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

Vol 4.]

JULY 1853.

[No. 7.

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THE MARTYR SPIRIT OF CHRISTIANITY.

The word Martyr is a Greek word and literally signifies a witness. But like many other terms, it has undergone several modifications, and has at last subsided into a constitutional symbol for a suffering witness and particularly a suffering witness for the gospel. Speak of the "martyrs" now, without any qualifying phrase or comment, and immediately it suggests to the mind those heroes who bled and died for the cause of Christ, either in the early ages of Christianity or about the period of the Reformation. In this sense it is occasionally used in the Scriptures. Acts xxii. 22. "And when the blood of the martyr Stephen was shed, I also was standing by and consenting to his death."

Such heroes have been loudly and justly raised in every age and country. Their names have been enrolled in the callander, not only of the brave and free, but of the saints of the Most High. Their graves have been honored as hallowed spots, and visited from afar by the devout but frequently superstitious pilgrim. Lofty monuments have been reared over their precious remains. Tablets of marble purer than that of heroes, proclaiming their virtues and telling the eternity of their deeds. The lonely valley in which they secreted themselves from the

tyrant and persecutor, the hill side on which they suffered, the moor or glen in which they bled and died, and the mountain top on which they fell battling for their privileges; all these are looked upon by many as consecrated localities; and although nothing may be heard in some of these dreary spots save the wild cry of the curlew, imagination will sometimes take hold of the peasant wandering there, and make him think he heard the wail of these sons of God coming on the blast of the whirlwind, or mingling with the careering storm. But however honored these noble defenders of the faith may be upon earth,—and we say they cannot be too much, provided they be not superstitiously honored,—still could we draw aside the veil which separates time from eternity, and obtain but one glimpse into the glorious mansions on high, much more exalted would we discover to be the estimation in which they are held there. We would see rewards past reckoning heaped upon the various servants of the Lord—the faithful minister, the upright judge, the true christian patriot, the disinterested philanthropist, and the christian philosopher;—but noblest among these noble ones would appear the martyr for Jesus, and crowned with "a crown of glory that fadeth not away." And while from thence we might hear wafted, as if on the breath of heaven, the song of the redeemed

around the throne of God,—a song sung by ten thousand times ten thousand voices, and loud as the noise of many waters—full, loud and distinct as all their voices might be, above them all in distinctness and earnestness, would be heard the dreary dirge of the martyr choir from beneath the altar—“How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!” All honor, we say, to these noble spirits, for their noble daring and their nobler deeds.

Christians admit that honor is due to these martyrs; Christians admit that their conduct is not only to be admired, but to be imitated; Christians go so far as even to admit that every saint of God should have the spirit of a martyr in him, and should be prepared to manifest it, whenever his religion is placed in peril or jeopardy. But more than this, Christians, taking them in general, are not prepared to admit. According to their own view, while all is peace and quietness around us, there is no need to manifest this martyr spirit: in truth, there is no call for it. Such a spirit is to be evoked only in the hour of danger, and till that hour come, the christian may allow it to slumber on in his bosom undisturbed; or at most may simply nurse and foster it, that it may have the greater strength when required to be manifested. But we hold this to be a most proneous view of the martyr spirit of the gospel. We hold that instead of being called into exercise only on some occasions,—and these great, rare and perilous times,—it is a spirit which should be exercised almost every day of the Christian's life. And we hold, further, that it is because we permit this spirit to lull and die away, that so little is done for the gospel both at home and abroad. Rouse up this spirit into all its pristine vigor; rouse it up to that warmth with which it glowed in the days of primitive Christianity and the Reformation, and how dwarfish would our efforts to disseminate the gospel be now, compared with what they would be then. Let us try to make this evident, and to press it on the attention of the reader.

In what does the martyr spirit of Christianity consist? If we determine this point accurately, we shall be able to determine how much of it enters into the christian character, be the times

what they may; be they times of bloodshed and persecution, or be they times of concord and tranquility. It consists then, we would say, in an undimmed resolution to maintain the truth as it is in Jesus, in all its fulness and extent, and at all hazards. Ten thousand times rather part with liberty, with property, with country, with life itself, than part with any gospel truth essential to salvation. This is evidently one aspect in which the martyr spirit may be viewed, and it is what may be called *defensive* aspect. But there is another—the *aggressive* aspect—in which it may be contemplated; and this is one still more interesting and important. The christian is not to rest satisfied with the gospel himself; in obedience to his Divine master's mandate, he must carry it forth to the nations of the world. Never is he to relax his exertions till every isle that studs the ocean, and every land, civilised or uncivilised, upon which the sun shines, becomes vocal with hosannahs to Messiah. But with what spirit is he to go forth to these isles and barbarous lands? Is it with the crafty, wily spirit of the politician? Is it with the craven, selfish feelings of the hireling or worldling, who flees when the first symptom of danger appears? No. But it is with a determination to spread a knowledge of the Saviour, or die in the attempt; it is with the spirit of a Martyr.

Never yet has a great moral conquest been gained in the world, but it has been gained by such a spirit. When Paul went forth to the Gentiles—when he attacked the system of idolatry in its strong holds, Corinth, Ephesus, and Rome, it was with him life or death. When Luther launched his decrees at the Pope, he counted the cost, he periled on the momentous issue, his very existence. And when our own ancestors combated the unprincipled and bloody Stewarts, the alternative with them was victory and the Gospel, or defeat and massacre. Besides, the same principle enters into every doctrine and duty of Christianity. Sacrifice is its watchword. We acknowledge that we are depraved, and this acknowledgement involves in it a sacrifice of our self-esteem; we confess that we are unable by any efforts of our own, to work out our salvation, but this confession involves in it a sacrifice of our own supposed

natural ability; we admit that pleasures around us must be relinquished, if heaven would be secured, but this admission supposes a sacrifice of the world; we observe the Sabbath, but this is what worldly men would call a sacrifice of a seventh part of our time, although it is evidently one of our greatest blessings, even physically considered; we support the ordinances of the gospel, but this support necessarily implies a sacrifice of means; and last of all and noblest of all, God sacrificed his Son and his Son sacrificed himself for the souls of our guilty world; and if we would follow in his footsteps must we not make sacrifices too? If we would evangelise the world—plant schools—support teachers—and build churches, all these unquestionably require upon our part a sacrifice of money or property. So far as we make these sacrifices, we are fostering the martyr spirit. We are learning, although truly it is often on a very small scale, how to part with all that is dear to us, if necessary, for the sake of Christ and his gospel. Taking this view of the subject, does not the martyr spirit enter into every doctrine and duty of religion. Like the little leaven which leavens the whole, lump it pervades the whole. It enters every pore and animates every particle of the system.

