

felt our unbelief regarding his case deeply rebuked, when, after two years of apostasy, he came back, accompanied by his wife, humbly to confess his sin, and again to take upon him Christ's yoke.

"We need hardly say that the case of this prodigal has a special claim on the prayers of Christians; and, if he abides steadfast, it will gloriously illustrate the sovereignty and the riches of the grace of God through Jesus Christ, abounding to the chief of sinners. His wife is not yet baptised, but is willing to be taught; and says that she wishes to follow Christ, and forsake idols. Her case demands special sympathy."

FREE CHURCH.—CORRESPONDENCE WITH FOREIGN CHURCHES.

The Moderator having called for the Report of the above Committee,

The Rev. Mr. LORRAN, of Glasgow, as Convener, gave in substance the following statement. After acknowledging the honour which had been done him in appointing him Convener of Committee, in a cause in which for years he had taken a lively interest, and apologising for the imperfection of the interim Report which the Committee had to submit, owing to the recent nature of their appointment, and the distance from which their correspondence was drawn, he proceeded to state, that a circular had been prepared and sent to all the ministers of the Free Church, praying them to take an early opportunity of calling the attention of their people to the claims of the Continent of Europe, and of affording them an opportunity, whether by collection at sermon, prayer meeting, &c., or private donation, of aiding the friends of evangelical religion on the Continent in their labours and trials. £155, had already come into their treasury. It was suggested that societies for general religious purposes might aid them with a donation, and that was now particularly called for, as their friends on the Continent had supplied them with information as to the best channels of usefulness, and they had given them reason to believe that they would assist them according to their ability. It was next stated that, agreeably to the remit of the late General Assembly, the Committee had, through Dr. Wilson, memorialised the British Government to use its influence with the Porte for the protection of Christians in Turkey. The answer was so far favourable,—Christians becoming Mahomedans and then apostatising to Christianity, are not, as of late, to be liable to capital punishment; but the protection of Christians generally, and especially of missionaries seeking to convert men to the faith of Christ, has not yet been conceded by Turkey, and Lord Aberdeen does not think it prudent at the present moment to press for these. The Convener, for himself, referred to it as a remarkable sign of the times, that the Turkish Government, which owed its continued existence to the tolerance of the Christian States of Europe, should, at this time of day, revive the practice of persecuting to death those who bear the Christian name. A fierce fanatical spirit had lately been called forth in Turkey which had slept for a long time. Even if Turkey, in these matters, yielded to the representations of the Christian Powers of Europe, it would be contrary to what she conceived to be the divine law of the Koran, so that it was a fresh indication of the "drying up of the Euphrates." The Committee had not yet had any direct communication with the Churches of the East, but Dr. Wilson had some interesting information to communicate respecting the Armenians, derived from private sources. The Convener then stated that a correspondence had been opened up with leading Christian men on the continent,—Dr. Capadose, of Holland, Prof. Adolphus Monod, of Montauban, Dr. Merle D'Aubigne, of Geneva, M. Boror, Moderator of the French of the Waldensian Church, the Messrs. Courtois, of Toulouse, M. F. Monod, of Paris, and M. Davies, Secretary to the Belgic Evangelical Society, and that they had received communications from others of their own accord,

all warm-hearted and zealous. As a specimen of the general spirit of the correspondence, the following letter from Dr. Merle D'Aubigne, was read entire, and drew forth the warm sympathy of the Commission and audience, as, indeed, did all the statements of the Report:—

"Oratoire 13th July, 1844.

"DEAR AND REV. SIR.—I hasten to acknowledge the receipt of your letter of the 4th of July. The Rev. F. Monod, of Paris, our brother colleague (he is an honorary member of our committee) who came to assist at our annual Assembly of the 6th of June, had already acquainted us with your Christian intention.

"Let the Lord be glorified that, in the midst of all your own trials and wants, you feel also those of Continental Christendom, and are decided in coming to its aid. I have communicated your letter to our general committee. They are engaged with the Report which you ask for, and will send it as soon as ready. I am not willing to delay till then in expressing to you the joy your letter gives us.

"It is in different ways you might be able through your Committee to provide for the religious wants of the Continent.

"1st. The harvest is great, but there are few labourers. It is necessary then, that labourers be provided for this harvest. Our theological school is for this purpose. I shall not speak to you of the countries whose wants are well known to you already, as France and Switzerland, from whence also come for the most part our pupils. There are others whose necessities are perhaps greater and resources less. I may name the Vaudois (valleys of Piedmont) or Waldenses, and Belgium. There are several students in our seminary; you might be able to maintain in whole or in part one or more students; from 700 to 800 francs yearly is necessary for each.

