

# The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## MISSIONARY HYMN.

By the Rev. T. R. Birks.  
Fountain of life, eternal Lord,  
Whose power the hosts of heaven obey;  
O haste the promise of Thy Word,  
And let the Heathen own Thy way!

Now bid Thy angel speed his flight  
Amidst these gathering storms below,  
To shed Thy Gospel's glorious light  
O'er regions lost in sin and woe.

Ten thousand lips, on every blast,  
Send up their praise before Thy throne;  
Ten thousand souls are hurrying fast  
Through sin's dark gulph to woes unknown.

Jesus! arise with saving might,  
Send forth the tidings of Thy love;  
Disperse the gloom of night  
With beams of mercy from above.

By Sidon's brook and Salem's hill,  
Where once Thy sacred footsteps trod;  
See! clouds and darkness linger still;  
Earth mourns the absence of her God.

Look down from heaven, incline Thine ear,  
Thou Lord of Lords, and King of Kings!  
Bright day-spring from on high appear,  
And dawn with healing on Thy wings.

The isles await Thy coming, Lord,  
A herald voice prepares Thy way,  
O haste the promise of Thy Word,  
And let the Heathen own Thy way.

From the Church Missionary Society's Jubilee Tract No. 111.

## MISSIONARY PRAYER.

By the Rev. John Tucker, (formerly Secretary of the Madras Mission.)

FOR OUR NATIVE CONVERTS, AND THOSE RECEIVED UNDER INSTRUCTION.

ALMIGHTY GOD, the God of all grace, the God and Father of our Lord Jesus Christ, we adore Thee for Thy great goodness to us, in the work in which we are engaged, and that Thou hast given us thus far to see the desire of our hearts, and hast, through Thy blessing on the efforts of Thy servants, caused Thy light to shine into the hearts of multitudes who were dwelling in Mahomedan and Heathen darkness and superstition. Blessed be Thy name, that Thy Word hath not returned unto Thee void! Glory be to Thee alone, O our God!

And now, Lord, we pray Thee to multiply Thy grace, and mercy, and peace, through Jesus Christ, upon all the Native Converts whom Thou hast gathered to Thyself through the labours of our Society throughout the world. Pour out Thy Spirit plentifully upon them, that, as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee as dear children. Deliver them from all remaining darkness and ignorance, from all deceit and guile, from the fear of man and eye-service, from all weariness, and slothfulness, and instability. O Thou, Lord Jesus, who art manifested for this cause, that thou mayest destroy the works of the devil, destroy and abolish, in the hearts of the Converts, all that remains of Satan's kingdom; give them enlightened understandings and tender consciences; grant that their faith, and hope and love, may grow exceedingly; make them to be ready to obey good work, and to dwell together in unity and submission to those whom Thou hast set over them; and give them grace to exert themselves for the salvation of those around them; that so, by their holiness and faithfulness, by their zeal and faithful testimony, they may glorify Thy name before their countrymen, and bring in unto Thee from the midst of them, such as shall be saved.

And we beseech Thee, O most merciful Father, to have compassion on all those who have come under instruction, though they be not yet altogether Christians. Convince them effectually, by Thy Word and Spirit, of their sinful and miserable state; pour upon them the Spirit of grace and supplication; draw them to Jesus, and enable them to believe in Him as their only Saviour, and shine into their hearts, to give them the light of the knowledge of Thy glory in the face of Jesus Christ. Give them Thy strength, O Lord, from above, to break the bonds of caste and all other chains of the devil. Give them such steadfast and unfeigned faith and love, that with all meekness of wisdom they may boldly confess the faith of Christ crucified, and cheerfully forsake houses and brethren, and sisters, and father and mother, and wife and children, and lands, for Him who has loved them and given Himself for them. And do Thou, who art the God of all consolation, comfort them with the consolations of Thy Holy Spirit. Make them to rejoice and be glad in Thee, and to praise Thy Holy Name. Thus, O Almighty God, make Thy Church in the midst of the heathen to hold forth the light of Thy truth to their fellow-countrymen; and grant that we and they may ever have cause to say, The Lord be magnified who hath pleasure in the prosperity of His servants.

