

stand in the way of his doing so, he went temporarily to Caronago, where, after a few month's labour, he was cut off by cholera. A few years ago the Rev. Mr. Kennedy withdrew from the mission on account of his health; and since that period, the Rev. George Brodie has with great industry and zeal, exerted himself to supply both congregations.

7. *Arson, an inviting Field of Labour.*—Mr. Lambert goes to occupy Arson, which is about twelve miles straight east of Port of Spain.—Between the two places there is an excellent road lined with houses and villages. It is a beautiful and healthy locality, not far from the northern range of mountains. The congregation is small, but there is said to exist a population, much in want of the Gospel, of 3000, within a circuit of three miles. There it is anticipated that Mr. Lambert will labour in peace and comfort. The only adversaries with whom he will have to contend, will be the world, ignorance, unbelief, and the Church of Rome.

The arrival of the ship that carries Mr. Lambert, will in our sense be a more important event than the landing of Columbus. The Spaniards went to rob and impoverish the people; but he goes to confer upon them "the unsearchable riches of Christ." The Spaniards wasted and destroyed the inhabitants; but he goes to bless and save them. Columbus met, after all his toils, dangers, sufferings, and faithful services, with ingratitude and disgrace from his sovereign; but the divine Lord, whom Mr. Lambert serves, will go with him, sustain him in his labours, mark all his doings, and should he prove faithful to his trust, crown him at last with honour and joy.

Nearly four centuries have passed since Trinidad was discovered, and almost sixty years have elapsed since it came into the possession of the British, and still exhibits few traces of the sacred name which it bears. It is to be hoped, however, that Mr. Lambert and his evangelical fellow-labourers will be honoured of God to convert many sinners to Christ, and to baptize them in the name of the Father, the Son, and the Holy Ghost; and thus to consecrate them to the divine throes in the only way in which a permanent relationship can be established between the three-one God and any portion of the human family.—*U. P. Miss. Record.*

### WALDENSES.

A LETTER FROM THE REV. J. P. REVEL, D.D., MODERATOR OF THE SYNOD OF THE WALDENSE CHURCH.

*La Tour, Vaudois Valley of Piedmont, Italy, October 19th, 1853.*

Highly esteemed Sir, and dear Brother.—It was not my intention to wait so long before writing to you, but the accumulation of business has not left me the liberty to choose. I hope also to be able to give you some particulars concerning the public opening of the church at Turin, which was at first appointed for the 29th of September, then postponed to the 9th of this month, and now the director of the work informs me that the ceremony must be deferred, because the building is far from being finished within. These disappointments are painful, because a good number of friends from England, America, and other quarters, had made their arrangements to write with us on that important and solemn occasion. I am, notwithstanding, happy to be able to say that this delay does not proceed from any difficulty raised on the part of the Government or of the people; on the contrary, we receive great encouragement from both these sources. The former, faithful to the spirit of the constitution, leaves all possible liberty to preach the gospel, and to disseminate the holy Scriptures among the Catholic population; and the latter show themselves every day better disposed to receive the good news of salvation. We who are engaged in the work see this, and we bless God; and the foreign brethren who have visited us, and could observe this, are struck with it. One of them wrote lately, "In the kingdom of Sardinia, the state of mind is at this moment such that no one can form a conception of it, without being witness to it. It is the waking up from a long sleep; it is the dry bones beginning to move.—Everywhere the people begin to reflect, to recognize their error, to long for and demand something better. The Scriptures are widely distributed, and their divine author blesses marvellously the reading of them, without the intervention of any human instrument; whilst wherever the gospel is preached, it meets with a profoundly attentive audience, and many prove that it is the power of God unto their salvation. In the principal towns of the kingdom, Vaudois pastors are established, as well for the directions as for the extension of the good work. The workers have admirable success. In one place, during the first week, four hundred copies were disposed of. In another town, as soon as the colporteurs showed themselves, people ran up to obtain these books, and in a quarter of an hour fifteen copies were sold; the people, as they took them away, exclaimed, 'Here is the true Bible! Here is the truth, which has always been kept concealed from us! May we profit by it!'"

