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W. W. Wilson (Wilson)

West Coast Mountains

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

VOL. 7

JUNE, 1854.

[No. 6.]

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INTELLIGENCE FROM ANEITEUM.

For some months past, very anxious expectation has been directed towards Anceiteum. The long interval in the correspondence of our Missionary, dictated the leading article of our April Number. With somewhat of a heavy heart, the work of preparation for the present No. had commenced; when, greatly to our relief and gratification, a packet of letters, private and official, came to hand. The cheering contents of this very seasonable supply of Missionary intelligence will amply recompense "the heart sickness" of "hope deferred." The official letters are under date October 1st, 1853; while a private letter to the Corresponding Secretary, is dated November 25th, 1853. This difference of date, amounting to nearly two months, proves, that the true cause of delay is the irregularity and uncertainty of conveyance of the cases of clothing, and other material, which had been so long detained in Sydney, and safely arrived; although nearly shipwrecked when within a comparatively short distance of their destination. Besides the cases of goods from Nova-Scotia, the "John Williams" had on board, the entire supply from Britain, for the mission

families. What a sad calamity would her shipwreck have proved in such circumstances! How gracious the interposition of that Providence which preserved both life and property! Who can fail to recognize in this deliverance from imminent peril, the same all-powerful and beneficent hand which has hitherto upheld the prosperity of a remote and isolated mission, so that neither loss of life nor of goods has been suffered? Mr G. remarks, that the supply "came to us in excellent order; and the boxes do not appear to have been opened and ransacked in Sydney by the custom house officials, as former ones must have been." It would appear, that the supply referred to in this statement, must include the boxes and bales sent by the "Aurora" and "Chebucto." Special mention is made of a bale from Halifax, which if we do not mistake, must be the donation of Poplar Grove Church, sent by the "Chebucto;" but the goods by the "Aurora," according to former advices, must have been the first to reach Sydney. Incead, the letter of the Cor. Sec. sent in the latter vessel, has been acknowledged. So that it would appear evident, that all the various remittances of clothing, etc., which have yet been made, are now in the safe

keeping of the mission families. It was matter of deep regret, that last year should have passed away without affording any safe or eligible opportunity of remitting the very large supply then under the care of the General Receivers, Messrs J. and J. Yors-ton, Pictou. There is, however, now the prospect, that the same vessel which disappointed our expectations last season, will take the route, this Spring. She is now on her voyage to Halifax and Pictou, and may be in our harbor in a few days. The friends who may contemplate additional contributions of home made, or other material, should use every effort to forward the same by the first opportunity. Due notice will be given of the arrival, and probable period of her departure, so soon as these can be ascertained. It will be in our power when this shipment has been made, to give an estimate of the amount, and supposed value of the free-will offerings of the Church, in this department of missionary effort. That amount and value, we are confident, will prove the source of most pleasing congratulation with every well-wisher of the cause. It will be observed, from the correspondence of Mr G., that he attaches much importance to this branch of mission supplies. He has seventeen young men and women living in his own family, and entirely under his own control. These, he provides with clothing out of the home donations; and, to a considerable extent, also, with food. Four young men, formerly of this class or boarding-school, are now laboring usefully, as teachers, in different parts of the island, and two have recently been conveyed to Fotuna, a neighboring island, where they have been stationed as the first agents of the Church of Aneiteum to the lands of darkness around. Mr and Mrs G., and their two youngest children, by the invitation of the Samoan missionaries, have taken a short voyage in the "J. Wm's." An account of this voyage, which was chiefly undertaken with a view to the restoration of failing strength, Mr G. says, will be forwarded by the first opportunity; but we direct special attention to it now, as exhibiting a renewed instance of that friendship and

substantial kindness, which subsist between our agents and those of the London mission; and the sense of obligation we should entertain towards that society, whose frequent intercourse with the New Hebrides affords so many favorable opportunities for conveying supplies to the missionaries, and recruiting their health. It is questionable, if Mr Geddie could have remained on the island as long as he has, or accomplished one half of the physical and mental labor which he has done, without the very considerate and gratuitous relief thus experienced.

Another point in the present communication, to which we consider it needful to refer, is the necessity of providing a printing press, to replace their Wier Durham press, sent from Nova-Scotia, at the commencement of the mission, but is now quite unsuitable for the nature and amount of work required. The estimated cost, according to Mr G.'s suggestion, might very easily be provided by the Sabbath-school children of our Church; and when our young friends learn how gratifying to the Missionary, their former Gift of a mission boat has proved, it will, no doubt, appear to them a very grateful duty to perform this additional act of generosity.

In conclusion, we have to remind the friends of the mission, that very heavy drafts upon the funds of the Board will be made during the present year; and that there must be no relaxation in the efforts to maintain, in a prosperous state, their pecuniary resources. The edition of the gospel according to St. Mark, which has been printed at Sydney, has cost upwards of £60 sterling; one half of this sum, at least, must be met by the Board. The contingent fund, in the hands of Dr Ross, to the amount of £40, has been fully drawn; and a balance of £8, and upwards, is due to Mr Geddie, for advances to meet the objects contemplated by this fund. Expenses have already been incurred, and must still further be incurred, to a very considerable extent, for the preparation of the present candidate for the mission, whose entire time and talents since last meeting of Synod, have been devoted

to the acquisition of the necessary amount of knowledge to qualify him to become an ordained minister. So long as he remains under the exclusive control of the Board,

their funds are fairly chargeable with all his necessary expenditure; so that in effect, we have now two missionaries dependent upon us for support.

Foreign Missions.

LETTER FROM MR GEDDIE.

Aneiteum, Nov^r, 25th, 1852.

MY DEAR BROTHER,—

Your letter of date, April 26th, instant, came to hand between three and four weeks ago; also, a small bale from Halifax, for the mission. I beg leave to thank you sincerely, for the amount of local and ecclesiastical intelligence which your letters contain.

You have my best wishes and prayers for your usefulness in the new sphere of labor to which you have been chosen. I trust you may enjoy the love, respect, and esteem, which was given to your excellent predecessor. Would you please to remember me very kindly to Mrs McKinlay and family.

I beg to acknowledge the receipt of a silver-plated communion service, viz: 2 cups, and 2 plates. It is charged in my account, L.5 2s, sterling. I have not been informed by whom it was ordered; but, in a letter which I received from Nova-Scotia last year, I had information that a service would probably be sent—and I observed an acknowledgement in an old number of the "Eastern Chronicle," of a donation from the ladies of your congregation, for this object. I presume, therefore, that we are indebted to the ladies of your charge, for this gift to the mission. I am sure it will give them pleasure to know that the communion service was required; and that we have our little church in the midst of these dark regions who delight to commemorate the dying love of our common Lord.

