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M. S. Mitchell

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

Vol 4.]

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[No. 3.

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VISION OF THE TEMPLE WATERS

EZEKIEL XLVII. 1—12.

The closing chapters of Ezekiel present to us a vision of a temple, resembling that built by Solomon, but far exceeding it in dimensions, in magnificence, and in the services of which it was the scene. By this is doubtless represented the glorious state of the Church in New Testament times. The New Testament writers employ the same figure for the same purpose, (1 Cor. iii 16, 17; 2 Cor, vi 16, 18), although in none of them with the minuteness of detail, which is so characteristic of this prophet. In the descriptions here given, it is seen that this temple was to be the special seat of the manifestations of the divine glory. Hence it was to be of vast compass—holy in every part, and having every thing connected with it in perfect order for the salvation of God's people. With it there arises a new and more glorious worship, an acceptable priesthood, a divine ruler, under whom, justice and righteousness should reign in the whole community, and altogether a new state of things, productive of unbounded blessings to the Israel of God.

But what is the aspect of this new state of things to the world without. Is it to be confined to one spot of earth, and its blessings

to be monopolized by a single people? In this passage, as in a former one (chap. xvii,) it is shown that the Kingdom of God is expansive in its nature,—that it is to go forth to bless mankind—to cause the barren face of nature to become clothed with verdure, and the scenes of moral death to become instinct with life.

This beautiful thought is here presented to the prophet under a very pleasing image. His guide leads him to the door of the temple, where he beholds a stream of water issuing from beneath the threshold, and flowing to the South East. He is then brought forth by the North, beyond the temple grounds, that he may witness the rapid progress of the waters and their beneficent effects. By these waters is plainly meant the gospel. Both the Old and New Testament writers exhibit it under the same figure.—(Isa. 55, 1; Zech. 14, 8; John 7, 37; Rev. 22, 17.) But the particular description of Ezekiel brings under our notice several special points, which we shall now notice.

1. Their Rise. It was from beneath the threshold of the Temple. There God had his dwelling, and, as in the temple beheld by John, a pure river of water of life issued from the throne of God and of the Lamb, (Rev. 22, 1,) so He sends out the Gospel for the salvation of sinners. "The Lord shall

send the rod of thy strength out of Zion.' But especially are we taught by the waters issuing from the Temple, that it is from the Church that the Gospel is to go forth to bless and to save mankind. "Out of Zion shall go forth the law and the word of the Lord from Jerusalem." This was literally fulfilled when the gospel began to be preached in that city, and the sound thereof went forth into all the world. But its highest and true fulfilment is seen in every age by the church being the fountain, whence issue those streams of life, which are to gladden and refresh mankind. She is the light of the world. To her has been committed the living oracles of God, and the command to her is "Go ye into all the world and preach the gospel to every creature."

We have 2dly,—their rapid progress. The guide measured a thousand cubits (about one third of a mile) and the waters were to the ankles, at the distance of another thousand they were to the knees, after the third they were to the loins, and on the fourth measurement, "the waters were risen, waters to swim in, a river that could not be passed over." How descriptive of the Church at its infancy and its rapid increase. Before the day of Pentecost the Church was a small and feeble band. But when the Spirit was poured out from on high, 5000 were added to the Church in one day; and from that time forward "the Lord added daily to the Church of such as should be saved."—Soon the Messengers of righteousness proceeded in every direction, and every portion of the then known world witnessed the triumphs of the Cross. Under many vicissitudes that cause has still gone on, so that now there is probably more of real living piety in the world, than there has been at any time since our Lord ascended into heaven.

But the present is but the foretaste of the future. The Church has as yet only reaped the first fruits of the harvest of the world. More rapid conquests shall yet be achieved by the soldiers of Emanuel. "A nation shall be born in a day." "Behold the days come that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed." And the dream of ambitious conquerors of universal empire, will be realized in the sway of the Prince, over every nation and every tongue.

We notice 3dly, the genial effect of the waters. The course which they are

represented as taking is toward the Dead Sea, and the whole imagery is borrowed from that scene, so remarkable for the judgements of the Most High, in the destruction of the cities of the plain. Engeddi spoken of is on the south west of that sea, and En-eglaim is supposed to be on the north east. The state of the sea is well known. Its waters are so salt that no living creature is found in them, and the very air and the ground around is so impregnated with that substance, that neither tree nor shrub nor the least sign of verdure is seen upon its borders; and the silence of death every where reigns around. But by the influx of the waters of the temple, the waters are rendered healthful and salutious,—the sea teems with life and abundance of fish of every variety, as in the Mediterranean, tempt the labors of the fisherman, verse 9, 10. Its banks too are clothed with verdure, and by its brink, every tree that is good for food, yields its fruit every month for the nourishment and healing of the nations, verse 7, 12.

How descriptive this of the state of the world in its original condition, as dead in trespasses and sins. Not more destitute is the Dead Sea of animal and vegetable, than our world of spiritual life. Not more barren the soil of that region, as to every natural production, than our world of the fruits of righteousness. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one."

But how beneficent the change effected by the gospel. The dead live, the soul is replenished with joy and gladness—the barren soil of nature stands arrayed in the beauties of holiness. The evils of sin and the disorders of nature are rectified, righteousness and peace take the place of vice and wretchedness. Until at last mortality is swallowed up of life and all things are restored in the heavenly Paradise.—Rev. 22, 1-3.

But lastly, it is to be noticed, that amid all these blessed results, there were some places not healed, ver. 11. "But the miry places thereof, and the marshes thereof shall not be healed, they shall be given to salt." In some places the gospel meets with such a general rejection, that its preachers have to shake off the dust of their feet for a testimony against the inhabitants. Yea, wherever the gospel

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

Bye-Laws make no provision, the Board shall be empowered to act and decide therein, and report to Synod.

Of the Course of Education.

I.—The Course of Education, in the Philosophical Department, shall be completed in four Terms; and at the Divinity Hall in four Sessions.

II.—As cases may occur, rendering it expedient to limit the operation of the foregoing Rule, it shall be left to the Board after mature enquiry, to decide in such cases, and act as circumstances may require.

III.—The extent of the Philosophical Term, shall, for the present, be six months; and of the Theological Session, six weeks.

IV.—The Course of Instruction in the Philosophical Department shall be as follows:—

First Year.—Logic, Greek, Latin, and Mathematics.

Second Year.—Moral Philosophy, Latin, &c.

Third Year.—Natural Philosophy, &c &c.

Fourth Year.—Chemistry, &c.

