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MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I.]

DECEMBER, 1850.

[No. 12.]

THOUGHTS ON THE HARVEST.

We feel convinced that the emotions, which the institution of the feast of harvest among the Jews was designed to give vent to, are emotions which are natural to the Christian mind; and we also feel convinced that every renewed mind under the Christian dispensation has been more or less affected with those displays of the goodness and bounty of God, as these have appeared, in the provision he has made for our subsistence, in the late abundant harvest. Apt were we, and ready, in the years of a by gone scarcity, to make known to the Almighty the fact, that we were sensible that he was withholding from us, in just judgment, our necessary supplies. In public and in private, we humbly confessed our sins, and acknowledged the equity of his proceedings, in the judgments he was pleased to inflict—and doubtless this was a proper and becoming exercise; and now that he has remembered us in mercy—now that He has “crowned us with his loving kindness and tender mercies,” shall we declare the insensibility of our hearts to these his favors, by being slow to acknowledge his goodness in our returning prosperity? No, the goodness of our God will lead us to repentance, even as his judgments have previously done; and our hearts, burning with more intense love to our heavenly Father, will pour out their emotions in songs of gratitude and praise. To aid our fellow christians; whom these few lines may reach, and who experience pleasure in contemplating Jehovah’s goodness as regards our late har-

vest, permit us to submit the few following thoughts.

1. *The harvest exhibits the wonderful power of God.*—Whatever strikes the senses has a great effect upon the mind of man,—the furious tempest, the vivid lightning, the pealing thunder—these and such like phenomena, astonish—alarm—awe: but the silent operations of the Almighty in the upholding and directing of the affairs of his providence, are generally unnoticed by us, although an energy no less powerful is employed in these arrangements. We are moved deeply at the awful majesty of the blessed Redeemer walking upon the raging billows of the Sea of Galilee, as if he trod upon a crystal pavement, and by his word calming the boisterous winds; but no such emotions are raised by the history of that remarkable exhibition of the same power in the desert, when he silently multiplied the loaves and the fishes in the hands of the assembled multitude. But, christians, silent and common though almost all the operations of the Almighty are, by which he brings to maturity the fruits of the earth, whatever others do, ye cannot fail to perceive and to acknowledge the fact, that a mighty energy and power are displayed, by which the grain of corn is made to yield its thirty, sixty, or hundred fold.

2nd. *The harvest exhibits the mercy and forbearance of God.* To whom does the Lord send the profusion of his bounty? To the holy! the upright! the obedient! the just! Oh, no! but to a world in arms against himself; to a world, the vast majority of whose population disown his

authority and trample upon his laws. To the sensualist, to the worldling, to the blasphemous, to the unbeliever, has the mercy of God been extended in the last harvest. "He has sent his rain upon the just and upon the unjust, and caused his sun to shine upon the evil and upon the good." Truly "His mercy reaches unto the very heavens." "He is slow to anger and of great kindness."

3rd. *The Harvest confirms the faithfulness of God.* In the exercise of a just indignation did Jehovah sweep away the rebellious and wicked inhabitants of a former world; then "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." But in wrath he remembered mercy; and to Noah, one of the survivors of that dreadful catastrophe, did the Lord promise, saying, "while the earth remaineth, seed-time and harvest, summer and winter, day and night shall not cease;" and faithful is he that hath promised. For upwards of 3000 years has he been proclaiming to the children of men, every day and every year, that what he hath said he will do, and what he hath spoke he will perform. How consoling this view of Jehovah's character to his beloved children! How fearful the prospect it opens up to his enemies. Not one promise shall fail; not one threatening shall be unaccomplished.

4th. *The Harvest shows the connexion between the means and the end.* All blessings are from God; and to the candid and believing mind there is nothing more evident. "It shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the oil;" and these mercies all flow from God's blessing on the use of means—a principle this which applies in nature, providence, grace. Exertion is ours; we must plough and sow and improve ere we can expect an abundant return, for it is "the hand of the diligent that maketh rich;" and as it is in providence so is it in grace; for God's order in the arrangements of the kingdom of grace is precisely the same as in providence. His order is, "ask and ye shall receive, seek and ye shall find, knock, and it shall be opened unto you;" and, just as we are diligent in the employment of means, so will we become partakers of the manifold blessings of grace. "Bring all the tithes into the storehouse, and prove me now here-

with, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."

5th. *This last Harvest leads to consider God's judgments as well as his mercies.* It appears that we are so constituted, that we cannot bear either unmixed mercy or unmixed judgment. Mercy if unmixed "would exalt us above measure." Unmixed judgment would overwhelm us in despair. Like the ship that has to track the wild wide sea, and which requires to carry her forward in safety, both sails and ballast: so the christian needs a diversity of dispensation to fit him for all the purposes of God's grace, and to land him safe in the haven of eternal bliss. In the late harvest there was much mercy displayed, but that mercy was mingled with judgment. Yes, it was great goodness in God to smite with blasting and disease, one of our staple articles of food. In the mind of the Christian there is a combination of graces, and the mixed dispensations of God towards him are necessary to enlarge and confirm these. The mercies of God are designed and fitted to impart happiness and joy to the believer; but the judgments of God tend to remove worldly mindedness; the mercies of God elevate and exhilarate the soul; the judgments of God, humble and purify.—How great the wisdom and how abundant the goodness, which God has manifested toward us, in our late harvest.

From these and other considerations then, let us be deeply humbled, because, although the Almighty has been pleased to deal with us in the exercise of unmerited compassion, we are yet so cold and so lifeless in his service—let us seek to cultivate, by a close inspection of his providential dealings towards us, a habit of devout gratitude, and let that gratitude be a reality—an embodiment exhibited in our conduct and urging us on to employ these his mercies in his own cause; to give of the first fruits of his own increase, to support and spread the gospel among ourselves, and to send it where it has not yet gone. Oh! let us do all the good we can in our spheres, for the day is at hand, and in conclusion let us prepare for that universal and final Harvest, towards which we are all fast hastening—and the reapers of which will be the angels of God.

Home Missions.

MISSIONARY TOUR IN CUMBERLAND, BY THEREDS. W. McCULLOCH & J. WATSON.