When so much is said in these days in praise of martyrs for the cross and for the kingship of Jesus, it would be a most interesting speculation, to try to gauge or measure the sincerity of this praise by the test we have now suggested, or, in other words, by the quantity of this martyr spirit which exists amongst ourselves. What sacrifices are we making for the gospel? How can we be reckoned martyrs for the truth, even in spirit? Space does not permit us. else we could give you a number of curious facts and calculations, showing that this spirit is burning among us with the force neither of a Paul nor Luther. Out of many, however, we must select one, which comes closely home to ourselves. Considering her numbers and wealth, the Presbyterian Church of Nova Scotia compared with other churches, is certainly doing her duty well. Let it be remarked, we speak *comparatively*.—We would have no hesitation to put her in contrast with any church known to us, and we would not have much fear but that the contrast would come out

favorably to her. She is supporting a home mission; a foreign mission, with, we may still say, two missionaries; a theological seminary, with a staff of excellent professors; a library, though not large, to her valuable; and a synod fund; besides contributing her share to other benevolent institutions. Where is the church with equal numbers and wealth, which is doing the same work, or, to use our former phraseology, manifesting the same amount of the martyr spirit? Now, all this we cheerfully admit; and we admit it the more readily because it will tell with so much the greater effect in support of our argument. When from these data we endeavor to measure the martyr spirit among us, how much of it is to be met with. According to the statistics for the year 1852, the number of our adherents is 19,585. According to the same table, the money collected for all religious purposes—including stipend, home and foreign missions, seminary, and miscellaneous—was £4539 6s 8d.—If these statements be correct, then taking an average, each individual adhering to our church has paid about four shillings and seven pence for all the purposes and ordinances of religion during the last year; in other words, rather more than *one penny* every week for the support and propagation of the gospel. Now, this is the measure of the martyr spirit among us. On an average among our adherents, it amounts to the sacrifice of about a penny a week. Of course we speak of adherents and not of members only—of rich and poor—of parents and children; and freely do we admit that there are some particularly among the poorer classes, the subscribers of a dollar and half a dollar yearly, who exert themselves laudably. They do contribute their mite, but often is that mite laboriously won. There are others also in the higher ranks of life, who are showing a truly christian and praiseworthy liberality. But when these are doing so much and yet the average amounts only to about one penny a week, how little must some be doing! How many must be doing nothing at all!—Where is *their* benevolence? How much of the martyr spirit have they? When shall we be able to say of them, they are prepared to part with all for the sake of Jesus? It is from such average views as these that we learn how much

might be done for the gospel, compared with what is done. After all, are we not unprofitable servants?

Several other speculations of a similar nature might be entered upon, but we dare not now. We cannot conclude, however, without urging upon all the necessity of drinking in more of the martyr spirit. When shall the world be evangelised, if the church do not more than she is doing at present? When shall the mountains break forth into singing, the little hills rejoice on every side, and the mighty forests clap their

hands together? O Christian, bear in mind that time is fast passing, and eternity speedily coming, and "whatsoever thy hand findeth to do, do it with all thy might; for there is no knowledge, no device, no wisdom, no understanding in the grave, to which thou art fast hastening." And in that future state all thy deeds shall be estimated by that Omniscient God who searches the hearts and tries the reins of the children of men, not so much in reference to time as by their bearing upon eternity.

W.

Home Department.

There is no point of view in which the growing prosperity of our Church is more apparent than in her finances. The mode of management with respect to all her funds, has been vastly improved and the amount raised for every scheme greatly augmented. Presbyterial visitation and the annual preparation of financial and statistical tables for Synod have contributed very largely to this most gratifying result.

There cannot be any doubt, moreover, that the regular publication in the Register of all monies received, and the occasional advocacy of the various benevolent purposes to which the liberality of the Churches is directed have tended very materially to secure a rapidly swelling stream of christian munificence. No one that loves the prosperity of our Zion can consistently begrudge the space which is monthly devoted to the receipts of Synod's Treasurer and others. Parties who give donations have a good title to receive such acknowledgement, and those, into whose hands these donations may for a time be intrusted, should be afforded like opportunity for giving an account of their stewardship. The regular practice of the United Presbyterian Church is to publish a complete account of the annual income and expenditure of each monetary department immediately after the meeting of Synod. Last year, for the first time, the accounts of our Synod were brought up in a compact form, under the statement of our general Treasurer. But by some unaccountable oversight no order was made to

have them published and to this neglect of duty on the part of the supreme court must be ascribed the fact that the receipts and disbursements for 1851—2, have not hitherto been made public in proper form. Under the conviction that the Synod will authorise the publication of accounts for 1852—3, it appears exceedingly desirable that those of the preceeding year should be placed in juxtaposition, and as the appearance of both in one number of the Register would occupy too large a portion of the space devoted to missionary and miscellaneous intelligence, we have arranged, to publish the former in the present issue, and the latter in the next.

The entire absence of all intelligence from Aneiteum affords a favorable opening for the first part of this arrangement, and the appearance, in August number, of the Synod news, will naturally introduce the last.

THE BOARD OF FOREIGN MISSIONS in Account with Abram Patterson, Treasurer. 1851. Cr.

Aug. 9.—By balance of accounts from A. Fraser late Treasurer, £340 19 3 $\frac{1}{2}$	
From Nine mile river 60s, Kenet-cook 20s, Gore 20s, 8th July,	5 0 0
14—Miss Geddie 25s; West St Peters Rev. James Allan £6 13 4,	7 18 4
Ladies of P. Inco Street Church, for Communion Service for Rev. Mr. Geddie 100s.,	5 0 0
26—Rev. Mr. Walker's congregation	1 6 0
Sep. 13—A friend Lot 16 P. E. I.	1 5 0
Cascumpec P. E. I. congregation	7 3 11
Mahou and Port Hood Female missionary Society 110s.	5 10 0
23—Students' For. Missionary Soc.	23 9 2 $\frac{1}{2}$
25—John Dixon Esq., Last Point, 20s (Is cur.)	0 16 8
	398 7 7

Brought forward,	398 7 7
Oct. 9—A friend in Cascumpee P.E.I.,	0 5 2½
10—Erramossa Cong., Canada, 20s; a friend at South mills do. 5s; Rev. Mr Skinner do. 5s.,	1 10 0
Ladies of East. St Peters P.E.I., £4 10 3d (1 cur.)	3 15 2½
26—do Relig. and Bencv. Society James' Church E.R.,	2 0 0
Juvenile Missionary Society 60s., Evangelical Soc. do. 110s., Mrs James Blackie G. Hill 5s., Mrs John Graham W. River 5s.,	0 10 0
24—Ladies' For. Miss. Soc., Tatamagouche, 120s; Hon. A.Campbell 40s,	8 0 0
Dec. 2—A friend pr Rev. George Petterson 10s; do. pr. Rev. David Roy 4s.,	0 14 0
1852 Jan. 2—Evang. Soc., Eish Pools E. River,	2 0 0
28—Foreign Miss. Soc. New Annan,	5 0 0
Feb. 10—Mrs Robt. McNaughton, 5s; Salsen Church Relig. Soc. G. Hill 160s,	8 5 0
March 2—A friend pr Rev J. Cameron 20s; 19—Toronto Cong. C.W. pr Rev. Mr Jennings 200s,	11 0 0
20—Hugh McDonald Esq., Antigonish, 20s; Sab. School Piedmont gift to Mr Geddie, 14s 6d,	1 14 6
April 30—Mrs Bayne, for half year's schooling Miss Geddie,	11 10 0
May 6—Collection Pr St Ch. Pictou, 17 5 8 Miss. Soc. Erramossa cong., pr Rev Mr Barrie, 20s	1 0 0
June 1—Lot No 11 P.E.I., 27s 6d (I. cur.) 22s 11d; Princetown cong. P.E.I., Rev. J. Keir's, £26 10s (I. cur.) £22 1 10d,	23 4 0
14—Capt. Roderick McKay, 0 5 2½ From Robert Smith, Truro, recd. by him from Feb. 10 to June 4, 1852,	32 17 0½
16—W. branch E.R. coll. £1 18 10½; Ladies' Soc. at do. £1,	2 18 10½
E. branch E.R. coll. £3 6 3; Ladies' Soc. at do. £1 5,	4 11 3
Churchville E.R. coll. £1 1 8½; Ladies' Soc. at do., £1,	2 1 8½
19—Mr Robt. Smith, recd. by him since June 4,	1 0 0
Interest on £200, ten months 3 p. ct.,	5 0 0
	£553 6 8
1851. Dr	
Aug. 14—To paid for a bill of Exch. £128 10 5d stg.,	£161 7 2
Dec. 31—balance of acct. for publishing Register	36 4 10
1852. April 3—Samuel McCully on account of Miss Geddie,	5 0 0
Mr Waddell for stationery 20s; Mr Bayne for postages and stat. 24s 3d,	2 4 3
June 16—Rev. J. Bayne, post. &c.,	0 6 7
19—Commission on £348 at 2½ p. ct.,	9 13 6
Balance at date	£338 10 4

