

dozen priests ; but, partly because the natives regarded them as the precursors of French aggression, they had made no headway, and soon after the mission was broken up. The priests manifested the kindest feelings towards the Nova Scotian heretic. "Our intercourse," he said, "has been of the most friendly character. Their bishop has twice visited me, and I have visited them also.

Before they left they invited Mrs. Geddie to come and get anything out of their garden she wished, and she accepted the offer." A previous entry in his journal shows the spirit in which he had acted. Hearing that some of them were down with fever and ague, and that they were in need of medicine, he had straightway gone and offered assistance. That spirit will always be reciprocated. So, too, Bishop Selwyn, who did not get along happily with the Samoan missionaries, always showed the highest esteem for Mr. Geddie, and never missed an opportunity of aiding the mission. In 1852, he brought to Aneityum the Rev. Mr. and Mrs. Inglis, of the Reformed Presbyterian Church of Scotland, who had decided to co-operate with the Nova Scotian mission.

HELP FOR THE MISSION.

Dr. Geddie simply regarded Aneityum as the key to the whole New Hebrides group, and his cry to the Church was for men to come and take possession of every island. His cry was not unheard. The Church contributed with astonishing liberality, and men of faith offered themselves for the work. At the same time the Scottish and Australian Churches became interested in it, and everything betokened general success. But the bright morning was succeeded by clouds. Measles, followed by dysentery, whooping cough and other epidemics, swept the natives into the grave by thousands. On the island of Erromanga, the people excited by their troubles and the misrepresentations of white traders, who hated those who did what they could to protect the women from their brutal licentiousness, treacherously murdered Mr. and Mrs. George N. Gordon. When the news reached Nova Scotia, James, a brother of George, then in the second year of his theological course, came forward and tendered his services to the Church. He said that he did not consider that a man should choose his own sphere of labour, but that it was his desire to go to the same people to whom his brother had sought to preach the Gospel. Can the records of any Church or country furnish a specimen of purer Christian chivalry ? James was a strong man and did noble work on Erromanga. He felt that sooner or later he too would have to tread the bloody path by which his brother had gone to his reward in 1861. So it turned out. One day in 1872, while busy revising the translation of the Acts of the Apostles, just as he had finished the story of Stephen's martyrdom, a native called and asked for something. As he handed it to him the savage struck him with a tomahawk a deadly blow between the ear and eye.