V.—The Elementary Works to be used in the Classical Department, shall be: Bullion's Latin and Greek Grammars, Andrew's or Riddle's Latin Dictionary, Liddell and Scott's Greek Lexicon. The Classes to be used: in Latin—Virgil, Horace, Livy, Cicero, Quintilian and Tacitus; the editions—*ad usum Dephlini*, when they can be procured; in Greek—Dalziel's *Collectanea Græca Majora*.

VI.—Qualifications for admission to the Seminary shall be as follows: Competent acquaintance with the English Language,—Arithmetic,—Geography,—First Three Books of Euclid,—Latin and Greek Grammars,—First Book in Latin,—Four Books of Cæsar,—Four Books of Ovid,—and Cataline's Conspiracy; or an amount of Latin equivalent thereto,—First Book in Greek, and Fifty Pages of the *Majora*. Examination, for entrance, to turn on the foregoing subjects.

VII.—Applicants for admission to the Seminary shall meet with the Board, on the day previous to the commencement of the Term, to be examined as above.

VIII.—Applications for admission after the Term has commenced, to be made to the Principal of the Seminary, who shall decide thereon, without reference to the Board.

IX.—The Seminary shall be open to all who desire instruction in any of the branches therein taught.

X.—Students, intending to prosecute a regular course of study, shall, on entering the Seminary, be permitted to join the Classes, for which, on examination, they shall be found qualified.

XI.—There shall be no Religious Test in the admission of Students.

XII.—The Fees for attendance at the Seminary shall be Two Pounds per annum. From Students preparing for the Ministry, no Fee shall be exacted. Should however, any student abandon his intention of preparation for the Ministry, the usual Fee shall be exacted as in other cases.

XIII.—No Student shall profess or disseminate any Atheistical or Deistical opinions; or principles subversive of the good order of society, on pain of expulsion.

XIV.—The Course of Education in the Theological Department shall be as follows: *First*, Systematic and Pastoral Theology, and Ecclesiastical History. *Second*, Biblical Literature, including Oriental languages,—Biblical Criticism,—Hermeneutics,—Exegesis,—Evidences, and Antiquities.

XV.—Students shall be admissible to the Divinity Hall at the close of the third Philosophical Session, if, on examination, found qualified.

XVI.—Students intending to enter the Divinity Hall, shall be required to bring Certificates from their respective Presbyteries, or similar Ecclesiastical Bodies.—And, also, at the commencement of each successive Session thereafter, the usual testimonials of conduct and diligence from the Presbytery, or other Ecclesiastical Body, within whose bounds they may have resided during the vacation.

XVII.—At the conclusion of each Session at the Hall, students shall receive from the Professors such Certificates as their qualifications, diligence and conduct may warrant the Professors to bestow—said Certificates to be transmitted, without delay, to the Clerk of Presbytery, within whose bounds they may reside; or, if within reasonable distance, shall be presented personally.

XVIII.—Professors in the Theological Department shall prescribe to students, for preparation during the recess, such exercises as may be deemed requisite, consistently with the supervision of Presbyteries.

XIX.—Each student whose proficiency and conduct shall have merited approbation, shall be entitled to receive, at the

conclusion of the Course, a Certificate of character, attendance and improvement, signed by the Professors, and also by the Convener and Secretary of the Board.

XX.—The general conduct of the students shall be under the superintendance of the Professors, in their respective Departments.

XXI.—The Professors shall be empowered to deal with delinquents; yet, from their decision there shall be an appeal to the Board, and ultimately to the Synod.

Of the Library.

I.—For the use of the Library, each student shall pay Five Shillings per annum.

II.—Students shall receive from the Library, such books as the Professors shall deem best suited to their improvement.

III.—Books lost or injured, shall either be replaced or such compensation made as the Professors or Board may deem sufficient.

IV.—During the vacation, each student shall be entitled to receive, from the Library, six volumes, for which he shall be responsible to the Board; such volumes not to be retained for a longer period than six months.

V.—All Theological Works to be returned to the Library, on or before the opening of the Divinity Hall.

By Order of Synod, 1852.

From The Hx. Morning Chronicle.
CLERICAL SKETCHES.

MR ANNAND.—I would be happy to see in your journal short relics of some of our old ministers, who have passed away from among us, but whose memories still blossom sweet from the tomb. Had they died in India or Africa, their names would have been chronicled on the face of Europe. Let not these devoted friends of Nova Scotia be forgotten. I would be happy to see a faithful and full length picture of some of our young clerical chieftains, who wish to occupy the foreground in society; but it is rather ticklish to draw living characters. I might strike a chord which would give a harsh and discordant sound; or touch a point which would spoil the beauty of the whole picture. It is easier to throw a flower on the graves of the departed. The Presbyterian vineyard is cultivated by a fresh class of laborers, and the portals of the tomb have closed on the old ministers. In their better days they formed a strong phalanx, a kind

of Swiss battalion to protect the precinct^s of Christianity from the intrusion of ignorance and folly. I have heard of the Rev. Mr Secomb, of Chester, the divine and poet of Nova Scotia. I have seen the Rev. James Munro, who for nearly half a century preached the gospel in Britain and America. He is still affectionately remembered by some of the old people in Cumberland, Windsor, and Shelburne. He was a kind of morning star to many of our dark settlement, and like John the Baptist—"The voice of one crying in the wilderness, prepare ye the way of the Lord."—I have often heard the late Rev. Dr. Cochran speak of him as a sound divine and a man of learning. He was not the roughest of the Scotchmen, yet with a little more polish in his manners he would have been more useful and acceptable. At times he was unsparing in the use of arrows against other denominations; and the conclusions of his sermons sometimes resembled the background of a battle field. This kind of skirmishing has almost departed from the pulpit, and a kinder feeling prevails for those who travel not with us. The points on which good christians agree are the choice gold of the sanctuary; and the points on which they differ are little better than the chaff.

The Rev. Dr. Andrew Brown was selected for Halifax by Principal Baird and Dr. Blair, of Edinburgh. At home he was regarded as a star of the North British Church, and here, as the rising sun of the new world. He was a man of superior grade and accomplishment,—he had a fine style of language, and great powers of eloquence. He could trace a prodigal from the cradle to the grave. He would show the sinner at the gate of hell and introducing the Saviour left him at the gate of heaven. His discourses were not sprinkled with an ostentatious orthodoxy, yet he must have been a sound divine, for he carefully instructed the children of his charge in the doctrines of the shorter catechism. His departure was deeply lamented. There were few dry cheeks in St. Matthew's Church on the day on which he preached his farewell sermon. His people followed him to the wharf and took their long last gaze of the ship with sorrow and regret. Dr. Gray was a man of talents and learning, of dignified manners, and an exemplary character, and possessed a high moral influence. For years (owing to ill health) he was unfit for public duty.—in a manner suspended

between two worlds, unfit for the duties of the Sanctuary here, and yet not admitted to the delights of Zion above. But the long night of his sorrows would end in a joyful morning. He left behind him a lovely example of christian character, and his name gives a melancholy colouring to lingering recollections in Halifax.