Hear us, O most merciful Father, in these our intercessions, for the glory of Thine own name, through Jesus Christ our Lord. Amen.

## NEW ZEALAND: MISSION OF THE CHURCH MISSIONARY SOCIETY.

Influence of the Gospel in a time of temptation.

On the 22nd of January 1816 information was received that the brig *Guide* had been wrecked in Wakapuanga Bay, and that a number of Natives were taking possession of the vessel, and all her cargo, for breaking a *tapu*. Under those circumstances, it was deemed expedient to march a body of militia to the spot, and Mr. Sinclair, the Police Magistrate, wished Mr. Reay [Missionary of the C. M. S.] to accompany them. Mr. Reay's account, it will be seen, shows a very different aspect of affairs from that which was at first said to exist:—

Jan. 23, 1846.—At six A. M., D. Sinclair, Esq., F. D. Bell, and 22 volunteers, started; several others joining us en route. On emerging from the wood, the party were left just at its borders, Mr. Sinclair and myself going up to the Pa. We found the brig high and dry upon a sandy promontory which jutted out so as to form the river's mouth. The tents were pitched close by, and the cattle had been landed on the promontory, and had broken down some neat railings enclosing the graves of several children. This had annoyed the Natives, and they wished for satisfaction. They said, if the pakehas were willing to remove entirely from the promontory, they would provide shelter for their goods, assist in the removal of every thing, and take proper care of the cattle; asking only a moderate recompense for their trouble. Upon the basis of this proposal we arranged all matters satisfactorily—half-a-crown per day for those who would take charge of the cattle and sheep, and sixteen *lis* of tobacco per day for those who might labour in discharging the brig.

On all hands it is allowed that the natives behaved remarkably well. Ten or twelve years ago, under similar circumstances, they would probably have seized every thing, regarding it as a gift from the sea-god. What will account for the change? They have received the Gospel, and, by the grace of God, are bringing forth the fruits of that Gospel. If nothing were at stake beyond worldly prosperity and worldly wealth, it seems clear to me that the Settlers in these Islands have the deepest ground to be grateful for Missionary labours, because of the security for life and property which now prevails, as compared with the past.

Made in which Christianity is spread in New Zealand.

During the second visit to Massacre Bay, Mr. Reay writes:—

May 25.—At Waikato I met a steady, intelligent Native, Abraham te Matimati, who was baptized by me some months ago, and travelled down, with a young man named Libi, to his own people, about three weeks' journey down the west coast. He brought me a letter from Mr. Charles Heaphy, who has since returned, after spending some days at Arara, where he found several who had never before seen a White Man. He tells me these are all desirous to see me, regular in their worship, and anxious for baptism. Abraham has given me a list of seventy-five in all who belong to that Pa. See how, in an almost miraculous manner, a knowledge of the Gospel spreads among the Natives of these isles! Abraham came northward to see his friends; he also saw the work that was going forward, heard the glad tidings, and believed; he hastened down to tell his people, and I recommended Libi as his companion, because he was well able to read and well reported of. Now, from distinct and independent testimony, we learn how their communications and conduct have affected all their fellows. Lately I have heard that a few years ago that part of the coast was deemed most savage; inasmuch that sealers have for weeks and weeks lodged upon the Black-reef, not venturing to land lest they should be destroyed. Now, Mr. Heaphy reports that not only did they hospitably entertain himself and his fellow-traveller, Mr. Brunner, but that, when they were leaving, all the inhabitants escorted them a day's journey, carrying supplies for them. Not many weeks have elapsed since one of the principal Teachers in Queen Charlotte's Sound wrote to me, to say that a native vessel had come up from Port Cooper, the crew of which were all desirous of baptism, and that they wished for a Teacher and for books.