The undersigned acknowledges Two Pounds, received from Mrs Isabel Lawder, to be appropriated as follows:—To Synod fund, 20s; to Tract Society, 10s; to Mrs Geddie, 10s. Belle Vue, June 1. J WADDELL.

THE BOARD OF DOMESTIC MISSIONS	
in account with Abram Patterson, Treasurer.	
1851. June 24—To balance due us pr account,	£1 7 3
26—Order paid S. McCully, £1; do. £3 10 6d,	4 10 6
28—do. Rev. Mr McCulloch,	1 9 6
do. Rev. Geo. Christie,	4 7 7½
do. Rev. J. Ross,	1 15 7½
July 2—do. Rev. P.G. McGregor, on account of Mr Honeyman,	6 0 0
do. Rev. Mr Miller,	5 6 2
Sept. 8—do. Mr Samuel McCully do R. Grant, mission to Gairloch, Salt Springs and Cape John,	6 3 11½
do. to do., sum duo him from P. E. Island Presbytery,	7 10 0
1852. Jan 2—do Halifax Presbytery deputation to Yarmouth & Shelb., do. S. McCully mission to Petito and Chevere,	10 15 0
do. to do. mission to Brookfield,	4 3 10½
do. to do. mission to Brookfield,	5 1 8½
do. to do. mission to Brookfield,	1 0 0
29—do. J. Waddell mission C. Breton,	10 0 0
March 1—do erecting church at Folly mountain and lake, 200s; postage 1s,	10 1 0
16—do. Yarmouth cong. £12 18; postage 1s,	12 11 0
May 28—do. R. Grant mission to Guysboro',	6 0 0
June 19—Commission on £191 13 9, at 2½ p. ct.,	4 15 9
Balance,	89 1 0½
	£191 13 9

1851. Cr	
June 26—By cash from Glenelg St Mary's, 32s 1-d; do. from Miramichi 36s 3d,	£3 8 4
do. Upper Londonderry 50s; Wallace River, 35s.,	4 5 0
Parrsboro 20s; bible class Salmon River 71s 10d,	4 11 10
Lower Londonderry £5 13 11d; Stewiacke £7 10,	13 3 11
West River Pictou, £4; presbytery P. E. Island, Rev. J. Keir, £11 16, 15 16 0 Newport, £3 3 2d; proceeds of missionary Box, Windsor, £2 16 10,	6 0 0
27—From Halifax £17 10s; Ladies' Soc. Pictou, 40s,	19 10 0
Half of coll. at miss. meeting,	1 15 1
July 2—Nine mile river, Kennetcook and Gore,	5 10 0
Yarmouth 51s 3d; Truro, for building fund, 110s,	8 1 3
Truro bible class, for building fund	2 0 0
Aug 22—Green Hill Penny-a-week Society,	2 12 10
Sept. 8—Collect. Pr St. cong. Pictou, Salt Springs 2s 9d; Gairloch 18s 6d; Toney River, 39s 5d,	7 18 3
Princetown P.E.I., (72s 9d I. cy) 60s 6-d,	4 4 8
	3 0 0
18—J.G. McKean Esq., Gut of Canso 0 10 5	
25—Bay of Fortune P.E.I., (25s 9d 1, cur.) 21s 5-d; enst. St. Peters, to pay preachers, (30s I. cy) 25s,	2 6 5
	£104 14 3

	£104 14 3½	
Oct. 10—Guysboro' 40s; Nov 20— Ladies Relig. and Bénov. Soc. Jas. Church, 40s,	4 0 0	
1852. Jan 2—Windsor and Newport to pay deputation to Yarmouth and Shelburne	4 3 10	
Feb. 5—A loan returned from Truro Presbytery 150s,	7 10 0	
10—Salom Church, G. Hill Relig. Soc.	8 0 0	
March 20—A friend 5s; Evangelical Society Fish pools E.R., Rev Jas Ross 20s,	1 15 0	
May 14—Wm. Matheson Esq. 60s; do. to assist weak congregations 40s,	5 0 0	
June 8—Princeton, Rev. J. Keir's cong., (100s I. cy),	4 3 4	
14—Robert Smith Truro, received by him from 3d Aug. 1851 to 4th June 1852,	22 10 1	
19—do. recd. since June 4,	9 17 2	
19—Halifax, pr Rey P. McGregor,	20 0 0	
	£191 13 9	

THE MISSIONARY REGISTER in Account
with the Treasurer of the Board of Foreign
Missions.

1851.	Dr.	
Aug. 12—To paid E. M. McDonald printing July No. £7 15s., do. for August £7 15s.	£15 10 0	
Sep. 9—do. do. do.		
Sep. No. £7 15s., 25th Oct. do.	15 10 0	
Oct. 13—Paid George Glennie postages up to July 11s. 8d.	0 11 8	
30—Paid E. M. McDonald printing Nov. No. £7 15s., Dec. 2nd do.	15 10 0	
Dec. 2—do. James Dawson per ac.	1 0 1½	
10—E. M. McDonald balance of account per order	8 19 10	
	£37 1 7½	

1852.	Dr.	
Jan. 1—To paid E. M. McDonald printing Jan. No. per order	£7 6 8	
31—do. do. Feby. do.	8 1 4	
March 1—do. do. March do.	8 13 4	
19—do. James Bayne stationary and postages	0 8 9	
April 1—E. M. McDonald printing April No. per order	8 13 4	
30—do. do. May do.	8 13 4	
June 1—do. do. June do. Paid Mr Sinclair postages paid by him	0 1 10½	
15—do. half year's agency paid James McKinlay	2 10 0	
	£63 1 11½	

1851	Cr.	
Aug. 9—By balance of account from A. Fraser former Treasr.	14 3 0½	
12—Sundry sums from Rev. Geo. Patterson £4 17 6d.	6 2 6	
Dec. 31—from Portapique 8s. 9d.	0 11 3	
Bal. charged For. Mis. account	36 4 10½	
	£57 1 7½	