The Rev. Matthew Dripps preached the gospel in America and Canada, and was finally settled at Shelburne. The Rev. James Munro strongly recommended him to that congregation on account of his strong divinity and gentle manners. These qualities were required, for there were in Shelburne at that time upper crust families from North Britain. A cocked hat and powdered hair are not now considered necessary for the pulpit; but in the olden time they were considered indispensable, and any breach of etiquette would have spoiled a good sermon. I have seen Mr Dripps on duty at Shelburne on the morning of a high communion Sabbath attended by a noble staff of grey headed elders, who would have been no discredit to John Knox's own session. From their deep and reflecting foreheads I concluded that they could be nothing less than Calvinists. He was a man so pious that every breath seemed to be a prayer; and I thought myself very near heaven when in company with him. He seldom enjoyed good health. Lights and shades passed over him in succession. His last hours were peace, and his sun set without a cloud, indicating a fairer day in a higher world.

The Rev. James Robson was appointed to Halifax because of his skill in theology, correct taste and gentlemanlike manners. He was well read and well acquainted with books. I have heard him saying that he was astonished to hear ministers preaching poor sermons, when they had such treasures of knowledge within their reach, and he thought with a little more industry they might have transferred the contents of their libraries to their heads and made them available to their people. Mr Robson's study was his paradise, and he was far enough from those preachers who think that anything will do for the pulpit, if it is poured forth with warmth and vociferation, and yet if you deduct the heat and noise from their discourses there is little left but the ghost of an ill shaped story. Mr Robson was a minister of retired and studious habits, and lacked that spirit of adventure and enterprise so necessary in a young

country, and that pliancy of mind suited to all variety of character. In some congregations he would have been a treasure, but the infelicity of the times defeated his faithful and pious labors. His people listened to the song of some evil birds who, under the pretence of promoting good feeling, scattered the sheep and destroyed the pasture. He retired to the bosom of his family and a tranquil death closed a holy life.

The Revd. John Waddell was a man of a masculine understanding improved by reading and a knowledge of the world. I have seldom heard him preaching, but from a sermon that I have seen in print, his pulpit labors must have been of a high order in his better days. At times his pulpit resembled Mount Sinai, and the lightning flashed against every breach of the moral law. At other times he was all kindness and compassion, and would beseech the weary and heavy laden to come to Mount Calvary and leave his burden there. There never was a preacher who more magnified Christ, and never one who insisted more on holiness. He preached the doctrine of justification by faith in all its power and simplicity. He allowed nothing to be mixed with it, but he spurned at a faith unproductive of holiness. Mr Waddell was a man of courtesy, integrity, and piety, and his people were able to appreciate those good qualities, for they were generally well educated, polished in their manners, and rather in advance of surrounding settlements; and though not a literary capital, yet ready to contend with Pictou for intellectual sovereignty. For some years before his death Mr Waddell was unfit for public duty, but his people retained their affection for him to the last, and did what they could to render his declining years tranquil and comfortable. '*Otium cum dignitate*' In ungrateful communities public servants are often neglected in old age, and treated like an orange from which they suck the juice, and throw away the rind.—But the Truro people never forget their early loves, and on the day of his funeral, man, woman and child followed his mortal remains to the last resting place. In the early years of Mr. Waddell's ministry the church at Truro stood high, and was a kind of nursing mother to the surrounding settlements. At the period of the holy communion devout pastoral bands were seen streaming away from Old Barns, Brookfield, and Onslow, to the hill of Zion; and as the

Jews on the time of the Passover threw open their doors to entertain strangers, so the people of Truro gave them a cordial reception. At such seasons the ministers girt on all their armour, and preached with power. They rose to the greatness of the occasion and in their earnest delivery poured their whole soul into the flute. Divine service was marked with great solemnity, and was often continued till the sun was trembling at the gates of the west. Such golden hours are gone, but the remembrance of them is sweet.

The Revd. John McKinlay, of Picton, had the gifts and graces of a christian Pastor;—I knew him before he left his native land. He was considered a fit man for promoting spiritual christianity and enlarging the bounds of Messiah's kingdom on this side of the water. He was a man of much natural sagacity and learning, and a sound divine of the old school of divinity; and who does not know that in those days there were giants in Theology. His friends could not claim for him the highest rank as an orator, yet his discourses were marked by good sense and plain language. He possessed clearness of mind and warmth of affection. The natural sunshine of his disposition made him many friends and a welcome guest in every company. His attendance to the sick were angel's visits. He was always ready to advocate the cause of truth; liberal yet not latitudinarian; a zealous contemner of the faith, yet never betrayed into bitterness of feeling or violence of speech. He loved the Presbyterian Church, but he loved christianity still more. No man was more tenacious of essential truth,—yet none rejoiced more in the company of the good and the faithful of all denominations. He did not reach the days of his fathers, but if the spring time of life and autumn of youth was so precious, the autumn of years would have been still more valuable.

The Revd. John Brown, of Londonderry, was at the time of his death, one of the oldest of our ministers and the father of our Church in the colony. He was permitted to linger at the altars of religion long after all his fellow laborers had gone home, and till lately before his death he felt very slightly the infirmities of age. He was an early riser, and a short time before his death he accompanied me to his gate by sunrise. At the time of his Jubilee he alluded to his departure with dignified composure; and then he was talking, walking, preaching, praying, and relishing

a quiet joke, the same as fifty years ago. He was a Nathaniel in whom there was no guile, and a christian in the fullest sense of the expression. I never knew a better man. I knew him for thirty years. His mind was calm as the fields of heaven, and appeared to be in that tranquil state in which I would wish to be when about to leave the world. His views on Theology were sound and orthodox, yet not a dead orthodoxy. He regarded faith as a living principle which gives a new impulse to the life. He dropped his anchor at Westminster, and moored his vessel in the heart of its celebrated Assembly. The Calvinism of Scottish divines is usually more harsh and technical than the American brethren of the same school. Their views might be magnified by the careful study of Fuller, Scott, and Williams. Mr. Brown did not hold the first rank as a speaker; he had no imagination—his voice was not harmonious—he lacked vehemence and pathos, and never aimed at those sublime flights by which orators catch the affections of their audiences;—he had order, connection, and clearness, and was always acceptable to pious people. His prayers were the free effusions of a sanctified heart, and equal to the best of his sermons. His character rose with his years, and like the great Elijah his usefulness continued to the last, and his sun went down in a blaze of glory.