Something of the same kind came under Mr. Reay's observation during a subsequent visit to Queen Charlotte's Sound. He writes:—

In working homewards we were one day thoroughly drenched; and the rain and storm continuing through a second day, we returned a few miles, in order to obtain shelter. In the course of the night, when they supposed me to be asleep, Joseph Ngapaki, and the crew with him, gave to their friends a very correct statement of my explanations to them on the previous Lord's-day—what one had forgotten another remembered: adding together, therefore, their several stores, they thus assisted the Word in its free course.

Urgent Need of additional Missionaries.

We close our account of Mr. Reay's Station with some passages from a Letter addressed by him, in January of the present year, to Mr. Taylor, who is now the only Labourer connected with the Church along a coast extending from more than 100 miles north of Wanganui down to Waikanae southward, beside having a most extensive district inland. In proceeding from Nelson to Wanganui, to attend a Committee, Mr. Reay was obliged to land at a native village about 70 miles from Wanganui, and to walk the remaining distance. He writes:—

In each village that I entered, as soon as the people knew me to be a Missionary, they seemed to think their long expectations were about to be realized, and that they were to have a Father placed among them. Great indeed, were the expressions of their disappointment when they heard that I was only journeying along, and that I could hold out no prospect of their obtaining further help; all that was in my power being earnestly to press them to be constant in their entreaties to the Lord of the harvest that He would send forth labourers into His harvest. But the necessity for further assistance arises not only from the anxiety of the Natives, and from their numbers, but also from the distance intervening between the villages, and the labour of travelling. When people in England hear of one hundred, or one hundred and fifty miles, their ideas run upon railroads, and they imagine that a few hours would suffice to convey a traveller from one end of his course to the other. They know not the tedious, wearisome walking over heavy, and sometimes trackless sand hills and stony beaches; they know not the cliffs and hills; they know not the burdens which are often to be carried, in the shape of hoes, medicine, provisions, tent

&c. In fact, taking into consideration all the difficulties which attend Missionary operations in this particular part of the country, my opinion is, that the actual calls for our services are such as must necessarily exhaust the strength and powers of the youngest and most active; and that, if it be held desirable fully to carry out the operations of the Society, a VERY LARGE REINFORCEMENT, at an early date, should be sent out and placed within the range of the country which now claims our unaided labours. That the people are willing to hear is beyond dispute; but, to illustrate the zeal which we not unfrequently find manifested among them, it may be mentioned that I met with a large body of Natives travelling up to a Religious Service whereat they expected their European Teacher to minister, some of whom must have walked a distance of perhaps fifty miles in order to be present on that occasion. Upon our Missionary tours such events are not uncommon.

Visit of Governor Grey to Wanganui.

On the 10th of March Governor Grey arrived at Wanganui, and became Mr. Taylor's guest. On the next day Mr. Taylor writes:—

This morning the Governor accompanied me to Service at half past six o'clock, and afterwards stayed to School. He appeared to be much pleased on hearing the old people repeat their Catechism. After breakfast I took him to see my Infant School. He expressed his approbation of the way in which it was conducted, and left a sovereign to be given as prize money to deserving children. His Excellency afterwards walked through the Pa, and was particularly pleased with William the Teacher's house. He said he should have one constructed like it at Auckland. He crawled into George King's house—which is a ware puni (sleeping-house)—on all fours.

March 18, 1846.—The Governor again attended Morning Prayer and School. After breakfast he had an interview at my house with my three principal Chiefs. He asked them what they thought about the land. The first thing they said was, "Let the piece, which we have given for our Minister to live on, be sacred for ever;" and then they said, "Let the piece we have reserved for ourselves also be sacred to us; and as to the remainder, we are quite agreeable to let the Europeans have it."

Mawai spoke very loud, and clapped his sides. The Governor bade him speak lower, saying it was not our custom to bawl in houses. He did not, however, relish the reproval, and replied, "And you, too, when you go again to Church, don't buckle on your sword: it is very wrong to carry weapons of war into the House of God. What! are you afraid we should kill you?" I ended the conversation as soon as possible, and dismissed them.

