

was supposed to be dying. I was rejoiced to find she had an unshaken faith in the Son of God, and rested on the merits of Christ's atonement, and rejoiced passing through the furnace of affliction.

25th, had a conversation to-day with a sailor, a young man, whose parents I found were professors of religion. On his passage, the vessel had become water-logged, by this means he received an injury, which compelled him to take refuge in a Hospital. I met with him two or three times before, and to-day he called at my house. He has been constantly attending my meeting since I first met and conversed with him. Many things appear interesting about him, O may truth, which seems to have interested him, set him free from sin and condemnation.

26th, another call from the young man, he is about leaving, to-morrow he expects to set sail. Dear youth, what dangers await you. His mind now apparently impressed with the truth, will be assailed with many a temptation and unholy influence. As we parted he warmly clasped my hand, and with tears filling his eyes said, "Do pray for me." God of the Seas protect him, and save him by thy grace. Met in visiting to-day, another woman suffering great affliction, but in the midst thereof praising God.

27th, visited twelve families to-day, sometimes depressed in mind, at other times hoping. May He who alone can, give the increase. I am yours, sincerely.

D. W. C. DIMMOCK.

Many friends of our esteemed brother Reed will rejoice at the pleasing intelligence communicated in the following letter, which was sent to brother DeMill of this city.—Ed.

Yarmouth, Nov. 1849.

DEAR BROTHER,—I send you a few lines to inform you that I am now experiencing a blessed revival in my church. The Lord has been pleased to pour out of his Holy Spirit upon us in a powerful manner. Many both of the young and the old are awakened with great power and deep conviction; nearly all these have obtained liberty and are uniting with the church. About two weeks ago I baptized four happy converts, last Sabbath I baptized fifteen, and to-morrow I expect to baptize eighteen, if not more. I have strong hope that this good work will continue. There are still a great many converted who have not united with us, and I am pretty sure they cannot rest until they come. I can truly say, "the Lord hath done great things for us, for which we are glad." My own soul is blessed. I can rejoice in God my Saviour. Pray for us my dear brother that the Lord may continue his kindness to us until every precious soul in the land be born into his kingdom. The good work commenced in brother Burton's church a few days ago, which makes him rejoice.

From your brother in Christ,

JAMES REED.

GODNESS OF GOD.

Consider for a moment the goodness of our Heavenly Parent towards us. We see the Seasons with their rapid rounds, day and night, succeed each other. The earth yields abundance to supply our many wants; we have the privileges of which thousands as good by nature as we are denied, we live in a christianized land, where we have the gospel preached to us, we have His holy word to guide and direct us, we can worship God under our own vine and fig-tree, none daring to make us afraid. Is not this sufficient to call forth our thanksgiving, to excite praise unto His Holy Name? But do we do this? Do we feel thankful for all these blessings? I fear not. Is there not a disposition in our depraved heart to murmur because we have no more, and repine at His will because all is not as we could wish? What less than a miracle has he not wrought, when the clouds refused to yield their refreshing drops upon the earth, in causing the fruit thereof to yield bountifully.—When the earth was parched and opening its mouth for water when the destroying element was making such awful devastation, who but God caused it to stop? Who but God sent refreshing showers. Oh, He is good, good to sinful rebels who have set His holy law at defiance.

Can helpless man cause the least plant or spear of grass to grow? Can he cause the blushing rose to expand its beauties?

No, it is by the same Almighty power that spoke all things into existence, that can make the earth revolve on its axis, and day and night follow each other in quick succession.

It is his voice that bids each plant, shrub, and flower to vegetate and grow, for Paul may plant, Apollos water, but God alone can give the increase. These are blessings, but above all, He has given us His Son, a ransom for our sins. What amazing condescension, what matchless love, the darling of His bosom doomed to suffer to redeem us from eternal death.

And we will murmur! Oh, sinful man, born of the dust, let these things occupy your thoughts, let them sink deep into your memory, and never forget that "God is love."

LUCILLE.

WHERE ARE THEY?

Yes, where are our young companions? where are they who were our school-associates? they who used to join us in the happy domestic circle, and pass the hours so cheerfully? Where are our parents? they who were wont to give us wise admonitions, who used to instil into our minds lessons of piety and virtue? They are torn from our embrace. Death has entered the social circle and seized them for his prey. He has taken our brothers, our sisters, our parents, and they now repose in silence in the quiet church-yard. He heeded not our wishes, our bitter sighs, but clasped them in his ruthless arms and bore them away. Yes he has conquered, but he can do no more. Reader, hast thou lost a tender parent? Go to God. He has promised to be a Father to the fatherless. Have you taken the last farewell of an affectionate brother or sister, and is your heart broken and ready to burst with grief? Go to God. He will heal your wounds, He will pour in the oil of consolation and bind up the broken hearted. Then grieve no longer over your irreparable loss, it is their gain; they have reached their eternal home a little before you, they now enjoy in that eternal inheritance that fadeth not away.