These good fathers cannot stand so high in the annals of their country as Chalmers of Scotland, the Arnold of England, and the Alexanders of the United States. But they occupied the front ranks in their own denomination, and to deep devotional feeling united a fair portion of the literature of their profession, and practised what they preached.

JOHN SPROTT.

For the Register.

MR. EDITOR:—On Tuesday Feb. 15th, the Pby. of Truro met in Upper Stewjacke for Presbyterial visitation. A large and attentive audience was in attendance. After sermon by Rev. A. L. Wylie, the usual examination was conducted by Rev. Wm. McCulloch, Mod. *pro tem*. The answers to the several questions afforded gratifying evidence of efficiency and progress. A new financial system had been adopted and was being wrought with success, whilst arrears accumulated under the former less approved method, were being diminished. After the examination, minis-

ter, elders and people were respectively addressed by the moderator and members of the Court.

An Essay on the Association of Ideas, was read by Mr Isaac Patterson, Student, which was approved by the Pby., and the Clerk was directed to certify Mr Patterson to the Theological Seminary for the approaching Session.

The Pby. then took up, from the preceding minute, the case of Mr Jacob McLellan. Mr McLellan being present, acknowledged his error in the matters pending between him and the Pby., and expressed his sorrow for the course he had pursued. Thereupon it was moved and passed that Mr McLellan be restored to his Status as a Student of Divinity; also that the last Session at the Theological Hall, which he had attended without presbyterial certificate, be sustained as part of his course. Exercises were then prescribed to Mr. McLellan.

Appointments were made for Rev. James Byers, to the congregations of Economy and Five Islands, and to Parrsboro' and Maccan.

Next meeting of Pby. was appointed to be held at Groat Village for Pby. visitation, on the 3rd Tuesday of March. *

SALEM CHURCH SOCIETY FOR RELIGIOUS PURPOSES.

This Society held its third anniversary on the 4th January. Addresses were delivered by the Rev. James Watson, and Mr. John Currie, student of Theology. The balance in favor was then appropriated, and office-bearers appointed. The amounts collected were as follows.

Foreign mission,	£11 9 7½
Home mission,	6 5 2½
Synod's seminary,	7 4 1
Bible society,	5 10 0
Synod Fund,	2 13 9½
Evangelical churches of France,	2 0 0
Jewish mission,	2 0 0
	£37 2 8½

There are, in the congregation besides, three Ladies Penny-a-week Societies, which this year appropriated their funds to articles for the use of the Foreign Mission.

Foreign Missions.

The following communication from Mr Waddell comprises all the intelligence which we have on hand, connected with our Foreign Mission.

MR. EDITOR,

In the letter to me from Mr. Isaac Archibald to which you have referred, there are some things, which, it is due both to him and others, that I should communicate for publication in the Register.

Under date of August, 1851, he says:—"Your kind letter of August, 1850, came to hand a few days ago. Also the Boxes of goods which our dear friends in Nova Scotia were so thoughtful and so kind as to send us. You will please acknowledge the receipt of them in our name, and return our warmest thanks to the different parties who have taken such a deep interest in our welfare. We feel very sorry to hear of the successive failure of crops in Nova Scotia, and we sympathise deeply with you all in the consequent privations which such a dispensation must have occasioned; yet we hope that ere this a kind Providence has smiled upon you, and that what you have lacked in temporal things

has been more than made up in spiritual."

The period of Mr. A.'s leaving the mission premises was not as you have noted it, in October 1850, but at the end of that year, and it is to be mentioned to his credit, that when he was thus thrown upon his own resources, and was offered liberal support if he would remain with the Sandalwood people and teach a school: that he declined, "lest," as he says, "it might be considered an opposition school to Mr. Geddie's. I rather chose," he continues, "to assist Mr. Underwood in boat-building, and by this means I have been ever since supporting myself and family, endeavoring at the same time to make myself as useful as possible in a private capacity to the natives."

Under date, Sydney, Feby., 1852, he says, "We availed ourselves of the first opportunity that offered, of coming to Sydney, which was in October last. Since that time I have been engaged as Teacher in a school connected with our own church in this place. The Synod, who, I may say, in justice to myself, have my past history, have now engaged me to travel

for a year throughout the destitute parts of the colony to preach, and they have kindly offered me their assistance in prosecuting my studies."

Mr. A.'s letter concludes by acknowledging another letter from me, written in

August, 1851, and solicits a continuance of correspondence. "Mrs. A.," he says, "wishes to join in kindest regards to Mrs. W., and to other enquiring friends."

I am, &c.,

JAMES WADDELL.

Miscellaneous.

THE RIGHT PRINCIPLE FOR FEEBLE CHURCHES.

It is the part of wisdom to gather principles of action, or facts which may illustrate such principles, from every quarter. The history of the Hawaiian churches in connection with the Micronesian mission, is, in this view, of no little value to feeble churches in our own country. To some, the height of folly might seem to have been reached, when it was proposed to call upon the churches of those Islands to help and send the institutions of religion to "the regions beyond." Such would reason;—"Those churches are unable to sustain their own religious institutions; what good, then, is to come from diverting of their scanty means to another quarter, and this too, in channels so capacious as supply the means of vitality to foreign missions! Call, rather, upon those, who after taking care of themselves, have a surplus remaining." To this summary reasoning it were a sufficient reply;—It is the *right*, no less than the *privilege*, of the feeblest of the churches, to participate with the strongest; and the right, no less than the privilege, of the poorest of Christ's followers, to share with the richest, in the blessedness of obedience to his ascending command, "Go ye into all the world and preach the gospel to every creature." Nor can they who are engaged in this work afford to deny any who have the heart to join with them, the privilege of being co-workers in it, since the joy of the completed work,—the final triumph,—will be so much the greater, as the number employed in bringing it to a successful issue shall be the larger.

But the objection has another answer, which is more emphatic and decisive. What is thus done for the cause of Christ abroad, is not found to diminish the ability of those who do it, to sustain christian institutions at home; but is found, on the contrary, greatly to increase this ability, and somewhat in the ratio of what is done.

It is not necessary here, though it might be instructive, to enter into the reason of this; it is enough that it is sustained by such an array of facts as prevent it from being so much as approached to be assailed.