Church Missionary Record.

[On the following day the Governor went to Church without his sword.]

JOY WHEN CHRIST IS PREACHED.

The true guide and regulator of Christian conduct, and the true measure of our relation to those without, is the master-duty of making the Gospel known; the propagation in the hearts of all men of that mighty reconciliation with God through Christ, by faith in the God-man, which is the idea of the Gospel. If it be accomplished by the ministrations of our own branch of the church catholic, we will thank God for it, and strive for a larger field, a more devoted service, and an ampler blessing. But angels in heaven rejoice over one sinner that repenteth; and so must we; and they that turn many to righteousness, be they who they may, shall shine as the firmament for ever and ever. Christ is preached—that is enough for us! No sense of shame, at our own lack of love or energy; no substitution of the church's glory for Christ's, and the fond wish to enfold within our own communion all the true children of God, and the operations of the Spirit, will degrade the magnanimity of a Christian into a party bigotry, or set our own interest or our own pride in competition with what is unmeasurably holier.

And, as a reverence for universal morality and the rights of the human race, as such, while it checks an ignorant and fanatical attachment to our own country, only exalts and invigorates a genuine patriotism; so it is with that apostolical temper which boldly and decisively puts the spread of the gospel, in its scriptural type, above all other considerations whatsoever! This, whilst it purifies our attachment to our own church of all unchristian elements, and widens the basis of charity, enlightens it, in the same proportion, and fixes it upon a rock. And, certainly, the keener perception we possess of those vital energies of the gospel by which the world was converted, the deeper will be our gratitude to her who has been our nursing mother, and the more accurate our appreciation of that scriptural system in which she has embodied them, without deadening them, and provided for a primitive order without extinguishing what, within her or without her, will be found inextinguishable—a primitive zeal and primitive simplicity. And, on the other hand, we neither consult the rules of a politic reason nor the spirit of a christian church, when we permit the observance of provisions, mutable and subordinate, to obscure in the least its higher and more commanding purposes. It is a weak and treacherous turning of the letter against the spirit! It is to subjugate the vital and plastic power of a living body, that adaptation to circumstances, without the sacrifice of principles, on which its conservation depends, to the pedantic exhibition of secondary and instrumental forms.

And here is the great danger which besets any individual church which has an unity of its own; this intense attachment to its individualities, a proportionate alienation from other parts of the body mystical, and a wilful and unreasonable under-valuation of their spiritual character and provisions. All the party instincts, which, by the perversion of

a great natural law, work so fatally upon degenerate common-wealths, are here infinitely exasperated by the confessed superiority of eternal to secular interests! And, instead of being subordinated to that love of Christ which alone prescribes their proper use and limits, they quench and control it, and so corrupt the fountain and annihilate the principle of spiritual union. In fact, the faith of Christ, thus interpreted,—regarded not in its essentials, but in its mutabilities, and multiplied into every ritual detail, till all prominence or subordination of parts is lost in what claims one uniform authority, ceases to be a principle of union at all; it becomes a power of energetic repulsion, and an inveterate source of disorganization!

And whilst so stirring and longing in men's hearts, after such a change as shall re-combine into one federal commonwealth, all the distracted members of Christendom, must be treated with other than honour, and, if rested upon the love of Christ, can issue in no other than mighty benefits to the church and to the world; yet it assumes a different aspect, when based, not upon the simplicity of Scripture, or an Apostolical Episcopacy, but on grounds traditional and sectarian, and exclusively ecclesiastical. And I must be permitted to remark that the very desire of union on the latter principle, springs, in many cases, more from hostility to an internal enemy and the formidable presence of dissent, than any grand or comprehensive love of a real unity. And, as magnificent professions of an universal philanthropy are refuted by personal selfishness to those immediately committed to our charge, so may the genuineness of the christian love be reasonably questioned, as well as the soundness of its principles, which works deliberate division among those, in the midst of whom God has placed us. Here, at home, is the true trial of our charity and christian largeness of soul, and not in distant schemes, imaginary re-constructions, and splendid impossibilities!

