

might soon share a similar fate. Next day a small fragment of one of the Bibles was found on the spot where the fire had been, greatly scorched and blackened; but still legible. This was brought to M. Monod, the moderator, who, at the public meeting of Synod, narrated what had occurred—held up the fragment as a proof that the Bible had been burned—and then read the passages on both sides of the fragment, which were so directly applicable to the circumstances, that, he said, they ought to regard them as a message sent from the Author of the Bible for their encouragement in his cause. The passage on the one side was 1 Pet. ii. 19, &c., "For this is is thankworthy, if a man for conscience sake toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called." On the other side the only words legible were those in 1 Pet. 1. 22, 23, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned

love of the brethren, see that ye love one another with a pure heart fervently; Being born again, not of corruptible seed, but of incorruptible, by THE WORD OF GOD, WHICH LIVETH AND ABIDETH FOR EVER." Fervent prayers were then offered up, M. Henriquet conducting the devotions of the Synod and audience, on behalf of those who had been concerned in this outrage. Popery claims to be unchangeable. In reference to its degrading and brutalising influence on the minds of its devotees, we concede the claim; and pray that we may be stirred up faithfully to withstand it, and to hold fast those privileges and immunities which we owe to the glorious reformation.

It is proper to mention, that the minister of the Protestant National Church, who had occasionally been present in the Synod, on hearing of this outrage, kindly offered his church as a place of meeting, where they would be less likely to be exposed to similar violence. This offer was respectfully but gratefully declined by the brother to whom it was made, and the Synod continued its sittings to the close in the place where they had commenced.

Yentj's Department

FELIX NEFF'S SCHOOLS.

In the south of France, in the departments of the Isere and the higher Alps, there is a scattered Protestant population. It was once larger than it is now, but it has been reduced by persecutions, massacres, and religious wars. These poor people are descendants of the ancient Vaudois, and still maintain amongst their mountains and valleys the religion which their forefathers sealed with their blood.

It was amongst these people that the good Felix Neff labored. You remember how diligent he was in forming schools for the children. A great many schools are wanted, because the children cannot travel any distance in that country. Even where the houses are situated close to one another, they are separated by large and deep ravines, and rushing mountain torrents, so that you must go round a long way to get from one house to another. In the summer, the poor children cannot come to school at all, as they are at work in the fields. Felix Neff therefore established, twenty-five years ago, temporary winter

schools. These schools still exist, although they are kept up with great difficulty, as the people are very poor. M. Cadoret, an excellent minister at Mens, a town in the midst of the district, has just sent us a very interesting account of the schools. He says, their plan is to place a master in the hamlet for the four winter months; the fathers of families engage to take it by turns to board and lodge him, and also to pay him from ten to thirty francs. A franc is 18½ cents. The school is held in a warm stable; a good layer of fresh straw serves as a carpet; a long table is set in the middle, and some wretched crazy seats are placed round it; when there are one or two maps hung on the damp walls, it is thought a very fine thing indeed. The elder and more instructed pupils sit at the table, but very little children come too, and they sit on little stools or roll on the straw. The number in each school varies from ten to twenty. They remain there all day, and even in the night. It is true, that sometimes the master and pupils go fast asleep; besides;