The case of the Hawaiian churches is a marked example. To some of the missionaries it seemed to promise but a small modicum of good to call upon their people to aid in the new mission. Why, they did not support their own pastors, and so limited were their means, that it was no easy matter to point out in what way they could take any more of this work on their hands. Yet as they have gained a knowledge of this enterprise, they have come nobly forward to sustain it. Their contributions in money, besides what they have done in furnishing supplies for the voyage, have amounted to thousands of dollars. And what is likely to be the effect of this on their home contributions? Says one of the pastors, "Already do I bless God for the interest which my church has been permitted to take in this subject. I have far less anxiety about my own future support, than I had before a deacon and a school teacher and their wives gained a most solemn pledge from the church and people under my watch and care, that they will remember them in their prayers and contributions even until death."

This is similar to what will be seen in all such cases. *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.* A church has only to say, in answer to the calls made upon its benevolence, "We must take care of ourselves;" and before long its own necessities will be met on a scale so narrow and in a manner so reluctant, that it will hardly be worth taking care of. But if it would have the outlays required for its welfare cheerfully furnished, its most effectual course will be, to welcome, with open hand, every application made to it in behalf of the cause of its Lord and Saviour Jesus Christ. If a

minister wants to dry up all the sources of benevolent feeling among his people, and bring them into a state that they will care little how largely his energies are wasted and how much his spirit is broken, in trying to live on the scanty sum which they grudgingly and tardily pay him, let him pursue a course which shall tend to confine all their efforts and sympathies to themselves; and will sooner or later succeed, and he will be the "health," and they the "desert." On the other hand, let him encourage them to have a part in every enterprise which is blessing the world; and though it be only rills which they can send forth, or even nothing more than drops to help make up the rills, yet he will find himself ere long in the midst of a garden yielding all manner of fruit, and abounding in grateful odors.

OLD CALABAR.

CONTINUED.

Notices with regard to the schools and young men.—The schools at Creek Town and Duke Town were in a healthy and encouraging condition. The former has been so from the first, and Mr Thomson will sustain it. You had his own brief but just view of it in a late Number of the Record. His modesty, not the barrenness of the subject, prevented his enlarging his report. For myself, I look with the liveliest interest and satisfaction on the progress of the children therein—their general capacity, spirit, and improvement. Our school children are like a little army of auxiliaries preparing to maintain the conflict hereafter against old heathenism and devilism in Africa, and already exercising their youthful abilities with such good will on the right side, as materially to help and encourage us in our warfare. There is not a good work on which we entered for the improvement of Calabar, but we have had a band of the schoolboys at Creek Town on our right and left hands helping therein. The growth of many of them in general, and especially in scriptural knowledge, and of some few obviously in christian feeling and principle and visible godliness, so as to lead us to hope that they are not far from the kingdom of heaven, is such as I can reflect on and state with great pleasure. May the Lord perfect what has been begun.

The Duke Town school I do not so intimately know, nor will it be expected that I should report so particularly concerning

it, as it has been chiefly under the unremitting care of our brother, Mr Anderson, who will no doubt have informed you of all things relating thereto. It has had for years extraordinary difficulties to contend with, owing to the disorganised state of the town, and the frequent commotions among its inhabitants. During the half-year previous to my leaving Calabar, however, there was a larger and more regular attendance of the children at school than had been for years previously. I believe it was usually attended by between fifty and sixty daily, the greater part of that time, which might be taken to represent nearly double the number on the monthly roll. At Old Town the school had been for two months or three, and perhaps still is, suspended, owing to the wrath of the chief of that town on account of the twin children born and saved in the mission house there, of which you have a brief notice in the Record. He had Egba blown on the mission house, forbidding any person of that town to go near it. Of course, Mr Edgerly cannot deliver the children and their mother to the murderous designs of Old Willy Tom and the Abidiiong, his counsellors, and the school there must just remain closed for a time, till the town's people come to better sense. Meantime, what with visiting the Qua villages, and printing our Calabar books, and his other duties, he has enough to occupy him during the vacation.

Before passing from the subject of our schools, I must observe, that of the young men who were formerly at them, the greater part still hold by the missionaries, and take part with us, in all the great questions of social and moral improvement that are agitated there, and are also more or less attentive to the means of their own improvement. Some of them, indeed, are very careless, yet there are but few who have altogether lost what good they seemed to have got, and gone back to their native condition. On the other hand, two or three seem decided for the cause of Christ and their own salvation. These two extremes, at present small, will be augmented, doubtless, from time to time, from that larger middle class whose feelings and judgements are with us, while the flesh and the world yet hold them back from their Lord and Saviour.

The Sabbath continued to obtain a fair outward observance at Creek Town, and I believe also in some of the plantations, so far as consisted in the stopping of ordinary

work and play, and attending meetings for christian instruction. The public meetings there continued to be very well attended, and also the private yard meetings. I may note that in these latter, inquiries were always instituted as to who had been at the public meeting, and what they learned there, which were usually answered in a satisfactory manner. The same was done in the Sabbath school and our Sabbath-evening house meeting, and most generally with interesting results. On this subject I could go into very gratifying details, proving the intelligent attention to the word of God preached paid by persons of both sexes, the aged and the young alike, and of the impressions made on the conscience by the word spoken.

Of King Eyo, I cannot yet say that he is near the kingdom of God. Yet the strict attention that he pays to the word of God preached, the fulness and general fidelity with which he delivers it again to his people, the deep feeling he sometimes manifests under the power of the word, and the influence which it has exercised frequently in controlling his temper and conduct, together with the interest which he obviously takes in the success of our mission, and his uniform support of our operations at his own town, leave us not without hope that he is really on the Lord's side, and that the Spirit of the Lord will yet work great things in him and by him.

Young Eyo, in whom so many are interested, has not gone back from his avowal of faith in the Lord Christ and obedience to Him, nor is his general conduct inconsistent with such a profession; yet neither has he gone forward as we all expected and so greatly desired. He seems to fear the stronger obligations, which the profession that the Lord has ordained, by baptism and the communion supper, would lay on him; or at least, fears that he would not be able worthily to maintain such a high standing. I believe that he is still inquiring his way to Zion with his face thitherward, and have hopes that as his convictions seem to be striking their roots more deeply, an increased growth outwardly will in due time appear. It is not a bad sign that he is less self-confident than formerly in the things of God, and fears his own heart more than he used to do. The Lord will yet draw him out; and perhaps, under his present hesitancy is preparing him for great future usefulness.

