

geance spoke to them words of love, such a strange departure from their own customs quite amazed them, and as Mr. Stirling began to preach Christ unto them as the Resurrection and the life, their guilty consciences were alarmed at the possible future appearance of Capt. Fell and Mr. Phillips, but they were gradually composed and greatly impressed to learn that Jesus Christ came into the world to save men's lives and not to destroy.

Having thus re-established confidence amongst the natives, the missionaries left them until the following year, 1864. A great calamity had befallen the Fuegians in the meanwhile, an epidemic with fatal results having carried off large numbers. Words of kindness and of sympathy went far towards winning the natives. But another solemn scene was before them. The remains of their predecessors were discovered. After identification on the 11th of March they were interred and the solemn funeral service said over their remains. An earnest prayer was offered at the grave that the Lord would so fill them with the Holy Ghost that the example of St. Stephen, who prayed for his murderers to Jesus standing at the right hand of God to succour all those who suffer for Him, might animate them also, produced a great effect upon the natives assembled around. Three young men especially indicated considerable feeling, Ok-okko was one and the other two; all too young and uninfluential at the time of the massacre to prevent it, now joined themselves to the missionaries never more to leave them until death should call them to part.

The work henceforth was prosecuted with vigor, some 40 or 50 islanders in groups of eight and ten being taken to Keppel at intervals, fed, clothed and taught, and conducted back to their wild homes. At Keppel they became acquainted with English habits and life. They also attended divine service in their own tongue, and showed greater facility in acquiring English than our friends were able to show in the Fuegian.

In 1865 Mr. Stirling resolved to take four youths with him to England in the "Allan Gardiner," their ages varying from 13 to 18. Great care was taken to place them under Christian influence where the Bible was constantly read and made a study. They were of course very much startled at what they saw being in striking contrast with their own native land. They were, besides their religious instructions, taught simple agricultural operations, but especially to adapt themselves to habits of civilized life.

After 16 months at home the "Allan Gardiner" left England with the young men in Dec., 1866. One of the lads on reaching Monte Video in Feb., 1867, showed symptoms of rapid decline. As his end approached he showed great desire for heavenly things. His savage name was Urapa, but on being baptized at his own request he chose the name of John as being the disciple whom Jesus loved. His full name now became John Allan

Gardiner. The remark of one of the sailors, "I wish I was as ready to die as that lad," was characteristic of his state of mind. He calmly distributed his little all, making Mr. Stirling his executor, saying, "If Jesus takes me do this," or that, so sweetly. His whole desire was to be with Jesus in the better land.

At the last he said to Mr. Stirling, "My mind all night has been full of happy thoughts, full all night of the thoughts of Jesus." Gradually he passed away to be the first Fuegian to join that happy band out of all nations, who could sing the song unto Him, who loved and washed in His most precious blood the first fruit among many brethren from that wild land of fire and cruelty.

Three months after another of these four, who was quite well at the time of his friend's death was struck with a mortal disease and died. He had been much grieved and instructed by the illness and death of Urapa, but the faith which brightened the latter end of his comrade had not been lost on him. He, shortly after falling sick, desired to be baptized, and took the name of George, after Mr. Despard. In his pain he would cry and shut for hours together terribly, under his suffering. One night he abruptly exclaimed in a rich, deep and yet solemn tone, "I believe in one God the Father Almighty," and then stopped. He was buried at Stanley, waiting, like his friend, the glorious resurrection morn.

The two who still lived became subjects of great interest to the mission remaining at Keppel under Christian teaching and supervision.

(To be concluded in our next.)

OUR PARISHES AND CHURCHES.

No. 49—THE PARISH OF YARMOUTH, N. S.

BY J. W. H. ROWLEY.

THE district of Yarmouth was first peopled in 1761 by the arrival, early in June in that year, of a party of about 180 persons, who came from some of the small seaports of Massachusetts to found new homes for themselves. These people were all what were then called Independents, now known as Congregationalists. It was not till twenty-five years afterward, in 1786, that one or two churchfolk began to make their appearance in the settlement, drifting hither from Shelburne, where, among a great body of loyalists, they had arrived about 1783 after the termination of the American revolution. Foremost among these was Dr. Joseph Norman Bond, who had been an army medical officer, and who from the first made every effort towards the formation of a church organization. For ten years progress was but slow, and the opportunities for enjoying the services of the church were few and far between. Indeed, religious services of any kind were rarely afforded. The company of preachers was not as numerous then as now, and religious services were seldom held, not