According to appointment of the Presbytery of Truro at Noel, Mr. McCulloch proceeded in October on a missionary tour to Parrsborough. On Wednesday, the 16th, he arrived at Cross Roads, the village in Parrsboro', where the Presbyterian meeting house is built, after travelling through Economy, Five Islands, and along the shore. The Congregation of Parrsboro' were aware, that Mr. McCulloch was to preach on the 3rd sabbath of Oct. there; but they were not aware, till two hours before his arrival, that the Lord's supper was to be dispensed. The letter conveying intimation to this effect had been delayed in the Post office, and not forwarded to Mr. Gibson, the elder at Cross Roads, till Wednesday afternoon. All things, however, were timely put in preparation, and the ordinance was celebrated "decently and in order."

A fast day was observed on Thursday. Mr. McCulloch preached in the Presbyterian Meeting house. On account of the short notice, the congregation was not so numerous as usual. Friday, Mr. McCulloch set apart for conversing with those intending to become communicants for the first time. Three appeared and were approved of by the Session on Saturday.—In all probability a greater number would have been forward, had not the intimation been so short. With the consciences of these three, Mr. McCulloch dealt faithfully and tenderly. They gave him great satisfaction, and high hopes are entertained of them all, that they will be not only consistent but efficient members of the church of Christ. This part of Mr. McCulloch's duty has left an impression that will not soon be effaced. On Saturday worship was observed in the Methodist chapel.

The Methodists came forward and offered the use of their chapel not only on the week days of communion, but also upon Sabbath, although it was the day appointed on which one of their own preachers was to officiate, the preacher repairing to another district and giving place to Mr. McCulloch. It was a great boon to the Presbyterians. The morning was raw and cold, and somewhat wet, and their own

house is scarcely proof against the weather. This is not the first time such kindness has been manifested by our Methodist friends, and we are certain, it will not be lost on our Presbyterian brethren. Public worship, accordingly, was held on Sabbath in the Methodist chapel. On this day the house was completely filled. The services were all solemn and impressive. The discourses and addresses were listened to with the most profound attention; and to use the language of one present "Every one not only thought but felt that the Saviour was with them." Twenty seven sat down at the communion table. This is a smaller number than formerly; but the diminution can be easily accounted for, without supposing the Congregation to be retrograding. Several families have removed to the Joggins, but only for a time; three or four members were sick, and two of the eldest and most revered of the number are dead—one of them an elder of long standing, both in the old country and in this Province, a truly worthy man. After preaching on Monday, Mr. McCulloch returned homeward. Of this Sabbath it may well be said—"It is a day to be held in long and grateful remembrance."

Mr. Watson proceeded on his tour the day Mr. McCulloch left Parrsboro', but by a different route. On Tuesday evening (Oct. 22.) he reached Maccan and preached in Mr. McCabe's school-house, near Furlong's Bridge. The object of Mr. Watson in visiting this station was, if possible to excite the Presbyterians to build a meeting house of their own there. The school house was well filled. From 70 to 100 might be present. After sermon Mr. Watson stated very plainly to the people the object of his mission. As no movement had as yet been made, and as the meeting seemed to be taken, as it were, unawares, they craved some time to consider. After a little conversation, it was unanimously agreed that a meeting of the Presbyterians in Maccan should take place on the Friday following—that Mr. Watson should again preach in the same place on Monday evening—and that after sermon that evening, the result of their meeting should be communicated to him. Mr. Watson after visiting a family or two proceeded on his way to Parrsboro', where he preached on Sabbath, 27th, in the Metho

dist Chapel forenoon and afternoon. Both times the chapel was well filled. In the evening he preached in the Union meeting house, Half way River. On Monday at 11 o'clock, attended a meeting of the Congregation at Parrsboro in their meeting house at Cross Roads, intimated from the pulpit on the previous Sabbath—the object of which was to forward the building of the Meeting House. Fifteen or sixteen of the most influential members of the Congregation attended, and all seemed in good spirits. After two hour's deliberation the following conclusions were come to—that the tower on the meeting house should be so far finished as to make it weather-tight—that the square of the meeting house should be lathed and rendered—that the finishing of the remainder of the house should be immediately let to a carpenter, who should give bonds for its completion in the fall of 1851—and that all present and as many others as could be obtained, should pledge to loan £5 each towards the payment of the carpenter.

All this was cordially agreed to. The meeting was conducted in excellent spirit. There is no fear now of the house being finished, and finished with taste, May God prosper his own cause!

After leaving Parrsboro', Mr. Watson proceeded to Maccan and preached in the same place "with early candle light."—After sermon he was very glad to find, that the meeting had not only taken place on the previous Friday, but that it had been a most effective one. The minute of the meeting will, perhaps speak best for itself. A copy of it is therefore given, which is as follows:

"A public meeting was held at Maccan, on Friday evening, 25th Oct. 1850, the object of which was to devise ways and means by which a meeting house, in connection with the Presbyterian Synod of Nova Scotia might be erected: Mr. Alexr. Hannah was unanimously called to the chair, and Mr. Charles McCabe appointed Secretary.

"It was then moved by Mr. Henry Hannah and seconded by Mr. Wm. Adams, That a meeting house be erected the dimensions of which be 36x28 feet.

"Moved in amendment by Mr. John Atkinson, seconded by Mr. L. Baker and carried—That a meeting house be erected the dimensions of which be 34x26 feet.

"Moved by Mr. Adams, seconded by Mr. John Hannah and carried unanimously—That the frame of said Meeting house

be erected, boarded in, clap-boarded, shingled, and window frames set in during the year 1851.

Moved and agreed upon by the Meeting—That Messrs. John Atkinson, John Hannah, Luther Baker, William Adams, and Charles McCabe be a Committee to undertake the management of erecting said Meeting house."

(Signed) CHARLES McCABE.
Secretary.

SUBSCRIPTIONS.

Alexr. Hannah,	£5 0 0
Joseph Hannah,	4 0 0
George Hannah,	2 0 0
Henry Hannah,	3 0 0
John Campbell,	1 0 0
Luther Baker,	2 10 0
Charles McCabe,	2 0 0
William Adams,	4 0 0
William Reid,	5 0 0

John Atkinson, $\frac{1}{2}$ acre land for site.

Total subscribed £32 10s. besides site.

In addition, the above subscribers are conjointly to take the frame out and erect it. The value of the frame is estimated at £12, making the total subscription with £2 for the site equal to £46 10s.

It will thus be seen that there is now every prospect of a meeting house being erected at Maccan. The site selected is a most eligible one, and the Presbyterians of Maccan are not a little indebted to Mr. Atkinson for his very liberal grant on the present occasion. The advantage of a meeting house at Maccan is great. It will form a right wing to Parrsboro', and take at least a fourth part of the time of a preacher. Probably another fourth might be taken between Half way River and Westbrook. If so, the station would be complete and a faithful minister might live comfortably and labour profitably amid this interesting people. In failure of Westbrook and Half way River taking a fourth, another station might be attempted at the River of Bear or the Juggins. Let zeal, perseverance and fidelity, be our watchwords and we must succeed. "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands; yea, the work of our hands establish thou it."