And this spirit of party, the curse of the church of Christ, and the besetting sin of all communities, which thus turns into an evil the vital principle of association, is, in one way, aggravated by the indispensable conditions of an established church. For the very precise and prescript forms to which, on the ratification of the contract with the state, it is almost of necessity limited, impede the liberty of movement, and give an unnatural stiffness and unpopularity to it. All parts of it are alike—all alike authoritative! The very same sanction has been given to the vital principles, and the fundamental axioms of a church, and to the minute ritual regulations into which it has been developed. At the same time, the sanctioning authority which perpetuates the verbal type, has not the power to keep alive the grand distinction between the essential and the accidental, on which the practical efficacy of the faith depends. This must, necessarily, be abandoned to other influences too subtle for definition, and dependent on a source beyond all secular, or even ecclesiastical control. In addition to this, men, from the inherent indolence of the human mind, make the articles and formularies of the church, not an instrument, but an end, the measure and interpreter of Scripture, instead of making the word of God their interpreter and life. All perspective, therefore, is lost—all is alike—and all is practically put on the same authority! At the same time, the theory of the church becomes adjusted to its practice, and it claims to stand, in all things, in Christ's place. Instead of "Christ says it," it becomes, "the Church says it!" That alone answers the artificial necessity which its position has imposed upon it.

Hence men, under a false training, lose all sympathy whatever with the operations of religious truth in other minds; they become utterly incapable either of estimating the wants, understanding the motives, or discerning the structure of solid and fundamental truth, upon which dissentients may take their stand against what, judging merely from the existing practice of it, they regard as unscripturally formalist. They are therefore too impatient of contradiction, and too much startled at opposition, to argue the ritual and peculiarities of their own church, upon the grounds of reason and scripture merely, because that will not support the inordinate superstructure which they have raised, and the pretensions which, at all risks, they maintain. They condemn all moderate arguments, such as the necessity of all forms of some kind, for the preservation of that revered order which, as a principle, is of divine authority; and the reasonable adaptation of their own to the scriptural purposes which they were intended to answer, and in which their sole value consists; a value not essential, but relative and variable. Yet this is the only ground on which the Church of England may be successfully defended, and on which alone Hooker rests her defence; for, to prove an unchanging authority for primitive forms, is beyond the wit of man; and that being proved, the Church of England cannot profit from it, for, in many points, she widely departs from them. And whether her exclusively divine and apostolical authority be admitted or not, there is amply enough to resist schism, and to establish the duty of conforming to her communion, where nothing is required, as matter of faith, but what Scripture clearly proves; or of ritual observance, but what is reconcilable with it, and clearly within the province of human authority to enact!

To reject this solid and rational defence is to play a high game, in which defeat is ruin;

it is losing all, or gaining all; there is no modification possible, no retraction, no middle way! This indeed succeeded with the Church of Rome so long as the possession of the civil power furnished her with the instruments of coercion, and put an effectual curb upon free discussion, or an appeal to the simple word interpreted by the universal and immutable laws of reason! An inward consent, indeed, was wanting, but power, wielded by an iron hand, enforced uniformity.

So long as the power of persecution lasted, this policy endured, as it did with the like spirit, though in a mitigated form, under the Laudian rule, in the Church of England. But, then, and by a necessary law, came the recoil! And in our own days, the free circulation of the Bible, and a diffused cultivation of the intellect, has rendered that impossible, as an intellectual result, which the absence of that state control has made physically impracticable.—From *Sermon by the Rev. J. Garbett, Professor of Poetry, Oxford, and Prebendary of Chichester, on Phil. 4, 16.*

CHARGE OF SEDITION, RAISED AGAINST THE REFORMERS.

From Bishop Jewell's Apology; 1562.

