29th.—H. M. S. *Herald* arrived this evening. We were glad to see her excellent captain once more and other friends on board. She has come from the Fegee's and is now on her way to the Solomon Islands.

Dec 1st.—Since the return of the mission boat the case of Fotuna had caused us much anxious thought. We felt that another teacher and supplies must be sent to that island, but knew not how to send them. In this emergency the *Herald* unexpectedly made her appearance, we stated our case to Captain Denham who kindly offered to call at Fotuna and land our teacher and supplies. Katicpa has been appointed to succeed Josefa, and is now preparing to leave. We would have scrupled to send our teacher by many vessels, but in the case of the *Herald* we have not any scruples, indeed we regard the opportunity in the light of a privilege. The cause of missions on these islands is not likely to suffer by the visits of ships under the command of such men as Capt. Denham. He is sensible of the influence for good or evil which his visits may have on these islands, and the conduct of his men during two visits to this island has been such as to leave no ground of complaint.

Dec. 2nd.—The *Herald* sailed this morning. Mr Inglis and I went on board to see the teacher and his wife off. The chiefs and a number of natives also went on board to bid them adieu. As the morning was fine and the breeze gentle we remained on board some time, as our natives wished to witness the quiet, orderly and rapid process of getting a man-of-war under weigh. We then bade the teacher and his wife farewell and

took to our boats. May God bless them and prosper them in their work.

Dec. 4th, Sabbath.—The ordinance of the Lord's Supper was dispensed to-day. Eighteen persons who had been baptized on Friday sat at the Lord's table for the first time. The whole number of persons who communicated on the occasion was about eighty, sixty of whom belong to my station. Judging from external appearances we hope that many hearts were affected. The symbolic mode of representing the death of Christ to believers is no less impressive to natives, than it is to ourselves. May God bless these solemn seasons of communion to many souls. —(*To be continued.*)

LETTER FROM REV. J. INGLIS.

(*Concluded.*)

KATIEPA. On hearing that Yosefa was dead, his widow and infant child left in a strange land, and Waihit and his family without any supplies, except a few things sent in the boat, Mr Geddie and I felt greatly at a loss what to do.— We were unwilling to send back the boat so soon. It is only when the sea is calm and the wind fair that it is either safe or practicable to make the voyage. The former voyage had not been without danger; and with so much loss of life newly reported, and it being near the beginning of the stormy season, we felt reluctant to run another risk so soon; but, on the other hand, the case was urgent, and something behoved to be done. From this difficulty we were very providentially relieved by the arrival of the *Herald*, and the kindness of Captain Denham in frankly offering to touch at Fotuna and land a teacher. We immediately applied to Katiepa, Yosefa's elder brother to go to Fotuna as a teacher, to supply his brother's place. To this he at once agreed. He is a chief of Anareth, a small district on this side of the island. When I came here he had two wives: but he was the first man on my side of the island who openly repudiated the one wife, and was publicly married to the other. Since his marriage, his conduct has been highly exemplary.— He is well known and much respected in Fotuna, and he will be the best protector of his brother's widow and child, till we have an opportunity of bringing them home. The providence of God favoured our arrangements. On the Friday morning, Katiepa and his wife were put on board; the day was fine and the

wind was favourable, and we have reason to believe that they would be landed on Fotuna before night. We have since learned that the *Herald*, according to the attention of Captain Denham, entered Port Resolution on the following day.— May the Lord prosper his own work on that dark island.

MISSION TO TANA—TALIP.—In a former letter I mentioned that Yaresi, a chief from Tana, had come to this island to seek teachers for his land, and that we had promised to send him some by the *John Williams*. When Yaresi returned to his own district, he found his people fighting with the people of another district, whom it appears they had vanquished. Returning from this land of peace, and impressed with the value and excellence of what he had seen and heard here, he immediately said to his people, "I am now a Christian, and there is to be no more of that wicked work in my land." The war at once ceased. The *John Williams* took our two teachers, Yaufati and Talip, with their wives, and landed them at Anekarake, Yaresi's land, on the south of Tana, one of the nearest points to Aneiteum. Yaufati and his wife are from Mr Geddie's district. They are both members of the church, and persons in whom Mr Geddie has great confidence. Talip and his wife Elizabeth are both church members. He is one of my best natives. About ten or twelve years ago, a vessel belonging to Mr Boyd, referred to above came to this island and took away a number of natives to be employed as shepherds and labourers in Australia; among these were Talip and Kauware, already named in a former letter. It appeared at first a fine thing for the natives to get away in a large *Nuputonga* (foreigner's) vessel, and see other lands; and no difficulty was experienced, I believe, in getting any number of them; but to be kept as slaves to the white men in Australia was quite a different thing. Their version of the story is this: They were taken to Boyd Town. They stayed there a long time, perhaps a year or two, and wrought at various kinds of hand labour, at last they got quite sick of Australian life, and Talip, Kauware, and a lad of the name of Kauanelle, stole away one night, and ran off, they knew not well whither. It would appear they had taken road or route to Melbourne, for after some days a man overtook them on horseback, to bring them back. They said "No, Kauware was their chief, and

they must do what he told them." The person pursuing them appears to have been a humane man, for instead of maltreating them and compelling them to return he accompanied them and conducted them to Melbourne. There the three men were put on board a steamer and brought to Sydney. Afterwards they were put on board a sandal-wood vessel, and brought to their own island. Mr Boyd's speculation for obtaining labourers from these islands did not, I believe, succeed. What steps were taken to send the natives back I know not, but many of them have never reached their homes. A number of them, I understand, have been living on the island of Rotumah for many years, and are not likely ever to see their own land.

