

to accept the Scriptures and tracts which they have to offer. The inhabitants, in the province, and not a few in the neighbouring states, are coming to know the agents of the mission, to welcome their visits, and to show that they remember, in some measure, what they had previously heard. The seed of the kingdom is thus being widely sown. The 50 week-day schools are all within the supervision of the missionaries, who visit them regularly, and find them to be good preaching-stations. In all these schools the Bible is read, and religious instruction carefully given.

Ten years ago, the United Presbyterian Church undertook a mission to the Jews, but hitherto it has proved in a great measure unsuccessful. Aleppo, in Syria, is at present the only station which they occupy in connection with the Jewish mission. The most recent endeavour of this energetic Church to occupy a new mission-field was made in 1863, when a mission to China was begun. As yet, however, they have only one missionary in that mighty land. To complete the catalogue of the missionary activities of the United Presbyterian Church, we must add the large aid which they give to Protestantism in Belgium and France, a department in which they leave us of the Free Church far behind.

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### FROM THE SOUTH SEA ISLANDS.

#### POPIISH AGGRESSION AND PERSECUTION.

The following letter which we take from the *Evangelical Christendom*, is from the pen of a Missionary of the London Missionary Society, who spent several months on Aneiteum in 1864. It will be read with deep and painful interest. It is dated *Loyalty Islands, South Pacific, Feb. 5th, 1867.*

I arrived at Lifu in the mission vessel *Dayspring*, in July of that year, just after the French Governor, with an expedition from New Caledonia, had committed such havoc there. The Commandant in charge of the group forbade any of our party to have intercourse with the shore, or with the mission brethren on Lifu and Mare. We were, therefore, compelled to return to Aneiteum, New Hebrides, until I could communicate with Governor Guillain. In October, I received permission to reside on Uea, but not to perform the duties of my office. The Protestant missionaries and native teachers throughout the group had been suspended from their work. The only reason that could be assigned for this unjust and arbitrary act was, that none but French subjects could now be suffered to perform the work of the ministry in the islands that

the French had seized. In March, 1865, we received directions from the Governor, through the intervention of the British and French Governments, to resume our work as Protestant missionaries, but our native teachers were not included in this license.

There are two Roman Catholic priests here, who came after Protestantism was established on the island. They have laboured hard to subvert the work of the native teachers, who had been the means of leading many of the people to abandon heathenism and embrace Christianity. After the affair on Lifu, these priests and their heathenish followers acted with more violence and boldness. They declared Protestantism to be proscribed by the Government, ordered the teachers to cease their work, seized the Protestant chapels and bells, and drove out the congregations to worship in the bush. Two of the principal chapels were seized by the priest in person. He, on a Sabbath, marched at the head of an armed mob, ordered out the teachers and people, and entered the chapels, and held his own worship in them. I do not know whether these proceedings were actually authorized by the Governor, but he has sanctioned what was done. He visited the island about twelve months after these transactions, and when I mentioned them to him, in the name of the people, and sought redress, he refused to inquire into these matters. He wrote a Decree that the buildings thus wrested from the Protestant natives should remain in possession of the Papists, and that the former were permitted to build anew, and all buildings for public worship to be national property. Feeling ashamed, I suppose, that it should be reported that the Protestant missionary and his family, with 500 of his people, were worshipping in the bush, whilst their own building, erected by the Protestants for their worship, was occupied by a chalk image and some thirty of its worshippers, he gave us permission to reoccupy the chapel for *four months*, allowing that time to erect a new building.

In the case of some Protestants who had been driven from their homes, and had their chapel demolished, their homes plundered and burnt, and their plantations devastated, under the priest's directions, the only redress the Governor granted to them was to order that they should be allowed to reoccupy their lands. But he has suffered the priest and his tool to nullify this order (which I fear was not *bona fide*), and to defy his authority. When the refugees returned to their land, and had reached the priest's house, an armed mob of Papists rushed out upon them, and attempted to murder them. Five of the party were wounded. The Governor and Commandant were immediately informed of this affair; but eighteen