Forty years ago, and upward, it was an easy thing for them to devise against us these accursed speeches, and other too, sorer than these; when in the midst of the darkness of that age first began to spring, and to give shine, some first glimmering beam of truth, unknown at that time, and unheard of; when also MARTIN LUTHER and ULRIC ZWINGLE, being most excellent men, even sent of God to give light to the whole world, first came unto the knowledge and preaching of the gospel; when as yet the thing was but new, and the success thereof uncertain; and when men's minds stood doubtful and amazed; and their ears open to all slanderous tales; and when there could be imagined against us no fact so detestable, but the people then would soon believe it for the novelty and strangeness of the matter. For so did SYMMACHIUS, so did CELSUS, so did JULIAN, so did PORPHYRY, the old foes of the gospel, attempt in times past to accuse all Christians of sedition and treason; before that either prince or people were able to know who those Christians were, what they professed, what they believed, or what they meant.

But now since our enemies do see, and cannot deny, but we even in all our words and writings have diligently put the people in mind of their duty to obey their princes and magistrates, yea, though they be wicked; (for this doth very truly and experience sufficiently teach, and all men's eyes, whosoever and whatsoever they be, do well see and witness for us;) it was a foul part of them to charge us with these things: and seeing they could find no new and late faults, therefore to seek to procure us envy only with stale and outworn lies. We give our LORD GOD thanks, (whose only cause this is,) there hath yet at no time been any such example in all the realms, dominions, and commonwealths, which have received the gospel. For we have overthrown no kingdom; we have decayed no man's power or right; we have disordered no commonwealth. There continue in their own accustomed state, and ancient dignity, the kings of our country of England, the kings of Denmark, the kings of Sweden, the dukes of Saxony, the Counts Palatine, the Marquesses of Brandenburg, the Landgraves of Hesse, the commonwealth of the Helvetians and Rhetians, and the free cities, as Strasbourg, Basle, Frankfurt, Ulm, Augsburg, and Nuremberg, these do all, I say, abide in the same authority and estate wherein they have been heretofore; or rather in a much better, for that by the gospel they have their people more obedient unto them than ever they had before. Let them go, I pray you, into those places where at this present, through God's goodness and mercy, the gospel is taught. Where is there more majesty? Where is there less arrogance and tyranny? Where is the prince more honoured? Where is the people less unruly? Where hath there at any time either the commonwealth, or the Church, been in more quiet? Perhaps ye will say, From the first beginning of this doctrine the common sort every where began to rage and rise through Germany.—Alas! it were so. Yet MARTIN LUTHER, the publisher and setter forward of this doctrine, did write marvellously vehemently and sharply against them, and reclaimed them home to peace and obedience.

But whereas it is wont sometime to be objected, by persons wanting skill, touching the Helvetians' change of state, and killing of Leopold duke of Austria; and restoring by force their country to liberty—all that was done, as appeared plainly by all stories, for two hundred and threescore years past, or above, in the time of Pope Boniface the Eighth, when the authority of the Bishop of Rome was in greatest jollity; about 200 years before ULRIC ZWINGLE either began to teach the gospel, or yet was born. And ever since that time they have had all things quiet, not only from foreign enemies, but also from all civil dissension. And if it were a sin in the Helvetian to deliver their own country from foreign government, especially when they were so proudly and tyrannously oppressed; yet to burden us with other men's faults, or them with the faults of their forefathers, it is against all right and reason.

But, O immortal God! and will the Bishop of Rome accuse us of treason? Will he teach the people to obey and follow their