When we came to this station, Talip and his wife were among the most advanced of the natives in Christian knowledge, and they have been diligent in learning and exemplary in conduct ever since. The first time that I was particularly struck with Talip's capacity for thinking was when I was translating the eighth chapter of Genesis. I was reading the last verse, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." "Yes," said Talip, "God made this promise because he had accepted the sacrifice of Noah." From this and other remarks, I found that he had a clear conception of the substitutionary character of sacrifice, and of the sufferings or doings of one being the reason why God remitted punishment or communicated favours to others, and the sacrifice of Noah gave me an apt and well-understood illustration for ex-

plaining to him and to others the substitutionary character of the sacrifice of Christ, and the safety of all who trust in him.

PORT RESOLUTION.—From all that we can learn, our teachers have been well received and well treated at Anek-areke. Yaresi and the most of his people have renounced heathenism, and professed Christianity. They observed the Sabbath, worship the true God morning and evening, ask a blessing on their food, and evince a desire to know and do the will of God. At Port Resolution, Quawan, the old chief with whom Pita resided, and a portion at least of his people, remain steadfast in their adherence to the gospel, and were very desirous for Pita's return. Pita found all the articles of property he had left among them to be quite safe. Miake, the principal chief at Port Resolution, although not professedly a Christian, is yet very favourable to the new religion, and was inquiring if a missionary was not coming to live among them. We do not consider it would be expedient to settle teachers either from this island or from Samoa at Port Resolution; but we are fully of opinion that the sooner two missionaries can be stationed there so much the better for the cause. May the Lord give the word, may the company be great of those who publish the same, and may the word itself spread abroad among these dark and benighted islands!—I remain, my dear Sir, yours very sincerely,

JOHN INGLIS.

To the Rev Dr Bates. Sec. of the Reformed Presbyterian Synod's Com. on Foreign Missions.

News of the Church.

MEETING OF SYNOD.

This Court met at New Glasgow on the 24th inst., and was opened by a sermon by Rev John Cameron, Moderator, from Exodus xiv. 15, "Speak unto the children of Israel that they go forward." The first ground taken by the preacher was the great work of the Church. By a few striking facts of a statistical character he showed how vast the undertaking was and how great were the motives and obligations to activity. He next adverted to the nature and amount of

evangelistic and reformatory work to be accomplished in Nova Scotia and to the duty of the Presbyterian Churches. The speaker next pointed out some great evils, the removal of which was essential to the moral and material prosperity of the people of Nova Scotia, dwelling particularly on ignorance and intemperance. In reference to the former the preacher maintained that religious people should bring their influence to bear upon the Legislature of the country, and persevere until education was within reach of

every child in the land. As regards the latter, he maintained the duty of the office-bearers of the Church to be active in delivering the daughter of Zion from the sin and reproach of encouraging or fostering in any way this grand hindrance. Having shewn the high authority under which we are called to act, and the encouragements to progress in the work of elevating humanity which we enjoy, he concluded by pointing out the spirit in which the office-bearers of the Church should prosecute the work, dwelling on *prayer, union, peace* and disinterestedness.

Rev George Walker was unanimously chosen Moderator, and having briefly addressed the Synod, took the chair accordingly.

During the session of Synod 33 ministers and 18 elders were in attendance. the whole number of ministers on the Roll being 40. The records of Presbyteries showed that, during the past year, the Rev James McLean had been transferred from the congregation of Mabou to that of Gay's River, and that Messrs. J. W. Matheson and Alexander Cameron had been licensed as preachers. The concluding part of the first sederunt was occupied in the appointment of committees and other routine business.

3 o'clock.—A part of this sederunt was spent in devotional exercises, the Moderator being followed by Rev Messrs. Miller and Smith. Presbytery of Truro announced that Mr Samuel Johnston had been ordained by them to the pastoral charge of the congregation of Harvey. From the Report of the committee on Colportage it appeared that during the past year 12,060 volumes had been circulated, and during the past four years 35,579 volumes, for which £2,956 had been paid, and that the work is going on with undiminished efficiency. The Synod expressed gratitude to the Board of Publication at Philadelphia for their generous assistance in furnishing books, and agreed to recommend that our congregations make some pecuniary acknowledgement for the benefit received.

7 o'clock.—The Committee of Correspondence stated that no communication had been received during the year, nor had any meeting of the committee been held. They were re-appointed, with instructions to use greater diligence. The remainder of the sederunt was occupied in the discussion of rules of procedure.

Wednesday, 10 o'clock, A.M.—Rules

of procedure were again taken up, and a number of alterations made, one of which specifies that Presbyteries shall visit, every two years, or as often as possible, every congregation within their bounds, to enquire into their spiritual and secular state, shall see that the different schemes of the Church are supported, and that otherwise the congregation is discharging its obligations, and shall report to Synod at the end of every two years.

3 o'clock.—Rev W. McCulloch read a long and able Report of the Board of Superintendence of the Seminary at West River, placing in a very striking light the benefits which the Church had derived from that institution, both by its supplying it with ministers and by its testing and evincing its liberality and pecuniary resources. The Board consider that the Professors have too much work to do, which is partly owing to a deficiency in the preparatory training of the students; and believe that there should be a preparatory School of some description. In their opinion it is absolutely necessary that the Seminary should be placed on a permanent footing by determining its future site, and by prosecuting the special effort. No alternative yet presented to the Synod can, as they think warrant the least hesitation in steadily and energetically promoting the progress of our institution. Independent of investments £300 should be raised for its support, and this would be easy if all our congregations felt an interest in its welfare. Out of 40 congregations 22 raise on an average £12 7s. 4d. each, while several contribute nothing. This latter result the Board consider to be owing to the indifference of the ministers of these congregations. The Professors report 16 students in attendance, of whom 7 are of the first year and 9 of the second; and speak highly of their proficiency and moral deportment. During the year 432 volumes had been added to the Library, 179 of which had been purchased. Of the whole 77 were theological, and 102 classical and philosophical.—The number of Divinity students is 12.

