

missionaries are consulting whether to eat the last morsel or keep it till to-morrow, the natives are heard to shout "Sail ho!" The vessel proved to be from Sydney, stored with fresh provisions; their wants were supplied and the Tannese were convinced that their teacher's God is one who can send His people food, and that the teacher is seeking only their welfare. This is but a sample of the trials they endured among these excitable savages. On the 21st of November, 1861, a little daughter was born. She lived only eight weeks. While the mother watched her dying babe, another fearful hurricane swept over the island. Famine now stared the natives in the face, and incited them to war with one another. Mr. Paton's station was first attacked, and his church burned; then that of the Mathesons, when a vessel was again seen off the harbour, in which the missionaries made good their escape to Aneityum. But the shock had proved too much for Mrs. Matheson in her delicate state of health. She gradually grew weaker, and on the 11th of March, 1862, she gently fell asleep—to awake with Jesus. "She died," said Dr. Goddie, "rejoicing in the Saviour whom it was her delight to serve." Her husband survived only three months, when he too sank into an early grave, and no white face was left on Tanna—only the dust of Mrs. Paton and her baby-boy, of the Rev. S. F. Johnston, and baby Matheson remained hostages for the return of the heralds of the Cross. Surely if anything is wanted to awaken our sympathy in behalf of those who, not counting their lives dear to them, leave the comforts of home and the society of friends that the perishing heathen may know the way of salvation, it is to be found in the perusal of such a touching memorial as this.

The Church of Geneva.

THE FREE EVANGELICAL CHURCH.

PART IV.

FOR some time after the death of Calvin, things went on very well under the leadership of his accomplished successor, Theodore Beza. After his death, skepticism and rationalism began to appear, and soon made rapid strides. In the beginning of the XIXth century, Geneva was saturated with the infidel views of Rousseau and Vol-

taire. In 1817, Robert Haldane arrived from Scotland, and was the means of effecting an awakening. His lectures were greatly relished and, altogether, his work in Geneva was eminently successful. Haldane's work was followed up by *Cesar Malan* and *Dr. Gausson*. Both preached with great power. The city ministers became alarmed. A resolution was passed by the company of pastors, nominally in defence of religion, but really to close the pulpits of the canton against these evangelicals. This led to the formation of a students' association and the organization of an independent congregation. In 1824, Malan formed another congregation on strictly Calvinistic lines, under the name of "the Church of the Testimony." Numbers were drawn towards these new churches. Trouble arose. Malan and Gausson were frequently molested. The worst came in 1825, when a violent diatribe was delivered by one of the city pastors against the "dissenters," which fanned the popular excitement. Then there commenced a long and severe struggle, which ended in the deposition of Gausson, a man of grand intellect, a preacher and theologian of the first order; but it also led to another important event—the establishment, in 1832, of the "Evangelical Society of Geneva," which was destined to exert a powerful influence not only in Geneva, but also in France.

This society immediately founded a third congregation and, in the next year, a theological college. The first three professors of the college were already famous men—Dr. Gausson, Dr. Merle D'Aubigny, and Antoine Gallard. The results of this new departure were a great awakening in Geneva and the erection of a large church—*The Oratoire*—with offices and class-rooms attached to it, which has ever since been the headquarters of the evangelical movement. Out of this grew the FREE EVANGELICAL CHURCH, formed in 1848 by a union of these three "dissenting" congregations, along with a few others which were already at one with them in regard to essentials. This Church adopted a creed of seventeen articles and a constitution defining the duties of pastors, elders, and deacons. The first "Presbytery" was constituted 14th January, 1849. As they could not, in the nature of things, proceed by imposition of hands themselves, they convened a meeting of the "General Assembly," which was composed of all the