The decay of superstition, with examples.
—The barbarous usages and base super-

stitutions of the people received by tradition from their fathers, continue to decline. We do indeed meet strong opposition sometimes in our humane and enlightened efforts. But that must be expected. Opposing forces create convulsions. A rising tide, never felt before, meet and turns back the current of the river now, yet the downward pressure from the far distant sources will not soon abate. The strong man armed kept his castle and goods in peace; but one stronger than he comes to despoil him, and conflict ensues, and the issue though not doubtful, will not be soon decided. The case of twins born at Old Town affords evidence. It excited the fierce hostility of the old authorities, but created sympathy and obtained support from others, and especially from the younger ones. Willy Tom appealed to King Eyo against Mr Edgerly and the twins in his house. King Eyo discouraged the complaint, and advised his neighbour chief to let the matter drop. In proof of King Eyo's sympathy and of their own with our own brother, Cameoons, a chief man of Creek Town, and Young Eyo visited him, and saw the children. Now, trifling as this may seem to people here, it was, on their part, a bold defiance of their superstitious dread which the case excited and of all the curses pronounced on the occasion by the temporal and spiritual authorities of Old Town. Cameoons has been a sufferer from this custom of infanticide, having once had twins born to him; and he obtain bewails the loss of them, and wishes the barbarous custom for ever abolished. On the occasion referred to, Young Eyo went the length, a great length on the very first occasion, of taking the poor babes in his arms and nursing them; and has further proved his interest in their welfare by sending goods for their support, and asking that one of them may have his name.

To explain the horror with which twins are regarded, I might give the various views of different people, but shall mention only that which seems most powerful. They were deemed to be monsters that had not limbs, members, and bodily senses like other children; and it was said that whoever looked at them or touched them would turn like them.

A few weeks only before we left Calabar, another case of twin-birth had taken place, and happily at Creek Town. This put the sincerity of King Eyo to the test,

and I am glad to say that he fulfilled his promise of saving them alive. He immediately provided for the safety of mother and children, sent her food and gave strict charges to his head people on the farm concerning them. All would probably have been insufficient, so strong was the antipathy of all the farm people to her and them, had not Mrs W. and Miss M. taken the case in hand promptly. The latter, light of foot, went off to the farm as soon as we got the news, taking needless things with her, and seeing the deserted state of the poor mother and her infants, obliged the farm people to attend to her, to bring wood and make fire, to bring water and boil food for the helpless woman. I cannot go into all details of this interesting case. Ultimately we got her and the children into our own house for their greater safety. Then King Eyo came to the house to see them and showed a deep interest in them. He also brought his eldest brother Tom with him to see them, a wise proceeding, for Tom is head of the family and has most to say in all country affairs. Our house and school boys and girls were eager to go along with us in this measure, and did take an active interest in our proceedings. They went to the farm to see them, accompanied them into town, and rejoiced over their preservation. In this case the difficulty was at once surmounted, because we had a wise and firm ruler in the town. Our school is as well attended and our house as well visited as before, and not a few of the town's people, after King Eyo's example, come to see the mother and her twin children.

The decadence of old superstitions is evidenced also from the diminished regard paid last year to the *Indok*, or biennial purgation of Calabar from evil spirits; and the sport of the schoolboys made of the *Nabikim*, or rude images set up before their house at that season, tumbling them down, and running off with them to throw a y in the bush. Some of the householders laughed at these boyish tricks; while others, who kept watch at their house-doors over these figures, found the perseverance of the boys too much for their vigilance.

☞ This most interesting address will be concluded in our next No.; our readers will then be in possession of full and accurate information as to the Calabar Mission, down to a very recent date.

WHAT IS BE DONE FOR MISSIONARIES?

What then is to be done for missionaries? The inquiry is commended to the consideration of candidates for the ministry, and to those who have but just entered the sacred office. The Lord of the harvest is calling for reapers to enter into his harvest. By his Providence he is saying, "Here are fields which are ripe for the sickle." In his Word he no less distinctly says, "So precious is their harvest, that heaven will be filled with glad hosannas, as the sheaves are gathered in. Will you press into them, and labour for me? Regard not the toil, for I who have redeemed you, came down from heaven, and during my whole life, did not my own will, but His who sent me. I have called you to work in my vineyard; will you not go,—when it is the opportunity that will offer for this throughout your whole existence,—where you can most nearly walk in my steps?"

It becomes those then who have just entered, and those who are about to enter the ministry, to consider whether it is not the will of Him who has 'bought them with a price,' that they should bear the message of salvation to some of those places in which Christ has not been named. That it is his will that his servants, in vastly larger numbers than at present, should go on this business, is manifest, for it is his COMMAND, that they should "preach the gospel to every creature;" and yet how few there are who are aiming to make it known beyond the limits where it is now proclaimed! What his will then is, in general is clear; what it is in each particular case, let each one with prayer and earnest enquiry endeavor to know, and then with all diligence labor to do. It is readily granted that the path which duty seems to point out, may be rugged and tiresome; but the Christian, and especially the Christian minister, like his Master, is not to please himself; and to the Christian, as well as to his Master, there is a "joy" set over against the "cross" and the "shame." Great is the privilege beyond all others to be called of Christ to preach his gospel, but precious will be his memory on earth, and rich his reward in heaven, who, at the call of the Saviour, goes forth to lay the foundation of new spiritual temples.—

☞ The above appeal is urgently commended to the notice of the ministers, probationers, and students in our Church. Her anxious enquiry still remains unanswered. Whom shall I send? and who will go for us?

Youth's Department.

THE PICTURE FROM THE NESTORIANS.

Oh come with me and a picture see
In heathen Koordistan:
It will touch your heart in its tenderest part
If ever a picture can.

'Tis a room quite small, though it is their all,
And to enter you stoop very low:
Rough twigs overhead for a roof are spread
And covered with dirt, you know.

[small,

They have built the wall with cobble-stones
With mud cemented well;
The earth for a floor, with hay spread o'er;
And here immortals dwell.

Seated around upon the ground
Are heathen women there,
In filth and woe, seeking to know
Salvation from despair.

A gentle form with a heart all warm
With love to souls you see;
Their friend and guide she sits beside,
To point them to Calvary.

Her eye is bright with heavenly light,
As she tells of Jesus' love:
And her tears o'erflow for heathen woe,
As she lifts her prayer above.

Now on their ear the words so dear,
Of gospel mercy fall:
The truth is felt, those hard hearts melt,
And yield to the Saviour's call.

They smite their breast with anguish press'd,
And with tears confess their sin,—
Oh the angels love from their home above
To look upon such a scene.