As this report had a bearing on matters more fully treated in the Report of the committee of Co-operation with other Churches, this report was next read. Its substance was last winter given to our readers. The evening of this day was occupied in hearing an able lecture by the

Rev Ebenezer Ross, of Londonderry, on Voluntaryism.

Thursday, 10 o'clock. A.M.—Rev Mr Bayne read the Report of Foreign Missions, giving full and very interesting details of the progress of our missionary operations. During the year there had been much more than usual to attract interest and excite our energies. Another missionary, Mr Gordon, had been sent, possessing, in the opinion of the Board, to a highly satisfactory extent the requisite qualifications. Previous to his departure he had become personally known to nearly every congregation in the Church; and the large amount of contributions given to him evinced the interest universally felt by our members. As the "John Williams," contrary to our expectations, would not leave till the end of June, Mr Gordon's stay in Britain would be much longer than was anticipated. This, however, would be rather an advantage than otherwise. He has been employing his time while in London in prosecuting his medical studies, for which his position afforded great facilities; and also in missionary labour. He has also visited Scotland, and by as large an amount as possible of intercourse with the Reformed Presbyterian Church, has obtained a personal interest in its prayers and sympathies. Previous to his departure he will have probably visited Paris. Every facility had been afforded him by the Mission Boards of the United and Reformed Presbyterian Churches to procure another missionary from these bodies but without effect. From various Missionary Societies in Britain, and from Mr Geddie himself, the report as to the propriety of employing mechanics and females as missionaries, had been unfavourable. An application from a minister in Canada leads to the hope that he may be induced to offer himself to our Church as a missionary; and there is reason to expect that the United Presbyterian Church in Canada will ere long enter the missionary field in conjunction with us if agreeable. (We may mention here that it subsequently appeared that several of the students at the West River Seminary had offered their services to the Board as missionaries, though this was not stated in the report.) The goods lost last fall had been fully insured, and the amount, £250, had been recovered. Another supply had been forwarded to go by the "John Williams." There was reason to fear that the goods shipped by

the "Sydney" via Melbourne had miscarried, and, though they would probably be recovered, yet the disappointment to Mr Geddie, caused by these successive failures, would be very great. Mr Geddie's reports, published from time to time during the year, had been well calculated to excite gratitude.—The gradual extension of his operations, and the difficulty and danger of visiting other islands in a small boat, appearing to render it highly desirable to possess a schooner, our friends in Scotland had raised £300 for a vessel to be built on the Clyde. Of this amount, however, the Board deem it indispensable that our Church should pay half; and therefore £150 will be remitted, in the expectation that that sum will be repaid by the contributions of the children. Mr Geddie has now under his management 20 native teachers, of whom 4 are settled on Samoa, and two others are to be sent thither immediately, who will take with them materials for building. A chief had come over to ask for teachers, and, on being informed that these were going, returned immediately to make preparations for them. The salary of each teacher is from £3 to £4 sterling, paid in clothing. The Board, fearing, from Mr Geddie's occasional attacks of fever, that his health was failing, and having intimated to him that they were quite willing that he should for a time return to Nova Scotia, have been gratified to learn from him that his health has never been better than it was when he last wrote. The expenses of last year have been greater than those of any previous year. £250 had been given to Mr Gordon and £175 to Mr Geddie. The balance in the hands of the London Missionary Society, on the supposition that Mr Geddie has drawn for all the money due him, is about £216. Should another missionary be sent this balance will soon be exhausted, but the Board do not fear want of funds, and it is their opinion that there should be at least four missionaries. The kindness of the London Missionary Society in managing our funds and forwarding our missionaries and their supplies free of expense, demands a return from this Church in the form of a pecuniary donation.

3 o'clock.—The deputation from the Synod of the Free Church, consisting of the Rev Messrs Stewart, Blair, and Murdoch Sutherland, were introduced, and severally addressed the Synod. Mr

Stewart said that owing to some inadvertence on the part of the Clerk of their Synod, they had not received the commission which they intended to have read; but though, like the Gibeonites, they all came from our neighborhood, they did not, like the Gibeonites, come to deceive. They had been appointed to express to us the feelings of fraternal affection which their body entertained, and to carry out fully those plans of co-operation which had been entered upon during last year. On the most important of the subjects to which our attention had been directed, that of Education, their Synod had been earnestly engaged during the session which had just closed. In reference to Dalhousie College, they had decided that the proposals of the Governors were inadmissible. They were anxious, however, to secure the co-operation of this Synod in an attempt to have that institution placed on an efficient footing by an application to the Legislature. The two churches would thus show their mutual affection, their freedom from any selfish desire for denominational aggrandisement, and that regard for the interests of Education which Presbyterians have always evinced.—Such an attempt might possibly at first prove fruitless, but must eventually succeed. He disclaimed any intention of interfering by this movement with the present teachers in Dalhousie College, whose services would still be required. The present system of common school education is also extremely defective, and we ought to unite in advocating some plan for its improvement. The Rev gentleman went on to say that the differences between us were so small that they could scarcely be perceived but by jaundiced eyes. Persons seeing with the jaundiced eyes of jealousy and suspicion might be found in every church, but they should not be considered as representing its views. He hoped that our Synod would appoint a Standing Committee of Co-operation to carry out desirable measures in a spirit of harmony. Those who wish to divide us have said that we could not agree, but he trusted that our proceedings would show the reality of Presbyterian unity. Our disputes had been trifling and soon over: still we should avoid even slight disputes, as tending to create bad feeling. As regards union, there is little to divide us. For his own part, he had never resiled from the basis of union framed at Truro,