I thank you sincerely, for the minutes of Synod, and Mission reports, which you have kindly sent me. Your past kindness encourages me to ask a favor of you. Could you procure for me, the following Numbers of the "Missionary Register?"—Nos. 1, 2, 9, 12, of Vol. 2d; and, Nos. 1, 3, 10, 11, of Vol. 3d.

I ought, perhaps, to mention to you, though I did not state it in my letter to

the Board, that Mrs Geddie has made use of some of the Nova-Scotia manufactured cloth for herself and the children; and also, travelling trowsers for me. The letter of your predecessor in office, gave us this liberty. But I may mention, that we have often to give out of our own private support, for objects connected with the mission; such as shirts, hatchets, knives, &c., so that we endeavor to make the one thing balance the other.

The "John Williams" arrived from Sydney, October 22d. Our esteemed brethren, Messrs Murray and Sunderland, pressed the request of the Samoan Missionaries, that either Mr Inglis or I should accompany them on their voyage among the islands. As I had a slight attack of illness the week previous to the arrival of the ship; and, as Mrs Geddie has been rather delicate for some time, the brethren thought that we ought to undertake the voyage, even were no other object to be gained than a temporary relaxation from our labors. We have been accompanied by our two youngest children. Our voyage has been rather boisterous, but most rapid and prosperous. We visited Fotuna, Erromanga, Fate or Sandwich island, Mare, Toka and Liliu. We had pleasant intercourse with the natives on these several islands. On Fotuna we left two teachers, natives of Aneiteum; these are our first agents to the lands of darkness. But I reserve further information about our voyage, for a separate communication.

H. M. S. "Herald," is at this island, at present. She is engaged in a survey of the island and its excellent harbor. She has on board, a number of scientific gentlemen, who are busily engaged in making researches in their several departments. A full account of the voyage will, no doubt, be published, and the world will yet know something about these highly interesting, but little explored, islands. Capt. Denham, and the gentlemen on board the ship, are much delighted with

the island, and agreeably surprised to find the natives contrast so favorably with those of other islands. The Capt. is the warm friend of missions, and of every thing that tends to promote the religious and moral improvement of the natives. Our intercourse with all parties on board the ship, has been of the most agreeable and profitable kind; and the "Herald's" visit to Aneiteum will be long remembered by the mission families, and the natives. We are to have a visit from H. M. Steamer "Torch," in about two months, to complete the survey commenced by the "Herald." The natives are now busily engaged cutting wood for the steamer, and Capt. Denham has engaged to pay them in clothing, for 100 cord. The natives are delighted at the prospect of getting such a return for their labor.

A sandal wood vessel has brought a report to this island, that gold has been discovered in New Caledonia, and that the French have taken possession of the island. The report, I fear, is too true. The French flag has been hoisted at Balade, and a small fort is in course of erection at that place. This affair will probably lead to some correspondence between Britain and France, as our own government appear to have had some idea of taking possession of New Caledonia for a penal settlement.

Dear Brother, you will learn from the communication which I send along with this, that a great work has been done in Aneiteum, though there is still awful ignorance, superstition, and depravity to contend with. Give all the praise to God, none of it belongs to man. We have been unprofitable stewards here; and I lament that we have done so little. Had many other missionaries been here, a vastly greater work would have been done. God has wrought for us here, and the manner in which he seemed to have sanctioned the unworthy efforts that have been made in his cause, often encourages me to hope that our mission has the approval of heaven, and ought to stimulate friends at home, to work with more energy and largeness of heart in the missionary cause.

Yours, very sincerely,

JOHN GEDDIE.

Rev. Jas. Bayne.

I inclose an account of this island, which I have cut out of the Sydney Missionary Herald, and which may interest you.

J. G.

Extracts from private letters, containing interesting items of a domestic nature, have been forwarded for publication. These, and any similar intelligence which friends may please to forward, will appear hereafter.—Ed.

Aneiteum, New Hebrides,
Pacific Ocean, Oct. 1st, 1853.

MY DEAR BROTHER,—

Your welcome letters of Nov., 1851, and April, 1852, came to hand about three months ago; also, six cases from Nova-Scotia, containing articles for the mission. Your letters, and the documents accompanying them, were a treasure, as they contain so much information of the kind that must always be grateful to a Missionary. How it cheered us to learn that our beloved Zion prospers; and that, while she is lengthening her cords, even to the uttermost ends of the earth, she is strengthening her stakes at home.

The mission families have, by the goodness of God, been favored with a more than usual measure of health during the past year. Our beloved associates, Mr and Mrs Inglis, have entirely escaped the diseases peculiar to these islands; and they are of opinion, that by care, at the most critical seasons of the year, a tolerable amount of health may be enjoyed, even by foreigners. My hope, and prayer is, that they may long be preserved from sickness; and, that their experience may do something to redeem the character of these islands from their reputed unhealthiness. Mrs Geddie suffers a little from the debilitating effects of the climate, and her constant duties. The labors of a Christian female on these islands are of the most self-denying and arduous kind, and such as ladies at home can scarcely conceive. It is chiefly through the instrumentality of the missionaries' wife, that those of her own sex are to be raised from the depths of degradation and misery, and elevated to the position that God has assigned her. My own health is excellent; and I have been enabled to perform a more than usual amount of labor during the past year. Our dear children have all suffered from fever and ague during the unhealthy season, but they are well at present. In taking a review of God's dealings with us, we feel constrained to praise him for his goodness to us.

The Teachers and their families have

been much afflicted during the past year. Two families who have resided on the island for a considerable time, escaped with little sickness; but four unaccustomed families were laid up with fever and ague for several months, and have been a serious charge to us. The wife of one of the teachers died; and some of the others are still suffering so much from the change of climate, that we shall probably advise their return to their native islands. The teachers are Samoans and Karotongans.

We were cheered by a visit from the "John Williams" about three months ago. She called here on her way from the Eastern islands to Sydney. She has gone there to repair damages sustained at the island of *Borabora*. In entering one of the harbors of that island, she struck on a reef, and narrowly escaped total shipwreck. She lay beating on the reef for six hours, and had she not been a very superior vessel, must have gone to pieces. Her loss would have been a serious disappointment to this mission, as she had on board, our year's provisions; as also, the boxes from Nova Scotia. The extent of damage sustained was not known until her arrival in Sydney. She is now on the slip undergoing repairs; and I have lately learned, by a letter, that she requires a new keel, and other material repairs. On her way to Sydney, she left at this island, five Rarotongan teachers, and their wives, five Erromangans, four Fatian, and four natives of Savage islands, to await her return. We expect her again in about two weeks; and after taking on board the teachers and natives left at Aneiteum, she will proceed on her voyage to visit the other islands of the group, and the Loyalty islands. Messrs Murray and Sunderland, of the Samoan mission, form the visiting deputation for the present year. They have been instructed by the brethren to invite Mr Inglis or myself, to accompany them; but neither of us, I fear, will be able to go. Such a voyage would be both profitable and pleasing to either of us; but our engagements at home are so numerous at present, that nothing less than urgent necessity would warrant an absence from the island, of even a few weeks.