STUDENT'S MISSIONARY SOCIETY.

The present term of the Divinity Hall having nearly come to a close, and the students anticipating in a short time to be located in different parts of the Province du-

ring the vacation, met on the 4th Nov. for the purpose of forming themselves into a society, with the view of promoting the interests of Christ's Church on earth, by soliciting contributions from the friends of religion, and by enlisting the sympathies and desiring the prayers of those among whom their lot may be cast.

At this meeting and with these objects in view, they formed themselves into a

society denominated, "The Foreign Missionary Society of the Theological Students of the Presbyterian Church of Nova Scotia," for the management of which during the ensuing year the following office bearers were elected,

Mr. James Thompson, *President*.
John McL. McLeod, *Secretary*.
George M. Clark, *Treasurer*.

Foreign Mission.

From the Missionary Magazine & Chronicle
SOUTH SEAS.

Since the year 1826, when the lamented Williams fell a victim to his benevolent zeal for the salvation of the Natives of the New Hebrides, repeated efforts have been made to bring these barbarous Islanders under the influence of the Gospel. The Rev. Messrs. Turner and Nisbet, having been specially designated to this Mission, took up a position, in June, 1842, on the Island of Tanna, where they laboured for several months, amidst alternate hopes and disappointments; but their lives becoming exposed to the most imminent peril, they were at length compelled to retire, with their families and Native Assistants, to Samoa. Subsequently, Teachers were again located at Tanna, as well as on other Islands of the Group, and with some occasional interruptions, those devoted men were enabled to maintain their footing until the arrival, in 1848, of Messrs. Geddie and Archibald, of the Nova Scotia Mission, accompanied by Mr. Powell, from Samoa, at the Island of Aneiteum, which forms the key of the entire Group. These Brethren have commenced operations under cheering auspices, and, from the facts detailed in the following Journal, it will be seen, that, at most of the Islands visited by the "John Williams," on her last voyage, there is a growing disposition to give heed to the Messengers of Mercy:—

Extracts from the JOURNAL of the REV. MESSRS. MURRAY and HARDIE, of a Voyage in the "JOHN WILLIAMS," to the NEW HEBRIDES and NEW CALEDONIA GROUPS, in September and October, 1849.

We sailed from Apia, Island of Upolu, on Wednesday the 29th of August, and anchored at Matauta, Savaii, in the afternoon of the same day. We were detained

at Matauta till Friday, when we again set sail, and stood for the New Hebrides; the wind was fair and blew fresh, so we had a rapid run, and, on the morning of Friday the 7th of September, we anchored at Aneiteum, New Hebrides.

[The extracts relating to the state of matters on this Island appeared in our last.]

TANNA.

REVIVING PROSPECTS.

We sailed from Aneiteum on Monday, the 10th of September, and on the following morning, anchored in Port Resolution, Island of Tanna. Mr. Powell accompanied us. We found the Teachers well, and were most cordially welcomed by the Natives. We had heard at Aneiteum of their favourable disposition towards Christianity, and of their great anxiety to obtain Missionaries; and all we had heard was fully confirmed on our arrival.

After the last visit of the "John Williams," the attention of the people to schools and services was very encouraging. As many as sixty attended service at Eusefa, where the Teachers live; and sixteen children, ten boys and six girls, attended school, and made some little progress in learning to read. This continued about ten months, *i. e.* till the month of May last, when a falling off took place. This seems to have been occasioned chiefly by a quarrel, which took place among the people of the village where, the Teachers live, just before it occurred; this was caused by one party seizing and carrying off a woman, belonging to the other as she was returning from the Teachers' house, where she had been at evening worship. The woman has been restored, and a quantity of property given to pacify the injured party; still the other party are afraid, and, on that account, have left off attending the services. This state of things is not likely to continue very long.

Religious services are regularly held on the Sabbath at three other stations besides Eusefa: these are Kasarumene, Naraimene, and Iankitoka. At two of these places the attendance is very small,—only from six to ten. At Iankitoka, from sixty to eighty attend.

The disease makers are still feared, and an idea is still entertained by many, that the Teachers have the power of inflicting disease; the opinion generally prevalent is, however, that, if the disease is from them, the party will recover; but if from their own men, it will be fatal: thus the Teachers are regarded as more merciful than the hated disease makers. There has been no general sickness since the re-occupation of the island, so it is uncertain how the Natives will act in the event of an epidemic visiting them. War has never altogether ceased since last visit: only one man, however, has been killed in battle. The land purchased by Messrs. Turner and Nisbet is still sacred. The old Chief Viavia, and Kuanuan, who have been our steadfast friends from the beginning, are as friendly as ever; they, and others, expressed themselves strongly desirous of having Missionaries to live among them. Anninan, who has taken a prominent part all along in opposing Christianity, and who was the principal originator of the proceedings against the Missionaries and Teachers, when the Mission was broken up in 1843, was present, and assented to what was said. Viavia and Kuanuan appear especially interesting; the latter has worship in his family regularly, and on Sabbath he collects as many as he can get together, and has worship with them. Many others refrain from work on Sabbath, and in other ways shew a friendly disposition towards Christians. These, however, especially Kuanuan, are considerably in advance of their countrymen. It is the Native custom when a death takes place, for the relatives to blacken their bodies, especially their faces, in token of mourning. Our attention being called to this practice one day on shore, by seeing some parties blackened, Kuanuan remarked, that when any of his relations died, he did not blacken his face, but take his book and pray to God.

We went on shore without any fear, and saw nothing to excite the least apprehension. The sandal wood party are still carrying on their operations in Resolution Bay. We did not hear that any serious disturbance had taken place between the

Natives and them, or any other foreigner. The native who killed Capt. White and party (mentioned in a former report), has been himself killed. He was a Chief of part of the district where White was killed. White was accustomed to go frequently to the place for purposes of barter, and when he went, he was wont to place himself under the protection of the principal Chief of the district. This man was greatly enraged, when the foreigner was killed, who had looked to him for protection, and from whom he had been accustomed to obtain property: and he avenged his death on Kai'ai, his murderer, in a manner too shocking to be described. H. B. M. ship "Havanah" had visited the island just before us, and removed one wicked foreigner, who had taken part in a war or wars among the Natives, and fired upon and wounded a man.