And still do you ask, why, for such a blest
The mission teachers leave
Their childhood's home, afar to roam,
And loving friends to grieve?

Ask rather why, from his home in the sky
The blessed Jesus came,
Bearing pain and loss, and death on the cross,
For all who believe on his name.

'Tis love that draws their hearts to his cause,
And oh, my young friends dear,
Give to Christ your own, and then make known
His mercy far and near.

TWO KINDS OF RICHES.

A little boy sat by his mother. He
looked long at the fire, and was silent.
Then, as the deep thought began to pass
away, his eye grew bright, and he spoke,
"Mother, I wish I was rich."
"Why do you wish to be rich, my son?"
The child said, "Because every one

praises the rich. Every one inquires af-
ter the rich. The stranger at our table
yesterday, asked 'who was the richest man
in the village.' At school there is a boy
who does not love to learn. He takes no
pains to say his lessons well. Sometimes
he speaks evil words. But the children
don't blame him, for they say he is a
wealthy boy."

The mother saw that her son was in
danger of believing wealth might take the
place of goodness, or be an excuse for in-
dolence, or cause them to be held in honor
who lead unworthy lives. So she asked
him "What is it to be rich?"

And he answered, "I do not know. Yet
tell me how I may become rich that all
may ask after me, and praise me!"

The mother replied, "To become rich
is to get money. For this you must wait
till you are a man."

Then the boy looked sorrowful and said,
"Is there not some other way of being
rich, that I may begin now?"

She answered, "The gain of money is
not the only, nor the true wealth. Fires
may burn it, the floods drown it, the winds
sweep it away, moth and rust waste it,
and the robber make it his prey. Men
are wearied with the toil of getting it, but
they leave it behind at last. They die,
and carry nothing away. The soul of the
richest prince goeth forth, like that of the
wayside beggar, without a garment. There
is another kind of riches, which are not
kept in the purse, but in the heart. Those
who possess them are not always praised
by men, but they have the praise of God."

Then said the boy, "May I begin to
gather this kind of riches now, or must I
wait till I grow up, and am a man?"

The mother laid her hand upon his little
head, and said, "To-day, if you will hear
His voice; for He hath promised that those
who seek early shall find."

And the child said, "Teach me how I
may become rich before God."

Then she looked tenderly on him and
said, "Kneel down every night and morn-
ing, and ask that you may love the dear
Saviour, and trust in him. Obey his word,
and strive all the days of your life to be
good, and to do good to all. So, though
you may be poor in this world, you shall
be rich in faith, and an heir of the king-
dom of heaven."—*Presbyterian.*

LAZY BOYS.

A lazy boy makes a lazy man, just as sure as a crooked twig makes a crooked tree. Who ever yet saw a boy grow up in idleness that did not make a shiftless vagabond when he became a man, unless he had a fortune left to keep up appearances? The great mass of thieves, paupers, and criminals that fill our penitentiaries and almshouses, have come up to what they are by being brought up in idleness. Those who constitute the business portion of the community, those who make our great and useful men, were trained up in their boyhood to be industrious.

When a boy is old enough to begin to play in the street, then he is old enough to be taught how to work. Of course, we would not deprive children of healthful, playful exercise, or the time they should spend in study, but teach them to work little by little, as a child is taught at school. In this way they acquire habits of industry that will not forsake them when they grow up.

Many persons who are poor let their children grow up to fourteen or sixteen years of age, or till they can support them no longer, before they put them to labour. Such children, not having any idea of what work is and having acquired habits of idleness, go forth to impose upon their employers with laziness. There is a repulsiveness in all labour set before them; and to get it done, no matter how, is their only aim. They are ambitious at play, but dull at work. The consequence is, they do not stick to one thing but a short time; they rove about the world, get into mischief, and finally find their way to the prison or the almshouse.

THE OBJECT OF LIFE.

Have you read the account of Judith Grant Perkins, in the Journal of Missions for December? If you have not, I wish you would. It is a very touching sketch. When her father asked her if she had a desire to get well, she replied, "O yes, if it is God's will." Being asked why, she said, "That I may do good." This is what she had fixed upon as her object of life. Was she not wise in it? Suppose she had fixed on something else,—on pleasure, or knowledge, or some one of those accomplishments which many prize so highly; would she have met death so calmly? It would have been impossible. The object of life which she had set before her, would not have been gained. She would have felt bitterly disappointed that she was called to die so young, and besides, she

would not have had that precious Friend to lean upon, in going through the dark valley, whom she had so early begun to imitate. To do good, was the object of life that she chose. It was a wise choice. She could not fail in securing it. She was doing good when she died. She had been doing good all along. She was doing good to her parents. She helped to relieve them of their cares, and by her cheerful, ready obedience, she made them very happy. She was doing good to her brother. She talked with him about God, and she taught him to pray. She was doing good to all she was with. She was kind to them, and thankful for all that they did for her. So she gained the object of life, though she died so young. If she had lived, it would only have been necessary for her to go on in the same way, that she might be ready at any time to "enter into rest."

Do you want another example, to show you what the object of life should be? It shall not be drawn from childhood. Indeed, we will not look for it among those who can in any way mislead us. You will know at once who I have in mind. He who made all things was once on earth. He was a child, too, before he grew up to be a man. But whether a child or a man, he had one object of life before him. This was to do good. He spent his life for this, he laid down his life for this. It was in part to be an example to us, that he became a man. It was in part to show us how to live, that he "went about doing good." Do you not find him also teaching every body, that to do good should be the business of life? To do good, then, is the very highest object that one can live for. The Son of God thought this worthy of himself. It is the only object that is worthy of you.

You will perhaps be considering at the beginning of this New Year, what shall be your object of life. Do not fix on anything which belongs to this earth. Multitudes do, and so when death comes they are torn away from all that is dear to them. Imitate those who imitate Christ. Rather imitate Christ. Resolve that, from this hour till your last breath, you will do all the good you can. Ask Him, continually, to help you in being like him. This will be making others happy now, and preparing them for happiness hereafter. This will be making yourself happy through life, and fitting you for happiness in eternity.

Notices.