For all general information about the mission, I refer you to the document

which accompanies this letter. You will learn from that paper much that must cheer the hearts of all who are interested in the evangelization of these dark islands. I am sure that you, and all the friends of the mission, will unite with us in thankfulness to God, that we labor with so much encouragement. The word of God advances at Aneiteum, with a steady progress, amidst obstacles which, however, diminish in number and power. Heathenism, with its follies, its cruelties and its crimes, passes away; and Christianity, in its divine and lovely symmetry, rises triumphant on its ruins. But, while I write thus, I would not have you suppose that this island, so recently, one of the strongholds of heathenism, and on which every abomination was practised, has become a paradise—it is still a region of darkness and spiritual death—nevertheless, the gospel has effected a great and happy change on it.

I have often had occasion, in former letters, to allude to the struggles between Christianity and Heathenism on this island. As soon as the gospel seemed to take effect, we encountered a most formidable, and, at times, alarming opposition, from various quarters. This opposition manifested itself in various forms, which it would be no pleasing task to record. We often look back on those days of trial with trembling and with thankfulness to God. This hostility to the mission seemed to have reached its crisis about the close of 1851, when an attempt was made on my own life and that of my family, by setting fire to my house at midnight, but the arm of the Lord was stretched out for our protection, and no harm was permitted to befall us. The excitement which that act caused among the Christian party was very great, and it required all the influence that I possessed among them to control it. The enemies of the cause of God were then convinced that the truth had taken a stronger hold of the hearts of the natives than they expected, and if they opposed it by violent means, it must be at their peril. Since that time, opposition has been rapidly on the decline; and every new effort on the part of our enemies to arrest the progress of the gospel, has only discovered their increasing weakness. The last exciting event occurred

about nine months ago, when the heathen district of Anau-un-se, contemplated an attack on the people of a Christian village. The Christian party, from all parts of the island, assembled at the hostile district, with a view to reason with the heathen, and warn them. The meditated attack was abandoned; and all parties returned peacefully to their homes. We have ever since been permitted to labor without interruption or harm.

I feel glad to inform you, that the *Wier Durham* press, has become insufficient for the wants of the mission. We need a larger printing press, and one of more modern construction. Who will furnish it? I would pause to answer this question, if I did not know the very deep interest which the children of the present generation take in the extension of the Redeemer's kingdom throughout the lands of the earth, and the isles of the sea. Every time that I voyage in my boat, which, by the way, is a very beautiful one, I think of the dear young friends who furnished it; and I feel assured that, if our Sabbath-school children at home, knew how much saving light a press might diffuse among these dark islanders, they would gladly contribute their mite to purchase one, and thus give another durable memorial of their interest in the best of causes. Such a printing press as we require, would cost, probably, about £30 or £35 sterling. It ought to be sent in the "John

Williams" in her next outward voyage and then it would not require to be removed until it is landed on Aneiteum. In the prospect of getting one, Mr Inglis has ordered a good supply of type; and it is probable the mission committee of his church will supply type, equal in value, to the price of the press. In the event of getting a new press for this island, the old one could be passed over to the next missionary or missionaries whom you may send to labor on any of the neighboring islands.

I have residing with me, two young men, one of whom spent a year in New Zealand; and the other, a year in Samoa. They were sent chiefly with a view to learn printing--and they have acquired some knowledge of the art. They will be valuable assistants in the printing department of the missionary work. I may add, that we are under obligations to the Bishop of New Zealand, and the missionaries on Samoa, for the interest which they have taken in the young men, in furnishing them with the means of acquiring such knowledge as may make them useful on this island.

I may add, however, that a printing press will be of little avail to us, unless you can furnish us with an occasional supply of paper.*

To be Continued.

* Since writing the above, a donation of 50 reams of printing paper, from the B. & F. B. Society, has come to hand.

Miscellaneous.

A WORD TO THE CHURCHES ON THE MORE LIBERAL SUPPORT OF THE GOSPEL MINISTRY.

Concluded from May No.

WE now beg leave to address a special word or two to the respective classes into which our churches are divided.

We appeal first to those, and we rejoice that their number is confined to the units, who repudiate the interference of the Synod's committee, and consider it a violation of the voluntary principle. Your objections, brethren, may be conscientious, but they are not sound. We seriously think that you have either mistaken the principles of

our Church, or that you do not yet rightly understand them. Your opinions on this point savor more of Congregationalism than of Presbyterianism. The very essence of Presbyterianism, as we understand it, consists in a proper surveillance being exercised by the superior Church Courts, and the committees which they appoint, over the interests and welfare of the churches under their charge. Now, the proper maintenance of the ministry is one of the surest indications of health and prosperity in a church. The Synod's committee has never contemplated doing more than to attempt persuading congregations to a sense of duty. No one

dreams of the exercise of compulsion in the matter. It has not been commanded, because it has not the power to enforce obedience to its injunctions. It has only tendered wholesome advice, and endeavored "to stir you up by putting you in remembrance." By making your pastor's circumstances more comfortable, you indirectly promote your own comfort. Surely if any authority on earth has a right to urge this upon a congregation, it is the church corporate and its representatives. What is the difference in a Presbytery refusing to moderate a call until the members of a church have promised to furnish a suitable maintenance to the pastor, and urging them to implement their engagement, or if possible exceed their original promise? Every congregation stands morally pledged to furnish, to the extent of his ability, an adequate support to the minister. The committee simply enjoins the discharge of this imperative duty in those cases where the stipend falls below the minimum. Whenever the committee is satisfied that the people have done all they can, and yet have failed, means will be taken to aid them. The taking of an obligation may be voluntary, but the obligation when taken, becomes binding, and the discharge of it is not voluntary. It is true, we do not give bonds or bills to our ministers as securities for due payment of stipend; but surely a body of professing Christians must regard duty or a promise as obligatory as either a bond or a bill. It is, perhaps, replied by some of the churches to which we now refer: We have done all we can, and can do no more. You did not say so to the committee. Had such been your reply, you would have placed yourselves on a much more favorable footing in the estimation of the Church at large. The committee is left entirely ignorant, as far as you are concerned, as to the extent of your ability. It has good reason to know, however, that in almost every case such congregations are perfectly able to do the work enjoined, and even to lend a helping hand to their poorer brethren. In what the committee has done, the instructions of the Synod are faithfully obeyed. If it be not a violation of the voluntary principle for a congregation to say to a minister, we will give you £100 a-year, surely it cannot be a viola-

tion of it to say, we will exert ourselves to make it £150. A stated sum must, in all cases, be named; and we are utterly at a loss to know at what amount voluntarism begins and ends. All that is needed by you is the effort, and the making of the effort will assuredly be crowned with ultimate success.

