

which injure health in the gayer indulgences which foster pride, and which make men forget God; in such feasting as God is not invited to; and in heaping up riches, when they know not who is to gather them. But, in this address, we do not stand on such ground. Religion demands self-denial. The Redeemer requires in it every disciple from the outset; and they who are not prepared for it, have not yet taken the first step in following him. Further, let them act in the spiritual merchandise, according to the principle on which they regulate the merchandise of this world, in giving a price for what they desire to possess, according to the value put upon it. The value of the ordinances of the Gospel is, to themselves and families, above all computation. The debt which they owe for the benefits and hopes of religion, is such as can never be discharged. Although men were to give, not only what they possess, but their own selves also, it would not exhaust the debt. "Albeit I do not say to thee," were the word of Paul to Philemon, "how thou owest unto me even thine own self besides." The earlier saints at Jerusalem gave all that they had to the service of religion—Barnabas gave his landed property, and himself over and above. To the Gospel Minister, however unworthy the men who fill the office, the members of the Church owe all that is valuable in their own character, and in that of their families, as regards this life; and all their hopes for the life to come. Let them try to compute the superiority of their condition, as disciples of Christ, and expectants of heaven, over what their condition would have been amid the darkness of heathenism or of infidelity, and then they might have some conception of the debt they have to discharge to the ordinances of religion, and to those appointed to administer them.

The practical rule which God has laid down to the members of his church, for their providing the amount actually demanded for the honourable maintenance, and the universal spread of his religion, is "that every one of them lay by him in store weekly, as God hath prospered him," the rich according to their abundance; the poor according to their poverty. This is His wise and righteous rule of proportion; and the faithful observance of it how easy the work would become! This rule, be it remembered, is not optional, but obligatory. Each one is not left to do what is right in his own eyes. All are under law to Christ, and subordinated to his church. If they do not like the yoke, they are free to lay it down. It is voluntarily they take it up; and they have the same voluntary right of relinquishing it. But if they are to take the privileges, they must do it with the obligations, with submission to the law which provides for the maintenance and propagation by the instrumentality of those who enjoy them. Some of the poorer congregations of our Church, indeed, are at present contributing for the support of religious ordinances among themselves at a rate which, if imitated by all our congregations, would, on the principle which as a Church we must act upon, of the strong helping the weak, secure all the amount of provision necessary to place the comfort of our ministry above every hazard. Nay, many of our paupers, in giving their halfpenny every time they enter the house of God, are giving weekly for the support of His ordinances a proportion of their means, which, if equalled by the other members of the Church, would furnish even affluence, in comparison of the present state of things for all that religion requires. The establishment of this Scriptural rule of proportional contributions would remove all the difficulty in the way of the Church's pecuniary prosperity. And that prosperity must remain clogged and hampered so long as this rule of reason and of the Bible is not honored and acted out. And it ought to be so; for if we are not to fulfil the work of religion, according to the divine principles of action given us, how can we expect either facility or success in the work? The Church ought to take this matter into its own hand, and regulate its internal arrangement, so that every member shall be trained to this common law of equity, and the youth of the Church be taught to know it, and observe it, as they are taught the observance of every other religious ordinance.

It is further necessary that the members of the Church regard this matter as a matter of religion, and act upon it on a principle of faith. "Bring ye all the tithes into the storehouse, that there may be meat in mine house: and prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." There is a test of faith and obedience in this matter, by which every one is tried. Repayment even now is certain to them who are faithful; and every one who has made the trial, has found it so, as many have acknowledged it. Their giving has enriched them, and verified to them the above pledge, by which God has condescended to bind himself to us. To those, again, who are unfaithful, present loss is as certain. He who has the command of all their resources can stop the supplies of his providence; or wither with his curse what with a sordid heart they have held back from him—grudging to part with it from themselves. And He will do it. As certain as there is an omniscient Providence, which rules in the affairs of men, so certain is it that those who shall, with a willing and believing mind, render to God the proportion he requires of "his own" which he has given them, shall receive it back with interest, in showers of temporal and spiritual blessings; while those professing themselves his servants, who shall, in the selfishness of their hearts, give reluctantly to his work, the least they can spare of what his providence has bestowed on them, or any niggardly gift which may be extorted from them by the urgency of men, will find in the end that they have been only impoverishing themselves, by showing themselves unworthy to be intrusted with the stewardship wherewith God honours

the faithful among men. For "unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath"—*Mis. Rec. of the U. P. Church.*