1852		57 1 7½
Jan. 3—By amount from Rev. P. G. McGregor's con. £2, do. Rev J. McCurdy's con. 45s.		4 5 0
Portapique 25s., 5 Up. Lon. 20s		2 5 0
13—Thomas McKean, Mabou, 15s 9. Alex. Thompson, Antigonish, 20s.		1 15 9
20—Rev. R. S. Patterson, Bedeque, 25s, James McKinlay, Agent,		9 10 0
21—Salem Ch. con. £5 13 6, Mr. Logan, Middle Stewiacke, 2s. 6.		5 16 0
Daniel Halleck, St Mary's 16s. 3d		
Mar. 19—from Portapique 6s. 3d.		1 2 6
James McKinlay agent £24, Rev J. Ross, West River, 2s. 6d.		24 2 0
May 28—do. do. £6, June 1, Cascumpec, P. E. I., by 27s 6., postages, 1s. 10½		7 9 4½
14—Rev. Mr. Walker's con.		£2 5 0
15—from Mr R Smith per Maitland		3 5 0
Balance received from J. S. Mc- Kinlay, agent, 41s.		2 1 0
		£61 12 1½

June 1—By balance at date £8 10 2
ABRAM PATTERSON, Treasurer.
Pictou 19th June, 1852.

THE THEOLOGICAL SEMINARY in ac-
count with Abram Patterson, Treasurer.

1851.	Dr.	
Sep. 18—To paid Rev. J. Ross bal. of salary due him per order	£50 0 0	
do. half year's salary in advance do.	75 0 0	
Oct. 10—do. to purchase books	15 0 0	
1852.	Dr.	
Mar. 13—do. half year's salary in advance do,	75 0 0	
June 19—Com. on £96 at 2½ p. c.	2 8 0	
	£217 8 0	

1851.	Cr.	
Sep. 18—By amount received from Rev. James Ross, particulars ac- knowledged in Sep. No. Reg.	£32 10 10	
Oct. 27—Caledonia, St Mary's 20s		
Nov. 25—Mrs. John McKenzie, New Glasgow, 30s.	2 10 0	
1852.	Cr.	
Jan. 2—Glencig, St Mary's, 35s.		
Mar. 16—M. McPherson, Esq. 100s	6 15 0	
Jun. 5—a friend per Rev. J. Ross, 100s Evan. Soc., Fish Pools, 30s.	6 10 0	
14—Religious Benevolent Society, James Church, E. R.	2 0 0	
15—Robert Smith, Truro, rec. by him from 27 Feb. to June, 1852	17 15 7	
John & James Yorston, £10, Abram Patterson, £3, Alex. J. Patterson 25s., J. McKinlay 30s	15 15 0	
19—Salem Ch. addit. for 1851, W. River by Mr John McCoul,	0 16 3	
James Ives, Pictou, 10s.	0 10 0	
	£145 1 11	

	£145	1	11
Halifax p. Rev P. G. McGregor	32	0	0
Robert Smith, Truro, received since 4th June,	1	5	0
From the Educational Board, P. C., N. S.	39	0	3
	217	8	0
ABRAM PATTERSON, Treasurer.			
Picou, 19th June, 1852.			

INDUCTION.

The Presbytery of Picou met at Tatamagouche on the 31st ult., for the purpose of inducting the Rev. James Byers into the charge of that congregation. The Rev. George Patterson preached the induction sermon from John vii 4. 6., and having narrated the steps which had been taken in the call to Mr. Byers, put to him the questions of the Formula, which were duly answered. He then called upon the congregation to testify their adherence to their call, which being cordially responded to, he then by prayer inducted him into the pastoral charge of the congregation. The Rev. George Walker then delivered a solemn charge to Mr. Byers upon the duties of his office, and the Rev. James Bayne delivered an appropriate address to the congregation. The audience which, considering the weather, was numerous, seemed deeply attentive throughout, and at the conclusion of the services welcomed their pastor in the usual manner. Mr. Byers enters upon a most encouraging field of usefulness, and it is earnestly hoped that the Great Head of the Church may crown his labours with an abundant blessing.

For the Register

Mr. Editor.—In reply to "Practicable" in the last Register, I would beg leave to say, my intention was to put the money when realized into the hands of the Seminary Board to be *invested* or *appropriated* as the wisdom of the Board should direct. I would be perfectly satisfied if the yearly interest on the different shares is secured to the Seminary. But how is this to be done? If the stock is not paid by the donors, can they give a sufficient guarantee to secure the permanency of the stock and the payment of the interest in perpetuity? How the donor is to hold the stock in his own hands—guard against his future inability to pay—hand it over to his heirs,

and bind them to pay the interest, is to my mind no small difficulty.

Your correspondent "Minister" throws out an excellent suggestion relative to paying by instalments; provided a sufficient guarantee can be given by the donors to guard against future inability to pay, and the consequences that may result from the death of the donors before the instalments are paid up. Equally good is his suggestion relative to our present ministers following the example of liberality set by the former ministers of Picou. Many of the laity are sharp sighted enough to see, that no sooner do many of our young ministers get a congregation than they aim without delay at splendid establishments, while many of other classes have to endure years of toil, as well as of training, before such things can be attempted. If such a course is justifiable on the part of ministers, then should we expect that they will set an example of liberality worthy of imitation. "Minister" has suggested the organization of a higher class than any previously named, and you have suggested that the resources of men of moderate means must be drawn forth. I would therefore suggest that a ten dollar class of 200, and a five dollar class of 280 persons be organised. There is nothing on the one hand to prevent any one person from taking a number of shares, or in other words representing a number of persons, in any one or more classes, provided such person pays the class qualification of that number, nor on the other hand to prevent a number of persons from uniting and giving a class qualification to one of their number. If any one or more of the classes should obtain more favor from the public than the others, and be filled up, new classes of the same description may again be organised. In conclusion, I would beg leave to request that "Practicable" and "Minister" would furnish the readers of the Register with their views relative to the guarantees that should be given. The former to secure the payment of interest in perpetuity when the stock is left in the hands of the donor, and the latter to secure the payment of instalments against future inability to pay, and the difficulties that may arise by the death of the donors before the instalments are paid up.

Yours truly,

Jun: 14th, 1853.

PROMPTER.

Miscellaneous.

LETTERS TO CHURCH MEMBERS.

LETTER I.—*The Extent of the Devotement implied in Church Membership.*

Christian Brethren,—It was a solemn moment when you took upon you the vows of the Christian faith. You called heaven and earth to witness of the sincerity of the profession you made, avouching the Lord to be your God, and giving yourselves to him in an "everlasting covenant."

Now, to what do these vows bind you? What is the amount of that devotement to which you have pledged yourselves? Did you not give yourselves soul and body to Christ, without the least claim to reserve? Did you not dedicate to Him your talents and your time,—all that you have and all that you are, now and forever. Your every faculty was consecrated to his service; all that you possessed was offered up on his altar. You professed to present yourselves living sacrifices, "holy and acceptable to God," as "your reasonable service."