Another class of Churches, much more numerous than the last, approves in general of the movement, but alleges present inability or inexpediency, though hopeful of afterwards doing something in regard to it. Can it be thought presumptuous by you that the Synod's committee desires to be satisfied of your alleged inability, not because it doubts your statement, but because it doubts your accurate knowledge of your own strength. It is wonderful what a small congregation can do when they earnestly try:—100 members giving an additional penny to the church door collection every Sabbath would raise above £20 additional yearly, which would, in almost every case, suffice to gain the object. Now, if your ability has been so tested that this positively cannot be done you may be supplemented; and if with that independence of spirit which is more praiseworthy than just, you decline assistance, we candidly ask if this is fair towards him who spends and is being spent in your service. Such conduct is somewhat similar, though in a different sense, to that of the Pharisees, so severely censured by our Savior, for shutting up the kingdom of heaven against them, neither going in themselves nor suffering others to enter.

In some of those cases under consideration, we know that great and vigorous efforts have been made to liquidate the burdens on manes and churches; but you are surely not going to relapse into your previous state of inertia, and leave your pastor just where he was, without being a penny the better. While you think it expedient to move in the matter, remember he is suffering grievous injury. Do you say, let him just get on as he has been doing, we never heard him complain, and it is time enough to do it when he speaks out? It is not unlikely that you would be the first to cry out against him for displaying an avaricious spirit were he to breathe a whisper on the subject. Your pastor does not speak out, and some

never will do it; they would rather pine away, continuing to endure the anguish of genteel starvation. Is it judicious or just on your part to procrastinate your duty? Would it not be much more gratifying to his mind to receive an advance spontaneously? Would it not give a most powerful impetus to the more efficient discharge of his pastoral labors? The more convenient season of Felix, we have good reason to believe, never arrived, and we very much fear it will be so with you. Some of you are still oppressed with debt from which you are writhing to extricate yourselves; but your pastor must of necessity be the greatest sufferer, and you are, perhaps, appropriating to this purpose what virtually is not your own, but his. "This ought ye to have done, and not to leave the other undone." It may be questioned whether you are at liberty, as Christians, to send your means to foreign fields, until you have given your own minister a proper remuneration for his labor.

A third class of churches occupying in numbers a middle place, has already done the work, and at once advanced to the ultimate minimum of £150. Others have arrived at the lesser minimum of £120. Another portion have considerably augmented their ministers' stipends. The exertions of such churches breathe a most delightful spirit, and exhibit the benefits of being reminded of their duty. They entered most cordially into the work, and gave the committee the credit of originating it. This has been accomplished, even without any deputation. You have done well, brethren, and are worthy of all praise. May you enjoy the stability promised in the declaration of scripture, "The liberal deviseth liberal things, and by liberal things shall he stand."

To the churches in general we have still a word to say. You have all a duty to discharge, a portion of this burden to bear. It is not sufficient that your minister's stipend be above the minimum, try and make it better. A slight increase in your weekly contributions will do much towards it. But more especially you must help your weaker brethren, by "contributing as God hath prospered you." A collection will be made for this purpose throughout the churches in the month

of March. Let nothing interfere with it, or set it aside. The deep poverty of the Macedonian churches abounded unto the riches of their liberality, for the saints at Jerusalem. Let it be a matter of conscience with you. Do not consider how little you can with a good grace get off with, but rather how much you can spare. Many grudge not to spend a few pounds at this season on festivity and enjoyment, which, though right and proper, are yet absolutely lost when compared with the object for which we now solicit a portion of your means. "He that giveth to the poor lendeth unto the Lord; and that which he hath given will He pay him again."

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." If a small body like the Reformed Presbyterians, some years ago, succeeded in bringing up the stipends of their ministers to £100, surely we ought to be able to bring up ours to £150. It is plain that the present state of things ought not to last. If it is to continue, where will it end? What will become of our Church? It will not do to say, do as we have done. Good as our ministry is, and it will bear comparison with the ministry of any other church in Scotland, who will venture to affirm that it might not have been much better had anything like an adequate maintenance been given? We must hold out inducements to persons of extra liberal education, and intellectual abilities and acquirements to enter the work of the ministry in our Church. The talent and education necessary for this work could easily succeed in more lucrative professions. The great majority of our merchant members have an income far beyond the average stipend of our ministers, and yet they will tell you that they have a fight to make ends meet. Those who incline to the work of the ministry cannot lose sight of their own personal interests; their hearts may be devotedly set on the work, and why should they have no prospect before them, but the shipwreck of their worldly comfort? The duty of self-sacrifice is not more binding on them than it is on us.* The most brilliant talent will become misty and ob-

* It may be proper to state that the writer of this article is not a minister.

secured if made to struggle against poverty. Whatever be the amount of intellectual ability, it cannot properly be developed with gaunt poverty in one hand. We cannot maintain our ground as a Church, unless we accomplish the object now contemplated. Circumstances are making it every day more necessary. Competition in churches has grown equally with competition in trade, and every congregation will find, what business men readily admit, that to be served well, they must pay well. We cannot refrain from again quoting the words of Dr Guthrie on this subject:—

“There are dangers in poverty as well as in riches, and it is possible to scare away fit and worthy men from this office by offers of a poor and inadequate maintenance. Make a minister's life one prolonged and painful struggle with straitened circumstances, and you will find that talents, though associated with piety, will set in in another direction away from the pulpit; and that the parents who would otherwise have reared some hopeful youth for the Church, will shrink from devoting their Samuel to a life of hopeless hardship, satisfying their conscience with this.—that he may serve God in another profession. They are shortsighted, who fancy that poverty provides any protection against unworthy ministers. When you have reduced the stipend down to the wages, or as some of them, in point of fact, may be shown to be, below the wages, of an expert tradesman, what have you gained? What is your security worth? Do you forget that there is a class beneath the status of a tradesman, beneath even the condition of a common laborer? To those the most miserable provision for the ministry promises advantage.”