as he understood it, and he hoped that it would yet be the ground of a complete union. In the mean time, let us strengthen each other's hands in the work of the Lord. We shall then have union of affection, which after all is most important. Mr Stewart concluded by referring to Temperance, in which he thought that it was important that we should co-operate, though some difference of opinion existed on the subject.

Rev Mr Blair said that he was almost a stranger, not only in that county, but in the country, but as he came among us on the ground of our common christianity, he felt that he came not as a stranger but as a brother. He did not yield to us in admiration of the fathers of our Church. It was indeed through reading the Gaelic poems of the late Dr McGregor that his thoughts had been turned to the duty of coming to preach the gospel to his expatriated countrymen in Nova Scotia. He would not go so far as to say that the differences between the two Churches were of no moment, but he believed that by discussing them in the light of God's word we might yet see eye to eye. He highly approved of co-operation, and believed that it would lead to incorporation. Of the subjects on which we might co-operate, he stated that he considered Education the most important; and took the same view as to the propriety of agitating the improvement of Dalhousie College and of common school education, which had been previously given by Mr Stewart. He then referred to Church discipline as a subject of co-operation. Our Churches should not be mutually places of refuge for fugitives from discipline. No cause tended more than this to weaken the hands of the ministers of religion. Sabbath Observance and Temperance were subjects on which it was also our duty to co-operate earnestly and actively. The late riot on the Railway was caused by Popery, but it was Popery stimulated by ardent spirits.

Rev Mr Sutherland said that he hoped that some good would result from the meeting of this day. During the three years that he had been in this Province he had been attempting to carry out the principle of co-operation, as some of the brethren of our Synod could testify. As the other members of the deputation had adverted chiefly to co-operation, he would speak more of union. He would refer, however, to one point in which we ought

to act in concert, viz., in the instruction of the Railway laborers. Some of his people had been driven off the Railway by the wickedness there practised. He knew that we had already done something, and they had determined to do something, and he hoped that arrangements in concert would be made by the two committees, so that our resources might be profitably used. He had kept his opinions on the subject of union very much to himself, as he was a stranger to the Presbyterian Church of Nova Scotia, and as the matter was being discussed by others. He hoped, however, for a union, not only of two, but of the three bodies. He did not see this event so near with regard to the Established Church as between the Free Church and the Presbyterian Church of Nova Scotia. The Free Church had come out as the Erskines had come out, and he thought that we should have welcomed them by saying, "Well done! we are glad that you have come to us." He would speak freely, however, and say that this we had not done: we had rather ignored their protest. If the Established Church would not unite with us, let us go on as brother and sister, doing all the good we can, and waiting patiently till the time when she would come also. If asked whether more evils would result from union than from separation? he would not hesitate to answer, No. What are the differences which hinder union? Not the Establishment or voluntary principles, but our mutual bickerings. He wished that all lovers of peace and harmony would put down those who got up these disputes about small matters; and he would rather have the papers which contained them burned as they issued from the press than that they should go through the length and breadth of the land irritating the minds of our people. Another cause of difference is, want of love to our common Lord. Love would cover a multitude of sins. He had been but a short time in this Province, but he had felt the evils of disunion, and of the jealousies caused by disunion. There were many within the bounds of his congregation, who, he was persuaded, belonged to neither church, and who greatly needed faithful reproof and warning, but he was deterred from laboring among them lest he should be accused of proselytising.

The speeches of the deputation elicited addresses in reply from several members of Synod, all of whom expressed the

pleasure with which they had listened to the brethren of the Free Church. Rev Ebenezer Ross, in the course of his remarks, expressed his regret that Mr Sutherland should have felt himself impeded in the work which he had so deeply at heart, of preaching the gospel to those who were in so much need of his ministrations. He could not but feel, however, that if, on any occasion, wrong were committed, it was both right and expedient that it should be pointed out. The following resolution was then unanimously passed:—

"That the Synod, having heard the sentiments expressed by the members of the deputation, agree to record their gratification at the presence of our brethren among us, and at the fulness and freedom with which they have spoken, not only on Collegiate Education but upon other topics of common interest; and that we pledge ourselves to give earnest consideration to the views of their Synod on Education: and to use, both as individuals and as spiritual office-bearers, those important means of cultivating brotherly affection and of promoting union, to which they have adverted."

