

Resolution. The bare dwelling-house, two rooms without the roof, a goat-house, boat minus all the her appendages, the wall plates of my house, two boxes, and a few pieces of old wood, parts of the church. You would require to see the place to be able to realise the all but clean sweep that has been made. The harbour people say that the bush people did the mischief. Had we heard the story of the bush people, they would have laid the blame on the harbour people. I have no doubt some of the property, personal and mission, is still in the hands of the natives, but the bulk of it, I fear, has been traded for tobacco and pipes. The most of the books have been brought to this island, a few dishes, &c., but only a tithe of the whole. We know not what has become of all the clothing and ironmongery of which articles Mr Paton had not a little. A few natives followed us as we walked over the desolations, and coolly asked *if the house was good or not*.

MR. MATHESON'S HOUSE.

We left Black Beach on a Monday forenoon, and made Aneityum on the Wednesday evening. We came home by the lee or west side of Yanna, as I was anxious to see the whole island in its breadth and length. I was greatly pleased with the appearance of the west side. It is a most lovely island, and what groves of cocoa-nuts and yam plantations! On the Tuesday morning we had beat up to the south end of the island, where Mr. Matheson had his station. We were close in shore about sunrise, but could not make out the dwelling-house. Its whitened walls were formerly a conspicuous object. The natives must either have destroyed it, or else the grass, which rushes up here with great rapidity and to a great height, must have shut up our view. I trust that the latter is the case. The chief of the place told Mr. Matheson before leaving that they would not destroy his house, but would leave it to *rot, rot, rot*.

OTHER MISSIONS.

PRESBYTERIAN MISSIONS IN CHINA.

From AMOY, the Rev. Wm. C. BURNS writes, on August 18, that at a place twenty miles inland from Pechuia, a congregation of from twenty to thirty has been formed and is exposed to opposition. The name of the place is Boey (Khen-Boey)—literally Glen-end, but meaning Glen head.

The Rev. H. L. MACKENZIE, writing from YAM-TSAN, SWATOW, on June 20, says that on the first of the month he and Mr. Smith baptized eight adults,—three men and five women,—besides children, at that place. One of the men was above sixty, and three of the women were widows. These were the first fruits of the mission in Yam-tsan. One woman, Hang-Sim, had worshipped idols, and she had been a zealous vegetarian, hoping thereby, in accordance with the Buddhist doctrine, to obtain some merit. With true missionary spirit, she began making tours to surrounding villages to preach the Gospel to her female acquaintances. This woman was the first Chinese Mr. Mackenzie baptized, just two

years after his arrival at Shanghai. The day of baptism there were fifteen communicants, the largest number in connection with the mission that had met at Tie-chin. The church in Yam-tsan numbered sixteen. Mr. Mackenzie continues:—

“On the evening of the day of their baptism, as three or four of the women were returning from worship, they were attacked by some fellows of the baser sort. One of them was kicked for attempting to remonstrate, and another, with her infant child, thrown down, dragged along the ground, and brutally insulted. The men who committed this cowardly assault boasted of it, assigning the fact that the women were worshippers of God, as the only reason that moved them. Mr. Smith and I remonstrated with the village elders, and on letting it become known to them that Christians were by treaty entitled to protection from persecution, and that, unless some step was taken by them to restrain the ill-disposed of the village from such acts as had lately been perpetrated against those who worship with us, we