There is much truth in the saying of Matthew Henry, “A scandalous maintenance makes a scandalous ministry.”

Were wealthy congregations to single out one or more weak churches, and take them under their charge, much good might be effected. This is only doing at home what some churches are already doing in foreign fields. There is little doubt that in the course of time the direct and healthful influence of such fostering care would communicate increased strength, and ultimately enable them to maintain themselves. Thus would ye “hear one another's burdens, and so fulfil the law of Christ.” The collection shortly to be made is as important as any which the Church can be called upon to make. It is only when charity is rightly exercised at home that it goes outward in search of other objects upon which to exert itself.

Let the committee be furnished with a sufficient exchequer, and the Church may depend on it that assistance will be given only where it is absolutely required. The failure of this scheme would prove most disastrous to our Church; but, brethren, we are persuaded better things of you, though we thus speak.—*U. P. Magazine.*

A. C.

TURKEY.

THE war in which our country is now engaged with the colossal power of the north has drawn general attention to Turkey, in whose behalf our efforts are enlisted, and raised many questions in regard to its internal condition and recent progress. It may well be the subject of earnest prayer among all Christians, that as Christianity in the early ages sometimes spread and took root in many parts of Europe through pious soldiers in the legions of Pagan Rome, so the gospel may follow in the wake of our armies, or at least present commotions and disturbances may be overruled to its furtherance in Turkey. The admirable speech of the Earl of Shaftesbury in the House of Lords on the 10th ultimo, in which he indicates strong grounds of belief that evangelical truth is making rapid progress throughout the East, in spite of the intrigues of the Greek clergy and the lingering intolerance of the Turkish Government, has only fostered the desire to know more accurately the religious and educational condition of Turkey. The question of the precise nature and extent of the toleration enjoyed by the different religions is one on which different opinions will be formed, according to the point of view from which it may be regarded. Injustice has been done to his lordship in some journals, under the fancy that he committed himself to the assertion that perfect toleration reigned throughout the Turkish dominions. His object was gained when he proved that in contrast with Russia, a mighty advance, so far as regards religious light and knowledge, was manifested in the Turkish Empire. It is to be remembered that he was but proving by explicit details what Lord Palmerston and Mr Layard had already affirmed in regard to the progress of divine truth in the East.

We have received two communications bearing on the subject, which our readers will find full of interest and importance. Both of them amply confirm all Lord Shaftesbury's statements. The first is from our correspondent at Constantinople; the second is a letter from Col. Henningsen, an American military gentleman, whose opportunities of observation have been such as to justify the confidence with which he writes on the subject.

(From our own Correspondent—Extract Letter.)

I have lived more than twenty years of my life in Russia. I am not prejudiced against that people. I love them, and I am convinced that the Russian is a good soil for gospel truth, if that were but permitted to be scattered. I have lived more than twenty years of my life in Turkey. I know the Turks. I love them too, especially those who have not been under the corrupt influence of Franks. But it is needless to say, that the Russian mind is far preferable to the Turkish mind, as regards a willingness and aptitude to receive the truth. Why should not the gospel, though sparingly extended to the Russian people, produce an infinitely better result than the Koran, and the current Mahometan catechisms, and other religious books? But if in this respect Russia is preferable to Turkey, in every other respect Turkey is preferable to Russia. The law of neither of these two countries will permit you to spread the gospel among the people attached to the established religion. But in Russia you have a strong enemy to contend with; in Turkey a weak one. In Russia you are not free in the exercise of your own religion; in Turkey you are perfectly free. In Russia no missionary can labor, not even among the bodies not of the established religion; in Turkey you may preach the gospel freely to all but Mahometans. In Russia the spread of the Word of God is watched over with jealousy, and the Slavonian and Russian Scriptures are entirely monopolised by the Russian priesthood. In Turkey the Bible is being sold freely, even in the languages spoken by the Mahometans, i. e., the Turkish, the Arabic, and the Persian. In Russia no tract can be published or introduced without the

approbation of the Censor. In Turkey you can print religious books without let or hindrance. But it would be endless were I to tell you all that can be said on the score of religious oppression, as it rests with the millstone weight upon the churches in Russia which are not Greek. And all this is the fruit of the present government, the doing of one man who is the son of a pious Protestant princess; a man who knows the truth, but has sold himself to do evil, and has, as it seems, made it the great work of his life to promote, by every means within his reach, the interests of a church, with the errors and the idolatry of which he cannot help being acquainted. Not so Alexander his predecessor. He loved the truth, and, I trust, he died in the comfort of a good hope through grace. What comfort, in a dying hour, this man will derive from the recollection of his zeal for St Nicholas and St Metrophane,—the latest of the wonder-working Russian saints, and at whose shrine he has bent the knee,—that remains to be experienced by him. May God have mercy upon his soul, and turn him from the conscious error of his way! [To be Continued.]

MEMOIR ON CHURCH MUSIC.

MUSIC is a much finer language than words, which are but rude conventional symbols of thought and feeling, and having no meaning, until they are explained. The word *sorrow* for example—those two syllables signify sorrow to one who speaks English—to a foreigner who does not understand our language, they signify nothing. But let us sound on voice or instrument two musical syllables of sorrow—let Handel tell in his Israel in Egypt, how Egypt sighed—sighed by reason of the bondage—or Mendelsohn in his 43d Psalm, how his soul is vexed and cast down—any one shall understand that at once to be sorrow. It is a language deeply underlying all words—is is obvious in children who sing many bravuras of joy, cadences of sorrow, and recitatives of nursery chivalry, and who perfectly understand mamma's soft lullabies, and all the chanted evangel of maternal love, long before they can speak or understand a single word. It is a language man has brought with him from paradise, and which is deeply imprinted on his

heart—while the words are only lying on his lips. The latter is like the coin of a country which we use in passing through it, but which must be exchanged in crossing the boundaries—the former is a part of our imperishable inheritance, belonging to the ruins of what we were, and to the grander mystery of what we shall be. It runs thro' the whole gamut of human emotions, from the deepest *Miseries* of contrition, to the loftiest *Jubilates* of praise. This is well illustrated in the well known ode by Collins, in which the passions, successively personified, touch the lyre, each producing its own peculiar music, which deepens the emotion, while the music is playing. Though the grace of God changes the heart, it by no means changes the law of reflex influence; and the graces of the spirit do not disdain the handmaids of song, any more than the natural passions of the heart. But in truth, on this matter, “the children of this world” have shown themselves much “wiser than the children of light:” For what officer would muster his troops to battle, to the music of the “Dead March” in Saul? Or what theatre manager would introduce a scene of terror with a frivolous overture? But the Church thinks nothing of mustering her sacramental hosts to the doleful tune of Bangor—or of chanting the terrors of the law, or the sorrows of the lost, to such frivolous tunes as “Peterborough”—an absurdity only outdone by what Laing relates of the Cathedral Church at Geneva, where, at the dismissal, the organ played them out with a waltz.