The evening of this day was devoted to the missionary meeting usually held by the Synod. Owing to the absence of Rev George Patterson, no Report had yet been received from the Home Mission Board. After an abstract of the Report of the Board of Foreign Missions had been given by the Rev James Bayne, Rev James McLean, of Gay's River, addressed the meeting on the duty of missionary effort and the encouragements to its performance. This duty was based on the command of Christ—"go ye into all the world, and preach the gospel to every creature." There are some places in which preaching the gospel would be like casting pearls before swine, while there are others in which we have every encouragement to active and sustained effort. Places once belonging to the former of these classes have, in the good providence of God, been transferred to the latter. Of these, the most conspicuous is Turkey, whose position as a field for missionary operations has been vastly improved by the late war. Contact with christians has created among the Turks feelings of friendship and respect. The Bible has been extensively diffused among them, and the idea is gaining ground that it is superior to the Koran. Liberty of conscience has been extended

to all classes of the Sultan's subjects, and Mohammedanism is thus evidently on the wane. The same is the case with Popery in many countries of Europe.—In France, evangelical Protestantism is evidently making progress, and in Spain the government is beginning to assert its independence of the Pope and his emissaries. In no country is more eagerness manifested for the Word of life than in Spain. In one city 4000 persons have abandoned Popery. Ireland is being rapidly emancipated from the thralldom of antichrist, and in Italy he is only supported by foreign bayonets. The aspect of the Pagan world presents similar encouragements to missionary enterprise. In many a Pagan heart there is a deep yearning after a religion which may satisfy the wants of a spirit conscious of sin and of danger, and this, with the blessing of God, has led to a success which is the best ground of encouragement. On us this motive to exertion should operate with its full force, for no mission has been more signally blessed with success than that in which we are engaged. God has given the most signal proofs of His presence with us; and we cannot doubt that it is His pleasure that we who are so rich in gospel privileges should contribute to the wants of those who are spiritually poor, and that those who are fed continually with the bread of life should supply the necessities of those who are famishing for the gospel.

The Rev Isaac Murray next spoke on the duty of increased liberality for missionary operations. The duty of giving is universally admitted. The Church has commenced to assert its aggressive character, all opposition is hushed, and even the querulous worldling is shamed into the act of giving. As to how much we ought to give, however, nothing definite has been determined; but surely this should not be left to a spurious voluntarism by those who have a law, though it be a law of love. Love is the grand ruling principle of the Church of God, and, according to it, ability is the measure of accountability. The Scripture standard requires self-denial for the good of others. This is the dictum even of unsanctified love, and how much more of that which is the offspring of the gospel. This love meditates the good of men, looks with pity down on the woes of men, rising above kindred, sect, and country, it joys in making men happy: it does not seclude itself in private, but

goes forth to do good to all. Its enquiry is, What can I do?—its prayer, "Thy kingdom come." In the advancement of art, of science, or of civil liberty, the utmost self-denial is often manifested and the greatest sacrifices made, and shall not the same be exhibited by christians? The rich man, or the man of science, does not come into the Church leaving his possessions or his attainments behind him, but gives himself and all he has to Jesus. Of this we have bright examples in our own Church, as in the cases of Dr McCulloch and Dr McGregor. Who could sit at the feet of the former and avoid catching the missionary spirit?—Look back, also, to the self-denial of our forefathers, and of the Huguenots. How much money would we give to escape the thumb-screw and the rack? If God called them to endure such things, does he not call us to deny ourselves in reference to our property? Finally, look back to the conduct of our great pattern. In his course of suffering we see God denying himself for man. Contrast his career of trial and affliction with the importance and self-laudation of some, who, when they give their silver into the treasury of the Lord, seem to think that they are scaling the battlements of heaven, and laying it under obligation. Such feelings could have no place in the breast of any man who considered himself a steward of the property of God.

Rev Allan Fraser said that the cause of Missions was noble because it was the cause of Christianity, which is the cause of all that elevates human nature. It is the cause which brought the Saviour from Heaven to earth to die for man. More than 1800 years have passed away, and yet how small has been its progress, while in every part of the world, we see the most fearful evidence of its necessity. How pressing is the necessity for the prosecution of missionary work in many parts of our own country. Many of our fellow-countrymen are almost as ignorant as the heathen of the God that made them. In most cases, these persons desire the ordinances of religion, but poverty or weakness prevents them from enjoying gospel privileges. To succour these is the duty of the Church. She is a city set on a hill which cannot be hid. "Nations shall come to her light, and kings to the brightness of her rising." Religion is primarily personal, but its final results it embraces others as well as ourselves. The duty of carrying on

missions abroad has been strongly and justly advocated; but in order to be more successful abroad we must evangelize our people at home. The demands of the foreign field are increasing, and they can only be met by lengthening the cords and strengthening the stakes of the Church at home. Every individual in the Church should consider it his business to turn sinners to Christ. To this all the energies of the Son of God were turned, and in this he should be imitated by his followers. Much may be done by ministers to extend and strengthen the Church, and much by Sabbath School Teachers who influence the rising generation as the minister does that now acting. Much also may be done by parents. The claims of a perishing world should be early instilled in the minds of the young. At a throne of grace all may do much. Two petitions of the Lord's Prayer, as well as its conclusion, bear on this object. Still, Prayer must be accompanied by labour. The world is to be converted not by miracles but by means, and to pray "thy kingdom come" without using those means, is to do like Ananias and Sapphira in keeping back a part of the price. A sense of individual obligation is a thing greatly wanting in the Church. This want, however, is fast being supplied, for even the children of our people are being taught their individual responsibility. Above all things we want an increased outpouring of the Holy Spirit. Without this a missionary for every heathen would not convert the world to Christ, but how many contribute their money without praying for the Spirit.

Rev James Waddell spoke of the early operations of the fathers of our Church as forming an encouragement to increased missionary exertion. Our fathers were not Missionaries. They were not chosen, nor sent, nor supported, nor sympathized with, nor cherished by the Church. How powerfully must all the very different features of their position operate in sustaining the spirits of those who now go from us and from other Churches to preach the gospel in foreign lands. They who first preached the gospel in Nova Scotia were not sent out but banished, and experienced from the Church which they had left nothing but a criminal, and almost contemptuous neglect. With these men, in real heroism, our present missionaries will not bear comparison. Amidst the long struggles

with poverty and toil which they were called on to encounter, nothing but the support of God himself could have upheld them. And yet they were successful men. The Church which they planted grew under their eyes to be strong and flourishing. They are gone from among us—they now tread the courts of the upper sanctuary, but their pure spirits look down on us in sympathy. Being dead they yet speak to us, saying—"follow us, as we followed Christ."