"2. Those who are called and instructed must be sent out whenever they have 'understanding' to speak in the name of the Lord. There are many demands as well among the Roman Catholics as among the lapsed Protestant Churches. They write to us at this moment that 20 communities, their mayors at their heads, have declared that they have quitted Romanism, and beg for ministers. Certainly it is not the Catholic Government of Louis Philippe which will give them. These communities (of Sainsonge) were Protestants two centuries ago. Papacy was imposed upon them by the sabres of the dragoons.

"3d. We must continue to send colporteurs to spread abroad the Bible.

"See, then three means for action.

"Dear brethren, we seize the hand which you hold out to us from across the sea, and we say with joy 'one body, one spirit, one hope, one Lord, one faith, one baptism, one only God and Father of all.'

"May the spirit be shed from on high, upon all your churches, and may the fruits of their faith spread even to the end of the earth. I salute all the brethren of the Free Church.

"Yours, devotedly,
(Signed) MERLE D'AUBIGNE, D.D."

TAHITI.

The unhappy contest between the French and the natives at Tahiti, involving, as it does, the English at that Island, and embroiling the governments of both countries, has become still further complicated by the intelligence which has come to hand this week. It appears that the *Hazard* arrived off the reef at Papeeti the 7th May, when a boat was ordered on shore with four hands, Dr. Veech and Lieutenant Rose in command and in charge of the despatches. This officer had landed at Papeeti, and delivered the despatches to Lieutenant Hunt of the *Basilisk*, who had assumed the official duties of British consul, and after remaining on shore a quarter of an hour, and when about 100 yards from the pier, on returning to the *Hazard* cruising off and on outside the reef, the boat was hailed from an armed barge belonging to the French

frigate *La Charte*, and was ordered by the officer to the "Maison" (the house of the admiral), or to the frigate, to either of which he pointed; but Lieut. Rose turned his boat round, and proceeded for the pier in order to get an explanation from Lieutenant Hunt as to what was required. On arriving alongside the wharf, Lieutenant Rose said he would neither proceed to the "Maison" nor to the frigate, or any where else at the bidding of the French authority. He was then ordered to get out of his boat into the barge, which he did, at the same time he directed the British man-of-war ensign and pendant to be hauled down, and unbuckling his sword he delivered it to the officer: the barge then proceeded towards the French frigate *La Charte*, towing the gig of the *Hazard*. On getting alongside, Lieutenant Rose was directed to go on board, his crew remaining in the boat. A long consultation ensued, and after being on board the frigate for two hours and a half, the sword was delivered up to Lieutenant Rose and he was told that he might go on board his own vessel. He demanded an explanation and an apology, but was replied to that there was "no apology." "No communication was allowed with the shore." Lieutenant Rose has been despatched home by his superior to make a representation of the circumstance to the British Government, and has now arrived. Queen Poinare and her husband were on board the *Basilisk*. Upwards of a hundred Europeans had, it is stated, enlisted under the Tahitian banner, and amongst them some gunners' mates.

The following letter is an answer to a communication on behalf of the Session of the Presbyterian Church, Hamilton, enclosing a bill of Exchange for the amount specified, to be applied in aid of the India Mission of the Free Church,—being the sum contributed during the past year, at the monthly meetings of that congregation, and by the children in the Sabbath School connected therewith:—

"Edinburgh, 10th October, 1844.

"REV. DEAR SIR,

"Your very interesting letter of the 23rd August, enclosing a Bill of Exchange for £25 1s 6d sterling, was forwarded to me in the country, from which I returned a few days ago. On receipt, I immediately despatched a notice to be inserted in the *Missionary Record*, but found that it was too late for the last published number. It will appear in the next.

"Besides the very liberal amount of the contribution, the manner in which it was collected calls for our special acknowledgment. It assures us that the Missionary enterprise of the Free Church of Scotland has a place in the prayers of our Christian friends in Canada, and is in the way of establishing itself in the hearts of the rising generation there. I have peculiar satisfaction in conveying to yourself, your Congregation, and the children of your Sabbath School, the warmest thanks of the Foreign Mission Committee of the Free Church of Scotland for your very substantial expression of interest in our cause and sympathy with our missionaries. Your communication is the more gratifying to us that it has been made at a time when your people may perhaps be looking forward to times of trial in their own Church. Whatever these may be you will have our sympathy and our prayers.

"I am,

"Reverend Dear Sir,

"With much esteem,

"Your faithful Servant,

"ROBERT GORDON.

"The Rev. ALEXANDER GALT."