One thing in music should be especially attended to, for the “edifying” of the Church. We refer to *modulation*, or the transition from key to key. A change of key (especially when a change of time goes along with it) is the most powerful instrument in the hands of a musician. It is “the lifting of a curtain, or the overshadowing of a cloud—the change of a storm into a calm—the hope of life after the sentence of death” in short, every kind of change may be expressed by modulation; and God has given this remarkable power to music for most important sacred ends.

For instance, some hymns are sorrowful throughout, some joyful throughout. In this case modulation may not be re-

quired; but, on the other hand, some hymns are sorrowful at the beginning, and joyful at the end. How many of David's psalms begin in deep sorrow, and end in exulting joy. And our best gospel hymns, that describe the soul's transitions out of anguish, into peace and joy, belong to this class. Now, it might be proper to commence a hymn of this kind, in a strain like Bangor; but it obviously would be improper to end it, in the same strain. There ought to be a *Selah*—a changing of the music—in the course of it.

In such songs of degrees as Psalm cxxx, we begin in the depths, and climb to the summit. They are songs of steps or ladders, by which the soul climbs out of sorrow into joy; and having gained one stage of joy, climbs, by them, to a higher and a higher: as Swiss mountaineers, when they have climbed up a height, draw up the ladder behind them, and, by the same ladder, climb up another and another, to the summit. The soul, at different stages of the ascent to heaven, still uses the same gospel ladder, whose leading steps are anguish, repentance, faith, peace, and joy. It is obvious that in singing such hymns, the music ought to change as the sentiment changes. It did so in the Hebrew psalmody, and in the early Christian psalmody, but, unfortunately, there is no provision for it in our modern system of psalm tunes.

Suppose a hymn, describing death in one verse and resurrection in the next; guilt in one, and forgiveness in the next; danger in one, and deliverance in the next; any one must see that we should not give the same music to both verses. But our preceptors have no help for it—they must abide by their tune, and “measure, of two or three staves, more or less,” as Wesley says, to the same unvarying strain. We would here enter a grave charge against the psalm tune (much though we admire it), as insufficient for the purposes of Christian worship, and could easily show, that it is far too narrow in its range for adaptation to many of the Hebrew psalms, which would require something like anthems, or even oratorios, adequately to render them.* But this is a field of ar-

*See vol. vi. p. 495, U.P. Mag. where, for “QUALITY” in Hebrew psalmody, “read DUALITY,” and the sentence will be more intelligible.

gument which we shall only indicate, in the hope that the future shall yield us, so soon as the deeper needs of the Christian life shall loudly demand it, a richer and more varied church music. In the meantime we cannot recommend (as some would wish) the dropping from public worship of these psalms or hymns in which the sentiment changes; for this would be to throw away the most evangelical and most edifying of them both in Hymn Book and Psalter.

Praise-singing, too, assists the preaching. It stimulates mental effort and moral resolution. Lord Bacon "had music played in the room adjoining his study." Milton "listened to his organ for his solemn inspirations;" and before Massillon delivered those orations that thrilled the French court, he used to prepare himself by practising music. We quote a higher instance:—"Bring

The ancient Hebrew music, from its very looseness gave much more permission to the worshipper to sing as he pleased,—a much broader margin on which to introduce extemporaneous and voluntary bursts than is permitted to us now, since the invention of the Organ, Counterpoint, and their offspring, the Psalm Tune. While it has gained unspeakably in richness, grandeur, and correctness (for the organ, tho' opening up new worlds of harmony, has done for music what the telescope has done for astronomy,) our music has necessarily lost in other respects. For there is a mechanical precision—a rigid military kind of discipline—to which all voices must submit in our choral singing, and with which the Hebrew singer was not hampered. It may be added, too, that the plan adopted in our psalm tune system, of assigning to each successive syllable, without any regard to its meaning, a certain lengthy portion of sound, would scarcely seem to us the best way of bringing out the sense of the whole, if we had not been trained to it from childhood. We do by no means object to the psalm tune; but we should like it to be understood, that this is not the only form of praise-singing,—not perhaps the best, and certainly not at all appropriate for many of the psalms. This is like putting new wine into old bottles. In Germany, where they sing so well, the church has no psalm tunes. The psalms are chanted somewhat in the Hebrew style, (though not quite so much as we have heard them chanted in some Episcopal churches nearer home), and then each hymn has its own music (Chorale); or, if the melody of one be borrowed to another, it carries with it as its name, the first words of the hymn to which it properly belongs, and hence no vulgar names like "Still," "Cooper-Angus," "Vauxhall," mingle with the worship. What, pray, have names like these to do with David's psalms, or our hymns either.

me a minstrel," said Elisha. "And while the minstrel played the hands of the Lord came upon him."

Which of our ministers has not felt that good singing before the sermon helped the preaching, cleared the intellect, brightened the fancy, strengthened the memory, touched the heart, and threw the whole man into a fitter frame for the reception of the divine harmonies? Which of them, rather, has not felt, that bad singing before the sermon gave the key, in which the discourse was just a succession of variations, out of which, and above which, it struggled to rise, and could not? Or that bad singing after the sermon spoiled its effect, when, after giving out some appropriate psalm or hymn, and expected some fine old English tune, of the Stroudwater class, or still finer old Scotch melody, like Martyrs,—up started in stead, from beneath the pulpit, some frivolous, meaningless, thing, constructed by some idle, drunken artizan, who, stealing fragments from various tunes, pate ag them together by the aid of a violin, and inscribing the medley with the name of his own insignificant street or village, had palmed it off upon the ignorant church as a masterpiece of church psalmody?