Finding the prospect so encouraging, we were anxious to improve the favourable juncture, and did what appeared the best to be done under the circumstances. We re-occupied Resolution Bay by placing two Teachers under the protection of Viavia and Kuanuan, and promised to do what we could to procure Missionaries as soon as possible. All appeared pleased; spoke very decidedly of their desire for Missionaries; and gave strong assurances that they would attend to their instructions, assist them to build a house, furnish them with food, &c.

On the whole we cannot but regard Tanna as open at present, and as presenting a very promising field for Missionary labour and one which has very strong claims upon the friends of Missions.

NINA.

We were detained at Tanna by unfavourable winds till Saturday the 15th. On that day we put to sea, and stood for the Island of Nina. We had no Teachers to spare for this island; still we thought it desirable to call. Finding several persons belonging to it at Tanna very desirous of getting home, we gave them a passage, with a view to keep up and increase confidence and good feeling. We were unable on account of light unfavourable winds, to get very near the island. We made an effort, however, and sent the Natives on shore in boats, with a present and a kind message to Iagota, the Chief. He regretted that we had no Teachers to leave on the island, but appeared pleased, and promised to wait till we may be able to supply these at a future day. It is report-

ed that he has offered to any foreigner who will settle on the island as a religious Teacher, to build for him a house, and give him twelve pigs! A sailor told Mr. Geddie, that he had a great mind to accept the offer!

ERROMANGA.

CLEANS OF HOPE.

From Nina we proceeded to Erromanga. On the following morning, Sabbath the 16th of September, we were close to the south-east end of the island. From all we had been able to learn at Anceitum and Tanna, we had been led to conclude, that we should be as likely to succeed at Dillon's Bay as any where else, so we directed our course thither, and about mid-day reached the harbour, and dropped anchor just abreast of the fatal spot where the lamented Williams fell. We had scarcely got to anchor when numbers of the Natives came off to us, some swimming, and others in canoes. We were struck with the readiness with which they came on board, so different were they in this respect from their manner of acting on former occasions.

We found a Native lad of whom we had heard at Tanna, named Joe, who has been to Sydney, and knows a little of the English language. Through him we strove to make our object understood, and we think we succeeded to some extent. We gave little presents to all who came on board. They appeared much pleased, and very desirous to have Teachers to live amongst them, and, if we had had suitable, we should have made a great effort to comply with their desire. Not having such men, however, and all our efforts to obtain an interview with a principal Chief or Chiefs proving fruitless, we concluded not to attempt to land Teachers, but to take such measures as might, by the Divine blessing, render success highly probable next voyage. In addition to giving presents, and striving to explain our object, we tried to make the Natives, understand that we would endeavour to furnish them with Teachers when the vessel returns, and arranged for four of themselves to accompany us to Samoa. This last measure will, we trust, be of essential service if the lives of the young men we succeeded in inducing to accompany us be spared, and they permitted to return to their native land. We think we may confidently anticipate that in that case Erromanga will be found open to Christian Teachers.— Thus there is now hope for Erromanga.

One of the Natives who accompanied us was Joe, the lad mentioned above.

FATE.

GLOOMY PROSPECTS.

From Erromanga we proceeded to Fate (Sandwich Island). We sailed on Monday the 17th, and reached Fate on the following day. We directed our course

first towards Page and Olukolo, the stations which have been longest occupied.— We had heard nothing respecting this island since last visit. Still, though we felt somewhat anxious, we hoped to find things going on encouragingly. In this, however, we were to a great extent disappointed. After waiting some time abreast of Pago, Tupou, one of the Teachers, made his appearance. He looked pale and emaciated, and had a tale of sorrow to tell us. No less than six deaths had taken place among the Mission party since last visit; and all that remained alive were more or less afflicted. In addition to this doleful information, we were further told that the Natives had, to a great extent, abandoned the Teachers, and in many places were at war among themselves. Four persons belonging to Pago had been killed but the day before we arrived by the people of Olotapu, a district with which Pago is at war.

Such were the tidings that met us on our first arrival at this island, that once appeared so promising; and subsequent disclosures were not more favourable. We found, on full inquiry, that the state of things at Pago was most discouraging, and, as only one Teacher remained there, and he was so ill as to be unable to continue at his post, and we had not another to spare to take his place, we were compelled reluctantly to make up our minds to abandon that station for the present.

We anchored in the large bay near Pago. The people crowded upon us in great numbers. They were bold and forward, and it was no easy matter to keep the deck from being overcrowded with them. Early on the following morning a report reached us, which led us to conclude that it would be well to lose no time in getting under weigh. Tupou, the Teacher from Pago, had slept on shore, and he came on board early, bringing the information that the people of that place had resolved on the following plan, which was to be immediately carried into effect:—A present of pigs was to be brought to the vessel, and a request made that we should fire upon their enemies. If we agreed to this,

they would be satisfied and be our friends, if not, they were to come on board in large numbers, professedly to barter, but really to kill us and take the ship. Whether they seriously entertained this bold project, and would really have attempted to carry it out, we cannot tell. Possibly they might not. We thought it best, however, to get out of the way. This we accordingly did. Early on the morning of Wednesday we put to sea, and stood for Sema, the large harbour, in which we were snugly at anchor in a few hours.

We found three Teachers there all more or less afflicted, and the wives of those who were married were very ill. On the following morning we had them with their children on board, and a more affecting group we had seldom seen. We were now acquainted with all the circumstances connected with the Teachers themselves. Three of their number, Sona, Sepania, and Simona, had finished their course, and besides these, three children had died, and, as already stated, all that remained were more or less afflicted.—Nor was there much in the state of the people and their treatment of the Teachers to relieve this dark picture. With the exception of Olokola, one of the stations first occupied, there is scarcely a glimmering of light at present. There, blessed be God, we appear to have got a pretty firm hold, as will hereafter more fully appear. We were very desirous to keep possession of the large harbour; and it was with extreme reluctance we made up our minds to abandon it for the present. We had no alternative, however. The Teachers and their families were in such a state as regards health, that we could not urge them to stay, and we had not others to take their place. We had indeed one to spare, but he was needed at Olokola.

The people in the large harbour, though we found them much more quiet and manageable about the ship than those at the other harbour, have given very little attention to Christianity. For the first three months after the Teachers were placed among them, from 100 to 150 attended the services. Then circumstances occurred which led to a falling off; and from that time to the present the attendance has been exceedingly small,—not more, generally, than 5 or 6. On the Sabbath before our arrival there were one at all.