Oh, trifle not with your golden moments, but improve them as they pass, prepare to meet your companions and friends in that land where the parting hand shall never be given, where sickness and pain cannot come, where sorrow and death cannot enter. Oh, may you and I meet in that happy land where God shall wipe away all tears; there live in his eternal smiles, and forever sing praises to our Creator and our Redeemer.

FRANCIETTA.

Missionary Intelligence.

[From the Puritan Recorder.]

SCOTLAND.

EDINBURGH, NOV. 9, 1849.

Madagascar and her Tyrant Queen.

Newspaper intelligence reports the death of the Queen of Madagascar, the ruthless persecutor of the Christians, and bloody oppressor of the people over whom she had usurped dominion. Some years ago it was calculated that 1,000,000 of the inhabitants of that island had been murdered or reduced to perpetual slavery by her orders. Her restoration of the cruel, idolatrous customs of her country was accompanied by the most fanatical persecution of the missionaries and the Christians: the schools shut up, all education forbidden, the missionaries banished, their property seized; and while she robbed them of all they possessed, she with demoniac craft, levied a tax upon her subjects, falsely alleging that it was to pay the foreigners, thus creating in the minds of the people so far as she was able, a hatred of them and their mission. The importance of this Island in its relation to Africa, with her teeming millions of unevangelized souls, can scarcely be overrated. And for unhappy Madagascar, visited with the light of the Gospel, and then dragged back into idolatry and ignorance, prayer should be made by the church continually.—The Son of the late Queen is understood to have learned Christ. Whether in the present divided and embarrassed state of that country he may be permitted to ascend the throne of his father, seems a fearful uncertainty: and whether he possesses strength of principle and firmness of character sufficient to brave the difficulties of his position as a Christian prince, is also a matter of deep solicitude. But the Lord reigneth. Other dangers to the progress of the Gospel in that Island are also presenting themselves. The French nation are, in the view of many active spirits among them, the rightful "protectors" of Madagascar. The British, by the cession of Mauritius to them, with which Madagascar was associated as an appendage when Mauritius was ceded to Britain, and by subsequent treaties of friendship

and alliance, have, in the judgment of many, a better right to be the "protectors" of Madagascar; although they will probably not assert that claim any further, it may be, than to prevent, if possible, the seizure of the Island by the French, and to preserve it as an Independent power.

With the remembrance of Tahiti under the protection of the French, we may well be excused for entertaining a painful dread of that sort of friendship being extended to Madagascar. The Portuguese and the French have, at different times, attempted to force the papal dominion upon the sons of the Malagache, and we are informed that the attempts have left a deep-rooted suspicion and hatred of that form of the Christian religion in the minds of a large portion of that people. This may, under the kind providence of God, operate as a bar to the popish designs of France, should she ever make an attempt upon Madagascar similar to that made by her in the South Sea Islands. And in reverting to the anti-Christian tyranny of Ranavalona, I cannot help expressing how cautious Christian missionaries should be of accepting the aid of heathen princes to further their evangelical designs. I know the difficulty in which they may often be placed, and perhaps the impossibility of applying the well-defined maxims of civilized nations to tribes whose national economy is very rudely formed and ill defined; yet I cannot regard it as, on the whole, any advantage to christianity that King Radama, the late husband and predecessor of Ranavalona, should have forced his children and his people to attend the schools opened by the Christian missionaries. It gave an excuse, upon his decease, for employing the same hand of secular power, in quite an opposite direction. It appears as if it should be one of the first lessons taught to the opening minds of heathen princes, that all they should do in favouring the Gospel should be by their example, and by the influence of their position, but in no degree by their authority and power of compulsion. Meanwhile, let us pray to the God of salvation for a time of restitution for poor, oppressed, bleeding Madagascar. "He that believeth shall not make haste."

LONDON MISSIONARY SOCIETY.