magistrates? Or hath he any regard at all of the majesty of a prince? why doth he, then, as none of the old bishops of Rome ever did, suffer himself to be called of his flatterers "Lord of lords," as though he would have all kings and princes, who and whatsoever they be, to be his underlings? Why doth he vaunt himself to be "King of kings," and to have kingly royalty over his subjects? Why compelleth he all emperors and princes to swear to him fealty and true obedience? Why doth he boast, that "the Emperor's majesty is a thousand fold inferior to him," and that for this reason specially, that God hath made two lights in heaven; and because heaven and earth were created, not in two beginnings, but in one? Why hath he and his fellows (like Anabaptists and Libertines, to the end they might run on licentiously and carelessly,) shaken off the yoke, and exempted themselves from being under a civil power? Why hath he his Legates (as much to say, as most subtle spies) lying in wait in all kings' courts, councils, and privy chambers? Why doth he, when he list, set the Christian princes one against another, and at his own pleasure trouble the whole world with debate and discord? Why doth he excommunicate, and command to be taken as a heathen and a pagan, any Christian prince that renounceth his authority? And why promiseth he his indulgences, and his pardons largely to all that will (what way soever it may be) kill any of his enemies? Dath he maintain empires and kingdoms? Or doth he once desire that common quiet should be provided for?

You must pardon us, good reader, though we seem to utter these things more bitterly and bitingly than it becometh divines to do. For both the shamefulness of the matter, and also the desire of rule in the bishop of Rome, is so exceeding and outrageous, that it could not well be uttered with other words, or more mildly. For he is not ashamed to say in open assembly, that "all jurisdiction of all the kings and princes of the world dependeth of himself." And to feed his ambition and greediness of rule, he hath pulled in pieces the empire of Rome, and vexed and rent whole Christendom asunder.

[Where did the revolutionary movement in 1848 take its beginning? In Roman Catholic France, thence spreading into the very seat of the Papacy; Rome, setting purely Roman Catholic Italy, and Austria in a blaze; against these, Protestant Prussia alone may be mentioned, the revolutionary movements in other parts of Germany having been promptly put down. Ed. B.]

THE JEASUITS IN THE SOUTHERN HEMISPHERE.—The French ship *Arche d'Alliance* with its band of Jesuit Missionaries, which had been lying in Port Jackson for several weeks, suddenly sailed on Good Friday, the 21st instant, having taken on board thirty of the South Sea Islanders, who, for the last ten or twelve months, have been in the service of Mr. Boyd, by whom, as is well known, they were brought from the Loyalties, and who had succeeded beyond his expectation in training them to habits of usefulness and industry. By various arts, and a plentiful supply of cocoa-nuts, they were kidnapped by the *Arche d'Alliance* company of Jesuits, at whose instigation they took from Mr. Boyd's stores the bedding, clothes, cooking utensils, and various other necessaries with which they had been supplied by him. Upon being apprised of this audacious act of the French Mission, Mr. Boyd, through Mr. J. P. Robinson, requested the interference of Archbishop Polding, representing to his Grace that the men were useful servants, and that they were under engagement to Mr. Boyd; who would, however, have no objection to allow two or three to proceed with the *Arche d'Alliance*, if their services as interpreters were desired by the Mission. Mr. Robinson further explained that this "Island labour experiment" had every prospect of success; that many of the Sydney householders had engaged and been much satisfied with the services of the men; and that, as a very important step in the difficult problem of Colonisation, it was desirable that the attempt to interfere with and kidnap the people in Mr. Boyd's employ should be abandoned. Mr. Polding declined to interfere in the matter, on the ground "that he had no control over the French Mission;" and Mr. Robinson thereupon obtained from the magistrate of the water-pole warrants for the apprehension of the men who had been enticed on board the ship then on the eve of sailing. Before these warrants could be executed, Captain Marceau set sail, defying the usual form of clearance, and leaving the authorities of the port. This officer's conduct will, of course, be represented in the proper quarter, and in so far as he is concerned, full redress will doubtless be obtained; but as regards the audacious outrage by the Jesuit Missionaries, it may be advisable to consider the matter in some other form than the tedious and, but too probably, unsatisfactory official correspondence.—*Australian, 29th of April.*

WHAT MAY I DO NOW?  
Try to do all the good you can; not to go out of the way in seeking new duties; though this, in many cases, from the very supine state of the world with regard to Christian duties, is necessary; but try to perform the first duties which arise. Try to get up to-morrow morning in a right frame of mind. Think over the duties of