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The sister branch of our Church in Nova Scotia, we rejoice to know, is full of energy; vigorously aiming at Church extension at home, and, by two missionaries, sending the gospel to the benighted heathen in the southern Pacific. But any Church, to be successful, must have a well organized institution for the education of young men for the ministry, and this our brethren are aiming at in right earnest, and already, as the following extracts will show, the present state and prospects of the new seminary are very encouraging. May the "school of the prophets" at West River be equal to that of Pictou, in its former and best days, and may the mantle of the great Dr. McCulloch never fall on unworthy successors.

REPORT OF THE BOARD OF SUPERINTENDENCE OF THE SYNOD'S THEOLOGICAL SEMINARY, FOR 1850-51.—In presenting their annual statement of the affairs of the Seminary, the Board have to record with feelings of gratitude to the Great Head of the Church, that increased prosperity has attended the Institution. At the close of last Session, the number of Students was twenty-one, of these, eight had completed their Logic and Moral Philosophy courses, and were certified to the Divinity Hall.

Regarding the progress made by the Students, your Board would observe, that as far as they have had an opportunity of judging, it is creditable alike to the Professor and those under his charge. As an evidence of this it may be remarked, that during the year those attending the Theological Department have held meetings in different congregations, with a view to awaken a more extensive missionary zeal, and have been heard with marked interest and attention.

Of those connected with the Seminary, eight are attending the Theological Department, though they have not as yet completed their course of Natural Philosophy. This the Board trusts they will be enabled to do during the next session.

Of the remainder of the Students, eleven are studying Moral Philosophy; three attend the Logic class prosecuting at the same time their Classical and Mathematical studies; and two devote their time solely to the last mentioned branches.

By the mission of the Synod's delegate to Scotland, an addition has been made to the Library, of about 695 vols. valued at £155 5s. 5½d., and though adequate to present purposes, increase, as opportunity affords is desirable. In connection with the above, it may be mentioned, that an order for about fifteen pounds worth of books has been sent to Scotland, with a reference specially to the department of Biblical Literature. Your Board have also to state, that besides the apparatus purchased by your delegate, valued at £34 6s. 1½d., they have been enabled to make such farther purchase as will place the Natural Philosophy department in a tolerably efficient condition. Besides the sum of £41 intrusted to the Rev. Messrs. McCulloch and J. Ross, for the above object, special contributions swelled their order to the extent of £86, making the total value, inclusive of a suitable chemical apparatus, £120 6s. 1½d. The sum of ten pounds has been placed at the disposal of the Convener, to complete an Electrical Apparatus, for the use of the Institution till otherwise provided.

From the Messrs. McCulloch the Board have received intimation of the gift of a quantity of chemicals, &c., the property of their late father, Dr. McCulloch.

From the above statement the Synod will perceive that the Board have much pleasure in making the announcement that with the exception of a few articles, the necessity for which a more extensive course will indicate, the Seminary is well provided with means of illustrating the prelections on Natural Philosophy. A list of articles ordered will be laid on the table of Synod.

As the result of the Synod's Mission to Scotland it may be mentioned, generally, that the amount realized in books bought and collected, apparatus purchased, and funds in hand (exclusive of £30 received by your delegate since his return) is about £803 4s. 10½d.

In the management of the Institution, difficulties deemed almost insurmountable, are being rapidly removed, leaving the way clear for the concentration of the Church's energies upon a more extended and efficient system.

That the present state of the Institution is not what it ought to be, or what the Synod can make it, must be evident at a glance; but that by perseverance with the blessing which hitherto has so evidently been granted, it can be brought to a state adequate to the necessities of the times and the demands of the Church, your Board feel perfectly assured. That the Church is awakening to a just sense of the necessity and importance of the objects contemplated by the Synod, is evidenced by the increased liberality manifested in its behalf, and it only remains to give a healthy direction to sentiment and liberality, to draw forth without difficulty, the means, not merely of permanency, but of efficiency and extension.—*Missionary Register.*

OPENING OF THE THEOLOGICAL HALL OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA, SESSION 1851.—On Thursday the 4th Sept., at 11 A.M.