

lowing:—1st, of instruction; 2nd, of relieving the sick and needy; 3rdly, of instruction; 4thly, of consolation or extension. You will allow me to tell you a few words upon these four points.

1st. As to our flocks, we may say that they have a great respect for the Word of God, for its ministers, and for the Sabbath. The actual number of ministers is twenty-one; three of these are more than eighty, and are no longer able to exercise their functions; six are employed in the college of Lausanne as professors; sixteen are at the head of our flocks; four are employed as evangelists. A very strong proof that this is a body of ministers faithful to the truths of the Gospel of Christ is this.—Last year, four young candidates presented themselves for consecration; one of them, after close and severe examination, was rejected, because he was not sufficiently sound upon the nature of our adorable Saviour, upon the truth and authority of the Scriptures, and upon the Sacraments.

2nd. The relief for the sick and the poor. We may say that we have three hospitals—two in the valleys and one at Genin. We have two deaconesses from Echallens, who exert a very salutary influence upon the sick. Our funds for assisting the poor are small, but sufficient to prevent mendicancy.

3rd. Instruction. We have, in all our valleys, 161 primary schools; 137 are only opened for three or five months, during the winter; fifteen regular parish schools, which last two months; six girls' schools, and two infant schools. Then, the college—before the year 1831, we had but one master in who taught Latin and Greek; now we have eight professors and eighty-four scholars, distributed in nine classes. The salary of three of the professors, Christian friends have come to our help. The royal inspector of schools has generally given a very favourable report of the manner of teaching in the college, and to the schools in general. For the last two years, Government has granted 2,500 francs for our public instruction.

4th. Evangelisation. Since 1815, an evangelical service has been allowed in Paris. In 1819, the brethren of that town desired to unite themselves to the Vaudois, and to be recognized as the sixteenth Waldensian parish. In 1819, four of our ecclesiastics went to Florence to perfect themselves in the Italian language; one of them began to preach in Italian, in the Prussian chapel, at the request of some Protestants of that town, who are better acquainted with the Italian than the French language. In view of the advantages of this enterprise, we received a donation from Florence asking us to send back one preacher of the Word of God; one was sent, and it was soon settled with the Swiss consistency that a regular Italian service should take place once a fortnight in their chapel. This preaching was much appreciated; the chapel was often crowded to excess. By-and-by, one teacher of the Word of God was not thought sufficient—a second was sent. Very soon after that, an order came that the Italian service was to cease altogether. A few days later, one of those teachers who had been invited by some friends to come and explain to them the word of God, was seized by the police, thrown into prison, and then conducted to the frontier by gendarmes, like a malefactor. The other preacher also had notice to leave within three days; the only offence was, that his colleague was toiling with him.

We have now established a regular service in Turin. Paris is very much blessed, and we hope soon to have a little congregation of Italian Christians, and for that we shall want a temple. We have obtained leave of government to have one; the ground has been bought by two valuable friends; and if the Lord approves the work, He will raise up many such friends, that the work may be carried on.

The town of Pignerol, which unites, as it were, the two valleys of St. Martin and Lucerne, had long felt the want of having a regular service; last year, permission was given to have one, although there are not many Protestants in that town; the place of worship is generally very full.

Let me conclude by saying, that at our last Synod, in the month of May, after having stated the facts which I have just named, the assembly was unanimously agreed to give thanks to the Lord for all the mercies he had vouchsafed to their Church during so many centuries, particularly during the last years; to render heartfelt thanks to Him for having preserved and multiplied to them so many friends in England, Scotland, Ireland, Holland, Germany, Switzerland, France, and America, and also in Italy.—*Evangel. Christ.*

#### TAHITI.

A dark cloud has come over the cause of Protestant missions in this once hopeful island. Some new laws have been recently enacted by the French authorities in regard to missionaries, involving a good deal of vexatious interference. The 4th of May, being Sabbath, was set apart as a day of festive commemoration in honour of the anniversary of the French republic; and a proclamation was issued in the native language, announcing in seven particulars, the occupations and amusements of the day—a discharge of artillery, games, national dances, illumination, fireworks, a ball, &c. The missionaries, faithful to their sacred trust, gave solemn testimony on the previous Sabbath against such a desecration of the day of God. One of them, Mr. Howe, who preached in the capital of the island, was detained by the French governor as having uttered language implying a censure upon the government; and he refused to apologise for the language, although regretting that offence had been taken where none was intended. He was required accordingly, either to leave

the island immediately, or submit to a prosecution; and, although in the first instance he had, on the treaty of peace, been allowed an extension, he refused the alternative of quietly retiring from the island, rather than exposing himself to a certain imprisonment; yet afterwards, when the Sabbath was over, and his usual desecration had been such, that he felt it impossible to leave without again testifying his conviction of his fearful sinfulness; and, after further consultation, he resolved to stand his trial.