During this summer's vacation, two of our Professors were sent on a missionary tour through Piedmont. The reports which they have made to us are very interesting, and communicate to us most important information. In one town they found a Canon who reads the Bible constantly, and who has already as well appreciated its instructions that he has given up his canonicate, which brought him two hundred and forty dollars a year; and his love for the truth in Christ prompts him already to make it known, though timidly, to others. In another place there is a priest who cannot say any more read mass. He has procured a copy of the Bible for each of his nieces; he reads it and meditates upon it with the members of his household; and when at distant intervals they still

go to the Roman church, they carry their Bibles, and read in them during the whole service, paying no attention to what the priest is saying or doing. In another place, the Syndic (or mayor) of the commune, received our evangelist with peculiar joy; showed the Bible which he reads, and many religious tracts. He deprecates the state of indifference and unbelief of the masses and of the nation, and added, with address, "It is necessary, in order that your work may prosper amongst us, that the spirit of the people be changed; all is corrupt." Our itinerant missionaries have everywhere met with some well-disposed persons, and such as might serve as points of support for a work of evangelization.—They have sold many copies of the Bible, and since they have returned, they are frequently receiving letters from priests, monks, and other members of the Roman church, asking them for information concerning the principles of our church. You will doubtless join with me in admiring the fine field which Providence appears to design opening to the Professors and students of our Theological Seminary. The masters and their pupils will go during their summer vacation, to make missionary tours in the plains of Piedmont, to verify in practice the lessons of the winter, and to study together the best method of evangelizing our ignorant populations.

I have great satisfaction of being able to say to you that our work of evangelization makes surprising progress. We have now eleven missionaries in the work. We have received encouraging reports from them all. They are placed as follows:—one at *Pignerol*, with more than 300 hearers; two at *Turin*, more than 600 hearers; one at *Casale*, 25 to 30 persons; two at *Genoa*, more than 400 hearers; one at *Chiavari* and *Favale*, 40 to 50 hearers; two at *Nice*, with an Italian congregation of 70 to 80, and a French one of 90 to 100 hearers; one at *Constantinople*, having a small congregation and a school, and one is about to leave for *Plorence*. Although the bigotry of the Grand Duke of Tuscany has reached a point of disgusting stupidity, I hope that our young brother will not suffer himself to be dismayed. With zeal and prudence, he will be able to do something for those unfortunate brethren. What thanks have we to render to the Lord who, to accomplish these things, condescends to make use of a poor church which men have sought to crush by centuries of persecution, and then to smother by centuries of oppression, and which has been but five years cut free from the heaviest chains! But it is not our efforts which obtain these results; it is the sympathies, the prayers, the encouragement of every description derived from the brotherly love of the children of God spread throughout all places, that strive for us with the Lord. I hope that they will persevere, and not grow weary.

We are at this moment embarrassed to pay all our eleven evangelists, who are labouring in the bosom of Catholic populations. In case you do not deem it imprudent, I would pray you to ask the Board of Foreign Missions, of which you are the Secretary, if they could appropriate to us five or six hundred dollars from your receipts for our Italian mission.—If you consider my request as not well timed, I beg you very earnestly to make no mention of it, for nothing would so give me pain as to appear importunate in the eyes of the venerable friends who have become so dear to me, since I have tasted with delight the most precious testimonials of their cordial love. I desire that you will have the goodness to say to each one of them, as occasion shall serve, how happy we are, my wife and myself, to recall them to mind in our home conversation, with our friends, and in our prayers . . . and believe me, I am, dear sir, with respect and Christian love, your devoted brother in Christ,

J. P. REVEL, *Pastor and Moderator.*

### IONA—THE SCOTCH ISLAND.

In a recent number we gave a notice of the island of Iona. Here we insert a part of the interesting narrative given by D'Aubigny of this Culdee missionary station. Our forefathers were indebted to it for much of the light of the gospel. Its history shows what may be done by zealous men of God, even though their residence may be assigned to them in a territory of narrow limits.

"Columba landed [in the year 565] near the barren rocks of Mull, to the south of the basaltic caverns of Staffa, and fixed his abode in a small island, afterwards known as Iona or Icolinkill, 'the island of Columba's cell.' Some Christian Culdees, driven out by the discursions of the Picts and Scots, had already found a refuge in the same retired spot. Here the missionaries erected a chapel whose walls, it is said, still exist among the stately ruins of a later age. Some authors have placed Columba in the first rank of the apostles. True, we do not find in him the faith of a Paul or a John; but he lived as in the sight of God. . . . He prayed and read, he wrote and taught, he preached and redeemed the time. With indefatigable activity he went from house to house, and from kingdom to kingdom. The King of the Picts was converted, as were also many of his people; precious manuscripts were conveyed to Iona; a school of theology was founded there, in which the Word was studied; and many received, through faith, the salvation which is in Christ Jesus. Ere long a missionary spirit breathed over this ocean rock, so justly named, 'the light of the western world.'

"The Judicial sacerdotalism which was beginning to extend in the Christian Church found no support in Iona. They had forms, but not to them did they look for life. It was the Holy Ghost, Columba maintained, that made a servant of God. When the youth of Caledonia assembled around the elders on these shores, or in their humble chapel, these ministers of the Lord would say to them: 'The Holy Scriptures are the