Friday Morning.—The Synod took up the appeal of a part of the congregation of West River against the decision of the Presbytery of Pictou in the case of Mr Watson. After considerable discussion it was referred to a committee, by whom, so far as the appellants were concerned, the affair was satisfactorily arranged, their recommendation that the appellants should be disjoined from the West River congregation, having been subsequently carried out by a resolution of Synod.

3 o'clock.—The Synod took up an appeal against the decision of the session of Poplar Grove Church on the subject of the admission of persons of other persuasions to communion, the appellant believing that any christian of whatever persuasion should be admitted to communion in the same manner as members of our own Church; while the session had decided that while christians of other denominations who had no opportunity of communing in their own Church, should be admitted to all the privileges of membership, on engaging to submit to the authority of the session, their names should not be enrolled as members. This appeal was discussed at considerable length, but the pressure of business rendered it necessary to adjourn the disposal of it till next meeting of Synod.

The Evening Sederunt was occupied in hearing the Report of the committee on the appeal from West River, which, after much discussion, was approved.—In this Report, however, an alteration was afterwards made by the committee, at the request of the Presbytery of Pictou, which was submitted to Synod on Saturday morning, and after discussion approved. The Synod then adjourned till Monday at two o'clock.

Monday, 2 o'clock.—The Report of the Board of Home Missions was read. We regret that we have not been able to procure a summary of its contents.—After some discussion on the grant of

£25 to the congregation of Yarmouth, it was unanimously agreed that it be continued. Advice was asked by the Presbytery of Prince Edward Island on the subject of forming a congregation at Charlottetown. It appeared that a number of our adherents are residing at Dog River, about seven miles from Charlottetown, and also at Lot 48, near Hillsboro. These two stations, with Charlottetown itself, might, with some care and assistance, form a flourishing congregation. The Synod approved of the project, and enjoined the Presbytery of Pictou to co-operate with the Presbytery of Prince Edward Island in furnishing supply of preaching whenever a plan is matured. The condition and prospects of the mission to Annapolis having been brought forward, it was agreed that £50 be given towards the minister's salary, if our people at Annapolis will raise £100. It was agreed, also, that £50 sterling be remitted to the London Missionary Society as a token of gratitude for their kindness to our missionaries. The Board of Foreign Missions were authorised to accept the services of two additional missionaries for the foreign field. Rev William McCulloch stated that his congregation were prepared to support one native teacher, on condition that they were to communicate with him directly.

7 o'clock.—Rev John Cameron brought before the Synod the manifold evils of intemperance, and moved that all makers and sellers of intoxicating liquors be removed from the communion of the Church. As this matter, however, some time ago had been referred to the various sessions for their consideration, it was resolved that before any farther action, it should be ascertained what they had done on the subject. All ministers were enjoined to preach a temperance sermon on the last Sabbath of the year.

Tuesday Morning.—The Synod, in reviewing the decision of the Presbytery of Pictou on the charge of having preached erroneous doctrine, made against Rev James Watson, after a careful examination of the evidence, determined that statements whose tendency was to produce erroneous impressions had been made by Mr Watson, and that the minutes of the Presbytery should have explicitly testified against these statements. The Synod, however, expressed its conviction that neither Mr Watson nor the Presbytery held erroneous sentiments on the points under consideration.

3 o'clock.—The Synod proceeded to determine the future site of the Seminary now at West River. New Glasgow and Truro having both been proposed, it was decided by the casting vote of the Moderator that it should be located at Truro. It was agreed, also, that the Seminary Board should be instructed to select a site and make preparations for building, and that the same Board should report at next meeting of Synod on the propriety of raising the salary of Professor Ross.

Rev George Patterson having reported that he had judged it expedient in the mean time to delay the prosecution of the special effort, the Synod approved of the course pursued, but it was agreed that the measure be vigorously carried out during the year, and several members of Synod were appointed to discharge that duty.

The Synod re-appointed the committee of co-operation with other Presbyterian bodies, giving them full power to treat with the Governors of Dalhousie College so far as to express to them the Synod's views and to receive theirs in return, and to report at next meeting of Synod.

7½ o'clock.—The committee on co-operation were directed to act in concert with the movements of the Free Church in reference to education so far as our views harmonize. They were appointed a Deputation to wait on the Synod of the Church of Scotland during the present week, and should the Synod of the Free Church meet previous to our next session, they were directed to meet that body also if practicable. The report of the committee of Statistics, now presented, contained a full statement of the condition of 36 congregations, with the items arranged in a tabular form. It was agreed that the Report and the table be both published, and Presbyteries were enjoined to deal with those congregations which had not contributed to the schemes of the Church. The revised form of questions to be put at Presbyterial visitations were laid on the table of Synod. The committee on Presbytery minutes reported that the minutes of all the Presbyteries were accurately kept.

Synod adjourned to meet at Truro on the fourth Tuesday of June 1857, at 11 o'clock, A. M.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Pictou 13th May. Were present—Messrs. James Watson (Moderator), Angus McGillivray, David Roy, James Waddell, George Walker, James Bayne, and James Byers—Messrs. George Grant and Robert Stewart, ruling elders.