It is a most important event in our lives when we thus publicly renounce ourselves and the world, and take up the cross to follow Christ. From that moment we enter on a new course of life; and we may confidently expect the strength and comfort needed by this way, we must also lay our account with toils and trials. We must "count the cost," denying ourselves, and the more thoroughly we do this, the more comfortable and successful will be our progress. Selfishness is the great sin of our nature. Fallen man has deified himself. He recognises not the claims of the Creator, nor the claims of a common humanity. But to those effectually called the Gospel comes in its sovereignty of truth and power, and dethrones this idol, self. It gives to God his throne in the heart, and asserts his just and paramount claims, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (Cor x. 5). God now takes to him his great power, and reigns in the converted soul; and the Christian, no longer living to the lusts of his own heart, desires no will but God's—no pleasure but the pleasing of him who has called him out of darkness into His marvellous light.

The assertion that God makes in the Gospel of his claim to his creature, is but a re-assertion of his rights as Creator; made, however, on further grounds, which, while they do not render these rights more clear, unquestionably impose infinitely greater obligation upon us to yield the obedience they demand. "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." (1 Cor xi. 19 20.) And to this comprehensive claim every other must yield. "If any man come to Me, and hate not his father and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv. 26.)

But where is the renewed soul that will not rejoice in this entire devotement of itself to Christ? If true to its spiritual nature, it will delight itself in God, and in living to his will. The old man is crucified; the Christian has died to sin, with Christ, and is raised with Him to newness of life—to a new law, and a new authority—the law and authority of God. Rejoicing in this new life, he yields his members "servants to righteousness and holiness." In the bonds of love, he gives himself unremittingly and perpetually to his service, who, by the omnipotence of his love, exhibited in the cross, took him captive to his grace.

On this point we receive further instruction from the history of the Saviour's life. Not only in verbal statement does He prescribe the amount of devotion He requires of his followers; He exemplified it and thus defined it. Of the teachers occupying the seat of Moses, our Lord says—"They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." (Matt. xxiii. 4.) This censure cannot be pronounced on the "Teacher come from God." The obedience He enjoined He rendered. "I must work the work of Him that sent Me, while it is day." (John ix. 4.) I have a baptism to be baptized with; and how am I straightened till it be accomplished!" (Luke xii. 50.) Thus he spoke, and in like manner he acted. He "went about doing good," By night and by day; in the temple, in the market place, and in the synagogue; in the house and by the way, we find Him

intently engaged in that work which the Father had given Him to do. Even to the awful scene of Calvary, He steadfastly set his face to that work; and it was not till he could say, "It is finished," that he bowed his head and gave up the ghost.

Brethren, this is your pattern, and ye have need to keep it continually in view. You are naturally prone to accept as a standard the conduct of your fellow christians. Each individual of a community powerfully influences his neighbor, it may be unintentionally and unconsciously, but necessarily; and this influence is increased when men are associated together restrictively for a common purpose, as in the church. Nay, in this association, on account of its peculiar character, the reciprocal influence is more powerful than in any other. Other associations are formed for the attainment of a certain object, and that being secured, they are dissolved; or for the expression of certain opinions in which members are agreed, though differing, it may be, in matters of far greater moment; or if permanent, as far as anything in this world can be, still they are temporary, and to accomplish temporary purposes. The society of the Christian Church, on the other hand, is formed for purposes all important, which claim to engage our supreme concern, to occupy our whole soul. It gathers the "peculiar people" out of the world, and makes them one in fellowship as they are one in Christ. It binds them together by the ties of a spiritual kindred, and forms the only friendship which will be lasting, as eternity. On entering the church, we thus subject ourselves to an influence peculiarly powerful, and so far natural and legitimate. Indeed the formation or concentration of such influence was doubtless one of the great purposes designed in the formation of the church, as a counteractive to the influence of the world. In this union, strength is committed to the weak, and stability to the wavering, and the character matured for the upper sanctuary. Especially to the young, and to all in whom the Christian character is incipient is this of great importance, as they are enabled to stand by the strength of their fellow members, and to proceed onwards, and but for the sanctuary of the church many such would fall before the seductions of the world. In yielding ourselves, therefore, to this mutual influence, the danger is that we yield too much; that we give ourselves to be moulded by it,

instead of by the higher influence of divine truth. We ought to follow the example of Christians, but only so far as it is Christian example, neither turning aside after their aberrations, nor stopping short at their short comings.

The power of this influence, and the need of caution lest we yield too much to it, is manifest in the general character of the members of the christian church. We see by far the greater part of them content with reaching the general standard (which standard indeed they form), satisfied with such amount of attainment and devotedness as will secure them a place in the church. And what is it which has reduced the general character of Christianity, as exhibited in the lives of its followers, so far below what it ought to be? It is this resting satisfied with mediocrity—this contentment with what is merely passable. It is the making of this character the standard, instead of "reaching forth unto those things which are before." (Phil. iii. 13:14.) And much of the spirit of the world has hence been infused into the church, because, instead of recognizing the full extent of the claims of Christ, her children have too generally sought to engraft just as much of Christianity upon their former opinions and life as will merely suffice to secure their admission among his professed followers.

This is a serious charge; let us see whether it can be made good. Alas! the proof is but too obvious and too abundant. Has the church been careful to maintain the line of demarcation distinct between the world and herself? Have her children been ever zealous to show themselves those whose citizenship is in heaven? So far from this, the church has in various of her sections allied herself to the world in an unseemly yoke, and partaking of the nature of that to which she has so united herself, has become of "the earth, earthly." The ambition of her children glorying in this connection has been, not to separate themselves as far as they could from the world, but to conjoin themselves with it as closely as they might venture to do and yet retain the christian name. And even in those sections of the church which, while they give to Cæsar the things which are Cæsar's, refuse Him the things which are God's; we find the maxims and practices of the world intruding and exerting their baneful influence. Their members are found too frequently striving as eagerly and anxiously for the attainment of the

prizes of the world, as the men of the world themselves; endeavoring to surpass each other in worldly importance, and outshine each other in worldly acquisitions. Are not these things so? And if so, should such things be? The Redeemer, in his last solemn act of intercession for his followers before his death, characterizes them as those who were given him out of the world, and prays that, while in the world, they might be kept from the evil. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (John xvii. 14.) The Apostle Paul, in enumerating some of those worthies who obtained a good report thro' faith, and mentioning the trials of that faith, speaks of them as those "of whom the world was not worthy," and exhibits them as living as "strangers and pilgrims on the earth," desiring "a better country, that is, an heavenly." (Heb. xi. 10, etc.) And the Apostle John solemnly enjoins the Christians to whom he addressed his first epistle, to withdraw their love from the world, emphatically declaring the love of the world to be incompatible with the love of the Father. If such ought to be the character and conduct of the followers of Christ, how grievously we have fallen from our high calling.

But leaving out of view the character exhibited by the majority of professing Christians, the relative position of the world will make good the charge against the church. The church was formed for the regeneration of the world. With her is deposited that truth which is to leaven the whole mass of humanity. Is the world regenerated, or in a fair way of being so? The world regenerated! Alas! the god of this world still holds undisputed sway over by far the greater portion of our race. Darkness covers the earth, gross darkness the people. And, as to the progress of the church, the world is outgrowing her even in so called Christian countries, where she possesses her chief power. The number of converts reported by our missionaries does nothing like keep pace with the increase of population in heathendom, and the annual additions to the membership of the church among all her various sections are not made at the annual ratio of the increase of our population. The church may be maintaining her ground—may be even doing more—and we think she is, but she is relatively

becoming weaker and weaker as the world gains upon her.