They had urged the Teachers to take part in a war in which they are at present

engaged. That, of course, they could not do. So the people were displeased with them, and asked them what they had come for, if not to fight, and told them they had made a mistake in receiving them, and that they must go when the vessel came to visit them. They were especially displeased with them because, shortly after their settlement among them, they had persuaded the Chiefs to put a stop to a war which took place just after their arrival; and to prevent a man being eaten, who had been killed by the hostile party, and brought as a peace offering to the people among whom the Teachers lived. This seemed an unpardonable offence for which nothing could atone.

Another ground of displeasure against the Teachers was their supposed influence in occasioning disease. An epidemic among the pigs, and subsequently one among the people themselves, were attributed to them, and their lives were in danger in consequence, and, except in the case of Olokola, their message almost wholly neglected.

Determined efforts were made on two occasions, to cut off all the Teachers in the large harbour: these were by parties from the neighbourhood of the other stations, their apparent object being to possess themselves of the pigs and other property belonging to the Teachers, and perhaps partly to be revenged on them for supposed injuries inflicted on them and their pigs, by bringing upon them disease. The first attempt was by a party of 30 men who went from a place named Mele, apparently with the express design of killing the Teachers. These, however, though, in so far as man was concerned, wholly in their power,—though literally as lambs in the midst of wolves, were yet safe. An invisible hand was their defence, and their enemies, as they themselves afterwards confessed, were unable to injure them.—

After trying various expedients to effect their purpose, they returned home full of wonder, and declared their conviction that the *lotu* must be a great thing, and that it must be true, since they who had been accustomed to kill men, could not kill the Teachers. Their arms, they said, were heavy, and trembled, and they could not strike. They did actually raise their hatchets to strike, but, as they said, their arms trembled, and they could not strike. After this a second attempt was made by the people of Filz, a small island near to Mele, on which one of our Teachers, Sipi, was formerly stationed. These, if

we may judge from the number who set out on the bloody errand, had determined that they should not suffer a defeat as their neighbours had done. Accordingly, three canoes were fitted out instead of one; in which there were doubtless not less than sixty men: they set out on their cruel errand, and had proceeded, perhaps about two thirds of the way, when they were overtaken by a storm; their canoes were all dashed to pieces, and themselves forced to return home, with even worse success than their predecessors. After this, no farther attempts were made on the lives of the Teachers.

From all that has been said, it will be manifest that scarcely an impression has been made at the large harbour: and with the exception of Olokolo, no very much appears to have been made elsewhere. Circumstances compelled us to abandon, for the present, all the stations except the one just mentioned; that we endeavoured to strengthen as far as it was in our power to do, and we had the satisfaction, of leaving it with encouraging prospects. We left at it Letefano, who has occupied it, in conjunction with others, from the commencement of the Mission, Fepulani, who accompanied us from Samoa, and our old friend Sualo. The Chief Talie (now recognized as Pomare), is a very staunch friend to the Teachers, and declares, that so long as himself and family are safe, they shall be also.

On the whole, though the general prospects at this island are dark at present, we have cause for thankfulness. At Olokolo there is positive encouragement, and at the large harbour and elsewhere, operations, we doubt not, may be recommenced whenever we have suitable men. We had an interview with the Chiefs under whose protection the Teachers lived at the large harbour. We gave them presents, explained to them why we took the teachers away, and promised to furnish them with others as soon as practicable.— Though they had told the Teachers to leave before our arrival, when they saw them actually about to do so, they seemed sorry; the Chief promised to take care of their house, and wait for others. And that he and his family have full confidence in us, is quite manifest, from the fact that a near relative of his own, with another member of his family, have accompanied us at their own desire: these, with a third, who fled to us from Pago, to escape

being killed by his own countrymen, are with us on board, and will, we trust, be of important service to us at a future day.

MARE.

PLEASANT TIDINGS.

On the 25th we were off Mare. Cheerful tidings awaited us here. As soon as we were sufficiently near the island, two of the Teachers, accompanied by a number of Natives, came off to us. From them we received information, which relieved our anxieties and filled our hearts with gratitude. The Teachers were alive, and well and actively engaged in their work. An important event had occurred about the close of last year, the influence of which on the Mission has been decidedly and extensively beneficial. That event was the death of Teju, the Chief under whose protection the Teachers have lived since their first settlement on the island.— This man, though he had stood by the Teachers, and treated them, on the whole, kindly, was not friendly to their message: hence his influence was prejudicial.

After his death, the authority he had possessed, extending over a large part of the island, nearly one half, fell into the hands of his sons. These are now the acting Chiefs. The nominal Chief, who is wholly led by them, is a boy named Pulanga, about thirteen or fourteen years of age. They are not only the decided friends of the Teachers, but they are also favourable to the lotu, and use all their influence to promote its extension. To their influence and example owing, in a great measure, under God, the change that has taken place. The Chiefs are foremost in attending service, observing the Sabbath, &c., and the people are not slow to follow.

When the change took place, and the desire for Teachers became general over a large part of the island, the Teachers very properly separated, that they might embrace as fully as possible the wide field before them. They are six in number (those from Lifu being still on the island). Three, Paoo, Tui, and Maka, remained at Kuama; and Fili, Mita, and Solia, removed to other parts of the island. Fili and Solia are at a place called Hini, pronounced Chini, on the opposite side of the island; and Mika is at Uelo, a place between that and Kuama. At all the stations the Teachers are kindly treated. The Natives supply them gratis with food to a great extent, and the body of the people attend the services at all the stations. Of these

there are six regular stations, and at Kuma there are three out-stations; so there are in all nine preaching stations on the island. From 100 to 150 attend at each place.

Some of the old superstitions, and of the more gross practices of heathenism, are giving way. Certain kinds of fish, fowls, &c., formerly esteemed sacred, are now eaten, the Chiefs leading the way. Cannibalism has been discontinued throughout the whole of that part of the island embraced by the Teachers. There has been only one war since the death of the old Chief, and there does not at present appear any ground to apprehend that there will soon be another. Many of the people wish to obtain clothing, and those who can procure it are not backward to wear it, especially when they attend divine service.

It was not necessary to make any changes among the Teachers here, so our business was soon concluded. We added one to their number, a Rarotongan, named Taripou, one of the two we removed from Aneiteum. We left the other, Opetiao, on Tanna.