The result was, that, which was to take place on the 7th of May, has not yet reached this country. It pronounced guilty, the imprisonment inflicted may extend from three months to two years; after which he may remain in the country, (not as a preacher, at least as a private individual, to sell the Bible and superintend the press. The directors of the Society were already unmolested by Mr. Magy's government, and are not without hopes, that through his friendly mediation with the Government of France, an act may be put to the opposite proceedings, of which there is so just cause to complain. Several of the principal persons specially invited to be present at the assembly, sent polite notes that they could not comply with the invitation. The queen stood firm until the evening of the day, when the governor went to her personally, and asked Mr. Howe as the cause of her objection. Her remonstrance, when pressed by the governor to attend the ball, deserves to be recorded. She replied, "I cannot go; the Word of God forbids it." And when he charged Mr. Howe as the cause of her obstinacy, she replied, "You are quite mistaken—it is the command of God that keeps me back; but I have no power to resist your perseverance." An eyewitness, an American lady, states that she was generally disconcerted all the evening, and could not be induced to enter into conversation with any one, but was observed for the most part to be weeping. The civil effects of this desecration of the Lord's day were already abundantly manifest. The queen's husband had again to be deprived of faith. Even persons who had been true Christians, Mr. Howe had received official notice to quit his present residence, and remove to another station, according to the regulations of the new law, that there might be but one resident missionary in each district. And the consequence would be, that no agent of the society would henceforth be permitted to live in a Papete, so as to exercise his missionary functions among the natives. Much anxiety is felt as to what is to be the end of these oppressions by the French authorities. In London, the committee have been elected by the ordination, on the 30th of April, of their senior native student of the French college of the new station, formed out of a district previously connected with another station. The services were distinct; and several of the native royal personages were present, and much affected. It is feared, however, that the present government arrangement will exclude all their students from the presence of the ministry, except those who have been appointed. They were under Mr. How's care, and it is to be hoped beyond utterance by all these untoward occurrences.—*United Press Mag.*

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#### BIBLE SOCIETIES.

The progress of the translation of the Scriptures into new languages, of the revival and improvement of versions already effected, and of the circulation of useful editions of the word of God, always forms an important item of intelligence as to the progress of the Kingdom of Christ. We shall at present give a brief summary of what has been doing among the various of continental Europe on behalf of the Bible during the past twelve months. In France there is always much activity in the work of Bible circulation. During the year ending with the report of the British and Foreign Bible Society in May, upwards of 168,000 copies of the Scriptures had been issued by the various agencies engaged in the work. Their collectors, or itinerant vendors of the Scriptures, are numerous, and supported at an average expense of £13 for each. But they are good men, and are actuated by a prudent zeal in the work, and are honored to be the instruments of awakening the people of various districts to a devout attention to the word of God, and of leading to the formation of evangelical churches in several places. A new edition of a provincial version of the New Testament, for the population of Brittany, has been put to the press, the former edition being very nearly disposed of. Considerable difficulties have been thrown in the way of circulating this version by the local authorities, under the pretence that the reading of it will lead persons to discuss religious matters; and that this may afterwards be followed by the discussion of political questions. It is to be regretted that the London Christian Knowledge Society is not ashamed to avow in its report, that the new editions of the Scriptures in French, along with the Apocryphal Books, in various sizes, and in various languages, are so much in the same condition as formerly. The agency of foreign societies can do little or nothing for the introduction of the Scriptures into these countries; and very little is attempted within themselves. A stereotype edition, accompanied with numerous notes and comments, as well as Apocrypha, was brought out a few years ago by an enterprising bookseller at Barcelona. It consisted of a Spanish edition for £21.50. A prospectus is issued for printing another edition at Madrid, also stereotyped, in two thick volumes, price 12s., dedicated to the Archbishop of Toledo, and under his patronage. Though the size and price of these works must needs restrict their circulation, yet the demand for them may be hailed as an intimation that an interest on behalf of the Bible is pretty widely diffused in Spain. In Italy there has been free permission by the