Now, what is the cause of this state of things? "Is the Lord's arm shortened that it cannot save, or his ear heavy that it cannot hear? Doth his promise fail for evermore?" It would, indeed, appear as if the professed followers of Christ had lost their faith in the efficacy of the truth as it is in Christ Jesus, and were acting on the idea that its virtue was expended, and its energy exhausted in the triumphs of primitive times; that it is now capable only of fitful outbursts, leaving long years of languor and impotency between, for they are content to admire the virtues of the Christians of the Apostolic age, and to regard the successes then won as unapproachable by them, and therefore virtues which they would in vain aspire after. But why so? Were the Christians of the early church more devoted to Christ than they ought to have been, or more zealous in his cause? Was the blessing from on high poured out upon their efforts more abundantly than that which God now promises to bestow? Surely not; and if not, the church must look to herself, to her own character and conduct, for the cause of her present position in reference to the world. Is it not true, that the greater part of her members are disposed to rest very much contented with things as they are, both as to their own attainments and as to their efforts for the evangelization of the world around them? Nay, is it not the case, that these efforts, limited as they are, are the result of the zeal and energy of a few? In most congregations, the majority of them are satisfied to be little more than mere lookers-on. They leave all exertion to the active few. They contribute their mite, and listen, it may be, to an annual missionary report, and give themselves very little farther concern about them. It is even with a considerable degree of importunity, not unfrequently, that they are brought thus far, and this importunity very often fails to draw forth the resources of the church, so as to meet the demands made upon them by God in his providence. How frequently do we find men or money wanting, to enable the church to enter in at the doors God throws open for the admittance of the Gospel; to storm the breaches made in the bulwarks of Satan's kingdom, by which God calls them to enter and take possession in the name of the King of Zion. It is lamentable that the means

which the church provides for carrying on the Redeemer's cause around her, should be so frequently the fruit of importunity, instead of the spontaneous flow of holy zeal and Christian devotion; and that with all this she should be found so uniformly deficient in her provision of these means, and perpetually lagging behind the leading of Divine providence. That the state of matters is better now in this respect than it formerly was, is very gratifying; but that it is such as it is, is truly sad, and displays a wofully deficient apprehension of Divine grace and of Christian duty. If the church were what she ought to be, the world would not long continue as it is. However zealous and persevering the efforts of the active devoted few, they are altogether inadequate to produce a general and permanent impression on the world. We must bring the mass of the church to bear on the mass of worldliness which surrounds her, ere such an impression can be made. Each member must stand to his post and do his duty as a good soldier of Jesus Christ, not deserting, not hanging back, not throwing his duty on the shoulders of another; nor, trusting to the efforts of the more active, content that he himself is a mere on-looker. Thus, "all at the work, and always at it," with that intensity of zeal which never tires, that fervour of devotion which looks upon its utmost effort as too little to give to Him who hath redeemed us by his own precious blood, and that hearty animation which considers itself highly honoured in being permitted to take a part in such a work, we could with all confidence expect to see an advance made, which would tell upon the world at large,—a sensible diminution of the widely extended power of Satan.

But, some one may observe, "such an active part is not my profession." Not your profession, brother! Do you not profess to be a Christian? And "I do not like to put myself forward as if I was a party man," another may urge. But you are a party man, brother! You are of the party of Christ against Satan,—of the party of the church against the world, or your profession is like the engraving on the lid of the coffin, or the lettering on the tombstone, exhibiting an empty name over the dead. The policy of the kingdom of Christ is aggressive. It must be so, otherwise the world will never be won to Him. The idols of the nations might stand peacefully side by side in the pan-

theon, no one questioning the claims of his neighbour, nor disposed to draw to himself the devotions of the other's shrine. But these were the vanities of the heathen. God will not give His glory to another nor His praise to graven images. Satan has usurped God's power in the world, and set up the many Gods to whom the blinded nations bow; but the Lord goes forth against him, resolved to repossess himself of his rights; and has sworn, that every knee shall bow to him whom He has anointed King in his "holy hill" of Zion." In order to the accomplishment of this glorious design, so fraught with all blessing to mankind, he confers upon his people the high honour of taking part in this work; and calls upon them to go forth against the powers of darkness under his banner. Equipped with the sword of the Spirit, that Divine truth which is hostile to all ignorance, and to all error,—for error and ignorance are alike dishonouring to God,—and destructive of the interests of mankind; and having in this truth Omnipotence on their side, they are fully furnished for the great contest. No one must be awaiting then; every member of the church must be up and doing, fully alive to the unspeakably high honour conferred upon him in being permitted to put his hand to the work, so that his efforts, of whatever kind, or however made, may not be the result of constraint, or the fruit of importunity, but the offering of a willing mind.

But, alas! we must return from the contemplation of what the church ought to be, to look upon her as she is. Her state we need merely adduce to prove the allegation we have made. While she is possessed of life and light, there is still much inertness and deficiency. Her members, as a body, come far short of their high calling,—far short of what their solemn profession requires them to be.—Where are her heavenly purity and shining virtues, as the Bride, the Lamb's wife! Where are her courage and activity and dauntless fortitude, as the host of the Lord embattled against the legion of darkness! These virtues are exhibited in some measure, and in this we rejoice; but in a measure far short of that to which she is called, of that to which she has pledged herself.

We repeat then, brethren, that the amount of devotion required of you as members of the Church of the living God, is not that which may obtain as an

average among Christian professors.—Rest not content, then, with having reached this standard, nor think you have paid your vows when you have acted in accordance with it. Be not satisfied with mediocrity,—with such a display of devotion as will suffice to secure and maintain you a place in the church. As the church now is, very little will suffice for that. Strive rather to bring up your fellow-members to what is demanded of them by Him whose name they bear. Ye are not your own, keep ever before your mind, the claims made upon you by Him whose you are, and the example he has left to you to follow. Let these define the extent of your devotion, and incite you to press onward to its perfect attainment.

FRATER.

IRELAND'S CLAIMS AND HOPES.

Such is Ireland, the common property, the common mission field of all the churches, with arms open to receive Christ's ministers of all denominations; with ears and hearts wide open to receive, from faithful ministers, the truth which saves; a single society of her many missionary institutions having 50 congregations of converts from Romanism connected with it, and 30,000 Roman Catholic children in its schools.—Have we not come in a good day? Here we are in the capital of Ireland, after the world has seen the working of Christianity for eighteen centuries and a half, professing to show to the world, in connection with Christianity, something new; not the amalgamation of its denominations into one; not the extinction of even one of its genuine sections, not a vast, stagnant, dead uniformity of selfishness and slavery, like that of the Man of Sin; but the triumphs of Christian courtesy over the jealousies and ambitious collisions of party, and the magnanimity of hearty co-operation for the glory of God and the salvation of men.