We found at all the islands we visited, that Her Britannic Majesty's ship "Havannah," Captain Erskine commander, and Bishop Selwyn, from New Zealand, had just been before us; their visits seemed everywhere to have produced a favourable impression, and we trust will be followed by very beneficial results. We feel that the kindness of Captain Erskine and Bishop Selwyn to our Teachers, especially calls for grateful acknowledgement on our part, and such acknowledgement we feel great pleasure in making.

APPEAL FOR HELP.

There is some prospect that the New Caledonia Group will be taken off our hands, and occupied by evangelical men from the Church Missionary Society; but the New Hebrides remains, to the occupation of which we are fully pledged and fully committed. On behalf of that large and important Group we plead. We have seen the misery and degradation of its wretched, yet interesting tribes; we have heard their earnest pleadings for Missionaries and Teachers; and we have seen doors, wide and effectual, set before us, and fields white unto the harvest, inviting us to enter in and reap. But, alas, alas! the labourers are few; those who are in the field are ready to sink, and not a few have actually sunk under accumulated labours, privations, and trials, and

others are not forthcoming to take their place.

After touching at Savage Island, we directed our course to Manua, which we reached on the morning of the 25th. We spent a very interesting day at Ta'u, the principal place of the Group. The people received Tanga, the Rarotongan Teacher who had been appointed by the brethren to occupy the station for the present, very readily, and appeared much pleased with our visit.

Leaving Manua, we stood for Tutuila, and on the following morning, October 26th, we anchored at Leone.

Thus were we brought to the close of our voyage in circumstances of great mercy. Everything has not, indeed, been as we could wish, but, on the whole, we have met with great encouragement, and we have abundant cause for gratitude to the Author of all our blessings.

LATEST INTELLIGENCE FROM THE SOUTH SEAS.

The last mail from England brought a letter from Mrs Geddie to her relatives, dated Aneiteum, April 8th, 1850, two weeks later than the letters to her daughter, from which extracts appeared in our October No., and three months later than the last letters received from our missionaries. We have been kindly favored with a copy of this letter, from which we select the most important portions. It will be seen that the principal intelligence regarding our mission is the extent to which sickness has prevailed among those connected with it.

RAINY SEASON AND SICKNESS.

We have passed, or very nearly so, through another rainy season. There has been a great deal of sickness among the foreigners, but not so severe as last season, and there have been no fatal cases. Mr Archibald, who is still here, has had a very severe attack of fever and ague, but he is now quite smart again. Mrs A. has had it also, but slightly. Mr Geddie is just recovering from an attack of illness, I do not know what to call it. Many have had it. It commences with severe pains in the head, and sickness at the stomach, and is followed by great weakness and loss of appetite. Mr G. has not been at all dangerous, but very weak indeed. He had so far enjoyed

excellent health here. I am well myself, except that at times I feel weak and unfit for any exertion; but this all persons feel, that have been any time in a warm climate. The dear children are quite well.

MISSIONARY WORK.

The natives continue friendly. Several attend our service regularly, and call themselves our people. We have no reason to be discouraged. I have not been able to attend to my school for several weeks, as Mr. Geddie has been ill, and my woman has been away. I am afraid that it will be a long time, ere the women of this dark Island will learn to read. At this place they are now all busy feeding pigs for a great feast that is to take place some three or four months hence. These feasts are a very great hindrance to our work, and they are very frequent. The poor women have a hard time of it, collecting food for the pigs, and they are as particular in baking it for them, as if it were for themselves.

DEED OF CRUELTY.

I am writing this letter in the sick chamber of a woman, who has been nearly killed by a party of Feegee Island men. She is in a very critical state indeed, if she recovers it will be a remarkable thing. So far she is doing well; but such awful wounds I never saw, and the worst are on her head. There is a very long one on the top of the head. The skull is cut, and a portion of the brain has come away. There is another about four or five inches long between the eyebrow and the nose, extending along the forehead. There is another small one too on the head. Her right arm is broken below the elbow, and both legs are cut in several places. No person can imagine, what tempted the wretches to do such a thing. The Feegeans have always been known as a very savage cruel people; but no one would have imagined that they would have attempted any thing here in the midst of so many foreigners, and in the middle of the day. Mr. Martin, her husband, had gone to his work after dinner. His work was within sight of his own house and within call. Mrs. M. who had not been

very well for some days, laid down on the bed soon after Mr. M. went out.— Soon after, two of the Feegeans came in, sat down, and asked her if she was ill. They then struck her on the head with a long handled hatchet; after she was once struck she became insensible, and does not know what happened. Mrs. M. has two little boys about 9 and 7 years of age. The youngest one, who was not very well, was also in the bed beside his mother. They attempted to strike him also, but the bedpost or curtain saved him. The other boy ran for his father, who came immediately, but could not get in, as the Feegeans met him at the door with hatchets. He then ran to Capt. Paddon's a few steps off, and got a musket. They at last drove them off, but shot the one that wounded Mrs. M. The first we heard of it was by four of the poor wretches coming to us, we suppose for protection, but the foreigners were soon after them. One young lad stepped into our bedroom, and hid himself under the bed; and after the battle had subsided, he came creeping out to Mr. G who was not well and was lying on the sofa in the bedroom. He asked Mr. G. if he would be killed too. In the course of three days they were all caught (there were 16 of them) and they are now on board a vessel that leaves for Sydney to-morrow. The natives of this island assisted in taking them and are very glad to get rid of them. They were brought here out of compassion from New Caledonia, where they had been taken by some person, I think from Sydney to collect *Beachleman* (a fish highly valued in Clma.) The New Caledonians and they quarrelled, and several were killed on both sides. The captain of the vessel in which they came pitied them, and brought them to this island, where he knew they would be safe; but nobody ever dreamed that they would have attempted any such cruelty. They sometimes came to our house, but they were all exceedingly well behaved.

We have had a very high opinion of Mr. and Mrs. Martin, ever since they came to the Island. They are pi us peo-

ple, and she appears to be quite a superior person. Times are so dull in Sydney at present, that they were tempted to come here for a short time in Capt. Paddon's employment. Do not let this melancholy accident make you alarmed for us. Our poor natives are of quite a different stamp. Indeed I am sorry to say, they are too much afraid of our own countrymen, and are often very badly used and imposed upon by them.

DEPARTURE OF THE ROMAN CATHOLIC PRIESTS.