The foregoing mention of one of the most afflicted of the mission stations of this Society reminds me of a very important meeting of a somewhat private kind, which has just been held in London, composed of delegates from the various district auxiliaries throughout Britain, to consider certain important matters affecting its constitution and administration. The deliberations occupied twenty hours of two successive days. The results of these deliberations are as follows:—The fundamental law of the Society, declaring its entirely Catholic and undenominational character is maintained. Many doubted whether it should not now assume a strictly denominational character—all the denominations with the exception of the Congregationalists, having missionary organizations of their own; and the contributions of this body being notoriously its main support. The fundamental law, however, was retained. Explanations were given of the watchful fidelity with which the directors recognized the independency of the mission churches, and cultivated the most cordial understanding between missionaries abroad and the Society at home. Some jealousy had arisen among the zealous opponents of State education here, that some of the schools of the Society received aid from the local governments where they were situated; it appeared that the Society had not restricted the liberty of missionaries in this respect, in reference to schools, of which the Society took no charge, but as a Society it had never received aid, but repeatedly declined it. Resolutions were also taken to increase the attendance of provincial directors at the quarterly meetings, when the principal business of the Society should be transacted, and extend their Congregational organization throughout the country. It is earnestly to be desired, that this honoured Institution may be efficiently maintained and greatly extended.

FRANCE.

LETTER OF REV. J. W. PARKER.

Ordination of Mr. I. Foulon—Baptism and the Supper.

In my last letter to you, I promised to send to the "Rooms" some account of the ordination of our beloved brother Foulon, and the subsequent services of the day on which it occurred. The council met on the Saturday

afternoon previous to the Sabbath on which his consecration to the work of the ministry was to take place. Chauny was selected as the place of meeting. Brother Willard and myself reached this in the morning, and soon after the candidate arrived with some of his friends. He had looked forward to this time with deep interest; he was to enter upon his work in a field prepared for culture, and promising an abundant harvest; many had already renounced the senseless mummeries of Popery through his instrumentality; some had been baptized, and others were waiting to receive the ordinance at his hands. The council was constituted by making brother Willard moderator, and brother Cretin clerk.— Besides these, there were present pastors Thieffry, Pruvots, Lepoids and J. W. Parker. A number of colporting evangelists and private members were in the council.

Our beloved brother's Christian experience was deeply interesting. He was formerly a Catholic, involved in gross ignorance in regard to the way of salvation, and depending on his own works and observances as the means of deliverance from sin and a ground of hope of eternal life. It was by the labors of one of our evangelists that he was led to see his danger. The application of the word of God awakened him to a sense of his guilt. He renounced all his former hopes and fled to Christ as the only Mediator. His views of Christian doctrine were eminently and unusually clear, for one of his age. He is free from all those loose and dangerous principles and crude notions of church polity and Christian practice, which prevail to such an extent on this side of the Atlantic. He is not ultra-radical, nor is he under the influence of a morbid religious susceptibility, or Christian sentimentalism; his views of truth and duty are elevated and manly. The council unanimously and heartily voted to proceed to ordain him, and determined on having the services on the afternoon of the Sabbath. The parts were all to be performed by the French brethren.

In the morning we walked a league to Geulis, where the services were to take place.— At an early hour the people began to come in from the neighboring villages. Their rustic appearance and unpolished manners were forgotten in the ardent Christian affection which they manifested for each other. At 10 o'clock the little chapel, built by our excellent brother Hersigny, was filled to overflowing, and the services commenced with a sermon from brother Pruvots, from 2 Tim. ii. 1—3. It was a simple, good sermon. Notice was given at the close of the sermon, that the persons who wished to present themselves for baptism would be examined. Eight came forward. Mr. Foulon conducted the examination. It was thorough and searching. It was theological as well as experimental. The questions pertained more to what they believed and intended, than how they felt. The candidates appeared well. There were three women and five men. One of them was sixty-five or seventy years old; he said he had known the bible six months, meaning that he had embraced the truth since that time. There were two young men, sons of our brethren, whom I hope the Lord of the harvest will call into the field.— All were received by the church, and were to be baptized in the afternoon.

At 2 o'clock, P. M., we reassembled for the ordination. Brother Cretin preached the sermon. Mr. Thieffry made the consecrating prayer, Mr. Lepoids gave the charge, and Mr. Pruvots gave the right hand of fellowship.— All the parts were well performed, and the congregation were increasingly interested as they proceeded. Many tears of grateful joy were shed on the occasion.

When this service was concluded, the church vacated the chapel for others and repaired to the court-yard, where the ordinance of baptism was to be administered. The font was so placed that those who entered the house could see from the windows. After singing, the scriptures were read, and a few pertinent remarks were made on the nature and obligation of the ordinance. Prayer was offered by the administrator, and these eight persons were buried with Christ in baptism by the hands of the newly consecrated pastor. The scene was one of deep interest. Here was the son of one of our excellent and faithful colporteurs baptized by the son-in-law of the same; to-day the husband followed the wife, who had preceded him a year, a man of much reflection and enterprise. The hymn of thanksgiving which went up at the close, ascended from many glad and grateful hearts.

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