After sermon from Rev James Byers from Rom. i. 16, "For I am not ashamed," &c., the Presbytery entered upon the Presbyterial visitation of Prince Street congregation. The questions of the Formula being put—the answers to these questions were most satisfactory, and the affairs of the congregation appeared to be in a prosperous condition. In regard to secular matters, it was found that while all the funds necessary for the supply and maintenance of gospel ordinances in the congregation had been fully and promptly furnished, the congregation had likewise raised during the past year for the various schemes of the Church the sum of £268 3s. 3½d.

In regard to the religious affairs of the congregation the Presbytery have also to record their approbation. The attention paid to the religious training of the youth of this congregation claimed the special notice of Presbytery—besides the Sabbath School in Town, numbering about 150 pupils; there are 4 schools in the country sections of the congregation whose average number of scholars is 25 each, making the gross number of Sabbath scholars under public religious instruction in this congregation 250. Each school is superintended by an elder; and the members of Session are either staidly or occasionally engaged in teaching. There is a large library connected with the school in town, from which all the other schools are furnished with books, and there is a quarterly meeting of the Sabbath School teachers to which all the teachers are invited.

After remarks by the Presbytery upon the state of the congregation, it was moved and unanimously agreed to, "That the Presbytery express their high approbation of the state of this congregation, as shown by the answers given to the questions of the Formula."

The Clerk intimated that Messrs. Alexander Cameron and John Currie, students of Theology, had returned to the bounds of the Presbytery and were prepared to give in their trials for license, whereupon the Presbytery appointed its next meeting at New Glas-

gow on Tuesday, 27th current, for the purpose of receiving their trials, and the Clerk was enjoined to give them (the students) due notice of the meeting.

Read a report of Mr Mathieson's labours in Cape Breton—the report was received and approved of, and ordered to be transmitted to the Home Mission Board.

Rev Mr Waddell, as convener of Committee appointed to receive the exercises of Messrs. J. D. McGillivray and Isaac Patterson, students, reported that Mr McGillivray had met with the committee and had delivered a homily on Eph. ii. 8—read from the Eph. to Phil. in Greek, and from the first 10 Psalms in Hebrew. The committee were much pleased with his exercises. The report was received and diligence of committee approved.

Adjourned to meet at New Glasgow 27th current.

The Presbytery of Pictou met this day, 27th May, at New Glasgow. Were present—Revs James Watson (Moderator), Angus McGillivray, David Roy, George Walker and James Bayne—Mr Kenneth Forbes and James McGregor, Esq., ruling elders.

Mr Alexander Cameron, student, was present and proceeded to deliver his trial exercises. He lectured on James ii. 20th to the 26th inclusive, preached from Matt. xi. 28, and read an exposition and address on Gal. iii. 12. Each of these discourses was remarked upon by the Presbytery after delivery, and each was sustained and approved of as part trials for license. Mr Cameron was next examined on Church History, on Systematic Divinity, on a portion of the Hebrew Bible, and on various parts of the Greek New Testament. He was likewise examined as to the motives which influenced him in seeking to become a preacher of the Gospel. All which exercises and examinations, after remarks by the Presbytery, were approved and sustained as part of his trials for license. These being all Mr Cameron's trials, a vote was taken—sustain these trials *in cumulo* or not—when it was carried unanimously sustain. A vote was then taken—proceed to license or not—when it was carried with the same unanimity proceed. The questions of the Formula for license were then put to Mr Cameron and satisfactorily answered. The Moderator then solemnly,

in the name of the Great Head of the Church, licensed Mr Cameron to preach the everlasting Gospel, and commended him in prayer to the Great King and Head of the Church. Mr Cameron having then received the right hand of fellowship from the members of Presbytery present, was shortly and suitably addressed by the Rev James Waddell on the sacredness of the office with which he had been invested, the nature of its duties, and how these ought to be discharged.

Directed the Clerk to inform the Home Mission Board of Mr Cameron's licensure to preach the Gospel, and to apply for him to be at the service of this Presbytery for three months—also to enquire of Mr Currie why he was not present at this meeting according to appointment.*

Read a report of Mr Grant's labours in Cape Breton. The report was received and approved, and ordered to be transmitted to the Home Mission Board.

* Have since learned that Mr Currie was prevented from being present on account of ill-health.

Notices, Acknowledgments, &c

At a meeting of the Presbyterian congregation of Antigonishe held on the 17th inst, it was unanimously resolved to authorize the Trustees to purchase the property on which Mr Honeyman at present resides as a manse and glebe.

Monies received by Treasurer from 20th May to 20th June, 1856:—

FOREIGN MISSION.	
Mr W Irving, Barney's River	£0 5 0
John Murray, Esq, Mabou	2 0 0
Thomas Ballentine, Pine Tree	7 6
Contribution from Missionary Society and Sabbath School, Rev John Jennings' congregation, Toronto, C W	18 1 3
Mr Matthew Archibald, additional to P S Church collection	6 4½
Fisher's Grant District, Prince-street congregation collection	2 6 6½
Young People's, Religious and Benevolent Society, R Hill	1 0 0
Missionary Society Rev Mr Barrie's cong'n, Eremossa, C W	2 0 0
MISSIONARY SCHOONER JOHN KNOX.	
Young folk Salem Church congregation, G Hill	£12 13 11
Sabbath School children Primitive Church, N G	15 9 0
Male Bible Class, do, do	11 0
Sabbath School children, Fish Pools, do	1 7 9