You will be pleased to hear that the Roman Catholic clergymen have left.— They have given up this island altogether. They appeared to be a very quiet set of men, very unlike Papists in general, for they did not appear very zealous in propagating their religion. We always found them very kind and gentlemanly. They invited me before they left to come and get any anything out of their garden I wished. I accepted the offer, and have got a number of fruit trees, flowers, &c.—

Capt. Paddon bought the place for a very small sum for Mr. Underwood, a gentleman in his employment.

[By the same mail, another letter from Mr and Mrs Geddie to their daughter in England, was forwarded to friends at home. It bears date April 9, 1850. Mr Geddie says: "I have seen much sickness since I came to this island, but this is the first time I have been laid up myself. The last three months have been very unhealthy: most of the foreigners have been laid up. I have reason to be thankful that my sickness has been so light." He adds, that he was not able to write to the Board of missions by this opportunity: but hoped to send a long communication by next vessel that goes to Sydney. Mrs G. and children were well.

If there be private letters from Mr and Mrs Archibald, their friends will oblige by reporting to members of the Board of Missions.]

Miscellaneous.

(From the Missionary Record of the United Presbyterian Church.)

FRANCE.

THE UNION OF THE EVANGELICAL CHURCHES OF FRANCE.

Our readers will be highly gratified with the following very interesting account, given by the Rev. Dr. Robson, of the visit which the deputies of our Synod paid, in August last, to "The Union of the Evangelical Churches of France." The members of that Union separated, as most of our readers know, about two years ago, from the National Protestant Church, in order that they might be at liberty to maintain the truth as it is in Jesus, and to vindicate the rights of the christian people. They have, for the sake of the truth, made large pecuniary sacrifices; they are doing in France, what the Erskines and the Gillespies did in Scotland more than a century ago! and those who had the benefit of seeing and of hearing the Rev. Frederic Monod, on his late visit to this country, will not hesitate to say, that, in spi-

rit, in talents, and in burning zeal for the cause of a pure and free Gospel, they are not unworthy to be classed with the venerated men just mentioned. That little church—containing, as it does, the doctrines of the kingdom of heaven—may be regarded as the rising light and the hope of France.

THE PROCEEDINGS OF THE SYNOD.

Preliminary Meeting—Next morning, August 28th., a private meeting was held, at which it was matter of discussion whether the sittings of the Synod should be public or private; and whether application should be made to the mayor for permission to hold them. The result was a resolution that the proceedings should be public; and that no application should be made to the civil authorities, as such assemblies were not forbidden by the constitution. Apprehensions had been entertained by some of the members, that there might be interference on the part of the state functionaries, as religious liberty in France is ill understood, and is, in fact,

little better than a name. It is well, however, they decided on the course to which faith and duty pointed; as private meetings might have excited more suspicion, and the moral influence of the assembly on the district would have been entirely lost.

Public Meetings.—The first public meeting was held at two o'clock, in the church of M. Henriquet. It is capable of containing from 600 to 700; and, on this occasion, was filled by a deeply interested audience. M. A. La Harpe, of Bordeaux, preached from Phil. iii. 16,—“Nevertheless, whereto we have attained, let us walk by the same rule: let us mind the same things.” The discourse was admirably suited to the occasion, and obviously produced a powerful impression on those who listened to it. At the close, the ordinance of the Lord's Supper was observed, and was administered in a form not uncommon among French Protestants. In successive companies of twenty or thirty, those participating of the ordinance stood around the communion-table, and a short prayer having been offered up by one of the officiating ministers, received the bread from his hands, while he repeated appropriate passages from the word of God. The cup was then handed round in the same manner by the other minister, who closed with prayer. These were such services, conducted by different ministers. The whole scene was solemn and impressive; and as the members of Synod, and those forming the church of Ste. Foy, stood together around the table and the Lord, together partook of the sacred elements, we felt the reality of the communion of saints, our oneness in Christ Jesus, and the blessedness of that religion which united us in the bond of the covenant.—Deep and powerful emotion stirred in every heart, tears flowed down many a cheek, and we experienced that it was good to be there. It was to us, “the house of God, and the gate of heaven.”

In the evening the Synod was regularly constituted. Twenty-two members were present,—ten pastors and twelve elders.—Four additional churches were subsequently received into the Union, whose four pastors, with one elder, being present, were added to the roll,—thus making the members twenty-seven in number. Along with them sat two representatives from the Free Church of Scotland, one from the Presbyterian Church of Ireland, one from the Calvinistic Methodists of Wales, one

from the Free Church in the Canton de Vaud, one from the church in Lyons, two from the Lower Provinces, one from Vismight and three from our church,—in all, 12 deputies.

On the morning of Thursday, at seven o'clock the Synod again met; and after devotional exercises, the Confession of Faith, adopted by the Synod at its provincial meeting on the preceding year, was read over by M. Frederic Monod, the Moderator,—all the members standing, and solemnly avowing their adherence to it by an audible Amen! That Confession is short but comprehensive, embracing a lucid statement of the great doctrines of our holy faith. The rest of the day was occupied in receiving the deputies from foreign churches, all of whom addressed the Synod—some in French and some in English—M. Monod acting as interpreter for the latter. The interest excited by this part of the proceedings, both in the Synod and among the auditors, was very great, and all felt cheered and animated by the reciprocation of fraternal affection, and by the mutual counsel and encouragement tendered.

The subjects discussed in the Synod.—I must content myself with simply enumerating the subjects which occupied the Synod at its subsequent public meetings.—First, there was the reading of a long and most interesting report by Mr. Pressense, containing a narrative of what had been done by the committee of Synod appointed in 1849 to carry into effect the decisions to which the Synod had come, and to watch over the interests of the church, and of religious liberty. The subject of missions next came under discussion, and was conducted in the right spirit. The result was a resolution that they should, as far as they had the means, and opportunities, act as a thoroughly missionary church, directing their efforts specially to the evangelisation of France, Algeria, and other French colonies. Some time was

occupied in conversation on the palmy days of the church, and respecting a new translation of the French Testament published at Lausanne. By the Count A. de Gasparin a report was given in of his mission to the Free Churches of the Canton de Vaud; and by Rev. F. Monod, of his mission to the churches in this country.—The French brethren were greatly cheered by the reception which these delegates had met, by the sympathy expressed with the church they represented, and by the