Praise-singing also may correct the preaching when it is defective or erroneous. "Give me the making of a people's songs" (said Luther), "and I will rule them, let them make laws who will." The saying has been attributed to our Fletcher or Saltoun; but Luther did it as well as said it. Rich hymns of intricate structure, he has so combined with intricate harmonies, that they cannot well be put asunder. To this day those hymns are sung in many places, if it were only for the sake of their music. And sometimes one may hear error preached from a German pulpit, when it shall be immediately contradicted by the hymn-singing from the church or choir? In the fourth century when the Arian heresy was spreading, the "quires refused" to alter their orthodox doxology, "Glory be to the Father," etc., and so the choral music presented opposition to the spread of the heresy. The grand opponents of the early church psalmody, and especially of the hymns, were the heretics of those times. Paul of Samosat, who

rejected the doctrine of our Lord's deity, organized a keen opposition to Christian hymns, on the ground that they were merely human compositions; but when one remembers the words of the Roman Pliny, that the Christians "sang hymns to Christ as God," one sees further into the reason of Paul's dislike to hymns. It is interesting to see the psalmody thus rising up for the defence and vindication of the outraged truth, like a Deborah in Israel! In his "Wesley and Methodism," Isaac Taylor writes, "It was by his sacred lyre, still more than as a preacher, that he (Charles Wesley) tamed the rudeness of untaught minds, and gained a listening ear for the harmonies of heaven, and of earth, too, among such. . . . Thus it was that, gifted as he was with the graces, genius, and talents, he drew souls, thousands of souls, in his wake, from

Sunday to Sunday, and he so drew them outward from earth to heaven, by the charm of sacred verse." From the rude mining population of Cornwall, Methodism had snatched its thousands, and its chapels speckled the landscape on the dreary hill sides. Those chapels were, for the most part, well filled on Sunday; "the officiating minister was a local preacher of the district; and meagre, too often, was then the preacher's part of the service! The sermon was indeed a heavy trial of patience and of candor to the casual visitor; the prayer was a much heavier trial. But at the worst, the soul of Charles Wesley, lofty, tender, pure, intense, war there present, present in the hymn; and, like a summer's shower in a time of drought, was this hymn sung on such occasions and in such places."

Concluded in our next Number.

Home Department.

For the Missionary Register.

MR. EDITOR.

Sir,—My good friend Mr R. McGregor, whose hospitality I have bountifully shared, seems to be apprehensive that I have located a battering ram to beat down the walls of our Zion; or, in other words, have thrown a firebrand into our church; (if such be the result, none will deplore it more than myself) and further, if my scheme is adopted, it will be a violation of the principles of the Presbyterian Church of Nova Scotia. This is new to me. I am well aware, that the various sections of the great Presbyterian Church, with a few exceptions, have adopted the voluntary principle for the support of their ministers; but I have yet to learn that a single section of the great Presbyterian body has discarded the principle of endowment, relative to their seminaries and colleges. The apostle Paul lays it down as a scriptural principle, that "Parents should lay up for the children, and not children for the parents." In the exemplification of this principle, we see Moses advocating the free-will-offerings of the Israelites, to be invested in the construction of the tabernacle and its furniture—a work intended not merely for that generation; but for the benefit of generations then unborn. In like manner, David and Solomon, and

others of their day, contributed largely to to be invested in the furniture and buildings of the temple, not merely for the exigencies of that day, but for the benefit of coming generations. If this principle is discarded, I do not see how meeting houses are to be built in the present day.

Another scriptural principle laid down by the Apostle is, to "consider one another to provoke unto love and good works;" and he tells a certain class that their "zeal had provoked very many," that is in ministering to the saints. My scheme in aid of Seminary I thought was in accordance with this principle; but I do not rest here. If my scheme is not *opposed* to scriptural principles, can it be condemned? Where is the scriptural principle for missionary, bible, tract, and other societies too numerous to mention; (the glory of our age;) and where is the man that will condemn them?

My good friend Mr McGregor seems to think that I am wrong, and that I ought to have dashed down the whole fifty-five pounds, regardless of union, combination, or what others may think or do. His views will no doubt find many advocates. There are many who are best pleased to be left to do what is right in their own eyes. To such, prompters and charity agents are very troublesome.

As I am not one of the literati, I shall

not attempt to spin out a long yarn, or cumber the pages of the Register. To conclude, I wish it to be understood that I have not, nor do I intend to write on the above subject over any other signature than

PROMPTER.

Chippawa, 35th April, 1854.

REV. & DEAR SIR,

I have pleasure in transmitting to you, as the readiest channel of communication, the enclosed amount of £3 15s. Halifax currency, for the interesting mission in Aneiteum. It is made up of two amounts; the largest one from the missionary box connected with the United Presbyterian Sabbath School here; and the other, a collection from a preaching station connected with my congregation. The amount is comparatively a small one; but proceeds, I trust, from willing hearts. We have been weak for some time, as a congregation, but there are encouraging signs of improvement; and not among the least of these, that there is an awakening to the importance of missions, and a measured sense of the responsibility devolvent upon the disciples of Jesus to contribute toward their vigorous maintainance.

The sister church in Nova Scotia has done herself credit in occupying the bold position of taking up her field of operations among the isles of the Pacific, which have been long claimed as promising possessions of the vile Prince of Darkness, and presented the harrowing aspect of beautiful fields ruined with moral desolation and spiritual barrenness. May God in his rich mercy grant that the instrumentality already employed, may be productive of more glorious results; in ruin repaired, and a kingdom reclaimed for Messiah, the glorious Prince of Peace.

I cannot omit to mention, that the present offering is due to the kindness of some unknown friend, who has honored me with a regular transmission of the valuable little periodical devoted to missionary intelligence, and published by the Presbyterian Church of Nova Scotia (the Missionary Register). I feel grateful for the favor, inasmuch as it gives news on these points which I could not otherwise readily obtain. May the cords of connection, which already exist between the United Presbyterian sections of the Church of Christ in Nova Scotia and Canada, be more firmly and securely entwined by such friendly interchanges as these, and produce the hallowed effect of mellowing our hearts, and causing them to blend more endearingly together in unity and love.

I remain, Rev. & Dear Sir,

Your affectionate Brother,

WM. M. CHRISTIE.

The Rev. J. Bayne, Sec. B. F. M.,
Pictou, Nova Scotia.

The above letter affords gratifying evidence of the growing interest and active sympathy which are felt towards our mission in the Canadian United Presbyterian Church. Our Board has forwarded a gratis copy of the Missionary Register to every minister in that church, and the regular transmission of this considerate donation has, for some time past, been continued in every instance, unless the postmaster of the district has returned the copy, marked *returned or not found*. We use the address furnished by the printed documents of the Church, and will be happy to make any addition to our list which is desired.—Ed.

Youth's Department.

SUPERSTITION OF THE RUSSIAN PEOPLE.