The world has so long seen, among Christians, deep-rooted, lasting divisions, sect against sect arrayed, and prejudice and strife perpetuated from age to age, that the mere fact of a goodly number of the members of conflicting sects meeting together, not to dispute but to agree, has awakened no little curiosity and expectation. There

have been many peaceful, prayerful, happy meetings of the Alliance—wise and wide organization—noble illustrations of the extent and unity of Protestant faith, beautiful and delightful proof how good and how pleasant it is for brethren to dwell together in unity; with very many great practical uses and ends. But is nothing special to be done for poor hapless Ireland? This I asked last year, at your meeting in London; and this I ask again now. You have not merely fulfilled Oliver Cromwell's threat of proclaiming war against the Inquisition, but against Rome. Can there be a better place or time to begin the war than here, and now?—here is the Romish capital of Romish Ireland; now, when Romish insolence and intolerance make stout hearts fear a return of the days when the Man of Sin trod down the nations as mire, and human rights and liberties as the potter treadeth clay?

I do not propose that the Evangelical Alliance shall undertake the work of evangelising Ireland; this, I am assured, is not within its sphere; but what prevents the Alliance from encouraging and assisting its own members, employing the school, the press, the pulpit, for effecting reformation, according to the great catholic principles which the Alliance sanctions? and, avoiding all sectarian rivalry, and all mere proselytism to a sect, cannot a committee be somehow appointed to carry on the work, composed, if you please, entirely of laymen, like the London City Mission, and fairly representing the principles, spirit, and consistency of the Alliance?

Here is a noble object, here an appropriate and inviting sphere; and by whom can it be undertaken with more propriety, or with securer hope of success, than by members of the Evangelical Alliance?

By the melancholy remembrance of Ireland's long night of darkness and sorrow; by the cheerful light of her present morning of life and of the blessing of God, can enlighten and reform the world; let us be aroused and encouraged to bring the hearts of our poor Roman Catholic brethren under the fear of the Lord—to bring to bear on them the precepts and motives, that they may realize the dispositions which inspiration inculcates and its spirits inspire, and imbue them with the wis-

dom from above, over all their families, and schools, and towns; over every deep dark bog, and dreary mountain range.

Knowing, as we do, that for all Ireland's ills there is a remedy in the preaching of the Gospel with the Holy Ghost sent down from heaven, and hanging all our hopes for civil prosperity on the Word of God and the efficiency of the Spirit, let us scatter over the land the preserving salt of Christian institutions; let us pour forth our energies for moral renovation; and to create and cherish a public sentiment, faith, and practice consonant with Christ's own Gospel, let Sabbath schools, Bibles and Bible classes, pastors and teachers be multiplied till the knowledge of the Lord shall cover the land, and His saving health be made known to all the people.

Thus the work of Ireland's reformation, already so auspiciously begun, will go onward and onward still, accompanied by fervent prayer, strengthened by unbounded generosity, and followed by unceasing, enlarged, and glorious outpourings of the Holy Spirit of God; nor will the triumphant Jesus draw back His arm till He has perfectly fulfilled His word: "Behold! I make all things new."

The simple statement of facts thus given is sufficient to prove that Ireland is at present a most interesting and hopeful field. The Evangelical Alliance has peculiar facilities for cultivating it; agents worthy of all confidence can easily be procured, and Christians who have already given much, and who are still ready for this and every good work, will have reason to rejoice in the results of their contributions and their prayers. The spheres of usefulness which God has opened, and the success which He has given, while promoting gratitude and enlarged liberality, cherished the confident hope that even in Ireland the desert and solitary place shall yet be glad; that the glory of Lebanon shall be given to bleak Erris and bare Connemara; that Joice's country and the shores of Lough Mask and Lough Corrib shall have the excellency of Carmel and Sharon, and that the barren cliffs of the lonely Killeries shall blossom abundantly and rejoice even with joy and singing, when they shall see the glory of the Lord and the excellency of our God.

Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open and let them bring forth salvation, and let righteousness spring up together!

From the United Presbyterian Magazine.

THE MEETING OF SYNOD.

Our pages this month are largely occupied with the proceedings of Synod. The attendance was remarkably full from the commencement, and was well sustained throughout. It was easy to see, at the opening meeting on Monday evening, that the facilities of access to our Scottish Matropolis isom all parts of the land had greatly increased within the last few years; and as the week advanced, an observer possessed of lively fancy might sometimes have imagined that the railway system, by means of which the members of Synod were brought together, had communicated something of its smoothness, punctuality and celerity, to the deliberations of the assembled brethren. Before the close of the session on Friday night, a large amount of business, affecting individual congregations and the church at large had been transacted in a very satisfactory manner, and without leaving on the minds of any the slightest suspicion of perfunctoriness or haste. For securing this gratifying result, the Synod owed much to the good sense, assiduous attention, and orderly rule of its Moderator.

There was an obvious diminution of the oratorical department of the Synod's work, and this is not hard to account for. In regard to the great questions which excite discussion among some other bodies of Christians, and on which those occupying different sides have to support their different views by lengthened and elaborate exposition of first principles, the mind of the United Presbyterian Synod is made up; and for any one, in proposing that the Synod take public action upon these questions, to enter upon a defence or elucidation of the grounds on which his views concerning them are held, would be felt and treated as a work of supererogation.— Thus, a proposal to petition parliament for the removal of tests in the appointment of professors in universities, and teachers in parochial schools—a subject which affords abundant room for telling

popular oratory,—is adopted by the Synod without a word of pleading; the proposer feeling that a speech on such a theme would be an impertinent infliction. The clear ground, also, which the members of the United Synod occupy on the Voluntary question, saves a world of debate. No time, for example, is spent in determining whether public grants of money, offered for the teaching of religion, be obtainable, in consistency with certain theoretical notions as to what a state church should be, and certain alleged state church rights to which their own denomination is supposed to have a peculiar claim. In this way, many subjects of public and popular interest, even should they find their way into the Synod's Roll of Causes, draw forth no speeches from the members: and from this circumstance, as well as from the fact that private causes seldom possess much general interest, or are, by consent of parties, adjudicated upon by select committees, and only the result reported on in open court, it follows that the newspaper accounts of the Synod's proceedings differ considerably from the reports they have to publish concerning the meetings of some other ecclesiastical assemblies.

The only considerable exceptions to the rule against making speeches, were, as usual, on occasion of the public anniversary meeting to receive the report of the Board of Missions, on Wednesday evening, and on receiving the deputies from foreign churches on the evening following. The missionary meeting, held in the Music Hall, was an imposing and animating scene. The assembled thousands, who filled every corner of the house, listened with deep attention to the intelligence communicated in the report itself, and in the statements of some of the speakers; and responded warmly to the appeals addressed to them in behalf of the various fields of the church's missionary enterprise. Not only did the large assembly continue together in undiminished number for several hours, during which the meeting lasted, but the interest they manifested was unbroken till the end—as enthusiastic during the concluding address as at any previous time. The deputies from foreign churches were received on Thursday evening with the customary warmth of welcome. Their faces are not now strange to the

United Presbyterian Church, for they have appeared among us before on the same errand of fraternal regard; but the knowledge obtained, through former visits, of their own personal worth and eminent gifts, as well as of the history and character of the churches they represent, only served to prepare for them a yet more cordial welcome from the ministers and elders of the United Presbyterian Church; and this renewal of intercourse with them has, we are sure, still further increased the affection and esteem in which they are held among us.