pecuniary aid extended to them by the friends in this country. Thanksgivings were offered to God for this manifestation of his favour. The subject of liberty of worship was brought forward by Count A. de Gasparin in an able address, and the Synod resolved energetically to assert the rights of religious liberty and of equality of worship and expressed unanimously the prayer, that the remains of religious intolerance might speedily disappear in all countries where they yet existed. A communication from the Peace Congress assembled at Frankfort was made to the Synod, in response to which they declared, that, as disciples of the Prince of peace, they felt deeply interested in the cause for which the Congress had met; that, without entering on a consideration of the means by which it might be possible to prevent war, they were unanimous in praying for the blessing of God to accompany all efforts directed to the maintenance of peace; that they were persuaded the progress of the Gospel would certainly advance the cause they had at heart, and that the genuine triumph of this cause would always be proportioned to the vital influence exerted by the faith of Christ upon the souls of men. The subject of Theological education was also considered, and the Synod felt that all they could in present circumstances do, was to set apart a portion of their funds to aid approved young men in prosecuting their studies for the ministry, at Geneva, Lansanne, Edinburgh, or elsewhere, as might be most advisable in each particular case. Inasmuch as the "Inspiration and Authority of the Holy Scriptures" have been attacked and denied by various parties on the Continent, the Synod felt it dutiful to renew their solemn testimony on behalf of this great doctrine, and to confirm by an express and public vote their firm adherence to that article in their constitution which asserts it. The emotion of the Synod was very deep when they rose, as one man, to render this homage of their faith to the Word of God. Such is a very brief resume of the subjects which occupied the attention of the Synod at its public sittings. Private meetings were held also, at which reports of the state of the different churches connected with the Union were read and considered. Many of these reports were extremely interesting, and not a few of them very encouraging. Late on Tuesday evening, the 3d September, the whole proceedings

were brought to a close. Throughout they were conducted in the most admirable manner. The calmness, the order, the talent, the faithfulness, the brotherly kindness, and the prayerfulness by which they were characterised, were such as I had rarely seen equalled—certainly never surpassed.

Popish violence and Bible burning.—I must not omit to mention an incident which occurred at the meeting on Friday evening. It was a meeting for public worship. The moderator commenced the service with praise and prayer, and reading of the Word. A young man, who had studied at Geneva, and who had applied to the Synod for ordination, preached from Luke ix, 57-62. The church was crowded. A number of Roman Catholics were present, who had come for the purpose of creating a disturbance, and a number more had congregated outside. There were occasional hooting and sneering as the service proceeded, so as to interrupt it for a minute or two, but it was, nevertheless, brought to a close in the usual way. The disposition to riot on the part of the Catholics manifested itself more decidedly as the assembly began to disperse. Count A. de Gasparin went out and remonstrated with them on the impropriety of their conduct, assuring them that nothing had been said or done which should cause their irritation—that the brethren assembled bore them no feelings of ill-will—that they desired their good, and had been praying for their welfare—and that it was surely right they should be allowed in peace to worship God according to the dictates of their own consciences. Some seemed struck with what he said, and disposed to retire.—But the great mass cried out—"Down with Gasparin—to the river with him!"—and there was some approach to personal violence. Whether it was that the mob were afraid of the consequence that might come on them if they violated the laws, or of resistance from the Protestants, who composed the great mass of the assembly in the church, I do not know; but so it was, that they were restrained from doing injury to any one. It subsequently appeared that they had stolen one or two Bibles from the church, with which they proceeded to the public market-place, and having kindled a bonfire, committed them to the flames with frantic shoutings and gesticulations, giving utterance to the diabolical prayer, that the Henriqueses—i. e. the members of M. Henriquet's church—

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.

Qentj'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;

the bellowing of the cows and oxen, the bleating of the sheep, the cackling of the chickens, and the crowing of the cocks, mix constantly with the master's voice, as though they thought that what they have to say is quite as well worth hearing as his lessons; but the children are used to it, and they are very good, and don't turn aside to nudge the cows' tails, or ride on the sheep's backs, or hunt the chickens, as I am afraid that some little child would that I know.

But this good work among the Protestants does not go on without opposition; Some Roman Catholic sisters of charity have lately come to Mons, and they offer to teach Protestant children for nothing. The priests too have established temporary winter schools in the villages around, on purpose to draw away the children from the Protestant teachers.—We hope our beloved friends will not be discouraged; we shall often think of them in the cold season, in their warm stables, and on their clean straw, amongst the mountains of the Higher Alps, and we shall pray that God may bless them and bring the hearts of the dear children to himself. M. Cadoret tells us, that, within the last four years, there has been a religious awakening amongst the young people.

A SHARE IN THE CONCERN.

A little chimney sweep, all washed and clean, was once seen running along the Strand in London, in great haste. A gentleman that saw him asked him where he was going, that he was in such haste. "Oh! I am going to the children's missionary meeting in Fetter Hall!" "What have chimney sweeps to do at missionary meetings, I should like to know!" "Why, sir, I have a share in the concern!" "A share in the concern! what do you mean?" "Why, I paid my penny, sir, and so I have a share in the concern."

And so, dear reader, have you, if a missionary collector or subscriber. Each penny that you give, and each effort that you make, gives you a share in the concern. And what a "concern!" The concern of saving souls—of spreading the gospel of Christ—of establishing the kingdom of God in all the world—of banishing idolatry, and superstition, and sin from the earth! This is the concern; and in the great day of God this will be the honor most to be desired, to have had a share, however humble, in this concern.

Notices.

The Board of Foreign Missions will meet in Prince Street Church, Picton, on Tuesday, 17th December, at 2 o'clock, P. M.

JOHN I. BAXTER
Convener.

We have to urge upon the attention of our readers the intimation given in our October No. regarding the terms upon which the Register will be published after the 1st of January next. From but few congregations have we yet received any report as to the number that will be required. We have now to intimate that to insure attention for the January number, orders must be forwarded to us before the meeting of the Board on 17th inst. The price (1s 3d per annum) at which it is to be supplied, places the Register within the reach of almost every member of our church, and by a little exertion on the part of ministers and the other office bearers of the church, we are

satisfied that double the number at present circulated might be subscribed for. We are depending especially on our brethren in the ministry to be forward in this matter. Orders and Remittances may be addressed either to publisher Mr. E. M. McDonald Eastern Chronicle Office, Picton, or the Editor the Rev. George Patterson, Durham Village Post office, or the Treasurer of the Board of Foreign Missions, Alexander Fraser, Esq., Merchant, New Glasgow.

Miss Goddie acknowledges the receipt of six Shillings, P. E. I. currency, from Mr. Mr. Alexander McNeill of Cavendish in aid of Mr. Goddie's institution for the training of native Teachers—Also Thirteen Shillings from S. School children, Cross Roads, Roger's Hill, from Mr. John McLeod, towards the support of Mr. G. child in England.