Children of Prim Church, do	3 6
Bazaar Prince-street Church, per Messrs M Johnston, S Fletcher, B Davidson, and E Johnston	4 6 6
Meeting held by Sabbath School Teachers, Prince-st Church	18 15 0
Young People's Religious and Benevolent Society, R Hill	1 0 0
A Friend	2 6
Samuel, Joseph and Isaac McNaughtan, 2s 6d, A Friend 5s	7 6
HOME MISSION.	
Collection Prince-street Church, Pictou	8 6 3½
Thom. s Ballentine, Pine Tree	7 6
SEMINARY.	
Young People's Religious and Benevolent Society, R Hill	1 0 0
Collection Prim Church, N G	29 1 4
do do Little Harbour	2 4 2
Widow Fraser, Scot's Hill	5 0
SYNOD.	
Collection Prince-street Church, Pictou	4 4 3½

John and James Yorston acknowledge receipt of the following for the Foreign Mission, viz:—

6½ yds Flannel, at 1s 3d per yard, from Mrs Margaret Muir, Upper Musquodoboit. A box goods from St Peter's, P E Island, per the Rev Henry Crawford—value £13 10s Island currency. Pictou, June 25, 1856.

Robert Smith, Truro, acknowledges the receipt of the following:—

FOREIGN MISSION.	
A Friend, Upper Shubenacadie cong'n, per Mr J Falker	£0 5 0
Mrs William Staples, senr	5 0
Mr Thomas Dunlap, junr, Lower Village	1 0 0
Ladies' Sewing Circle, Noel, for London Missionary Society, per Miss O'Brien	2 10 0
Ditto for Boat for Mr Geddie	1 5 0
Children of Robert and John Hingle, Salmon River, for Mission Ship, per Rev Mr McCulloch	3 10

HOME MISSION.	
Mr T Dunlap, junr, L Village	10 0
SEMINARY.	
Mr Robert Johnson, Lov et Village, half of subscription	1 0 0
Annual collection Truro congregation	13 8 7½

The subscriber acknowledges the following sums for the Mission vessel, "The John Knox":—

ON SLOW.	
From Miss C Holland.	
Miss E J Carlisle	£1 7 6½

Miss McKenzie, E M	8	10½
" King, N River	7	6
" Dickson, E M	18	2
" J M Burton	1	16 4
Master S Little	8	0½
Miss E Blair	12	6
Mrs Robert Upham	3	11½
Master J Barnhill	1	0 8½
" S Barnhill	10	11½
Mrs McCabe, Greenfield	3	1½
BEAVER BROOK.		
Mrs Henderson and family	2	6
Captain Norris, to Mr Geddie	7	6
do for Boat	8	9
Mrs James Crowe	1	0 0
Miss S Sanderson	7	5
" E Grey	14	1½
" S Marshall	8	9
" M Lorghhead	14	4½
" Millar	17	4½

£12 19 6

JOHN I. BAXTER.

Onslow, 10th June, 1856.

The Agent acknowledges receipt of the following sums as payment for *Instructor and Register* for 1856:—

Finlay Cameron	£0	5	0
Mrs Caldwell		5	0
S. A. Creelman		1	0
Mrs Whittin		5	0
Hugh Chisholm		10	0
Adam Logan	1	10	0
Rev J. McG. McKay		1	6
Abram Patterson	10	0	0
Mrs J. B. Oxley		5	0
Rev James Byers	1	19	10½
John Murray	1	10	0
Thomas Davison		5	0
Mrs Meyer		1	6
Rev Isaac Murray		15	0
Donald McLeod	1	6	3
Rev A. L. Wylie	8	8	9
Rev John I. Baxter	5	0	0
Rev A. McGillivray		15	0
Rev Allan Fraser	1	15	0
Rev John McLeod	1	11	3
R. Stewart, Roger's Hill		15	0
Harvey, per Rev W. McCulloch	1	17	6
St Peters and Bay Fortune, per			
Rev H. Crawford	2	10	0
Upper Lond. aderry, per Rev E.			
Ross, balance of 1855		8	9

Foreign Missionary Wanted.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of a Missionary to labor in the South Seas, are now prepared to receive applications for that service, from Ministers and Licentates 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, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery Elders of Green Hill, West River, and Primitive Church. Rev George Patterson, Secretary.

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser, of New Glasgow, and John Yorston, of Pictou. Secretary, Rev J. Bayne.

Educational Board.—Chairman, Rev J. Bayne. Treasurer, Abram Patterson, Esq. Secretary, Rev James Ross.

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Bayne, Christie, McGillivray, Watson, George Patterson, and Messrs Daniel Cameron and J. McGregor. Mr McCulloch, Convener. Rev Mr Watson, Secretary.

Committee of Bills and Overtures.—Rev Messrs Bayne, Roy, and McGillivray, and Mr Jas. McGregor. Mr Bayne, Convener.

Committee of Correspondence with Evangelical Churches.—Rev Messrs E. Ross, Baxter and Wyllie. Mr Ross, Convener.

Committee for Friendly Conferenee with Committees of other Presbyterian Churches.—Rev Messrs Ross, Sedgewick, Bayne, Cameron, and McGregor, and Mr C. Robson. Rev Professor Ross, Convener.

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

Receivers of Contributions to the Schemes of the Church.—James McCallum, Esq., P E Island, and Mr Robert Smith, Merchant, Truro.

Committee to Audit Accounts.—Rev Geo. Walker and Messrs Roderick McGregor, and Alex. Fraser, of New Glasgow. Rev G. Walker, Convener.

Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each. six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Patterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr Charles Robson. Remittances may also be sent to the Synod Treasurer