If we were asked to specify one mark by which, more than by any other, this meeting of Synod will hereafter be remembered, we would say, by its spirit of enlightened liberality in monetary matters. The raising of the allowance to professors of divinity has wiped away a reproach, by which many of the best friends of the United Church have long felt humbled in the presence of Christian brethren belonging to other denominations. Nothing, indeed, has in this case been done, by which the Synod runs much hazard of losing that character for frugality and caution, which has gained for it the confidence of the Christian people, both within and beyond its own pale; and there is still room for a prudent bounty, in increasing the remuneration by which the church acknowledges the services of her justly esteemed professors. It is well, however, to see progress in the right direction, and therein we rejoice. But far more important, as an evidence of the same spirit, is the Synod's decision respecting the better support of the Christian ministry. The sum of £120 annually has been fixed upon as the minimum stipend of ministers in the United Presbyterian Church. Means are to be taken, by which churches not already paying that amount, though able to pay it, may be induced to raise their minister's income to the sum proposed; and an organization has been instituted, with the view of aiding, to the requisite extent, such congregations as are unable of themselves to reach the minimum. This point in the Synod's arrangements has been reached slowly, and, after long travelling in the matter; we would fain believe that, on this account, it has been reached more securely. Let the earnest-minded mem-

bers of our churches follow up the leading of the Synod, and the end will be gained. We can well believe that the love of some will wax cold through this decision, and that the burden will not be fairly divided. It has ever been so, as all active and fervent Christians can testify; but let earnest men unceasingly inculcate the right principle, and set the right example, and the church, as a whole, will soon be brought up to the appointed mark.

It has been resolved, we observe, that next meeting of Synod shall be in Glasgow. We are gratified at this appointment. It may be attended with partial inconvenience, for the comforts of the admirably arranged Synod premises are not to be carried about the country; but we cannot doubt it is for the greater good of the church that a meeting of its supreme court should at length be held, for the first time since the United Synod was constituted, in the commercial capital of Scotland, where our church possesses much strength, where the attendance of its worshippers on Sabbath exceeds, we believe, that of any other denomination in the city, and where, we presume, its members may claim a corresponding share of the energy, activity, and influence, for which the citizens of Glasgow are distinguished.

ADVICE TO A YOUNG CLERGYMAN.

1. Live within your income.
2. Live by system.
3. Often preach series of discourses.
4. Do not announce your intention to give a series of sermons.
5. Be frank and open-hearted with all your people, but make no one your special confidant.
6. Speak evil of no man.
7. Never do anything by stratagem.
8. Scrupulously avoid any thing like personality in the pulpit.
9. Do not resolve that everything in church and parish must go according to your notions.
10. As a general rule, do not preach upon any subject when the community is in a state of excitement on that point.
11. Remember that preaching the gospel is to be your primary object.
12. Pay special attention to the application of your sermons.
13. If any of your parishioners are

particularly sensitive lest they should be neglected, pay them special attention.

14. Be scrupulously watchful over your own habits, that you may cultivate the manners of a Christian Gentleman.

15. Study dignity and propriety in the performance of all the ceremonies of religion.

WHAT CAN MAKE A HEATHEN HAPPY.

A missionary in India, meeting one day with a native Christian female, one of his own flock, asked her how she felt. "Happy! happy!" she answered. "I have Christ here," laying her hand on the Bengalee Bible, "and Christ here," pressing it to her heart, "and Christ there," pointing towards heaven. Happy was she, indeed, for to whatever part of the universe she might be removed, she was sure of having Christ with her. And how did she first learn of Christ? By the preaching of the missionaries. And so may every heathen man and woman on the globe be made happy in Christ the Savior, by the blessing of God on the preaching of missionaries. Who, of all the children that read this, would not like to confer this happiness on the heathen, by helping to send out preachers of the gospel through all the world.—*Juv. Miss. Herald.*

Professed Christians rebuked by New Zealanders.—Sometime ago, the officers of an English ship which had anchored near a missionary station in New Zealand, invited several of the neighboring chiefs to dine with them. They were all soon seated at the table, and the officers began to eat. The chiefs sat in silence, without even so much as touching the food. It was very strange, the officers thought; for the New Zealanders are fond of good eating. Were there guests displeased with them? Were they afraid of being poisoned? They did not know what to make of it, and were growing quite anxious. At length the oldest chief arose in a reverent and dignified manner, and asked God's blessing. The mystery was explained. These chiefs had become Christians. They asked a blessing at their meals at home; and though they were only guests on board the ship, they felt that they could not eat till a blessing had been asked. What a rebuke to multitudes in Christian lands! The officers felt it keenly.

Notices.

MONIES RECEIVED BY TREASURER,
from 20th May to 20th June 1853.

SYNOD FUND.

May 31—Collection Pr St. Church, £6 6 6
REGISTER.

From John Marshall, New Glasgow, 5 12 6
HOME MISSION.

Mr Joseph McKay senr. E. River 0 5 0
FOR SEMINARY.

From Mr Thos. Graham snr., N. G., per Rev David Roy, 51; Collection taken Primitive Ch. N. G., 19th June, 21 9s 10d; James Carmichael Esq. 61; A friend in Mabou, per Mr James McKay, 20s; Collectors in Pr'ce St Cong, 24 14 10
JEWISH MISSION.

17—from Mr George Gordon, city missionary, Halifax, 0 5 0
FOREIGN MISSION.

Joseph McKay Snr East River 5s.

The Treasurer of the mission Education fund acknowledges the receipt of the following sums toward the education of Miss C A Geddie. Mr John McKay, senr, E R, 2s 6d; children of Poplar Grove Church, 20s; Cavendish and New London, 6 5s 3d, Island currency

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.

Publisher and General Agent for the Register—John D. McDonald, Pictou, N. S.

RECEIPTS FOR THE REGISTER

John McQuarrie, River John 11s 3d; Rev R S Patterson 5s; James Dawson 5s; Rev W. Fraser Canada, for the present and two past years 3s 9d; Robert Gordon, Casumpeque 10s Henry Crawford £2 2 6d; John McLeod 5s.

The Treasurer of the micmac mission fund acknowledges the receipt of the following sums towards the funds of the Society.

From Salem Church, Green Hill, 40s; from Prince St Church 120s; donation from Mr McPherson 20s; from Ladies' Society merigomish 20s; from Mr Andrew Lauder, River John, 20s; Mr John Patterson, 2s 6d; Mr Robert Logan, Musquodoboit; Abram Patterson, Esq, 40s

Children's missionary Society of Poplar Grove Church, Quarterly meeting held in April, money for the last six months divided thus:

20s to education of Charlotte Geddie; 20s to Jubilee Fund of British and Foreign Bible Society

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds. McCulloch, Watson, E. Ross, and Honeyman, with the Presbytery Elder of Tiaro and Upper Londonderry, three to form a quorum. Rev. Wm. McCulloch, Secretary.

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

Educational Board—The Rev'ds Murdoch, Smith, McGregor, Campbell, Ross, Bayne and Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, and John McKinlay, Esquires. Ex-Officio members, the Moderator and Clerk of Synod for the time being. Rev. James Bayne, Sec.

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 Bills and Overtures.—The Rev'ds Bayne, Roy, and McGilvray, and James McGregor. Rev. J. Bayne, Convener.

Committee of Correspondence with Evangelical Churches—The Rev'ds. Patterson, Walker, and Bayne. Rev. G. Patterson, Convener.

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

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

Receivers of contributions to the schemes of the Church—James McCullum, Esq., P. E. I., and Robert Smith, Merchant, Truro.