In the December No., an extract from the Canadian Presbyterian Magazine, was inserted containing the statements of the Editor, on the United Presbyterian Hymn Book, particularly with regard to its introduction into the Churches under the Canadian Synod. Our cordial approval of the recommendations in that article induced us to insert it without any reserve. We feel desirous now to add one or two observations. Whether our Synod will, at their next meeting; adopt any measures with respect to this collection of Sacred Songs, will depend much upon the interest which may be expressed by the different congregations under their charge. We deprecate rash interference with the Psalmody of the Church—no change should take effect, without very clamant occasion, and when introduced, it should be gradually as well as orderly. Our aged disciples, the Fathers in Christ; have the language of our present Book of Praise interwoven with their most sacred emotions; and we should account it little short of sacrilege to rob them of the ties which unite their elevated strains of devotion. We counsel therefore such as would gladly adopt the Hymn Book of the parent Church, to introduce it first into the Sabbath School. Its smooth versification, chaste simplicity, and appropriate arrangement, and strictly evangelical sentiment admirably adapt it for this most important purpose. Let the youth of our Church grow up, thoroughly familiar with its contents, and then the Church will be prepared to receive it as an addition to her ritual of public praise. Families might in a similar manner introduce it as a medium of domestic praise. Should any minister, congregation or individual desire to test the merits of this publication which has for so many years been under preparation by the United Presbyterian Church of Scotland, they can readily obtain a copy or copies to any extent from J. Dawson & Son, Pictou, on the following terms:

32 mo. sheep 1s; 32 mo embossed roan 1 3d
18 mo. do 1s 8d; 18 mo do 2s 3d.
12 mo. do 2s 3d; 12 mo do 3s 9d.

Being the British prices in Nova Scotia currency.

ACKNOWLEDGEMENT.—On New Year's Day, the Young Ladies' Penny a Week Society, Merigonish, presented to the Rev. A. P. Miller, a handsome and comfortable Over-coat, accompanied with a kindly expression of feeling toward himself and family; for both which he desires thus publicly, with the concurrence of the youthful donors, to return his sincere and grateful acknowledgments.

J. & J. Yorston acknowledge the receipt of 10s in cash, from a friend in Pictou, for the Foreign mission,

In the list of the Treasurer's receipts for the past month, will be found the sum of £10 from the Missionary and Benevolent Society in connection with the Congregation of Toronto, and the farther sum of £1 10s from the Sabbath School Missionary Box, in aid of the Foreign Mission. This remittance was accompanied, as usual, with a very kind and sympathising note from the Pastor, Rev. John Jennings.—We very freely accord to him and his people the claim to call the Ancient Mission "Our Mission," and hope to see every congregation in Canada, before long, enabled to employ the same language.

A Public meeting to celebrate the Jubilee of the British and Foreign Bible Society will be held in the Assembly Hall on Tuesday the 8th inst. at 11 a. m. The friends and supporters of the Institution are earnestly invited to attend.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums From Alexander Fraser Esq. New Glasgow, 10s 5d; Dr Keir from Princetown Sabbath School 12s; John McP. Fraser Esq. £1 5s.

In accordance with the terms repeatedly announced, copies of the Register for this month are only sent to such parties as have paid for 1853, or to the orders of accredited Agents.

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

For the Foreign Mission;—From Onslow, Brookfield, and Old Barns, per Rev. J. I. Baxter, £10, From Mr and Mrs Robert Hingley, Salmon River, 5s.

For the Register;—From Rev. J. I. Baxter, £5 6s 3d.

The Presbytery of Pictou will meet at N. Glasgow on Wednesday the 9th inst., and at Merigonish on the day following.

The Board of Foreign Missions will meet at Pictou on Tuesday the 8th inst. at 4 o'clock.

MONIES RECEIVED BY TREASURER,

From 20th, January to 20th February.

HOME MISSION.

From Ladies' Penny a week Society of Prince Street Church Congregation, western district £2 10; Robert Smith, Truro, received by him since October last £12 3; John Kenny Advocate Harbor £1; J. McNudge, Parrsboro 5s 2d; Cross Roads, do. £1 12; Joggins, 13s 5d; Minudie, 7s 8d; Salem Church, Green Hill, £6 5 2d; the Misses McCulloch 10s 5d.

FOREIGN MISSION.

Mr Robert Smith, Truro, received by him from October last, £13 2; Mr R. Gibson, Joggins 7s 6d; Miss Leach 2s 6d; Miss Lavinia Falconer, Economy 5s; Salum Church G. Hill £11 9 7d; Tatamagouche Mountain, N. Annap Congregation, 12s 3d; Hugh McDonald Esq, South Rivor Antigonisho £1; Rev J. Jennings Toronto, from missionary and benevolent society of his church £10; from Sabbath school missionary box, £1 3 9.

FOR SEMINARY

Mr R. Smith Truro, collected since October, £4; Salem Church Green Hill £7 4 1d; David Dickson Esq, Albion Mines £1.

REGISTER.

From the Agent, 12s 6d; Maccan 5s, for 1852. From the Agent for 1853, £7 15s; Mr R. Smith, Truro, 15s.

FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of another Missionary to labor in the South Seas, are now prepared to receive applications for that service, from ministers and licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev. James Bayne, Pictou, the Secretary of the Board.

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.

RECEIPTS FOR THE REGISTER.

From Mr. David Lowden 1s 3d; Mrs Simon McLean 1s 3d; Mrs Trennemen 1s 3d; John Murdoch 1s 3d; Israel Stiles 2s 6d; J. Yorston 1s 3d James Johnston 1s 3d; A. J. Patterson 1s 3d; John Harris 1s 3d; Rev. R. S. Patterson 3s 9d; T. A. McKeen, nabou, 17s 6d; Cathrine Fraser 1s 3d; James Tait 1s 3d; A. Thompson, Antigonish £1; Robt. McDonald, Cape George 1s 3d; J. Kirkpatrick, Parrsboro, 1s 3d; Lindsay Moore, Economy 3s 9d; T. McAllony, Parrsboro 1s 3d; James Dawson 15s; Peter Ross, B. River 10s; Sam. Cameron, E. River 8s 9d; W. Byers, N. Annap 1s 3d; D. Creechman do.; J. Whidden do.; R. L. Byers do.; G. Johnston do.; Rev Dr Keir £3; R. Gordon, Cascumpeque 5s; P. Birch, Port Hill £1 3 9d; Rev John Campbell £1 10; C. McCabe, maccan 2s 6d; Rev. R. S. Patterson 5s; Rev. E. Ross £1; George McConnel 1s 3d; Thomas McKeen 1s 3d; John Hattie, Caledonia, 8s 9d.

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds. McCulloch, Watson, E. Ross, and Honeyman, with the Presbytery Elder of Truro 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, McGillvray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Bayne, Sec.

Committee of Bills and Overtures.—The Rev'ds Bayne, Roy, and McGillvray, 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 McCallum, Esq., P. E. I., and Robert Smith, Merchant, Truro.

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

Publisher and General Agent for the Register—John D. McDonald.