

comes, it is to be feared that some remain unhealed. "Some believed and some believed not." Some are so sunk in the mire of their own corruptions, that they reject the remedy provided. Such, like the miry places here spoken of, are not only seats of corruption, but by the pestilential effluvia of a worldly spirit are poisoning the moral atmosphere, and thus proving the corrupters and the ruin of others. Upon such the judgment is pronounced, "they shall be given to salt," an expression denoting their being given up to barrenness and utter desolation.—(Deut. 29, 23; Judges 9 45; Jer. 17, 6.) God may withdraw his gospel from them altogether, or he may withhold his blessing from them in the enjoyment of it,—he may give them up to hardness of heart saying, "They are joined to their idols, let them alone. And if they continue impenitent he will certainly doom them to a tenfold deeper perdition. How instructive in this respect the fate of Chorazin, Capernaum, and Jerusalem. "It shall be more tolerable for Sodom in the day of judgement than for them."

Reader, you are enjoying the healing waters of the Sanctuary. Have you been healed by them, or are you still under the power of corruption yourself, and by your example and influence corrupting others? Oh, beware lest that come upon thee that

is written. "The earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God, but that which beareth thorns and briars is rejected, and is nigh unto cursing whose end is to be burned."

Professor of Christ's name, are you sensible of the position to which you are called,—to send forth the gospel as so many streams of life to bless your kind? has your soul "wept in secret places" for a world under the wrath of God? Are you using your personal efforts for the salvation of your family, your kindred and your neighborhood? And are you aiding those efforts, which have been made to extend the gospel at home and abroad? If not "why sleepest thou?" arise and to work, "while it is day, the night cometh when no man can work."

Finally, let the Christian rejoice in the prospect here set before him of the blessed effects that the gospel is yet to have over the evils of our sin-cursed world, let him be assured too, that the purpose of God is fixed, and whatever be the obstacles that withstand its progress it shall certainly triumph over all the disorders and corruptions of the world. "As I live saith the Lord, the whole earth shall be filled with my glory." \*

P.

## Home Department.

BYE LAWS OF THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH OF NOVASCOTIA.  
SANCTIONED BY SYNOD, 1852.

### *Of the board of Superintendence.*

I.—The Board shall hold an Annual Meeting at the Seminary, at the commencement of the Philosophical Term. The Classes to be opened by a Lecture by the Professor.

II.—The Board shall meet at the expiration of the Philosophical Term, for the purpose of ascertaining the proficiency of the students, by a General Examination.

III.—At the close of the Philosophical Term, the Divinity Hall shall be opened, in presence of Board, by a Lecture from one of the Theological Professors. The Board shall meet again at the end of the Session.

IV.—The Board shall meet at such other times as business may demand, on due notice being given by the Convener.

V.—A report of the Classes in the different Departments, shall, at the end of each session, be transmitted by the respective Professors to the Secretary of the Board.

VI.—A general Report of the state of the Seminary shall be submitted, annually, to Synod; and the Minutes of the Board laid for inspection upon the table of Synod.

VII.—The Board shall keep a Register of the names of all students attending the Seminary; such Register to include the names, occupation and residence of their parents.

VIII.—The Professors shall be, *ex officio*, members of the Board.

IX.—In cases of exigency, arising during intervals of Synod, and for which the