The following statements, illustrating the condition of the Russian people, is from the pen of the Rev. J. C. Brown of Aberdeen, who spent some years as a missionary in Russia

"The first thing which struck me on my arrival in Russia, was the apparent superstition of the people. They seemed to be crossing themselves incessantly. In every apartment there was an obratz, or sacred painting, even the hulks fitted up

as government offices at Cronstadt being furnished with these peculiar-looking pictures, before which all who entered crossed themselves devoutly before they engaged in business, or tendered to any in the apartment the usual salutations of courtesy. The churches, also, I found occupying commanding situations; and whenever one of these was passed, the Russian, with his cap in hand, crossed himself with an appearance of reverence.

When I looked upon a congregation

scattered over one of their cathedrals, and prostrate on the pavement. I could not doubt that many of the worshippers were sincere, or, in other words, were worshipping God in spirit and in truth, though the form of the worship differed widely from that form or expression which my worship would have assumed.

It were, on the other hand, easy to prove, that while the priests, and those who have enjoyed the advantages of education, do not consider that the paintings before which their worshippers is presented are gods, but employ them merely as helps to devotion, many of the peasantry do consider them to be gods. Two of my friends, in travelling in the south of Russia, had taken up their quarters for the night at a posthouse; but, as any traveller may enter them without ceremony, they were disturbed in their slumbers by another traveller, who had just come off a journey, entering the apartment. He went as usual to the corner of the room in which the picture is generally suspended, and as soon as the frame caught his eye, he began his prayers, but had not continued long engaged in these, when he stooped short, exclaiming, "If there be no god one need not pray! Where there is no god one cannot pray!" Very true, thought my friends. But why conclude that there is no God? They could not discover the main of thought in the man's mind until the dawn revealed to them the cause of the exclamation. The man had come from the open air, where all the light of the moon and stars was reflected by the snow, into an apartment comparatively dark. He knew where the picture was likely to be, and seeing the frame, commenced his prayers, but, as his eyes got accustomed to the darkness of the room, he discover-

ed that the picture had been removed, and only the frame remained in its place.

There is a book entitled "Lives of the Saints," which is held in great estimation by the Russians; and tales of miraculous achievements are related by the peasantry at their family gatherings in the long winter evenings. These are listened to with wondering confidence, and the most ridiculous pictures of the feats of these saints are the ornaments of their cottages, and are sometimes found in the places of the obratz, or painting, before which their worship is offered. The following may be considered a fair specimen of such tales.

The devil having ventured one day to assault one of these holy men while engaged in prayer, the latter leapt to his feet, and gave chase to the tempter, who was fain to make his escape from the place, but the saint followed in pursuit, and ran, and better ran, till he overtook him. Holding him fast with one hand, he began the erection of a church with the other, and immured his captive in a small square cell in the wall. There he moaned piteously imploring the saint to release him, but in vain, till the saint happened one day to be seized with a great desire to visit the holy city. He then, in an evil hour, promised to release the tempter if he would take him to Jerusalem, show him all that was worthy of notice there, and bring him back within twenty-four hours from that time. The devil agreed, was taken from his cell, took the holy man on his back, did what he had promised, and was set at liberty by the saint on his return. The latter expected to overtake him again before he ran far, but the devil outstript him, and has been the pest of the world ever since.

Notices.

Amount of monies received by the Treasurer, from 20th April to 20th May, 1854.

FOREIGN MISSION.	
April 24.—Collection from Prince St. Church,	£16 17 10
" " Mrs Jas. Graham, G H.	0 2 6
" 27.—New Glasgow Young Ladies' Religious and Benevolent Association, for assisting to purchase a Printing Press,	2 0 0
May 6.—Mrs Thos. Smith, N. G.,	0 5 2½
" 20.—From Sabbath-School and Preaching Station, cong. of	

Rev W. M. Christie, Chippawa, C.W.,	3 15 0
" " Wm. Matheson, Esq., West River, Pictou,	5 0 0
SEMINARY.	
May 6.—From a friend in Sherbrooke, from Rev. J. Campbell, for Library,	1 0 0
" 20.—Wm. Matheson, Esq., West River, Pictou,	10 0 0
HOME MISSION.	
" 20.—Wm. Matheson, Esq., West River, Pictou,	5 0 0

J. & J. Yorston acknowledge the receipt of the following articles for the Foreign Mission, viz:—

From the Ladies of Loch Broom and Middle River Point, a lot of Woolen Yarn, Reels of Thread, Needles, Paper, &c.—value 15s.

From the Ladies of Mabou congregation, 33 yards Pressed Cloth,—valued at 2s. 6d. per yd., per Mr Jas. McLean.

From the Ladies of Kildaro River, Cascaupco, a box, containing 31½ yds. Flannel, 2 sks. Yarn, 3 white Reels, ½ doz. cotton Balls, 2 papers Needles, 8 Thimbles, Thread and Patches. Also, from Mrs James Campbell, of the same place, a Shirt for the chief Nohout, as a mark of respect for his attention to the Rev. Mr Geddie, and a pair of Socks for Mr Geddie.

The Treasurer of the Mission Education fund begs to acknowledge the receipt of two shillings and six pence from Mr Robert Smith, Truro, through the general Treasurer.

The Presbytery of Pictou will meet at New Glasgow, on Tuesday, 6th inst., at 11 A. M.

The Board of Foreign Missions will meet at New Glasgow, on Tuesday, 6th inst., immediately after the meeting of Presbytery.

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 aided or divided to meet the wishes of the Testator.

RECEIPTS FOR THE REGISTER.

Rev. G. M. Clark, Shelburne, £1; Rev. Jas. Byers, Tatamagouche, £1 6s. 8d.; Adam McKean, 1s 6d.; James Allan, 1s. 6d.; Miss Margaret Torrens, 1s. 6d.; R. B. Buggs, Joggins, 7s 6d.; James McG. McKay, 7s. 6d.; William Hogg, Pictou Island, 1s. 6d.

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, Secretary of the Board, Pictou.

The Synod of the Presbyterian Church of Nova-Scotia, will meet in Prince Street Church, on Tuesday, 27th inst., at 7, P. M.

The Com. on Bills and Overtures, will meet at New-Glasgow, on Tuesday, 14th inst., at 11 A. M. All papers intended to be laid before the ensuing meeting of Synod, must be forwarded before this date, unless special reasons can be assigned, satisfactory to the Com.

DAVID ROY, Con.

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds. McCulloch, E. Ross, Honeyman, and Wylie, with the Presbytery Elders of Truro, Upper & Lower Londonderry, three to form a quorum. Rev. Wm. McCulloch, Secretary.

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

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

Seminary Board—The Professors ex-officio, Rev'ds McCulloch, Bayne, Christie, Mc Giltrey, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Sec.

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

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

General Agent for the Register, FRANK BEATIE, Junior, Pictou.